

Come and See

Encountering Christ
through the Land called Holy

HANDBOOK for LEADER



1st – 10th September 2015

NOTICE ... SAVOUR ... WONDER: a prayerful practice for *COME AND SEE*

‘Five gospels record the life of Jesus. Four you will find in books and one you will find in the land they call holy. Read the fifth gospel and the world of the four will open to you.’ (Fr. Bargil Pixner)

Many of us will be familiar with the practice of *Lectio Divina*, that encounter with scripture which enables us to enter more deeply into a relationship with the Word of God. It’s a practice that has been described as: “*divine reading*” and describes a way of reading the Scriptures whereby we gradually let go of our own agenda and open ourselves to what God wants to say to us.

The first stage is ‘lectio’ (reading) where we read the Word of God, slowly and reflectively so that it sinks into us. The second stage is ‘meditatio’ (reflection) where we think about the text we have chosen and ruminate upon it so that we take from it what God wants to give us. The third stage is ‘oratio’ (response) where we leave our thinking aside and simply let our hearts speak to God. This response is inspired by our reflection on the Word of God. The final stage is ‘contemplatio’ (rest) where we let go not only of our own ideas, plans and meditations but also of our holy words and thoughts. We simply rest in the Word of God. We listen at the deepest level of our being to God who speaks within us with a still small voice.’ (Order of Carmelites)

Our Pilgrimage to the *Terra Divina* invites us to notice, savour and wonder at all we shall encounter through the Land called Holy. This Prayer Practice asks you invite Jesus to bring to your heart the moment each day for which you were *most grateful*. If you could relive one moment, which one would it be? When were you most able to give and receive love today? To ask yourself what made it so special. Breathe in the gratitude you feel and receive life again from that moment.

Similarly, you will be invited to ask God to bring to your heart the moment today for which you are *least grateful*. To ask yourself what made that moment so difficult. Be with whatever you feel without trying to change or fix it in any way. You may wish to take deep breaths and let God’s love fill you just as you are. Finally, you are invited to give thanks for what you have experienced and to share as much as you wish of those two moments with another pilgrim.

'COME AND SEE' 2015

NAMES and ADDRESSES
and Emergency Numbers (UK Code: 44)



The Holy Land



Mediterranean Sea



* Mount Sinai and St Catherine's Monastery are further south in Egypt's Sinai Peninsula.

GENERAL INTRODUCTION

Our Pilgrimage to the Terra Divina (Holy Land) invites us to notice, savour and wonder at all we shall encounter through the Land called Holy. And the Land is divided into fertile valleys and barren hill, rocky places of ancient solitude that have provided the stone which generations have used to build homes and sanctuaries; memorials to those who have walked and worked, lived and died for millennia. The stones have witnessed it all and bear the imprint, both physically and spiritually, of the story of the peoples who have inhabited these places to which pilgrims will be present. And generations have sensed that this land is holy, chosen and precious in the sight of that God they sought; which witnesses to their longings and desires and for God's in-breaking. T.S.Eliot reminds us of the way we need to approach such places:

*If you came this way,
Taking any route, starting from anywhere,
At any time or at any season,
It would always be the same: you would have to put off
sense and notion. You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel
Where prayer has been valid. And prayer is more
Than an order of words, the conscious occupation
Of the praying mind, or the sound of the voice praying.*

(Little Gidding – The Four Quartets)

Pilgrims to the Holy Land are visitors in the midst of peoples whose ancestors came from distant lands – Arabia and Assyria, Persia and Babylon. Then, later, from Poland and Lithuania, Russia and America, Georgia and Armenia, Egypt, Ethiopia, Greece. All drawn to this 'Terra Divina' in search of – something. Domination or sanctuary or security. Thousands upon thousands whose pilgrimage brought them here.

But it's not just the cultures of different peoples pilgrims encounter but their stories as well, their hopes and dreams, desire for meaning, for purpose – for God. I think it was the Israeli author, Amos Oz, who observed that here you can live in any country at any point in history – 16th century Poland or 5th century Ethiopia 20th century America or 7th century Armenia. This Land embraces a plethora of identities, cultures, histories, religious practices, dreams and desires all jostling for a place. And pilgrims join them, for a brief moment, with their own identities, cultures, histories, religious practices, dreams and desires. This co-existence of peoples has gone on for thousands of years, sometimes peacefully, sometimes in conflict.

Perhaps, in Christian terms, the place where this is most apparent (as might be expected) is at the heart of our Faith, the Church of the Holy Sepulchre in Jerusalem. A heart which has pulsed with the life of different cultures and peoples for two thousand years. Some pilgrims are shocked at the experience of a church beating with difference, held together by observance of the 'Status Quo', a decree of the Ottoman Sultan Osman III in the 18th century that preserved the division of ownership and responsibilities of various sites important to Christians, Muslims, and Jews, to their current holders or owners. To enter the heart of our faith can seem foreign, strange and exotic – different at every turn. Indeed, so foreign did this feel to 19th century British Protestants that they created their own 'Garden Tomb' who's sensitively landscaped pleasant paths give a sense of re-assurance to those who, having noticed what they encounter in the Holy City, find the experience disturbing. But we are invited to lay aside our own story and seek to be detached from where we have come from in order to be present to what is revealed. For pilgrimage is: 'a setting forth, a leave-taking from the familiar, from familiarity. A trip into the unknown, both interior and exterior. A moving away from what is known into what is unknown but longed for'. (*Following the Milky Way: A Pilgrimage on the Camino de Santiago* by Elyn Aviva) To taste and see, relish and savour, notice and wonder until we encounter the Word which speaks from and to the heart.

ISRAEL AND PALESTINE

– A BRIEF HISTORICAL INTRODUCTION

The region is the birthplace of western civilisation and occupation can be traced back 1.4million years. The Copper and Bronze Ages (4500 BC – 1200 BC) saw the development of fortified towns and villages. After occupation by the Pharaohs in the early third millennium the ‘Arabic Migration’ passed through this region c.1800BC. Later peoples from Crete (whom we know as Philistines and from whom the name Palestine also comes) arrived at the time when the ‘Children of Israel’ were occupying Samaria, the inland mountain region. In the C8th BC Assyria swept through the area which, in the C6th BC was conquered by the Babylonians. In turn, the Babylonian Empire was overthrown by Cyrus, King of Persia (538 BC). That Empire ended with the conquest of Alexander the Great in 330 BC after whose death in 323 BC the region was acquired by Ptolemy and became a battleground between him and the forces of the Seleucus IV Philopator, ruler of the Hellenistic Seleucid Empire. In 200 BC his descendents overthrew the Ptolemies but were, in turn, forced out by the descendents of the Maccabees after their revolt in 167 BC. The Romans gained control of the area in the C 2nd AD which then passed to the Byzantine (Eastern Empire) in AD 324. Two hundred years later there was a short-lived Samaritan revolt and in AD 614 an invasion by the Persians. These events weakened Byzantine control and the Islamic invasion in AD 636 led to the surrender of Jerusalem to the Caliph Omar in AD 638.

Successive dynasties protected the region: Umayyad (661-750), Abbasid (750-974) and Fatamid (975-1171). But in 1009 the Caliph Hakim unleashed a violent persecution of Christians which led to the First Crusade in 1099 when the (Latin) Kingdom of Jerusalem was established. This lasted until its defeat by Saladin at the Battle of the Horns of Hattin in 1187. Further Crusades occurred and many Christians and Jews, as well as Muslims, were killed by the invading armies.

In 1250 the Mamalukes of Cairo toppled the Ayyubid dynasty of Saladin and in 1353 the Franciscans returned to Jerusalem. The Ottoman (Turkish) Empire took control in 1517 when Suleiman the Magnificent (1520 – 66) rebuilt the walls of Jerusalem.

After the fall of the Ottoman Empire in the First World War Britain was given a Mandate to govern Palestine by the League of Nations. Control was turned over to the United Nations in 1947 and war broke out when the British withdrew in 1948, leaving Jordan in possession of the West Bank (of the River Jordan) and the Old City of Jerusalem. Israel became a sovereign State. In the war of 1967 Israel gained possession of all this territory, a move never recognised by the United Nations to this day.

PLACES WE WILL ENCOUNTER

TUESDAY, SEPTEMBER 1ST

Tel Aviv

Regarded as the capital of Israel by the UN, this modern city grew up from the old town of Jaffa. Occupied since 5000 BC it saw the arrival of cedar from Lebanon for the re-building of the Temple in Jerusalem under Uzziah (2 Chron. 2:16). It lost its importance after Herod the Great built the port of Caesarea but later regained its position and played a crucial role during the Crusades.

The journey from Tel Aviv to Tiberias may take us along the Plain of Sharon, the coastal strip through which countless migrations and armies have passed. We turn into the 'Mountains of Samaria', probably passing Megiddo in the Carmel range. The site of many great battles (Jgs 1:27) it became the symbol for the battle to end all wars (Rev. 16:16). We enter the Galilee and stay at the Mount of the Beatitudes Guest House.

WEDNESDAY, SEPTEMBER 2ND

Consider your Calling

Nazareth

Return to Tiberias visiting Cana, scene of Jesus first miracle, en route where there may be opportunity to renew marriage and partnership vows in the Wedding Church. In the evening we meet and Julie and John-Francis will be available.

