

2020 Jerusalem Sunday Liturgical Resources

Compiled by The Rev. Canon Dr. Martin Brokenleg, OSBCn, Canadian Companions of Jerusalem Advisory Council member. Resources include contributions previously prepared for Jerusalem Sunday by Canon Dr. Richard LeSueur, Dr. Patricia Bays, and Bishop Michael Ingham.

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2020 Theme: The Jerusalem of Your Heart and Soul

Context:

In recent years more than four million travelers visited Jerusalem annually. This year travel is not recommended but we can still visit this sacred place in spirit and thought. We can consider our fellow Christians in the Diocese of Jerusalem, and their neighbours, to ask a blessing for them.

Similar to the Celts, the concept of place is central in the spirituality of Indigenous peoples. Place provides more of a spiritual connection than a time-related observance. For Indigenous people a pilgrimage is valued more than a commemoration. Although physical pilgrimage would be ideal, a spiritual pilgrimage has deep value.

Indigenous spirituality does not perceive dualities, which separate the physical from the spiritual, the sacred from the ordinary, nor the heavenly from the earthly. So, in the eyes of Indigenous Christians, the contemporary city of Jerusalem is not separate from the ancient city of Leviticus and King David. This current city is the location of the heavenly New Jerusalem envisioned in the book of Revelation. Being in that place, whether physically or spiritually is to encounter a dwelling place of God. But doesn't God also appear in the sacred land of Canada?

As you prepare for Jerusalem Sunday this year, listen to this passage with an Indigenous heart:

They confessed they were strangers and foreigners on the earth, for people who speak in this way make clear that they are seeking a homeland. If they had been thinking of the land they had left behind, they would have had opportunity to return. But as it is,

they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them. (Heb. 11:13b-16)

Sentences:

Blessed is the one whose strength is in you, O God,
Whose heart is set on the pilgrim way. Psalm 84:5

I was glad when they said unto me "Let us go into the house of the Lord"
And now our feet are standing within your gates O Jerusalem." Psalm 122:2

Pray for the peace of Jerusalem: may they prosper who love you! Psalm 122.6

Appointed Texts

(Revised Common Lectionary) NRSV

Acts 16: 16-34: Paul and Silas in Prison

Psalm 97: The Glory of God's Reign

Revelation 22:12-14,16-17,20-21: The River of Life

John 17: 20-26: Jesus Prays for His Disciples

Note: If today is kept as Ascension Sunday then Jerusalem Sunday may be observed by special attention in the prayers of the people

Sermon Notes

Engaging listeners:

Consider the theme of pilgrimage, physical or spiritual. Notes on pilgrimage in Christianity, Judaism and Islam follow. We have also added brief personal remarks by committee members of the Companions of the Diocese of Jerusalem for possible inclusion in a homily. All of these refer to the holiness of Jerusalem. Bp. Ingham's entry recounts the darkness that surrounds the holiness of Jerusalem. If you are providing a virtual homily, you might search for videos of Jerusalem at sites such as YouTube for inclusion or for reference for your congregation.

Videos available on anglican.ca include [Living Stones: Faith and life in the Holy Land](#) and [Prayer for Jerusalem Sunday](#).

Pilgrimage:

Christian theology makes no provision for pilgrimage. The word 'pilgrimage' does not appear in the New Testament nor in the teachings of the early church.

The whole thrust of the Christian message is that the disciples of Jesus are to go out to the "ends of the earth." (Acts 1:8) From the Mount of Olives the resurrected Christ commissions the disciples to go out to the world; baptize, teach, make disciples . . . and know that I am with you to the end of the age. (Matt 28:19-20) The implication is to leave Jerusalem behind.

Christianity emerges as a spiritual tradition with no specific sacred territory. In the NT epistles if there is a spiritual 'destination' for Christians it is to be "in Christ." There is no need to be *in* Jerusalem or *in* Bethlehem but to be "in Christ" rooted and built up in him. (Col 2:7) If one speaks of Jerusalem it is the heavenly Jerusalem "our mother and our hope." (Gal 4:26) "Set your eyes on the things above." (Col 3:2)

Judaism and Islam:

By contrast, pilgrimage was an integral aspect of Judaism and Islam. In Judaism the annual pilgrim feasts were mandatory; expected of every Jew. Three times a year one went up to Jerusalem to the Temple for Succoth, Passover and Pentecost. One's faith was renewed in the practice of going up together in community. The final 34 psalms of the Book of Psalms were the 'pilgrims hymnbook' with psalms of ascent sung by joyous pilgrims as they approached the Holy City.

