



Lent 2012

[www.stmarysbournemouth.com](http://www.stmarysbournemouth.com)

**A**lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

*Collect for Ash Wednesday*

If we are to die to ourselves it is because we are to live for others. The other side of fasting is almsgiving, helping those in need. But here, too, remember that we are engaged in a drama, a symbolic act. We do not give alms in Lent because we are under the illusion that almsgiving will solve the problems of world poverty; and by the same token we do not think it foolish to give alms just because we know it will *not* solve that problem. The point is again to dramatize for ourselves the reality of poverty and oppression and need, and of our responsibility to face it. Almsgiving is not a substitute for political action. Art is not a substitute for reality.

And so in Lent, by our small practices of self-denial and giving to others, we make a special drama of our ordinary lives, a drama of death and resurrection. And in Holy Week we sum it all up in our representations of the passion of Christ. In the feast of Easter, the feast of our baptism and of the eucharist, our dramas, our symbols, merge with the sacramental signs in which symbol and reality become one. In the Easter sacraments we really do share in the self-abandonment, the sacrificial death of Christ. And, through this, we share in his new life of the resurrection, which is the beginning of our life in the Spirit of love for eternity

*Herbert McCabe OP, God Christ and Us.*

*From the Vicar*

Easter is in view. It must always be so. For the life of a Christian is about new life, renewal, continually finding within ourselves the desire to answer God's call to us with a 'Yes'. 'Yes I believe'. 'Yes, I will trust in the true and living God in whom I find my salvation.' Sometimes it may dimly register with us as: Yes I desire to desire to believe and trust.

At the Easter Vigil we will renew our Baptismal Promises, our 'yes' to God. To enter in on the journey of Lent is to return to that sense of pilgrimage that you and I make towards the fullness of life on this 'trajectory of hope' towards a 'definitive horizon'. It is a journey made trusting that God is *with* us, *for* us and *ahead* of us. And it is an interior journey, about who we really are. It is made personally by engagement with God in personal prayer, exercise of virtue, and spiritual discipline. It is not just an individual thing for we are formed by our relationships with each other. The journey is made corporately as the Mysteries of our Faith are set forth in the liturgies.

To allow God to become more and more the centre of our lives is a process of conversion. Too easily the human inclination is to allow our hurts and resentments, our opinions, our attachments and agendas to be the centre of our lives - 'where we are coming from' and the lense by which we see ourselves and others. We are invited to work against this by disciplining ourselves. Freedom of heart, the life of Jesus and the saints show us, is the reversal of all this in a Copernican revolution of the heart. Allowing God to be the Creator is the royal road to freedom. Strangely (and contrary to what is feared) it does not diminish who we are. It enlarges our capacity to love, to accept who we are and who others are. And it releases us to be 'towards others' in service.

So this season of Lent is known as the 'springtime of souls.' How can I help God to help me so that I am awakened to God and others anew?

## LENTEN DISCIPLINES

### PRAYER

I often remind you that prayer is primarily about what God does to us and not the other way round, not what we manage to persuade God to do for us. The opening of the heart and mind to God in prayer is the well-spring of our lives. While we may know this, do we practise it? How difficult it is to sit in silence and not get some reading or something done. Here is a very real way to work against the instinct to be busy about something, something you and I want to achieve. How difficult to chose the greater part, as Our Lord

said to Martha (Lk 10.42). Prayer is allowing God silently to be at work in us, often in ways we can only dimly be aware of.

Silence before mass is a golden opportunity. Come early, don't read, or look for someone to distract or distract you. To be silent, focussed, is not rudely ignoring others. It is attending and helping others attend to God, present in our midst. Be still. Savour. Remember T. S Eliot's words: "You are not here to verify, instruct yourself, or inform curiosity or carry report. You are here to kneel where prayer has been valid." (*Little Gidding*).

And perhaps we should all be reminded that though it is better to be late than not to come at all and it is sometimes unavoidable, the *habit* of arriving late for mass, to meet God, is disrespectful to God and others. Set out earlier with expectation of meeting the Lord of Lord, your Creator and Redeemer.

And try to spend time with scripture. The website [www.sacredspace.ie](http://www.sacredspace.ie) does it all for you (as it were); and it is also available in a Lent Book.

On Saturday mornings we make an act of contrition as we follow the Stations of the Cross at 11am before mass. On Saturday evenings in Lent there is Holy Hour in the presence of the Lord, before the Blessed Sacrament at 6pm.