The evangelists do not agree as to where Mary and Joseph lived before the birth of Jesus. Matthew implies that it was Bethlehem (*Matthew 2*) but Luke says it was Nazareth (*Luke 2: 4-5*). We know that Joseph belonged to a Judean family, so Luke is probably correct in assuming Joseph and Mary had been born there. Slender evidence suggests that a Judæo-Christian community survived in Nazareth during the C2nd and C3rd AD. Early Byzantine pilgrims do not seem to have paid much attention to the place, although Egeria was shown a “big and very splendid cave”. Various legends grew around it until the C7th AD when two large churches were in evidence. Tancred (1072 – 1112; a Norman leader of the First Crusade who later became Prince of Galilee and regent of the Principality of Antioch) built another above the cave but after the defeat of the Latin’s, the site fell into decay. In 1620 the Franciscans were allowed to buy it back and they built a church there in 1730 which was demolished in 1955 to make way for the present basilica

THURSDAY, SEPTEMBER 3RD *S. Gregory the Great, Pp and Dr*

Living our Calling

After breakfast we visit the beautiful and tranquil church of the Beatitudes (Lectio Divina on the Beatitudes). We then continue to visit the sites associated with Jesus' life around the Sea of Galilee, driving to Mensa Christi (where Jesus appeared to his disciples after His resurrection); we celebrate the Eucharist on the shores of the lake at Tabgha beside the Church of the Loaves and Fishes. We continue to the ruins of Capernaum, Jesus' Galilean base.

Lunch is at the Pilgerhaus Guesthouse. We then sail on the Sea of Galilee, returning to Beatitudes by mid-afternoon. In the evening, there will be a time of prayer and reflection.

The Sea of Galilee: Capernaum

Almost the permanent base for Jesus during his early Galilean ministry (*Matthew 9:1*) all that remains is what has been restored by archaeologists. Most important are the House of Peter and the 'Gentile' Synagogue. Dating back to C13th BC, its later history begins when Herod Antipas equipped it as a customs post between his territory and that of his brother, Philip. It was a poor place (its synagogue had to be built by a foreigner) and the home of the first disciples (*Mark 1: 21, 29*). Although Jesus' ministry made little impact the Spanish nun, Egeria, noted (AD381-384) the presence of a (Byzantine) church.

Tabgha (Heptapegon)

By the C4th AD Egeria notes there was a church here marking three episodes in the life of Jesus: the post-Resurrection appearance to Peter (*John 21*), the Multiplication of the Loaves and Fishes (*Mark 6: 30-44*) and the Sermon on the Mount (*Matthew 5-7*). Today there are three separate, modern churches marking these traditional sites.

FRIDAY, SEPTEMBER 4TH

The Passion begins

Mount Tabor (*Har Tavor*)

Rising above the Tavor valley west of the Jordan with views to the east of Mount Hermon, Nazareth to the west and the Valley of Jezreel to the south, from the dawn of history people have found contact with the unknown on this peak. It is first mentioned in the bible in connection with the defeat of King Jabin of Hazor at the hands of Deborah and Barak in 1125 BC (*Judges 4: 6*).

Heterodox Jewish worship here was condemned by Hosea (*Hosea 5:1*); for Jeremiah it symbolised the might of Nebuchadnezzar (*Jeremiah 46:18*).

In AD 67 the Jews (under Josephus) who had taken refuge here were defeated by the Roman general, Placidus. As the site of the Transfiguration, the Roman historian Eusebius (d.340) hesitates between here and Mount Hermon whilst the *Pilgrim of Bordeaux* places it at the Mount of Olives. In 348 S. Cyril of Jerusalem decided on Tabor: by 570 there were three edifices on the summit but in 7323 only one church is mentioned, dedicated to Jesus, Moses and Elijah. The Crusader general, Tancred, installed Benedictine monks here in 1099 and they resisted Saladin's attack in 1183 when the Greek church of S. Elijah was destroyed. They left with the defeat of the Latin Kingdom. The Muslims built a fortress here between 1212 and 1214, the cause of the Fifth Crusade (1213 – 1221). The present Latin basilica was constructed in 1924.

The Jordan Valley

*Following the Jordan river southwards we pass through the New Testament region of **Decapolis** after which comes **Perea** (now in modern Jordan). We pass ancient **Pella** and **Succoth** to the left, and through the region of Samaria before arriving at **Jericho**, now part of the Palestinian (National) Authority.*

Jericho

The lowest and oldest city on earth, pre-historic nomads settled at **Tel es-Sultan** near a powerful spring. The Tel was captured by Joshua c.1200 BC and it continued to be occupied until the Babylonian Exile (586 BC). After this the Persians made Jericho an administrative centre and Alexander the Great (336-323 BC) made it a private estate. Fortifications were built on **Gebel Quaruntul** (Mount of the Temptation) and opposite, at the entrance to **Wadi Qelt**. Herod the Great leased the oasis to Cleopatra and after her death Emperor Octavian (Julius Caesar Octavianus) handed it over to Herod who greatly extended the site. The area was heavily populated in the Byzantine era when the Monastery of S. George in the Wadi Quelt was built. During the Middle Ages churches commemorating the Temptation of Christ were built on Gebel Quaruntul. After the departure of the Crusaders the area degenerated and only with the arrival of the British during the Mandate period did the city begin to grow again.

Continue to Jerusalem. Six night stay at the Lutheran Hostel near Jaffa Gate.

SATURDAY, SEPTEMBER 5TH

'Jerusalem, Jerusalem...'

We walk to the beautiful Crusader church of St Anne where we celebrate the Eucharist and then spend the morning devotionally following the Stations of the Cross along the Via Dolorosa through the lanes of the Old City to the Church of the Holy Sepulchre. After lunch at Bulghourji restaurant in the Armenian Quarter, our coach will meet us and take us to the Mount of Olives for a panoramic view of the walled city. As we look across the Kidron Valley we see the Golden Gate, the Dome of the Rock and the Church of the Holy Sepulchre. We visit the Pater Noster Church, Dominus Flevit Chapel, and the Church of All Nations. 'Terra Divine' in the evening.

The Old City is divided into four neighbourhoods, which are named according to the ethnic affiliation of most of the people who live in them. These quarters form a rectangular grid, but they are not equal in size. The dividing lines are the street that runs from Damascus Gate to the Zion Gate — which divides the city into east and west — and the street leading from the Jaffa Gate to Lion's gate — which bifurcates the city north and south. Entering through the Jaffa Gate and traveling to David Street places the Christian Quarter on the left. On the right, as you continue down David Street, you'll enter the Armenian Quarter. To the left of Jews Street is the Muslim Quarter, and, to the right, is the Jewish Quarter.

JERUSALEM – A *brief history*

BC

- c. 1750 Abraham makes a mutual defence treaty with Melchizedek (*Genesis 14: 18-20 cf. Hebrews 7*)
- c. 1200 The Israelites are unable to occupy Jerusalem when they invade the land (*Judges 1: 21*)
- c. 1000 David captures the town (located on Mt. Zion) and makes it his capital (*2 Samuel 5:6ff*). Today the site is occupied by the Arab village of Silwan.
- c.950 Soloman expands the city to include Mt. Moriah where he builds the Temple (*1 Kings 5: 5-6*). Today this is the site of the Dome of the Rock and the El Aqsa Mosque.
- 587 Babylonians destroy the city, level the Temple and take the leaders into captivity until 537 when King Cyrus the Persian allows them to return (*2 Kings 25*).
- 537ff Some of the Jews return and build a modest Temple (*Haggai 1&2; Zechariah 8; Isaiah 62; Tobit 13: 9-18*).
- 167-164 The Persian, Antiochus IV Epiphanes, leader of the Hellenistic-Syrian kingdom (Selucid Empire) defiles the Temple, setting up a statue of himself (the 'Abomination of Desolation'). Judas Maccabeus leads a revolt, relighting the lamps in the Temple and thereby initiating the Feast of Hanukkah (*1 Maccabees 1-4; Daniel 9: 24-27*).

AD

- 1-33 Vision of Zechariah (*Luke 1:15*); Presentation of Jesus (*Luke 2:22*); Jesus instructs the teachers in the Temple (*Luke 2:41*). Jesus enters Jerusalem, cleanses the Temple, preaches and predicts the fall of the city (*Luke 19:28 - 21:38*)
- 33 Jesus condemned to death and crucified on Golgotha.
- c. 40-44 Herod Agrippa builds 'Third Wall' which encloses Golgotha, previously outside the city.
- 70 Jerusalem destroyed by the Romans.
- 132 Second Jewish Revolt led by self-styled messiah, Simon bar-Cochba, put down, city levelled and new Roman City of Aelia Capitolina built. Jews forbidden entry on pain of death.
- 326 The (Byzantine) Empress Helena persuades her son, Constantine, to construct Church of the Holy Sepulchre.
- 614 Persian invasion under Khosru II destroyed almost all the Christian shrines in Jerusalem and Palestine including the Church of the Holy Sepulchre, Justinian's Nea Church and other buildings erected by the Empress Eudokia.
- 638 City falls to the Umayyad Arabs (Muslims). It retains its Roman name until the tenth century, when it was changed to the Arabic al-Quds (the Holy).
- 688 Dome of the Rock begun near the area formerly occupied by Herod's Temple and close by the Wailing Wall, the last remnant of Solomon's temple. Jewish tradition held this to be the place of Abraham's intended sacrifice of Isaac. Islamic tradition points to the sacred rock as the place from which Muhammad began his Ascent to Heaven to receive Allah's (God in Arabic) final revelation. In building the Dome of the Rock, the earliest Arab rulers of Palestine expressed their reverence for Jerusalem, city of the prophets from Abraham and Moses to Jesus, culminating with Muhammad, "the seal of the prophets." The Dome of the Rock is the oldest existing Islamic monument in the world and, for most, still the greatest.
- 1009 The sixth Fatimid Caliph, Hakim, orders destruction of churches.
- 1099 City taken during the First Crusade (1096-1099). Crusaders establish the Latin Kingdom of Jerusalem which lasts almost one hundred years.
- 1187 City falls to Saladin (1137?-1193), Muslim warrior and Ayyubid sultan of Egypt after Battle of Hattin (July 4th, 1187)
- 1250 Egypt captured by the Turkish Mamluke's.
- 1517 Ottoman Turks conquer Palestine and Jerusalem incorporated in the dominions of the Ottoman Empire until expelled by the League of Nations for siding with the Germans in WWI.