In Islam, pilgrimage is one of the five pillars of observance. It is expected that if one has the funds and the physical ability to make the pilgrimage to Mecca you are to 'make haj' (pilgrimage) at least once in your lifetime.

In other world religious traditions pilgrimage can be detected as a recurring spiritual practice. Pilgrimage has been called an instinct of the spiritual life.

Christian pilgrimage to the Holy Land:

The earliest recorded special visit to Jerusalem occurred in the year 170 CE. Melito, Bishop of Sardis (Sardis is near Ephesus) made a scholarly visit to confirm aspects of the Gospel accounts for himself. Thirty years later, Alexander from Cappadocia visited the land “to inquire of the places” and “to pray.” He demonstrated the principle aspects of pilgrimage; the desire to engage a geography of spiritual significance and to do so devotionally. Over the following thirty years further recorded visits occurred by Origen and other Christian leaders and scholars. Then in the early 300’s Eusebius, Bishop of Caesarea Maritima (located on the Mediterranean coast about a half hour drive north of present day Tel Aviv) produced a gazetteer of the holy land listing 340 locations that corresponded to the gospels. The Onomasticon (places names in scripture) became a handbook for the swell of Byzantine Christians making pilgrimage to the land. Eusebius is credited as the first to refer to the biblical lands as the “Fifth Gospel.” What this means is that the land itself, its topography, climate, agricultural variations, locations and proximities all together serve as a fifth gospel that can inspire startling fresh insights into the other four gospels.

By the 4th century Christian pilgrimage had come of age. A new devotional practice had arisen in the imagination of Christians sending thousands to visit the land and prayerfully encounter the gospel accounts on location so as to return home with renewed vigor and faithfulness.

(see essay by Peter Walker “Pilgrimage in the Early Church” in *Explorations in a Christian Theology of Pilgrimage*, Bartholomew and Hughes 2004)

Without exaggeration, Christian pilgrims to the biblical lands since then, over 17 centuries, always joined in the worship of the local Christian community, sought the comfort of Christian guest houses and monastic centres and requested local Christians to present the places of spiritual significance. Oddly, this cannot be said of many Christian pilgrimage tours to the holy land today. Very often now Christian pilgrims are not taken by their Guides into Bethlehem, are not allowed to shop in the local Christian shops but are taken to the shopping districts of another ethnicity, are not taken to worship with the local Christian community on Sundays, and are presented with an experience and commentary that cannot easily be described as “multi-narrative.” Christian Pilgrims to the land of the Holy One need become informed; need to ask for a Christian guide, ask to worship on Sundays with the local Christian community, ask to visit for instance one of the magnificent outreach ministries of the Anglican church in the land such as the centre on the Mount of Olives serving children with disabilities called the Princess Basma Centre. Why is this important?

Gospel: Jesus prays for the whole body of believers: “May they all be one.”

The gospel reading presents the conclusion at the end of Jesus’ Farewell Discourses. (John chapters 14–17) In this culminating section of Jesus’ prayer he prays no longer only for his disciples. Instead, looking to the future, he prays for all who will believe saying, “May they all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.” The mission purpose of life-giving witness to the world is hinged to the unity of the Body. The love of God is revealed in the koinonia of the Christian community. “The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.” The sending of the Son and the outpouring of the Holy Spirit (promised earlier in the discourse) heals a broken koinonia. (Genesis 3-4, Rom 1:18-3:20) God’s action of restored koinonia, through the incarnation and paschal mystery of Jesus Christ, fashions a pilgrim community, reconciled in Christ and sent into a broken world as agents of God’s love, healing and compassion. “You will know them by their fruits.” (Matt 7:16)

Jerusalem Sunday:

Jerusalem Sunday invites particular attention and prayer for one of the principal global partnerships of our Anglican Church of Canada; the people, churches and ministries of the Episcopal Diocese of Jerusalem and the Middle East. Who are they? They are a remnant community spread thinly across the Middle East and Jerusalem. They are part of a Christian minority in these lands. They face complex contextual challenges affecting every aspect of their lives. Even though millions of Christian pilgrims, for instance, visit the land of the Holy One in hopes of walking on the stones where Jesus walked those Christian pilgrims rarely pause to notice, or worship with, or learn about the “living stones” of the local Christian community.

