



**University of Notre Dame Folk Choir  
Holy Land Pilgrimage Itinerary - May 2022**

---

Holy Land Novena  
By Tristan Cooley

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

Dearest Holy Mother, who brought into this world the living God, Jesus Christ; who never left the side of her beloved Son throughout his Passion; who comforted the disciples in the Upper Room, and prayed with them there until the day of Pentecost; whose mercy never ends, but seeks that all things might receive it; look generously on your children gathered in his Holy Land.

Oh Blessed Virgin, pray for us and grant us your protection, keep us safe as we travel through this region. As we journey today, let us grow closer to the memory of your Son and the mystery of his Sacred Heart, pierced for us at Calvary. Grant us a deeper love and understanding of his chosen disciples, especially Mary Magdalene, John his Beloved, and Simon called Peter. And through their example, help us to love and understand each other better as friends and pilgrims.

Immaculate Mary, Queen of Heaven, it was at a well that you answered Gabriel's call; make each of us a *well unto ourselves of love*; help us to draw forth the water of our Baptism, fed from the spring of our new life which is Christ Jesus, your Son, and give us the strength to carry it that we might nourish your Holy Church.

In Jesus' name we pray. Amen.

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

---

**Wednesday, May 18** - Tabgha, Capernaum

Tabgha: Church of Multiplication; Peter's Primacy; Mount of Beatitudes

Lunch

Capernaum, Visit Peter's House, Ruins

Boat ride on the Sea of Galilee

Mt. of Beatitudes

**Thursday, May 19** - Tabor, Magdala

Magdala Center (Church and Archaeological Site)

Hike on Mt. Tabor

Wednesday, 5/18/22

### **Tabgha, the place of “seven springs”**

Tabgha means “seven springs”. Spring water flowed from this place and was transported via aqueduct south to irrigate farmland. The earth pours itself out here in spring water, nourishing life all throughout the Holy Land. Next door is the Church of the Multiplication commemorating the miracles of the loaves and the fishes, and up the street is the Church of the Beatitudes, commemorating the Sermon on the Mount. Each of these sites is a place of rest and renewal, where Jesus’s nourishing word sprung forth. After hearing about their hard work ministering to the people of this region, Jesus says to his disciples, “Come away with me to a deserted place and rest a while.” Isn’t this us today? After another challenging school year, an East Coast tour, a triumphant performance on Palm Sunday, and a very long flight to Israel—we are brought to these shores, just as Jesus brought his beloved friends, for a period of rest.

### **Church of Peter’s Primacy**

**Read:** John 21:1-17

<sup>1</sup> After this, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. <sup>2</sup> Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee’s sons, and two others of his disciples. <sup>3</sup> Simon Peter said to them, “I am going fishing.” They said to him, “We also will come with you.” So they went out and got into the boat, but that night they caught nothing. <sup>4</sup> When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. <sup>5</sup> Jesus said to them, “Children, have you caught anything to eat?” They answered him, “No.” <sup>6</sup> So he said to them, “Cast the net over the right side of the boat and you will find something.” So they cast it, and were not able to pull it in because of the number of fish. <sup>7</sup> So the disciple whom Jesus loved said to Peter, “It is the Lord.” When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. <sup>8</sup> The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. <sup>9</sup> When they climbed out on shore, they saw a charcoal fire with fish on it and bread. <sup>10</sup> Jesus said to them, “Bring some of the fish you just caught.” <sup>11</sup> So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. <sup>12</sup> Jesus said to them, “Come, have breakfast.” And none of the disciples dared to ask him, “Who are you?” because they realized it was the Lord. <sup>13</sup> Jesus came over and took the bread and gave it to them, and in like manner the fish. <sup>14</sup> This was now the third time Jesus was revealed to his disciples after being raised from the dead.

<sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Feed my lambs.” <sup>16</sup> He then said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Tend my sheep.” <sup>17</sup> He said to him the third time, “Simon, son of John, do you love me?” Peter was distressed that he had said to him a third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” [Jesus] said to him, “Feed my sheep. <sup>18</sup> Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” <sup>19</sup> He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, “Follow me.”

