

[Readings: Exodus 12:1-8, 11-14; Psalm 116; 1 Cor 11:23-26; John 13:1-15]

Tonight, Jesus takes the Jewish Passover Meal (the word means “to protect, to spare and to deliver”) to establish something new and everlasting – a new covenant relationship with all people. Knowing that the hour of His death was near and that He would soon depart the earth in human form, He institutes the Eucharist so that He would remain with His people always in a new sacramental form. Since then, the Church has faithfully carried out His command to “Do this in memory of Me” with every Mass.

At the middle of this same Passover meal, with no announcement, Jesus simply gets up, removes His outer garments, takes a towel, and washes his disciples’ feet. But like the Eucharist, it is not only about an action, it is about relationship. Jesus is setting an example of hospitality and service that we must continue: “As I have done, so you must do.” Unfortunately, because of COVID-19, we are told to omit this familiar Holy Thursday tradition, along with omitting the procession after Mass to the Parish Center. Adoration will take place here.

Jesus makes the love of the Father known. The Eucharist makes that gift eternal. At the hour of our death, when we receive the Eucharist as Viaticum (which literally means “with you on the way”), Christ is with us. At each Mass we attend, Jesus offers us the seed of eternal life until He comes again in Glory.

Even during a world-wide pandemic when church doors have been closed over that past year, as ours were from March to May of last year, Christ has been here. Even when we have had limited access to Holy Communion in both forms of bread and wine, Christ has been here. Even when we sin or ignore His commands to love one another, Christ is here. Even in the darkest moments of our lives, when are experiencing our own dying and rising, Christ is here.

And when we leave this holy ground and as disciples of Jesus Christ wash one another’s feet, Christ is here. When we sacrifice our treasure so that those who have less may be respected as our brothers and sisters, Christ is here. YOUR hands and arms, YOUR heads and hearts and feet are the instruments by which the Son of Man is “lifted up” in all of our ministry and service. AMEN!

[Isaiah 52:13-53:12; Psalm 31; Hebrews 4:14-16; 5:7-9; John 18:1-19:42]

Why did Jesus have to die such a violent death, with so much torture and suffering? What does the Church teach on this?

There are different ways to address this concern. From the perspective of our sins, Jesus died so horribly because that is what our redemption costs. We tend to underestimate just how awful our sins are and the kind of suffering they have set loose in the world. Jesus takes up and experiences the full load of human suffering we have inflicted on each other. He paints a picture of the disfiguring and painful effects of our disobedience. It begs a question from us: "Lord, are our sins really that bad?" "Yes, they really are" comes the answer.

From the perspective of love, we see the immense love of Jesus Christ for us that He undergoes such suffering to save us. This, too, begs another question: "Lord, is my soul worth this much?" "Yes, it is" comes the answer.

St. Thomas Aquinas writes: "Speaking generically, [Christ] did endure every human suffering. This admits of a threefold [application]. First of all, on the part of men: for He endured something from Gentiles and from Jews; from men and from women, as is clear from the women servants who accused Peter. He suffered from the rulers, from their servants and from the mob, according to Psalm 2:1-2: 'Why have the Gentiles raged, and the people devised vain things? The kings of the earth stood up, and the princes met together, against the Lord and against His Christ.' He suffered from friends and acquaintances, as is manifest from Judas betraying and Peter denying Him.

"Secondly, the same is evident on the part of the sufferings which you and I can endure. For Christ suffered from friends abandoning Him; in His reputation, from the blasphemies hurled at Him; in His honor and glory, from the mockeries and the insults heaped upon Him; in things, for He was stripped of His garments; in His soul, from sadness, weariness, and fear; in His body, from wounds and scourgings.

"Thirdly, it may be considered with regard to His bodily members. In His head He suffered from the crown of piercing thorns; in His hands and feet, from

the fastening of the nails; on His face from the punches and spitting; and from the lashes over His entire body. Jesus Christ suffered in all His bodily senses: in touch, by being scourged and nailed; in taste, by being given vinegar and gall to drink; in smell, by being crucified in a place reeking with the stench of corpses, 'which is called Calvary'; in hearing, by being tormented with the cries of blasphemers and scorners; in sight, by beholding the tears of His Mother and of the disciple whom He loved." (*Summa Theologiae*, III, 46.5)

And so, in these ways, Christ comprehensively experiences all the sorts of ways we suffer. Scripture says: "Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God and afflicted, but he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed. We had all gone astray like sheep, all following our own way; But the Lord laid upon him the guilt of us all" (Is 53:3-6). Finally, we must admit that some of the answer to the often mysterious providence of God who deemed that this sort of death was both necessary and efficacious for us.

