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**INTERPRETATION
OF THE BIBLE
INTERPRETATION
DER BIBEL
INTERPRÉTATION
DE LA BIBLE
INTERPRETACIJA
SVETEGA PISMA**

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THE FRIULAN BIBLE: THE FULFILMENT OF A WISH AND A RIGHT OF THE FRIULAN PEOPLE (1997)

by

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The paper provides a basic outline of the history of the Friulan people in order to pinpoint the reasons why they obtained their first complete translation of the Bible as late as 1984-1993, published in eight volumes (seven sections), and then its one-volume revision in 1997. Particular stress is laid on the fact that the civil authorities, especially after 1866, when Friul (Friuli-Venezia Giulia) came under the centralistic Italian government, blocked the way for the Friulan language to be used in public. The situation was different in Catholic churches, where local priests in this century preached and taught the catechism in Friulan, while the Second Vatican Council not only permitted but even demanded the use of the vernacular language in church. The problem for the Friulans was that they were never acknowledged as a separate people with their own developed vernacular.

Prispevek podaja osnovni oris zgodovine furlanskega ljudstva, da pokaže, kje so razlogi za to, da so Furlani dobili svoj prvi celoten prevod Svetega pisma Scie v letih 1984-1993 v osmih knjigah (sedem razdelkov) in leta 1997 kot revizijo v eni sami knjigi. Posebej je poudarjeno, da so civilne oblasti, zlasti od leta 1866, ko je Friul (Furlanija-Juljska krajina) prisla pod centralistično italijansko oblast, zavirale uveljavljanje furlanskega jezika v javni rabi. V Katoliki cerkvi je bilo drugače, ker so duhovniki v tem stoletju pridigali in učili katekizem v furlanscini, drugi vatikanski cerkveni zbor pa ne le dovoljuje, temveč tudi zahteva uporabo narodnega jezika v bogoslužju. Problem Furlanov je v tem, da nikoli niso bili priznani kot poseben narod z lastnim razvitim narodnim jezikom.

The date of 2 December 1997, when the Friulan Church remembers Saint Crotatus, the great bishop and father of the Aquileian Church of the 4th century, will always remain a special day to be remembered, though one of the few our people will remember. On that day the Bishops of the three dioceses of Friul, that is the Archbishop of Udine Alfred Battisti, the Archbishop of Gorizia Anthony Vital Bommarco, and the Bishop of Concordia and Pordenone Sennen Corrà, signed a presentation copy of the Bible, the first one in the language of this people, despite their rich history and culture.

The aim of the shepherds of the Friulan Church is to "praise the Lord" and to give our people, together with the large family of other peoples, a way to praise him and at the same time respect and honour their cultural identity, which comes from

God. For our people too, the last of the European peoples, has come the moment to listen to the voice of God and answer it with the fullness, sweetness and consolation of a mother's voice. For the first time, at least in church, we feel an adult people with a face, a history, an identity, a piace and a mission together with other peoples.

A question many people will ask in Europe and Italy, and unfortunately in Friul too, is this: Was a vernacular Bible necessary for the Friulans? Did they not already have many Italian translations and well made ones? Are they a special people to demand their own Bible, their own liturgy and way to pray? This was the question that conditioned our Church and civil history, and gave the impetus to work on this translation. Because only if the Friulans are a separate people do they have the right to demand to pray and listen to the word of God in their own manner.

1. Friul: A Forgotten Land and a Non-existent People

The name *Friul* cannot be found anywhere on a map. There is, however, the Italian name *Friuli*, always accompanied by *Venezia Giulia*. The name Friul goes back to a real people, whereas Venezia Giulia is an invented region to save the city of Trieste. The name Friul was also hidden in connection with that of Tribeneto. The original name Friul is ignored even in school books presentations of the history of this land and of this people. Perhaps the only facts mentioned are that the First World War was partly fought here (the Italian front), that this region shares borders with Carinthia and thus the German world and above all with Slovenia, consequently until yesterday it bordered on the communist block, so that Providence gave us the role of a sentinel for Italy. We always had a secondary function and were always good for interests that were not ours nor did we feel them as ours.

