



**International Handbook  
for the XX World Youth Day 2005 in Cologne**

---

***"We have come  
to worship Him"  
(Mt 2,2)***

# International Handbook for the XX World Youth Day 2005 in Cologne

## "We have come to worship Him" (Mt 2:2)

### Contents

Foreword by Archbishop Cardinal Joachim Meisner

- 1 INTRODUCTION
  - 1.1 Message from Pope John Paul II to the youth of the world on the occasion of XX World Youth Day 2005
  - 1.2 The Holy Father's message to the youth of the world on the occasion of XX World Youth Day 2005 - a spiritual background - *Rev Ulrich Hennes*
  - 1.3 Prayer – On the way to World Youth Day 2005
  - 1.4 Motto song
  
- 2 TRANSFORMATION
  - 2.1 Gospel: Mt 2,1-12
    - 2.1.1 "We have come to worship Him" (Mt 2:2). The spiritual motto of World Youth Day – *Prelate Dr Heiner Koch*
    - 2.1.2 Cologne Cathedral – An image of Heaven - *Bishop D. Friedhelm Hofmann*
    - 2.1.3 Interesting facts about the Three Kings – *Rev Josef Funk*
    - 2.1.4 Bible work – Two methodological ideas
  - 2.2 "We"
    - 2.2.1 We, the youth of the world - Young people relate their experiences at previous World Youth Days
    - 2.2.2 Ideas for a day of contemplation on the subject of "we"
    - 2.2.3 We, the Church – *Werner Höbsch*
    - 2.2.4 Pope John Paul II
    - 2.2.5 The World Youth Day patrons – *Monsignor Axel Werner*
    - 2.2.6 Suggestions for a discussion evening: Following the star - saints as stars
  - 2.3 "have come"
    - 2.3.1 Setting off – The journey – Longing – *Katharina Karl*

- 2.3.2 Pilgrimage – a portrayal of the situation of life in time and space  
– *Rev Josef Funk*
- 2.3.3 Suggestions for a day of contemplation "... have come ..."
- 2.3.4 Quiz on religion and the Bible
- 2.3.5 Suggestions for a day of contemplation: The path of the astrologers (Mt 2:1-12) – *Bernhard Riedl*
- 2.4 "to Him"
- 2.4.1 Suggestions for contemplation: "Who do you say that I am?" (Mt 16:15)
- 2.4.2 I would like to get to know God
- 2.4.3 Encountering Christ
- 2.4.3.1 Encountering Christ in your brother/sister
- 2.4.3.2 Encountering Christ in the Sacrament of Reconciliation – *Werner Höbsch*
- 2.5 "...to worship Him"
- 2.5.1 Prayer and worship as an encounter with God as "YOU"  
– *Kardinal Joachim Meisner*
- 2.5.2 "We have come to worship Him"  
Theological and spiritual dimension – *Bishop Franz-Josef Bode*
- 2.5.3 Encountering Christ in prayer
- 2.5.4 Encountering Christ in the Eucharist – *Dr. Veronika Ruf*
- 2.5.4.1 Eucharistic worship – an introduction – *Andreas Schwenzer*
- 2.5.4.2 Proposal to design a worship hour
- 2.5.4.3 Eucharistic prayer hour in preparation of World Youth Day  
– *Rev Ulrich Hennes*
- 2.5.5 Contemplating Christ with Mary
- 2.5.6 Open church night – *Michael Kühn/Werner Höbsch*
- 3 OUTLOOK

## **Foreword by Archbishop Cardinal Joachim Meisner**

Rome/Cologne, April 14, 2005

Dear youth ministry workers,  
Dear pilgrims traveling to the XX World Youth Day in Cologne!

As I write my foreword, still moved by our farewell to our Holy Father John Paul II, the College of Cardinals is preparing for the Conclave when it will elect a new Pope for our Church, with the help of God and the prayers of the His people. At the same time, the preparations for the XX World Youth Day 2005 in Cologne continue. It was a long-standing wish of John Paul II that Germany, and the city of Cologne, would once play host to World Youth Day. At my last visit to the Holy Father in the Gemelli Hospital in Rome just a few weeks before his death, he assured me that he would come to the XX World Youth Day in Cologne, if God would let him.

When Pope John Paul II invited the youth of the world to Cologne at the end of World Youth Day 2002 in Toronto, we resolved to make every effort possible to make the Holy Father's wish come true. In Toronto, he said, "Christ awaits you there [Cologne] for the twentieth World Youth Day!" We feel especially bound to respect his words at this time. Maybe the Holy Father already sensed that his pilgrimage here on Earth would not lead him to that station. Yet what great enthusiasm was aroused in Germany's dioceses, and specifically in the Archdiocese of Cologne, when the World Youth Day Cross was returned by young Canadians to the Holy Father on Palm Sunday 2003 and he entrusted it to us, together with the Icon of Our Lady. Since then the Cross and the Icon have been traveling throughout Europe and, since Palm Sunday 2004, through the German dioceses.

The Cross and the Icon are John Paul II's gift to the youth of the world and will accompany them from one World Youth Day to the next, thus maintaining their connection with John Paul II. We have always perceived seen our efforts in preparing for World Youth Day as a service to Christ and the Church, to the youth of the world, to peace and reconciliation, but also as a service to the Holy Father. Our commitment is our way of thanking him for all the years he guided and shaped the Church and during which he always had a loving concern for young people. Now, especially since his death, we all understand offer our commitment to World Youth Day 2005 as a heartfelt sign of our gratitude to John Paul II and as one of encouragement and support for the new Pope.

It is already clear that John Paul II has made a significant contribution to the character of the XX World Youth Day in Cologne. Not only did he initiate the series of World Youth Day events, he also gave them their basic structure. Above all, he gave the XX World Youth Day its unmistakable character by assigning it the motto "We have come to worship Him" (Mt 2:2). These words also reflect the philosophy of his pontificate. Unlike any other Pope before him, John Paul II traveled far and wide to include people around the world in his worship of Jesus Christ. During the final years of his pontificate, "worship" became an increasingly central element of his work and his sermons. We feel blessed that we can celebrate World Youth Day in the Year of the Eucharist that was proclaimed by John Paul II.

At the same time we are eagerly anticipating the visit of the new Holy Father. God determined that this World Youth Day was not to be the last such event for John Paul II, but rather the first World Youth Day for his successor. We now give our full support to him as the new successor to the Petrine ministry.

We look forward to celebrating World Youth Day in Cologne with the blessing that John Paul II will surely send us from heaven and the blessing that the new Holy Father is for us all. The XX World Youth Day in Cologne will be an amazing event, I am sure of it.

To all youth ministry workers and young people who are making their way to the XX World Youth Day, I wish God's blessings upon you and remind you of the words of John Paul II's message to the youth of the world on the occasion of the XX World Youth Day: "It is important for you not only to concern yourselves with the practical arrangements for World Youth Day, but first of all you must carefully prepare yourselves spiritually, in an atmosphere of faith and listening to the Word of God."

With my warmest wishes, I remain

Yours truly

+ Cardinal Joachim Meisner  
Archbishop of Cologne

# 1 INTRODUCTION

## 1.1 Message from Pope John Paul II to the youth of the world on the occasion of XX World Youth Day 2005

**"We have come to worship Him" (Mt 2:2).**

My dear young people!

1. This year we have celebrated the 19th World Youth Day, meditating on the desire expressed by some Greeks who had gone to Jerusalem for the Passover: "We wish to see Jesus" (Jn 12:21). And here we are now, making our way to Cologne where, in August 2005, the XX World Youth Day is to be celebrated.

"We have come to worship him" (Mt 2:2): this is the theme of the next World Youth Day. It is a theme that enables young people from every continent to follow in spirit the path taken by the Magi whose relics, according to a pious tradition, are venerated in this very city, and to meet, as they did, the Messiah of all nations.

It is true to say that the light of Christ had already opened the minds and the hearts of the Magi. "They went their way" (Mt 2:9), says the Evangelist, setting out boldly along unknown paths on a long, and by no means easy, journey. They did not hesitate to leave everything behind in order to follow the star that they had seen in the East (cf. Mt 2:2). Imitating the Magi, you young people are also making preparations to set out on a "journey" from every region of the world to go to Cologne. It is important for you not only to concern yourselves with the practical arrangements for World Youth Day, but first of all you must carefully prepare yourselves spiritually, in an atmosphere of faith and listening to the Word of God.

2. "And the star... went before them, till it came to rest over the place where the child was" (Mt 2:9). The Magi reached Bethlehem because they had obediently allowed themselves to be guided by the star. Indeed, "When they saw the star, they rejoiced exceedingly with great joy" (Mt 2:10).

It is important, my dear friends, to learn to observe the signs with which God is calling us and guiding us. When we are conscious of being led by Him, our heart experiences authentic and deep joy as well as a powerful desire to meet Him and a persevering strength to follow Him obediently. "And going into the house they saw the child with Mary his mother" (Mt 2:11). There is nothing extraordinary about this at first sight. Yet that Child was different from any other: He is the only Son of God, yet He emptied Himself of His glory (cf. Phil 2:7) and came to earth to die on the Cross. He came down among us and became poor in order to reveal to us His divine glory, which we shall contemplate fully in heaven, our blessed home.

Who could have invented a greater sign of love? We are left in awe before the mystery of a God who lowered himself to take on our human condition, to the point of giving His life for us on the Cross (cf. Phil 2:6-8). In His poverty, - as Saint Paul reminds us - "though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2

Cor 8:9), and came to offer salvation to sinners. How can we give thanks to God for such magnanimous goodness?

3. The Magi found Jesus at "Bêth-lehem" which means "house of bread". In the humble stable in Bethlehem on some straw lay the "grain of wheat" who, by dying, would bring forth "much fruit" (cf. Jn 12:24). When speaking of Himself and His saving mission in the course of His public life, Jesus would later use the image of bread. He would say "I am the bread of life", "I am the bread which came down from heaven", "the bread that I shall give for the life of the world is my flesh" (Jn 6:35, 41, 51).

Faithfully pursuing the path of our Redeemer from the poverty of the Crib to His abandonment on the Cross we can better understand the mystery of His love which redeems humanity. The Child, laid by Mary in the manger, is the Man-God we shall see nailed to the Cross. The same Redeemer is present in the sacrament of the Eucharist. In the stable at Bethlehem He allowed himself to be worshipped under the humble outward appearances of a newborn baby, by Mary, by Joseph and by the shepherds; in the consecrated Host we adore Him sacramentally present in his body, blood, soul and godhead, and He offers himself to us as the food of eternal life. The Mass then becomes a truly loving encounter with the One who gave himself wholly for us. Do not hesitate, my dear young friends, to respond to Him when He invites you "to the wedding feast of the Lamb" (cf. Rev 19:9). Listen to him, prepare yourselves properly and draw close to the Sacrament of the Altar, particularly in this Year of the Eucharist (October 2004-2005) which I have proclaimed for the whole Church.

4. "They fell down and worshipped Him" (Mt 2:11). While the Magi acknowledged and worshipped the baby that Mary cradled in her arms as the One awaited by the nations and foretold by prophets, today we can also worship Him in the Eucharist, and acknowledge Him as our Creator, our only Lord and Savior.

"Opening their treasures they offered Him gifts, gold and frankincense and myrrh" (Mt 2:11). The gifts that the Magi offered the Messiah symbolized true worship. With gold, they emphasized His Royal Godhead; with incense, they acknowledged Him as the priest of the New Covenant; by offering Him myrrh, they celebrated the prophet who would shed His own blood to reconcile humanity with the Father.

My dear young people, you too offer to the Lord the gold of your lives, namely, your freedom to follow Him out of love, responding faithfully to His call; let the incense of your fervent prayer rise up to him, in praise of His glory; offer Him your myrrh, that is your affection of total gratitude to Him, true Man, who loved us to the point of dying as a criminal on Golgotha.

5. Be worshippers of the only true God, giving Him pride of place in your lives! Idolatry is an ever-present temptation. Sadly, there are those who seek the solution to their problems in religious practices that are incompatible with the Christian faith. There is a strong urge to believe in the facile myths of success and power; it is dangerous to accept the fleeting ideas of the sacred which present God in the form of cosmic energy, or in any other manner that is inconsistent with Catholic teaching.

My dear young people, do not yield to false illusions and passing fads which so frequently leave behind a tragic spiritual vacuum! Reject the seduction of wealth, consumerism and the subtle violence sometimes used by the mass media.

Worshipping the true God is an authentic act of resistance to all forms of idolatry. Worship Christ: He is the Rock on which to build your future and a world of greater justice and solidarity. Jesus is the Prince of peace: the source of forgiveness and reconciliation, who can make brothers and sisters of all the members of the human family.

6. "And they departed to their own country by another way" (Mt 2:12). The Gospel tells us that after their meeting with Christ, the Magi returned home "by another way". This change of route can symbolize the conversion to which all those who encounter Jesus are called, in order to become the true worshippers that He desires (cf. Jn 4:23-24). This entails imitating the way He acted by becoming, as the apostle Paul writes, "a living sacrifice, holy and acceptable to God". The apostle then adds that we must not be conformed to the mentality of this world, but be transformed by the renewal of our minds, to "prove what is the will of God, what is good and acceptable and perfect" (cf. Rom 12:1-2). Listening to Christ and worshipping Him leads us to make courageous choices, to take what are sometimes heroic decisions. Jesus is demanding, because He wishes our genuine happiness. He calls some to give up everything to follow Him in the priestly or consecrated life. Those who hear this invitation must not be afraid to say "yes" and to generously set about following Him as His disciples. But in addition to vocations to special forms of consecration there is also the specific vocation of all baptized Christians: that is also a vocation to that "high standard" of ordinary Christian living which is expressed in holiness (cf. *Novo Millennio Ineunte*, 31). When we meet Christ and accept His Gospel, life changes and we are driven to communicate our experience to others. There are so many of our contemporaries who do not yet know the love of God or who are seeking to fill their hearts with trifling substitutes. It is therefore urgently necessary for us to be witnesses to love contemplated in Christ. The invitation to take part in World Youth Day is also extended to you, dear friends, who are not baptized or who do not identify with the Church. Are you not perhaps yearning for the Absolute and in search of "something" to give a meaning to your lives? Turn to Christ and you will not be let down.

7. Dear young people, the Church needs genuine witnesses for the new evangelization: men and women whose lives have been transformed by meeting with Jesus, men and women who are capable of communicating this experience to others. The Church needs saints. All are called to holiness, and holy people alone can renew humanity. Many have gone before us along this path of Gospel heroism, and I urge you to turn often to them to pray for their intercession. By meeting in Cologne you will learn to become better acquainted with some of them, such as St Boniface, the apostle of Germany, the Saints of Cologne, and in particular Ursula, Albert the Great, Teresa Benedicta of the Cross (Edith Stein) and Blessed Adolph Kolping. Of these I would like to specifically mention St Albert and Teresa Benedicta of the Cross who, with the same interior attitude as the Magi, were passionate seekers after the truth. They had no hesitation in placing their intellectual abilities at the service of the faith, thereby demonstrating that faith and reason are linked and seek each other.

My dear young people as you move forward in spirit towards Cologne, the pope will accompany you with his prayers. May Mary, "Eucharistic woman" and Mother of Wisdom,



support you along the way, enlighten your decisions, and teach you to love what is true, good and beautiful. May she lead you all to her Son, who alone can satisfy the innermost yearnings of the human mind and heart.

Go with my blessing!

Castel Gandolfo, August 6, 2004

John Paul II P.P.

## 1.2 The Holy Father's message to the youth of the world on the occasion of the XX World Youth Day - a spiritual explanation

This is the XX message by the Holy Father to the youth of the world on the occasion of World Youth Day. Counting the large scale youth meetings in Rome before the World Youth Day events in 1984 and 1985, the XX World Youth Day in Cologne is the eleventh major celebration to which the Holy Father has called the youth of the world.

The energy from the previous major World Youth Day events and the increasing enthusiasm of young people in a rising number of countries around the world mean that the Holy Father's World Youth Day messages are anticipated with ever more excitement.

The message was issued precisely one year prior to the XX World Youth Day, just in time to adopt the impulse of the Holy Father's words on the pilgrimage to Cologne which Pope John Paul II sent the young pilgrims on in Toronto.<sup>1</sup>

It is clear that the message issued on the occasion of the XX World Youth Day continues the tradition of previous World Youth Days but with a German slant, inspired by the Gospel of the Wise Men from the East (Mt 2:1-12), the origin of this year's World Youth Day motto: "We have come to worship Him".

The message seems to highlight, in particular, the following aspects of the journey to Cologne: the time of preparation, the image of God's humiliation, the strong significance of the Eucharist, the orientation towards Jesus Christ, the appeal for solidarity and construction of a world of greater justice, the necessity to renew our minds and the invitation to discipleship, the invitation to those outside the Church, and the call to holiness.

### 1. Preparation

There is a temptation simply to give up in the face of all the organizational confusion. There is a lot to do for hosts and guests alike. Organizing the pilgrimage, sending out invitations, sorting out accommodation, booking travel tickets - it all needs to be done and consumes a lot of energy and time. Yet there should also be time for spiritual preparation: "(...) first of all you must carefully prepare yourselves spiritually, in an atmosphere of faith and listening to the Word of God."<sup>2</sup> After all, World Youth Day is not simply an event. World Youth Day must be integrated into an overarching framework of ministry that prepares the ground for the World Youth Day events and establishes them within a wider context. Otherwise they would be nothing but a flash in the pan, in danger of degenerating into religious tourism.<sup>3</sup>

How can I use the time until World Youth Day to prepare?

Can I imagine renewing my view of the faith of the Church during this time? Maybe I can take the time to read a passage, e.g. in one of the Gospels, every day.

### 2. Observing a God who humbled himself

In his letter to the Philippians, Paul writes: "(...) [He] did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness" (Phil 2:6-7). God "emptying" Himself represents Him lowering himself to

---

<sup>1</sup> Cf. John Paul II, Angelus address on July 28, 2002, Downsview Park, Toronto, No. 2

<sup>2</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2005, No. 1

<sup>3</sup> Cf. Stanisław Ryłko, *Die Jugendlichen und der Papst - Ein Projekt zur Jugendseelsorge*, in: Pontificium Consilium pro laicis (ed.), *Together on the European Roads. Proceedings of the Third European Meeting on Youth Ministry in Paderborn, September 21-24, 1998, Vatican City 1999*, pp. 187-203, here: p. 194

Earth, an act of humility - in other words, the irrevocable entry of God into human lowliness, beginning with His birth in a humble stable in Bethlehem - as the Gospel according to Luke tells us, because there was no room for God when He came into this world - until His humiliating exposure and abandonment on the Cross, because there was no room for His message of love in this world. Is it surprising, then, that it was difficult in Germany to find a venue to celebrate Holy Mass at the end of World Youth Day, a space for God's mysticism in today's world?

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (Jn 3:16).

Consider what God has done for you and how great His love is for you. How can I show God that I am grateful for His love for me? "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13).

How do I want to respond to Him?

### 3. The central significance of the Eucharist

In Jesus' times already, people turned away from Him when He told them that His flesh was true food and His blood was true drink (cf. Jn 6:55). The truth that in celebrating Holy Mass, bread and wine become the body and blood of Christ remains a challenge for the human capacity to believe. In the context of celebrating Holy Mass, we call this the "Mystery of Faith".

Today many people say that they can pray everywhere, that they do not have to be in a Church to pray to God. In principle, this is true. But to what kind of God are they praying when they are truly in prayer? Can there be a greater closeness to God than when He comes to us as the flesh and blood of His Son Jesus Christ, in the form of bread and wine to nourish us? That is why the Holy Father invites us not to "hesitate (...), draw close to the Sacrament of the Altar".<sup>4</sup>

Since the beginning of Christendom Sunday has been the Lord's Day, when Christians commemorate the death and resurrection of Jesus as they celebrate the Eucharist.

What does the celebration of Holy Mass (on Sunday) mean to me?

Am I aware that each Holy Mass represents a celebration of the death and resurrection of Christ who gave His body and blood for me?

When taking Holy Communion, am I aware that I am receiving Christ Himself?

What personal signal do I wish to send out in this Year of the Eucharist that the Holy Father has proclaimed?

### 4. Orientation towards Jesus Christ

Today, many say that Jesus of Nazareth was an exemplary person. But that is not the whole truth. Jesus Christ said, "I am the way, and the truth, and the life" (Jn 14:6). He has acknowledged that He is the Son of God. In His resurrection He demonstrated that He is truly God, our Lord and King. This acknowledgement by Jesus is a provocation for us modern humans who, in a culture of so-called tolerance, tend to believe that we must accept everything that people believe and think. Everyone should find their fulfillment in their own way. Jesus' message is "No one comes to the Father except through me" (Jn 14:6).