Late 19 th cent.	Jewish immigration into Palestine increases.
1918	Britain rules under League of Nations Mandate. Consequent increase in Jewish immigration.
1947	UN Resolution 181 calls for partitioning of Palestine into Arab and Jewish states. Britain tells UN it is terminating Mandate no later than August 1 st , 1948.
1948	Israel declares independence on May 14 th followed by first Arab invasion. Old City becomes part of Jordan.
1967	Six Days War during which Israel captures Jerusalem.

The Via Dolorosa

The Via Dolorosa pilgrimage has been followed since early Christianity, beginning as soon as it became safe to do so after Constantine legalized the religion (mid-4thC). Originally, Byzantine pilgrims followed a similar path to the one taken today, but did not stop along the way. Over the centuries, the route has changed several times. By the 8thC, the route had changed: beginning at the Garden of Gethsemane, pilgrims headed south to Mount Zion then doubled back around the Temple Mount to the Holy Sepulchre. The Middle Ages saw two rival routes, based on a split in the Latin Church: those with churches to the west went westward and those with churches in the east went eastward.

From the 14th to 16th centuries, pilgrims followed the Franciscan route, which began at the Church of the Holy Sepulchre and included eight stations. Around this time, the tradition of 14 Stations of the Cross was developing in Europe. To avoid disappointing European pilgrims, the difference was made up with the addition of six more stations.

Today, the main route of the Via Dolorosa is that of the early Byzantine pilgrims, with 14 stations along the way. For most pilgrims the exact location of each event along the Via Dolorosa is of little importance; the pilgrimage has great meaning due to its proximity to the original events and the reflection upon them along the way.

Gethsemane

According to the Synoptics, having eaten the Paschal meal somewhere in the city, Jesus went with his disciples across the Kidron valley to where there was a garden (**Gethsemane**) on the Mount of Olives. On his way there, Jesus would have passed the Tombs of the Prophets. The church, built in 1924, is located on the traditional site where Jesus prayed and covers the “elegant church” (Egeria) built between 379 and 384 AD on the site where the pre-Constantinian Christian community commemorated the Prayer of Christ. It was destroyed by an earthquake c. 745 AD. The Crusaders built a church there but this was abandoned in 1345.

Church of the Holy Sepulchre

The early Christian community of Jerusalem appears to have held liturgical celebrations at Christ's tomb from the time of the resurrection until the city was taken by the Romans in 66 AD. Less than a century later, in 135 AD, Emperor Hadrian filled in the quarry to provide a level foundation for a temple to Aphrodite. The site remained buried beneath the pagan temple until Emperor Constantine the Great converted to Christianity in 312 AD. He soon showed an interest in the holy places associated with his new faith, and commissioned numerous churches to be built throughout the Holy Land. The most important of these, the Church of the Holy Sepulchre, was begun in 326 AD. Constantine's builders dug away the hillside to leave the rock-hewn tomb of Christ isolated and with enough room to build a church around it. They also cleared away Hadrian's temple and the material with which an old quarry had been filled to provide the temple's foundations. In the process, according to contemporary Christian historians, the Rock of Golgotha was found. In the course of the excavations, Constantine's mother St. Helena is said to have discovered the True Cross near the tomb. This is a relatively early legend, but was unknown by Eusebius, the historian and contemporary of Constantine. The legend says St. Helena actually discovered three crosses - those of the two thieves and that of Christ. To discern the one belonging to Christ, a sick man was brought to each cross and he was miraculously healed by one of them. The Constantinian church was much larger than the one that stands today, but had a simpler layout. It consisted of an atrium, a covered basilica, an open courtyard with the stone of Golgotha in the southeast corner, and the tomb of Christ, enshrined in a small, circular edifice. The tomb of Christ was not completed until 384 AD, well after the dedication of the church, because of the immense labour involved in cutting away the rock cliff in order to isolate the tomb. This building was severely damaged by fire in 614 AD when the Persians invaded Jerusalem. They also captured the True Cross, but in 630, Emperor Heraclius marched triumphantly into Jerusalem and restored the True Cross to the rebuilt Church of the Holy Sepulchre. In 638, the Christians were forced to surrender Jerusalem to Muslim control under caliph Omar. In a remarkable gesture for the time, Omar refused to pray in the Church of the Holy Sepulchre, saying, "If I had prayed in the church it would have been lost to you, for the Believers [Muslims] would have taken it saying: Omar prayed here." This act of generosity would have unfortunate consequences, however.

The Church of the Holy Sepulchre continued to function as a Christian church under the protection of Omar and the early Muslim rulers, but this changed on October 18, 1009, when the "mad" Fatimid caliph, Hakim, brutally and systematically destroyed the great church. Ironically, if Omar had turned the church into a mosque, Hakim would have left it alone. But instead, Hakim had wrecking crews knock over the walls and attack the tomb of Christ with picks and hammers, stopping only when the debris covered the remains. The east and west walls were completely destroyed, but the north and south walls were likely protected by the rubble from further damage. The Christian community of Jerusalem could not afford repairs, but in 1048

Emperor Constantine Monomachos provided money for reconstruction, subject to stringent conditions imposed by the caliphate. The funds were not adequate to completely repair the original church, however, and a large part of it had to be abandoned. The atrium and the basilica were completely lost; only the courtyard and the rotunda remained. The latter was made into a church by the insertion of a large apse into the facade. This was the church to which the knights of the First Crusade arrived to sing their Te Deum after capturing Jerusalem on July 15, 1099. The Crusader chief Godfrey of Bouillon, who became the first king of Jerusalem, declared himself *Advocatus Sancti Sepulchri*, "Defender of the Holy Sepulchre." The Crusaders were slow to renovate the church, only beginning to make modifications in the Romanesque style in 1112. They first built a monastery where the Constantinian basilica used to be, having first excavated the Crypt of St. Helena. In 1119 the shrine of Christ's tomb was replaced. The Constantinian courtyard was covered with a Romanesque church (dedicated in 1149), which was connected to the rotunda by a great arched opening resulting from the demolition of the 11th-century apse. A bell tower was added in 1170.

The three primary custodians of the church, first appointed when Crusaders held Jerusalem, are the Greek Orthodox, the Armenian Apostolic and Roman Catholic churches. In the 19th century, the Coptic Orthodox, Ethiopian Orthodox and Syrian Orthodox acquired lesser responsibilities, which include shrines and other structures within and around the building. An agreement regulates times and places of worship for each Church. Subsequent centuries were not altogether kind to the Church of the Holy Sepulchre. It suffered from damage, desecration, and neglect, and attempts at repair (a significant renovation was conducted by the Franciscans in 1555) often did more damage than good. In recent times, a fire (1808) and an earthquake (1927) did extensive damage. Not until 1959 did the three major communities (Latins, Greeks, Armenians) agree on a major renovation plan. The guiding principle was that only elements incapable of fulfilling their structural function would be replaced. Local masons were trained to trim stone in the style of the 11th century for the rotunda, and in the 12th-century style for the church.

The church's chaotic history is evident in what visitors see today. Byzantine, medieval, Crusader, and modern elements mix in an odd mish-mash of styles, and each governing Christian community has decorated its shrines in its own distinctive way. The means whereby many different communities co-exist is known as the **Status Quo**, a collection of historical traditions and influences, of rules and laws, which establish the relations, activities, and movements that are carried out in those parts of the church where ownership is shared by different Christian denominations. For centuries, the different communities lived side by side under Islamic domination, despite their profound differences in dogma, ritual and language. In the first half of the 19th C, the alliance between Turkey and Russia had direct consequences on the question of the Holy Places, and in 1852 the Sultan promulgated the *Status Quo nunc*, freezing the conditions existing at the moment of the agreement. The *Status*

Quo was confirmed as a legal instrument and continues to the present day as the sole frame of reference for resolving litigations and disputes.

Two Muslim families have the privilege of guarding the door of the church, which is opened according to a schedule agreed to by the three largest religious communities.

SUNDAY, SEPTEMBER 6TH (23rd Sunday in Ordinary Time)

‘This is my body, given for you’

Optional: Early morning visit the Church of the Holy Sepulchre; Eucharist at St George’s Cathedral (11am). Lunch: S. George’s Guest House followed by talk.

MONDAY, SEPTEMBER 7TH

‘And we have seen His glory’

After visiting the Church of S. Peter in Gallicantu, we cross into Palestinian territory to visit Bethlehem. We celebrate Mass in the Shepherds’ Fields with time to shop in the olive wood co-operative. Lunch will be at the Bethlehem Rehab Centre in Beit Jala. In the afternoon we see Manger Square and visit the Basilica and Grotto of the Nativity and St Jerome’s Caves. There will be time for reflection and meditation.

