

SCRIPTURE & OTHER PASSAGES - IN THE FOOTSTEPS OF ST PAUL

PILGRIMAGE to GREECE compiled by Fr Lawrence Lew, O.P. for 206 Tours

As per [Tour 161: Pilgrimage to Greece in the Footsteps of St. Paul](#)

Day 1 – Thessaloniki Acts 17:1-15 Now when they had passed through Amphip'olis and Apollo'nia, they came to **Thessaloni'ca**, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." And some of them were persuaded, and joined Paul and Silas; as did a great many of the devout Greeks and not a few of the leading women. But the Jews were jealous, and taking some wicked fellows of the rabble, they gathered a crowd, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the people. And when they could not find them, they dragged Jason and some of the brethren before the city authorities, crying, "These men who have turned the world upside down have come here also, and Jason has received them; and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." And the people and the city authorities were disturbed when they heard this. And when they had taken security from Jason and the rest, they let them go. The brethren immediately sent Paul and Silas away by night to Beroe'a; and when they arrived they went into the Jewish synagogue. Now these Jews were more noble than those in Thessaloni'ca, for they received the word with all eagerness, examining the scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek women of high standing as well as men. But when the Jews of Thessaloni'ca learned that the word of God was proclaimed by Paul at Beroe'a also, they came there too, stirring up and inciting the crowds. Then the brethren immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed. **St Paul's Cantic of the Cross – Philippians 2:5-11** Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Day 2 - SUNDAY - Philippi & Neapolis Acts 16:6-12 And they went through the region of Phry'gia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come opposite My'sia, they attempted to go into Bithyn'ia, but the Spirit of Jesus did not allow them; so, passing by My'sia, they went down to Tro'as. And a vision appeared to Paul in the night: a man of Macedo'nia was standing beseeching him and saying, "Come over to Macedo'nia and help us." And when he had seen the vision, immediately we sought to go on into Macedo'nia, concluding that God had called us to preach the gospel to them. Setting sail therefore from Tro'as, we made a direct voyage to Sam'othrace, and the following day to **Ne-ap'olis**, and from there to Philip'pi, which is the leading city of the district of Macedo'nia, and a Roman colony. We remained in this city some days...

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A providential moment as the Faith comes to Greece & Europe – see appendix 1 • In Philippi, St Paul and Silas meet Lydia, a seller of purple goods, who they baptise with her household (Phil 16:13-15) => infant baptism • Paul and Silas encounter a slave girl who is possessed (and so can work as a soothsayer) but they exorcise her. Because of the loss of income, her owners take Paul and Silas to court and they are attacked by the crowds, stripped by the Magistrates, and then beaten with rods (Phil 16:16-22) • Paul and Silas are jailed in Philippi “but about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them” (Phil 16:25) • Paul and Silas are freed from prison by an earthquake and they baptise the jailer and his household (Phil 16:26-33) **Acts 16:35–17:1** But when it was day, the magistrates sent the police, saying, "Let those men go." And the jailer reported the words to Paul, saying, "The magistrates have sent to let you go; now therefore come out and go in peace." But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now cast us out secretly? No! let them come themselves and take us out." The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; so they came and apologized to them. And they took them out and asked them to leave the city. So they went out of the prison, and visited Lydia; and when they had seen the brethren, they exhorted them and departed. Now when they had passed through Amphip'olis and Apollo'nia, they came to Thessaloni'ca, where there was a synagogue of the Jews...

Day 3 - Thessaloniki 1 Thessalonians 2:1-20 For you yourselves know, brethren, that our visit to you was not in vain; but though we had already suffered and been shamefully treated at Philip'pi, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition. For our appeal does not spring from error or uncleanness, nor is it made with guile; but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. For we never used either words of flattery, as you know, or a cloak for greed, as God is witness; nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse taking care of her children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us. For you remember our labour and toil, brethren; we worked night and day, that we might not burden any of you, while we preached to you the gospel of God. You are witnesses, and God also, how holy and righteous and blameless was our behaviour to you believers; for you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to lead a life worthy of God, who calls you into his own kingdom and glory. And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. For you, brethren, became imitators of the churches of God in Christ Jesus which are in Judea; for you suffered the same things from your own countrymen as they did from the Jews, who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all men by hindering us from speaking to the Gentiles that they may be saved -- so as always to fill up the measure of their sins. But God's wrath has come upon them at last! But since we were bereft of you, brethren, for a short time, in person not in heart, we endeavoured the more eagerly and with great desire to see you face to face; because we wanted to come to you -- I,