You and I know that the life of a disciple will not be easy. Christ did not mince words about this — telling his disciples they must take on life's sufferings as in the form of capital punishment that would later be used to take his life: "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me" (Lk 9:23). Cardinal Joseph Ratzinger, weeks before he was elected pope following the death of Pope John Paul II, referenced this when he said, "The Way of the Cross is the path of losing ourselves," he said, "the path of true love." Suffering expresses love's total self-emptying required of the disciple. Pope St. John Paul II wrote: "Out of love, Christ gave of Himself completely, even unto death — handing over his spirit out of obedience to the Father's will (see Lk 23:46). May we do the same. We adore you O Christ and we bless you! Because by Your Holy Cross, You have redeemed the world." AMEN!

[Readings: Acts 10:34a, 37-43; Psalm 118; I Corinthians 5:6b-8; John 20:1-9]

Before COVID-19, when I did my annual spiritual retreat, if all of the retreat houses were full, as a second option, I would stay in a hotel or motel for a week in the Metro Detroit area. I would book a room for five nights. One year, the front desk receptionist mis-entered my registration. The first morning, I left my room for breakfast, spent most of the day reading, praying, walking and reflecting at a nearby park which borders a lake. At the end of the day, I returned to my room and found it empty of all my personal possessions: my clothing, my toiletries, and my medicine.

I double-checked the room number. It was the right room. I felt stunned, paralyzed and violated. I went to the office to see what had happened. Turns out, the receptionist had only registered me for one day, not for one week. She reprogrammed my room key, and there, next to the registration desk was my suitcase. Funny thing, though, when I went to return to my room and unpack everything, housekeeping forgot to empty the dresser drawers. They sat, neat as a pin, all of my t-shirts, shorts and socks. My empty room wasn't totally empty.

What do YOU find when you look into the empty tomb of Easter? What is there? Shock, despair, or outrage are all typical responses to an empty room -- or to an empty tomb. Standing within the emptiness, we realize how full our lives were and how great is our loss. But our loss also makes us acutely aware that our most precious asset -- love -- is always with us. Do you look into the tomb and find your faith? That is the Good News of Easter. That is what we celebrate today.

Years back, while I was still in the seminary, I had the blessing of going on pilgrimage to the Holy Land. I saw a famous tomb of the Resurrection of the Lord. The experience itself was one of the most mercenary experiences of my life, and was a totally unholy experience. That is for another homily and another time. But I did take from the tomb the message found at the entrance: "He is not here." That simple sentence had more than one profound meaning to it!

“He is not here.” In the Gospel for Easter Sunday, Mary Magdalene puts it another way: “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Mary Magdalene was the first to find Christ’s empty grave. Though she mistakenly thought at first that others had robbed the tomb, her question was important: Where had Jesus gone? It seems He chose to walk the earth again for a while before ascending to the right hand of God.

And -- let’s hope -- Jesus Christ continues to walk in each of our lives. Easter Day begins an octave, eight days that remind us that every day is Easter and that we are a people of the Resurrection who believe in love, joy, forgiveness, and life in all forms -- including the eternal variety. Show that you believe in what the risen Christ stands for by doling out love, mercy, and kindness in generous portions these eight days and beyond.

The word Easter literally means “the feast of fresh flowers”. It reminds us that everything is new; that Jesus has risen. In this weekend’s First Reading from Acts of the Apostles, St. Peter shares his experience with the Risen Christ. He ate and drank with Him after Jesus rose from the dead. Peter invites us to bear witness to Jesus by our exemplary lives.

In the Second Reading for Easter Sunday, St. Paul tells us to shed the old yeast of sin, which generates death, and to become new yeast, where the Holy Spirit grows our faith, the power of the risen Lord which initiated St. Paul for his own conversion.

