

GLASGOW CATHOLIC WORKER

'Faith, Works, Love, Mercy'

Forgive them Father for they know not what they do

We are living in scary and unsettled times.

On a daily basis terrorists are setting off bombs in various countries throughout the world. The United States and the United Kingdom are bombing Middle Eastern countries with the notion that this will somehow prevent terrorism. Various governors in the United States have tried to stop refugees from entering their states, in fear of refugees being terrorists, while many of these same refugees are fleeing Syria to escape the Hell their lives have become. The last British prisoner at Guantanamo Bay has just returned to Britain speaking of the torture he endured at



Syrian dead

the hands of the US military. Family members of the victims of terrorist shootings in France and California are still mourning their dead. It has become an almost daily assault on the news of poverty, terror, war, drones, grief and anger. As our Pope recently said "we have entered World war III

(continued on page 4)

fly
kites
not
drones

Come fly your kite for
peace at Glasgow Green
on Palm Sunday
20 March 2016 2pm
(meet at Nelson Monument)

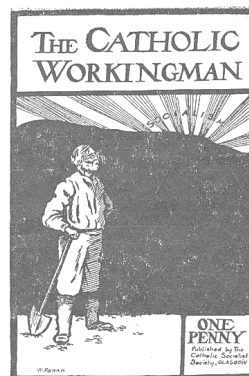
If you don't have a kite don't worry, we'll have kites for you to try and fly on the day!

In Afghanistan, where flying kites has great cultural significance, the perfect kite-flying weather also provides perfect conditions for the military drones, whose bombs have left children fearful when they play. Afghan Peace Volunteers began Fly Kites Not Drones as a nonviolent way to call for peace.

If you would like more information or would like to help organise this fun day out please email us at glw@catholicworker.org.uk

How to make money in a crisis

"To have somewhere we call home is a fundamental part of our human dignity. Home is the place where we build our families and find the space to develop alongside friends and loved ones. To be deprived of such a basic necessity is to feel less than human." – Cardinal Cormac Murphy-O'Connor



A few weeks ago I was in the Mitchell Library in Glasgow, one of Europe's largest public libraries. It houses the Spirit of Re-

volt Archive (named from the title of an 1880 pamphlet by the Russian anarchist Peter Kropotkin) which aims to collect and preserve local grass-roots history. The group of volunteers had put on a display of some of the material they have on the 1914 Glasgow Rent Strike, part of a period of political activism called Red Clydeside. This was a time when John Wheatley founded the Catholic Socialist Society (1906) and published The Catholic Workingman (1909). I wonder if Dorothy Day who started the Catholic Worker Paper in 1933 and the inspiration for this paper, got

(continued on page 2)

(continued from page 1)

her idea for it from Wheatley? Perhaps slightly fanciful but she would certainly have understood Wheatley and his view of the Church and her relationship with socialism; 'The Catholic Church always leaned more to socialism or collectivism and equality than to individualism and inequality. It has always been the church of the poor and all the historic attacks upon it have emanated from the rich. Its divine founder on every occasion condemned the accumulation of wealth'.



A woman nurses her baby while warming a bottle of baby milk on the range in a slum tenement in Glasgow, above left, in stark contrast to the well-to-do Cowcaddens mother and baby posed picture, above right. C.1910

Anyway let's paint the picture; World War One is well under way, the arms industry is booming (there's money to be made in war) and workers flood into Glasgow to the factories like the Singer Manufacturing Company, Clydebank, Glasgow which switched from sewing machines to 15-inch bomb shells. The Munitions of War Act (or Slavery Act as some called it) allowed highly skilled work to be done by unskilled workers and allowed for working hours to be increased and wages capped. Many married women were left at home to raise their children without the help of their husbands. With an average of 7 children each and having to contend with this being the most overcrowded city in Britain life was hard. Let's hope we are all in this together.

Along comes the capitalist dictum of supply and demand and the landlords see this as an opportunity to extract additional income from their tenants. Around 40,000 households received demands for increases of between 14% and 23%. Eviction would not be a problem given the demand for housing.

Organisations like the South Govan Housing Association, led by Mary Barbour and Helen Crawford, fought back with rent strikes in which up to 22,000 women took part. With many councillors also landlords there was little sympathy for the tenants. Women, children and men on hearing of an eviction (by use often of a football rattle) would congregate at the house where an eviction was to happen and block the way of the bail-

iffs. The situation came to a head a few months later with 15,000 tenants and striking workers outside the Glasgow Sheriff Court at an eviction hearing. With the threat of a general strike and the level of unrest the Government decided enough was enough and introduced the Rent Restrictions Act which intervened in the private rental market for the first time. It froze rents at pre-war levels and for the duration of the conflict and sometime afterwards. The war machine would not be disrupted.