Nonetheless, in this land at the heart of Europe, at the meeting-point of the three great European civilizations (Latin, German, and Slavonic), there ever lived a people with their own cultural identity, a great history, with an enviable and unusual patrimony of theology, liturgy, music, and iconography which is a heritage of that great ecclesiastica! and civil entity known as the "Patriarchate of Aquilee," of which "Friul" is the direct and primogenitary heir.

Friulans are of Celtic origin, descended from the Gamie Gauls (from the 5th century B.C.). In the second century they became part of a Roman colony named *Forum Julii* = Friul with the capital city of Aquileia, which was founded by the Romans in 181 B.C. An episcopal see from the late 3rd century (A.D. 285), Aquileia became in the 5th century the metropolitan see for Venetia, Istria, and for the outlying region north and east. The Roman Empire gave our land its language, the most obvious characteristic, for Friulan is of Latin origin and belongs to the Rhaeto-Romanic group of languages. In

conquering the land, the Romans did not, however, win the soul of the people. The Bishop of Aquilee Fortunazian wrote a commentary on the Gospels in 340 "in peasant language" (a link between Aquileian Latin and Friulan) because the colonized people did not understand the language of the colonizers. This was the first "translation" of the word of God in our language. In 1749, when Pope Benedict XIV proposed abolishing the Patriarchate, Patriarch Denél Delfin answered: "My see, like yours, is seventeen centuries old." Missionaries left from Aquilee for Friul, Venit, Istria and Danubian Europe. The metropolitan see of Aquilee became one of the largest patriarchates in the times of the Lombarda and was characterized by a missionary zeal and respect for the cultures of many peoples who adored it as the mother of their faith.

All the barbarians who rushed into the heart of the Roman Empire passed over this crossroads. But those who left the deepest mark were the Lombards, who invaded Italy in 568 and conquered the Venetian mainland. They marked our history during their two centuries dominion and also afterwards with their artistic and cultural heritage. Then the Franks arrived in 800, and the Hungarians in 900—an Asian people who came here from Pannonia.

The greatest moment from the religious, social, and political points of view was the period of German Patriarchs that began about 1000 and brought about a real renaissance in the region. Under the rule of the Patriarch Sigart, Friul became a duchy with its own parliament and legislative corpus. Named *Patrie dal Friul*, it enjoyed its autonomy and sovereignty from 3 April 1077 to 6 June 1420, when the Republic of Venice took it over. In the time of Napoleon Friul came under French rule, after his fall under Austria, and in 1866 under Italy, which imposed its centralistic establishment. The eastern part of Friul, the region of Gorizia, remained for four centuries under Austria and came under Italian rule only at the end of the First World War (1918). An important date, in a negative sense, is 1751, when the Pope abolished the Patriarchate of Aquilee to end the conflicts between the Republic of Venice and the Austrian Empire.

In spite of turmoil and suffering during these centuries Friul succeeded in preserving its own culture, which is not merely a combination of what the invading peoples brought but something original. The language, the songs and the character of the people show a common and unmistakable Friulan physiognomy. Since there was no economic, political or ecclesiastical autonomy, the influential part of the population joined the dominating powers and adopted their language, while the simple people lived their own culture within their families and in other informal relations. The Friulan language was never admitted as an official language in schools, public administration, or in the liturgy of the Church. Friulans were not acknowledged as a people, even though they manifested all the prerequisites for an autonomous entity. Since 14th century the Friulan people succeeded in maintaining their own culture and iden-

tity, but they were always taunted, humiliated and excluded at an official level. When the people of the lower classes meekly asked for their rights the ruling class regularly and rudely refused their petitions. The Friulan culture was like a river flowing underground. A language used only in an occasional and folkloristic way cannot have a future, and a people speaking such a language cannot consider it as a patrimony to be preserved in the face of greater cultures.