The Anglican Church of Canada has had a long and meaningful relationship with the Anglican (Episcopal) Diocese of Jerusalem and the Middle East. They are a diocese of some 7000 members formed into 30 parishes who worship in the name of Jesus and serve faithfully in Lebanon, Syria, Jordan, Israel, the West Bank and Gaza. They oversee an enormous outreach ministry of some 30 institutions, employing more than 5000 people providing education, vocational training, medical care in hospitals and clinics, rehabilitation for the hearing impaired, care for children with disabilities, and residential support to the elderly. They are a vibrant faithful community offering a bold witness to the compassionate love of God in action. They need to know that they are not forgotten, not ignored, but recognized and valued as part of our oneness in Christ.

So today we will pray for them. In some Canadian parishes the open collection on Jerusalem Sunday will be directed to the National Church / Canadian Companions of Jerusalem to to strengthen the ministry of the Al Ahli Arab Hospital in Gaza City, operated by the Diocese of Jerusalem. Be generous.

Homily Notes

The following reflections by several members of the Companions of Jerusalem Advisory Council offer invitations to worship leaders to reflect upon *Jerusalem of Your Heart and Soul*, at a time when physical pilgrimage in the Land of the Holy One is not possible, and yet, cries for peace and reconciliation in that Land continue to be heard and felt.

Archbishop Linda Nicholls is the Primate of the Anglican Church of Canada and a member of the Anglican Roman-Catholic International Commission

At a meeting of the Anglican Roman Catholic International Commission in Jerusalem in 2018 we went to the Church of the Holy Sepulchre for an early morning mass in the RC Chapel near the site of the crucifixion and upstairs from the site of the sepulchre. As two communions on a path of reconciliation, in the city where such pain of division exists between faith communities, it was particularly poignant to be invited to preach a homily in that liminal space between a place of death and the place of the resurrection. We live in liminal times between our own hopes for a new life – for the fullness of the kingdom of God while we live now in the midst of pain and uncertainties. So we hold on to the promise of the resurrection even as we live daily in the midst of death. That experience in the Church of the Holy Sepulchre will be a touchstone memory for me and an icon of our daily life.

The Rev. Canon Dr. Martin Brokenleg, OBSCn, is a member of the Canadian Companions of Jerusalem Advisory Council, and Prior of the Canons of the Order of St. Benedict, Victoria, British Columbia.

Many years ago I approached the entry to the Jerusalem Church of the Resurrection in the company of fellow clergy. We paused to buy candles from an elderly woman who sat in the church courtyard, including a donation in addition to the candle price. She thanked us in Russian, which one among us spoke and we heard her story in translation.

When she was 12 her parish priest in Russia announced a pilgrimage to Jerusalem. He tied a white scarf to a processional cross and the people followed him, arriving in Jerusalem two years later, having walked the entire way. The woman said they visited all the holy places. Six months later, when the congregation was going to return to Russia, the girl begged her parents to let her stay so she would never have to leave the holy places. Eventually they agreed and helped her find a woman who rented her a closet in an alley to sleep in. The elderly woman said that, over the years, she sold enough candles to pay for her closet sleeping place and buy a little bread. She told us it was the joy of her life never to have left the holy city from the time of her childhood.

I often think of her. She was old when I heard her story more than 30 years ago. She lived where my heart wants always to be.

The Rev. Professor Patricia G. Kirkpatrick is Chair of the Canadian Companions of Jerusalem Advisory Council and Professor of Old Testament Studies, McGill University and Montreal Diocesan Theological College.

One such time of blessedness was as a consequence to my mother. While she was visiting me in Jerusalem she became friends with the Russian Orthodox Abbess of the convent on the Mount of Olives. As a consequence to this friendship I was fortunate enough to be invited for an audience with the Abbess.

Abbess Theodosia spoke very little English and my Russian, to my embarrassment was almost non-existent but we both spoke French, she, an incredible courtly French as she was the generation of Russians who grew up before the revolution. I had come to pick up a letter for the Russian Orthodox Bishop she had known and who now resided in Montreal. I was returning to Montreal to see to some personal matters before returning to Jerusalem to continue my studies. My mother, also a native born Russian and fluent in the language had assured the Abbess that I was willing to take a letter and some small trinkets to the Bishop.