Despite 2015 being the hundredth anniversary since the rent strike, the problem of affordable good housing is still with us. The number of houses in Scotland which sold for more than £1 million has more than doubled over the last 12 months yet



there are 150,500 people on the waiting list for council housing, 2,662 families in temporary accommodation, including 4,555 children. Half of all housing in Scotland falls short of official quality standards. The average weekly Local Authority rent has risen 49% between 2002-03 and 2013-14 and the average house price increased 75% from 2003 to 2013.

What strikes me about the rent strike is that firstly people, landlords in this case, should exploit a crisis situation to make money and extract bigger profits for themselves. Secondly although housing is not a commodity but a basic human right people could so easily be put out on the street. Thirdly that ordinary people, in this case mainly women, can join together and change things for the better, at least in the short term halting an abuse of basic rights.

Maybe the spirit of John Wheatley, Mary Barbour and those who risked homelessness will be needed again to stop people's basic need for housing being exploited for profit. Our children are entitled to have decent affordable housing.

Michael Sutherland

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Syria



“Don’t just do something - stand there!”

Coptic Christians beheaded on a beach in Tunisia; a Jordanian pilot burnt alive in Syria; the atrocities in Paris; - the list of diabolical horrors perpetrated by Daesh need not be detailed. Faced with this monstrous evil, there is a natural human desire to respond, to react forcefully. This instinct must be resisted, and replaced with a more considered, intelligent, and humane response.



Hilary Benn

Hilary Benn’s Churchillian rhetoric in the House of Commons during the debate on bombing Syria was dramatic and powerful, and was widely applauded. It was also substantially inaccurate and misguided. We do not face a Battle of Britain or D-day Normandy landing situation. There is no line of battle, no area to be conquered. When a terrorist couple murder people in California we can’t bomb America, nor bomb Belgium (where the terrorists came from) in revenge for Paris.

Daesh will not be defeated by adding a few British bombs to the American, French and Russian ones already raining death and destruction onto Syria. Women and children are kept as hos-

tages above ground while their terrorist rulers shelter underground in Raqqa, their main base. So bombing won’t help there. The unpalatable truth is that we can’t bomb our way to victory.

There is no easy solution, and I don’t know the answer. But I do know that we must not do what the terrorists want us to do - to become the sworn enemies of Islam, and cooperate in an Armageddon scenario. We must remain true to the values of justice and peace we affirm, whatever we do.

The situation will change when people no longer fear, listen to, and obey Daesh; when they are freed from terrorist rulers. This liberation can never come from foreigners bombing them. Intervention by local forces may help, but fundamentally the Moslem people must liberate themselves from Daesh. This “hearts and minds” project will not won by aerial bombing, but by showing them that we are not the alien monsters they are told we are. We do this by upholding the principles of respect for justice and humanitarian law that we affirm.

When we support refugees and welcome them into our lives, we show the compassion and love that Daesh despises. Our lives proclaim our respect for our common humanity and the true nature of Christianity.

It would also help if we stopped making millions selling the weapons that

flood the area and fuel the fighting. Capitalism needs war, and inevitably breeds war. Dorothy Day, founder of the American Catholic Worker said, “Our problems stem from our acceptance of this filthy, rotten system.” She also said “if they come to kill the innocent and do not step over your body, cursed be your religion”.

Violence breeds more violence. Darkness is not overcome by darkness, but by light. Hatred is not overcome by hatred, but by love.

Which is what we Catholics live by, isn’t it?

Brian Quail

Useful terminology used by military

HVI- High value Individual, a priority target for killing

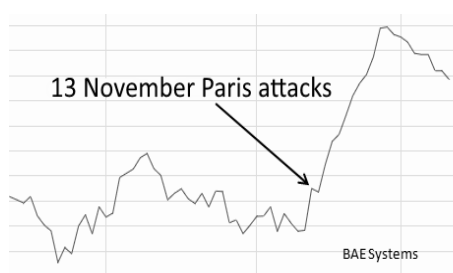
MAM- Military aged male, for many military this has become the definition of an enemy fighter (‘man’ to you and me)

PID- Positive identification, someone who is positively identified as an immediate hostile threat and can be killed. (has become a substitute for ‘see’)

Kill Chain- The time between getting the intelligence on a target and actually killing someone

Squirters- People fleeing from the initial explosion, usually pursued and killed

How to make money in a crisis (2)



In a war somebody always gains. “the key company to invest in is BAE Systems. BAE is a huge defence supplier to the UK and US.” BAE jointly owns MBNA which makes Brimstone missiles to be used in Syria at £175, 000 a pop. Each plane can carry 12 of these weapons.