**FASTING & ALMSGIVING**– *Please see the helpful leaflet in the porch on Fasting.* What are you going to give up this Lent to distance yourself from the instinct to consume? Food and drink, yes, but also what denial in relation to others, for others? What injustice can you personally work against, resist participating in, separate yourself from, play a small part in overcoming?

### **LENTEN ALMSGIVING**

This year the PCC has agreed that we should support *Tariro, Hope for Youth in Zimbabwe* – [www.tarirouk.com](http://www.tarirouk.com). Fr Nicolas Stebbing CR (Community of the Resurrection, Mirfield), who is preaching throughout Holy Week, is a founder of this charity, which supports orphans, housing and feeding them and enabling them to go to school. Almsgiving, calculating and denying oneself luxuries, in order to make a substantial offering towards others brings home to each one of us in a real way our responsibility and connection to all God's people and creation. In this way we go against the instinct to make life comfortable for ourselves (how can that be life's goal?); and we go beyond merely paying for the upkeep of ourselves or our church.

Lenten Almsgiving is also an opportunity to review the stewardship of all that we have because of God's providence and our work. One's giving

reflects one's spiritual health. So please take this to heart. *Where your treasurer is, there will your heart be also.* (Matthew 6.21)

### **ANOTHER PRIEST**

I announced on the first Sunday of Lent that the Bishop of London and the Archdeacon of Charing Cross are in support of another fulltime, stipendiary priest on the clergy team, with special responsibility for St Barnabas. Some people may not realise that both Fr Stuart Leamy and Fr Alexander McGregor both have full-time jobs and are self-supporting priests. Neither are in a position to run a church. So we are talking about another fulltime priest who receives a stipend through the Church Commissioners and for whom we will pay. We are fortunate in being able to provide accommodation in the presbytery. This way we will only pay for the priest's stipend and pension costs. A total of £33k needs to be found.

I informed the congregation that the Deanery had accepted our reasoning that we cannot pay for nearly two priests as we were doing and only have one priest, responsible for two churches, while the diocese provides no accommodation for the Vicar and makes money from renting out St Barnabas' three houses/flats. This has now been recognised as an 'anomaly'. Both churches (St Mary's and St Barnabas) have kept back money from the Common Fund and retained it in their budgets for another priest. A total of £20k is therefore waiting for a priest. So I am pleased to report that progress has been made on this front.

Having said that, I want you to know that I support the diocesan strategy that there should be one priest per church and that, where possible, the people should pay for their priest's costs. The costs of a fulltime priest, in a parish, is £33k for a stipend and pension costs, plus his housing (£11k to the diocese if the parsonage is owned and maintained by the diocese); plus a contribution to national ministerial costs (£22k per viable parish) for training priests, and supporting other poorer parishes and dioceses. St Mary's and St Barnabas should be working towards that in the medium term.

### **PLANNED, DEDICATED GIVING TO THE MISSION OF THE CHURCH**

Though the church may have charitable status when it comes to tax reclaims, we should not think of ourselves as a charity, which needs help from others or is sustained by special fundraising activity or property lets. Hasten the day when we will put energy into fundraising for others who are much more needy than ourselves.

We should give responsibly and sacrificially to our church for its ongoing, daily, priestly ministry to you, to others in spiritual need and for sustaining the priestly ministry of other churches which are less well-off (as we do through special appeals); and also for the housekeeping costs for what we enjoy. These costs increase each year.

Kris Romanski, our Treasurer, presented a provisional budget for this year to the PCC, which shows a deficit. In due course he will present facts and figures with regard to how many people plan their giving to the Church.

I raise the subject of our voluntary giving once again, with thanks to those who have increased their regular giving in the past year and have started Bankers Orders. And I ask you this Lent to reconsider and renew your pledge to the mission of this Church if you haven't already done so.

While so many of us manage to take advantage of London's entertainment and exhibitions, holidays, second homes, relatively few commit to our Church financially. We should not think that we will only give when/if we go to church (like a concert ticket). We need to pay for the church so that it is still there when we do go; and so that its ministry thrives for the sake of others.

For many of us £20 a week to the church's ministry should not be asking too much. The gold standard is to give by monthly Standing Order and if you are a UK tax payer to Gift Aid your donation. *Forms are available at the back of church or on the St Mary's website under Resources/Forms.*

### **THE ANNUAL PAROCHIAL CHURCH MEETING**

*Please see the guide available at the back of church.*

The APCM is preceded by the Annual Meeting of Parishioners at which Churchwardens are elected for the coming year. It is followed by a short meeting of the new PCC at which officers are elected.

