

# HOLY LAND COMMISSARIAT

Franciscan Provincial Office  
47 Victoria Street, Waverley NSW 2024, Australia Tel: (02) 9369 9300  
Email: [holyland@franciscans.org.au](mailto:holyland@franciscans.org.au)

## HOLY LAND REVIEW - 2023

# Order Form NEW SUBSCRIPTIONS\*

The English edition of the Holy Land Review is published four times a year by the Franciscan Monastery in Washington, USA. Copies are sent to the Australian Commissariat, and these are then re-mailed to subscribers. If you would like to subscribe to the magazine, please complete the form below and return it with your remittance to this office. For a one-year subscription we request a donation of \$25.00. If you are not able to meet this cost, we will accept a token donation. Proceeds from subscriptions are added to the Good Friday Collection which is forwarded to the Holy Land annually.

Name .....

Address .....

..... Postcode .....

Telephone ..... Email.....

\* **SUBSCRIPTION RENEWAL FORMS** are normally sent to current subscribers with the first edition of the magazine for the current year. If you already subscribe but have misplaced the renewal form and need to use this form for subscription renewal, please cross out 'new' and mark it clearly as 'RENEWAL'.

## HOLY LAND REVIEW

Please accept my donation of  or

towards the cost of receiving the Holy Land Review for 2023.

Please find my cheque enclosed    OR    Please debit my     Mastercard     Visa  
Payable to "Holy Land Commissariat"

Card Number               

Signature \_\_\_\_\_ Credit card expiry date \_\_\_\_\_

Please post in a sealed envelope to:    Holy Land Commissariat,  
47 Victoria Street,  
Waverley NSW 2024

Or scan and email to: [admin@franciscans.org.au](mailto:admin@franciscans.org.au)

The pilgrim's companion to the land where Jesus walked

## The Lord's Prayer

**LATIN**  
PATER NOSTER: qui es in caelis, sanctificator nomen tuum; adveniat regnum tuum. Fiat voluntas tua sicut in caelo et in terra. Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.

**PILGRIM ROAD** p. 16  
**RESURRECTION OF A MONASTERY IN GAZA**  
Samuel Forzy

**COLUMN** p. 24  
**PRAY FOR THE PEACE OF JERUSALEM**  
David M. Jaeger, OFM

## FROM THE EDITOR

### Lord, teach us to pray



Almost everyone I know prays. They are not all believers. They are not even always aware that they pray, but they do. Of course, how we pray, who we pray to and what we pray for will change from one person to the other. Some will say: "I'll think about you" or, influenced by the New Age: "I will send you positive thoughts." It remains a form of prayer.

The impact though is not the same. That's why, as you will see in this edition, many people consider that we should learn how to pray. St. Barnabas and St. Hilaron, among many, many others, spent their life teaching how to get closer to the Lord. And we can still learn from their example today.

In the Holy Land, this truth continues to be thought and taught. Every school recognizes its responsibility to put youth in contact with God, to give the young generation the tools to develop this important relationship that can lead them to a better life, a life that it makes eternal.

The apostles themselves asked Jesus to teach them how to pray. Their request gave us the most beautiful prayer, the Our Father. A simple prayer, amazingly profound, a prayer that unites us. First to God, that is so close to us that He considers us His children. Then, with one another through this "us" that is constantly repeated.

Strengthened by this unity, let us pray together for the peace of Jerusalem. Unfortunately, the Christians of the Holy Land continue to face challenges and threats. It may seem useless in front of what appears to be an unending conflict, but I was taught that when two or three agree to pray on something in Jesus' name, nothing is impossible to God.

In Christ,  
*David Grenier*  
Fr. David Grenier, OFM



FALL 2022 • HOLY LAND REVIEW 3

## CONTENTS



- 3 FROM THE EDITOR  
Lord, teach us to pray  
Fr. David Grenier, OFM
- 6 HOLY LAND NEWS
- 8 COME AND SEE  
The Yeshiva: Studying in the Rabbinic Tradition  
Fr. James Gaudner, OFM
- 16 PILGRIM ROAD  
Resurrection of a Monastery in Gaza  
Samuel Forzy
- CYPRUS: In the footsteps of St. Barnabas  
Beatrice Guarna
- 24 COLUMN  
Pray for the peace of Jerusalem  
Fr. David M. Jaeger, OFM
- 25 MAIN STORY  
The Lord's Prayer  
A Jewish prayer?  
Fr. Frédéric Manns, OFM
- The Prayer of the Children of God  
Fr. Matteo Munari, OFM
- The Our Father: The Reading of the Fathers of the Church  
Fr. Jean Leoni, OFM
- In the Place of the Our Father  
Fr. George Giegler, OFM
- 40 FEATURE STORY  
To have a closer look at the Resurrection  
Fr. Jean Leoni, OFM
- United by the arts  
Fr. Jean Leoni, OFM
- The battle for the Mount of Olives  
Kamel Eyma

