

REVIEWS

This magnificent opus has demonstrated a deep resonance with Jewish identity, with Jewish suffering and with Jewish hope. The deep meaning of this Christian composition is to recognize that the highest point of suffering finds its expression in the terrible Shoah of the Jewish people. What we see and hear is a revolution, a revolution in which the Christianity of today and especially the Neocatechumenal Way, wants to say: "We do not turn our back to the people of Israel!". **RABBI DAVID ROSEN, AJC Inter. Dir. of Interreligious Rel., Chief Rabbinate of Israel Hon. Advisor on Interfaith Rel.**

This music has expressed so much pain, all the suffering which exists in the world. What makes the suffering of the people of Israel special, is that it is not only a pain for a disaster, for an earthquake, or for a war, but it is a pain that comes to the people of Israel because it is the people of Israel. I have learned a lot from this music, because music is something which comes from the soul, from a place inside...which goes beyond oceans, religions, peoples, rivers, the limits...I have come here to say that I feel as in the days of the Messiah...When God sees that love is there in spite of differences, of different religions,...the Holy One, Blessed is He, the Shekhina descends amongst us and says: "I want to participate in this love". **RABBI MOSHE YOSEF LEVKOVITZ, Founder, Executive Director of Afikim**

I had no idea of how much I was going to be moved today and how much I would be changed for the rest of my life. The music that was played was wonderful, while I was listening I felt "at home" because the characteristic of the melody reminded me of Hassidic Jewish music. I felt a strong connection among the musicians, the cantors, the priests that were seated in the auditorium and I, it is difficult to describe it in words. A great purity of faith, love and solidarity that left me astonished. The intention of those who played and those who prayed, the pure simplicity but at the same time the depth of the music and the event have changed something in me and now I feel connected to another universal reality. I wanted to thank with my whole heart all those who have allowed me to be part of such a fascinating experience. **ORNA MAGEN, Director of the Center of Music of Jerusalem**

It is a "revolutionary" music regarding the dominating ideology in music ...modern music breaks away from God and becomes almost a liturgy which divinizes man, atheist hero and enemy of Judeo-Christianity... Kiko presents here a liturgical music which announces the hope of the resurrection... and music expresses the experience of a God who loves each man. **DESIDERIO PARRILLA, Philosopher**

This initiative is fruit of the faith and genius of Mr. Kiko Argüello...We are speechless in front of the mystery of the suffering of the innocent and in front of places of horror and crime, like Auschwitz, which has no equal in history. That is why music, which speaks beyond our different languages and cultures, can help us enter into this mystery and build bridges of love and reconciliation. **CARDINAL CHRISTOPH SCHÖNBORN, Archbishop of Wien**

"The suffering of the innocents" symphony was performed wonderfully. The wonderful composition included 220 musicians and singers, who filled the stage, and performed it in a contemporary, precise approach. One could not ignore the refined color given to the piece by the harmonic choir singing movingly and the surprising ensemble of acoustic guitars incorporated into the orchestra, a rare thing to see in symphony ensembles of this kind. As an encore, the members of the orchestra moved the audience when they played a part of the piece and the choir sang in Hebrew the prayer "Shema Yisrael" to which many of the people in the audience joined. **JERUSALEM POST, December 29th, 2011**