The century of Italian rule was marked by a strong nationalistic, fascist and centralist imprint, and from the cultural point of view was fatal for the Slovenian and Friulan minorities that had always lived together with the Germans in this small zone. A tyrannical state on the one hand and a weak and obedient hierarchy on the other worked against them. But after the end of the Second World War a reaction began not only in the general population, which was rather resigned and fatalistic, but also among some free and intelligent persons who strove to make the people understand the value of their cultural identity and the need to claim their rights.

The history of the self-awareness of the minorities, here as elsewhere, passed through the Church: not with the help of the highest representatives of ecclesiastical institutions, but with the help of priests who had no say in places of decision but, on the contrary, were alienated: priests who disobeyed for the sake of their Church and the people. Here we should remember the priest Josef Marchet (1902-1966), an intellectual and a philologist, and the priest Checo Placerean (1920-1986). If Marchet awoke the consciousness of the Friulans on an intellectual level, Placerean directly entered the political and ecclesiastical field. He knew that the people could defend their identity only by entering the places of decision and that the only force that could help them was the Church; a Church which at last had to make an agreement with the small and use all its strength to defend the temporal wealth of its people too.

The Church not only had to warn the state to fulfil its duties and promises but also had to be an example in allowing their people to present themselves before God in their own language. It had to do so because of the miracle of Pentecost and because of the great patrimony inherited from the Aquileian Church. We must pray in our own language, and therefore need an appropriate Bible translation and prayer books. The translation of the Bible, Placerean explained, was not only an ecclesiastical fact but it gained a unique resonance on the cultural level, as had happened in the history of all the peoples who could divide their history into periods before and after the translation of the Bible. This explains why towards the 1970s the idea of translating the Bible became a reality: in the bosom of the Church, yet outside the institution, almost in a clandestine form and as a challenge. This is the achievement of a people numbering a million and more than two million scattered in the diaspora, a people with a unique heritage all over the western world in the line of the Patriarchate of Aquilee.

2. The Liberating Word of God for a People Who Have to Be Liberated

Friulans never abandoned their desire to pray and sing in their own language in the private realm, outside institutional rules. The use of the catechism as well as preaching in Friulan has been the practice from the beginning of this century. Permitting this informal local tradition was, however, more an act of charity towards an ignorant people than a matter of respecting a value. Friulans received their first partial translation of the Bible in 1700, namely the Psalms in poetic form. The Gospels for Sundays and Feast days were published starting from 1800. The entire Gospels were available only from the 1970s, with the whole New Testament translated by the priests Checo Placerean and Pieri Londar. The books of the Old Testament were issued in Feast missals. The work of translation was accelerated in 1974 with the translation of the Psalms.

In accordance with the Vatican Council II that permitted the celebration of the liturgy in vernacular languages, in our land Friulan should be used in the same way as Catalan is in Catalonia. Fortunately, a new region and new autonomistic political parties were born, and in the Udine Church the new Archbishop Alfredo Battisti was the first to understand the Friulan specific character. He was able to appreciate the richness of having four different languages and cultures, even though he was a stranger, like all the archbishops of Udine. In this positive climate, Placerean thought seriously of a complete translation of the Bible for general use and for liturgical celebration. First he published Isaiah and Jeremiah. In 1975 an assembly of priests took place to discuss the issue of enculturation of the faith, or the evangelisation of the culture, and to give the Friulan Church the rights which had so far been denied in the name of a unity more political or ideological than theological.

On 6 May 1976, an apocalyptic earthquake devastated the Friulan region, affecting mostly the central part, leaving behind victims, ruins, and despair. This was a stroke that nearly made the Friulan people disappear as a cultural entity. In this situation the word of God was the most important means of consolation and renewal. So the time was ripe in 1979 to make a contract with the Ribis Editors for a complete translation of the Bible. The priest Checo Placerean received as a co-translator the priest Antoni Beline. In contrast to similar undertakings elsewhere, the work was carried out outside any institutional framework.