---

<sup>4</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2005, No. 3

His Gospel is a "unique and satisfying response to the most deep-seated aspirations of young people".<sup>5</sup>

Who is Jesus to me?

What response can I give to Jesus' question to His disciples: "But who do you say that I am?" (Mt 16:15).

What will help me to stand by Jesus Christ?

#### 5. Call to build a world of greater justice and solidarity

One of the Holy Father's thoughts weaves its way through World Youth Day events like a thread. "Become builders of a civilization of love and justice!"<sup>6</sup>

The basis of that civilization is Christ, the foundation of this fair and solidary world: "Worship Christ: He is the Rock on which to build your future and a world of greater justice and solidarity."<sup>7</sup> Christian faith is not just mere spiritual edification. By consequence, it leads to solidarity. "This is my commandment, that you love one another as I have loved you" (Jn 15:12) - "So if I (...) have washed your feet, you also ought to wash one another's feet" (Jn 13:14).

"This man is the way for the Church,"<sup>8</sup> wrote John Paul II at the beginning of his Pontificate. One cannot be in God without considering humans, too!

Where do I experience solidarity?

In day-to-day life, how can people recognize that I am a disciple of Jesus?

#### 6. The necessity to change direction, the decision to follow Him

If God's love genuinely touches my heart, I cannot continue living as I have until now. I won't just change something in my life, I will change myself. Or even better: The message of the Gospel will change me; it will transform the world "from within".<sup>9</sup>

The Pope is right in referring to some young Christians' courageous decision to follow Christ as priests and members of orders. In the context of World Youth Day, the question of "a vocation" will have great significance for some. Almost all priests who were ordained in Paris this year said that they felt a strong impulse to follow their calling at the XII World Youth Day in 1997 in Paris. At World Youth Day we can expect to hear a calling!

Do I experience the Gospel as an invitation to change direction?

How will I complete that change?

Do I have a tangible relationship with the Sacrament of Reconciliation, with confession?

Have I felt the beginnings of a calling myself?

Am I ready to turn to Christ when He calls me to follow in His footsteps?

---

<sup>5</sup> John Paul II, *Christifideles Laici*, 1988, No. 46

<sup>6</sup> John Paul II, Angelus address in German, delivered on July 28, 2002 at Downsview Park, Toronto, No. 2

<sup>7</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2005, No. 5

<sup>8</sup> John Paul II, Encyclical *Redemptor hominis*, March 4, 1979, No. 14

<sup>9</sup> Paul VI, Apostolic Exhortation *Evangelii nuntiandi*, December 8, 1975, No. 18

## 7. The invitation to those outside the Church

World Youth Day is primarily intended for young Catholics, but also at all those who are interested in the event, regardless of their denomination and religious beliefs. Accordingly, in his message on the occasion of the XX World Youth Day the Holy Father addresses all young people who are not baptized or who do not identify with the Church, referring to their yearning for the Absolute and their search for "something" to give a meaning to their lives: "Turn to Christ and you will not be let down."<sup>10</sup>

In his message on the occasion of the 19<sup>th</sup> World Youth Day, the Holy Father appealed to the youth of the world to take the message of the Gospel also to those who had not heard of Jesus Christ.<sup>11</sup> This time, the Holy Father addresses this group of young people directly, referring to them as "dear friends".<sup>12</sup>

The fact that I can believe in Jesus Christ is a blessing, a gift.

Am I aware of that fact?

Surely I know people who are not baptized or who do not identify with the Church.

How can I interact with them? Are their questions, their search, their "yearning for the Absolute"<sup>13</sup> matters close to my heart?

Do we talk about these things? Am I credible enough to them that they would ask me for an account of the hope that is in me (cf. 1 Pet 3:15)?

## 8. The call to holiness

The encounter with Christ changed the journey not just of the Wise Men from the East, but also that of many people in the history of the Church. Those who genuinely accept Christ into their hearts become new persons, leaving their "old selves" behind (cf. Rom 6:6).

At the 15<sup>th</sup> World Youth Day in Rome in 2000, the Pope encouraged the young pilgrims not to be "afraid to be the saints of the new millennium!"<sup>14</sup> Two thirds of the saints of the Church were beatified by John Paul II. That is no inflationary number; rather, it makes clear that holiness is not equal to exclusivity - for Christians, it is a calling. Paul already referred to the Christians of the early Church as "saints" (e.g. Rom 1:7, 1 Cor 1:2, 2 Cor 1:1, Phil 1:1).

At his inauguration on September 21, 2002 the Archbishop of Bamberg, Ludwig Schick, said: "It is my wish to become a good, even holy Bishop"<sup>15</sup>. He grew up in the Diocese of Fulda, home to the grave of Saint Boniface, the Apostle of the Germans. Holiness means giving God so much space in one's life that Saint Paul's words ring true: "(...) it is no longer I who live, but it is Christ who lives in me" (Gal 2:20).

Am I afraid? Do I feel resistance or concerns about becoming a saint of the third millennium? Why?

Am I ready to let God change my life?

What saints impress me, and why?

---

<sup>10</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2005, No. 6

<sup>11</sup> Cf. John Paul II, message to the youth of the world on the occasion of the 19<sup>th</sup> World Youth Day 2004

<sup>12</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2005, No. 6

<sup>13</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2005, No. 6

<sup>14</sup> John Paul II, message to the youth of the world on the occasion of the XX World Youth Day 2000, No. 3

<sup>15</sup> Archbishop Dr Ludwig Schick, address delivered at his inauguration as Archbishop of Bamberg on September 21, 2002

Am I familiar with the saints who the Pope refers to in his address for the XX World Youth Day? What inspiration can I draw from them?

Final words

"Your spiritual journey to Cologne starts today,"<sup>16</sup> said John Paul II on July 28, 2002 in Downsview Park in Toronto, towards the end of the XVII World Youth Day.

We are on our way to the next stage of our pilgrimage. Let us endeavor to ensure that our journey takes us ever closer to Jesus, that our faith may become deeper and that we may hence become builders of a new civilization of love and justice in the world. The Holy Father reminds us of Mary, our role model and original icon of the Church, whose image has been traveling with the World Youth Day Cross since Palm Sunday 2003.

Let us use the time until the XX World Youth Day to prepare for saying, with a true heart, once we have arrived in Cologne: "We have come to worship Him" (Mt 2:2).

Rev Ulrich Hennes  
World Youth Day Secretary

---

<sup>16</sup> John Paul II, Angelus address on July 28, 2002, Downsview Park, Toronto, No. 2

## 1.2 Prayer - On the way to World Youth Day 2005

Jesus Christ,  
Redeemer of the World.  
You became incarnate  
to give us life in abundance.  
You will remain with us through Your Church  
until the end of time.  
Then Your reign will be complete:  
a new Heaven and a new Earth  
full of love, justice and peace.  
That is what we hope for and what we work towards,  
and for this we give our thanks.

We ask You  
to bless young people all over the world.  
Become apparent to those who are in search of You.  
Awaken those who do not believe in You.  
Strengthen the faith of those who avow themselves Christians.  
Like the three Wise Men from the East, let them  
find their way to You.  
Make them builders of a new civilization  
of love, and make them witnesses of  
hope for the whole world.  
Through them, stay close to all those  
who suffer from hunger, war and violence.

Fill with Your holy spirit all those who  
are helping to prepare World Youth Day 2005.  
Help them to put themselves at Your service  
through the force of their faith and love  
and to receive their sisters and brothers from around the world  
with open hearts.

You have given us Mary as our Mother.  
Through her, let World Youth Day  
become a celebration of faith.  
During these days, give Your Church new strength  
to be a credible witness to the world  
on Your behalf.

This we ask of You, our Lord and God,  
who lives with the Father and the Holy Spirit,  
and reigns for ever and ever. Amen.

# 1.4 Motto song

Venimus adorare eum  
 Theme Song of the XX World Youth Day 2005

International version  
 PRE- & INTERLUDE (optional)

*lyrics & music: Gregor Lisson  
 all rights © 2004 EDITION CL NEUSS  
 Publishing Music*

VERSE D G A4 3

1. Warum — verlie-ßen Kö - ni - ge ih - re Pá - lá - sie? Pour-  
 2. quoi — des bergers — quit - laient-ils la nuit leur trou-peaux? —

CHORUS of. D em7 D C G A4 3

1. the kings venimus ad - o - ra - re e - um Im - manuel. Godt ist mit uns.  
 2. the shepherds O — o — ra - re e - um Im - manuel.

VERSE D G em7 D A4 3

1. Warum — verfolg - ten Kö - ni - ge einen wan - dern - den Stern? Pour-  
 2. quoi — des bergers — en - ten - daient-ils le chant — des anges? —

CHORUS G em7 D C G A4 3

1. Abs — man sie frag - te, sag - ten sie: —  
 2. À es - las pre - gun - tas con - tes - ta - ron: —

VERSE D em7 D G A4 12 C G 1. Da Capo

Venimus ad - ora - re e - um, Im - manuel. — — — — — ma - nu el. — — — — —

VERSE 3 D G em7 D A4 3

3. So we are gathered here — — — — — to wor - ship YE — — — — — We are  
 em7 G7+ em7 em7 A4  
 chil - dren an - nohn - led, his pro - phets are we — — — — —  
 G E7 C# A D A em7

VERSE 3 D em7 D C G A4 3

Ecco sia - mo qui — — — — — per inco - nar - ci con LU - I nel  
 em7 f f em7 f D G f G A4  
 pane, nel vi - no, in te, in me. Cio' che can - ta - mo è:

CHORUS D em7 D C G A4 3

Venimus ad - o - ra - re e - um, Im - manuel, — — — — — Godt ist mit uns.

VENIUS ad - ora - re e - um, Im - manuel, — — — — — ma - nu - el. — — — — —

modulation in house 2 to E major

C A B — — — — — E f#m E D A B | E f#m E D A

1 1 . 3c.

Full versions in german, english, french, italian and spanish languages available, also the scores for choir and piano.  
 These people took part in the translation: Oliver Bendig, Jean-Philippe Robert, Elisabeth Wolke-Wiedau, Axel/Helmut Brand, F. Jerald D'Aquino, E. Sergio  
 Martinez, Victor Schmitt Bendig-Berch, Paula Aguirre, Esther Frank, Uwe Albrecht, Clemens  
 All Rights reserved to www.wydlb.org



## **2 TRANSFORMATION**

### **2.1 Gospel: Mt 2:1-12**

In the time of King Herod, after Jesus had been born in Bethlehem in Judea, wise men from the East came to Jerusalem, asking: "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened and all Jerusalem with him.

He called together all the chief priests and scribes of the people and inquired of them where the Messiah was to be born.

They told him, "In Bethlehem of Judea, for so it has been written by the prophet:

'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'"

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared.

Then he sent them to Bethlehem, saying: "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage."

When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was.

When they saw that the star had stopped, they were overwhelmed with joy.

On entering the house, they saw the Child with Mary his mother, and they knelt down and paid him homage. Then, opening their treasure-chests, they offered him gifts of gold, frankincense and myrrh.

And having been warned in a dream not to return to Herod, they left for their own country by another road.

### **2.1.1 "We have come to worship Him" (Mt 2:2). The spiritual motto of World Youth Day**

"I have not yet encountered God," many people say, often adding in a doubtful voice, "if he even exists." The major question for us all, then, is this: How can we experience God and feel His presence? As Christians, we believe that God is close to us, whatever our situation. Yet often He seems to be far away. Many people wait for God in anticipation of the moment when He may finally enter into their lives. And they wait, and wait, and wait...

How different is the approach of the three Wise Men from the East, whose story is told in the second chapter of the Gospel according to Matthew. They search for signs from God and recognize them; they inquire and search for God, they commence their journey and pursue new and unfamiliar roads. When they finally have their surprising encounter with God, it is not at the beginning of the journey but at its end, almost like the fruit of their hard work: they see Him in the child in the stable at Bethlehem. These three Wise Men - the very first Christian pilgrims - are the role models for the young people traveling to Cologne for World Youth Day 2005. Learning from them means finding Christ. During World Youth Day, then, we will observe the Wise Men and follow in their footsteps in order to find our own answer to the question above: How can I encounter God today?

The answer lies in the words of the Wise Men and is expressed in the motto of this year's World Youth Day: "We have come to worship Him" (Mt 2:2). This motto outlines two steps taken by the Wise Men on their search for Christ - two steps that I would like to discuss briefly, and which are of crucial importance for this year's World Youth Day.

"We have come..."

The Wise Men did not sit back and wait for God to come to them. Rather, they decided to set out on a long journey of their own. They began their journey with courage and much faith. We all know how much effort it can be to "get things going". Often, we feel that the law of inertia applies not just to physics, but also in many ways to our physical, psychological and even spiritual wellbeing. How often do we feel troubled and tired, lacking motivation to begin something new? The Wise Men did not stop in wonderment, simply watching the heavens and the bright star in excitement and anticipation - they actually decided to begin a journey. Their very first step was the beginning of a long journey whose length it was impossible to predict. They did not know what dangers awaited them, whether they would even arrive at their destination, and where the star would eventually take them. Yet they still dared commence their journey, and only because they did that could they enjoy that experience. The star leads us to our encounter with God. If we prefer to remain comfortable in our accustomed places, we cannot gather new experiences. If we fail to gather courage to make that journey and place our lives into God's hands, we will never find the Child in the manger and never find God in our lives.

World Youth Day wants to encourage the pilgrims to set out on such a journey of faith. In the catecheses and services we will hear about the journey of the Wise Men and contemplate their experiences: their search, their questions, their departure, their wrong turns, their changes in direction and, finally, their arrival. The "pilgrimage" philosophy characterizes World Youth Day. Just as we, in preparation for World Youth Day, carried the World Youth Day Cross on its journey through Europe, all World Youth Day participants are

invited to make the pilgrimage to the shrine of the Magi in Cologne Cathedral on one of the three days of catechesis. When the Holy Father and the representatives of the youth of the world end their pilgrimages to Cologne at our opening celebrations, their arrival will be a sign of our journey and of the community of the Church on its journey to Christ. Finally, the Way of the Cross on Friday has deliberately been planned as a pilgrimage. The journey to the Concluding Mass on the Marienfeld in Kerpen will also be a pilgrimage, while the architecture of the venues of the services on the Poll meadows and the Marienfeld reflects the philosophy of the pilgrimage.

"...to worship Him" (Mt 2:2).

As they searched for the King, the Wise Men were very surprised to find the Child in a stable near Bethlehem. Yet it did not suffice for them to simply register that fact or feel surprise at this situation. Holy Scripture tells us that they knelt down before the Child. They were the first in a long series of people who fell to their knees before the great and yet so small God, so that "at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:10-11). By kneeling down we declare that we have God to thank for everything we are. We cannot redeem ourselves, cannot find salvation, and cannot construct our fortunes alone. We know that we, like the Wise Men, are guided and guarded by God, to whom all honor is due. For the Hebrews, the knee was a symbol of power. Genuflection, then, represented the bowing down faced with the power of God. Worshippers do not consider themselves or any self-created idols to be the center of all things. In worship, they find that true order is restored to the cosmos and in turn, they find inner peace. Finally, worship also leads humans to genuine greatness, which nothing and no one can take away from them. By daring to catch a glimpse of the infinite God, they maintain their stature and liberate themselves from the dictatorship of all non-divine powers. In God's greatness, they themselves become great. At the moment they kneel down before the Child in the manger, the Wise Men from the East truly become Kings. In adoring the Child, they achieve greatness. "(...) indeed you have tasted that the Lord is good. (...) But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of Him who called you out of darkness into His marvelous light" (1 Pet 2:3, 9).

In worshipping the Child, the Wise Men recognize God in Him. Worship is the way in which humans find communion with God. That is why worship will be at the heart of World Youth Day in Cologne. Churches surrounding the Cathedral will be centers of worship where pilgrims will be able to worship the sacrament at all times of the day and night. The Vigil in the last night of World Youth Day will conclude with the Adoration of the Host, thus taking up the Holy Father's message for World Youth Day 2005. "Worshipping the true God is an authentic act of resistance to all forms of idolatry. Be worshippers of the only true God, giving Him pride of place in your lives!" It is a fortunate sign that this World Youth Day, which enshrines worship in its motto, is taking place during the special Year of the Eucharist as proclaimed by the Holy Father. And it is a great sign that venue of our nighttime worship during the Concluding Mass is the Marienfeld near Kerpen, where Cistercian nuns and later also monks dedicated themselves to the worship of God from the 13<sup>th</sup> century onwards. Centuries later, young people will congregate at this place of worship to build a "cathedral for one day" and worship God, following the example of the Wise Men. The power of prayer from centuries ago will once again be expressed in these days.

World Youth Day is far more than just a short, one-week event. It is a pilgrimage that begins now, that will lead its young guests and hopefully the entire Church to an encounter with God. Its program and concept endeavor to give an answer to the question of how we can encounter God today, how we can approach Him by emulating the Wise Men in being courageous enough to commence our journey to God and to worship Him. "We have come to worship Him" (Mt 2:2).

Prelate Dr Heiner Koch  
Secretary General, World Youth Day

## 2.1.2 Cologne Cathedral - An image of Heaven

Humans need visions. They give us the wings we need to break out of the daily grind and enter dimensions whose extent cannot be measured.

After that memorable night when Jacob dreamed that he had seen angels of God ascending and descending on a ladder between heaven and earth, he awoke from his sleep and built an altar of stones. He said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Gen 28:17). He named this place Bethel, which means "house of God".

After a symbolic lifelong journey through the desert under the guidance of an omnipotent, but invisible God, the Israelites erected Him an impressive house, a temple. It is said that when the Ark of the Covenant was brought into the temple, the divine glory filled the house of God (cf. 2 Chr 5:13 et seq.).

The first churches whose architecture was based on the Temple Hill in Jerusalem reflected this image of a house of God among humans. From the very beginning, the House of God was seen as a threshold to heaven, to some extent giving the churches the capacity of a "peephole" into heaven.

The place where Cologne Cathedral now stands was the location of the 3rd-century Maternushaus which later became the church of Bishop Carentius (6th century). During the 8th and 9th century, a large Carolingian cathedral was erected on the same site, followed by the Gothic cathedral building we are familiar with today. We celebrated the 750th anniversary of its foundation on August 15, 1998.

The two most significant spiritual fathers of the Gothic style are probably the abbots Bernhard of Clairvaux and Suger of St Denis. They brought new life to the vision of heaven through the intense use of light and applied geometry in their architectural designs. They perceived earthly geometry as a reflection of heavenly harmony and hence consistently applied the principle of measurement and calculation. Cologne Cathedral is an impressive example of mathematical skill.

Based on the Roman foot of 29.57 cm (approx. 11.6 inches), the basic floor plan of the Cathedral uses 25, 50, 100, 250 and 300 Roman feet as its main measurements. The point of reference is the quadrum which measures 50 Roman feet on each side. At 150 Roman feet the width of the Cathedral is equal to its height. In other words, the ratio of width to height is 1:1. The length of the nave is 150 Roman feet, equal to the measurements of the quadrum and choir. The ratio of the quadrum to the width of the transept and the choir is 1:2, while the ratio of transept width to overall length (excluding tower hall and choir ambulatory) is 1:3. The ratio of the quadrum to the length between the western and eastern portals (excluding tower hall and choir apse) is 1:6, and the trave is one twelfth of the length of the Cathedral with a ratio of 25 to 300 Roman feet.

A simple comparison of the ratios used for the floor plan illustrates that the basically simple approach of using a 1:2 ratio, relative to the quadrum, shows many parallels to the design demanded by the Roman master builder Vitruvius for Antique temples.

The actual culmination of this edifice, designed according to mathematical eurhythmy, is found in the description of the Heavenly Jerusalem. The Apocalypse refers to a vision of a heavenly city of God, seen by John the Mystic at the end of the first century AD, which used a width to length to height ratio of 1:1:1 - clearly a role model for Cologne Cathedral.

The imagery of this heavenly city is also reflected in the Cathedral. Its former 12 gates represent the 12 gates mentioned in chapter 21 of the Apocalypse. Besides the portals at the Cathedral's southern, western and northern ends - three at each end - three further

doors used to lead into the choir sanctuary at the eastern end of the building. The twelve foundation stones of the Divine City with the names of the twelve apostles can be seen to correspond to the twelve choir pillars which also carry their names.

The heavenly light, indicated by words such as "light", "illumination", "Glory of God" and "crystal", is reflected in the transparent glass walls. The colored light streaming into the Cathedral from outside is intended to elevate the soul to a higher, undefined plane of light that represents God Himself.