Bethlehem

First mentioned in the C14th BC, the town was the birthplace of **David** (*1 Samuel 16*) whose Ephraim family had lived there for generations (*Ruth 1-4*).

When **Saul**’s jealousy forced him to become an outlaw, David led an attack on the Philistines (*1 Samuel 23: 5*) who, in reprisal, put a garrison there (*2 Samuel 23: 14*). Its fortifications were improved by David’s grandson, **Rehoboam** (928-911 BC) to protect the eastern flank of his kingdom (*2 Chronicles 11: 6*). Two centuries later the town had sunk into an insignificant village but one intimately linked to messianic

hopes (*Micah 5: 1*). Archaeology has shown that the C10th – C8th BC town was located around the Church of the Nativity and the caves beneath it were in use in that period. Presumably those who returned from the Exile in the C6th BC (*Ezra 2: 21*) lived on this site.

Mary and Joseph were natives of Bethlehem, probably only moving to Nazareth because of the insecurity generated by the Herodian dynasty (*Matthew 2*). Their long residence in the Galilee gave Luke the impression that they had always lived there and had to find a reason which would place them in Bethlehem at the moment of the birth of Jesus (*Luke 2: 1-7*). He mistakenly invoked the census of Quirinius, but this took place in AD 6. The gospels make no mention of a cave, yet in C2nd AD S. Justin Martyr and the *Protoevangelium of James* speak of a cave in which Jesus was born.

Many of the present older houses in the area are built in front of caves. St. Jerome in AD 395 wrote that the church here had been built on a grove sacred to the god Thammuz (Adonis) whose cult flourished after Hadrian expelled the Jews from Jerusalem. The commemoration of his mystical death in a cave may have been motivated by a desire to interfere with the veneration of Christians. Such early recording of the sacredness of this site gives validity to it being the actual place of Jesus' birth. The Empress Helena dedicated the first basilica here on 31st May 339 and some parts of this church remain. In 384 St. Jerome took up residence and made Jerusalem a great monastic centre. Here he also made a translation of the Old and New Testaments (the Vulgate). The church was rebuilt by Justinian in AD 529 and is the one which exists today. The Persians invaders (614) spared the building because of the representation of the Magi dressed in Persian attire, on the façade. In 1009 the Muslims prevented the application of the Caliph, Hakim's decree to destroy all churches because they were allowed to worship in the south transept. Crusader kings were crowned there and it was renovated by the Franks and Byzantines between 1165-9 although the Ottoman Turks looted the area in 1517. Despite an earthquake in 1834 and fire in 1869, the church survives.

TUESDAY, SEPTEMBER 8TH: *The Nativity of the Blessed Virgin Mary*

A free day in Jerusalem or an OPTIONAL day trip walking in the desert with time to relax by the Dead Sea. We drive into the Judean wilderness and walk through the stunning Wadi Qelt to St George's desert monastery.

We then drive to Kalia Kibbutz Hotel by the Dead Sea for lunch and an opportunity to float in the sea's therapeutic waters (towels provided). On return to Jerusalem we will see Qumran, the site of the Dead Sea Scrolls. In the evening there will be an opportunity for Terra Divine.

Wadi Qelt and S. George's Monastery

St. George's Monastery began in the fourth century with a few monks who sought the desert experiences of the prophets, and settled around a cave where they believed Elijah was fed by ravens (1 Kings 17:5-6). This Greek Orthodox monastery was built in the late 5th century AD by John of Thebes. He became a hermit and moved from Egypt to Syria-Palaestina in 480 AD. The monastery was named St. George after the most famous monk who lived at the site – Gorgias of Coziba. Destroyed in 614 AD by the Persians, the monastery was more or less abandoned after the Persians swept through the valley and massacred the fourteen monks who dwelt there. The Crusaders made some attempts at restoration in 1179. However, it fell into disuse after their expulsion. In 1878, a Greek monk, Kalinikos, settled here and restored the monastery, finishing it in 1901. The traditions attached to the monastery include a visit by Elijah en route to the Sinai Peninsula, and St. Joachim, whose wife Anne was infertile, weeping here when an angel announced to him the news of Mary's conception. The bones and skulls of the martyred monks killed by the Persians in 614 AD can still be seen today in the monastery chapel.

Masada

All information about this site comes from Josephus' (first-century Romano-Jewish historian) *Jewish War*. First fortified by Herod the Great who placed his family there after the Parthian (Persian) invasion c. 50 BC. He later relieved the garrison and realised the value of Masada as a last refuge should the Jews turn against him. In the summer of AD 66 Jewish rebels (called Sicarii) took it by a trick. They occupied the site with brutality towards their fellow Jews but caused no problem for the Romans. However, the Roman governor, Flavius Silva, turned his attention there, probably in the winter of AD 73, and tradition tells us that the defenders eventually committed suicide rather than be captured (AD 74). Masada was occupied by Byzantine monks in the C4th – C5th who constructed a church here.

WEDNESDAY, SEPTEMBER 9TH

‘Did not our hearts burn within us’

We drive to West Jerusalem and the village of Ein Karem where we celebrate the Eucharist and lunch at the Sisters of Sion convent. We spend time visiting the Church of John the Baptist and the Church of the Visitation. We visit the Crusader church at Abu Gosh (a possible site of Emmaus) for a quiet afternoon concluding with Vespers before returning to Jerusalem. In the evening there will be a social gathering.

Ein Karem

Tradition places the birth of John the Baptist in the picturesque village of Ein Karem 7.5km south-west of Jerusalem.

Luke’s Gospel tells of the circumstances of John’s birth (1:5-24, 39-66). The angel Gabriel appeared to the elderly priest Zechariah while he was serving in the Temple and told him that his wife Elizabeth was to bear a son. Zechariah was sceptical, so he was struck dumb and remained so until the baby John was born. In the meantime, Gabriel also appeared to the teenage Virgin Mary in Nazareth, telling her that she was to become the mother of Jesus. As proof, he revealed that Mary’s elderly cousin Elizabeth was already six months’ pregnant. Mary then “went with haste to a Judean town in the hill country”, a distance of about 120km, “where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leaped in her womb.” (Lk. 1:39-41)

Two sites for two houses

The two main sites in the “Judean town” of Ein Karem are linked to the understanding that Zechariah and Elizabeth had two houses in Ein Karem (also known as Ain Karim, Ain Karem, ’Ayn Karim and En Kerem). Their usual residence was in the valley but a cooler summer house, high on a hillside, allowed them to escape the heat and humidity. The summer house is believed to be where the pregnant Elizabeth “remained in seclusion for five months” (Luke 1:24) and where Mary visited her. The house in the valley is where John the Baptist was born. Here, also, old Zechariah finally regained his power of speech after his son was born, when he obediently wrote on a writing tablet that the baby’s name was to be John.

Abu Ghosh

The village of Abu Gosh was first settled over 6,000 years ago. In the biblical period, it was known as Kiryat Ye’arim, and was a ceremonial centre where the Ark of the Covenant was placed. In the Byzantine era (some 1,500 years ago), Kiryat Ye’arim became a holy place and a church was built in the village. During the Crusader Period (about 1,000 years ago), the village was ascribed as the place where Jesus revealed himself after his resurrection – that is, Emmaus – and the Benedictine Monastery was built. The monastery is one of the most beautiful buildings preserved from the Crusader Period. The Church of Notre Dame de l’Arche d’Alliance (Our Lady of the Ark of the Covenant) is located at the highest point in the village, facing the impressive scenery of the Jerusalem Hills.

This church was built in 1924 on the remains of an ancient Byzantine church. A large statue of the Virgin Mary was placed in the courtyard of the church, and is visible from every direction in the complex. Nuns live in the church, which also has several guest rooms. The present village was built in the Ottoman period by the Abu Gosh family, whose descendants represent the majority of the residents of the place (some 5,500 people).

THURSDAY, SEPTEMBER 10TH

‘He has gone before you’

In the morning we will have a time for shared reflection on our experience of encountering the Lord through the Land, followed by our farewell Eucharist in the chapel at our Guesthouse. Depart around lunch time for Ben Gurion Airport. EL AL flight LY317 departs at 17.15 and arrives back at London Heathrow Airport at 20.45. Lunch is not included today.

Morning: Final Assessment

- What have I valued about the pilgrimage?
- What could have been improved?
- What have I learnt?
- Have I been changed?
- Is there a step I want to take? What help will I need? Where will I find it?

Free time in Jerusalem (No lunch)

*Sources used in compiling this booklet include:
Wikipedia; <http://www.sacred-destinations.com/israel/>; Go Israel; Sacred Destinations;
seetheholyland.net;*

ORDER FOR THE BLESSING OF PILGRIMS ON THEIR DEPARTURE

INTRODUCTORY RITES

The priest welcomes the pilgrims

Priest: In the name of the Father ✠ and of the Son,
and of the Holy Spirit.
May God, our strength and salvation, be with you all.

All: **And also with you.**

The priest gives a brief Homily

Lector: **I rejoiced when I heard them say: "Let us go to God's house."
And now our feet are standing within your gates O Jerusalem.**

Pilgrims: Jerusalem is built as a city strongly compact.
It is there that the tribes go up, the tribes of the Lord.

