

Day 27

PILGRIMAGE OF GRACE

CONFIRMATION



1 Samuel 16:1, 13

The LORD said to Samuel: How long will you grieve for Saul, whom I have rejected as king of Israel? Fill your horn with oil and be on your way. I am sending you to Jesse of Bethlehem, for from among his sons I have decided on a king... Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers, and from that day on, the spirit of the LORD rushed upon David. Then Samuel set out for Ramah.



Tertullian (AD 160-240)

After coming from the place of washing we are thoroughly anointed with a blessed unction, from ancient discipline by which in the priest hood they were accustomed to be anointed with a horn of oil, ever since Aaron was anointed by Moses. So also with us, the unction runs on the body but profits us spiritually, in the same way that Baptism is itself a corporal act by which we are plunged in water, while its effect is spiritual we are freed from sins. After this hand is imposed for a blessing, invoking and inviting the Holy Spirit.



Psalm 23

(A psalm of David)

The LORD is my shepherd;
there is nothing I lack.
In green pastures he makes me lie down;
to still waters he leads me; he restores my soul.
He guides me along right paths
for the sake of his name.

Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me;
your rod and your staff comfort me.

You set a table before me
in front of my enemies;
You anoint my head with oil;
my cup overflows.
Indeed, goodness and mercy will pursue me
all the days of my life;
I will dwell in the house of the LORD
for endless days.



<https://www.magdala.org/oil-by-kathleen-nichols/>

In Magdala, the path from the synagogue toward Duc in Altum is lined with centuries-old olive trees on either side. By late October, the silvery-green leafed branches bow down to visitors, weighed low by hundreds of fleshy green and brown dangling fruit. In November, a team of volunteers usually rake trees and shake branches until olives fall onto the nets spread out next to the gnarled tree trunks. This week-long process also involves transporting the harvest to our local olive press, and then labeling bottles of Magdala Olive Oil to sell in our gift shop.

Walking the path this October, I left oil-stained footprints behind me on the cement after crushing dozens of unharvested ripe olives underfoot – a reminder that Covid has emptied Magdala of her volunteers this strange year.

The amount of oily substance given up by each olive under the weight of my step surprised me as I looked back over my shoulder. Modern olive growers can apparently count on a yield of about 1 liter of virgin oil for every 10 kilos of olives harvested. I icked Šup a darker ripe olive and crushed it between my fingers as I thought of the how the ancient Israelites and other Mediterranean civilizations relied on olive oil for everything from food, to healing, to lighting lamps. Olive oil was also used to consecrate kings, priests and prophets. As I rubbed my oily fingers together, I looked toward Duc in Altum and thought of Christ Jesus, Priest, Prophet, and King, ‘the one anointed with oil’, the Messiah. With the Bride of the Song of Songs, I prayed,

Your name is an oil poured out... (Song of Songs, 1:3)

Like oil, the name of the Beloved is sufficient to move her deeply, penetratingly. “Oil enlightens, strengthens the body and calms pain,” according to St. Bernard of Clairvaux. “The same thing can be said about the name of the Bridegroom. He enlightens when

we preach him, nourishes when we meditate about him, and is a calming balm when we invoke him." Simply repeating the name of Jesus is itself a powerful and quasi-sacramental prayer, commonly practiced by Eastern-rite Christians as they finger their 'Chotki' or prayer rope, reminding them to pray without ceasing.

As oil, the name of Jesus peacefully penetrates our deepest being, moving us to conversion and renewal. With the Feast of Christ the King approaches this November, let us allow the name of Jesus to peacefully penetrate, soften, calm, enlighten and heal our hearts. May Jesus 'the Anointed' consecrate and seal us with the oil of His name.



Pope Francis canonizes 2 saints from 19th century Palestine

Pontiff hopes to encourage persecuted Christians across Middle East

The Associated Press

Posted: May 17, 2015

Pope Francis canonized two nuns from what was 19th century Palestine on Sunday in hopes of encouraging Christians across the Middle East who are facing a wave of persecution from Islamic extremists.

Sisters Mariam Bawardy and Marie Alphonsine Ghattas were among four nuns who were made saints Sunday at a Mass in a sun-soaked St. Peter's Square. Palestinian President Mahmoud Abbas and an estimated 2,000 pilgrims from the region, some waving Palestinian flags, were on hand for the canonization of the first saints from the Holy Land since the early years of Christianity.

Church officials are holding up Bawardy and Ghattas as a sign of hope and encouragement for Christians across the Mideast at a time when violent persecution and discrimination have driven many Christians from the region of Christ's birth.

They were canonized alongside two other nuns, Saints Jeanne Emilie de Villeneuve from France and Maria Cristina of the Immaculate Conception from Italy.

"Inspired by their example of mercy, charity and reconciliation, may the Christians of these lands look with hope to the future, following the path of solidarity and fraternal coexistence," Francis said of the women at the end of the mass.

Bawardy was a mystic born in 1843 in the village of Ibilin in what is now the Galilee region of northern Israel. She is said to have received the "stigmata" — bleeding

wounds like those that Jesus Christ suffered on the cross — and died at the age of 33 in the West Bank town of Bethlehem, where she founded a Carmelite order monastery that still exists.

Ghattas, born in Jerusalem in 1847, opened girls' schools, fought female illiteracy, and co-founded the Congregation of the Sisters of the Rosary. The order today boasts dozens of centres all over the Middle East, from Egypt to Syria, that operate kindergartens, homes for the elderly, medical clinics and guest houses.

'Luminous example'

In his homily, Francis praised Bawardy as having been "a means of encounter and fellowship with the Muslim world," while Ghattas "shows us the importance of becoming responsible for one another, of living lives of service to one another."

"Their luminous example challenges us in our lives as Christians," he said.



 [Experience Magdala](#)  [Magdala](#)  [experiencemagdala](#)

