

## STATIO OCTOBER 2011

### **“I made your name known to them...” Joh 17:26**

“I have revealed your name to those whom you took from the world to give me”.  
John 17:6

“I made your name known to them and will continue to make it known, so that the love with which you loved me may be in them and so that I may be in them”  
John 17:26

Jesus makes known to us the “name”. This is an important theme in the prayer of the High Priest Jesus before he suffers, John 17. With these words Jesus presents himself as the new Moses, who leads to completion what Moses had started at the burning bush. God had revealed his “name” to Moses. This name was more than a word. It meant: invocation of God is possible, a God who had entered into a relationship with Israel. In the course of salvation history it became ever more evident that the “Name of God” meant his “immanence”, God’s presence among humankind. In this name God is totally present and at the same time surpassing all humankind and all creation.

“Name of God” means: God is present among the people. The temple of Jerusalem is “the place chosen by Yahweh as a home for his name”, Dtn 12:11. Israel did not dare to say directly: Here is the place where God lives. They knew that God is infinitely great, surpassing all creation and encompassing all creation, all possible worlds. And yet: He was truly present: He himself. That is the meaning when we read: “He has chosen a place as home for his name”. Truly, He is present and at the same time always infinitely greater and incomprehensible. The “name of God” is God himself as the one who gives himself to us; we are sure of this reality and full of joy in faith but God continues to be infinitely greater in eternity.

Jesus talks about the Name of God with this understanding. When he says that he made known the name and will continue to make it known, he does not mean to teach us a new word, which might be more appropriate for us to call upon God. The revelation of the Name is a new mode of God’s presence among humankind, a new radical way of God’s presence among the human race. God gives himself totally into the life of men: Who ever has seen Jesus, has seen the Father, John 14:9.

We can say that the immanence of God in the Old Testament was given in the word and in the liturgical ritual, but now the immanence of God became ontological, meaning a way of God’s being: in Jesus God became man. God

himself entered our human being. In Jesus God is really “God with us”. The incarnation is a new being of God as human in reality and through his sacrifice it became effective for the whole humankind. As Risen Christ He comes anew to transform all to his Body, the new temple. The revelation of the name aims at “the love with which you loved me may be in them and so that I may be in them” John 17:26. It aims at changing the whole cosmos so that it becomes in union with Christ in reality the new Temple of God.

The early Christians developed a Christology of names: name, law, testament, beginning, day – all these words became titles for Christ. They knew: Christ himself, as person, is “the name” of God, our access to God.

“I made your name known and will continue to make it known”. The Self-giving of God in Christ is not a thing of the past. “I will make it known”. At all times God in Christ approaches men so that they can approach him. To make Christ known means to make God known. When we encounter Christ God encounters us and draws us to himself. “And when I am lifted up from the earth, I shall draw all people to myself” John 12:32. He wants to lead us beyond ourselves into the endless depth of his greatness and his love.

Dear Sisters,

I translated this text from the second book of Pope Benedict XVI. on *JESUS of Nazareth*. pp 108-110, the German original.

I believe the content is not new to you and you believe already what he writes. The question is: how deep is my faith? Is it relevant for my real life so that it makes a difference? Are you so much living with Jesus Christ that you let Him draw yourself ever deeper into His being and with Him becoming temple of God’s presence for the whole world? Is this faith alive outside the prayer time; giving you joy and happiness in humility for such a love of our God, who knows your name? And making you a missionary to draw people nearer to him?

In general this is a question whether your reading the bible is really *lectio divina*, which transforms you and goes deep down into your being; God’s word addressed to you personally, not mere information.

I do not want any more text but entrust you for this Statio to the Name of God, His awesome presence. I wish you new energy for deepening faithfully your *daily lectio divina* for the whole month of October.

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