Archbishop Battisti was worried that the translation of the Bible could remain just a private matter, or become even a cause of division. Consequently, he proposed a biblical and pastoral commission which also included the dioceses of Gorizia and Concordia. The work continued quite regularly, even though in the meantime the main translator of the Bible, the priest Placerean, the prophet of Glesie Furlane, fell ill

and died without seeing his beloved work finished. The co-translator brought the work to its conclusion. For reasons of time we decided to publish the Bible on a larger scale in a prestigious edition of eight volumes. This edition included most of the iconographical material in the libraries and churches of Friul as well. The publication of the Bible was thus accompanied with 1500 coloured illustrations and in this way became a classic work also from the artistic point of view. The publication started in 1984 with the New Testament and ended in 1993 with the books of the prophets. It received the "imprimatur" from the Italian Episcopal Conference on 2 March 1994.

This was surely a fundamental event in the history of the Friulan people. The Bible has religious, cultural and artistic values. The priest Placerean used to say: "A people with a Bible is a people with a hat on their head." At last we too had a hat on our heads like free persons, and not in our hand like the poor begging for alms.

Being a wonderful work, this edition was, however, very expensive and only a few could afford it. But the Friulan Bible should have been a book of the people and for the people. Moreover, the division into eight volumes made it difficult to use in the liturgy or in study meetings, or to take it around for general use in everyday life. Being born "outside the temple," it could not claim acceptance by the Church authority, or by the priests. Even the most engaged laics felt no obligation to buy and use it, especially if they came under suspicion from the hierarchy that always denied the use of the Friulan language because of the concordat between Italy and the Holy See. Even Archbishop Battisti could not change the situation without hesitation. Yet he could not forbid the Friulans to exercise their natural, unalienable and unquestionable right. He decided for a *laissezfaire* position, which allowed him to work in peace.

A new occasion was the diocesan Synod that for the first time discussed the relation between revelation and language, between faith and culture, between liturgy and life, between fidelity to God who reveals himself and fidelity to the true human being who considers that revelation in the sense of manifesting total identity. Revelation implies by definition its incarnation in proper human language and culture in general. Pope John Paul II urged respect towards minorities, and during his visit to Friul in 1992 he took in his hands the volumes of the Bible as a present of our Church and invited the Friulans not to lose their identity anywhere nor in any situation of life. So the right moment seemed to have arrived.

3. A Church that Gives Its People the Word of Life

We know that for the small there is no ideal moment, because all factors, starting with time, work against them. The Friulans have striven for centuries for the right to cultivate their language and culture, but in Friul, too, a qualitative and a quantitative

change occurred. The Italian culture, the official one and the only one in use in schools and in public life generally exerted itself above all by means of the biggest TV channels, systematically compromising and alienating the peasant culture. Moreover, there was a world process of obliterating the weakest minorities. A certain resignation set in, caused by the impression that the end of civilization is near. Hence the frustrated reaction: "It's too late; the Bible represents a generous but useless effort. It should have been born earlier."

As Christians, however, we must believe that history is woven by humans under the mighty hand of God, who is the God of the small but also the God of life and resurrection. Moreover, we must be convinced that intelligence will win at last. Instead of abandoning the universality of culture, we must find a way whereby diversity can exist in unity. The more the horizon of the people is enlarged, the more they seek for their roots and their identity. Our Bible was born when God decided, and God's time is the right time. This time for us arrived in 1995 when the group of Glesie Furlane, who prepared the translation of the Bible, having asked for permission, accepted working with the diocese, with the Vicariate for Culture, in order to present a diocesan and official Bible to be used without fear and without any restrictions. So we received a well-made Bible in a single volume with all the characteristics of any Bible published in the languages of the largest peoples in Europe. This edition represents a complete revision of the previous edition, but we added a chronological survey, an index, 13 maps, including the routes of evangelisation from Alexandria in Egypt to Aquilee. The Psalms were revised for the purpose of singing them in the melodies of the Aquileian tradition, which is an integral part of our religion as well as part of the Christian world heritage.