St Barnabas APCM: Saturday 28<sup>th</sup> April at 11am, followed by lunch together.

St Mary's APCM: Sunday 29<sup>th</sup> April, after High Mass - 12.30am

### **ELECTORAL ROLL REVISION 2012**

Being on Electoral Roll entitles you to vote at the APCM and is an indication of commitment and support for the mission of your church.

Cynthia Butterworth is the Electoral Roll Officer for St Mary's. Application forms for being included on St Mary's ER should be in by Sunday 18<sup>th</sup> March.

### **DEVELOPING ONE'S UNDERSTANDING OF THE CHRISTIAN FAITH**

I have been suggesting books on the Sunday mass paper.

1. James Alison's *Knowing Jesus*
2. Christopher Jamison's *Finding Happiness*
3. The Archbishop of Canterbury's Lent 2012 book is by a Carmelite nun who has written many books: Ruth Burrow's *Love Unknown*.
4. Fr Nicolas Stebbing's *Confessing our sins* is available in the porch bookshop at £3.50.

Lent Group has started on Thursdays at 7pm after the evening mass. We are listening to talks by James Alison, a catholic theologian. This series of talks was given to the John Main Society in the USA and is an induction course to Christianity, entitled : *The Shape of God's Affection*. I think it is accessible and worth close attention. Here is an outline:

CD1 - The Hebrew Discovery 1 Introduction 2 God who is not one of the gods 3 Polytheism in the Old Testament 4 The great breakthrough 5 The "I am" text

CD2 - The Atonement Day 1 The shape of incidence 2 The rite of atonement of the First Temple period 3 The Gospel of Luke 4 Hebrews 5: 5-11, and Paul's Letter to the Philippians 5 Paul's Letters to the Romans and Corinthians

CD3 - The Gentleness of God: Resurrection, Creation & Gift of Spirit 1 The Creator 2 Luke on the Creation story 3 John on the Creation story 4 The deathless one

CD4 - "Stay with us...." Where shall we take it? 1 Narrative and interpretation 2 The living interpretative principle: Luke's "The road to Emmaus" 3 The beginnings of Church structure 4 The unitary explanation 5 The Yahwistic theophany

### **HOLY WEEK PREACHER**

Fr Nicolas Stebbing was born in and grew up in Zimbabwe. He was trained for the priesthood at the College of the Resurrection, Mirfield and after 3 years as a curate in Zimbabwe joined the Community of the Resurrection and made his profession in 1980. He now lives at Mirfield, teaches Greek at the College, travels in Europe on Ecumenical work, and visits Zimbabwe twice a year to work with the church there. In Zimbabwe he and others have founded the Tariro Youth Project which helps orphans and other needy

youngsters to get back into education and be equipped for life in a desperately difficult political situation."

### **THE CofE AND THE CONSECRATION OF WOMEN AS BISHOPS**

I am reticent to go into writing on this subject, but on Sexagesima Sunday I did venture into this minefield and then tiptoed out again. I think it is my responsibility to speak and even promote conversation about this because there are often misunderstandings and a good deal of intemperate language in the press and blogosphere about it.

What I think we should see clearly is that there *is* a problem and that there are two ways of reasoning which are difficult to reconcile. Living in this difference and remaining respectfully in communion with one another is a long-term project.

The first view argues from the premise of Human Rights and Equal Opportunities. It is quite right that all people are made in the image of God, are saved and have a vocation. From this premise it is thus wrong that women should be excluded from any sphere of life. It is quite obvious that women can do the job as well as any man. They are just as holy, virtuous, theologically capable, pastorally sensitive as any man, often more so. Who can disagree with this as far as it goes?

But there is a second premise that Holy Order in the Church (mutually recognised Bishops, Priests and Deacons) is a gift from God for maintaining persons in communion with one another. Thus Holy Order is not just a convenient way we humans have chosen to order the church as an institution. This would be a reductionist, secular view. Rather, Holy Order is the gift of the Holy Spirit and for validly passing on the ministry of Christ, through authoritative teaching and valid Sacraments in union with the whole church. We are not congregationalists who can decide what we believe and worship the way we like. So we are not the authors of Holy Order. God in Christ is. Our faith, the doctrine, the practice of our faith and the ordering of the Church is transmitted from the Apostles, through the Church by recognised Bishops, Priests and Deacons who are validly ordained.