Set inside "a sea of glass, like crystal" (Rev 4:6), the clerestory windows above the choir flank the 24 kings of the Old Covenant - alternating with the 24 kings of the New Covenant - as the representatives of the 24 Elders of the Apocalypse.

The Worship of the Lamb is represented in a context of local tradition, depicted in the form of a scene of worship by the Magi before the child; after all, the relics of the Wise Men lie directly below this vision of heavenly liturgy.

The exterior of the Cathedral, too, displays many parallels. The western façade, designed in concert with the portals as a "gateway to heaven", points to the interior of the Cathedral as the throne-room of God.

Cologne Cathedral is a metaphorical manifestation, rather than an illusionist representation, of the Heavenly City. The application of geometry in its architecture and its symbolism of light expresses the relationship between metaphor and reality probably far more convincingly than any other architectural style ever could.

Dr Friedhelm Hofmann  
Bishop of Würzburg

### 2.1.3 Interesting facts about the Three Kings

In everyday parlance we customarily speak of the "Magi", or "the Three Kings". Yet how do we know that there were three of them? How do we know that they were kings? And how do we know their names?

The Wise Men's names are said to have been Caspar, Melchior and Balthazar. "Caspar" means "treasurer", while "Melchior" means "king of light" and "Balthazar" means, in translation, "God watch over his life". It is said that there were three wise men, a belief derived from the three gifts referred to in the New Testament - gold, frankincense, and myrrh. The worship of the Wise Men is expressed already in the Holy Scripture through these gifts, which carry their own symbolic significance: gold as a sign of Christ's status as king; frankincense as a reference to divinity, and myrrh denoting that Jesus was also a human.

The New Testament refers to the Wise Men as "magi". Later, they are also said to have been astrologers, priests, or servants of their king. They are said to have lived in Palmyra (Syria) or Ekbatana (Hamadan in Iran), and to have died in 54 AD.

The Three Kings are the patron saints of the City of Cologne, pilgrims and travelers, the dying, furriers, playing card manufacturers and gastronomes, and are said to guard against magic, epilepsy, storms and hail.

#### Related traditions

On January 6 Christians celebrate the feast of Epiphany, the apparition of the Lord, the manifestation of God in the world. The earliest documents to mention this feast day date back to the 5<sup>th</sup> century. On this day, following the traditional custom the year and the three letters C+M+B are written on the front doors of the houses. The three letters represent a Latin blessing, *Christus Mansionem Benedicat* (May Christ bless this house).

One of the traditions in the German-speaking area is that of the *Sternsinger*, the "star singers". Groups of children dress up as the Three Kings and go singing from door to door, collecting donations for missionary projects for children.

#### Legend and art

Neither the number nor the royal titles of the Wise Men from the East are documented in the New Testament. One of the reasons for these assumptions is the symbolic character of these men, for the Wise Men represent the heathens at the manger of God's Son. On the feast day of Epiphany, God becomes apparent to the world, represented symbolically through the "Wise Men".

This symbolism is expressed in art by depicting the Wise Men at various ages (elderly, middle-aged, young), and later as originating in various areas around the world (Africa, Asia, Europe).

#### How the Three Kings came to Cologne

Around 326 AD Empress Helena is said to have brought the remains of the Three Kings to Constantinople, which was then the capital of the Roman Empire. In 344 Bishop Eustorgio brought them to Milan, which had become the capital of the Western Roman Empire. In 1164 Chancellor Rainald von Dassel brought them to Cologne.

Rev Josef Funk

On the feast of Epiphany, the Church prays:

Merciful God,  
enlighten Your followers  
and bring light into their hearts  
through the radiance of your mercy.  
Let us recognize in this light  
that Christ is forever our Redeemer  
and let us truly accept Him  
who lives and reigns in unity  
with the Holy Spirit for ever and ever.  
Amen.

Starting points for group discussions

The group leader asks the participants to list everything they know about the Wise Men from the East. The leader notes down the key words, clearly visible to all group members, e.g. "kings", "East", "Caspar, Melchior and Balthazar" etc. Then he asks the group to say what key words are to be found in the New Testament. Again, these statements are noted down. Then Mt 2:1-12 is read out loud. The participants can check whether their guesses were right. In the discussion that follows, group leaders can examine the development of the legend and its theological significance.

"Sharing the Bible" is a good way to investigate the spiritual content of the Gospel based on the story of the Wise Men from the East (see p. ....).

#### **2.1.4 Bible work** **Two methodological ideas**

Two methods are briefly described in the following.

##### **Method 1: "Sharing the Bible" in seven steps**

This method tends towards the meditative, leaving space to feel one's way towards the Bible text and then discuss the participants' own thoughts and experiences. The leaders guide the group from step to step.

##### *Step 1: Invitation*

We feel that the Lord is in our midst.

We invite Jesus Christ into our group and begin with a prayer.



*Step 2: Reading*

All group members now have the text in front of them.

One or several members read out the text slowly and reverently. The text can also be read out sentence for sentence by all participants.

*Step 3: Contemplation*

Each group member repeats a sentence, part of a sentence or word from the text out loud. Each utterance should be followed by a short silence enabling each person to consider what was said. Important: no reason should be given.

*Step 4: Silence*

The group now becomes silent for a while, allowing God to speak to them in the silence.

*Step 5: Communication*

The group talks about what has touched their hearts. What word or section touched us personally? (Important: no discussion, no sermon)

*Step 6: Action*

The group now talks about a task that it has to master next.

What new task is now on the agenda for my group and me?

Who is to do what, and when?

Did we hear a word in this text that could accompany us as a "word of life" over the coming weeks?

*Step 7: Prayer*

In prayer the participants give thanks for the word of God and for what they heard today. (Then:)

The session closes with a prayer or song that everyone knows by heart.

**Method 2: Understanding the text**

This method focuses on the Bible text, enabling participants to understand and interpret it in context. The implications for their own lives are examined at the end.

*Step 1: Reading the text*

The Bible text is read out loud in the group. Then a copy of the text is distributed to everyone.

*Step 2: Questions about the text*

What objective questions do participants have about the text? Was something difficult to understand?

These questions are discussed in the group.

*Step 3: The significance of the text*

What sentence or words appear particularly important to me?

Participants mark these sentences and/or words in the text.

*Step 4: Discussion about the significance of these sections*

Each participant presents the sentences or words that are particularly important to them. Then they discuss why these are so important to them.

*Step 5: Clarification using other Bible sections*

Participants are invited to refer to sections of the Bible that the selected text reminds them of.

How can the selected text be explained through other parts of the Bible?

*Step 6: Implications for life today*

Finally, the group discusses the significance of this Bible text for life today. What connections are there between the text and my life, the life of the community and Church, and life in society today?

## **2.2 "We"**

"We" - are young people from all over the world who have come to celebrate World Youth Day.

"We" - are the community of the whole Church.

"We" - are the worldwide Catholic Church, at home on all continents and in all cultures.

We want to begin a journey towards Christ, experience the Church from within and celebrate together with many young Christians from other countries and cultures.

### **2.2.1 We, the youth of the world -**

#### **Young people relate their experiences at previous World Youth Days**

##### **"I am not alone as a believer in Jesus Christ."**

Kristin Leister, 24, from Bermbach near Geisa in Thuringia (Germany)

In 2002 I attended my first World Youth Day in Toronto. It took me a long time to decide whether to go or not. I only told a few friends about my trip - those who I knew would understand me. I only told my colleagues in the office the bare minimum, because unfortunately I can't talk to many people about my faith. For most young people I know, faith is pretty uncool. They say that the Church is "too rigid" and traditional, not to mention the views of the Pope, which they feel are "very old-fashioned - no one lives like that any more."

Yet at World Youth Day in Toronto I experienced faith in a completely different way. Hundreds of thousands of young people from all over the world who wanted to get to know others, who wanted to celebrate, people you could laugh and have fun with, people you could make jokes and have serious discussions with - not as superficial as the people I usually meet at home.

The atmosphere was amazing, and Christ, as announced by the Holy Father, was truly at the center of the entire event. The presence of the Pope triggered a wave of enthusiasm

among us. People shouted out in joy, even louder than they would at a concert - and it was all possible without violence, alcohol and drugs.

This trip has shown me that I am not alone in my belief in Jesus Christ and that I can experience so much joy in the faith that I share with so many others. I was still on a high when I arrived back home, but it was pretty hard to tell people about it because you have to have been there to understand that kind of happiness. So make sure you don't miss World Youth Day 2005 in Cologne.

**"Encountering the youthful heart of the Church."**

Alice Priest, 29, Australia

2000 was an extraordinary year. For me and for many others, it represented the beginning of our own personal World Youth Day journey that was to change not just ourselves, but the entire diocese. My Bishop asked me whether I could gather as many young people as possible from the diocese and persuade them to join him on his pilgrimage to World Youth Day in Rome. We began without knowing where the money for the trip would come from, but we had faith that "for God, everything is possible".

We were still at the very beginning of our preparations when I heard that I had been selected to be one of the two official Australian delegates at the international youth forum during the XV World Youth Day in Rome. So my ticket was already paid for!

Our group of pilgrims consisted of 35 young workers and students. We left Australia slightly apprehensive of what was to come. We had the time of our lives in Rome. Sometimes the conditions - heat, exhaustion, accommodation - were a challenge, but they never failed to overwhelm the spirit of joy, faith and love that developed among and within us during this pilgrimage. The streets were filled with the song of two million young Catholics from all over the world who managed, in worship, "to be as happy as all young people should be," as the Holy Father later remembered. I was happy! We encountered the youthful heart of the Church, and the Church encountered our young hearts. We were mutual sources of strength.

We traveled home with a new fire in us. I can honestly say that out of all our projects preparing us for our pilgrimage to World Youth Day, the strongest impulse for our personal growth in faith, our Christian community and the renewal of youth work came from our home diocese.

**2.2.2 Ideas for a day of contemplation on the subject of "we"**

Introductions	Where have you encountered community? When was it particularly important to you?
Unit 1	Form small groups and discuss young people bearing witness of World Youth Day
	Why do you want to take part in World Youth Day? Have you been at a World Youth Day event before? If so, what were your experiences? Talk about your personal motivation for attending World Youth Day!
	One speaker per group can present the results of the group

	discussions.
Unit 2	Impulses on the subject of "community"
Prayer:	<p>You, Lord, are life itself.  You are a loving and loyal guide.  For that I thank You.  Lord Jesus Christ, You have invited me  to join You in the community of the Church.  Show me where You want me to go.  Holy Spirit, bless me with the courage  and hope I need to take my next step.</p>
	<p>Form small groups and read Mk 6:6b-13, "Sending out the twelve disciples".  Then discuss the significance of community. Why is community important?  Why does Jesus send out the disciples in groups of two?</p>
Teamwork game	<p>The egg  First, the large group is divided into several smaller groups of between 4 and 6 people each. Each small group is given a raw egg, 1.5 m (approx. 5 ft) of sticky tape, 20 drinking straws, 2 paper napkins, a balloon, cotton wool, a tea candle or tea light and a pair of scissors (or similar materials)  The groups now have 45 minutes to develop a device that will prevent the egg from breaking if dropped from a height of around 10 m (30 ft).  (Rule: the egg may not be boiled and no other materials may be used).  Of course the groups should also think of a name and a good way to present their invention.  After 45 minutes the groups join together and explain and demonstrate their devices.  Then the jury assesses the egg protection devices.  They must also verify whether the eggs can survive the drop.  The group whose egg remains whole and uncracked and that developed the most original contraption is the winner.</p>
Evening	Vespers; (possibly) Eucharist
Conclusion	Get-together: Small groups present cultural aspects of their countries (dance, songs, images, food...)

### 2.2.3 We, the Church

The Biblical term for "church" is "ecclesia", which means "those who are called out". The translation clearly shows the basic nature of the Church. The Church is not a club where people come together to assert or enforce their interests. It is a community that owes its existence to another entity: Jesus Christ. He calls us out to commune with Him and each other.

The term "church" is derived from the Greek word "kyriaké", i.e. "that belonging to the Lord". This term, too, reflects the nature of the Church.

Those who are baptized in the name of the Holy Trinity, avow themselves to the faith of the Church, live in communion with the Church and its shepherds, and worship through the sacraments belong to the Catholic Church.

"Church" is not at first an ancient stone building, but is composed of living stones.

In his first Letter, Peter writes (1 Pet 2:2-6):

"Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation - if indeed you have tasted that the Lord is good. Come to Him, a living stone, through rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

We - the one, holy, catholic and apostolic Church.

Jesus appointed twelve disciples who were to become special witnesses of His life, His message and His resurrection. The Church is built on the foundation of these apostles. Carried by the power of the Holy Spirit they took the Gospel out into the world and proclaimed it. Their successors are the bishops who, in communion with the Bishop of Rome, our Holy Father, lead the Church and preach the Gospel. It is one of their tasks to pass on the Christian faith, complete and unadulterated, and to ensure the unity of the Church.

Even though the Church is structured into several local churches, it is still the One Church. It has one Lord, confesses to one faith, and grew out of one baptism. The one Spirit fills the entire Church and assists it in overcoming divisive periods that develop over time.

The Church is holy as the holy Lord works in and through it and as it was created by Christ, the Holy Lord. The Church is holy because it is the embodiment of Christ in its words and its sacraments. All followers of the Church should strive for holiness. The saints were exemplary in doing so, and Mary was consummately holy. Mary, who is linked with Christ in a most unique way, is also referred to as the original icon of the Church.

The term "catholic" means "whole" and "all-encompassing", meaning that the Church spreads the whole faith and gives all-encompassing Salvation through the Sacrament. The faith proclaimed by the Church and the salvation it gives are Christ Himself.

Jesus gave Peter a special role among the apostles. He called him the rock on which He would build His Church. From Peter's special status among the apostles is derived the special status of the Holy Father. The Pope as the successor of Peter "is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful" (*Lumen Gentium* 23). By virtue of his position, the Bishop of Rome is Christ's representative on Earth and the shepherd of the entire Church. The college of bishops and every single local

bishop can only exercise their power subject to the approval of the Bishop of Rome and in unity with him.

The *unity* of the Church also becomes evident when each Sunday, all over the world, all Catholic churches use the same readings, proclaim the same Gospel, and celebrate the one Eucharistic sacrament.

The *holiness* of the Church is also reflected by the fact that the saints of the Church are revered all over the world, with the congregations communing with them in prayer and asking for their intercession.

The *apostolic nature* of the Church becomes evident in the fact that in each diocese, the local bishop leads the local church in communion with the Bishop of Rome and prays for the local bishop and the Pope by name at each Eucharistic service.

The *catholic nature* of the Church becomes particularly evident when the faithful around the world confess their one faith in the Sunday Eucharist service. Even though the faith has found a variety of cultural expressions around the world, it is still the one faith that connects the community of believers. While borders and cultures may keep people apart, their faith in Jesus and the community of the creed connects them.

The Catechism of the Catholic Church summarizes:

The Church is *One Church*: It has but one God, confesses to but one faith, grew out of one baptism, forms one body, is filled with one Spirit and has one hope. When that hope is fulfilled, all divisions will be overcome.

The Church is *holy*. The Holy Lord is her creator. Christ, her bridegroom, gave Himself for her to make her holy; the spirit of holiness brings her to life. Even though she counts sinners among her followers, she is the one "without sin that is composed of sinners". Her holiness shines in the saints: she is completely holy in Mary.

The Church is *catholic*: She proclaims the full faith, she has and gives complete salvation, she is sent to all peoples, she addresses all people, she is eternal, she is "missionary by nature" (AG 2).

The Church is *apostolic*: She is built on firm foundations, the "twelve Apostles of the Lamb" (Rev 21:14); she is indestructible, she is the whole, infallible truth; Christ leads her through Peter and the other apostles who are with her through their successors, the Pope and the College of Bishops.

From: Catechism of the Catholic Church, pp. 866-869

Werner Höbsch

## **Ideas for contemplation and discussion**

Biblical text: Peter, the rock - Mt 16:13-19

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples: "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you permit on earth will be permitted in heaven."

What does this message say about the significance of Peter's assignment and the order of the church?

- Peter acknowledges Jesus as the Messiah, the Son of God.
- Christ appoints Peter to be the rock of the church.
- Christ promises to protect the church against the dark forces.
- Christ assigns Peter supreme power over the church.

### **2.2.4 Pope John Paul II**

By "inventing" World Youth Day John Paul II did not simply create an amazing way for young people from around the world to meet each other and himself. He also began an impressive journey towards enabling the Church to be tangibly experienced as the one holy, catholic and apostolic Church.

Encounters with young people were among this Pope's central concerns. He knew that the Church lives through the vitality of youth. He called upon the young people of the world to be the saints of tomorrow. Young people were a concern close to John Paul II's heart, and in turn they revered John Paul II as one of their own.

Who was Pope John Paul II?

Karol Józef Wojtyła was born on May 18, 1920 in Wadowice near Krakow in Poland. After his school leaving examinations in 1938 he began to study philosophy and philology. During his youth he witnessed the occupation of his home country by the Germans. He was deeply affected by the suffering of the Jews and their annihilation by the Nazis. The concentration camp in Auschwitz lay in his former diocese of Krakow. It was very important to him, especially later when he was Pope, to develop and maintain a positive relationship with the Jewish people. His visit to the synagogue in Rome and his pilgrimage to the Holy Land in 2000 were among John Paul II's powerful signs of solidarity with the Jewish people.

Karol Wojtyła was ordained into the priesthood in 1946 and became a Bishop in 1958. Pope Paul IV appointed him Archbishop of Krakow in 1963. Surprisingly for many, Archbishop Wojtyła was elected Pope in 1978. During his time in office he published 13

encyclicals in which he examined major faith issues of our time and offered answers and guidance under the aspect of the Gospel.

In 1981 Pope John Paul II was severely injured in an assassination attempt.

His pontificate was marked especially by his many travels during which he realized his ambition to meet people, strengthen the local churches, and give them encouragement. He himself was characterized, and in turn characterized the Church, by his Eucharistic piety and deep reverence for Mary Mother of God.

John Paul II was particularly concerned with maintaining a positive relationship with other religions, particularly Judaism and Islam. During his travels he met with followers not only of the Catholic faith, but also those of other denominations and religions. He wanted to demonstrate that all religions must stand firm together for peace, and that no violence must be committed in the name of God.

Another major concern was to establish a connection between *fides* and *ratio* - faith and reason. Faith and reason are closely connected, as exemplified in particular in his encyclical *Fides et Ratio*. Reason and faith both inquire after the truth; in other words, in the search for truth *fides* and *ratio* are interconnected. After being ordained into the priesthood John Paul II held a professorship of philosophy and hence knew how important the connection between philosophical faith and reason is today.

In Mary John Paul II saw the original icon of the Church and his role model in faith. He wanted to encounter Christ in Mary.

His last encyclical *Ecclesia de Eucharistia* can be seen as his legacy. The Eucharist, John Paul II writes, is the valuable sacrifice offered up by Christ to the Church. He transforms Himself into a gift for the Church for the redemption of the world. The Pope reiterates how he himself drew strength from the Eucharist.

Even at his advanced age and in poor health John Paul II, a witness to faith, love and Christian hope, remained an ally for young people.

Pope John Paul II passed away on April 2, 2005. We are convinced that having ended his pilgrimage here on Earth, he continues to live in paschal joy.

#### 2.2.4.1

Archbishop Cardinal Joachim Meisner:

Pastoral address on the occasion of the election of Pope Benedict XVI

Sisters and brothers!

"Habemus papam" - We have a Pope. It is Benedict XVI, known to all of us as Cardinal Joseph Ratzinger. The members of the College of Cardinals are deeply grateful and pleased that the prayers of the entire Church have guided us through these turbulent days of the Papal Conclave, during which we elected one from our midst, a man of whom we are convinced that Christ has called him to be His representative on Earth and follow in the footsteps of Saint Peter.

Our new Holy Father, Benedict XVI, was born on April 16, 1927 in Marktl in Southern Germany and ordained on June 29, 1951. Just 30 years old, he was promoted to Professor of Dogmatics and subsequently lectured at the Theological College in Freising. Between 1959 and 1963 he was Professor in the Theological Faculty of the University of Bonn,



spending several years as a scientist and researcher here in the Rhineland. Later, he was appointed to professorships in Münster, Tübingen and Regensburg. During the Second Vatican Council he was theological advisor to my pre-predecessor, Cardinal Josef Frings.

On March 28, 1977 Pope Paul VI appointed him Archbishop of Munich and Freising. In 1981 Pope John Paul II finally called him to Rome, appointing him Prefect of the important Congregation for the Doctrine of the Faith. Until the death of our great Holy Father John Paul II he fulfilled this position of major responsibility with prudence and consideration, but also consistency and clarity. During this time he made several visits to Cologne, most recently on the occasion of my silver anniversary as a Bishop and that of our suffragan bishops Josef Plöger and Klaus Dick in May 2000.