**Cover photo**  
The Lord's Prayer in the atrium of the Church of the Holy Spirit on the Mount of Olives, Jerusalem, Israel. (© Leo Stanslas/CCTV)

**The Holy Land Review is a publication of the Franciscan Monastery of the Holy Land, 1400 Quinn St., N.E., Washington, D.C. 20017, 202-526-6803, www.holylandreview.org**

**The Holy Land Review is published four times a year.**

**Editor and Publisher:** Fr. David Grenier, OFM  
**Editorial Assistant:** Fr. James Gaudner, OFM  
**Fr. Jerome Wolbert, OFM**

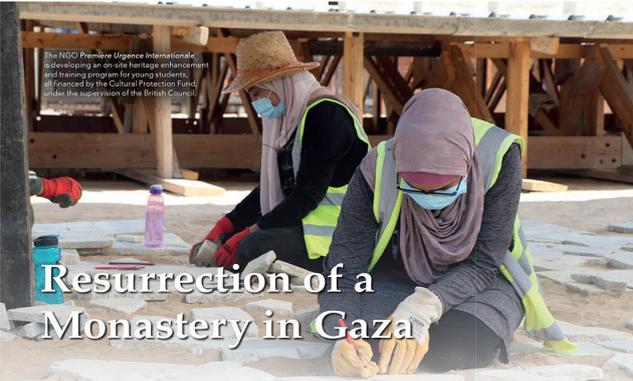
**Translation:** Fr. Vaughn Jerome Fogle, OFM

**Subscription Fulfillment:** Jerome Padua  
**Designer:** Elisabetta Ombri  
Fondazione Santa Santa  
Tara Santa Editor - Milan (Italy)

# The Holy Land Review informs and inspires

Subscribe and receive four issues a year.

"Words and pictures that tell the story of faith, hope and love in the Holy Land."



## Resurrection of a Monastery in Gaza

by Samuel Forzy

On the site, we can hear the blows of hammers and the crunch of saws. In a corner, stones are cut. A little further on, two young women are analyzing pieces of charcoal to reconstruct the food bowl of a pilgrim from the early days of Christianity.

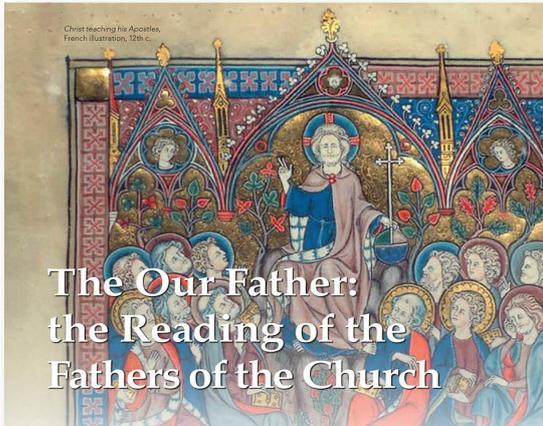
The place was discovered in the late 1980's. Gaza was experiencing its first intifada, while the Israeli government was building settlements. On the coastal plain, several feet of sand are cleared away. Columns and capitals are visible, probably dating from antiquity. Below, slightly inland, runs Salah ed-Din Avenue, named after the Kurdish conqueror who recaptured Jerusalem from the

Crusaders. It's only one of the names of a crossroad whose route has not changed for millennia, being called the path of Horus at the time of the Roman empire, or the path of the Sultan by the Ottomans. It reminds of the rich history of Gaza, an oasis of greenery in the middle of an arid land, an essential stopover to pass from Egypt to Syria, from south to

Long hidden under several feet of sand, Byzantine archaeological remains were unearthed in this small piece of land in the late 1980s. Through crisis and wars, they have been patiently restored. Of primary importance in the history of Palestine, this monastery allows the Gazites to rediscover their heritage.