In the Easter Sunday Gospel, the Risen Lord reveals His glory first to an ordinary woman. She was blessed to become the first evangelizer of the Risen Lord. The Risen Lord sends Mary to evangelize His Apostles. Mary proclaims her personal experience, “I have seen The Lord!” Have YOU seen the Lord?

What’s still in YOUR tomb? Are you still in it? Is it still Good Friday for most of us? Certainly, this year of pandemic has put us all in a Hell of sorts, with our own crosses to bear. We have to remember Easter in our Good Fridays.

Easter reminds us that for every Good Friday, as we journey through our pain and suffering, we will have an Easter Sunday of joy. The message of Easter is that nothing can destroy us, our pain, suffering, and even death.

Because Christ has conquered all these, we too can conquer all these if we accept Jesus as our Risen Lord. If we walk in His ways. If we become His disciples. And if we Unleash the Gospel in our families, our workplaces, our schools, our society and our culture.

As painful as the story of our Good Fridays is, in the end love has the final word -- a word so powerful as to transform the world. How might we turn anew to this Word when insecurity, anger, or fear may tempt us to be less compassionate and caring toward others? How can we embrace love and help transform the world? Easter gives us a joyous message that we are people of Resurrection. We cannot stay in our tomb of sins. For Christians, Easter means that no tomb can hold us back. Instead, we live joyfully with the Resurrected Lord, in all the events of our lives. I close with this prayer that I hope will become our parish prayer and a prayer for each one of you as we soon begin Families of Parishes:

My parish is composed of people like me.

I help make it what it is. It will be friendly, if I am.

It will be holy, if I am. Its pews will be filled, if I help fill them.

It will do great work, if I work. It will be prayerful, if I pray.

It will make generous gifts to many causes, if I am a generous giver.

It will bring others to worship, if I invite and bring them.

It will be a parish of loyalty and love, of fearlessness and faith,
of compassion, charity, and mercy,

if I, who make it what it is, am filled with these same things.

Therefore, with the help of God,

I now dedicate myself to the task

of being all the things that I want my parish to be. AMEN! ALLELUIA!

[Readings: Acts 4:32-35; Ps. 118; 1 John 5:1-6; John 20:19-31]

Why do you think believers believe? You think it's just always been a part of their family and that makes it easier? Or maybe it was important to have a friend who inspired them along the way or a great priest or a good teacher or maybe a great book? It's a good question, isn't it? But let me ask you another question: why do YOU think God wants YOU to believe? The answer to that question comes in the last line of today's Gospel reading. God wants you to believe so that you will have life in His name. That's the goal. It's what you were made for: life in His name. In other words, Jesus desires great things for you. In fact, that very last line says that the Gospels are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. In other words, you weren't made for an ordinary, mundane, run-of-the-mill, unenthusiastic life. You were made to have life in His name. God didn't make you to be some second-rate-version-of-yourself. You were not made for comfort. You were made for greatness, not to be lackluster, half-hearted, stumbling, bumbling, and fumbling. He created you to have life in His name. That's exciting.

St. John of the Cross put it this way: God's purpose is to make your soul great. He desires that your life would be filled with joy, teeming with love, saturated with peace. God designed you to have a life where your relationships work better, where your work has more meaning, where your life is spent pursuing a purpose. God desires for your fear and your anxiety to lessen a little bit and for your faith and your trust to grow in their place. He designed you to give your life away and to find your life in the process, a life filled with passion and purpose. This is what you were made for. That is life in His name, and it is anything but ordinary. It is extraordinary. After all, as He does in the Upper Room on that great Easter evening, Jesus has breathed His breath on you. He has pronounced, "Receive the Holy Spirit," right on top of your head at your baptism and at your confirmation. And because of that, you are capable of far more than you know. You can be braver, stronger, more patient, and more peaceful than you can even see right now. God sees it because He made you for it. He made you for greatness. That's why we read the Gospels each week to feed your soul so that we can believe and have life in His name, and the results can be astonishing. Just look around you, and you'll see it.