**Reflect:** Why start the pilgrimage here, at the end? To remember that it's the Resurrection which makes possible our community, which gives us the grammar to form our Church, which allows us to exist in love and forgiveness with each other and the world. Also, it's through the model of intimate conversation in this scene that we're commissioned anew ("Feed my lambs...tend my sheep...feed my sheep"). Jesus never stops inviting us to come sit with him in Eucharistic bond, which example becomes our great apostolic charge.

**Rest, renew:** Take a few breaths, look out over the calm water, and find a moment of rest. Let it sink in that you are always in Christ's eternal love, as constant as the gently breaking waves along this shore.

*Jesus, I need you, be near me, come shield me...*

*-Sufjan Stevens*

**Pray: Psalm 42**

As the deer longs for streams of water,  
so my soul longs for you, O God.  
<sup>3</sup> My soul thirsts for God, the living God.  
When can I enter and see the face of God?<sup>[a]</sup>  
<sup>4</sup> My tears have been my bread day and night,  
as they ask me every day, "Where is your God?"  
<sup>5</sup> Those times I recall  
as I pour out my soul,  
When I would cross over to the shrine of the Mighty One,<sup>[d]</sup>  
to the house of God,  
Amid loud cries of thanksgiving,  
with the multitude keeping festival.  
<sup>6</sup> Why are you downcast, my soul;  
why do you groan within me?  
Wait for God, for I shall again praise him,  
my savior and my God.

---

**Church of Multiplication:**

**Read:** Mark 6:30-44

When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup> By now it was already late and his disciples approached him and said, "This is a deserted place and it is already very late. <sup>36</sup> Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat." <sup>37</sup> He said to them in reply, "Give them some food yourselves." But they said to him, "Are we to buy two hundred days' wages worth of food and give it to them to eat?" <sup>38</sup> He asked them, "How many loaves do you have? Go and see." And when they had found out they said, "Five loaves and two fish." <sup>39</sup> So he gave orders to have them sit down in groups on the green grass. <sup>40</sup> The people took their places in rows by hundreds and by fifties. <sup>41</sup> Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to [his] disciples to set before the people; he also divided the two fish

among them all. <sup>42</sup> They all ate and were satisfied. <sup>43</sup> And they picked up twelve wicker baskets full of fragments and what was left of the fish. <sup>44</sup> Those who ate [of the loaves] were five thousand men.

**Rest, pray, renew:** Before his disciples distribute the food, Jesus instructs all the people to sit down, or recline, once more inviting them to rest. Good things happen when we allow ourselves to rest with Jesus. After all, Jesus is the “Lord of the Sabbath.”

**History:** The present church, dedicated in 1982, is a reproduction of the mid-C5 edifice, which an inscription attributes to the patriarch Martyrios (478-86). The sill of the left entrance to the atrium, some of the basalt paving stones of the atrium, and part of the frieze in the apse, all belong to the Byzantine church, as does one of the most beautiful mosaic floors in the country; it is also the earliest known example of a figured pavement in Palestinian church art.

The prominence of the bell-like lotus flower (not found in this area) betrays the influence of the Nilotic landscapes popular in Hellenistic and Roman art. The round tower in the right transept was to measure water level in the Nile; the Greek letters are the numbers 6 to 10 cubits. Most of the other motifs are drawn from the flora and fauna of the lakeside, and in such detail as to permit the identification of each species. Immediately in front of the altar is the celebrated mosaic of two fish flanking a basket of loaves.

(Jerome Murphy-O'Connor, *The Holy Land: An Oxford Archaeological Guide*, pp316-317.)