(continued from page 1)

whether we call it that or not.”

What is the proper Christian response? Who are we, as Christians, within this? How do we even begin to approach the complex history, economics, and political realities that have led to the world being in such a sorry state?

The one thing we need to acknowledge at the outset is the “human” response is not the “Christian” response. As humans, we feel anger, and we feel fear. We feel the need to get revenge, and the need to secure our own safety. We want strategic responses aimed at making sure nobody around us is hurt. This, indeed, is natural. I do not want my children hurt. I do not want my country (whether it is Scotland or the US – I claim both) to ever have another terrorist set off a bomb, crash a plane into a building, or shoot an innocent young person enjoying a concert or a Christmas party. I, too, live in fear that the next plane bombed could be the one I’m on, the next train station assaulted could be Glasgow’s. I, too, am angry that there are people who feel the need to express their anger and their rage by taking the lives of innocent people. I also feel anger at my own government for setting off drones that have killed innocent people, and engaging in warfare that only escalates the violence. There is so much responsibility to go around, so many historical reasons the Middle Eastern conflicts exist, and so much “baggage” involving the dominant powers in the west that a sane and workable solution seems completely out of reach. The

human side of me laments for all of us and feels much of the same rage that the world is currently drowning in.

There is another response however – and one which is completely counter cultural, yet utterly compelling – the response of our Saviour. It is easy to forget that Jesus Christ walked this earth in times not dissimilar to our own. Fighting factions, heart wrenching poverty, brutalising powerful forces, and extremist groups surrounded him his entire life. His final week on earth was spent being tortured, humiliated, and eventually killed, in a public forum, on the Cross. His aching body was in desperation for water, his hands were bolted down with nails through them, he heard the taunts and jeers of the crowd, and many of his closest friends deserted him. He suffered – physically, emotionally, and mentally. Probably worst of all, he watched His mother suffering the anguish with Him. Mary, like many a grieving mother before and since, stayed at her child’s side in his suffering. It brings to mind for me the many mothers both in the east and west who are in agony because of our collective insanity of bombs, drones, guns, anger and despair.



Military drone

Yet, from His cross, Jesus uttered possibly the most compelling, most beautiful, most incredible, words maybe ever said on this earth –

“Forgive Them Father – For They Know Not What They Do.”

I realize how impossible this sounds. How it flies in the face of seeming justice, reality, and fairness. It almost

seems to minimize the pain, of Jesus, of Mary, of all who have lost somebody. We ask ourselves, “forgive them”? And somehow the answer is “yes”. Forgive those who dropped a drone and killed my child? Yes. Forgive those who stormed into our

Christmas party and shot our colleagues? Yes. Forgive those who harboured such hatred they killed 3,000 people on 9/11? Yes.....and the list goes on and on, through all time, past and present, in every part of the world.....the Crusades.....the Holocaust.... Hiroshima ...Stalin.....Idi Amin....Timothy McVeighForgive them Father – Forgive them and give them the grace to repent in their last moments, their last seconds, their dying breath. Forgive them Father, for they know not what they do.

Could I do this? Could I do it if it was my child, my sibling, my friend who is killed? I have asked myself this a thousand times. I don’t know the answer – and in truth I hope I never have to know the answer. I can’t even begin to imagine the pain and anguish of those who have lost loved ones because of bombs and guns, and it feels wrong to be telling them what their response should be. But I do know that this is what I am called to do as a Christian. I do know that Jesus gave us the mandate to forgive in the Our Father that we recite weekly, if not daily, as Christians. I know, in my heart, that this is possibly the only “sane” response in a world that always has been and still is largely “insane”. And I know we live in a world where it is understandably hard to reach this ideal. As GK Chesterton once said “it is not that Christianity has been tried and found wanting – it is that it has hardly been tried at all”. We must try harder to take the teaching and example of our Lord

“...the human response is not the Christian response.”

seriously. Maybe we need to practice it every day – forgiving the small slights that irk us on a daily basis. Maybe we need to pray for the grace to forgive the horror and violence if it does cross our paths. Certainly, I would need to be swamped with grace, as my own human nature would need all the help it could get.