For Bob, he hated his job. Most folks would say it was a great job. It was a high-tech job, software design, and good pay. He was really good at it, but he found himself slogging through the day, drudging through life with no joy. And he knew, because of the restlessness inside of him, that God had something else in mind. He knew he was made for greatness, and it wasn't doing this. So at age 45, in the middle of his career, as a husband and father of three kids, Bob quit. He scaled back the life of his family dramatically, and he went and he got a degree in teaching. And two years later, he became the middle school, social studies, and history teacher at the parish school. And he's never looked back. He gets up each day with his purpose in mind and a passion in his step. Now, most people wouldn't find a lot of joy working with middle-schoolers every day. But for Bob, it's pure joy. Bob believed and has found life in His name.

For Julie, greatness came in a different form. By the time she was a teenager, she was already an out-of-control alcoholic destroying anything, anybody, and any relationship in her path. But slowly, over time, as she came to believe and surrounded herself with other people who did the same, Julie not only grew into a healthy relationship with her husband and now four children, she began organizing, and still does every week, a group of women in her hometown who get together to encourage each other and hold each other accountable for their behavior and decisions in trying to stay clean and sober. They meet early on Monday morning every week to believe and to pursue the greatness God has made for them. Think about it. Fourteen women and their families now look very, very different because Julie found life in His name. Instead of a destroyer, Julie is now an encourager and a builder-upper.

But believing isn't easy, is it? Just ask Thomas. At first he doubted, and that's usually why we remember him. We forget that when Jesus was ready to return to Jerusalem to encounter His passion and death, Thomas was the only Apostle to say, "Then let us go with Him, so we can die with Him." If there's one thing I hope you take away from the story of Thomas I hope it is this: your future isn't determined by your past. Thomas moved from doubt to trust, and that trust propelled him outward across the world to share what he had discovered.

Tradition teaches us that Thomas left that little room in Jerusalem, and he carried the Gospel all the way to India and planted a church there. In fact, in India today, there are Christians today who call themselves Christians of St. Thomas. Think about it.

There's a church in India today because of the faith of Thomas. Because of Thomas's faith, his courage, his passion, Thomas discovered greatness.

Unbelief can be transformed into belief, fear can be turned into courage, and weakness can be turned into greatness. If God can do that with a middle-aged man named Bob, with a recovering alcoholic named Julie, and with a reformed fisherman named Thomas, just imagine what he might be able to do with you and me.

I think that we can honestly say that whatever we are experiencing right now is, in some mysterious way, a gift of God's mercy, however severe it might feel in the present moment. Sr. Faustina calls it sever mercy. It stings, and as such it is natural for us to focus on the question of "why?" And so we ask: "Why God?", "Why now?", "Why us?", "Why this pandemic?" But, as I have learned from life and faith, "Why?" is the wrong question to ask if one is truly interested in moving forward and not getting stuck, because on this side of eternity we "see indistinctly, as in a mirror" (1 Cor 13:12). Instead, we do much better to ask the more spiritually productive question of "What?" "What is God asking of me in the present moment on this Divine Mercy Sunday?"

I would like to suggest three answers. First, God wants exactly from us what He wanted from St. Faustina in those difficult years leading up to World War II: greater trust! He wants us to trust in His Divine Mercy, to trust in His providential plan, and to trust in His unfailing goodness in the face of our sufferings. In her diary, St. Faustina wrote, "Suffering is a great grace; through suffering the soul becomes like the Savior" (No. 57). Jesus, help us to trust that this is true, and help us to trust in You, so that in doing so we might continue to become more like you! TRUST.

Second, God is inviting us to [persevere in prayer](#). So let's take up the Chaplet of Divine Mercy once again and pray it for those who have died because of the coronavirus and for their loved ones, for those who are still struggling with it, for those who are working on the front lines to treat and combat the virus, and for a swift end to the pandemic.

Let us pray for all those who are struggling because of the pandemic with loneliness, anxiety and financial or job concerns, and for those who despair of finding God's mercy, especially during this difficult time when so much of the Church's healing ministry is restricted. "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world." PRAY.

Lastly, I believe that God is asking each of us to discover new and creative ways of practicing the Spiritual and Corporal Works of Mercy. Remember those?

The Corporal Works of Mercy are charitable deeds that provide for the bodily needs of a neighbor who is beset by misfortune or distress. Jesus provides the first six in his description of the Last Judgment (Mt 25:31-46): feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the imprisoned and care for the sick. A seventh corporal work of mercy, to bury the dead, was added by Church tradition to achieve the number seven that represents fullness or completeness.