The Abbess was in her 80's with a kindly and gentle demeanor. The year was 1977-1978 and she was undertaking a restoration of the Church of the Ascension. She took me around the restorations which included the wall frescoes being restored by the 80-year-old nun Thaisia, along with a bevy of younger sisters. At a certain moment she indicted two chairs and we sat down. At this moment she asked to listen to my story. Why was I in Jerusalem? Why was I not confirmed in the Russian Orthodox Church and other such questions. She could hardly believe that I was being sponsored by the Anglican Diocese of Montreal to proceed towards ordination the idea being so foreign to her. But, it only took a few moments before she was on track again with my story and this time there was a certain earnestness to her listening. She was so wonderfully gracious and so anxious to show me around the beautiful nunnery that I almost forgot why I was there. Indeed, if I remember correctly I even contemplated joining her order of nuns.

We then went to the window of her study and prayed looking out onto the walls of the Old City. I cannot remember what we prayed, I do remember thinking that God was with us and that holiness had entered our hearts. As we parted the Abbess took my hands in hers looked deep into my eyes, gave me her blessing, warned me that as a woman ordination would be a difficult path to forge, but that she could tell that God had granted me the courage enough to withstand the ordeals to follow.

It was an experience I have never forgotten and if truth be told was far more moving than the service of ordination itself. For one brief moment our differences faded into the abyss of Christian love. This love I have always hung on to and tried to remember as I continue in discipleship. We are here to

support and encourage one another in steadfast loving kindness to incarnate Christ's love in all our seemingly insignificant ways.

The Rt. Rev. Michael Ingham is a member of the Canadian Companions of Jerusalem Advisory Council and retired bishop of the Diocese of New Westminster.

Getting Into Gaza



The wall dividing Israel from Gaza. Over 2 million people are contained behind this barrier

As you approach the daunting razor-wired wall that separates Israel from the Gaza Strip, a large sign says "Welcome to Erez Crossing." It's a two hour drive downhill from Jerusalem through cultivated farmland and hilltop towns. But the scenic pleasantries disappear as the gun towers come into view. A tethered surveillance balloon hangs in the air supervising a wide swath of the no-man's land that separates Israel from the Palestinian territory, half a kilometer away.

The crossing involves four steps. First, you have to apply for a permit to enter Gaza, which requires 30 days notice. You can't just show up. Second, at Erez you hand over the permit and your passport to Israeli border officials. They are housed in a large modern warehouse-like building, much like the immigration gates you would pass through in an airport. On the day we arrive, the large new hall is empty except for young Israeli men without uniforms carrying large automatic weapons. Palestinians who cannot get in from Israel wait outside in the parking lot. We are ushered politely through after being asked to explain the purpose of our visit. Then you walk through a tunnel in the wall. On the other side is a featureless wasteland. In the distance stands another gate and a straggling fence. A bus waits to take you there. Strict warnings about photography mean you can't take this image home except in your memory. You cross the open ground in the bus, and the third step is an Arab checkpoint belonging to the PLO.

It's a dusty scattering of plastic chairs under a corrugated metal roof. We are met by our driver, sent out from the Ahli Arab Hospital to pick us up. He takes our passports and joins a slow line to a dirty window to get further required entry slips. Around us are people – mostly women and children – waiting to go out to Israel. They can't cross over for hours, for reasons we never discover.

After a while we board the hospital bus and drive slowly towards another gate and an even more dilapidated fence. Here is the last checkpoint; step four. This one is run by Hamas.

We step over rubble and discarded tires into an old trailer. Inside sit two very large men, and a younger one who bids us sit for a while. He painstakingly checks our passports against the records on his old computer, which is powered by electric cables strung against the wall and disappearing through the trailer roof. His printer slowly produces sheets of paper which I see are our entry permit applications. I belatedly realize that the people giving us permission to enter Gaza are the Hamas.

He asks each one of us "what is your job?" He does not understand when the Primate replies "archbishop." He frowns. The Primate's passport is ominously put aside. He asks another – "teacher" is the reply - and he types this into his machine. This is repeated for each of us until he appears satisfied with his work (having settled for 'minister' for the Primate and me). Then we have to go to another trailer.

It's not clear what happens here. We sit for a while, and then we are told to go. Back into the bus. On to Gaza City.