The fact that the Lord called a fellow German to be our new Holy Father is a source of joy and also some pride for us Germans. However, this honor is also a great responsibility. Far more than before, the gaze of the World Church will now be directed at the Catholic community in Germany. We should honor our new Holy Father with our strength of faith, hope, spiritual vitality and commitment. When I gave the Holy Father my promise of loyalty I assured him that he can count on God's people in the Archdiocese of Cologne. I am deeply convinced that I haven't promised him too much.

The Pope is charged with guiding the whole Church, maintaining the unity of the Creed, and giving the world in all its complexity a framework through the Gospel. That is a responsibility that far exceeds normal human capacities. We, as Bishops, Priests, Deacons, members of orders and the faithful, are called upon to assist the Holy Father in his role as successor to Saint Peter.

One of the first foreign trips of the new Pope, maybe even his first, will take him to World Youth Day here in Cologne. He promised me that he would come even on the first evening after his election. In his first, seminal sermon before the College of Cardinals the next day he twice mentioned the significance of World Youth Day in Cologne. We are already calling out to him: "Holy Father, we look forward to your presence at XX World Youth Day in Cologne and extend our warmest welcome!"

The Pope, unlike any other, is subject to the Word of the Lord: "And you ... strengthen your brothers!" (cf. Lk 22:32). But who strengthens the Pope? He is only human, after all. Of course he is strengthened by the mercy of God, yet he is entitled to receive the support and companionship of members of the Church, come what may.

We hope the Holy Father will experience not just the burden and weight of his new office, but also a joy in God and His Church. Through the Apostle Paul, may he come to realize that the power of God is strong in the face of human weakness. The Church is not an organization, it is an organism. It is the body of Christ. Each member of the Church is a part of that body. Just like all things negative impact negatively on the entire structure, all things positive have the same force. Nothing is lost in the house of God. The positive force we have invested in the body of Christ will yield fruits and blessings for us and the entire Holy Church.

With this intention - to strengthen the body of Christ that is the Church with everything that is good and positive - we will accompany the new Holy Father on his new and important journey.

We do so with the blessing of the beneficent and merciful God, the Father, the Son and the Holy Spirit. Amen.

Rome, April 20, 2005

+ Cardinal Joachim Meisner:  
Archbishop of Cologne

## **2.2.5 The World Youth Day patrons**

It is not just the living faithful who are included in the community of the Church; those who have already passed away are also a part. In other words, the Church also includes those who are already with God, enjoy heavenly peace, and are revered as saints. There is a community between the Church on earth and in heaven. In prayer we are particularly close to the saints in whose intercessions we place our hope and confidence.

Saints are people whom the Church believes to have been role models in their lives and in their loyalty to Christ and His Gospel. Throughout their lives they proclaimed the Gospel. Today, they are guiding lights in the darkness for the faithful pilgrims.

Pope John Paul II appointed the World Youth Day saints as guides and intercessors. They have a special relationship with Germany and also with Cologne.

Below, we introduce the patrons of World Youth Day to you.

### **Saint Boniface**

- Meaning of the name Boniface: the benefactor (Latin); Winfried: friend of peace (Old High German).
- Date and place of birth: around 675 in Wessex, England
- School: Benedictine monastery
- Talents: Poet, author of a grammar manual, highly gifted speaker
- Profession: Teacher and principal of a convent school
- Patron saint of England and Thuringia; of brewers and tailors

His life:

Winfried, or Wynfred (Old High German), was born into a noble family. Even during his childhood he expressed an interest in becoming a monk and was educated at a monastery in Exeter. Winfried was ordained into the priesthood at age 30 and initially worked as a teacher. He gained his high status as the "Apostle of Germany" through his mission work which was to consume his entire life. He worked against idolatry by preaching the worship of the one God who became flesh in Jesus Christ.

In 716 he began his mission work in Franconia but was sent by Bishop Willibrord to Rome in 718. In Rome, Pope Gregory II authorized him to preach the Gospel to the German people. At his consecration he was given the name Boniface. He set out for the mission in Friesland in 720, moving to Hesse and Thuringia in 721. In 722 Boniface was consecrated Bishop and sent by the Pope to bring order to the church in Germany. From 737 onwards Boniface also began to work in Bavaria and Saxony, founding the dioceses of Passau, Regensburg, Freising, Würzburg and Erfurt. In 738 he was appointed Papal Legate for

Franconia and became Archbishop of Mainz in 747. At the age of 80 Boniface set out on one last mission journey during which he was murdered.

He is buried in Fulda.

Many wondrous stories are in circulation about Boniface. For instance, it is said that he cut down an oak tree in Geismar/Thuringia that was devoted to the pagan God Thor (German: Donar) - the so-called Donar Oak. He wanted to prove to the Germanic people that Donar, whom they revered, had no power. When the oak was cut down there was no reaction, and many Germans subsequently had themselves baptized.

Boniface was given the honorary title "Apostle of the Germans" in Fulda in 1160. The belief was that this holy man had done more to spread the faith throughout Germany than any other missionary.

On the feast day of Saint Boniface the Church prays:

Lord, our God,  
hear the prayers of your followers  
who celebrate the feast day of Saint Boniface today.  
At his intercession help us  
to loyally maintain the faith  
that he preached to our forefathers  
and sealed with his blood.  
This we ask through Jesus Christ our Lord.  
Amen.

## **Saint Ursula**

- Meaning of the name Ursula: small bear (Latin); small battlehorse (Germanic)
- Date and place of birth: 3rd or 5th century, date unknown, in England
- Parents: Daughter of Maurus, a Christian king
- Marital status: Engaged to Aetherius, a heathen prince
- Patron saint of the city of Cologne, virgins, young people, universities of Cologne, female teachers and educators, cities of Vienna and Coimbra; in times of war; for good marriages, against children's diseases, for a peaceful death in the torments of purgatory

Her life:

Legend has it that despite her pledge to remain a virgin for ever, Ursula was betrothed by her father to the heathen prince Aetherius. However, she negotiated a grace period of three years as she insisted that the bridegroom convert to Christianity first.

She was baptized together with 10 other virgins. On a pilgrimage undertaken by the 11 young women to Rome, an angel appeared to Ursula in a dream and told her that her martyrdom would commence on her return to Cologne. The prophecy was fulfilled. In 451 the ships returned to Cologne and were assaulted by the Huns who were currently occupying the city. All virgins but Ursula were killed; the king of the Huns wanted her for

himself. However, when she failed to assent he killed her with an arrow. Eleven thousand angels then appeared and drove the Huns out of the city.

Later, the people of Cologne built a church to express their thanks to Saint Ursula for protecting the city and declared her the patron saint of Cologne.

The adoration of Ursula in Cologne seems to have been initiated by a stone inscription believed to be of late Antique or early medieval origin. The inscription claims that a certain Senator Clematius restored a church at the place where the virgins were martyred. It is certain that a chapel was built upon three graves during the 3rd century. The legend of Saint Ursula developed sometime between the 10th and 12th centuries.

Later, the martyrdom of the 11,000 virgins was added to the legend. The figure is probably due to an error of interpretation. Early sources cite 11 virgins. It is probable that the figure was assumed because the number "XI.M.V." was read wrongly as "11 milia virgines" rather than "11 martyres virgines". The discovery of several relics surrounding Saint Ursula's church seems to confirm the figure of 11,000.

The remains of "11,000 virgin martyrs" are kept in Saint Ursula's church in Cologne.

On the feast day of Saint Ursula the Church prays:

Lord,

You gave Saint Ursula and her companions  
the strength and stamina to withstand their martyrdom  
and hence led them to Your glory.

At her intercession strengthen us  
in our faith and love

and give us eternal communion with them.

This we ask through Jesus Christ our Lord.

Amen.

### **Saint Albertus Magnus (Albert the Great)**

- Meaning of the name Albertus Magnus: shining through nobility
- Date and place of birth: 1193 in Lauingen/Swabia; died 1280 in Cologne
- Marital status: unmarried; Albert belonged to the order of Saint Dominic
- Parents: Lord and Lady Bollstädt, civil servants to the King
- Character/features: talented natural scientist, quick to learn, pious and humble
- Profession: Professor, then province leader of the Dominican order in Western Europe, Bishop of Regensburg, scientist
- Patron saint of theologians, students, philosophers, natural scientists

His life:

Albert was a man of many talents, an excellent scientist and great scholar. During his life, therefore, he was given the name "Albertus Magnus" (Albert the Great). He studied liberal arts in Padua/Italy, then joined the Order of St Dominic in 1223 and began to study theology. During his studies he focused intensively on Aristotle and Jewish-Arab

philosophy. This gained him the respect of Jews and Arabs who referred to him as a "philosopher of the Occident". In 1243/44 he taught at the theological faculty in Paris, relocating in 1248 to Cologne in order to lead the general studies section of the Order of St Dominic. His best known student was Thomas Aquinas. From 1252 to 1257 Albert was "Provincial" and from 1260 to 1262 Bishop of Regensburg. After a fulfilled working life, in 1270 he finally returned to the Dominican monastery of the Holy Cross in Cologne, where he died in 1280.

Albert was widely acknowledged and respected as a natural scientist, philosopher and theologian. He established a convincing link between *fides* and *ratio* (faith and reason). His philanthropic outlook, piety and humility meant that Albert never became a quixotic scholar. He was often called upon to arbitrate in political and scientific disputes. Albert often prayed before a cross where he asked for spiritual strength. His remains are kept in the crypt of St Andreas church in Cologne.

On the feast day of Saint Albertus Magnus the Church prays:

Lord,  
source of all wisdom,  
You gave Bishop Albert the gift  
of reconciling the reason of his time with faith.  
Give us the magnitude of his spirit,  
so that scientific progress can help us  
to recognize You more clearly and come closer to You.  
This we ask through Jesus Christ our Lord.  
Amen.

### **Saint Edith Stein (Sister Teresa Benedict of the Cross)**

- Meaning of the name Edith: fighter for possession
- Date and place of birth: October 12, 1891 in Wrocław, Poland; died August 9, 1942 in Auschwitz
- Family: devout Jews; eleven elder siblings, her father died when Edith was 20 months old
- Father: successful businessman (coal merchant in Wrocław)
- Mother: director of the business (after her husband died)
- Marital status: unmarried; she was a member of the Carmelite order
- Character/features: highly talented, sensitive, active in the women's movement, on a quest for the truth
- Profession: nurse, scientific assistant, nun
- Patron saint of Europe

Her life:

The youngest of eleven children, Edith Stein was born into a Jewish Orthodox family. In her youth she turned her back on the Jewish faith and turned instead to atheism. On leaving school she initially studied German and history in Wrocław, in 1913 moving to Göttingen in

Germany to study philosophy, psychology, history and German. In Göttingen she met the philosopher Edmund Husserl, switched to philosophy as a major and gained her doctorate. A meeting with the Christian widow of a philosopher of her acquaintance, Mrs Reinach, left a deep impression on Edith Stein. Having read the autobiography of Saint Teresa of Avila she found herself at a turning point. She turned to the Catholic faith and was baptized in 1922. In 1934 Edith Stein entered the order of the Discalced Carmelites in Cologne, taking the name Sister Teresa Benedict of the Cross (i.e., "she who is blessed by the Cross"). In 1935 she took her probationary and in 1938 her final vows.

During the Third Reich Edith Stein, as a Jew by birth, was prohibited from teaching. With the increasing persecution of Jews in December 1938 she was forced to flee Germany. She found refuge in the Carmelite convent in Echt in the Netherlands, where she was joined by her sister Rosa who had also converted to Catholicism. Her entire life was characterized by an intensive search for truth which she finally found in Christ, and by her deep devotion to discipleship and the theology of the Cross. In the convent in Echt she wrote her significant volume "Die Kreuzeswissenschaften" (*The Sciences of the Cross*).

After the Netherlands are occupied by Hitler's forces Edith and Rosa were arrested on August 2, 1942 together with many other converted Jews and deported to Auschwitz concentration camp. She was killed in Auschwitz on August 9, 1942. On leaving Echt, Edith said to her sister: "Come, let us go for our people."

On the feast day of Edith Stein the Church prays:

Lord, God of Abraham, Isaac and Jacob,  
You led the holy martyr Edith Stein, Sister Teresa Benedict of the Cross  
to see Your son on the Cross  
and guided her as one of His followers until her death.  
At her intercession let all people  
recognize the Redeemer in the man on the Cross  
and in turn see Your full glory.  
This we ask through Jesus Christ.  
Amen.

### **Blessed Adolph Kolping**

- Meaning of the name Adolph: noble wolf (Old High German)
- Date and place of birth: December 8, 1813 in Kerpen near Cologne; died December 4, 1865
- Marital status: unmarried, priest
- Family: Father: shepherd, mother: housewife; three siblings
- Character/features: untiring minister, faithful friend, fatherly advisor
- Profession: shoemaker, priest, writer, publicist
- Motto: "The more you know God, the more eager you are to serve Him."

His life:

As the son of a shepherd, Adolph could not hope to aspire to an academic career and was apprenticed as a shoemaker. In his unsettled heart he heard a calling to serve God and

people as a priest. God intervened in the life of the young apprentice shoemaker, opening up ways for him to study theology. Adolph Kolping was eager to finish his school education and begin studying in Munich and Bonn. He was ordained into the priesthood on April 13, 1845 in Cologne's Minorite church. During his time as chaplain in Elberfeld, a district of Cologne, God opened the young priest's eyes to his true calling.

The industrial revolution of the 19th century had brought despair to many workers and craftsmen. They suffered from excessive working hours, a lack of social security, and an increasing brutalization among young people. These observations left a deep impression on Adolph Kolping.

A group of young craftsmen elected him to be their spiritual leader. From then on he devoted his entire energy to guiding young people, helping them to become active, professionally well trained Christians. He believed that young people should seize their responsibility for society in order to be "the light of the world" and "the salt of the earth". To Kolping, solidarity in all area of life was the fulfillment of the Christian principle of neighborly love. Adolph Kolping died on December 4, 1865 in Cologne. God continues to bless his work: in 57 countries on all five continents the beatified Adolph Kolping is revered as an untiring minister, faithful friend, and fatherly advisor.

Adolph Kolping heard the voice of God in his life and acted accordingly. Thanks to him, thousands past and present have enjoyed a better life.

Monsignor Axel Werner,  
Head clergyman of the Kolpingwerk organization

On the feast day of the Blessed Adolph Kolping the Church prays:

God, our Father,  
You called the Blessed Adolph Kolping  
from the crafts to the priesthood  
to relieve young people, through him,  
of their religious and social concerns.  
At his intercession  
give us insight into the hardships of our time  
and give us the strength to overcome them.  
This we ask through Jesus Christ our Lord.  
Amen.

## **2.2.6 Suggestions for a discussion evening: Following the star - saints as stars**

The Church portrays the saints as role models. They were all exemplary in that they lived the Gospel and found a way to Christ in their lives. Saints who are revered in your own parishes, and also your own name patrons can be guiding lights - stars. The patrons of World Youth Day, too, are such guides.

What saints impress me most? My name patron? The patron saint of our parish church?

Why are they so special? Why are they holy?

What aspect of the Gospel is reflected particularly well in their lives?  
What section of the Bible comes into my mind when I think about them?

In the group discussion that follows, each participant briefly introduces "their" saint. What do these saints have to say in terms of our situation today? How can they guide us to Christ?

The patrons of World Youth Day

Before the discussion, participants are asked to collect information on one of the patrons of World Youth Day.

What is known about their life stories?

When did they live?

What situation was the Church in at that time?

If internet access is available, it can be used as a rich source of information.

Starting points for discussion:

How can I summarize the life of each World Youth Day patron in one sentence?

What aspect of the Gospel or of faith is particularly exemplified by their lives?

How can the saints be special stars and guides for us?

The evening can be concluded with a litany of saints and the World Youth Day prayer.



## 2.3 "have come"

Holy Scripture contains many stories about people who set off in response to God's call and go on their way. Abraham's departure from home and Israel's exodus from Egypt are among the well-known departure stories in the Bible. The Wise Men from the East set off and followed the star. These departure stories and travelogues bear witness to faith, providing encouragement to those who tread the path of faith today.

A passage which is seldom read as a tale of departure can be found in the story of Jesus calling the first disciples in the Gospel according to Matthew (Mt 4:18-22). Jesus sees fishermen on the lake and calls on them to follow Him. The Bible puts it succinctly:

"Immediately they left their nets and followed him."

Nets can give security, whilst a web of relationships and social networks provide a foothold. People can however also become entangled and caught up in nets and thus come unstuck. Our society is increasingly one of a network of interrelationships.

Anyone departing on a pilgrimage leaves for a short time the nets to which they have become accustomed, the net of the traditional and familiar, the net of everyday habits and relationships, the net of everyday life, to experience new things.

### **Suggestion for discussion**

On departure, people leave their nets behind for a shorter or longer period. They open themselves to see and experience new things. They can only take a few belongings with them on their journey of pilgrimage. This also applies to setting out for World Youth Day.

The members of the group start by reading the Bible passage Mt 4:18-22

What do I leave behind when I set off to World Youth Day? What nets am I leaving?  
What do I put in my rucksack? What is important for me to pack apart from clothing, a toothbrush and food for the journey? What is absolutely vital, and what can I do without?

What is my attitude when setting off? With what attitude do I overcome the pilgrimage?

What are my expectations?

Who goes with me?

What would I like to discover? What would I like to see and learn?

Do I see the journey of pilgrimage to World Youth Day as having anything to do with Jesus' call to follow Him? What?

In a group hour, the young people can symbolically pack a rucksack with their attitudes before setting off, with their expectations and interests, perhaps also with their fears and worries, and certainly with their wishes and hopes.

### 2.3.1 Setting off – The journey – Longing

Acts 8:26-40: The encounter between Philip and the Ethiopian Eunuch

#### Call

"Get up and go toward the south" (Acts 8:26). The Angel of the Lord becomes Philip's guiding star. He sets off. He commits himself and follows this empty road.

There are moments which press one to set off. We understand something from within. Someone is leading me. The promise becomes clear. Here, a turning point in life stems from a living encounter with God. Liberation from disastrous relationships and projects. The things that I have learnt become valuable, and I cannot keep them to myself. I hear that I should leave, and indeed I set off.

#### Longing

There is someone else on the road, sitting in his chariot. He is reading the prophets on his return journey. He is coming back from a pilgrimage, but the longing will not be quiet. The insatiability arose at the beginning. No one can give me "everything". One would become tired and guess what had remained buried. The pull of longing is unmistakable: There is "more" to be found. It is a matter of overcoming and letting go of what is in the way.

#### Encounter

On the road of life, two paths cross. Having set off with a destination, an encounter with a curious stranger. Two people meet, two cultures.

I go behind the chariot and ask: "Do you understand what you are reading?" Do you understand what you are living?

"How can I, unless someone guides me?"

I befriended a Chinese student. We became flat-mates. Because of meeting various Christians, she began to ask questions. Questions about the meaning of her own career, about the depth and honesty of friendships. The question of her own existence, about the Absolute. "Sometimes I lose sight of myself, and have to set off to find myself again", she said to me. She read the Bible, but did not understand it.

I could give witness to her of my journey of faith: The Bible didn't "mean" anything to me until someone approached me and offered to go with me on the path. Our journey together became a joint search. A horizon was opened up. The message took on a face for Muqing Lin: Jesus' face. I feel the obligation: The experience needs to be nourished and deepened.

As I was encouraged by others, God asks me to accompany friends. My place is with the others. No matter how long the way is. The one initiating this departure and encouraging us to set off is the Creator God, the God who became man, the God of the Resurrection and completion.

#### Turning

But it is all the more important to take God's plans and initiatives seriously.

The chariot must stop. It is vital that the movement of searching must pause, that someone truly draws new life and a new creation comes to life. Finding oneself becomes finding God. Here, a place of worship is created, a holy place.

Katharina Karl

Suggestions for discussion

Read the Bible text Acts 8:24-40 in the group or organize a "Sharing the Bible" on this passage (method see p...)

Starting points for questions:

Which stages can be found in this text?

Break down the text according to those stages.

How do you recognize the work of the Spirit in this text? What does the Spirit do to Philip and the Ethiopian eunuch?

The individual stages of this Bible passage can be read as an external and internal program of evangelization:

Setting off – hearing the call: "Get up!"

Perceiving others and joining with them – Willingness to encounter: "Go and follow!"

Willingness to discuss – approaching others: "Do you understand what you are reading?"

Opening up to the Word of God – Reading/Sharing the Bible: "The passage of the scripture that he was reading..."