The seven Spiritual Works of Mercy are concerned with the well-being of a person's soul. Like the Corporal Works of Mercy, the Spiritual Works are also charitable deeds, ways to come to the aid of a neighbor in need of spiritual assistance. They are to instruct the uninformed or the ignorant, to counsel the doubtful, to admonish the sinner, to comfort the sorrowful, to bear wrongs patiently, to forgive offenses or injuries, and to pray for the living and dead.

The works of mercy, which reflect the grace of the Divine Mercy, enable the Christian to be the face and hands of Jesus to others. And they are not to be performed by a select few such as clergy, religious, church staff or those with special training. The works of mercy can and should be done by every Christian, regardless of age, gender, education, financial situation or place in life. Mercy is a trait of God, and when Christians perform a work of mercy, they reflect God to others. Not only on Divine Mercy Sunday, but every day of the year. Trust. Pray. Do works of Mercy. AMEN! ALLELUIA!

[Readings: Acts 3:13-15; 17-19; Psalm 4; 1 John 2:1-5a; Luke 24:35-48]

What happens when little kids fall down and hurt themselves? They would usually run to their mommy or their daddy to show them their “boo-boo.” And mommy or daddy would swoop them up in hugs and kisses and tend to their bruised egos as well as their skinned knees. For a child to show his or her wound is an act of trust in a moment of vulnerability. It’s also a chance for the parent to respond with concern, love, and care. It’s a moment that captures the humanity of both the wounded and the one who cares. Last time this happened to me and my parents, I was about ...27 years old!

Jesus shows His wounds to the uncertain disciples who had been confused since they first heard about the empty tomb. In showing His vulnerability, He reverses the usual roles. He is taking care of them, tending to their doubts and to their wounded hearts so full of fear that they had lost Him. In showing His wounds, Jesus makes that which had seemed incomprehensible somehow understandable. As long as He remained only a spirit, they would have no way to understand that He had risen from the dead. He uses these physical ways to manifest His presence. Another way He makes His real presence known is by eating with them. Our God has wounds and our God eats with us. It seems as though Jesus the Christ would fit naturally into any family I know.

How many of you have a friend in St. Anthony? Most of us know him as the patron saint of lost items. Not only do I invoke him when I misplace something, I now invoke him when I have lost my train of thought! Doesn’t it happen almost instantaneously that when we invoke the name of St. Anthony that we find what we have lost? Behavioral scientists say that it is not a minor miracle at all. They say we are guilty of “selective vision.” Our focus is limited to a certain field of vision. Once we de-stress, we easily find what we have lost. I think I’ll stick with my original assumption that this is a minor miracle!

“Selective vision” is what happens to the disciples on the road to Emmaus and to the disciples gathered in today’s Gospel passage.

I wish we could hear the whole Emmaus story, the 35 verses that precede today's Gospel, as it is my very favorite Gospel passage! Anyway, the disciples' vision was limited. Their belief was narrow. They couldn't believe what they were seeing. So Jesus needs to make clearer for them what they are looking at.

As the rabbis say, the whole Bible can be boiled down to four words: We sin. God saves. Those last two words transform our human history into salvation history. Luke's accounts of Jesus' Resurrection appearances include Jesus in the role of "Bible teacher." The disciples on the road to Emmaus and those in the upper room experience Jesus in bodily form and also in His role as rabbi. He helps them "connect the dots" of their Jewish tradition so they can see that the Resurrection was the fulfillment of all that their ancestors had hoped for.

Easter helps us locate ourselves. God's grace is not only for biblical times but also for our times. We are not included as an afterthought, but as the intended beneficiary of God's grace since the beginning of time. We are His disciples here and now, in this time and place.

How does a person become a disciple of Jesus? The First Letter of John has an answer: You first have to know Him. And how do you know Him? By keeping His commandments and "His Word." His commandments are more than just the Ten Commandments. Check the Gospels to see what Jesus says about "the commandments," including the greatest commandment. The Beatitudes from the Sermon on the Mount. The Last Judgement in Matthew Chapter 25. The First Letter of John says quite bluntly that those who do not follow the commandments or "His Word" are liars. Here are some questions to ask ourselves if we are being honest with our truest selves.