**Suggested ponderings as you roam the grounds:**

*This capacity to wonder at trifles—no matter  
the imminent peril—these asides of the spirit,  
these footnotes in the volume of life are the  
highest forms of consciousness, and it is in this  
childishly speculative state of mind, so different  
from common sense and logic, that we know the  
world to be good. —Vladimir Nabokov*

*We can never sneer at the stars,  
mock the dawn, or scoff at  
the totality of being. Sublime  
grandeur evokes unhesitating,  
unflinching awe. Away from  
the immense, cloistered in our  
own concepts, we may scorn  
and revile everything. But  
standing between earth and  
sky, we are silenced by the  
sight.  
—Abraham Joshua Heschel*

*Go, said the bird, for the  
leaves were full of children, /  
Hidden excitedly, containing  
laughter. / Go, go, go, said the  
bird: humankind / Cannot  
bear very much reality.  
—T. S. Eliot, *Four Quartets**

*Now is the time for you to deeply compute  
the impossibility that there is anything  
but grace.  
—Hafiz*

---

## **Mount of Beatitudes**

**Reflect: Anna Staud, '22**

From this vantage, you can look out over the Sea of Galilee and see every place where Jesus spoke and performed miracles here.

**Read: Matthew 5:3-10**

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. <sup>2</sup> He began to teach them, saying:

<sup>3</sup>“Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

<sup>4</sup>Blessed are they who mourn,  
for they will be comforted.

<sup>5</sup>Blessed are the meek,  
for they will inherit the land.

<sup>6</sup>Blessed are they who hunger and thirst for righteousness,  
for they will be satisfied.

<sup>7</sup>Blessed are the merciful,  
for they will be shown mercy.

<sup>8</sup>Blessed are the clean of heart,  
for they will see God.

<sup>9</sup>Blessed are the peacemakers,  
for they will be called children of God.

<sup>10</sup>Blessed are they who are persecuted for the sake of righteousness,  
for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. <sup>12</sup> Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.

**Reflect: Kayla August**

---

## **Capernaum (Synagogue ruins, Peter's House)**

**History:** This synagogue was built in the late 4th century over the original synagogue, where Jesus preached. Built in basilica design, with two rows of columns dividing space into two naves. The entrance is decorated with carved stone friezes of typical Jewish imagery, like flower wreaths, palm trees, and geometric designs. The aesthetic borrows heavily from 5th century Roman design, but the carved imagery and layout is unmistakably Jewish: seats on three sides and abundant Jewish imagery carved into the columns: star of David, menorah, grapes, pomegranate, and a mobile ark. The stone is white limestone, not

locally sourced, but shipped in from a quarry miles away. It was big, two stories, and could house up to two hundred people.

**Reflect:** As you explore the old synagogue and tour the church overtop Peter's house, remember the Incarnation: God became a human being, choosing for his tabernacle our flesh and blood. He used to come here, to the house of his friend Peter, for rest and refuge.

**Reflect:** Prof. Kimberly Belcher

**Suggested prayer, to be done in pairs or group:**

*From Richard Rohr, OFM, The Universal Christ Liturgies, 2019.*

The response is, **"God loves things by becoming them."**

The quantum, the subatomic, the elemental, and the very minerals of the earth:

**God loves things by becoming them!**

The very waters that fall upon the earth, run through our rivers, our bodies, and fill our oceans:

**God loves things by becoming them!**

The plants, the trees, all living and growing networks that root into this earth:

**God loves things by becoming them!**

The animals in our skies, in our oceans, on the land, all creatures great and small:

**God loves things by becoming them!**

Human beings: every race, nationality, status, sexuality, or gender—ALL human bodies:

**God loves things by becoming them!**

The angels and the spirits, those that move in the unseen realms and in other dimensions:

**God loves things by becoming them!**

The great planetary bodies, the galaxies, and the whole cosmic mystery:

**God loves things by becoming them!**

**Group Activity:** Because so much happens in Capernaum, it was impossible to choose just one passage from Scripture. So we picked six! Each group has 20 minutes to read, reflect, and discuss as a group their respective miracle. Later, while sailing on the Sea of Galilee, each group will get 2-3 minutes to share an insight from their group discussion.