Lector: **For Israel's law it is, there to praise the Lord's name.
There were set the thrones of judgment of the house of David.**

Pilgrims: For the peace of Jerusalem pray: "Peace be to your homes!
May peace reign in your walls, in your palaces, peace!"

Lector: **For love of my brethren and friends I say: "Peace upon you."
For love of the house of the Lord I will ask for your good.**

All: Glory be to the Father, and to the Son and to the Holy Spirit;
as it was in the beginning, is now and ever shall be,
world without end. Amen

THE LITURGY OF THE WORD

First Reading (*Gen.28:10-22*)

Jacob left Beer-sheba and went towards Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, 'I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.'

Then Jacob woke from his sleep and said, 'Surely the Lord is in this place – and I did not know it!' And he was afraid, and said, 'How awesome is this place! This is none

other than the house of God, and this is the gate of heaven.’ So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel; but the name of the city was Luz at the first. Then Jacob made a vow, saying, ‘If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father’s house in peace, then the Lord shall be my God; ... and of all that you give me I will surely give one-tenth to you.’

The Word of the Lord.

Responsorial Psalm (43)

O send out your light and your truth,
that they may lead me. **(R.)**

1. Give judgement for me, O God,
and defend my cause against an ungodly people;
deliver me from the deceitful and the wicked. **R.**
2. For you are the God of my refuge; why have you cast me from you,
and why go I so heavily, while the enemy oppresses me? **R.**
3. O send out your light and your truth, that they may lead me,
bring me to your holy hill and to your dwelling,
That I may go to the altar of God, to the God of my joy and gladness; **R.**
4. and on the lyre I will give thanks to you, O God my God
to the God of my joy and gladness;
and on the lyre I will give thanks to you, O God my God **R.**

The Gospel

A reading from the Gospel of Mark (3: 14-17)

As Jesus was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in Levi's house, many tax collectors and sinners were also sitting with Jesus and his disciples—for there were many who followed him. When the scribes of the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?" When Jesus heard this, he said to them, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.

The Gospel of the Lord.

PRAYER OF THE FAITHFUL

Leader: God is the beginning and the end of life's pilgrimage. Let us call on him with confidence, saying: **R.** Lord, be the companion of our journey (**R.**)

Deacon or Lector:

Father all-holy, in the Passover exodus you prefigured the road of your people toward salvation; grant that in all the paths we follow we may remain wholeheartedly faithful to you. For this we pray: **R.**

You have told us that here we have no lasting city;
grant that we may always seek the city that is to come. For this we pray: **R.**

You lead us along right and peaceful paths;
grant that we may one day see you face to face in heaven. For this we pray: **R.**

Priest: Father all-holy,
of old you made yourself the guide and the way
for your people as they wandered in the desert;
be our protection as we begin this journey,
so that we may return home again in safety.
We make this prayer through Jesus Christ our Lord. Amen.

PRAYER OF BLESSING

With hands outstretched, the priest continues with the prayer of blessing.

All-powerful God, you always show mercy
toward those who love you
and you are never far away for those who seek you.
Remain with your servants on this holy pilgrimage
and guide their way in accord with your will.
Shelter them with your protection by day,
give them the light of your grace by night,
and, as their companion on the journey,
bring them to their destination in safety.
We ask this through Christ our Lord. Amen.

The priest sprinkles the people with Holy Water and then says:

May the Lord guide us and direct our journey in safety. Amen.
May the Lord be our companion along the way. Amen.
May the Lord grant that the journey we begin, relying on him,
will end happily through his protection. Amen.
May almighty God bless you; the Father ✠ the Son, Amen.

The priest sends the pilgrims on their way:

Let us go in the peace of Christ, greeting one another in His name:
Peace be with you. **R.** And also with you

PRAAYER ON ARRIVAL

In the name of the Father, ✠ and of the Son
and of the Holy Spirit.

Amen.

Father,
we thank you for our safe arrival in this Land
and commit our journey to you.

As we begin our pilgrimage
lead us in peace and direct our steps
to bring us to Jerusalem in safety.
Protect us from evil
and bless with your grace
those into whose hands we commit ourselves

May your Spirit be with us on our way,
and lead us back to our homes in peace.
Be our companion on our journey,
and let it draw us closer to you,
as we seek to follow in the steps of your Son,
our Saviour Jesus Christ.

Amen.

May the Lord lead us forth in peace
and grant us our heart's desire;
and may almighty God bless us,
the Father, ✠ the Son and the Holy Spirit,
Amen.



DAILY READINGS, PRAYERS and DEVOTIONS

DAILY MORNING READINGS AND PRAYERS

In the name of the Father, ✠ and of the Son and of the Holy Spirit. *Amen*

R. O God, come to our aid;

V. O Lord, make haste to help us.

An appropriate reading followed by the OUR FATHER and daily prayer below. At the end of the Prayer the Leader says:

May the Lord bless us, ✠ protect us from all evil
and bring us to everlasting life. *Amen.*

WEDNESDAY, SEPTEMBER 2ND: Nazareth – Consider Your Calling

A Reading from the Gospel according to Luke (4:16-30):

When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favour.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’ All spoke well of him and were amazed at the gracious words that came from his mouth. They said, ‘Is not this Joseph’s son?’ He said to them, ‘Doubtless you will quote to me this proverb, “Doctor, cure yourself!” And you will say, “Do here also in your home town the things that we have heard you did at Capernaum.”’ And he said, ‘Truly I tell you, no prophet is accepted in the prophet’s home town. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up for three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.’ When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

Let us pray:

Father, as we give thanks for the beginning of this new day
so we also give thanks for opening our ears to the call of your Son..
Be with us and open our eyes and hearts as we consider our calling
and help us to listen for your voice in all we will encounter this day.
We make this prayer in the name of your Son,
Jesus Christ, who is alive and reigns with you
in the unity of the Holy Spirit, God, for ever and ever. *Amen.*

THURSDAY, SEPTEMBER 3RD: Galilee – Living Out Our Calling

A Reading from the Gospel according to John (21:1-14):

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.' He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, 'Bring some of the fish that you have just caught.' So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

Let us pray:

O God, you invite us to fullness of life through your Son.
May we be present to you this day
as we travel through the Land you have made Holy.
As your disciples left all to follow you
help us to free ourselves of all that would hinder us from responding to your call.
This we ask in the name of Him who lives and reigns
with you and the Holy Spirit, God for ever and ever. *Amen.*

FRIDAY, SEPTEMBER 4TH: Tabor – the Passion Begins

(Reading: Mark 9:2-10)

Transfiguring God,
you enlighten all who seek you with purity of heart.
As we climb the mountain of your glorification
so may we be prepared to suffer with and for you
as we journey on to our eternal home.
We make this prayer in the name of Him
who is alive and reigns with you in the unity of the Holy Spirit,
God, for ever and ever. *Amen.*

SATURDAY, SEPTEMBER 5TH: Jerusalem

(Reading: John 11: 47-53)

Jesus Christ, may your death be my life
and in your dying may I learn how to live.
May your struggles be my rest,
your human weakness my courage,
your embarrassment my honour,
your passion my delight, your sadness my joy,
and in your humiliation may I be exalted.
So may I join you in your sufferings,
never doubt your presence in them
and come at last to the joy of new life in you. *Amen.*

MONDAY, SEPTEMBER 7TH: ‘And we have seen His glory’

A Reading from the Gospel according to John (1:1-14)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.

Let us pray:

O Master, Lord God Almighty,
when you were born of the Virgin Mary in Bethlehem in Judea,
the whole of creation was illumined and the world was made glad.
As the Word became flesh and dwelt amongst us
so make yourself known to all the nations of the earth
that all people may live in justice and peace.
For you live and reign in the beauty of the Trinity,
one God in unity of Persons,
made know to us in the Holy Child of Bethlehem. *Amen.*

TUESDAY, SEPTEMBER 8TH: *Feast of the Nativity of the BVM (Desert Day)*

A Reading from the Gospel of Matthew (4:1-11):

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished. The tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.' But he answered, 'It is written,

“One does not live by bread alone,
but by every word that comes from the mouth of God.”

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down; for it is written,

“He will command his angels concerning you”,
and “On their hands they will bear you up,
so that you will not dash your foot against a stone.”

Jesus said to him, 'Again it is written, “Do not put the Lord your God to the test.”'
Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour; and he said to him, 'All these I will give you, if you will fall down and worship me.' Jesus said to him, 'Away with you, Satan! for it is written,

“Worship the Lord your God,
and serve only him.”

Then the devil left him, and suddenly angels came and waited on him.

Let us pray:

Impart to us your servants, we pray, O Lord, the gift of heavenly grace,
that as we celebrate the Birth of the Blessed Virgin this day
so we may be given to you in heart and soul
that the snares of the Evil One
may not tempt us to cease following you with all our being.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. *Amen.*

WEDNESDAY, SEPTEMBER 9TH: ‘Did not our hearts burn within us?’

A Reading from the Gospel of John (20:1-10):

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, ‘They have taken the Lord out of the tomb, and we do not know where they have laid him.’ Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

Let us pray:

How blessed the day,
when earth and heaven are joined and humankind is reconciled to God!
May the light of Jesus shine continually to drive away all darkness.
May Christ, the Morning Star who knows no setting,
find his light ever burning in our hearts;
he who gives his light to all creation,
and who lives and reigns for ever and ever. *Amen.*

PRAYER AT THE END OF THE DAY

Let us pray:

Visit our homes, O Lord we pray, and drive far from them
every snare of the enemy.
May you holy angels be with those we love
and your blessing rest upon them, and us, this night and always.
We make this prayer ... *Amen.*

May the love of the Word made flesh enfold us,
his joy fill our lives, his peace be in our hearts
and the blessing of God be with us all ✠
this night and for evermore. *Amen.*

OTHER READINGS AND PRAYERS

AT NAZARETH

Reading: Luke 1: 26-38

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favoured! The Lord is with you." Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary, you have found favour with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob for ever; his kingdom will never end." "How will this be," Mary asked the angel, "since I am a virgin?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. For nothing is impossible with God." "I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her.