No welcome signs here.

Suggested Hymns

Pilgrimage Theme:

- CP 482 Come and Journey with a Saviour
- CP 565 Guide Me O Thou Great Jehovah
- CP 430 Will You Come and Follow Me
- CP 513 Guide My Feet
- CP 512 I Want Jesus to Walk With Me

From Common Praise:

- CP 278 Jerusalem the Golden
- CP 472 Let There Be Light
- CP 575 Let Streams of Living Justice
- CP 418 Draw The Circle Wide
- CP 576 For the Healing of the Nations
- CP 388 Glorious Things of Thee are Spoken (.. Zion city of our God..)
- CP 596 O Holy City Seen of John
- CP 157 Rise Up and Shine

From Evangelical Lutheran Worship:

- 704 When Pain of the World Surrounds Us
- 546 To Be Your Presence
- 628 Jerusalem, My Happy Home

From other sources:

- Sent By The Lord Am I (Iona Community, GIA Publications)
- Lord, When You Came to the Seashore (Gather 781)
- Christ, Be Our Light (Gather 590)

Prayers of The People

PRAYER FOR JERUSALEM SUNDAY

Written by the Most Rev. Fred Hiltz

O God, we give thanks that your dear Son has gathered us in the embrace of his redeeming love and sent us to make that love known to the ends of the earth.

We pray your continued blessings on the steadfast witness of the Church in Jerusalem and throughout the Middle East.

Give your deep joy to those who welcome the pilgrims seeking to know this land and its many peoples.

Grace those who proclaim the Gospel.
Guide all who teach a new generation of young people.
Draw near to those who are sick and bless those who tend them.

Sustain the hope in all who long and labour for a just and lasting peace in the land of The Holy One.

And may the companions of Jerusalem be many and faithful.

We pray in the name of our merciful Saviour, Friend, and Brother, our Lord Jesus Christ. Amen.

LITANY A

Pray for the peace of Jerusalem: may they prosper who love you! (Psalm 122.6)
Let us pray to God, the Holy Spirit, saying:

Come, Holy Spirit, Come

Come, Holy Spirit: hear us as we pray for the Church here and everywhere. For our Bishops and leaders, for our Clergy and teachers, for the Anglican Communion around the world and, particularly today, for the church in Jerusalem, for Archbishop Suheil, Coadjutor Bishop Hosam Naoum, and the Episcopal Diocese of Jerusalem and Bishop Ibrahim Azar and the Synod of the Evangelical Lutheran Church in Jordan and The Holy land, that all may proclaim your word of peace and reconciliation.

Come, Holy Spirit, Come

Come, Holy Spirit: hear us as we pray for justice and peace on earth. For leaders of this country of Canada and for leaders of all nations, particularly remembering today Israel, Palestine, Jordan, Syria, and Lebanon. May peace and harmony abundantly bless these achingly beautiful and historic places of your Creation, O God.

Come, Holy Spirit, Come

Come, Holy Spirit: hear us as we pray for the holy city of Jerusalem. Bring to those who lead Jewish, Muslim, and Christian communities a spirit of cooperation and collaboration as this ancient and blessed city continues to be 'holy' for us all.

Come, Holy Spirit, Come

Come, Holy Spirit, be with all those in need. We pray for victims of war and violence, for refugees and prisoners, for all who are afflicted or oppressed, that they may be held in your healing power. We pray for those who have died . . . that they may live eternally in God's presence, and for those who mourn, that they may be comforted.

Come, Holy Spirit, Come

(add other local biddings)

Into your hands, O God, we commend all for whom we pray, trusting in your mercy, through Jesus Christ our risen and ascended Lord. **Amen.**

LITANY B

In thanksgiving, let us offer our prayers to the source of all love and life, saying,
 “We give you thanks, O Lord God.”

For the Anglican Church of Canada and the Anglican Communion of which we are a part, for the Episcopal Diocese of Jerusalem and the Synod of the Evangelical Lutheran Church in Jordan and the Holy Land, for their faithful witness in a difficult time and for their commitment to peace and reconciliation, and today, for the ministries of women as mothers and family caregivers, teachers, physicians, nurses and health practitioners, researchers, administrators, organizers and more.

We give you thanks, O Lord God.