1. Mark 2:12-17—When Jesus returned to Capernaum after some days, it became known that he was at home. <sup>2</sup> Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. <sup>3</sup> They came bringing to him a paralytic carried by four men. <sup>4</sup> Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. <sup>5</sup> When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven." <sup>6</sup> Now some of the scribes were sitting there asking themselves, <sup>7</sup> "Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?" <sup>8</sup> Jesus immediately knew in his mind

what they were thinking to themselves, so he said, “Why are you thinking such things in your hearts?”<sup>9</sup> Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, pick up your mat and walk?’<sup>10</sup> But that you may know that the Son of Man has authority to forgive sins on earth”—<sup>11</sup> he said to the paralytic, “I say to you, rise, pick up your mat, and go home.”<sup>12</sup> He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, “We have never seen anything like this.” *JJ*

2. Luke 4:31-37—Jesus then went down to Capernaum, a town of Galilee. He taught them on the sabbath,<sup>32</sup> and they were astonished at his teaching because he spoke with authority.<sup>33</sup> In the synagogue there was a man with the spirit of an unclean demon, and he cried out in a loud voice,<sup>34</sup> “Ha! 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!”<sup>35</sup> Jesus rebuked him and said, “Be quiet! Come out of him!” Then the demon threw the man down in front of them and came out of him without doing him any harm.<sup>36</sup> They were all amazed and said to one another, “What is there about his word? For with authority and power he commands the unclean spirits, and they come out.”<sup>37</sup> And news of him spread everywhere in the surrounding region. *Tristan*
3. Mark 1:29-39—<sup>29</sup>After leaving the synagogue, Jesus, James, and John went home with Simon and Andrew.<sup>30</sup> Simon’s mother-in-law was in bed, sick with a fever, and they told Jesus about her at once.<sup>31</sup> He went to her, took her by the hand, and raised her up. The fever left her, and she served them.<sup>32</sup> That evening, at sunset, people brought to Jesus those who were sick or demon-possessed.<sup>33</sup> The whole town gathered near the door.<sup>34</sup> He healed many who were sick with all kinds of diseases, and he threw out many demons. But he didn’t let the demons speak, because they recognized him.<sup>35</sup> Early in the morning, well before sunrise, Jesus rose and went to a deserted place where he could be alone in prayer.<sup>36</sup> Simon and those with him tracked him down.<sup>37</sup> When they found him, they told him, “Everyone’s looking for you!”<sup>38</sup> He replied, “Let’s head in the other direction, to the nearby villages, so that I can preach there too. That’s why I’ve come.” *Kim*
4. Matt 17:24-27— When they came to Capernaum, the collectors of the temple tax approached Peter and said, “Doesn’t your teacher pay the temple tax?”<sup>25</sup> “Yes,” he said. When he came into the house, before he had time to speak, Jesus asked him, “What is your opinion, Simon? From whom do the kings of the earth take tolls or census tax? From their subjects or from foreigners?”<sup>26</sup> When he said, “From foreigners,” Jesus said to him, “Then the subjects are exempt.<sup>27</sup> But that we may not offend them, go to the sea, drop in a hook, and take the first fish that comes up. Open its mouth and you will find a coin worth twice the temple tax. Give that to them for me and for you.” *Kayla*
5. Luke 7:1-10—<sup>1</sup> When he had finished all his words to the people, he entered Capernaum.<sup>2</sup> A centurion there had a servant who was ill and about to die, and he was valuable to him.<sup>3</sup> When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his servant.<sup>4</sup> They approached Jesus and strongly urged him to come, saying, “He deserves to have you do this for him,<sup>5</sup> for he loves our nation and he built the synagogue for us.”<sup>6</sup> And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell

him, “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof.”<sup>7</sup> Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.<sup>8</sup> For I too am a person subject to authority, with soldiers subject to me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come here,’ and he comes; and to my servant, ‘Do this,’ and he does it.”<sup>9</sup> When Jesus heard this he was amazed at him and, turning, said to the crowd following him, “I tell you, not even in Israel have I found such faith.”<sup>10</sup> When the messengers returned to the house, they found the servant in good health. *Eric*