Hymn: Holy Virgin by God's decree.

Prayer:

We beseech you, O Lord,
pour your grace into our hearts,
that as we have known the incarnation of your Son Jesus Christ
by the message of an angel, so by his cross ✠ and passion
we may be brought to the glory of his resurrection;
through the same Jesus Christ, your Son, our Lord *Amen*

MOUNT OF THE BEATITUDES

Reading: Matthew 5: 1-10

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.'

Hymn: Blest are the pure in heart.

Prayer:

Bless us, O God, with your love and the love of our neighbour.
Give us peace of heart, stillness of mind, and the command of our own affections
as we strive to live the Beatitudes every day.
We make our prayer through Chris our Lord. *Amen*

MENSA CHRISTI

Reading: John 21: 1-19

Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way: Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing. Early in the morning, Jesus stood on the shore, but the disciples did not realise that it was Jesus. He called out to them, "Friends, haven't you any fish?" "No," they answered. He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish. Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, one hundred and fifty three, but even with so many the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead.

Hymn: I the Lord of Sea and Sky

Prayer:

God our Father,
as the disciples were gladdened by the sight of your Son,
so may we have such knowledge of His presence with us
that we may be strengthened and sustained
by His risen life
and serve you continually with all our heart.
We make our prayer in His name. *Amen.*

ON THE SEA OF GALILEE

Reading: Matthew 14: 22-33

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.' Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt? When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

Meditation:

What storms do you experience in life? Bring yours into the Gospel story. Some storms are dangerous. Others are storms of stress or not knowing what to do. Your storm might be a difficulty in your family, work, or ministry. Or something personal that you're struggling with. How are you dealing with your personal storm? Which character in the gospel account do you identify with? Pray quietly about this...

Hymn: Dear Lord and Father.

Prayer

Be present, Lord, as we encounter the storms of life
And support us when we feel weak and frightened.
You are the energy which gives life.
You are our comfort, our sustainer and our help.
Be present with us and to all who are in need. *Amen.*

CAPERNAUM

Luke 4: 31-38 (Ignatian meditation)

Jesus went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. They were astounded at his teaching, because he spoke with authority. In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 'Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' But Jesus rebuked him, saying, 'Be silent, and come out of him!' When the demon had thrown him down before them, he came out of him without having done him any harm. They were all amazed and kept saying to one another, 'What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!'

And a report about him began to reach every place in the region. After leaving the synagogue he entered Simon's house.

Prayer:

Lord Jesus Christ, Son of the Living God, have mercy on me and on all sinners. Bring us to wholeness of life and raise us up that we may tell of the wonders you perform and follow you all the days of our life. *Amen.*

CANA

Reading: John 2: 1-11

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to him, "They have no more wine." "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come." His mother said to the servants, "Do whatever he tells you."

Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.

Then he told them, "Now draw some out and take it to the master of the banquet." They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realise where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now." This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

Hymn: Love Divine

Renewal of Vows

The priest invites any who wish to renew the Vows they made at their Wedding or Civil Partnership to come forward. The priest invites husband and wife/partners to face each other and hold hands. The priest says

You took each other to be your life's companion;
to have and to hold from that day forward, for better, for worse,
for richer, for poorer, in sickness and in health, to love and to cherish,
till death do you part, and this was your solemn vow.
Do you affirm your continuing commitment to this vow?

Both respond:

I do.

The priest then says:

I now invite other who live under Marriage or Partnership Vows and who desire a blessing on their union to stand.

Those who wish for a blessing stand and the priest says:

Do you wish to re-affirm the vows you made?

They respond:

I do.

Finally the priest says:

Finally I invite all who wish to recall the Vows they made to those they have loved but no longer see to stand.

Those who wish for a blessing stand and the priest says:

Do you wish to re-affirm the vows you made?

They respond:

I do.

The Blessing

The priest pronounces the blessing, saying:

May the love in your hearts give you joy.

May the greatness of life bring you peace.

And may your days be good, and your lives be long upon the earth.

And may almighty God bless you,

the Father ✠, and the Son, and the Holy Spirit. *Amen.*

The priest sprinkles them with Holy Water.

QASR EL YAHUD (AT THE RIVER JORDAN)

We have come down from the mountain where our Lord was transfigured, the bright cloud descended and a voice declared him the Beloved Son, to stand by the deep waters of this place where Jesus was baptised by John, and a voice from heaven first spoke the words: ‘This is my Son, whom I love.’ Let us, then, prepare to renew our Baptism Vows by hearing the Word of the Lord:

Reading: Matthew 3: 13—17

Jesus came from Galilee to the Jordan to be baptised by John. But John tried to deter him, saying, “I need to be baptised by you, and do you come to me?”

Jesus replied, "Let it be so now; it is proper for us to do this to fulfil all righteousness." Then John consented. As soon as Jesus was baptised, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

Hymn: On Jordan's Bank

RENEWAL OF BAPTISMAL PROMISES

We remember that in the waters of Baptism we have died and been buried with him , so that we may rise with him to new life within the family of his Church, and to eternal life in heaven. With faith in the Lord's promises we renew the promises made at our baptism, affirming our allegiance to Christ, and our rejection of all that is evil. Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins

Do you renounce evil?

I renounce evil

May God who has given you the desire to follow Christ give you strength to continue in the way that leads to life. Amen.

Everyone is now invited to go to the River Jordan and trace the sign of the cross on their forehead, reminding us of our own baptism. On returning, the priest sprinkles them with water from the Jordan after which s/he prays:

Prayer:

O God who draws us into the depths of life,
in baptism you consecrate us to be temples of your Holy Spirit.
May we, whom you have counted worthy,
nurture this gift of your in-dwelling Spirit
and serve you in holiness and truth;
Through Jesus Christ our Lord.
Amen.

May God Almighty bless you, the Father, ✠ the Son and the Holy Spirit. *Amen.*

ON APPROACHING JERUSALEM

Reading: Micah 4:1-4

In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem.

He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore; ... for the mouth of the Lord of hosts has spoken.

Psalm 122

1 I was glad when they said to me,
'Let us go to the house of the Lord.'
And now our feet are standing
within your gates, O Jerusalem;

*All: Jerusalem, built as a city that is at unity in itself.
Thither the tribes go up, the tribes of the Lord,
as is decreed for Israel, to give thanks to the name of the Lord.*

3 For there are set the thrones of judgement,
the thrones of the house of David.
O pray for the peace of Jerusalem:
'May they prosper who love you.

*All: 'Peace be within your walls
and tranquillity within your palaces.'
For my kindred and companions' sake,
I will pray that peace be with you.*

5. For the sake of the house of the Lord our God,
I will seek to do you good.

*All: Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now and ever shall be,
world without end. Amen.*

Prayer:

God of our joy and gladness,
hear our prayer for the peace of this world
and bring us, at the last, with all our companions in faith,
to the peace of that city where you live and reign, Father, Son and Holy Spirit. *Amen.*

JERUSALEM
Dominus Flevit Chapel

Reading: Luke 19: 41 – 44

When Jesus came in sight of the city, he wept over it and said, "If only you had known, on this great day, the way that leads to peace! But no; it is hidden from your sight. For a time will come upon you when your enemies will set up siege-works against you; they will encircle you and hem you in at every point; they will bring you to the ground, you and your children within your walls, and not leave you one stone standing on another, because you did not recognize God's moment when it came."

Hymn:

Prayer:

God of our ancestors,
you call us to live in holiness and desire us to be at one with you.
Open our hearts to realise your compassion
and raise us to seek for the life which is ours in Christ Jesus our Lord;
who is alive and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. *Amen*

Gethsemane.

Reading: Mark 14: 32—50

They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." He took Peter, James and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch." Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. "Abba, Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will." Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." Once more he went away and prayed the same thing.

When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him. Returning the third time, he said to them, "Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners. Rise! Let us go! Here comes my betrayer!" Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders. Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him and lead him away under guard." Going at once to Jesus, Judas said, "Rabbi!" and kissed him. The men seized Jesus and arrested him. Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

“Am I leading a rebellion,” said Jesus, “that you have come out with swords and clubs to capture me? Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.” Then everyone deserted him and fled.

Prayer:

By your heaviness and fear in Gethsemane,
comfort the oppressed and those who are afraid.
By Your loneliness, facing the Passion while the Apostles slept,
comfort those who face evil alone while the world sleeps.
By Your persistent prayer, in anguish of anticipating,
strengthen those who shrink from the unknown.
By your humility, taking the comfort of angels,
Give us grace to help and to be helped by one another,
and in one another to comfort You, Jesus Christ.
Amen.