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Paul, again and again -- but Satan hindered us. For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? For you are our glory and joy. **2**

Thessalonians 1:4-5 Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring. This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering... **2 Thessalonians 3:3-5** But the Lord is faithful; he will strengthen you and guard you from evil. And we have confidence in the Lord about you, that you are doing and will do the things which we command. May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Day 4 - Meteora monasteries 1 Corinthians 7:32-35 I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband. I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord. **1 Corinthians 11:1-2** Be imitators of me, as I am of Christ. I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you. **From the Prologue of the Rule of St Benedict (c.530)** If we wish to dwell in the tent of this kingdom, we will never arrive unless we run there by doing good deeds. But let us ask the Lord with the Prophet: *Who will dwell in your tent, Lord; who will find rest upon your holy mountain?* (Ps 14[15]:1) After this question, brothers, let us listen well to what the Lord says in reply, for he shows us the way to his tent. *One who walks without blemish, he says, and is just in all his dealings; who speaks the truth from his heart and has not practiced deceit with his tongue; who has not wronged a fellowman in any way, nor listened to slanders against his neighbor* (Ps 14[15]:2-3). He has foiled the evil one, the devil, at every turn, flinging both him and his promptings far from the sight of his heart. While these temptations were still young, he caught hold of them and dashed them against Christ (Ps 14[15]:4; 136[137]:9). These people fear the Lord, and do not become elated over their good deeds; they judge it is the Lord's power, not their own, that brings about the good in them. *They praise* (Ps 14[15]:4) the Lord working in them, and say with the Prophet: *Not to us, Lord, not to us give the glory, but to your name alone* (Ps 113[115]:1 :9). In just this way Paul the Apostle refused to take credit for the power of his preaching. He declared: *By God's grace I am what I am* (1 Cor 15:10). And again he said: *He who boasts should make his boast in the Lord* (2 Cor 10:17). That is why the Lord says in the Gospel: *Whoever hears these words of mine and does them is like a wise man who built his house upon rock; the floods came and the winds blew and beat against the house, but it did not fall: it was founded on rock* (Matt 7:24-25). **From the Rule of St Benedict, chapter 1** First, there are the cenobites, that is to say, those who belong to a monastery, where they serve under a rule and an abbot. Second, there are the anchorites or hermits, who have come through the test of living in a monastery for a long time and have passed beyond the first fervor of monastic life. Thanks to the help and guidance of many, they are now trained to fight against the devil. They have built up their strength and go from the battle line in the ranks of their brothers to the single combat of the desert. Self-reliant now, without the support of another, they are ready with God's help to grapple single-handed with the vices of body and mind.

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Day 5 - Delphi & Athens Lepanto & the Rosary Confraternity (seen from Delphi) - see

appendix 2 Acts 17:14–Acts 18:1 Then the brethren immediately sent Paul off on his way to the sea, but Silas and Timothy remained there [in Thessalonica]. Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed. Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. So he argued in the synagogue with the Jews and the devout persons, and in the market place every day with those who chanced to be there. Some also of the Epicurean and Stoic philosophers met him. And some said, "What would this babbler say?" Others said, "He seems to be a preacher of foreign divinities" -- because he preached Jesus and the resurrection. And they took hold of him and brought him to the Are-op'agus, saying, "May we know what this new teaching is which you present? For you bring some strange things to our ears; we wish to know therefore what these things mean." Now all the Athenians and the foreigners who lived there spent their time in nothing except telling or hearing something new. So Paul, standing in the middle of the Are-op'agus, said: "Men of Athens, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for 'In him we live and move and have our being'; as even some of your poets have said, 'For we are indeed his offspring.' Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man. The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead." Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear you again about this." So Paul went out from among them. But some men joined him and believed, among them Dionys'ius the Are-op'agite and a woman named Dam'aris and others with them. After this he left Athens and went to Corinth. **Recap of St Paul's missionary trip to Greece (before Areopagus) – see appendix 3**

Day 6 - Athens & Corinth The Areopagus as a model for Evangelization – see appendix 4

1 Corinthians 12:31–14:4 But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love

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never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love. Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. **2 Corinthians 4:5-16** For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God. So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. **1 Corinthians 15:1-20** Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast -- unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed. Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are of all men most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.

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Day 7 - CRUISE to Mykonos 2 Corinthians 11:25-30 Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. **Psalms 107:23-31** Some went down to the sea in ships, doing business on the great waters; they saw the deeds of the LORD, his wondrous works in the deep. For he commanded, and raised the stormy wind, which lifted up the waves of the sea. They mounted up to heaven, they went down to the depths; their courage melted away in their evil plight; they reeled and staggered like drunken men, and were at their wits' end. Then they cried to the LORD in their trouble, and he delivered them from their distress; he made the storm be still, and the waves of the sea were hushed. Then they were glad because they had quiet, and he brought them to their desired haven. Let them thank the LORD for his steadfast love, for his wonderful works to the sons of men!