6. John 4:46-53—<sup>46</sup> Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum.<sup>47</sup> When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death.<sup>48</sup> Jesus said to him, “Unless you people see signs and wonders, you will not believe.”<sup>49</sup> The royal official said to him, “Sir, come down before my child dies.”<sup>50</sup> Jesus said to him, “You may go; your son will live.” The man believed what Jesus said to him and left.<sup>51</sup> While he was on his way back, his slaves met him and told him that his boy would live.<sup>52</sup> He asked them when he began to recover. They told him, “The fever left him yesterday, about one in the afternoon.”<sup>53</sup> The father realized that just at that time Jesus had said to him, “Your son will live,” and he and his whole household came to believe. *Fr. Rob*

---

### **Boat Ride on Sea of Galilee (Ginosar)**

**Read:** Matthew 14:34-36

<sup>34</sup> After making the crossing, they came to land at Gennesaret. <sup>35</sup> When the men of that place recognized him, they sent word to all the surrounding country. People brought to him all those who were sick <sup>36</sup> and begged him that they might touch only the tassel on his cloak, and as many as touched it were healed.

**Share:** Each group gets 2-3 minutes to share their reflection on their Capernaum miracle.

**Read:** Matthew 14:22-33

<sup>22</sup> Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. <sup>23</sup> After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. <sup>24</sup> Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. <sup>25</sup> During the fourth watch of the night, he came toward them, walking on the sea. <sup>26</sup> When the disciples saw him walking on the sea they were terrified. “It is a ghost,” they said, and they cried out in fear. <sup>27</sup> At once [Jesus] spoke to them, “Take courage, it is I; do not be afraid.” <sup>28</sup> Peter said to him in reply, “Lord, if it is you, command me to come to you on the water.” <sup>29</sup> He said, “Come.” Peter got out of the boat and began to walk on the water toward Jesus. <sup>30</sup> But when he saw how [strong] the wind was he became frightened; and, beginning to sink, he cried out, “Lord, save me!” <sup>31</sup> Immediately Jesus stretched out his hand and caught him, and said to him, “O you of little faith, why did you doubt?” <sup>32</sup> After they got into the boat, the wind died down. <sup>33</sup> Those who were in the boat did him homage, saying, “Truly, you are the Son of God.”

**Reflection:** Michael Marino on playing Peter in *The Passion*.

**Sing:**

SPIRIT/CHORUS:

You used to have a handle on the day to day;  
You used to hold your failures at bay;  
Light enough to stride the sea across the waves;  
Strong enough to guide your feet beyond the gates.  
That old you is sinking,  
What remains is thinking:  
“Don’t you know the signs and wonders?”  
You’re overboard, and going under.  
“Never would we leave your side  
Turn our backs to you and hide.”  
Light enough to stride the sea  
Across the waves.

---

### **Ein Eyev Waterfall**

**Remember:** *Blessed are those who trust in the Lord; the Lord will be their trust. They are like a tree planted beside the waters that stretches out its roots to the stream: It does not fear heat when it comes, its leaves stay green; in the year of drought it shows no distress, but still produces fruit. (Jeremiah 17:7-8)*

**Thursday, 5/19/22**

### **Magdala: Archaeological site; Duc in Altum Church**

**History/Reflection:** The Mikvoth of Magdala: There are four mikveh located here, which are baths used for ritual immersion before worship, among many other traditional uses. Mikvoth are still used today in synagogues around the world, and continue to evolve in function through progressive wings of Judaism, marking birth, death, marriage, divorce, and as ritual healing after traumatic events.