Witnessing – proclamation: "He proclaimed to him the good news about Jesus."

Willingness to answer – be consistent: "What is to prevent me from being baptized?"

Feeling joy – experience the joyful message: "He went on his way rejoicing."

Repeat what you have heard – give witness: "He proclaimed the good news to all the towns."

Suggestions for further contemplation:

In his message for World Youth Day, the Pope extends his invitation to young people in particular to become true witnesses of a new evangelization.

How did you learn to believe? What are the stages on your path of faith? The participants are invited to recall their path of faith and to note down or even paint their own path.

Which stage are you at today? Everyone presents their path of faith and names the stage they are at today.

How does the work of the Spirit become tangible in my life? Are there situations or places in which I particularly feel God's Spirit?

How do I answer, or do I wish to answer, God's call in my life?

Do I myself give witness of my faith?

Where do I proclaim the Gospel in word and/or text? Or do I find it difficult to give witness?

Why is this so?

How can we support one another in proclaiming the Gospel?

Closing: A song or prayer for the strength of the Holy Spirit

### 2.3.2 Pilgrimage – a portrayal of the situation of life in time and space

The path to World Youth Day in Cologne and the paths of World Youth Day are paths of pilgrimage, paths on the trail of faith, encounters in faith and with Christ. The path to Cologne and in Cologne is a pilgrimage. Pilgrimages have been part and parcel of Christianity since the time of the early Church. But what constitutes a pilgrimage?

#### 1. A search

All people, and young people in particular, would like to have a reliable perspective to plan their lives in a successful way. They hope for a binding orientation. Everyone who follows Jesus into a future structured by the Spirit of the Gospel is looking for and expects to receive help from the roots of our Christian faith.

For this reason, the practice of pilgrimage has existed since the early Christian period. The first places of pilgrimage were the graves of the martyrs in Rome. The pilgrims took their model lives and their loyalty in following Jesus as an example and inspiration.

#### 2. Orientation

New places have been added over the centuries, and this has continued to take place right down to the present day. In the Holy Land for instance, people follow the steps of Jesus in order to gain a better understanding of the Holy Scripture by seeing those places for themselves. Places where wondrous events took place, such as Lourdes or Fatima, are pilgrimage sites which receive large numbers of visitors. Sites of actions or of commemoration, as well as graves and cloisters of models of the faith, become places that attract many. For instance, the cloister of Saint Benedict, the founder of the Benedictine Order, or Assisi, the city of Saint Francis and Saint Clare. The World Youth Day saints will play a special role in Cologne and invite the young people to orientate their lives according to their model.

"A person's departure to a final meaning is at the same time a departure to concrete figures in which this meaning shows itself to us in a manner that we can see and touch."<sup>17</sup>

A pilgrimage reflects life in some ways. In this departure and search, sharing the road and aiming towards a destination, pilgrims portray the situation of human life in real terms, albeit over a limited time and space.<sup>18</sup>

Pilgrims feel laborious stages of life, experience the search and questions, the hope and longing to reach the destination. They become aware of their limitations, recognize guilt and failings. They feel gratitude when others support them and take away their burdens. The Second Vatican Council regards all Christians as a group of pilgrims and calls the people of God "the new Israel which while living in this present age goes in search of a future and abiding city".<sup>19</sup>

People on a pilgrimage are especially open to the Divine. Their hearts and souls become open to the message of God and hope to find comfort and strength for their future lives at the end of the pilgrimage. This is why elements such as (Antiphon) prayers, songs, places of silence, reception of the Sacrament of Reconciliation and celebration of the Eucharist play a vital role. Joint Divine Office, meditation, discussions about faith, as well as atmospherically well-designed rooms with music and candlelight move the pilgrims.

---

<sup>17</sup> Theologische Realenzyklopädie (TRE), Sonderdruck Band XXXV, Walter de Gruyter, Berlin 2003, p. 431

<sup>18</sup> cf. ebd. p. 431

<sup>19</sup> Second Vatican Council's Dogmatic Constitution on the Church, LG 9

In the Memorandum of the Pontifical Council for the Laity in Preparation of the XX World Youth Day, "pilgrimage in the faith" is expressly characterized as one of the fundamental elements of World Youth Day.<sup>20</sup>

### 3. Destination

Pilgrimages lead to different destinations and are each based on a separate motivation. In the final analysis, however, they only know one destination: Christ!

"From the picture of the people of God on their journey of pilgrimage, it can be concluded that a properly understood pilgrimage always leads to the center, even if a saint (for instance Mary or Jacob) and not Christ is the topic of the pilgrimage."<sup>21</sup>

The pilgrims ultimately take as their inspiration, Jesus Christ, who is a guide for all the saints and for us, who are still treading the earthly path. Ultimately, it is Christ who calls and invites us: "Follow me!" (Mk 1:17) At each destination of a pilgrimage, it is He who deserves the thanks, but also the petitions. It is from Him that the pilgrims seek a constant lodestar for a successful life.

The objectives of the XX World Youth Day in Cologne are in the tradition of the previous meetings in that it is intended to open up to young people from all over the world the vision to seek Christ and encounter Him. The Pope described his vision as follows:

"All young people must feel that the Church is paying attention to them. So the whole Church, in union with the Successor of Peter, must feel more and more committed, at world level, in favor of the youth, sharing their cares and anxieties, their aspirations and hopes, in order to match their expectations by communicating the certainty that is Christ, the Truth that is Christ, the love that is Christ."<sup>22</sup>

### 4. Stations

"How can we not give thanks to the Lord for the World Youth Days, which (...) have traveled the world like a long pilgrimage towards the new millennium?"<sup>23</sup>, asks the Pope of the young people on St. Peter's Square. He sees in each World Youth Day a stage on the paths of our lives.

Even within the structure of World Youth Day, we can see as if in slow motion the search and discovery of the destination of life for instance in the following stages:

When bishops discuss central tenets of the faith with young people in the catecheses, they offer the young people instruction and a perspective for the future.

The pilgrimage to the shrine of the Three Kings in the cathedral which the young people will undertake on one day of World Youth Day opens up to the young pilgrims in a special chronologically-compressed way something which otherwise takes place over a period of months and perhaps years on the path of life. They depart and travel with the Three Kings as the original searchers and questioners, following a path intended to lead them to Christ.

An encounter with Christ is not a soft option. This path can be laborious and marked by the cross. This is why the young pilgrims are constantly accompanied by the cross, by the World Youth Day Cross. They find it especially where particular expression is given to

---

<sup>20</sup> World Youth Day – Memorandum of the Pontifical Council for the Laity, No. I.2

<sup>21</sup> TRE, ebd. p. 431

<sup>22</sup> Pope John Paul II, Address to the Roman Curia on 20.12.1985

<sup>23</sup> Pope John Paul II, Sermon on Palm Sunday, 28.03.1999 in Rome

human fragility, and they encounter the cross in a place where they trust in forgiveness and reconciliation with God: In the Reconciliation Center. The Cross will be carried onto the Marienfeld in a large procession at the start of the Vigil.

As a prominent figure for all accompanying saints, the young people will be accompanied by Mary, the mother of Jesus. This will be made visible in the Marian icons, which do not leave the side of the Cross. With Mary, the young people move to the complex for the concluding events, to the Marienfeld. With her, they will celebrate there the night prayer service, the Vigil, in which they will praise and worship Christ as the light of the world.

This is where not only the XX World Youth Day will come to an end, but so too – in a figurative sense – another phase of pilgrimage will end on the path of the lives of the young people. Christ accompanies His people on their pilgrimage and strengthens them with the bread of life. He strengthens the faith, strengthens the community and promotes solidarity. Hence, the young people from all over the world return "to their own country by another way" as missionaries of God. (Mt 2:12)

An earlier message from the Pope has still not lost its strength:

"May you gain a better understanding from this pilgrimage that earthly life is an uninterrupted journey of pilgrimage to the heavenly fatherland and that Jesus Christ is the path on which this journey must be taken."<sup>24</sup>

Rev Josef Funk

### **Suggestions for discussion**

- Discuss which pilgrimage sites you have in your diocese or parish.
- Talk about what motives move either you personally or other people to go on a pilgrimage.
- Think about which stages on the one-week "World Youth Day pilgrimage" could inspire you.

---

<sup>24</sup> Pope John Paul II, (in Dutch), Monte del Gonzo on August 19, 1989, Santiago de Compostela

### 2.3.3 Suggestions for a day of contemplation "... have come ..."

1. Arrival:	World Youth Day feeling: Film; motto song; World Youth Day prayer. Each participant is to bring along memories/materials of the World Youth Days – exchange within the group.
2nd Unit:	Three Kings Read the corresponding articles from the Handbook and enact the pilgrimage of the Wise Men from the East. In the play, the following questions can be answered: How do you find your way? What presents do you bring along? What is the effect of the encounter with Christ?
3rd Unit	Group hour on the article: Setting off – Path – Longing; Variant: Personal observation: What am I looking for? What do I want? What do I believe? Variant: Small groups: collages, making pictures on the individual stages of Acts 8:26-40.
Orientation game:	Go together into a wood. There, the team leaders look for a tree that is noticeable by its surroundings (tree stumps, branches on the ground). The group is now to commit the tree and its immediate surroundings to memory, using all their senses (feel, sight, hearing, smell...). Now go on about 150-200 meters. The team leaders now bind all the participants' eyes with a small cloth and link them all to a long rope by putting it into their hands. The task is now to find the tree they saw within a half-hour. One of the group goes on blind, whilst the others follow on the rope, but can set the direction by giving advice. The team leaders should walk next to the group to protect the participants from stumbling, etc.
Evening:	Bible quiz, see Handbook following section
	Compline (night prayer in church, followed perhaps by the possibility for Eucharistic worship)

### 2.3.4 Quiz on religion and the Bible

A quiz on religious topics is a suitable method to awaken interest in the Bible and religion, and incidentally to deepen knowledge through play.

The following quiz with questions on religion and the Bible is divided into five sections (church year, New Testament, religion in general, Advent/Christmas, Old Testament). In these areas, questions are asked with different levels of difficulty for which there are corresponding points (from 50 to 250).

Sequence:

Those present divide into three or four groups. Each group may take turns to give an answer within a certain time (two or three minutes); the members of the group may deliberate. The group gets the corresponding number of points for the right answer. If no answer is given, or if the answer is wrong, the group which first answered correctly gets the points.

The following table is drawn up on a piece of paper for all to see and pieces of paper are stapled onto the paper with the numbers of points in the places in question to be able to give the right answer depending on the groups. Two questions are prepared for each number of points. An action is planned in each question section.

Church year	NT	Religion	Advent/Christmas	OT
50	50	50	50	50
100	100	100	100	100 (action)
150 (action)	150	150 (action)	150	150
200	200	200	200 (action)	200
250	250 (action)	250	250	250

Church year action (150)

Find symbols or things for five festivals in the church year (time: 3 minutes, rest must be guessed)

OT Action (100)

Find a Bible story from the OT which you portray as a mime (time for preparation max. 3 minutes, group guesses)

Religion action (150)

20 terms must be attributed to four world religions (time: 3 minutes)

Buddhism: Buddha, Dalai Lama, prayer wheel, Nirvana, reincarnation

Islam: Mecca, crescent, Ramadan, Mohamed, Shiites

Judaism: Temple, high priests, Yom Kippur, Feast of Tabernacles, Pasha

Christianity: Resurrection, confirmation, holy water, Chrism, confession

Advent and Christmas action (200) (time for discussion max. 3 minutes)

Sing a verse from a Christian Christmas carol



Action NT (250)

Portray a scene from the life of Jesus as a sculpture (time for preparation 3 minutes, group guesses)

## Old Testament

50

With which weapon did David beat the giant Goliath? (sword, sling, crossbow, lance)

**Sling** David took the sling with which he also defended his herd of sheep against wild animals.

Which sign did God give for the Covenant with the people? (cloud, thorn bush, rainbow, flame)

**Rainbow** When the rainbow appears, God remembers the Covenant with Mankind so that the rainwater never again becomes a flood to destroy all living things.

100

How did God appear to Moses? (dream, storm wind, shadow, burning thorn bush)

**Burning thorn bush**, which was on fire, but did not burn.

What is the first sentence in the Bible? (In the beginning was the Word; In the beginning when God created the heavens and the earth; Let there be light; God is the beginning)

**In the beginning when God created the heavens and the earth**, these are the first words of the Creation story (Gen 1:1).

150

What gave Samson his supernatural physical strength? (amulet, lion's tooth, uncut hair, mother's blessing)

**Uncut hair** Samson was by birth blessed by God as a nazirite, which is why his hair was not cut.

How many books are there in the Pentateuch? (1, 3, 5, 7)

**5:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

200

How many people were saved in the Ark? (2, 4, 6, 8)

**8** Noah, his wife, sons Shem, Ham and Japheth and their wives.

From which city did King David come? (Jerusalem, Bethlehem, Hebron, Samaria)

**Bethlehem** God Himself had chosen David as the new King and sent Samuel to Bethlehem to anoint the shepherd boy David as king.

250

Which son of Jacob was sold by his brothers to Egypt? (Jonah, Jarus, Jonathan, Joseph)

**Joseph**, Jacob's favorite son, out of jealousy.

How many Psalms does the "Book of Psalms" contain? (28, 76, 150, 346)

**150** one of the most important books of Holy Scripture and world literature.

## New Testament

50

By whom was Jesus baptized? (high priest, Simeon, father Joseph, John)

**John** He baptized Jesus in the Jordan (Mt 3:13-17 and others)

When did the Apostles receive the Holy Spirit? (On Good Friday, on being called, at Pentecost, at the last supper)

**At Pentecost** At Pentecost, the Holy Spirit came down on the disciples (Acts 2:1-13)

100

What did the father do when his lost son returned? (He rejected him, he sent him away, he hugged and kissed him, he punished and disowned him)

**He hugged and kissed him**

Jesus healed ten lepers, how many came and thanked him? (1, 3, 5, 10)

**1** One came back to thank Him.

150

How do the two disciples recognize Jesus in Emmaus? (His speech, His clothing, by the breaking of the bread, by His scars)

**By the breaking of the bread** Two disciples meet Jesus on the way to Emmaus (Lk 24:13-35)

What are the names of John the Baptist's parents? (Joachim and Anna, Mary and Joseph, Herod and Salome, Zachariah and Elizabeth)

**Zachariah and Elizabeth** (cf. Lk 1:5-25)

200

What is the story behind the Damascus event? (story of Saul, John the Baptist, Stephen, Philip)

**Saul** It is the conversion of Saul to Paul (Acts 9:1-9)

Who wrote the Acts of the Apostles? (Peter, Paul, Luke, John)

**Luke** Acts 1:1 says: In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning.

250

In what shape did the Holy Spirit come upon Jesus at His baptism? (as a flame, wind, dove, rainbow)

**Dove** On baptism, the spirit descended on Jesus as a dove.

What did Christ preach in the Sermon on the Mount? (The main Commandment of love, the 8 Beatitudes, the 7 Sacraments, 10 Commandments)

**The 8 Beatitudes** (cf. Mt 5:3-12)

## The church year

50

What is the name of the blessing given in the Catholic Church against throat diseases at the beginning of February with two candles? (cough blessing, Benedict blessing, Irish blessing, Saint Blaise blessing)

**Saint Blaise blessing** Saint Blaise (Feb. 3) lived at the beginning of the 4<sup>th</sup> century and is said to have helped a child who had swallowed a bone by giving his blessing.

What do we call the Sunday before Easter? (Trinity Sunday, Corpus Christi, Feast of Christ the King, Palm Sunday)

**Palm Sunday** Jesus enters Jerusalem and is greeted by many people with palm branches as the Messiah (Mt 21:1-11; Lk 19:25-40)

100

What Sacrament is linked to Maundy Thursday (baptism, confession, Eucharist, marriage)

**Eucharist** Jesus celebrates the evening meal with His disciples and gives Himself in bread and wine to be with the people always.

What is special about Ash Wednesday Mass in the Catholic Church? (ash cross, ash bread, spreading ash, ash robe)

**Ash cross** A cross of blessed ash is drawn on the forehead of the faithful as a sign of repentance.

150

When does the church year officially begin? (January 1, Ash Wednesday, first Sunday in Advent, Easter Sunday)

**First Sunday in Advent** This sub-division is derived from the order of the Liturgy books which start with the 1st Advent.

What is venerated on Good Friday in the Catholic Church? (Monstrance, cross, picture of Mary, chalice)

**The Cross** The Good Friday liturgy recalls the suffering and death of Christ.

The focus is on the Passion, veneration of the cross and the main prayer of intercession.

200

Which Evangelist tells the Christmas story including seeking for lodging and the visit of the shepherds? (Mathew, Luke, Paul, John)

**Luke** The famous Christmas story is found only here. Its theological significance is based on Jesus being descended in direct lineage from King David and named a Son of God. (Lk 2:1-20)

What does the name "Feast of the Purification of the Virgin Mary" refer to? (season, typical lights, eternal light, candelmas)

**Candlemas** Candles are blessed in the Catholic Church on this day. (2 Feb.)

250

When is Corpus Christi celebrated? (Maundy Thursday, Thursday after Pentecost, Thursday after Trinity Sunday, Thursday after Thanksgiving)

**Thursday after Trinity Sunday** On this day, the Catholic Church especially celebrates the holy Eucharist in service and procession.

Where did St. Nicolas serve as a bishop (celebrated December 6)? (in what is today Greece, in what is today France, in what is today Turkey, in Spain)  
**In what is today Turkey.** Nicolas was Bishop of Myra in the 4th century.

## Advent and Christmas

50

For which deed is Saint Martin known? (sharing his coat, sharing bread, sharing house, sharing money)

**Sharing his coat** He shared his coat with a naked beggar. The Saint is especially venerated on November 11 because of his mercy.

What is the name of the small plays enacting the Christmas story? (nativity plays, Christmas theatre, Advent plays, Christmas Mass)

**Nativity plays** are Christmas plays separated from the service reaching back into the 13th Century.

100

What is an ilex? (holly, Christmas candies, Christmas tree stand, Christmas angel)

**Holly** The ilex twigs with the red berries and the glossy dark-green leaves are a popular Christmas decoration.

What did children formerly put in the little Jesus' Crib at Advent? (feathers, straws, biscuits, nuts)

**Straws**, one each day from December 1 to 24 so that the baby Jesus would find a soft bed on arrival.

150

How do we translate the term Advent? (expectation, anticipation, arrival, turning)

**Arrival, from the Latin adventus: arrival**

What symbol of the Three Kings can be found in the arms of the City of Cologne? (three crowns, three camels, three palms, three stars)

**Three crowns** on a red background over a white shield are to announce that with the relics Cologne is a major pilgrimage site. The oldest portrayal can be found in a window in the cathedral.

200

How does the "Christmas" text begin in the Gospel according to John? (In the beginning was the Word, with the birth, In those days, Start of the Gospel)

**In the beginning was the Word**, and the Word was with God... And the Word became flesh and lived among us. (Jn 1:1.14)

In which Gospels do we find reports of Jesus' birth in Bethlehem? (in all of them, in Mark and Luke, in John and Mathew, in Mathew and Luke)

**In Mathew and Luke.** The story of the birth of Jesus and the adoration of the Three Wise Men can be found in Mt 1:18-2:12, whilst Lk 2:1-20 tells the story of the birth of Jesus.

250

Who was first to say the name "Jesus"? (Archangel Gabriel, Joseph, Mary, Elisabeth)

**The Archangel Gabriel** promises to Mary the birth of a son "...and you will name him Jesus", which is the Greek translation of the Hebrew name Joshua (= God helps). (Lk 1:31)

What is the incense that the Wise Men present at the Crib? (spicy tobacco, rubbery resin, perfumed cork oak, growth like a palm)

**Rubbery resin**, in grainy form from the trunk of the Boswellia tree, was considered in Biblical times to be a gift of the gods and has been burnt since the 4th century AD in the church as a valuable aromatic for liturgical purposes.

## Religion

50

Name four well-known religions

Christianity, Islam, Judaism, Buddhism

What was the name of the founder of Buddhism? (Confucius, Hare Krishna, Buddha, Dalai Lama)

**Buddha** actually Siddharta Gautama, born about 560 BC as the son of a King in what is today Nepal. In an illumination, he discovered the "four noble truths" - the abolition of all longing for life.

100

In what direction do believing Moslems pray? (sun, Mecca, anywhere, Rome)

**Mecca** City in what is today Saudi Arabia. Birthplace of Mohammed. This is where the main holy shrine of Islam is located, known as the Kaaba. In the five daily prayers the faithful turn to Mecca.

What do Jews call the weekly holiday?