West Nickel Mines school shooting

So this is a call to follow our Lord right into this radical and beautiful statement. Let us follow the lead of the Amish families who tragically lost their daughters in the West Nickel Mines school shooting. One member of the community said *"I don't think there's anybody here that wants to do anything but forgive and not only reach out to those who have suffered a loss in that way but to reach out to the family of the man who committed these acts."* Let us try and be as heroic as our beautiful Amish brethren. Let us work towards a change of heart, and pray for that change in our world. For as our Lord says "by your love they will know you are my disciples." This is no easy calling – I fail daily. But my hope in this New Year is that we all move one step closer.

Tamara Horsburgh

Dateline Cadogan Street

Friday 27th November 9pm

Our resident souperman Michael couldn't attend on Friday. His soup is so highly thought of by our patrons that myself and Martyn felt that there

was no point in trying to emulate his concoctions – and we reasoned that with the hot meals/sandwiches/coffee/cakes that we provide, nobody would miss a cup of soup.

We then headed down to the Hilton who very generously provide us with 40 or so hot meals – top quality food. Then we hit the next snag. The Hilton staff were in the middle of changing menus and so were unable to provide us with any hot meals. We drove down to pick up Tamara at Tesco in Bothwell St – but she had another appointment. Each Catholic Worker on soup kitchen duty normally brings 15 or so sandwiches, so the sandwich total had taken a double hit. The three of us who were on duty that night, myself, Martin and Tony, then headed to Cadogan St with no hot soup, no hot meals, 30 or so sandwiches down – and a heavy heart. It was a bitterly cold night and when we got there, there were about 35 people waiting for us. We explained the situation and immediately you could sense the disappointment. Then –



and this is a big THEN – three guys turned up from an office a few blocks along from Cadogan St. They knew about the soup kitchen and asked if we could use some food left over from a function in their office. The sense of relief among the Catholic Workers and our patrons was palpable. In a couple of minutes we were inundated with food – pork pies, sausage rolls, horses doovers, sand-

wiches, cakes – the only thing missing was caviar. Everyone had enough to eat – some people took some food away with them – and there was even food left over for the Place of Welcome on Saturday

Miracle on 34th Street/Fairy Tale of New York? I much prefer it when miracles/fairy tales happen a little closer to home.

Tony Dimeo

Get involved:

Round Table Discussions

On the 3rd Tuesday of every month we meet to discuss a topic and help us together to clarify our thoughts. We meet at 6:15. Please email us for details of where we'll be meeting.

Soup Kitchen

Help out at our weekly Soup Kitchen in Cadogan Street, Glasgow City Centre

Place of Welcome for Refugees: Saturdays 9am-1pm

Help teach English at Garnethill Multi-cultural Centre (Basement) 21 Rose Street Glasgow or just socialise.

Monthly Witness at Faslane Nuclear Submarine Base

Join us on the first Saturday of each month at 2:30pm outside the North Gate.

Website: www.catholicworker.org.uk

Email: glw@catholicworker.org.uk

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Powerpoint

Many politicians now say that having principles is useless unless they have the power to back them up. Holding power is the sole reason they entered politics. We all need some means of making collective decisions, but the



problem with our politics lies in their coercive nature. Any dissenting minority is obliged to conform, like it or not. So we are forcibly taxed. The proceeds can be spent on dubious causes. We can be led helpless into war. Unethical behaviour is practised in our name.

A question arises. How far should we as Christians take part in this quest for power? Those pursuing it are focussed on their goals. The trade-offs and pressures applied are of lesser importance. Some of our leaders hold to a so-called 'Christian Realist' position. Christians are to apply Jesus' teachings to their personal life but not to affairs of state. These are to be governed by entirely pragmatic considerations, where *carte blanche* is given to 'the national interest'.

Westminster recently debated whether or not to bomb Syria. The result was not in doubt, coming as it did after the sad events in Paris. Though the arguments advanced included an appeal to fear, most were rational, majoring on cause and effect. They generally appealed to common sense, history, Britain's interna-

tional standing or its responsibility to help the USA in policing the world. Or they were attempts to refute these arguments. All expressing the prevalent post-enlightenment world-view. One isolated reference to Pope Francis only managed to selectively misquote him.