A mikveh must be partially fed by spring water, or other forms of “living” water, which is water that moves, changes, and gives. The word *mikveh* (מִקְוֵה) draws on the same root letters in Hebrew as “hope” (מִקְוֵה), as when Jeremiah cries out:

O Hope of Israel, LORD!  
all who forsake you shall be put to shame;  
The rebels shall be enrolled in the netherworld;  
they have forsaken the LORD, source of living waters.

Immersion in the water becomes an experience of God’s very self. Mary Magdalene would have been thoroughly familiar with mikveh. Jesus was her living Mikveh, and Magdalene’s conversion was an

immersion in the arms of Jesus. It's as though Jesus's exorcism of her "seven demons" mirrors and fulfills her symbolic descent down the mikveh's seven steps.

**Reflect:**

In *The Passion*, Mary Magdalene's character functions as one of our narrators. As the "apostle to the apostles" (Aquinas), she ministers to them in their time of need. She carries the water of Jesus's memory, of his incarnated mikveh, to them in the Upper Room, which is the same water of her conversion, that washed her feet in the Upper Room, and that she watched pour out from his side on Golgotha.

**Reflect: Grace Murphy, '22**

**Remember:**

In *The Passion*, Mary Magdalene recalls, in conversation with the Chorus, the intimacy of Holy Thursday and the foot washing. Notice how there are seven exchanges between her and the chorus, paralleling the seven steps of the mikveh.

MAGDALENE/CHORUS:

The least of these  
He washed them  
The greatest deeds  
He washed them  
Who shut the door  
He washed them  
That ripped and tore  
He washed them  
In constant sin  
He washed them  
For what will be  
He washed them  
For what has been  
He washed them

**Devotion:** The following devotion can be performed in the Women's Atrium of the Duc in Altum Church. As we pray, we will process around each of the pillars commemorating the different women of Jesus' ministry. Leaders may alternate at each pillar.

---

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

Leader: With St. Mary Magdalene, we pray for humility. "For the least of these."

**All: "He washed them."**

Leader: Lord Jesus Christ, Oh holy Word incarnate, you purified us with the living water at Calvary by humbling yourself on the cross. At the Sermon on the Mount, you began your Beatitudes by saying:

**All: "Blessed are the poor in Spirit, for theirs is the kingdom of heaven."**

*Leader:* Oh gentle and simple Jesus, we remember your friend, Mary Magdalene, who humbled herself before your mercy in leaving everything to follow you. Wash away our sins of pride, as you washed away her seven demons, and embrace us as we cry out:

**All: “Oh God, be merciful to me, a sinner.”**

*Leader:* Be merciful indeed, oh Lord, and deliver us from the desert of our pride; humble us before your glory, show us to your wounded side. “For all the least of these”

**All: “He washed them.”**

*Process to next pillar*

With Susanna and Joanna, we pray for generosity. “For those who do the greatest deeds.”

**All: “He washed them”**

*Leader:* Heavenly Father, you so loved the world that you gave us your only Son, Jesus, “the bread of life,” who so loved us that he gave his life on the cross. Help us, with your apostle Paul, to recall the words of the Lord Jesus, when he preached:

**All: It is more blessed to give than to receive.**

*Leader:* Oh every-giving God, we remember your servants who supported Jesus during his ministry, followed him to Calvary, and were witness to his empty tomb. Wash away our sins of greed, and re-mold us in the generous example of Susanna and Joanna, in whose name we cry out:

**All: Oh God, be merciful to me, a sinner.**

*Leader:* Be merciful indeed Oh Lord, and deliver us from the desert of our greed; give us hearts to love you freely, fill us with your charity. “For those who do the greatest deeds.”

**All: “He washed them.”**

*Process to next pillar*

With Martha and Mary of Bethany, we pray for mercy. “For those who shut the door.”

**All: “He washed them”**

*Leader:* Lord Jesus, you are “the door of the sheep,” protecting us from every evil, and welcoming us home. At the Sermon on the Mount, you said:

**All: Blessed are the merciful, for they will be shown mercy.**

*Leader:* Oh Jesus, our brother, with Martha and Mary we adore you and we praise you. Help us to always open our door to you in mercy and hospitality. Wash away our sins of envy, and hear us as we cry out:

**All: Oh God, be merciful to me, a sinner.**

*Leader:* Be merciful indeed oh Lord, and deliver us from the desert of our envy; “carry us oh heart surrendered,” sanctify our journey. “For those who shut the door.”