This edition also provides revised notes and introductions to individual books. At the beginning, there is a decree by Camillo Cardinal Ruini, the President of the Italian Episcopal Conference, a presentation by the bishops of the three Friulan dioceses, and an exhaustive introduction by Duili Corgnali, the Vicar for Culture, on the relationship between the Bible and Friulan people. All this resulted in a 2600 page volume, in two colours, in a practical and elegant binding. The Bible was presented to all diocesan levels so that it became the book of our prayer and meditation. We hope to receive soon lectionaries and a Friulan Missal.

On 18 November 1997 the President of the Italian Episcopal Conference gave his official approval. This fact helps us in fighting for the acknowledgment by the Italian state we had been waiting for so long in vain. The Friulan Bible is the only one which is different from others in use in Italy, because the recognised minorities (the German, Slovene and French ones) have the Bible in their national languages.

4. Difficulties in Translating the Bible

The difficulties we experienced in preparing our translation are first of all those concerning fidelity to the original text and the way of making understandable as far as possible what was told in antiquity. We therefore had to understand in the most accurate way not only the text but also the context, and the meaning of specific words and expressions appearing many times. In conveying the meaning in Friulan, we made every effort to consider all the fine details of our language in order to choose the most suitable phrasing and to maintain a certain musicality and harmony.

As far as Friulan is concerned, we preferred the common language, understandable to the majority, and tried if possible to avoid those words which are no longer in use or are used only in specific areas. For this reason the commission and the group of collaborators allowed the translator to widen the vocabulary as much as possible. The Friulan people, like all other peoples, has a language that was formed from different dialects, with an inner unity, but with thousands of differences from village to village. Such differences are legitimate and respectable, but many of them could not be permitted in a Bible translation intended for the entire population. The Friulan language is predominantly a peasant language and did not undergo the cultural and lexical shifts characteristic of richer and more dominant languages. For this reason it was not possible to avoid entirely using words which are no longer in use. Sometimes it was necessary to find new words. One of the difficulties was the lack of abstract words in Friulan, such as "communion," "justification," "reconciliation," "purification," etc. Another difficulty was the orthography, which is not yet officially and unitarily established. So far two schools of thought have been in conflict: on the one hand a willingness to sacrifice the characteristic Friulan sounds to the way of writing in Italian, and on the other hand a desire for strict fidelity to Friulan phonetics and morphology. Since the Bible has an emblematic value and should therefore reflect the state of the living language at a particular time, we had to consider all these factors. For the sake of simplicity in writing we had to follow the call to be faithful to our own language structure.

As mentioned above, the first edition of the Bible in eight volumes was translated by two persons, in the final stage even by one person, in collaboration with his friends but without official support. This was an almost impossible task with rather limited results, in the same way as any one person is limited. But in the present official edition the outcome is much better, because the translator had at his disposal an efficient and intelligent structure. This revised edition is therefore more trustworthy and even more beautiful than the previous one, even though without illustrations. It is an extraordinary fact that in such an unpromising situation the Friulan people have received the holy scriptures in their own language.

5. Sustenance for the Soul and the Mind

With this translation the Friulan Church intends to give its people precious support for their markedly intensive religious life that helped them throughout the centuries in difficult circumstances comparable with those experienced by the Jewish people. In recent times the Christians in Friul have become fewer in number, but they have grown in culture and self-awareness. It is right that they can take the holy scriptures in their hands in the sane way as they can receive the bread of the sacrament. It will help them to deepen their personal faith and sense of responsibility and make them able to face the sorrows of coming times.