Missing was any argument which could only have been made by a Christian. Are our Catholic social ethics irrelevant in the face of the dominant secularism of our time? Well, the Early Church had no thought of affecting government affairs. Rather it resembled the beleaguered Middle -Eastern Church of today, a persecuted minority classed with the dregs of society. Contrast this with Western Christianity where the Church has been an influential if not dominant power player for centuries.

Sometimes the Church has made wrong choices. In the Spanish Civil War it allied with Franco and his fascists. In hindsight it should have acted independently of each side, able to model God's kingdom to both, and to speak out fearlessly.

Why should we as Christians assume the right to try to govern others. Jesus himself specifically rejected this temptation. St Paul, in his letter to the Church at Rome, told the believers that they should be subject to those who would rule over them. He did not exhort them to subject others to their own control. Of course, it does not follow that we should blindly obey these leaders. Our allegiance is to God, not to Caesar. But Jesus made himself subject to both the Jewish high priest and to Pilate. In doing so he renounced coercive behaviour, deliberately made himself vulnerable, lovingly forgave his ene-

mies and accepted his inevitable cross. We are called to follow him, servants to others, not power brokers.

Martyn Sabell

Mona from Eritrea



Nearly two years ago Mona arrived at the Place of Welcome. She told me that it had taken her and her friend 2 hours to find the place, as I heard later, the easiest part of her journey. Mona had arrived in Glasgow in December 2013 and had been put up at the YMCA, in the Red Road Flats now demolished. How and why she ended up in Scotland fills me with sadness and joy, sad that her life in Eritrea has been shattered by men of violence and yet joyful that she has come to Glasgow.

In Eritrea she lived in or near Halhal in a rural community in the mountains. When she was young they lived by the sunrise and sunset with little concern for time, I think of the psalm, 'day and night bless the Lord'. There were no cars or electricity. The natural cycle of the year was their calendar, the six months of the rainy season and the six months of the dry season. Water was a problem in the dry season for all including the animals

Mona's family kept: 16 sheep, 6 cows, 3 donkeys, 3 cats, 2 dogs, 1 horse and 1 camel. Days flowed into each other with only Friday being distinguished when they gathered for prayer, Friday the Muslim day of prayer.

And all that changed with the ruling party and their rule of fear that tolerates no opposition. A country the size of England with indefinite compulsory national service, often lasting for decades. Conscripts include boys and girls as young as 16 as well as the elderly end up as cheap forced labour or being told to kill in wars that mean nothing to them.

Mona married a soldier in 2009. Not surprisingly he deserted as many do, Eritreans make up the second largest group of people, after Syrians, arriving in Italy by boat. On one period of leave he didn't return to barracks. There is a widespread practice of punishing family members for the behaviour of a relative so Mona knew she could be imprisoned or worse, so one day she set off by camel at night, starting the horrendous journey towards safety in Europe. From the dangers of Sudan she travelled by car to Libya travelling, I reckon over 2,000 miles. Then the 2 day boat trip across the Mediterranean to Italy. Eventually she arrived in Calais and with others sneaked onto a lorry going through the Channel Tunnel arriving in England and eventually to Glasgow.

Back in Eritrea, one of Mona's two dogs was used as an alarm to warn of strangers, possible soldiers. She still, even in the safety of Glasgow, is scared when people knock the door or come up behind her. Mona now helps us at the Place of Welcome cooking the Saturday lunch with only the most basic equipment. The good people of Eritrea have been brutalised by war and scattered across the

world. Mona will always be welcome with us and, I'm sure, the many friends she has made in Glasgow.

The Use of Force

By Dorothy Day



Christ our Lord came and took upon Himself our humanity. He became the Son of Man. He suffered hunger and thirst and hard toil and temptation. All power was His but He wished the free love and service of men. He did not force anyone to believe. St. Paul talks of the liberty of Christ. He did not coerce anyone. He emptied Himself and became a servant. He showed the way to true leadership by coming to minister, not to be ministered unto. He set the example and we are supposed to imitate Him. We are taught that His kingdom was not of this earth. He did not need pomp and circumstance to prove Himself the Son of God.

His were hard sayings, so that even His own followers did not know what he was saying, did not understand Him. It was not until after He died on the cross, it was not until He had suffered utter defeat, it would seem, and they thought their cause was lost entirely; it was not until they had persevered and prayed with all the fervor and desperation of their poor loving hearts, that they were enlightened by the Holy Spirit and knew the truth with a strength that enabled them to suffer defeat and martyrdom in their turn. They knew then that not by force of arms, by the bullet or the ballot, they would conquer. They knew and were ready to suffer defeat –to show that great love which en-

abled them to lay down their lives for their friends.