(Frances Caryll Houselander 1901-54)

POOL OF BETHESDA

PRAYERS FOR HEALING AND LAYING ON OF HANDS

Reading: John 5: 2 – 17

There is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralysed. One man was there who had been ill for thirtyeight years. When Jesus saw him and knew that he had been there a long time, he said to him: “Do you want to be healed?” The sick man answered him “Sir, I have no man to put me in the pool when the water is troubled, and while I am going another steps down before me. Jesus said to him “Rise, take up your bed and walk.” At once the man was healed, and he took up his bed, and walked. Now that day was the sabbath, so the Jews said to the man who was cured “It is the sabbath, it is not lawful for you to carry your bed.” But he answered them “the man who healed me said to me “take up your bed and walk”. This was why the Jews persecuted Jesus, because he did this on the Sabbath. .

Hymn: Lay your hands gently upon us.

*The priest invites all those who wish for the Laying on of hands to come forward.
People may ask for prayers for themselves and/or others. The priest silently prays:*

May the Lord who loves you grant you healing of mind, body and spirit,
deliver you from every evil and bring you his peace. *Amen.*

Final Prayer for the sick

Loving Father, giver of life and health:
comfort and restore those who are sick,
that they may be strengthened in their weakness,
and have confidence in your unfailing love;
through Christ our Lord. *Amen*

And may God, who created you in His image and likeness,
bring you safe to that heavenly country
where peace and harmony reign.
May almighty God bless you, the Father, ✠ the Son and the Holy Spirit. *Amen.*

THE UPPER ROOM

Reading: Matthew 26: 17 – 30

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.' " So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so." While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." When they had sung the hymn, they went out to the Mount of Olives.

Hymn: Soul of my Saviour

Prayer:

Lord Jesus Christ, we thank you that in the Most Holy Sacrament
you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries
of your body and blood that we may know within ourselves
and show forth in our lives the fruits of your redemption;
for you are alive and reign with the Father in the unity of the Holy Spirit, ... *Amen*

ST PETER IN GALLICANTU

Reading: Mark 14: 66 – 72

As Peter was below in the courtyard, one of the maids of the high priest came, and seeing Peter warming himself, said “You also were with the Nazarene, Jesus. But he denied it, saying “I neither know, nor understand what you mean. And he went out into the gateway, and the cock crowed. And the maid saw him, and began to say to the by standers, “This man is one of them.” But again he denied it. And after a little while again the bystanders said to Peter, “Certainly you are one of them, for you are a Galilean.” And he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.” And immediately the cock crowed a second time. Peter remembered how Jesus had said to him “before the cock crows twice, you will deny me three times. And he broke down, and wept.

Hymn: Take my life and let it be (30)

Prayer:

In the depths of our isolation,
we cry to you, Lord God;
Give light in our darkness
and bring us out of the prison of our despair;
Through Christ our Lord. *Amen.*

BETHANY

Reading at the Church: John 11: 32-44

Mary fell at Jesus’ feet and said, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. “Where have you laid Lazarus?” he asked. “Come and see, Lord,” they replied. Jesus wept. Then the Jews said “See how he loved him” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?” Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. “Take away the stone,” he said. “But, Lord,” said Martha, “by this time there is a smell, for he has been there four days.”

Then Jesus said, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. Then Jesus looked up and said, “Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.” When he had said this, Jesus called in a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, “Take off the grave clothes and let him go.”

Hymn: My song is love unknown (19)

Prayer:

By raising Lazarus from the dead before Your Passion,
You showed that all are to share in your resurrection, O Christ God!
So we cry out to you, O Vanquisher of Death;
Blessed is He that comes in the name of the Lord!
Hosanna in the highest! *Amen.*

BETHLEHEM

The Nativity: *from Meditations of a Hermit (S. Charles of Jesus)*

And she brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn. Luke 2.7

I was born, born for you, born in a cave, in December, in the cold, on a wintry night, in poverty and in solitude, unknown even to the poorest. Why was I born in this way? So that you may believe in my love, since my love for you knows no limit. As I have loved you so much, put all your hope in me. I teach you to love me. Loving you with such tender love it was not enough for me to give myself to the world in the Incarnation. Ever since my birth I have shown myself to you and have put myself entirely into your hands. Ever since then you have been able to see me, hold me, hear me, serve me, console me. Love me, love me, for I am close to you. I give myself to you completely.

In my great goodness I did not give myself to you just at my birth for a few days or years, but I gave myself into your hands for ever, till the end of time.

I became this little child, so gentle and vulnerable, for you. Do not be afraid of me, come, take me in your arms and adore me, caress me as a child loves to be caressed. See, I hold out my arms to you. Be not afraid to caress me, a little tender babe. I am your God, but I am gentle and smiling. Be not afraid, but full of tenderness and love and confidence.'

S. GEORGE'S MONASTERY, WADI QELT

Reading: 1 Kings 19: 9-13a

Elijah came to a cave, and spent the night there. Then the word of the Lord came to HIM, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by."

Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave.

Hymn: You shall cross the barren desert (41)

Meditation:

As you went into the desert so do I follow
Putting aside that which distracts me
Grabs at me
Falsely claims me.
To search inside
To confront myself
My best, my worst; my good works and my sins.
And each time, I find you there, to call to me again
With words of challenge and words of mercy.
And as I fall to my knees, in prayer, in fasting
In sacrifice and penitence somehow, you have it in yourself to reach out
and gently lift me
To renew me. To claim me as nothing of this world can claim me.
Meet me in the desert, Lord.
Claim me anew. *Amen.*

EIN KARIM
(Church of the Visitation)

Reading: Luke 1: 39-46

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.' And Mary said:

Hymn: Tell out my soul.

Prayer:

Almighty ever-living God,
who, while the Blessed Virgin Mary was carrying your Son in her womb,

inspired her to visit Elizabeth,
grant us, we pray, that, faithful to the promptings of the Spirit,
we may magnify your greatness with the Virgin Mary at all times.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. *Amen.*

EIN KARIM
(Church of the Nativity of S. John Baptist)

Reading: Luke 1: 57-67 at the end of which, standing before the plaque, we say the
Benedictus followed by:

Let us pray:
O God, you raise up prophets in every age.
Let your Spirit, who filled John the Baptist from his mother's womb,
fill us with joy as we celebrate his birth.
May the example of his life, the urgency of his preaching,
and the power of his prayers make us ready to receive the one he announced,
Jesus Christ your Son, who is alive and reigns with you *Amen.*

ABU GHOSH

Reading: Luke 24: 13-49

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared!

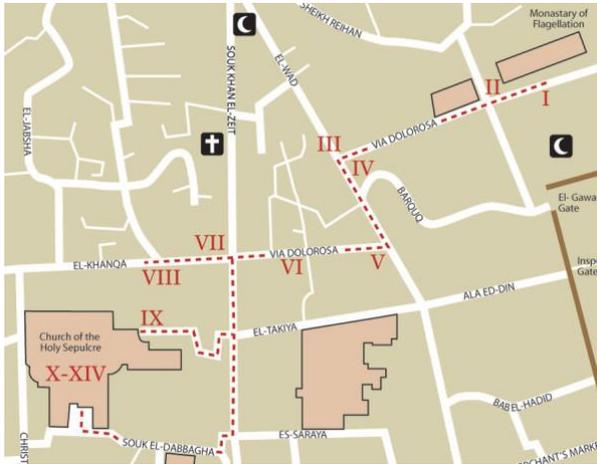
Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Hymn: Bless the Lord, my soul; Thine be the glory (35)

Prayer

O GOD of mystery, out of death you delivered Christ Jesus,
and he walked in hidden glory with his disciples.
Stir up our faith, that our hearts may burn within us
at the sound of his word, and our eyes be opened to recognise him
in the breaking of the bread.
Grant this through Jesus Christ, the first-born from the dead
who lives and reigns with you in the unity of the Holy Spirit, *Amen*

STATIONS OF THE CROSS



After each reading there is a pause before the Lector says: 'Lord Jesus' and we respond: 'help us walk in your steps'. The Lector then offers the prayer and we sing 'Jesus, remember me...'. After we enter the Church of the Holy Sepulchre, we follow the Stations privately.

PRAYERS AT THE BEGINNING OF THE VIA DOLOROSA

Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers round him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spat on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him. (*Matthew 27:27—31*)

Opening Prayer

Priest: In the name of the Father ✠ and of the Son and of the Holy Spirit. *Amen.*

God of power and mercy,
in love you sent your Son that we might be cleansed of sin and live with you forever.
Bless us as we gather to reflect on his suffering and death
that we may learn from his example the way we should go.
We ask this through that same Christ, our Lord. *Amen.*

After each Station is announced by the Lector:

L. We adore you, O Christ, and we bless you.

R. Because by your holy cross you have redeemed the world.

First Station: Jesus is Condemned to Death

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said, "If you are the Messiah, tell us," but he replied to them, "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God." They all asked, "Are you then the Son of God?" He replied to them, "You say that I am." Then they said, "What further need have we for testimony? We have heard it from his own mouth." (*Luke 22: 66-71*)

Lector: Lord Jesus, All: help us to walk in your steps.

Grant us your sense of righteousness that we may never cease to work to bring about the justice of the kingdom that you promised. *Amen.*

Second Station: Jesus Receives his Cross

When the chief priests and the guards saw [Jesus] they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." ... They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. (*John 19: 6, 15-17*) *Pause*

Lector: Lord Jesus, All: help us to walk in your steps.

Grant us strength of purpose that we may faithfully bear our crosses each day. *Amen.*

Third Station: Jesus Falls for the First Time

Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. (*John 12: 23-25*)

Pause

Lector: Lord Jesus, All: help us to walk in your steps.