How do my experiences challenge my faith? What do I see and still not yet believe? How has forgiveness moved me to repent?

This week, reflect on those sinful tendencies that still enslave us. What will we do this week to turn them over to Christ? Is Christ real for us, or is He still just a ghost in our imagination? Why are we troubled? Touch Him in this Eucharist and see, and let Him touch us and heal our lives. AMEN! ALLELUIA!

[Readings: Acts 4:8-12; Psalm 118; 1 John 3:1-2; John 10:11-18]

Today is “Good Shepherd Sunday” as well as the World Day of Prayer for Vocations. It could easily be called “Good *and* Bad Shepherds Sunday” because there’s almost as much in the readings about bad shepherds as well as good ones. In the bad category are the leaders and elders of the people. In our First Reading from Acts, St. Peter accuses them to their faces of not recognizing what was plain as day: Jesus is the Messiah and through Him alone comes salvation.

Our Second Reading from the First Letter of John ups the ante by implicating “the whole world” in not knowing Christ. And in today’s Gospel, Jesus Himself says the hired shepherd really doesn’t care about the sheep and abandons his protective role at the first sign of danger -- and thereby condemns the same authorities Peter would later have in his sights.

Which brings us to the good -- the ones who like Peter and the first disciples obeyed God and not men; like the early believers who knew Christ and thereby became children of God and members of the flock the Good Shepherd tends and for which He lays down His life.

What kind of shepherds people need and what kind of flocks they will be are good questions to ask. In the Good Shepherd story, forget about the hired man, the sheep, and the wolf. We know the wolf will attack, the hired help will bolt, and the vulnerable sheep are in danger. Those characters play to type predictably. As in a movie, the bad guy moves in for the kill, the working stiff saves himself, and the victim is exposed.

The good shepherd, meanwhile, does the courageous thing: risks his life for the sheep that belong to him. In the movie version, we’d expect this too: The hero would put himself or herself in harm’s way because someone is in need. We’d expect the hero to win, or it wouldn’t be a satisfying movie. Yet sometimes the hero dies in rescuing the vulnerable one. While this makes the ending

Bittersweet, we learn that self-sacrifice is a recognizable part of the code of good storytelling. But do you know what? The most curious detail of this story isn’t about the wolf, the hired man, the flock, or even the shepherd’s sacrifice.

It's about those other sheep that don't belong to this fold. The sacrifice of Jesus isn't just for the flock in plain sight, but for these mysterious "others" too. Scholars have identified the mystery sheep as future believers – like us. Before we were born, Jesus accepted death for our sake. These "others," however, might also be the non-Jewish Christians who came to faith after the time of Jesus. The Church has pretty much evolved into a Church of Gentiles.

It's also possible that the "other sheep" refer to believers who, by the generation of this Gospel, were already out there, sharing the faith of the apostles but separate from the ways of the community of St. John. More importantly, the "other sheep" could include other groups who live Christ-like lives outside the boundaries of the formal, Christian Church. The Good Shepherd may well have plenty of flocks we haven't yet approached! "Anonymous Christians."

You and I are both called to know and to be "Good Shepherds." The title is not limited to Jesus Christ alone, nor is limited only to popes, bishops and priests. It means each one of us who has responsibility over others: at work, at school, at play, even in the marketplace. Wherever the providence of God has put you, you are challenged to be a Good Shepherd to those around you. As a spouse, as a parent, as a grandparent, as a brother or sister, as a professional or semi-professional. Peter and John tell us how to do this in today's readings.

How am I a good shepherd? How do lay down my life for my flock?

Do the people come to know God through knowing me?

Am I a healing presence to others? Do I help reconcile people to God and one another? Do I lead others to trust in God's love and mercy?

There are so many alien voices calling out to vulnerable sheep. Some of those alien voices are evil voices disguised a soft, harmonious voices in our movies and in our television programs (except for EWTN and CTND which always tell the truth!). The challenge for you and me is to recognize the voice of the Good Shepherd (in the Church), follow His lead (in the Bible), and have an eternally happy ending to our earthly pilgrimage. AMEN! ALLELUIA!