Please read Fr Patrick Tuff's sermon on the priority of the Unity of the Church, given on Septuagesima Sunday and available on the parish website. To pray and work for unity is the fulfilment of the prayer of Our Lord and regarded as the greatest priority for Christians for its mission which is to show what the life of God is like, i.e. a Communion of Persons.

It is a catholic principle that, for the sake of the unity of the Body of Christ, no major decision affecting Faith and Order can be made by one part of the church without the rest. Where that happens there is impaired or broken communion.

From this second view, one can see that the Consecration of Women to the Episcopate presents a threat to the unity of the church and to Holy Order, the Apostolic ministry, which maintains it. Thus you cannot claim that the Church of England is part of the one Holy, Catholic and Apostolic church - as we do - and then do what you like with the very thing, which is given for maintaining communion.

Since the Ordination of Women in the 1990's communion has been impaired between churches in the Anglican Communion of Churches and within the CofE. Consecrating women as bishops who will not be recognised as bishops by many faithful Anglicans means further disunity in the church; and those who they then ordain will not be universally recognised as validly ordained deacons and priests either.

We are now in the position of waiting to see whether legislation for the Consecration of Women to the Episcopate can leave room for a traditional branch within the CofE where bishops, priests and deacons can continue to be ordained in the apostolic succession we have received, without interruption and without doubt. This accommodation is essential for maintaining a living witness within the CofE of catholic order.

We have had copies of Bishop Jonathan Baker's book *Consecrated Women* at a knock-down price of £2.50 for sale in the porch. I fear they might have all gone. If you have read it and are finished with it, you might want to return it for others to read.

Here at St Mary's and St Barnabas, we will always seek to remain in Communion with one another. We shall keep calm and carry on - as the poster says. And the way for people of differing views and understanding to remain in communion is to maintain the tradition as it is.

### **SOCIAL EVENTS**

All church events are to do with mission, building the Body of Christ among us by including others in. Thank you to the small team of people who cook and serve, who prepare and clean afterwards. The Quiz Night before Lent was a great success and the next Social Event will be a Soirée in Church followed by supper in the Presbytery. About 60 tickets will be available at £30 each. Please encourage one another to come along.

## OUR THANKS

With the APCM in view, I would like to record my thanks to you all, especially to the Churchwardens, Peter Reed and Shane Fletcher, with whom it has been a joy to work over the past year and share responsibility.

Thank you to my fellow priests, Fr Stuart Leamy, Fr Alexander McGregor, Fr Patrick Tuft and Fr Michael Brotherton for their work in sustaining the round of masses, for preaching and for their supportive contribution to our church life.

Kris Romanski is handling the finances of both St Barnabas and St Mary's as Treasurer of both churches. A debt of gratitude is owed to him for his work and presenting the accounts with such clarity. I am very grateful for his diligence. Thank you to the members of the Parochial Church Council for their contribution and so many others.

When people say they didn't notice who the servers were at High Mass, we often say: that's what's so good about the serving team! The offering of worship in the sanctuary is always efficient, quiet and in the service of the greater whole, a prayer in itself. I am sure you join me in thanking David Richards, the head server, and the team; and particularly those who have recently begun to serve, for their dedication and the spirit of worship, which their offering enables.

David Trendell, our Music Director, and Richard Hills, our Organist, together with our singers produce a quality of worship that is inspiring, Sunday by Sunday, feast after feastday. And what a feast it is! Thank you. If I carry on trying to remember who else to thank this letter will never end.

In all things, we give unending thanks to almighty God for the gift of faith, for the Body of Christ of which we are a part and through which we are nourished and grow into Christ. Thanksgiving is the starting point and it is also the end of all that we do and say.

May God bless you richly this Holy Season of Lent and in the coming Paschal Feast when we marvel and rejoice, offer praise and thanksgiving for the mighty Resurrection of Our Lord Jesus Christ.

Fr David Cherry , 8.iii.12

## THE LITURGIES OF HOLY WEEK

Sunday 1-8 April 2012

HOLY WEEK PREACHER : Fr Nicolas Stebbing CR

### **PALM SUNDAY : 1st April**

*(No 9am Low Mass at St Mary's)*

9.30am Low Mass at St Barnabas

10.30am Commemoration of the Lord's Entry into Jerusalem at St Barnabas with Homily, followed by a Procession to St Mary's for High Mass of the Passion of Our Lord Jesus Christ.