Day 8 - Ephesus & Patmos Apocalypse 1:9-12 I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea..." **Apocalypse 2:1-7** "To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. "I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. Yet this you have, you hate the works of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God.'" **Apocalypse 12:1-17** And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days. Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for

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them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world -- he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who St Bede states that Nicolas of Antioch allowed other men to marry his wife. St Thomas Aquinas believed that Nicolas 1 supported either polygamy or the holding of wives in common accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child. But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. The serpent poured water like a river out of his mouth after the woman, to sweep her away with the flood. But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river which the dragon had poured from his mouth. Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus. And he stood on the sand of the sea.

Ephesians 5:21-33 Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Saviour. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Day 9 - Heraklion (meaning 'Fair Havens') & Santorini Acts 27:6-13; 21-26 There the centurion found a ship of Alexandria sailing for Italy, and put us on board. We sailed slowly for a number of days, and arrived with difficulty off Cni'dus, and as the wind did not allow us to go on, we sailed under the lee of Crete off Salmo'ne. Coasting along it with difficulty, we came to a place called **Fair Havens**, near which was the city of Lase'a. As much time had been lost, and the voyage was already dangerous because the fast had already gone by, Paul advised them, saying, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." But the centurion paid more attention to the captain and to the owner of the ship than to what Paul said. And because the harbour was not suitable to winter in, the majority advised to put to sea from there, on the chance that somehow they could reach Phoenix, a harbour of Crete, looking northeast and southeast, and winter there. And when

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the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close inshore. [But a great storm strikes and they are adrift for many days without food until Paul comes to them and says:] "Men, you should have listened to me, and should not have set sail from Crete and incurred this injury and loss. I now bid you take heart; for there will be no loss of life among you, but only of the ship. For this very night there stood by me an angel of the God to whom I belong and whom I worship, and he said, 'Do not be afraid, Paul; you must stand before Caesar; and lo, God has granted you all those who sail with you.' So take heart, men, for I have faith in God that it will be exactly as I have been told. But we shall have to run on some island." [Eventually they end up on the island of Malta]. **2 Timothy 3:10-11 [St Timothy was the 1st Bishop of Ephesus]** Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. **2 Timothy 4:7-12; 16-22** For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing. Do your best to come to me [in Rome] soon. For Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with you; for he is very useful in serving me. Tychicus I have sent to Ephesus. When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments... At my first defense no one took my part; all deserted me. May it not be charged against them! But the Lord stood by me and gave me strength to proclaim the message fully, that all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen. Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth; Trophimus I left ill at Miletus. Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brethren. The Lord be with your spirit. Grace be with you.

APPENDIX 1: THE PROVIDENTIAL CALL TO TURN TO GREECE AND ENTER EUROPE

Pope Benedict XVI, Regensburg Address, 12 Sept 2006: The encounter between the Biblical message and Greek thought did not happen by chance. The vision of Saint Paul, who saw the roads to Asia barred and in a dream saw a Macedonian man plead with him: "Come over to Macedonia and help us!" (cf. Acts 16:6-10) - this vision can be interpreted as a "distillation" of the intrinsic necessity of a rapprochement between Biblical faith and Greek inquiry. In point of fact, this rapprochement had been going on for some time. The mysterious name of God, revealed from the burning bush, a name which separates this God from all other divinities with their many names and simply asserts being, "I am", already presents a challenge to the notion of myth, to which Socrates' attempt to vanquish and transcend myth stands in close analogy. Within the Old Testament, the process which started at the burning bush came to new maturity at the time of the Exile, when the God of Israel, an Israel now deprived of its land and worship, was proclaimed as the God of heaven and earth and described in a simple formula which