For the ministries of the Diocese of Jerusalem, for institutions of education and healing, for ministries of witness and reconciliation, of the work of peace-making and service to those in need,

We give you thanks, O Lord God.

For the beauty of the land of the Holy One, for the generous hospitality of the Christian community, for opportunities to share our stories and walk together on our pilgrim journey,

We give you thanks, O Lord God.

For all the blessings of this life, for strength in adversity, for comfort in sorrow, for grace to serve,

We give you thanks, O Lord God.

For the gift of your Son, Jesus Christ, our Lord, in whose name we pray,

We give thanks, O Lord God. Amen.

A JERUSALEM PRAYER

From the Heads of Churches in Jerusalem
For the World Week for Peace in Palestine Israel 2011

Almighty and Merciful God, by the gift of the Holy Spirit, you gathered the first Christians in Jerusalem. Grant that, like the first church of Jerusalem, we may come together, and with courage, we may preach and live the Word, and the good news of truth, reconciliation, and peace.

God Creator, Giver of Life, Bearer of Pain, Initiator of Love, you made the world and everything in it. You created the human race in your image and likeness, and gave us the earth for all to share. Break down the walls that separate us.

God of Justice, your generosity is without bounds. Guard us from selfishness; inspire us to be instruments of love, and witnesses of your mercy and justice. Help us to face challenges and to struggle against all that is born of injustice. Lead us to act together in places and situations of want and need: where families are driven from their homes, where the vulnerable suffer in the hands of the powerful, where poverty and unemployment destroy lives.

God of Hope, you continue to call us to work for Peace in our world, broken and wounded by injustice, violence, and indifference. Alone, we are overwhelmed by challenges but together, and inspired by your Spirit, we can prevail beyond dreams and imagination. In fear we lose hope, and feel the futility of our efforts. Instill in our hearts and minds the image of your suffering and compassionate love as a source of courage and strength.

God, Protector of the widow, the orphan and the stranger, in a world where many know despair, you raised your Son Jesus Christ to give hope for humanity and renewal to the earth. Strengthen and unify your Church against the forces of evil in this part of the world, where aggression of all forms, killings and the blood of martyrs shed even in places of worship, obscure the hope of a new life.

God of Peace and Mercy, inspire nations to transform oppression and violence into freedom and peace for the sake of the poor, the vulnerable and the broken-hearted. Help us to respect and promote the equality and dignity of all, particularly in your Holy Land. Grant discernment to leaders and legislators, that righteousness and truth may flourish among all peoples throughout the world.

PSALM PRAYERS FROM THE BAS

Lord Jesus, give us the peace of the new Jerusalem. Bring all nations into your kingdom to share your gifts, that they may render thanks to you without end and may come to your eternal city, where you live and reign with the Father and the Holy Spirit, now and for ever. **Amen.** (Psalm 122)

Giver of life and source of all blessings, may the leaders of the nations serve your people with justice and protect them from violence, hardship, and exploitation. We ask this in the name of Jesus Christ, our Lord and our King. **Amen.** (Psalm 21)

Shield and protector of all, hear the prayers of those who call upon you, and set them free from violence, persecution, and fear, that all may know that deliverance belongs to you. We ask this in the name of Jesus Christ, our Saviour and Redeemer. **Amen.** (Psalm 3)

God of eternal light, open our eyes to the vision of your holy city coming down from heaven; make our hearts sensitive to your presence, and our wills eager to join in the comfort and healing you bring to all the world. We ask this in the name of Jesus Christ the Lord. **Amen.** (Psalm 87)

God of pilgrims, strengthen our faith, we pray. Guide us through the uncertainties of our journey, and hold before us the vision of your eternal kingdom, made known to us in Jesus Christ our Lord. (Psalm 78)

A PRAYER BY GERALD BUTT written for St. George's Cathedral, Jerusalem

O Lord soften the stone hearts
of those who preach and practice
intolerance and bigotry;
as the sun's setting glow
softens the stone walls
of your holy city, Jerusalem.

Lord, the rocky hills, the valleys,
the deserts and the sea shores
are filled with the echoes of centuries of pain.
Lord, bring peace to house and village.
Comfort the mothers who fret
and those who mourn.
Lord, keep strong the twisted old root
of the olive tree,
and protect the young vine.

Lord of water and stone,
of bread and wine,
Lord of the resurrection,
feed hope, and bring peace,
to this wracked but beautiful Holy Land. Amen.