*Details about Monday to Wednesday in Holy Week will be published later, but anticipate Fr Nicolas Stebbing will be giving an address each evening at mass.*

### **THE SACRED TRIDUUM**

(Three Holy Days)

### **MAUNDY THURSDAY 5th April**

7.00pm Sung Mass at St Barnabas & Watch of Prayer before the Blessed Sacrament until midnight

7.00pm High Mass at St Mary's, Washing of Feet and Watch of Prayer before the Blessed Sacrament until midnight

### **GOOD FRIDAY 6th April**

10am Morning Prayer and Litany at St Barnabas

11am Stations of the Cross at St Barnabas

12noon The Preaching of the Passion at St Mary's

2pm Solemn Liturgy of the Day at St Mary's

### **HOLY SATURDAY 7th April**

10am Morning Prayer and preparation of the Church - St Mary's

8.30pm EASTER VIGIL AND FIRST MASS OF EASTER - St Mary's

### **EASTER SUNDAY 8th April**

9am Low Mass at St Mary's

9.30am Sung Mass of Easter Day at St Barnabas

11am High Mass of Easter Day at St Mary's

6pm Solemn Choral Evensong and Benediction

7pm Low Mass

DATES FROM THE 2012 CALENDAR

Sunday 18 March LENT IV (Laetare)	<i>Home Produce Sale after High Mass</i>
Monday 26 March THE ANNUNCIATION OF THE LORD	8.15am Low Mass 7pm High Mass
Sunday 1 <sup>st</sup> April PALM SUNDAY	10.30am Commemoration of the Lord's entry into Jerusalem at <i>St Barnabas</i> , procession and High Mass of the Passion at <i>St Mary's</i>
Monday 2 – Saturday 7 April	<i>See Holy Week programme</i>
Sunday 8 <sup>th</sup> April : EASTER SUNDAY	<i>Usual Sunday mass times</i> 6pm Solemn Choral Evensong and Benediction
Saturday 28 April	<i>7pm Soirée and Supper</i>
Sunday 29 April	<i>Annual Meeting of Parishioners and Annual Parochial Church Meeting (APCM) in Church after High Mass</i>
Sunday 13 May EASTER V	May Procession of Our Lady and Benediction after High Mass
Thursday 17 May THE ASCENSION OF THE LORD	8.15am Low Mass 12.45pm Low Mass at <i>St Barnabas</i> 7pm High Mass
Sunday 27 May WHITSUN (PENTECOST)	<i>Usual Sunday morning masses</i> <i>Parish Lunch after High Mass</i> 3.30pm Solemn Choral Evensong and Benediction
Thursday 31 <sup>st</sup> May THE VISITATION OF THE BLESSED VIRGIN MARY	7pm Patronal High Mass & refreshments
Thursday 7 <sup>th</sup> June CORPUS CHRISTI	8.15am Low Mass 12.45pm Low Mass at <i>St Barnabas</i> 7pm High Mass
Sunday 10 <sup>th</sup> June TRINITY I <i>in the Octave of Corpus Christi</i>	<i>Usual Sunday morning masses</i> 6pm CORPUS CHRISTI : Solemn Evensong, Sermon, Procession and Benediction & refreshments
Monday 11 June ST BARNABAS' DAY AND THE ANNIVERSARY OF THE DEDICATION OF THE CHURCH	7pm High Mass with the Bishop of London at <i>St Barnabas</i>
Friday 15 June THE MOST SACRED HEART OF JESUS	6.30pm Sung Mass
Friday 29 <sup>th</sup> June SS PETER AND PAUL, APOSTLES	6.30pm Sung Mass
Saturday 30 June FOUNDERS AND BENEFACTORS	11am High Mass of Requiem 2pm Wedding: Edmund Leamy and Natalie Smith
Sunday 1 <sup>st</sup> July THE ANNIVERSARY OF THE DEDICATION OF THE CHURCH	11am High Mass followed by Procession and Benediction

LENTEN APPEAL 2012

TARIRO : HOPE FOR YOUTH IN ZIMBABWE

The Shona word *Tariro* means *Hope* in English.

*Tariro – Hope for Youth in Zimbabwe*, is a new UK charity, but it is growing extremely fast. *Tariro* focuses its work on teenage and young orphans.