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echoes the words uttered at the burning bush: "I am". This new understanding of God is accompanied by a kind of enlightenment, which finds stark expression in the mockery of gods who are merely the work of human hands (cf. Ps 115). Thus, despite the bitter conflict with those Hellenistic rulers who sought to accommodate it forcibly to the customs and idolatrous cult of the Greeks, biblical faith, in the Hellenistic period, encountered the best of Greek thought at a deep level, resulting in a mutual enrichment evident especially in the later wisdom literature. Today we know that the Greek translation of the Old Testament produced at Alexandria - the Septuagint - is more than a simple (and in that sense really less than satisfactory) translation of the Hebrew text: it is an independent textual witness and a distinct and important step in the history of revelation, one which brought about this encounter in a way that was decisive for the birth and spread of Christianity. A profound encounter of faith and reason is taking place here, an encounter between genuine enlightenment and religion. From the very heart of Christian faith and, at the same time, the heart of Greek thought now joined to faith, Manuel II was able to say: Not to act "with logos" is contrary to God's nature... This inner rapprochement between Biblical faith and Greek philosophical inquiry was an event of decisive importance not only from the standpoint of the history of religions, but also from that of world history - it is an event which concerns us even today. Given this convergence, it is not surprising that Christianity, despite its origins and some significant developments in the East, finally took on its historically decisive character in Europe. We can also express this the other way around: this convergence, with the subsequent addition of the Roman heritage, created Europe and remains the foundation of what can rightly be called Europe. The thesis that the critically purified Greek heritage forms an integral part of Christian faith has been countered by the call for a dehellenization of Christianity - a call which has more and more dominated theological discussions since the beginning of the modern age... In the light of our experience with cultural pluralism, it is often said nowadays that the synthesis with Hellenism achieved in the early Church was an initial inculturation which ought not to be binding on other cultures. The latter are said to have the right to return to the simple message of the New Testament prior to that inculturation, in order to inculturate it anew in their own particular milieux. This thesis is not simply false, but it is coarse and lacking in precision. The New Testament was written in Greek and bears the imprint of the Greek spirit, which had already come to maturity as the Old Testament developed. True, there are elements in the evolution of the early Church which do not have to be integrated into all cultures. Nonetheless, the fundamental decisions made about the relationship between faith and the use of human reason are part of the faith itself; they are developments consonant with the nature of faith itself.

APPENDIX 2: LEPANTO & THE ROSARY CONFRATERNITY (seen from Delphi) Pope Leo XIII, *Augustissimæ Virginis Mariæ* (12 Sept 1897) The Rosary unites together all who join the Sodality in a common bond of paternal or military comradeship; so that a mighty host is thereby formed, duly marshalled and arrayed, to repel the assaults of the enemy, both from within and without. Wherefore may the members of this pious society take to themselves the words of St. Cyprian: "Our prayer is public and in common; and when we pray, we pray not for one, but for the whole people, for we, the entire people, are one" (De Orat. Domin.). The history of the Church bears testimony to the power and efficacy of this form of prayer, recording as it does the rout of the Turkish forces at the naval battle of Lepanto, and the victories gained over the same in the last century at Temesvar in Hungary and in the island of Corfu. Our

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predecessor, Gregory XIII, in order to perpetuate the memory of the first-named victory, established the feast of Our Lady of Victories, which later on Clement XI distinguished by the title of Rosary Sunday and commanded to be celebrated throughout the universal Church. From the fact that this warfare of prayer is "enrolled under the name of the Mother of God," fresh efficacy and fresh honour are thereby added to it. Hence the frequent repetition in the Rosary of the "Hail Mary" after each "Our Father." So far from this derogating in any way from the honour due to God, as though it indicated that we placed greater confidence in Mary's patronage than in God's power, it is rather this which especially moves God, and wins His mercy for us. We are taught by the Catholic faith that we may pray not only to God himself, but also to the Blessed in heaven (Conc. Trull. Sess. xxv.), though in different manner; because we ask from God as from the Source of all good, but from the Saints as from intercessors. "Prayer," says St. Thomas, "is offered to a person in two ways—one as though to be granted by himself; another, as to be obtained through him. In the first way we pray to God alone, because all our prayers ought to be directed to obtaining grace and glory, which God alone gives, according to those words of Psalm lxxxiii., 12, "The Lord will give grace and glory." But in the second way we pray to holy angels and men, not that God may learn our petition through them, but that by their prayers and merits our prayers may be efficacious. Wherefore, it is said in the Apocalypse (viii., 4): "The smoke of the incense of the prayers of the Saints ascended up before God from the hand of the angel" (Summa Theol. 2a tae, q. lxxxiii. a. iv.). Now, of all the blessed in heaven, who can compare with the august Mother of God in obtaining grace? Who seeth more clearly in the Eternal Word what troubles oppress us, what are our needs? Who is allowed more power in moving God? Who can compare with her in maternal affection? We do not pray to the Blessed in the same way as to God; for we ask the Holy Trinity to have mercy on us, but we ask all the Saints to pray for us (Ibid.). Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God: "Have mercy on sinners." The members of the Rosary Sodality, therefore, do exceedingly well in weaving together, as in a crown, so many salutations and prayers to Mary. For, so great is her dignity, so great her favor before God, that whosoever in his need will not have recourse to her is trying to fly without wings.