**Sabbath** Hebrew name for the 7th day of the week

150

Which city is equally significant to Christians, Moslems and Jews? (Rome, Damascus, Jerusalem, Baghdad)

**Jerusalem** Major relics of the three religions can be found in Jerusalem.

What do Jews call their house of worship? (Synod, Synagogue, Synedrium, Synopsis)

**Synagogue**, literally: coming together. Name of Jewish local congregation and their place of meeting.

200

What do most Christians have in common? (the sign of the cross, genuflection, parish self-administration, baptism)

In **baptism** man is taken into the secret of the death and resurrection of Jesus and given the fruit of salvation. They are integrated as a child of God in the community of the Church.

What is the name of the ritual slaughter in Judaism? (kosher butchering, Cheder, Kaddish, Mikve)

**Kosher butchering** The animal must be slaughtered such that it is completely drained of blood.

250

What is understood by a codex? (sentence of death, secret writing, collection of laws, copy)

**Collection of laws** Codex from Latin caudex = tree trunk, wood tables. Collection of texts linked together by their content, in the more narrow meaning designation for collections of laws.

What was the occupation of the founder of the Jesuit order, Ignatius of Loyola, before being ordained as a priest? (officer, professor, waiter, actor)

**Officer:** He was seriously injured in the defence of Pamplona and converted on his sick-bed.

This quiz was prepared by Christine and Sebastian Schmidt.

### 2.3.5 Suggestions for a day of contemplation: The path of the astrologers (Mt 2:1-12)

A day of contemplation, a contemplation weekend is based on the fact that sufficient time is available. It is not a matter of learning, but of listening, not of acquiring knowledge, but of sensing something about oneself and one's relationship with God and gaining inspiration for a Christian life.

The leader thus chooses from the proposed elements only so many that no hectic or work pressure comes about.

What it's about		Time in min.
Getting in tune: Where have I just been? What did I leave behind? What echo does it have inside me?	a) Individual exercises with prepared paper and pen (music from CD)  b) Roundtable discussion	a) 10  b) 15
1. Reading of Mt 2:1-12	Sharing the Bible: 7 steps	40
Being sure: Where do I come from? Where/what are my roots? Where are they still alive?	a) Individual contemplation, perhaps walk b) Roundtable discussion, exchange, finding symbols c) Presentation in the plenary	a) 30 b) 40 c) 20
2. Reading of Mt 2:1-12	a) Text on a paper: 1. What is the central message of the text? 2. What is still unclear to me even after a second reading? 3. What statements and sentences do I agree with completely? 4. What starting point for me/for my commitment/for our parish is found in the text? b) Roundtable discussion	a) 30        b) 30
Digging deeper – to following or other key words of the text: Star Magic (astrologers) Joy Homage Treasures Dream Home N.B.: The participants choose from the list two or three topics which they then study in greater detail.	a) Text on a paper: What star am I following? What or who gives me orientation in life? When, how, with whose help do I interpret life/my life? To whom do I pay homage, who do I venerate? Why? What is my reason for deep joy? What are my treasures? What is valuable about them? I have a dream, and that is ... What is home to me? Where am I at home? b) Roundtable discussion	a) 30           b) 30
If there are sufficient participants per topic:		

Roundtable discussion in small groups		
<p>PRAISE GOD – take time to prepare and celebrate a service together.</p> <p>It is quite conceivable to design a day of contemplation such that overall it serves for the preparation of a joint Mass.</p>	<p>a) All together find a (precise) topic Seek concerns for prayers of intercession</p> <p>b) Small/mini groups Find a reading for the Gospel and collect sermon thoughts, perhaps think up and rehearse a play scene. Formulating prayers of intercession Select songs and/or instrumental music, where appropriate briefly rehearse. Text or picture for contemplation</p>	

### The Way home

The astrologers' way home was hardly shorter than their journey there, and certainly no less difficult. However, the destination of this journey was not in the stars, they knew where they were going. This makes a difference. This is precisely what they took back home with them.

It would be nice if a some provisions were ready for the participants' journey home – be it something edible, or a thought for contemplation, a piece of paper with a poem or text, a picture or a song. Anyone coming home likes to take something with them. And how quickly one forgets that one was away.

Bernhard Riedl



## 2.4 "to Him"

When the Wise Men set off from the East, they did not suspect who they would find at the end of their journey. They followed the star and trusted that it would be a good star. The young people setting off to World Youth Day know that their goal is Christ, an encounter with Christ. However, Christ cannot simply be had like a thing. Today too, it is a matter of continually rediscovering, finding and encountering Him.

### 2.4.1 Suggestions for contemplation: "Who do you say that I am?" (Mt 16:15)

Introduction:

We are setting off to World Youth Day 2005 to seek Jesus Christ.

Before we study His life and hear His message, it makes sense to take a look at where we are. The following starting points are to help us find out who Jesus is for us, what meaning He has in our lives and what our attitude is towards Him.

From the Gospel according to Luke (Lk 9:18-20):

"Once when Jesus was praying alone, with only the disciples near him, he asked them, "Who do the crowds say that I am?" They answered, "John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen" He said to them, "But who do you say that I am?" Peter answered, "The Messiah of God."

Starting point for personal contemplation and for subsequent discussion

Jesus asks the all-important question which is just as crucial now as it was 2000 years ago: "But who do you say that I am?" Opinions are divided on the answer to this question, both then and now. Whilst Jews consider Jesus to be a man, and Moslems also honor Him as a prophet, the answer for Christians is: "The Messiah." Jesus is not only a good person, not only a starry-eyed idealist, not only a prophet, but the Lord's Anointed, the Messiah, the Son of God.

Who is Jesus for me? How do I personally answer the question: "Who do you say that I am?"

Questions for discussion:

What picture do I have of Jesus?

How do I see Jesus today?

How has my perception of Jesus developed? What was my perception of Jesus as a child, in youth, in early adulthood, etc.?

Which people taught it to me?

Where is Jesus in my life?

What is the consequence of the declaration of belief in Jesus Christ for me?

Methodical information on selection:

Make brief notes of the thoughts, feelings and pictures that arise.

Create a picture of shapes and colors (that is, do not paint objects!).

Record your thoughts in a diary.

## 2.4.2 "I would like to get to know God"

### With young people, answering someone who is seeking God

#### Suggestions for discussion

*An Internet project received the following e-mail from a young person:*

Hello!

My name is Toni K, and I am 16. I would like to get to know God, but unfortunately I have never seen Him, and now I would like to get in touch with Him because I'd like to ask Him something. But how can I get in touch with God, and how can I encounter Him?

I would be very grateful if you could help me and write me an answer to my question by e-mail!

Thanks and all the best

Yours Toni K.

*Suggestions for group work*

*The leader reads the above e-mail out loud, then a photocopy of the text is handed out.*

Questions to start with:

Can you understand Toni and what his concern is?

Is his situation familiar to you?

What do you think about prayer?

Do you pray? Regularly or sporadically?

It will be very much a matter of mutual trust within the group as to whether the question about personal prayer can be tackled. Young people are often reluctant to express personal feelings and thoughts before their peers. There are however often great moments in which this is possible.

*The group's thoughts on Toni's e-mail are brought in and exchanged in a discussion session.*

Getting in touch with God

The possibilities open to people to get in touch with one another and to communicate are extremely varied at the beginning of the third millennium: telephone, mobile phones and SMS, the Internet, faxes, letters, etc. There are even people who spray their messages onto bridge pillars or walls.

But how does one get in touch with God? What channels are there for that encounter?

Suggestions for getting in touch with God and meeting with Christ are put together in the group. It is possible that a personal discussion may develop here as to whether it is possible at all to get in touch with God and to encounter Christ today.

*An answer e-mail to Toni*

Each participant is asked to write a personal answer to Toni's e-mail.

If the group is trusting enough, the answering e-mails can be read out aloud and discussed carefully. The leader makes sure that the answers are not talked over and over, and that personal statements are not mocked or questioned.

*An attempt at drafting an answer (an example)*

Dear Toni,

Thanks for sending in your e-mail. You would like to get in touch with God – but how? Did you ever have the feeling that God had contacted you? Unfortunately, I don't know enough about you: Are you religious? Do you believe in God?

This is how I suggest you get in touch:

1. Find a quiet place (a church, in the countryside) and become inwardly quiet.
2. Listen – how do I hear myself? What do I want from God?
3. Then express this desire.

Have you ever tried to simply speak to God directly? Traditionally, this is called prayer. Did you ever pray? Just try it.

But how do you get in touch with God? I learned it from other people – via my parents, people close to me, the clergy. But it is not as if I always feel I get a direct answer from God. I think – and this is my personal view – that God is often silent for too long. Or am I just not listening hard enough? There are still questions. You can only learn to pray by praying.

I would like to hear from you again.

All the best

### 2.4.3 Encountering Christ

How and where can one encounter Christ today? Some people are asking themselves this question at the beginning of the third millennium. Anyone seriously asking this question has already started on the path, has already set off.

It is possible to encounter Christ:

In churches:

Each church, be it new or several centuries old, is a stone witness of faith in the triune God.

In the poor:

Be they materially or spiritually poor, the poor can show the face of Christ. Jesus says: "Just as you did to one of the least of these who are members of my family, you did it to me".

In the Gospel:

Christ is constantly present here. The Bible is not a history book which merely describes and connects historical facts, it is the Word of God. The Gospel is not only the Good News of Christ, but also an encounter with Him,

In prayer and in meditation:

If people are silent before God, are open to an encounter with Him, they encounter Christ.

In the Sacrament of Reconciliation:

God's merciful forgiveness can be experienced here.

In the bread of the Eucharist,

which does not symbolize Christ, but shows Him physically. Christ is really present in the bread of the Eucharist and in the wine of the Eucharist. In communion He unites with the faithful.

Starting point for group work and discussions

Look for a church, perhaps your own parish church. Observe a time of silence and then set off to discover Christ in the church: Where does this church give witness to Christ? How have the church's builders expressed their faith in the architecture? What do pictures and figures tell you about Christ? What places inside the church represent Christ?

After a time of personal "journey of discovery" in the church, the group meets to speak about their discoveries and to make the church speak as a stone witness of faith.

Encountering Christ in your brother or sister:

See on this the proposal on the group hour, page...

Christ in the Gospel:

Every discussion on the Bible, every time the Bible is shared, is intended not only to be an exchange of thoughts on a passage from the Bible, but also an encounter with Christ. This is why Sharing the Bible is to start with a prayer in which those present open up to the encounter with the Word of God and ask for the help of the Holy Spirit, and to close with a prayer in which those present give thanks for the encounter with one another and with Christ. It says: "Where two or three are gathered in my name, I am there among them."

Christ in prayer:

Encounter in worship and in the Eucharist:

You can find suggestions in the Chapter "...to worship Him" (page ...).

Encountering Christ in the Sacrament of Reconciliation:

See the suggestions on discussion and contemplation (page...)

Encountering Christ in the Eucharist:

See the suggestions on Eucharistic worship (page...)

### 2.4.3.1 Encountering Christ in your brother/sister

**"Just as you did it to one of the least of these who are members of my family, you did it to me" (Mt 25:40)**

Introduction:

Every man is made in the image of God and deserves absolute respect. Human dignity was and is however trod underfoot to the present day. Jesus was clearly in solidarity by word and action with those who can expect nothing in and from this world. Anyone who helps them serves God – anyone who ignores them ignores God. Encouragement for anyone to discover and encounter Jesus in brothers and sisters in need. Only those who know that they themselves are loved by God, and hence know of their pricelessness, can encounter those in need such that they can consider themselves valued and respected.

Jesus offers solidarity for all times with "the least of these who are members of my family", with those who are poor in every sense. We can particularly find His face in people who are in need. In them, the Lord speaks to us with His call for respect, solidarity, for a sign of love, a word of hope, of a gesture of loving attention. In the poor, Jesus today awakens among us everything that He Himself gave the poor. Jesus is not the neighbor, he encounters us in the neighbor.

Questions for personal meditation:

People as a mirror

Take a look at people's faces: In the street, in the underground, at work. Take a good look at them:

What can you see in their faces?

What do they tell you?

What do you feel?

What do you find out about yourself?

Suggestions for group work:

Puzzle: "Who am I?"

Everyone sticks a label on their neighbor's forehead on which thought up name is written with a Biblical reference (e.g. Noah, Abraham, Paul, etc.).

Everyone must guess who they themselves are by asking the questions of the others. The others may only answer "Yes" or "No".

### **Suggestions for discussion**

Read the Bible passage Mt 25:34-45

Starting point for personal contemplation:

I try to discover God's face in the people I meet today.

I take note of who is in need around me or where I live.

I try to find out if there is a social project in the area in which I live to which I could make a personal commitment as far as I am able.

I try to find out what thoughts and feelings this idea causes in me.

I carry my thoughts and feelings to God in prayer and ask Him to give me the love for myself and for my neighbor needed to make a very specific commitment as meant by Jesus for those in need.

### 2.4.3.2 Encountering Christ in the Sacrament of Reconciliation

Two literary witnesses:

At the age of 36, Franz Kafka wrote his "Letter to his father". An experience from his childhood had remained with him:

"There is only one episode in the early years of which I have a direct memory. You may remember it, too. One night I kept on whimpering for water, not, I am certain, because I was thirsty, but probably partly to be annoying, partly to amuse myself. After several vigorous threats had failed to have any effect, you took me out of bed, carried me out onto the *pavlatche*,\* and left me there alone for a while in my nightshirt, outside the shut door. I am not going to say that this was wrong—perhaps there was really no other way of getting peace and quiet that night—but I mention it as typical of your methods of bringing up a child and their effect on me. I dare say I was quite obedient afterward at that period, but it did me inner harm. What was for me a matter of course, that senseless asking for water, and then the extraordinary terror of being carried outside were two things that I, my nature being what it was, could never properly connect with each other. Even years afterward I suffered from the tormenting fancy that the huge man, my father, the ultimate authority, would come almost for no reason at all and take me out of bed in the night and carry me out onto the *pavlatche*, and that consequently I meant absolutely nothing as far as he was concerned."

\*Pavlatche is the Czech word for the long balcony in the inner courtyard of old houses in Prague. (Ed.)

Translated by Ernst Kaiser and Eithne Wilkins; revised by Arthur S. Wensinger  
Copyright Schocken Books Inc

Dostoevsky letter of December 22, 1849

Fjodor M. Dostoevsky is arrested and sentenced to death for membership of a revolutionary society. In a letter of December 22, 1849, he writes to his brother Michail:

"Today, December 22nd, we were all taken to Semyonovsky Square. There the sentence of death was read out to us, we were all made to kiss the cross, a sword was broken over our heads, and we were told to put on our white execution shirts. Then three of us were tied to the posts to be executed. I was the sixth, and therefore in the second group of those to be executed. I had only one more minute to live ... I had time to embrace Plescheyev and Durov who were standing beside me and to take leave of them. Then the retreat was sounded on the drums, those tied to the posts were taken back, and an order from His Imperial Majesty was read to us granting us our lives.

From: The Best Short Stories of Dostoevsky (Modern Library, Translated by David Magarshack, 2001).

Both documents report of key experiences in the authors' lives. With Kafka, it is the experience of a tyrannical, huge father who uncompromisingly and strictly locks out his son and gives him the feeling of being worthless.

With Dostoevsky it is the experience of pardon, of life being given back to him.



Also in the New Testament, a story can be found of a father, of a merciful father (Lk 15:11-32). In this parable, it is said of the father when he sees the son who had wasted his inheritance: "he ran and put his arms around him and kissed him." He then had a large celebration prepared: "for this son of mine was dead and is alive again; he was lost and is found."

The Bible shows in many ways a witness of God's mercy. Even if the people forget God, God does not forget His people:

"But they and our ancestors acted presumptuously and stiffened their necks and did not obey your commandments; they refused to obey, and were not mindful of the wonders that you performed among them; but they stiffened their necks and determined to return to their slavery in Egypt. But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and you did not forsake them." (Neh 9, 16-18)

The book of Jonas is a single witness to the mercy of God. This is why in the Jewish liturgy the book of Jonas is read out on the Day of Atonement, Yom Kippur. Jonas experienced what he predicted, namely the merciful works of God among the residents of Nineveh: "I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and ready to relent from punishing." (Jonas 4:2)

The whole work of Jesus, His life and death, is a single affirmation of God's mercy. He came down from Heaven for us people and for our Salvation. The Christian message is: By Christ we are reconciled and redeemed: "He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." (Col 1: 13-14)

God does not want people to go astray and lose themselves. He does not want to banish the guilty and condemn the sinners. God wants life, the eternal life of the people. This is why God repeatedly provides the people with paths out of the darkness and into the light, from conflict to reconciliation, from death to life. God forgives sin.

The parable of the prodigal and his brother shows the phases of the path of reconciliation:

Changing: "I will get up and go to my father."

Admitting guilt: "Father, I have sinned against heaven and before you."

Affirmation of new life: "this son of mine was dead and is alive again."

Reconciliation and integration into the community: "And they began to celebrate."

The reconciliation service of the congregation and the Sacrament of Reconciliation take up a special place in the various forms of forgiveness of sin, admission of guilt at the start of the Eucharist. Confession, as a celebration of reconciliation for the individual, is the sacramental form of repentance and reconciliation. The elements of confession are: admission of sin, a firm purpose of amendment, repentance and the Absolution by the priest.

The priest gives the Absolution with the words:

"God, the Father of mercies,  
through the death and the resurrection of his Son  
has reconciled the world to himself  
and sent the Holy Spirit among us  
for the forgiveness of sins;

through the ministry of the Church  
may God give you pardon and peace,  
and I absolve you from your sins  
in the name of the Father,  
and of the Son and of the Holy Spirit"

## **Suggestions for discussion and for contemplation**

### **1. Starting points**

The parable of the prodigal and his brother (Lk 15:11-32) is read out aloud in the group. The participants are invited to name the various "stages" or "scenes". Who acts in which scene? Who is in dialogue with whom?

After the "external" stages, the "inner" ones are identified. What happens to the characters in the individual scenes (the younger son, the father, the older son)? What is happening inside these people? What are their thoughts and feelings? The results are written down and kept for all to see.

Transfer to one's own life: Have I experienced such "stages" and processes? Have I myself had experience of separation and return? How did I feel in these situations?

In this story of the "prodigal son" and the "merciful father", Luke places before us a parable of the relationship of Man with God and God with Man. What does this parable say about people, what does it say about God? Kafka's memory of his father quoted at the beginning (see the text "Letter to his father") could be compared here with the father in Luke's parable.

### **2. Starting point**

Anyone who receives mercy, whose life is given back to them, will live out of this experience and shape their future life on this basis. Here, reference can be made to the letter by Dostoevsky of December 22, 1849. The experience of being pardoned was decisive for Dostoevsky's life and work.

The first word that the Evangelist Mark has Jesus speak in public is: "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." "Metanoiete" – "Turn round!" or "Repent". Repentance means thinking differently, repentance means turning round, orientating one's thinking towards God. Anyone who orientates themselves towards God may not in the Christian understanding lose sight of their neighbor. Reconciliation given by God leads to reconciliation with one's neighbor. Believers should show to their neighbor the mercy which is shown by God.

The Church knows spiritual and physical works of mercy. The spiritual works of mercy include: teaching, advising, comforting, encouraging, forgiving and patiently tolerating. The physical works of mercy include: feeding the hungry, sheltering the homeless, clothing the naked, visiting the ill and imprisoned and burying the dead.

Which work of mercy says most to me?

Do I already have a social commitment? Do I feel challenged? How are the works of mercy exercised in our parish?

Can we as a group enter into a commitment in an area for a certain time? What can be the next step in this direction?

### 3. Starting point

This discussion unit is concerned with the Sacrament of Reconciliation - confession - and the questions which the participants might want to ask. To this end, a priest may be invited to join the group so they can speak with him about confession and the unresolved questions. A "Sharing the Bible" session on Luke 15:11-32 may open the discussion. The Bible study can offer a link to the topic of confession. After the Bible study, the participants are invited in a time of quiet contemplation to write questions about confession on a piece of paper. The leader encourages them to ask all unresolved questions. The papers containing the questions are collected and read out loud. A discussion with the priest is then started through those questions. If the group members are familiar with one another, the questions can of course also be discussed directly.

### 4. Starting point

The topic of turning and reconciliation is tackled in a Vigil. Suggestions for this can be found on page ... Elements of the Vigil can be silence, meditative texts on God's mercy and on turning, as well as worship. The encounter with Christ can create a starting point for turning. The opportunity to confess should be offered within the Vigil.