*Tariro* assists over 70 young people in Zimbabwe, helping with everything from family life, vocational training, housing and shelter, food, clothing, school uniforms, homework and school work, health and so much more! *Tariro* works with individuals on a one to one basis. The children know us and we know them.

We are a new UK based charity that raises money to help needy young people in Zimbabwe. We do this by:

- providing a house for homeless teenagers in Harare;
- supporting those who cannot afford to go school by paying their fees and meeting their basic needs.
- starting small income generating projects among those who have left school to give them a purpose in life - encouraging them to sing; we have made a wonderful CD - Nobody's Child.

*Tariro* funds and runs its own House for teenagers and young orphans in Harare, the capital. ***Tariro House*** was opened in August 2009. Fr Nicolas Stebbing dedicated and blessed the House on August 29<sup>th</sup>.

The House is now a home to 14 teenagers from different backgrounds. Some have been abused and have extremely sad and moving stories to tell. Others have been homeless or short of money to buy food and go to school. *Tariro House* not only provides a safe home but also vocational training in various projects, such as chickens and metal work, in order to give the young people the skills they need for the future.

**www.tarirouk.com**

CHARITY NUMBER 1136035

*Please use the envelope provided for your donation*

*Cheques can be made out to "St Mary's Church" and placed in a Tariro Gift Aid envelope.*

*Thank you for your generosity.*

Behold, you fast only to quarrel and to fight  
and to hit with wicked fist.  
Fasting like yours this day  
will not make your voice to be heard on high.  
Is such the fast that I choose,  
a day for a man to humble himself?  
Is it to bow down his head like a rush,  
and to spread sackcloth and ashes under him?  
Will you call this a fast,  
and a day acceptable to the LORD?  
"Is not this the fast that I choose:  
to loose the bonds of wickedness,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?  
Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover him,  
and not to hide yourself from your own flesh?  
Then shall your light break forth like the dawn,  
and your healing shall spring up speedily;  
your righteousness shall go before you,  
the glory of the LORD shall be your rear guard.  
Then you shall call, and the LORD will answer;  
you shall cry, and he will say, Here I am.  
"If you take away from the midst of you the yoke,  
the pointing of the finger, and speaking wickedness,  
if you pour yourself out for the hungry  
and satisfy the desire of the afflicted,  
then shall your light rise in the darkness  
and your gloom be as the noonday.

*Isaiah 58.4-10*

The Cross is revelation. It reveals, not any particular thing but God and man. It reveals who God is and in what way man is. There is a curious presentiment of this situation in Greek philosophy: Plato's image of the crucified "just man". In the *Republic* the great philosopher asks what is likely to be the position of a completely just man in the world. He comes to the conclusion that a man's righteousness is only complete and guaranteed when he takes on the appearance of unrighteousness, for only then is it clear that he does not follow the opinion of men but pursues justice only for its own sake. So according to Plato the truly just man must be misunderstood and persecuted in this world; indeed, Plato goes so far as to write: "They will say that our just man will be scourged, racked, fettered, will have his eyes burned out, and at last, after all manner of suffering will be crucified." This passage, written four hundred years before Christ, is always bound to move a Christian deeply. Serious philosophical thinking here surmises that the completely just man in this world must be the crucified just man; something is sensed of that revelation of man, which comes to pass on the Cross.

The fact that when the perfectly just man appeared he was crucified, delivered up by justice to death, tells us pitilessly who man is: Thou art such, man, that thou canst no bear the just man – that he who simply loves becomes a fool, a scourged criminal, an outcast. Thou art such because, unjust thyself, thou does always need the injustice of the next man in order to feel excused and thus canst not tolerate the just man who seems to rob thee of this excuse. Such art thou. St John summarised this in the *Ecce homo* ("Look, this is [the] Man!") of Pilate, which means quite fundamentally this is how it is with man; this is man. The truth of man is his complete lack of truth. They say in the Psalms that every man is a liar (Ps11 [115]:11) and lives in some way or other against the truth already reveals how it really is with man the truth about man is that he is continually assailing truth; the just man crucified is thus a mirror held up to man in which he sees himself unadorned. But the Cross does not reveal only man; it also reveals God. God is such that he identifies himself with man right down into this abyss and that he judges him by saving him. In the abyss of human failure is revealed the still more in exhaustible abyss of divine love. The Cross is thus truly the centre of revelation, a revelation that does not reveal any previously unknown principles but reveals us to ourselves by revealing us before God and God in our midst.

*Introduction to Christianity: Benedict XVI, 1968*