north, and an outlet of the trade routes from Asia and Arabia. But the ruins were not excavated at first. Later, thanks to the Oslo Accords, the Palestinians gradually acquired authority over the Gaza Strip. In 1997, they unearthed the remains, the first major archaeological excavation of the brand new Palestinian Antiquities Service. A vast architectural complex of more than 10,000 m<sup>2</sup> (2.5 acres) emerged from the sands, and it was difficult to understand what was uncovered. The Antiquities Department then called on the EFAB, the French Biblical and Archaeological School in Jerusalem, present in the strip since 1995 as part of a Franco-Palestinian project. An essential institution of archaeology in Palestine, the EFAB excavated Qumran and analyzed the Dead Sea Scrolls. It asked René Eller to work on the site. The first mission took place in 2001. "We had to understand the place. Given the location, we suspected that it was the monastery of Saint Hilaron, the largest and oldest in Palestine. The crypt was the largest in the entire Mediterranean basin,"

says the archaeologist. In October 2003, archaeologists unearthed an inscription in Greek in the monastery vault: "By the prayers and intercession of our holy father Hilaron let us be given mercy, Amen." The discovery is exceptional: archaeologists had found a site lost for 1,500 years, built at a pivotal period in history when Rome vacillated between paganism and Christianity. Hilaron was born in the early 4th century to a wealthy family in Gaza. He left for Alexandria and became one of the disciples of Anthony the Great, considered the first monk, the founder of the Christian monastic tradition. When the young man returned home, his parents were dead. Like his model, he decided to become a hermit on a sand dune just behind the sea, sheltered from the wind, facing the east. The location was favorable: in 313, Rome granted freedom of worship to all religions, including Christianity; then one of many sects in the empire. Hilaron, by his ascetic way of life, attracted many devotees. He became the first of the Palestinian monks.



## The Our Father: the Reading of the Fathers of the Church

by Fr. Juri Leoni, OFM  
Collezione Sancti  
Bonaventurae, Rome

of almsgiving and that of fasting. (Mt 6:16-18), while in Luke, instead, in the context of a precise request from the disciples: "Lord, teach us to pray" (Lk 11). In the first century, the text of the Our Father prayer is reported for the first time in a very important document, the *Didache*, a compilation of instructions and teachings by an anonymous author, who may have been a Jewish-Christian, and intended for a community in which there were some converted from paganism.

The text of the Our Father in Matthew's version, which from then on became the formula for the use of Christian prayer (Did. 8,2), is placed in the section of the liturgical norms. The author, in particular, invites us to dissociate ourselves from the "hypocrites," who show off their piety: "Do not pray, like the hypocrites, but as the Lord ordered in his Gospel" (Did. 8,2). It is difficult to identify whether this passage is directed against someone in particular or simply takes up the well-known

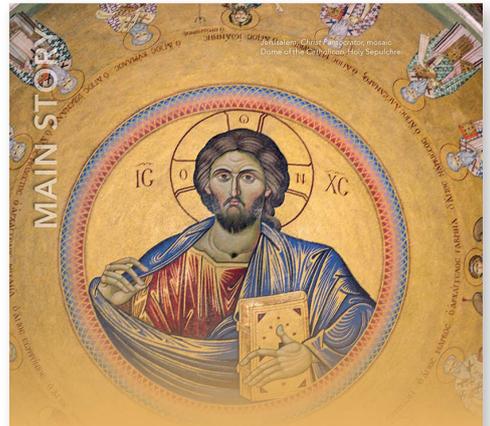
saying of Jesus (Mt 6:5). As it seems from the indication to recite the Our Father three times a day (Did. 8,3) it could be a jarring group or perhaps Jews from whom most of the converts to the "way" still came. Prayer done three times a day, in fact, was a widespread practice in Judaism (Daniel fell) and in contemporary messianic sects, such as Qumran, as was the approach with the practice of fasting (Tobias 12:8). The mention of the Lord's Prayer in the *Didache* became an element

of identity in the closest context of the spread of early Christianity. Between the first and second centuries, the most recurrent petitions in the writings of the Fathers of the Church were the request for forgiveness and the remission of debts, liberation from evil and the fulfillment of God's will (Mt 6:10, 12, 13), testifying to the ideals of the first Christian communities still forming and needing to solidify relationships among their members under the banner of mutual forgiveness, in a world that was predominantly hostile to their communities and fundamentally still hostile to them. However, with the exception of the *Didache*, the earliest Christian literature references to the Our Father are



Fragments of the *Didache* (P.Oxy. 1782).

Since the early centuries, the Fathers of the Church have taught and commented on prayer of the Our Father. From the *Didache* to Saint Augustine, its meaning is highlighted. There is no pain or tribulation, tear or joy, which are not accompanied and relieved by the most authentic prayer.



## The Lord's Prayer

The Our Father: It is the most common Christian prayer. Many learned it during childhood, often on their mother's knees. All Christians know it. But what do we know exactly about it? In this main story we want to offer food for thought starting from the contributions of three exegetes, illuminating us on the many significant aspects of this prayer: its link with Judaism; the very content of prayer; and the patristic tradition. Let's take a closer look at the prayer of the Children of God.