APPENDIX 3: ST PAUL IN GREECE Pope Benedict XVI, General Audience of Wed 27

August 2008 And here another important event happened: in a dream he saw a Macedonian from the other side of the sea, that is, in Europe, who was saying: "Come and help us!". It was the Europe of the future that was asking for the light and help of the Gospel. On the impetus of this vision he set sail for Macedonia and thus entered Europe. Having disembarked at Neapolis, he arrived at Philippi, where he founded a beautiful community. He then travelled to Thessalonica. Having left this place because of the problems the Jews created for him, he passed through Beroea to Athens. In this capital of ancient Greek culture, he preached to pagans and Greeks, first in the Agora and then on the Areopagus. And the discourse of the Areopagus, mentioned in the Acts of the Apostles, is the model of how to translate the Gospel into Greek culture, of how to make Greeks understand that this God of the Christians and Jews was not a God foreign to their culture but the unknown God they were awaiting, the true answer to the deepest questions of their culture. Then from Athens he arrived in Corinth, where he stayed for a year and a half. And here we have an event that is chronologically very reliable. It is the most reliable date in the whole of his biography because, during this first stay in Corinth he

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was obliged to appear before the Governor of the Senatorial Province of Achaia, the Proconsul Gallio, who accused him of illegitimate worship. In Corinth there is an ancient inscription, found in Delphi, which mentions this Gallio and that epoch. It says that Gallio was Proconsul in Corinth between the years 51 and 53. Thus we have one absolutely certain date. Paul stayed in Corinth in those years. We may therefore suppose that he arrived there in about the year 50 and stayed until 52. Then from Corinth, passing through Cenchreae, the port on the eastern side of the city, he set sail for Palestine and arrived in Caesarea Maritima. From here he sailed for Jerusalem, before returning to Antioch on the Orontes.

APPENDIX 4: THE MODEL OF THE AREOPAGUS FOR EVANGELIZATION Pope Benedict XVI, Message on the theme 'St Paul & the New Areopagi', 13 Nov 2009

"At that time the Areopagus represented the cultural centre of the learned people of Athens", my venerable Predecessor John Paul II said, "and today, it can be taken as a symbol of the new sectors in which the Gospel must be proclaimed" (*Redemptoris Missio*, n. 37). In fact, the reference to the event is a pressing invitation to make the most of today's "areopagi" in which the great challenges of evangelization are confronted. You intend to analyze this theme realistically, taking into account the numerous social changes that have taken place with a realism supported by the spirit of faith that sees history in the light of the Gospel, certain, like St Paul, of the Risen Christ's presence. The words Jesus addressed to him at Corinth resound and are also comforting for us: "Do not be afraid, but speak and do not be silent; for I am with you, and no man shall attack you to harm you" (Acts 18: 9-10). The Servant of God Paul VI said effectively that it was a question not only of preaching the Gospel "but also of affecting and as it were upsetting, through the power of the Gospel, mankind's criteria of judgement, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation" (Apostolic Exhortation *Evangelii Nuntiandi*, [1975], n. 19). It is necessary to look at the "new areopagi" in this spirit; some of them, in today's globalization, have become common, whereas others remain specific to certain continents, as was also seen at the recent Special Assembly for Africa of the Synod of Bishops. Missionary activity should therefore be oriented to these nerve centres of society in the third millennium. Nor should the influence of a widespread relativistic culture be underestimated, more often than not lacking in values, which is permeating the sanctuary of the family and infiltrating the field of education and other social contexts and contaminating them, manipulating consciences, especially of the young. At the same time, however, in spite of these snares, the Church knows that the Holy Spirit is always active. Indeed, new doors are opening to the Gospel and the longing for authentic spiritual and apostolic renewal is spreading in the world. As in other periods of change, the pastoral priority is to show the true Face of Christ, the Lord of history and the one Redeemer of humankind. This requires every Christian community and the Church in her entirety to offer a witness of fidelity to Christ, patiently building the unity he desired and for which he prayed for all his disciples. Christian unity will in fact facilitate evangelization and the confrontation with the cultural, social and religious challenges of our time. In this missionary enterprise, we may look to the Apostle Paul and imitate his "lifestyle" and his same apostolic "spirit", focused totally on Christ. With such complete adherence to the Lord, Christians will more easily be able to pass on to the generations to come the heritage of faith which can also transform the possible difficulties of evangelization.