Werner Höbsch

## **2.5 "...to worship Him"**

The Wise Men have reached their destination in the house of Bethlehem. Great joy fills them when they see the Child and His mother. They encounter Christ. Their response to this encounter: They fall down and worship Him. Worship is the answer to the encounter with Christ.

### **2.5.1 Prayer and worship as an encounter with God as "YOU"**

#### **We have come to worship Him**

Many great theologians who became spiritual teachers for the Church do not tire of stressing that people naturally long to worship God. If however people have not got to know God, they begin to worship themselves. Unfortunately, this is a widespread idolatry today which at the same time makes people unhappy. Friedrich Nietzsche, probably the most honest of the atheist philosophers, writes: "You will never pray again, never adore again, never again rest in endless trust [...] you have no perpetual guardian and friend for your seven solitudes; you live without a view of mountains with snow on their peaks and fire in their hearts [...] there is no longer any reason in what happens, no love in what will happen to you." (Friedrich Nietzsche, *The Gay Science*, Vintage Books, New York, Translated, with Commentary, by Walter Kaufmann) Nietzsche's experience shows that when God disappears, things get scary. The sun goes down and an inner darkness and cold spread.

A relationship with God is part and parcel of our humanity. "Man transcends man infinitely", says Blaise Pascal. He feels an inner urge to grow beyond himself and to approach another who is immeasurably greater than himself. What is meant by this is best described by the words of St. Augustine: "Our heart is not at rest until it rests in You". Modern culture also recognizes the truth of the greatness of humanity, although it frequently enough denies the existence of God in formal terms. This longing which is fundamental to humanity shows and emphasizes a question which cannot be hidden because it comes straight from the human heart, namely the question: Where and how do we find the highest Other who is always the Greater One? That is the real question to which we have to find an answer! In this view, we can understand the meaning that worship has for people.

Prayer means being together with God, becoming united with Him. Anyone who speaks with God in prayer opens themselves up to God's standards, and they are always higher than we are, so that prayer carries us beyond ourselves. This is why prayer is always exciting because prayer makes us better. It is therefore foolish to say that we should rather change the world instead of praying. Instead, we can only change the world for the better if as people we have been changed for the better first. And there is no substitute for prayer in this. In prayer we go up to the living God to be changed by Him. God is infinitely bigger than we are, and at the same time a loving, personal counterpart who leans down to me and carries me with all my worries and expectations. This is why I cannot be indifferent towards Him. He provokes at the same time the admiration in my own heart, and this admiration in my own heart is none other than worship, astonished silence in the face of God's greatness.

Saint Pierre-Julien Eymard, founder of the Congregation of the Blessed Sacrament, made the following notable observation: "Our century is ill because it has forgotten how to worship". Worship is vital to lead a really human life, that is a life in harmony with our dependence as creations on another who is always the Greater One. More than ever, our time must become a time of worshipping God because the situation in the political arena and in the economy has overcome us in global terms. Man has become so powerless at the very peak of his power. People who really know feel their limits. And this is how Man always remains someone who must reach beyond himself. And that happens in prayer. Prayer fills people with reverence, trust and peace. Here, worship becomes the highest form of prayer. It is founded in the fascinating glory of God. Where God approaches, Man is lifted up. The lowly are not abased by God's presence, but lifted up. Everyone who may address God in the second person, in worship, must admit: "for the Mighty One has done great things for me" (Lk 1:49). "That you love me makes me worth myself" (Friedrich Rückert). The value and the greatness of Man are characterized by being God's property, by the very fact of his being loved by God. If we are at the same time intimately close to God, we are never something that can be enslaved, exploited or thrown away. In fact, it was Christianity which abolished slavery and taught that Man should be valued as a person. With infinite care, the Church has built up this Kingdom of God on earth, this dialogue with God the Father and the sisters and brothers of Man. It has given everyone back their crown: "But you are a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9), as the Apostle Peter says in his First Letter.

Special emphasis is placed on worship before the blessed Eucharist. The meaning of worship is realized here as nowhere else: I recognize before me the secret surrounding me. I bend my knee before the Holy Sacrament which holds the whole secret of Christ and let it become my secret. We can say before the Lord in the holy Eucharist: "You are the I AM - and I have the privilege to live to recognize that. Oh Christ, that is what You have made: The whole mystery is contained in a crumb of bread". Saint Pierre-Julien, quoted above, spent his whole life discovering ever more deeply the infinite treasure lying in the Eucharist. By worshipping Jesus in the Eucharist, we become more and more what we are. And it is only in worship that we find the strength to love.

Mother Teresa of Calcutta said on this: "When I look at the Most Holy Eucharist, I think about the poor, and when I see the poor, I think about the Most Holy Eucharist". I am deeply convinced that most of the problems facing us can be solved if we are able to accommodate a Eucharistic culture in our parishes once more by worshipping the Most Holy Eucharist. The Holy Curé of Ars showed us the way: Through daily worship of the Eucharistic Lord, as the real shepherd of his parish, he literally brought a thoroughly neglected parish back into shape – into the "forma Christi". What was possible then is still possible today! And his calling is also our calling, and we should begin right away. For this, the Holy Father declared 2005 to be Year of the Eucharist. Think about how worship of the Most Holy Eucharist in your parish can be filled with life! The Three Kings, who have been venerated in our Cologne Cathedral for more than 800 years, said "We have come to worship Him" (see Mt 2:11). Let us permit them to teach us and learn once more to pray and worship.

Cardinal Joachim Meisner  
Archbishop of Cologne

From: Lenten pastoral letter 2005

## **2.5.2 "We have come to worship Him"**

### **Theological and spiritual dimensions of worship**

#### Clarifications

- Worship (Latin "adoratio"/Greek "proskynesis") is a form of prayer which in the worship of all religions can be proven in various forms. Its object is to manifest divine reality. Even if it turns to nature, works of art or individuals, it addresses the Divine. Worship always refers to what is greater than mankind in absolute terms. It is not without significance here that the Greek word "proskynesis", which occurs three times in the story of the Wise Men (Mt 2:1-12), is linked to the German word "küssen" (in English: "kiss"). The "-ky-" is also the stem of "küssen". Similarly, the Latin word "adoratio" retains the stem "os, oris", which means "mouth". Both words therefore have something to do with a relationship via language, via the mouth and via an expression of love.
- In Christianity, worship is directed to God alone as the highest form of inner and outer contemplation. The reasoning creation recognizes here the absolute greatness and uniqueness of God and his own dependence on Him. Worship is the fundamental attitude of all religious people who are aware of the secret surrounding them and which is the reason for all Creation. Only those who gain a view of the dimension which goes above and beyond the visible and tangible will be able to worship properly.
- The Christian faith does not address some sort of highest being, but the personal, triune God who in Himself is a living part of community events. The God of Christians is the God who can be addressed in person, who is not a fixed unit, but a movement of love, a movement of relationships and of community in unity and diversity: God the Father, the Creator, the source, the original authority; God the Son who came to the people in the depths of night, into suffering, to death; and God the Spirit constituting community with the two. Worship is submersion in relationships, it is the highest form of response to the God who is love.
- Worship is - as a major implementation of faith - a holistic process in which the external appearance is to correspond to the inner conviction. Worship relates to the whole person. The forms of worship used in prayer are to correspond inwardly and outwardly to one another, the inner and outer are to be in harmony.
- "Worship" is not the same as "veneration". If we venerate the Mother of God or one of our fellow human beings, this is not worship. Veneration is in Latin "veneratio", in Greek it is "douleia" in the sense of service.

#### Biblical foundations

In the Old Testament, the Bible repeatedly issues compelling calls to worship Yahweh alone, in contradistinction to the worship of foreign gods (Ex 20:2 et seq./Deut 5:6-9: 6:13), which the prophets repeatedly warn against (Isa 44:6-20). The Psalms in particular express

in many places worship and praise of God, as well as rejection of other gods as worthless idols (cf. for instance 96:4 et seq.).

Important statements are contained in the New Testament:

- in the temptation of Christ (Lk 4:8 quoting Deut 6:13: "Worship the Lord your God, and serve only him")
- in the Gospel according to John (Jn 4:23 et seq.: "The true worshipers will worship the Father in spirit and truth.")
- Jesus Himself is the place of worship, the Temple (Jn 2:19-22: "But he was speaking of the temple of his body.")
- There are frequent mentions of worship of Jesus prior to His death and following the Resurrection (especially the adoration of the Wise Men in Mt 2:2-12; Mt 28:17; Mk 3:11; Lk 24:52).
- Paul proclaims worship of the Lord (Phil 2:6-11)
- The last pages of the Bible speak of the goal, of the worship of the Lamb (Rev 5:6-14).
- The divine presence among the people is also mentioned several times. For instance, our inner self (conscience) is the place to worship God (Jn 14:23/Romans 5:5).
- By virtue of the real presence of Christ in the Sacrament of the Eucharist (Lk 22:19 par; 1 Cor 11:23-25) the Eucharistic figures are in a special way the participants in the dialogue which takes place in worship.

### The Old Testament

In the third Chapter of the Book of Exodus, God reveals Himself to Moses as the "I AM" (Yahweh). He is a God who has a name, but not a name that could be understood, but which is still beyond itself: "I am the I AM". And He calls Himself by the name of the people of the God of Abraham, Isaac and Jacob. God has no other name than His presence and the names of the people. As such He is a jealous God (Ex 20:5; 34:14; Deut 4:24; 5:9; 6:15; Josh 24:19; cf. also for instance 33:14; Heb 12:29) who relates all worship and all references to Himself.

This is however not simply a call, but is justified: Because He approached mankind first of all. In Exodus 20, the wording of the actual "10 Commandments" expressly emphasizes: "I am the Lord your God, who brought you out of the land of Egypt". Now it is possible to add: 'Because this is so you should and will have no Gods but me. Because you have learned this, you feel: I am the only one.' More profoundly, this can be discovered in Israel's confession of faith: "Hear O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might." (Deut 6:4 et seq.).

The Prophets repeatedly addressed this very topic. In every case where Israel leaned too far towards façades and superficialities, in worship or in politics, the prophets referred to God's primary place. This is the purpose of prophesy - to bring the people back to the core, to God.

The Psalms sing the praises of the God who is always the Greater One in various ways. However, they also do not shy away from complaining and shouting before this great God. Our relationship with our God is indeed not one with a tyrant who we have to keep happy, but one in which that we can spread our whole lives out before Him.

The story of Elijah is also helpful, who killed the Priests of Baal, the priests of the foreign god, and then had to learn that God showed Himself to him not in the earthquake, in the fire, in the storm, but in the sound of sheer silence (cf. 1 Kings 19). God is not first and foremost the God of the storm, of sensation, of fire, but He is the God of the quiet, of the ever Greater One in which I can hide.

#### The New Testament

The story of the Temptation of Christ relates to people's fundamental temptation to consider something other than God to be God, to worship something else, to put something else in first place. This is precisely what the other temptations of Christ are about: to live on bread alone and to use God for one's own purposes, to test Him. This is the worst form of temptation; it is the opposite of worship.

The fourth Chapter of the Gospel according to John speaks of various places of worship, and Jesus basically states: The true worshippers of the Father are in the spirit and in the truth, they do not depend on a place. The next sentences take this further: Jesus Himself is the place of worship; The temple has become obsolete in His person. It is no longer first and foremost about the place, as important as places are, but about a relationship with a person. - Jesus "was speaking of the temple of his body" in the cleansing of the temple.

Many places in the New Testament indirectly or directly mention that Jesus is worshipped, in most instances after a corresponding experience with Him, for instance at the end of the story in which Jesus calms a storm (cf. Lk 8:22-25 par) or after the Resurrection. However, this is also important: "Some doubted." - Worship always also entails the inner temptation to doubt whether this God really is the Greater One who is worthy to be worshipped. In the Lord's Prayer, we ask insistently: '...lead us not into temptation (to believe that You do not exist at all, or that You are not the greater one).'

Paul says in his famous Letter to the Philippians: "though he was in the form of God, he did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness ... Therefore God also highly exalted him ... so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth." – This is perhaps one of the most profound statements on Christians' perception of God and of our relationship with God. Our God did not remain 'above', but came down 'below', and because He came to our world 'below', He takes us with Him when moving 'above', in worship. He is the one worthy of worship, we kneel down before Him because only in kneeling do we discover Him, the great and yet so small God. Because He became a child, we worship Him, not because we are overcome by His size and are made small.

The final pages of the Bible speak of the worship of the Lamb. At the end, it is not the picture of the lion or of any strong animal, and not a snake or bull, but the picture of the Lamb. The Lamb brings together the ability to carry a load (the lamb which bears the sins of the world) and sensitivity, the ability to give oneself. Once more, it is God who is always the Greater One, who gives Himself to the one who is always smaller. Authority and obedience become one.

We still find in Paul statements that God is present in us, and that we do not need to seek the place of worship outside ourselves. God is present in us in our conscience, and we



complete the deepening of our lives in worship in our innermost relationship with Him and in listening to our innermost soul.

And finally: Through the real presence of Christ in the Sacrament of the Eucharist, the Eucharistic figures are in particular the participants in the dialogue which takes place in worship. Christ exposes Himself in this Sacrament to us people, and we open ourselves to Him.

The whole movement of God, the Creation, becoming Man and becoming bread and wine in the Eucharist are the most profound path of God to His people. Becoming bread means completely surrendering Himself into the hands of the people, permitting Himself to be shared, uniting authority and submission with being God and becoming Man. The act of worship before the Eucharist is a complete opening before the One who offers Himself to us. We speak of the Exposition of the Blessed Sacrament.

Dr. Franz-Josef Bode

Bishop of Osnabrück and President of the Episcopal Commission for Youth of the German Bishops' Conference

This article is an abridged version of the article: Franz-Josef Bode, in: Kühn, Michael/Zaunseder, Bernhard W. (eds.): Wir sind gekommen, um IHN anzubeten: International Specialist Theological Conference on the Topic of WYD 2005.

## **I turn my heart to His presence**

Christian Milan, aged 21, Berlin

If I am asked why I came to Cologne to spend several months of my life preparing World Youth Day, I find that I hesitate a little. This question moves my heart deeply because the true reason I am here runs through my whole life and appears to me to be so difficult to explain: A search for love, security, trust and meaning which made me wander around in recent years. Christ came to me in this wandering and became my guiding light; His love became my resting place.

But during the day, there are repeated moments in which I find myself disappointed, hurt, alone or feel myself to be more important and better, so that I have looked for other joys and satisfactions than Christ, and have lost sight of Him.

I give my search a purpose once more in worship. I turn my heart entirely to His presence and allow myself to be healed by His warming love.

Worship means for me a time of inner quiet and of rest. In trust, I give my spirit over to Christ, placing it in His hands. In this way, worship is also something passive. I step back and give to Him the first place which is too frequently dominated by worries and fears. Christ leads me back to freedom, He stands me up and enables me to rediscover my own identity. And this loving attention and goodness is so great that particularly at the beginning I took a long time to accept so much love because the thought is deeply entrenched in me that one has to "earn" love and respect.

In worship I find the courage to turn and to repent, His call penetrates deep into my heart.

Worship is hence also a mission. After this time of intimacy and closeness with Him, God wants me to go out as a messenger of His love so that I share the joy of being permitted to believe in Him.

Worshipping Him therefore has an important place in my life with God, and becomes particularly real on the path to the XX World Youth Day. This moment is so important to me before important decisions and events to recognize His will because I would like to follow only Him. And this is why the question of the reason why I came to Cologne is so intimate for me and so difficult to answer, because He personally calls each of us to follow Him and to lend and our faith shape in worship.

### **Suggestions for discussion:**

Do I experience moments in which my heart is unquiet until it comes before Christ in silence, in prayer and in communion with Him?

Jesus promises that those who come to Him will find rest for their souls (Mt 11:29).

Can I experience this rest in prayer? Am I seeking God's presence in prayer?

### **2.5.3 Encountering Christ in prayer**

"Lord, teach us to pray" Lk 11:1 – The Lord's Prayer as a prayer school

The situation is familiar: One of the disciples asks Jesus: Lord, teach us to pray, as John taught his disciples. (Lk 11:1)

Jesus answers this request and gives the disciples and the Church an enduring, valuable gift: the Lord's Prayer. The prayer of the Lord is the prayer of the Church

Our Father in heaven,  
hallowed be your name.  
Your kingdom come.  
Your will be done,  
on earth as it is in heaven.  
Give us each day our daily bread.  
And forgive us our debts,  
as we also have forgiven our debtors.  
And do not bring us to the time of trial,  
but rescue us from the evil one.

It is worth reflecting and meditating on each individual word of this prayer. Tertullian calls the prayer of the Lord "a summary of the whole Gospel".

The New Testament provides a shorter (Lk 11:2-4) and a longer version (Mt 6:9-13). A good aid for a theological understanding and for meditation on the "Lord's Prayer" is offered by the Catechism of the Catholic Church (2759 – 2865).

#### **Suggestion for discussion**

Who taught me to pray? How did I learn to pray? Do I remember special situations in which I prayed?

Has my prayer changed over time? Was there a turning point? Where there times when I found it difficult to pray or in which I did not pray? How did I find a way to pray again?

Who or what helps me to pray?

If I were to help someone pray, how would I proceed? How do I teach someone to pray?

### **2.5.4 Encountering Christ in the Eucharist**

The Three Kings found the Child in Bethlehem at the end of their journey; they encountered Christ "physically". We too are invited and called to encounter Christ "physically" in the Sacrament of the Eucharist.

#### **Sacrament – A sign of God's presence**

Who does not rejoice when receiving a present? It is a sign of love and appreciation. Among the many gifts which God gives us, the greatest is His Son Jesus Christ. Through

the Holy Spirit, He is present in the Church when it assembles, hears God's Word and celebrates the Sacraments. The Church is God's second gift. In her, the Lord has given a guarantee of His care?. Thus, the Church as a whole is a Sacrament, in other words it is an effective sign of God's presence.

The individual Sacraments of baptism, confirmation, the Eucharist, repentance, anointing of the sick, ordination and marriage flow from the Church as seven streams from a single source. They are signs which, using a tangible material – such as water in baptism or bread and wine in the Eucharist - and the spoken Word of God, give nearness and work towards Salvation. The Sacraments are so important because they are the normal and most secure channels through which God gives us mercy and Christ encounters us.

The Eucharist has a special place among all the Sacraments. Eucharist means 'saying thank you'. The Church, through Christ, thanks the Father for the Creation and for Redemption. The Eucharist is the "fount and apex of the whole Christian life"<sup>25</sup> because in it Christ is present in truth and in a way that is found nowhere else. It is the summit of life as a Christian, as here Jesus Christ encounters us personally and physically as God and Man in flesh and blood.

### Surrender

Jesus surrendering His life on the Cross 2000 years ago becomes reality once more each time the Eucharist is celebrated. His love given on the Cross and through the Eucharist are one and the same. The Church recognizes: "At the Last Supper, ... our Savior instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection."<sup>26</sup> The Eucharist is therefore Jesus' sacrifice which is continued and renewed in a bloodless manner so that we can participate in it, as if we were standing with Him in Golgotha right now.

This gives us the strength also to surrender our lives – in specific terms serving people who need our help. John Paul II calls on us as follows: "Dear friends, if you learn to discover Jesus in the Eucharist, you will also know how to discover him in your brothers and sisters, particularly in the very poor. The Eucharist received with love and adored with fervor becomes a school of freedom and charity in order to fulfil the commandment to love."<sup>27</sup> Mother Teresa of Calcutta often found that she was able to obtain the strength from the Eucharist to devote herself to the poorest of the poor: "The Eucharistic sacrifice is the spiritual food that keeps me alive. Without it, I could not survive a single day, or even an hour of my life. In the Blessed Eucharist, we receive Christ in the figure of the bread. In the slums we see and touch Christ in the emaciated bodies and in the children left in the lurch."

### Physical presence

It is in the Eucharist that the presence of Jesus Christ is the most intense in the sense of being tangible and real. It is not a purely spiritual or indeed only symbolic presence, but He is there with His whole person, meaning also with His transfigured body. "The bread that I will give for the life of the world is my flesh" (Jn 6:51). Bread and wine are really changed

---

<sup>25</sup> Dogmatic Constitution on the Church, LG 11

<sup>26</sup> Constitution on the Sacred Liturgy No. 47

<sup>27</sup> Message to World Youth Day 2004

into the flesh and blood of Christ, and so they remain. It is Jesus – to look at, to touch, to eat and drink! Here, the presence of the Lord takes on material form.

In the Eucharist, Jesus is not in His natural appearance, meaning the way He lived as a man on this earth, but in His essence. This means in what makes Him a person. The external appearance of bread and wine are retained after changing the flesh and blood of Christ, but the inner reality of the Eucharist is Jesus Christ Himself.