**All: He washed them.**

*Process to next pillar*

With Salome, we pray for meekness. “For those that ripped and tore.”

**All: “He washed them”**

Leader: Good and gracious God, you sealed the new and everlasting covenant with the blood of the Lamb, Jesus, your Son, who, “blow after blow,” took the yoke of the cross, and in procession led us to Your name.

**All: Not to me, not to us, but to Your name.**

Leader: Lord God, always slow to anger and rich in kindness, look with love upon your children gathered here in remembrance of your Son’s great Sermon, as when he said:

**All: Blessed are the meek, for they will inherit the earth.**

Leader: Help us to inherit with meekness the implanted Word of Christ Jesus, just as his disciple Salome heard Him and followed. Wash away our sins of wrath, and hear us as we cry aloud:

**All: Oh God, be merciful to me, a sinner.**

Leader: Be merciful indeed, Oh Lord, and deliver us from the desert of our wrath; uproot all anger from our lips, and place us on Your gentle path. For those who ripped and tore:

**All: He washed them.**

*Process to next pillar*

With Simon Peter’s mother-in-law, we pray for chastity. “For those in constant sin.”

**All: He washed them.**

Lord Jesus, you taught us that to love our neighbor is to love you, and it’s through this love that our hearts are made pure. Here, we remember your words from the Sermon:

**All: Blessed are the pure in heart, for they shall see God; Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.**

Leader: Oh Jesus, son of the Virgin Mary, you lived out your earthly ministry with chastity and temperance. With your disciple, the mother-in-law of Simon Peter, we await your healing touch upon our hearts. Wash away our sins of lust and gluttony, and hear us as we cry out:

**All: Oh God, be merciful to me, a sinner.**

Leader: Be merciful indeed, Oh Lord, and deliver us from the deserts of lust and gluttony; show unto us the face of God, and count us in your company. For those in constant sin:

**All: He washed them.**

*Process to next pillar.*

With Mary, wife of Clopas, we pray for diligence. “For what will be.”

**All: He washed them**

Leader: Almighty God, you created the heavens and the earth, breathing life into existence; you know all things, watch over all things, and you neither slumber nor sleep. Quicken to our hearts the words of your son, Jesus, who said:

**All: Blessed are those servants whom the master finds awake when he comes.**

Leader: God in heaven, grant us the diligence to keep watch in our duties to each other and the world. Make us like your servant Mary, wife of Clopas, who both stayed with our Lord at Golgotha and ministered to him at the tomb. Wash away our sins of sloth, and hear us as we cry:

**All: Oh God, be merciful to me, a sinner.**

Leader: Be merciful indeed, oh Lord, and deliver us from the desert of our apathy; let us stay awake and look in faith for the coming of your glory. For what will be.

**All: He washed them.**

*Process to next pillar.*

With the many other women of Jesus' ministry, we pray for patience. "For what has been"

**All: He washed them.**

Leader: Lord Jesus Christ, you are the light of the world, which shines on those who dwell in darkness. Here, we remember your words from the Sermon:

**All: Blessed are those who mourn, for they shall be comforted.**

Leader: Oh my Jesus, the sorrow you felt in Gethsemane surpassed every other wound of your Passion. Give us the grace and patience to behold you in your deepest pain, just as the many other women of your ministry did, whose memory we honor. Wash away the sins of our worldly sorrow, rooted in our pride, and hear us as we cry out:

**All: Oh God, be merciful to me, a sinner.**

Leader: Be merciful indeed, oh Lord, and deliver us from the desert of our sorrow; for grace abounds in grounds turned fallow, yesterday, today, tomorrow. For what has been.