The Friulan Bible is also a gift for the culture of our people. Excluded from the schools, the mass media, and the public offices as they are, the Friulan people will be allowed at least to attend church as free children of God in the freedom of Christ. They will never have reason to be ashamed of their language and culture provided they read their Bible and listen to the will of God. This is of no little importance for a people nobody has ever praised, respected or taught to have self-esteem. The Church, for the first time, walks alongside them and invites them to thank God for creating them as they are and to honour him by remaining culturally as they are. For centuries the Friulan priests employed all their passion to satisfy the cultural hunger of their people, robbed of everything. Today, the Friulans enjoy for the first time a certain economic wealth and intend to use their passion to feed the cultural and religious hunger of their people, as a service to their people and to the universal Church made up of different Churches.

We have prepared a translation of the Bible for pastoral purposes in accordance with the fundamental truth of the Christian religion: the principle of the incarnation that in Aquileian theology was of paramount importance. As Christ came to this world and spoke his mother tongue, so we want to experience the truth of Emmanuel, God-with-us, by using our mother tongue. We believe that God has planted his blessed tent also in this small corner of the world within our people and our Church to fill us with grace and truth.

Summary

Antoni BELINE

THE FRIULAN BIBLE: THE FULFILMENT OF A WISH AND A RIGHT
OF THE FRIULAN PEOPLE (1997)

The Friulan people are of Celtic descent, originating in the 5th century B.C. In the 2nd century B.C. the Friulan region was taken over by the Romans, who in 181 B.C. founded Aquileia as the military and administrative centre of the colony, which was named *Forum Julii* - Friul. From 285 on Aquileia was an episcopal see, until in the 5th century it became the metropolitan see for Venetia, Istria and the region to the north and east. When the Lom-

bards invaded Italy in 568, they conquered the Venetian and Friulan lands and established a duchy in the latter region. In 800 the Franks came, followed by the Hungarians in 900. From 1077 to 1420 Friul experienced autonomy under the German patriarchs. However, the Venetians took possession of Friul in 1420; on account of the rivalry between the Venetian Republic and Austria the Aquileian patriarchate was abolished in 1751. After a period under French and then Austrian rule, in 1866 Friul came under Italy, which introduced centralistic government.

The original character of the Friulans formed itself particularly around the patriarchate in Aquilee, which was marked by its exceptionally rich religious and artistic culture. The language is of Latin origin and belongs to the Rhaeto-Romanic group. With the successive domination of major languages, the Friulan vernacular could not establish itself in public life, but it continued to be used among the rural population as a colloquial language. Herein lies the reason why certain priests in more recent times made particular efforts to revitalize and develop the language on an appropriate cultural level. They began to arouse the people's national awareness, endeavours which bore fruit after 1960, when the Second Vatican Council (1962-1965) officially recognized the right and even the duty to use the vernacular in church services. Thus the idea was born of translating the Bible into Friulan, and later liturgical books could also be prepared.

This project was realized in two periods. Beginning in 1970, the priests Checo Placerean and Pieri Lon-dar translated the Bible outside the official institutions. The fruit of this work was a large edition in eight volumes, printed with abundant rich illustrations in the years 1984-1993, but it remained restricted to a small circle. The Italian Episcopal Conference gave its imprimatur on 2 March 1994, which encouraged the three Friulan dioceses of Udine, Gorizia and Concordia-Pordenone to organize a revision of the translation for publication in one book. On 2 December 1997 the three bishops of these dioceses signed a presentation copy of the new translation (a book comprising 2600 pages). This great event signifies for the Friulans a settling of old injustices, recognition of the dignity of cultural identity and hope for the fulfilment of freedom and noble justice.