This truth far transcends human understanding. It is amenable only to faith. "Placing oneself before what looks like bread, and saying "It is God" is pure faith" (Charles de Foucault).

### Community

Ultimately, the objective of this Sacrament is community with Jesus Christ. He did not come to bring some kind of teaching, but Himself. He would like not only to be touched by us, but indeed to be eaten and drunk, to be truly in us. Thus, the Eucharist is ultimately aimed at Communion, that is, at sharing a meal with Him. In this encounter with Jesus, we are united with Him, strengthened in our faith, released from guilt, sanctified in life and led to the Father to live with Him forever. This community is indeed to last forever. The church father Ignatius of Antioch called the Eucharist "Medicine of immortality, an antidote to death." This unity and sanctification naturally do not take place all at once. They are renewed and deepened each time the Eucharist is celebrated. This is why regular participation in the Eucharist is so important.

Encounter is not merely an encounter of the Lord with the individual. The Eucharist is always reliant on the community of the church and orientated towards it. By the Eucharist, the Church becomes real because thereby it grows together more and more to become more truly what it already is: the flesh of Christ. Thus, receiving the flesh and blood of Christ aims not only to become one with Jesus Christ, but also to attain community with all who believe in Him. Because the Eucharist has an eternal dimension, all those who have belonged to Christ at any time in their lives and will still belong to Him also participate in it. It is community with the community of Saints.

A gift only meets its purpose if it is accepted. Accepting the presence of the Lord in the Eucharist as a gift means deliberately opening up to His love and becoming one with Him. His promise applies to all: "Those who eat my flesh and drink my blood abide in me, and I in them" (Jn 6:56).

Dr. Veronika Ruf

### 2.5.4.1 Eucharistic worship – an introduction

The tenets of the Catholic faith include the certainty that the presence of God is not limited to the liturgical period of the Mass, but over and above this remains in the transformed gifts of bread and wine. In addition to individuals silently taking stock before the Eucharist kept in the Tabernacle, many forms of community enrich the Church's veneration of Christ present in the Eucharist.

The core of Eucharistic veneration in worship hours is the personal arrival of the individual before the presence of God. Borne by the community of those who have assembled before the Exposition of the Blessed Sacrament, a particularly intense space of encounter with God is opened up to the individual which permits a deeply personal dialogue between God and Man. This leads to a situation in which elements of personal prayer and reflection, as well as elements of the joint celebration and united action for one another, are important elements of designing Eucharistic worship. The structure of a Eucharistic prayer hour can – depending on its inclusion in a prior Mass – look like this:

Following the Eucharist celebration	As a separate worship
Concluding prayer (of the Mass)	Opening
Transition	Reading of the Scripture, response songs, interpretation
Exposition	Exposition
Prayers, song and silence	Prayers, song and silence
Sacrament blessing / asking for blessing	Sacrament blessing / asking for blessing
Reposition	Reposition
Conclusion	Conclusion

Silence is suitable for self-observation. It enables the individual - supported by the assembled community – to give concrete shape to the call of God that is perceivable in the Word and Sacrament to one's own life and the formation of a personal response. Especially when liturgical silence is not a habit in the local parish liturgy, it needs to be carefully introduced. Several brief periods of silence are then better than a long period of silent prayer. It is also recommended in the prayer hour to appropriately announce to the congregation a subsequent period of silence.

Andreas Schwenzer

### 2.5.4.2 Proposal to design a worship hour

Who? / Persons	What?	Content	Material
Person responsible	- Greeting - Announce the first song		Monstrance, two candles, incense, appropriate liturgical dress
All	Song	Song for exposition	
Priest	Prayer	Welcome Jesus in the Blessed Sacrament; thanks to Jesus that He really is there and hears our concerns	
Person responsible	Text/meditation	Time for the personal encounter with Christ. A time in which you can discuss with Him, thank Him, tell Him your thoughts, concerns and plans.	
	Silence		
All	Song	Song for blessing (e.g. Tantum ergo sacramentum)	
Priest	Prayer		
Priest	Eucharistic blessing		
All	Concluding song	Magnificat	

### **2.5.4.3 Eucharistic prayer hour in preparation of World Youth Day**

#### **"We have come to worship Him"**

*On the selection of songs: Suitable songs should be chosen from the song and prayer books usually used.*

#### *Opening song*

##### *Introduction*

"We have come to worship Him." The motto of this year's World Youth Day is also the title of this hour.

To worship "Him" is why we are here. We have come with our whole lives, our search and our certainty, our strivings and successes, our doubts and our faith, our concerns and our hopes.

We have come to Him whose name we bear, who invites us to trust ourselves to Him, to build our lives on "Him"; to Him who so loved us that he gave His own life for us on the Cross and was resurrected. To Him who sometimes we do not feel, and who nevertheless says that He will be with us. And who is here – hidden in this hour in the secret of the Eucharist.

We have come to worship Him. To give our response to His love; to recognize that He is our Lord and God; to admit that we can do nothing without Him, but that we can do everything with Him. This is why we kneel down before Him.

#### *Song for Exposition of the Blessed Sacrament*

#### *Antiphon*

1. Text from the message by Pope John Paul II to the young people of the whole world on the occasion of the XX World Youth Day 2005

The Magi found Jesus at "Bêth-lehem" which means "house of bread". In the humble stable in Bethlehem on some straw lay the "grain of wheat" who, by dying, would bring forth "much fruit" (cf. Jn 12:24). When speaking of Himself and His saving mission in the course of His public life, Jesus would later use the image of bread. He would say "I am the bread of life", "I am the bread which came down from heaven", "the bread that I shall give for the life of the world is my flesh" (Jn 6:35,41,51).

Faithfully pursuing the path of our Redeemer from the poverty of the Crib to His abandonment on the Cross we can better understand the mystery of His love which redeems humanity. The Child, laid by Mary in the manger, is the Man-God we shall see nailed to the Cross. The same Redeemer is present in the sacrament of the Eucharist. In the stable at Bethlehem He allowed himself to be worshipped under the humble outward appearances of a newborn baby, by Mary, by Joseph and by the shepherds; in the consecrated Host we adore Him sacramentally present in His body, blood, soul and godhead, and He offers himself to us as the food of eternal life.

#### *Silence*



*Antiphon*

*Song*

2. Text from the message by Pope John Paul II to the young people of the whole world on the occasion of the XX World Youth Day 2005

"They knelt down and paid him homage" (Mt 2:11). When in the Child who Mary holds in her arms, the Three Kings recognize and worship the One longed for by the peoples and promised by the prophets, we can worship Him today in the Eucharist and recognize Him as our Creator and only Lord and Savior.

Be worshippers of the only true God by placing Him in the first place in your lives!

*Silence*

*Antiphon*

*Song*

3. Text from the message by Pope John Paul II to the young people of the whole world on the occasion of the XX World Youth Day 2005

Worshipping the true God is an authentic act of resistance to all forms of idolatry. Worship Christ: He is the Rock on which to build your future and a world of greater justice and solidarity. Jesus is the Prince of peace: the source of forgiveness and reconciliation, who can make brothers and sisters of all the members of the human family.

*Silence*

*Antiphon*

V: Lord our God, you created people,  
for them to populate the Earth in peace and live on it in peace. We pray to you:

A: give us the spirit of justice / and sense of  
the rights of others. / Help us to seek settlement where conflict arises.

V: Give the powerful thoughts of peace so that they  
do not tire of attempting to solve conflicts without shedding blood.

A: Let us and all people recognize what serves peace  
/ and give us the strength to do it.

V: You are a God of justice and of  
peace. All who make peace are your children.

A: We praise you in eternity. Amen.

*Song*

*Reading*

*Mt 2:1-12 or Jn 14:1-6*

*Response song*

*Silent Prayer*

*Lord's prayer*

*Tantum ergo*

*Sacramental blessing*

*Concluding song*

Rev Ulrich Hennes  
World Youth Day Secretary

## 2.5.5 Contemplating Christ with Mary

### In the school of Mary

Marian spirituality is particularly significant in the Pontificate of John Paul II. Never however does it become a purpose in itself; it is always in the service of Christological piety for which in some sense it serves as a magnifying glass, by which the secret of Christ becomes understandable. "With the Rosary", according to the words of the Pope in his Apostolic Letter *Rosarium Virginis Mariae*, "the Christian people sits at the school of Mary" (No. 1). This takes place by virtue of those who pray simultaneously joining their gaze and thus finding the Savior Himself in the secrets of the Rosary. By this view, they obtain abundant grace "from the very hands of the Mother of the Redeemer" (No. 1), so that this Marian but quite Christocentric prayer is a "spiritual and educational opportunity for personal contemplation, the formation of the People of God, and the new evangelization" (No. 3). The Pope therefore recommends praying the Rosary as a personal prayer, as a family prayer and as a prayer for peace (No.6), which ultimately can only feed on the one who "is our peace" (Eph 2:14). Contemplating Him in the Rosary also means coming closer to peace in the world.

### Becoming Christ-like

Christian spirituality aims at growing Christ-like. This is only possible if the individual Christian enters deeper into the person and the life of Jesus Christ, lets themselves into it and thus allows Christ to enter. The Rosary offers the possibility for this. With Mary, who is closer to her Son than any other person, the person praying views the life of Jesus from His conception through to His glorification with the Father, and takes up the individual secrets in their innermost, as it says of Mary at the birth "But Mary treasured all these words and pondered them in her heart" (Lk 2:19).

### Internalization

This stance of inner acceptance is the fundamental meditative attitude of the Rosary. It is not about mechanically repeating prayers, but about meditating on the individual mysteries of salvation served by the uniformity of the rhythm in repetition. The individual secret hence becomes a spiritual picture which is built up before the inner eye and penetrates the core of the soul. There, it becomes a spiritual potential which forms and shapes the person praying.

### Prayed Gospel

Explicitly, the Pope stresses the significance of the Rosary as a prayed Gospel. He calls it quite explicitly a "compendium of the Gospel" (No. 18). If we line up the various secrets, it becomes clear that we are led by the pearls of the Rosary through the entire life of Jesus, from the proclamation through to the praise of His glory, which is also reflected in Him bringing His mother who lived this whole life with Him to Him and crowning her as "the closest to the throne of Heaven" and "Regina Angelorum".

### Mysteries of Light

Pope John Paul II added the Mysteries of Light to the joyful, painful and glorious mysteries. It is under the motto "I am the light of the world" (Jn 8:12) and meditates on the life of Jesus in the time of His public ministry. The individual mysteries are:  
Jesus, who was baptized by John

Jesus, who revealed Himself at the wedding feast in Cana  
Jesus, who proclaimed to us the Kingdom of God  
Jesus, who was transfigured on the mountain  
Jesus, who gave us the Eucharist

The five new mysteries of light are strictly Biblical in orientation and emphasize the proclamation of the Kingdom of God, which already became effectively present in the person of Jesus Christ, as the Evangelist Luke has Jesus say: "The kingdom of God is among you." (Lk 17:21b).

### **Suggestion for a group session: Making a Rosary**

Material required: A cross with a hole for the string, a thin string, 53 small wooden beads, 6 large wooden beads;

Instructions: First thread the cross into the middle of the string, then place both ends of the string together and thread a large bead onto it.

Now knot the string 2x and pull 3x a small bead on to it, and make one knot after each, after the third two knots. Then a large bead follows again.

Now separate the ends of the string again, make three knots on each side and line up 10 small beads on each piece of string -> make a knot after each individual bead!

After the tenth bead, make 3 knots and thread a large bead on, then again 3 knots.

Alternately pull 10 beads on each side (don't forget the knot!), after the last bead -> 3 knots -> large bead -> 3 knots.

Now only thread 5 beads onto each piece of string (don't forget the knot!) and after the fifth ball take both ends and knot them together directly to the last bead. Your personal Rosary is finished. (Tip: You can also color the wooden balls or make yourself small and large balls from modeling clay.

## **2.5.6 Open church night Contemplation, silence, prayer and worship at an unusual time**

The night seems to fascinate people in a special way. Darkness and silence create a different atmosphere than the business of the day. The evening and the night invite one to pause, stop and take a deep breath.

At night, events and places which are infrequently visited during the day at once demand special attention, for instance if an open museum night is organized. It has already been discovered in many towns that an "open church night" also attracts people other than the usual churchgoers.

### Open churches

Open churches transmit a special message: They are an invitation to passers-by, to those who are seeking and asking, and welcome them. The invitation goes out not only to people who feel the church to be their home, or who are familiar with the church building, but also to those to whom it has become alien. An church that is open at an unusual time can arouse curiosity.

Open churches offer space: Space for silence, space to observe, to hear and to think. At the same time, they are a place to encounter one another and God.

Open churches offer the opportunity for exchanging and for sharing. They invite us to discover, reflect and continue to think. At the same time, the possibility is available to refer to the event of World Youth Day.

### Open church night

Open church night offers an opportunity to invite people of one's own parish, village or town to get to know the church in a different way and at a different time. This is why planning for this night is vital. On the other hand, the design should not be excessive. Sometimes it is sufficient to have simple, carefully-selected elements, music, light and symbols to create an atmosphere and transmit ideas. Elements from the work of the parish which do not require particular preparation can also be shown.

The goal of such an open night is to  
open the church at an unusual time for meditation, silence and prayer,  
to experience the church building anew,  
to permit space for one's own night-time thoughts,  
to become silent and to remain alone and together before God,  
to create time for worship at night.

### On design

The following ideas should be seen as a starting point. The design depends largely on the church building. It could be that a preparation team designs the open church night by itself, or that individual groups and communities design an hour each.

The Cantor should be involved in the preparation, as an attractive, thoughtful time can be planned including choir singing and by incorporating musical elements.

- Open church night should last for at least three hours so that a variety of design elements can be used.

- The individual design elements should each start on the hour or on the half-hour.
- The design elements should vary between silence, prayer, talk, music, etc.
- Various groups can take part in the design. Creativity and imagination are called for. New forms and ideas are welcome.
- It should be possible to go in and out during the night. This means that a certain amount of disturbance should be expected.
- The church should always be looked after by a constant team of those responsible who offer a point of contact. If possible, a space should be kept available for discussion.
- The beginning and the conclusion should take the shape of a joint prayer (Taizé style, Compline, silent prayer, etc.)
- The church space should look inviting. It is a visiting card for the parish in question.
- It is recommended to hold the night from Friday until Saturday or Saturday until Sunday.

#### Design elements

**Silent worship:** In a chapel, the crypt can be set up as a space for silence and worship. A brief introduction to silent worship is given from time to time: Christ is (really) present in the Sacrament of the Eucharist.

**Meditation:** Selected texts could be distributed at a suitable place in the church as starting points for meditation and perhaps small discussions.

**Prayer Book:** A book can be placed at a place in the church containing prayers and petitions. Visitors should be encouraged to write down their concerns and intercessions, their joys and thanks. If a subsequent night prayer is planned, some entries from the book can be included.

**Psalms:** The Psalm prayer can be introduced at some time during the night. This could start with a short theological introduction to the Psalms. It is conceivable here to meditate on a Psalm for a hour. It is read aloud section-by-section and the participants are given time to allow the words to sink in (perhaps accompanied by meditative organ music).

**Silence:** Many church premises speak for themselves and invite us to stay. For this reason times of silence, in which the space, the actual atmosphere of a church, can be experienced, should be part of the program of an Open church night. Guidance towards silence and to being quiet needs to be provided.

**Taizé evening prayer:** If the parish has a choir capable of singing Taizé songs, a night prayer with songs from Taizé is also a good design element for young people. Elements can be: day prayer, Bible reading, silence, (free) intercessions, and naturally Taizé songs.

**Guided tours of the church or journeys of discovery through the church:** Architectural elements can be shown, particularities of a church stressed, the Sacristy and Liturgical dress and church plate made accessible.

Another suggestion would be to use changes in lighting to stress the individual liturgical places within a church and to explain them meditatively.

Readings: People from the parish read their favorite parts of the Bible aloud and comment on them. Music is played between the individual Bible passages. Make sure that the individual text elements are not too long.

Concert: Music always invites people to stay. The various styles of music and directions, the various musicians and groups of a parish can contribute here.

Prayer times: A church is always a praying church. It places people's concerns before God in prayer and trusts in His care and help. Structured prayer times take up the concerns. There should also be scope for personal prayer concerns. Thus, for instance, the possibility can exist to light candles for one's own concerns in a central place.

During prayer times, the atmosphere is extremely important. For instance, the church can be lit by candles only.

### Experiencing the church building

In darkness and in silence, the church building is seen in an unusual, frequently new way. Individual guidelines to discover the space:

#### 1. The church, the place of silence before God

To start with, all participants gather at the back of the dark church. A single candle burns on the altar. Those present are invited individually to walk slowly and in silence towards the candle on the altar and to assemble around the altar.

The leader says: Perceive the church as a place of silence before God.

#### 2. The church, the place of hearing

Into the silence someone plays quietly from a far-off corner of the church on a flute a simple melody, hardly audible to start with. Slowly, the melody comes closer and becomes more clearly audible. This is followed once more by a short time of silence.

The leader says that the church is a place of hearing.

#### 3. The church, the place of proclamation

The book of the Gospels is placed highly visibly on the ambo or on the altar and a candle lit in front of it. The leader reads from the Gospel according to Matthew (Mt 11:28 et seq.): Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

The leader says that the church is the place of proclamation of the Word of God.

#### 4. The church, the place of prayer

All present are given a small candle or tea-light. They are invited to bring these individually in silence to the altar, to light their candle from the burning altar candle and to place it on the altar. Here, they are invited to silently make a request or give thanks or to bring a concern before God in silence.

The leader says the church is the place of prayer.

#### 5. The church, the place of reconciliation

The participants are asked to remain in the dark church and to take a seat. After a short time of silence, the dripping of water becomes audible. The leader takes a handful of water from the baptismal font and lets it flow back into the font. Then there is a short time of silence. The leader says: Water means life. Water cleanses. The water of the baptism cleanses from guilt and sin. The church is the place where people become reconciled with God and with one another.

#### 6. The church, the place of celebration

All present remain where they happen to be. The organist plays a cheerful and uplifting piece on the organ, perhaps improvised. The leader says church is the place of celebration.

#### 7. The concluding prayer

The leader invites all present to a concluding prayer around the altar. There, he/she says an extempore prayer or prays (with everyone) Psalm 122 "Let us go to the house of the LORD!".

These seven steps are regarded as suggestions; it is always possible to find different or more steps.

Michael Kühn / Werner Höbsch



### 3 OUTLOOK

The Gospel says of the "Wise Men from the East": "And they departed to their own country by another way."

Anyone who has encountered Christ moves on differently, goes home differently than they have come. World Youth Day is intended as a spiritual event to provide starting points for life.

It therefore makes sense if the group which has prepared for World Youth Day and spent the days together in Germany and in Cologne meets again after returning home to exchange experiences and to reflect on them together. There's a lot to talk about after a journey, and a journey of pilgrimage is no different. How has the experience of World Youth Day changed me? What starting points can be implemented at home?

#### **Suggestions for discussion**

The Wise Men from the East themselves brought gold, frankincense and myrrh as gifts to Christ. But they did not return empty-handed; they returned home to their countries with an even greater gift: The knowledge that they had encountered Christ, the Savior of the world.

What experiences during World Youth Day in Germany and in Cologne particularly fascinated and changed me?

With what gifts did I return home from World Youth Day?

How and to whom can I pass on these gifts in my family, with my friends and in my parish?

What impact on my life and/or the life of our group did World Youth Day have? What ideas can we tackle and continue at home?

At the beginning of this meeting, photographs, press reports, diary entries and the like can make the experiences of World Youth Day come alive once again. At the end of the discussion, we can consider how the parish can be invited to participate in the experience of World Youth Day, for instance by reports in regional magazines and media, by a small exhibition with photographs and newspaper articles, by publishing a travel report.

At any rate, in a service or in joint prayer in the church thanks for the experiences should be brought before God.

## Imprint

Published by:

Weltjugendtag gGmbH

Communications

Matthias Kopp (V.i.S.d.P.)

Gereonstraße 1-3

D – 50670 Köln

[www.wjt2005.de](http://www.wjt2005.de)

Editorial Team:

Rev Ulrich Hennes, World Youth Day Secretary (responsible) and Werner Höbsch in cooperation with the Study Group on “Theology and Spirituality”: Marianne Brandl, Rev Josef Funk, Simone Honecker, Fr. Dr. Thomas Körber OSA, Rev Michael Kemper, Bruno Krenzel, Rev Andreas Mauritz, Dr. Andrea Rebeggiani, Angela Reddemann, Director Thomas-Maria Rimmel, Dr. Veronika Ruf and Dr. Lukas Schreiber

Translation:

Karin Gartshore and Neil Mussett