Remember all who feel overburdened or who struggle with life. May they know that Jesus is close to them in their pain. *Amen.*

Fourth Station: Jesus Meets His Mother

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. (*John 19: 25-27*) *Pause*

Lector: Lord Jesus, All: help us to walk in your steps.

Remember the chronically ill, the depressed
and those weighed down by anxiety.
Help us to be like Mary and to stand by those in need. *Amen.*-

Fifth Station: Simon of Cyrene helps Jesus to carry His Cross

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. (*Mark 15: 21*)

Pause

Lector: Lord Jesus, All: help us to walk in your steps.

You opened the eyes and heart of Simon of Cyrene,
and gave him, by his share in your Cross, the grace of faith.
Help us to aid our neighbours in need and to appreciate that,
when we share in their suffering, we become servants of His salvation. *Amen.*

Sixth Station: Veronica Wipes the Face of Jesus

‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these you did it to me.’ (*Matt.25: 34-37, 40*) *Pause*

Lector: Lord Jesus, All: help us to walk in your steps.

We ask you to grant us restless hearts which seek your face.
Keep us from the blindness which sees only the surface of things
and give us the simplicity and purity which allow us to recognize your presence in the faces of all who suffer. *Amen.*

Seventh Station: Jesus Falls for a Second Time

Jesus said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” (*Mk.14: 34-36*) *Pause*

Lector: Lord Jesus, All: help us to walk in your steps.

We remember all who despair through circumstances
over which they have no power,
especially those caught up in war and the victims of terrorism
and those who live in poverty because of the greed of others.
Lord Jesus, fill us with hope in your Kingdom. *Amen.*

Eighth Station: Jesus Meets the Women of Jerusalem

A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.'

At that time, people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' for if these things are done when the wood is green what will happen when it is dry?" *(Luke 23: 27-31) Pause*

Lector: Lord Jesus, All: help us to walk in your steps.

We remember all women who grieve over the suffering of others.
Lord, grant us gentle spirits that we may comfort those who mourn. *Amen.*

Ninth Station: Jesus Falls for the Third Time

"If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. Remember the word that I said to you, 'Servants are not greater than their master.' If they persecuted me, they will persecute you." *(John 15:18-20) Pause*

Lector: Lord Jesus, All: help us to walk in your steps.

We remember those who are downtrodden, especially all refugees,
all victims of prejudice and all denied human rights.
Lord, help us to believe you will never abandon those in need. *Amen.*

(by the Chapel of the Franks) **Tenth Station: Jesus is Stripped of His Garments**

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfil what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." *(John 19: 23-24) Pause*

We pray for all who have lost everything in this life:
the homeless and destitute and all who have been abandoned by society. May they be filled with the riches of Christ. *Amen.*

(We now pray the Stations privately)

(by the Chapel of Crucifixion) **Eleventh Station: Jesus is Nailed to the Cross**

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left.

Then Jesus said, "Father, forgive them, they know not what they do." (*Luke 23: 33-34*) *Pause*

Lord,
grant us merciful hearts
that we may bring your reconciliation
and forgiveness to all. *Amen.*

Twelfth Station: Jesus Dies on the Cross

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. (*Luke 23: 44-46*) *Silence*

Lord, grant us trust in you
that when our time on earth in ended
our spirits may come to you without delay. *Amen.*

Thirteenth Station: Jesus is Taken Down from the Cross

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. (*John 19: 32-34,38*) *Silence*

Lord, remember all parents who have suffered the death of a child.
We pray, too, for those who mourn with no hope of the resurrection.
Even when we are afraid and lost, keep us close to you. *Amen.*

Fourteenth Station: Jesus is Lain in the Tomb

Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. (*John 19:38-42*) *Silence*

Let us pray for all who are preparing for Baptism
and all who are giving themselves to a consecrated life under Vows.
May they know that newness of life which is ours in the risen Lord. *Amen.*

The Station of the Resurrection *(at the Holy Sepulchre)*

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb.

The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. *(John 20:1-9)*

Closing Prayer:

Lord Jesus Christ,
your passion and death is the sacrifice that unites earth and heaven
and reconciles all people to you.

May we who have faithfully reflected on these mysteries
follow in your steps and so come to share your glory in heaven
where you live and reign with the Father and the Holy Spirit
one God, for ever and ever. *Amen.*



SUPPLEMENTARY HYMNAL

1. GETHSEMANE

According to thy gracious word, in meek humility,
this will I do, my dying Lord, I will remember thee.

Thy body, broken for my sake, my bread from heaven shall be;
thy testamental cup I take, and thus remember thee.

Gethsemane can I forget? Or there thy conflict see,
thine agony and bloody sweat, and not remember thee?

When to the cross I turn mine eyes and rest on Calvary;
O Lamb of God, my sacrifice, I must remember thee.

Remember thee, and all thy pains, and all thy love to me;
yea, while I have a breath, a pulse remains, will I remember thee.

And when these failing lips grow dumb, and mind and memory flee,
when thou shalt in thy kingdom come, Jesus, remember me.

2. THE DESERT

*Refrain: Do not be afraid, for I have redeemed you.
I have called you by your name; you are mine.*

When you walk through the waters I'll be with you.
You will never sink beneath the waves. **R**

When the fire is burning all around you
you will never be consumed by the flames. **R**

When the fear of loneliness is looming,
then remember I am at your side. **R**

When you dwell in the exile of the stranger
remember you are precious in my eyes. **R**

You are mine, O my child, I am your Father,
and I love you with a perfect love. **R**

3. ANNUNCIATION

Holy Virgin, by God's decree,
You were called eternally;
That he could give his Son to our race.
Mary, we praise you, hail, full of grace.
R. Ave, ave, ave, Maria.

By your faith and loving accord,
As the handmaid of the Lord,
You undertook God's plan to embrace.
Mary we thank you, hail, full of grace. **R**

Joy to God you gave and expressed,
Of all women none more blessed,
When in mankind your Son took his place.
Mary, we love you, hail, full of grace. **R**

Refuge for your children so weak,
Sure protection all can seek.
Problems of life you help us to face.
Mary, we trust you, hail, full of grace. **R**

To our needy world of today
Love and beauty you portray,
Showing the path to Christ we must trace.
Mary, our mother, hail, full of grace. **R**

4. CALLING

I, the Lord of sea and sky,
I have heard My people cry;
All who dwell in dark and sin my hand will save.
I, who made the stars of night,
I will make their darkness bright.
I will speak My word to them.
Whom shall I send?

*Here I am, Lord. Is it I, Lord?
I have heard You calling in the night.
I will go, Lord, If You lead me;
I will hold Your people in my heart.*

I, the Lord of snow and rain,
I have borne my people's pain;
I have wept for love of them – they turn away.
I will break their hearts of stone,
Give them hearts for love alone;
I will speak My word to them.
Whom shall I send? **R.**

I, the Lord of wind and flame,
I will tend the poor and lame,
I will set a feast for them – my hand will save.
Finest bread I will provide
Till their hearts are satisfied;
I will give My life to them.
Whom shall I send? **R.**

5. HEALING

***R.** Lay your hands gently upon us; let their touch render your peace
Let them bring You forgiveness and healing; Lay your hands gently lay your hands*

You were sent to free the broken hearted, You were sent to give sight to the blind
You desire to heal all our illness; Lay your hands gently lay your hands. **R.**

Lord we come to You through one another, Lord we come to You in our need
Lord we come to You seeking wholeness; Lay your hands gently lay your hands. **R.**

6. THE EUCHARIST

Soul of my Saviour, sanctify my breast, Body of Christ, be thou my saving guest,
Blood of my Saviour, bathe me in thy tide,
Wash me with water flowing from thy side.

Strength and protection may thy passion be, O blessed Jesu, hear and answer me;
Deep in thy wounds, Lord, hide and shelter me,
So shall I never, never part from thee.

Guard and defend me from the foe malign,
In death's dread moments make me only thine;
Call me and bid me come to thee on high
Where I may praise thee with thy saints for ay.

7. TAIZE CHANTS

Bless the Lord, my soul, and bless God's holy name
Bless the Lord my soul, who leads me into life.

Jesus, remember me, when you come into your kingdom **R**.

Ubi caritas et amor, ubi caritas Deus ibi est.

Kyrie 1

Musical score for Kyrie 1, featuring a vocal line and a piano accompaniment. The score is in 3/4 time and consists of two systems. The first system contains the lyrics: "Ky - ri - e, Ky - ri - e e - le - i - son. Ky - ri - e,". The second system contains the lyrics: "Ky - ri - e e - le - i - son." and ends with a double bar line. The piano accompaniment consists of chords and moving lines in both hands.

Music: J. Berthier

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Magnificat (canon)

Musical score for Magnificat (canon), featuring a vocal line and a piano accompaniment. The score is in 3/4 time and consists of two systems. The first system contains the lyrics: "Ma - gni - fi - cat, ma - gni - fi - cat, ma - gni - fi - cat a - ni - ma me - a Do - mi - num." and is marked with circled numbers 1 and 2. The second system contains the lyrics: "Ma - gni - fi - cat, ma - gni - fi - cat, ma - gni - fi - cat a - ni - ma me - a" and is marked with circled numbers 3 and 4. The piano accompaniment consists of chords and moving lines in both hands.

♪ Sing out my soul. Sing out my soul. Sing out and glo-ri-fy the Lord who sets us free. Sing out my soul. Sing out my soul. Sing out and glo-ri-fy the Lord God!

Music: J. Berthier

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