**All: He washed them.**

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

**Reflect:** Kayla August

---

### **Mt. Tabor**

**Read:** Matthew 17:1-23

<sup>1</sup> After six days Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves.<sup>2</sup> And he was transfigured before them; his face shone like the sun and his clothes became white as light. <sup>3</sup> And behold, Moses and Elijah appeared to them, conversing with him. <sup>4</sup> Then Peter said to Jesus in reply, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah." <sup>5</sup> While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." <sup>6</sup> When the disciples heard this, they fell prostrate and were very much afraid. <sup>7</sup> But Jesus came and touched them, saying, "Rise, and do not be afraid." <sup>8</sup> And when the disciples raised their eyes, they saw no one else but Jesus alone.

**Read:** Daniel 7:9-10; 13-14

As I watched,  
Thrones were set up  
and the Ancient of Days took his throne.  
His clothing was white as snow,

the hair on his head like pure wool;  
His throne was flames of fire,  
with wheels of burning fire.  
<sup>10</sup> A river of fire surged forth,  
flowing from where he sat;  
Thousands upon thousands were ministering to him,  
and myriads upon myriads stood before him.

As the visions during the night continued, I saw coming with the clouds of heaven  
One like a son of man.

When he reached the Ancient of Days  
and was presented before him,  
<sup>14</sup> He received dominion, splendor, and kingship;  
all nations, peoples and tongues will serve him.  
His dominion is an everlasting dominion  
that shall not pass away,  
his kingship, one that shall not be destroyed.

**Reflect:** *“This is my beloved son, with whom I am well pleased; listen to him.”*

This declaration from the cloud is all we need as pilgrims. There's no right or wrong way “to be” in the Holy Land. But if we can carry this reality, *that we are the beloved of God*, which requires faith/hope/love to remember every day, then our encounters of person and place on pilgrimage have the potential to be transformative.

**Poem:** “When I am among the trees” by Mary Oliver

*When I am among the trees,  
especially the willows and the honey locust  
equally the beech, the oaks and the pines,  
they give off such hints of gladness.  
I would almost say that they save me, and daily.  
I am so distant from the hope of myself,  
in which I have goodness, and discernment,  
and never hurry through the world  
but walk slowly, and bow often.  
Around me the trees stir in their leaves  
and call out, “Stay awhile.”  
The light flows from their branches.  
And they call again, “It’s simple,” they say,  
“and you too have come  
into the world to do this, to go easy, to be filled  
with light, and to shine.”*

**Responsorial Psalm (from the Feast of the Transfiguration) Psalm 97**

**R. The Lord is king, the Most High over all the earth.**

The LORD is king; let the earth rejoice;  
let the many islands be glad.

Clouds and darkness are round about him,  
justice and judgment are the foundation of his throne.

**R. The Lord is king, the Most High over all the earth.**

The mountains melt like wax before the LORD,  
before the LORD of all the earth.

The heavens proclaim his justice,  
and all peoples see his glory.

**R. The Lord is king, the Most High over all the earth.**

Because you, O LORD, are the Most High over all the earth,  
exalted far above all gods.

**R. The Lord is king, the Most High over all the earth.**

**Remember:** *I have loved you with an everlasting love* (Jeremiah 31:3).

*I have written your name in the palm of my hand* (Isaiah 49:16).

---

### **Small Group**

**Check in:** 5 min High's low's etc.

**Re-Read:** Matthew 17: 1-23

(Suggestion) *10 min*, Lectio Reading (Leader reads aloud three times through)

**Journal:** *5 min*, On reading or past days

### **(Suggested) Group Questions**

- What's the value in taking difficult journeys?
- What did you notice on Mount Tabor? the bus ride? And along the sea of Galilee? What was it like seeing the landscape that Jesus would have?
- Jesus converses with Moses and Elijah, what is transfiguring about good conversations? Have you had any conversations that you'd like to share?
- We are all beloved in God's eyes, how can we accept that we are beloved and that others are beloved?