And now the whole world is turning to “force” to conquer. Fascist and Communist alike believe that only by the shedding of blood can they achieve victory. Catholics, too, believe that suffering and the shedding of blood “must needs be” as Our Lord said to the disciples at Emmaeus. But their teaching, their hard saying is, that they must be willing to shed every drop of their own blood, and not take the blood of their brothers. They are willing to die for their faith, believing that the blood of martyrs is the seed of the Church.

Our Lord said, “Destroy this temple and in three days I will raise it up.” And do not His words apply not only to Him as Head of his Church but to His members? How can the Head be separated from the members? The Catholic Church cannot be destroyed in Spain or in Mexico. But we do not believe that force of arms can save it. We believe that if Our Lord were alive today he would say as He said to St. Peter, “Put up thy sword.”

Christians when they are seeking to defend their faith by arms, by force and violence, are like those who said to our Lord, “Come down from the Cross. If you are the Son of God, save Yourself.”

But Christ did not come down from the Cross. He drank to the last drop the agony of His suffering and was not part of the agony the hopelessness, the unbelief of His own disciples?

Christ is being crucified today, every day. Shall we ask Him with the unbelieving world to come down from the cross? Or shall we joyfully, as His brothers, “Complete the sufferings of Christ”?

To contemplate with Him His children of Islam



Consciously, deliberately, the monks of Our Lady of Atlas gave their lives in a witness of love, remaining among their chosen people knowing full well what would be the probable outcome of their witness. What follows is the testament of Father Christian. The monks were later martyred by Islamic fundamentalists on 27 March 1996.

'If it should happen one day—and it could be today—that I become a victim of the terrorism which now seems ready to encompass all the foreigners living in Algeria, I would like my community, my Church, my family, to remember that my life was given to God and to this country. I ask them to accept that the One Master of all life was not a stranger to this brutal departure. I ask them to pray for me: for how could I be found worthy of such an offering? I ask them to be able to associate such a death with the many other deaths that were just as violent, but forgotten through indifference and anonymity.

My life has no more value than any other. Nor any less value. In any

case, it has not the innocence of childhood. I have lived long enough to know that I share in the evil which seems, alas, to prevail in the world, even in that which would strike me blindly. I should like, when the time comes, to have a clear space which would allow me to beg forgiveness of God and of all my fellow human beings, and at the same time to forgive with all my heart the one who would strike me down.

I could not desire such a death. It seems to me important to state this. I do not see, in fact, how I could rejoice if this people I love were to be accused indiscriminately of my murder. It would be to pay too dearly for what will, perhaps, be called "the grace of martyrdom," to owe it to an Algerian, whoever he may be, especially if he says he is acting in fidelity to what he believes to be Islam. I know the scorn with which Algerians as a whole can be regarded. I know also the caricature of Islam which a certain kind of Islamism encourages. It is too easy to give oneself a good conscience by identifying this religious way with the fundamentalist ideologies of the extremists. For me, Algeria and Islam are something different; they are a body and a soul. I have proclaimed this often enough, I believe, in the sure knowledge of what I have received in Algeria, in the respect of believing Muslims—finding there so often that true strand of the Gospel I learned at my mother's knee, my very first Church.

My death, clearly, will appear to justify those who hastily judged me naive or idealistic: "Let him tell us now what he thinks of it!" But these

people must realize that my most avid curiosity will then be satisfied. This is what I shall be able to do, if God wills—immerse my gaze in that of the Father, to contemplate with him his children of Islam just as he sees them, all shining with the glory of Christ, the fruit of his Passion, filled with the Gift of the Spirit, whose secret joy will always be to establish communion and to refashion the likeness, delighting in the differences.

For this life given up, totally mine and totally theirs, I thank God who seems to have wished it entirely for the sake of that joy in everything and in spite of everything. In this "thank you," which is said for everything in my life from now on, I certainly include you, friends of yesterday and today, and you my friends of this place, along with my mother and father, my brothers and sisters and their families—the hundred-fold granted as was promised!

And you also, the friend of my final moment, who would not be aware of what you were doing. Yes, for you also I wish this "thank you"—and this—to commend you to the God whose face I see in yours.

And may we find each other, happy "good thieves," in Paradise, if it pleases God, the Father of us both. Amen!. Inshallah!

Christian