Povzetek

Antoni BELINE

FURLANSKO SVETO PISMO: IZPOLNITEV ŽELJE IN PRAVICE FURLANSKEGA LJUDSTVA (1997)

Furlansko ljudstvo je keltskega porekla iz 5. stoletja pr. Kr. V 2. stoletju pr. Kr. so Furlanijo podjarmili Rimljani in so leta 181 pr. Kr. ustanovili Oglej (Aquileia) kot obrambno in upravno središče kolonije, ki se je imenovala *Forum Julii* - Friul. Od 285 dalje je bil v Ogleju škofovski sedež, v 5. stoletju pa je Oglej postal metropolitanski sedež za Benetke, Istro in področje proti severu in vzhodu. Ko so leta 568 Langobardi vdrl v Italijo, so osvojili beneško in furlansko področje ter v Furlaniji ustanovili vojvodino. Leta 800 so prišli Franki, leta 900 Madžari. Od leta 1077 do 1420 je Furlanija uživala avtonomijo pod germanskimi patriarhi. Leta 1420 so Furlanijo zavzeli Benecani, leta 1751 pa je bil zaradi rivalstva med Benecani in Avstrijo ukinjen patriarhat v Ogleju. Po obdobju pod francosko in avstrijsko prevlado je Furlanija leta 1866 prišla pod Italijo, ki je uvedla centralistično vlado.

Samobitnost Furlanov se je oblikovala predvsem okoli patriarhata v Ogleju, ki je bil izreden po bogati verski in umetniški kulturi. Jezik je latinskega izvora in spada v retoromansko jezikovno skupino. Zaradi nadvlade večjih jezikov se furlanski jezik ni mogel uveljaviti v javnem življenju, bil pa je v rabi med podezelskim ljudstvom kot pogovorni jezik. V tem dejstvu je razlog, da se v novejšem obdobju nekateri duhovniki izrecno zavzemajo za oživetje in razvoj jezika na ustrežni kulturni ravni. Ljudstvo so začeli spodbujati k narodni zavesti in to prizadevanje je po letu 1960 rodilo sadove, ko je drugi vatikanski cerkveni zbor (1962-1965) uradno priznal pravico in celo dolžnost uporabe narodnega jezika v bogoslužju. Tako je prislo do zamisli o prevodu Svetega pisma v furlanščino, da bi pozneje lahko pripravili tudi bogoslužne knjige.

Projekt so Furlanji uresnicili v dveh obdobjih. Od leta 1970 sta duhovnika Checo Placerean in Pieri Lon-dar prevajala Sveto pismo zunaj uradnih ustanov. Sad tega dela je bila velika izdaja v osmih knjigah, natisnjena s številnimi bogatimi ilustracijami v letih 1984-1993, toda ostala je omejena na manjši krog. Italijanska škofovska konferenca je dala imprimatur 2. marca 1994. To je tri furlanske škofije Videm, Corico in Concordia-Pordenone spodbudilo, da so organizirale revizijo preveda za izdajo v eni sami knjigi. Škofje treh škofij so 2. decembra 1997 podpisali predstavitev novega preveda (knjige, ki obsega 2600 strani). Ta veliki dogodek pomeni za Furlane znamenje poravnave za pretekle krivice, dostojanstva kulturne identitete in upanja v izpolnitev živete svobode in plemenite pravicnosti.

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**euāḡm̄ s̄
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narrationes que in
 complete s̄ rerū. sic tra
 dider̄ nō q̄ ab inicio ipsi
 uider̄. ⁊ ministri fuerūt
 sermonis. uisū ē in ase
 cuto ap̄ncipio de oīb̄
 diligent̄ ex ordine ⁊
 scribere optime theophi
 le. ut cognoscas eoz̄
 uiboz̄ de q̄b̄ erudit̄ es
 ueritatem. **h̄ ḡl̄ḡ.**

Fuit in dieb̄ herodis
 regis iudee. sacerdos ep̄a
 noie zacharias. de uice
 abia. ⁊ uxor illi de filia
 b̄ aarō. ⁊ n̄m̄ ei helisa
 beth. Erat at̄ iusti abo
 ante deū. incedent̄