



enlightening
*The journal of
the pilgrim*



Evangelical steps for the journey

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The enlightening journal of the pilgrim

Evangelical steps for the journey

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A biblical guide to accompany today's pilgrim, of all ages, along his chosen path.

The idea for this guide came from a heartfelt wish to provide an easy, practical and clear vademecum (which means “come with me”) to accompany the pilgrim on the actual journey, all the while encouraging specific attention to the spiritual experience; 36 milestones or stages easily divisible into weeks of walking, punctuated by six days of regenerating and revitalizing physical exercise and one day of rest to enjoy the wonders of creation as God himself did (Gen 2:2).

Humans are made up of both, they are inseparable and therefore, we think it is essential to emphasize their unity. The pilgrim's initial motivations are never the same ones that accompany him on his physical and final arrival because they evolve step by step, as his innermost self is set in motion, step by step, until he allows himself to be amazed by what he sees, hears, touches, feels. His heart opens to wonder and there he often meets God heart-to-heart. The true pilgrim, in fact, is humanity on the ultimate search. Often searching for God.

Meeting a face, a story, a place, a Word changes the soul of those who are willing to listen not only with their ears, but with their heart. “And we are conscious that all things are working together for good to those who have love for God” says St Paul's letter to the Romans and, paraphrasing him, one could say that “everything contributes to the good of those who seek God, because they have a heart turned to Him, full of the desire to meet Him” and, perhaps, to “find Him in all things”, as St Ignatius of Loyola used to say.

All pilgrims keep the same desires in their hearts. It will be like walking side by side, because the Lord Jesus in sending the first seventy-two disciples asked them not to carry superfluous things, but a stick to lean on in fatigue and a friend to rest their hearts on. The guide would like to offer everyone the companionship in faith, so rare, yet precious, that can only be given between special friends.

“Along the way you will also find a hook in the middle of the sky...”

Milestone 1: The angel's journey



Nazareth was a small village with about four hundred inhabitants in the Galilee region (Galil ha Goim, i.e. Circle of People. See Isaiah 8)

From the Gospel of Luke 1:26-30

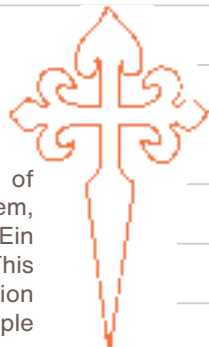
In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God"

Let us break the Word together.

The angel, messenger (malak) of God, sets out to meet man. His name is Gabriel, which means the power of God, and he always brings an announcement of new life. First, he goes to Jerusalem to meet the priest Zechariah and then to Nazareth to meet the young Mary (Miriam), to make her the woman who sets out with God by hosting him in her womb.

The angel is needed because he is a bridge connecting God and the man and woman of all times.

Milestone 2: Maria's Run



Mary leaves Nazareth, crosses the hills of the Samaria region and arrives at Ein Karem, where Elizabeth and Zechariah live. Ein Karem, means 'the source of Karem'. This village is located near Jerusalem, in the region of Judea. Zechariah served in the temple there.

From the Gospel of Luke 1.39-41

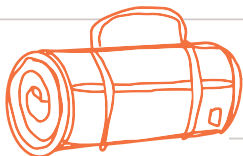
During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit,

Let us break the Word together.

This is the young Mary's first journey, made in haste, because she is going towards the sign that God has given her. She quickly goes to meet her cousin Elizabeth to share her secret wonder with the one the angel had pointed out to her. When the race to find each other is over, two women and two wombs meet and the dance of sharing God's gift to each other begins in joy.

This is where the mutual acceptance that generates blessing is born.

Milestone 3: Birth in exile.



Joseph and Mary set out from Nazareth along the path of the Patriarchs and crossed Samaria to Bethlehem in Judea, the city of the dynasty and descendants of David, located 7 kilometres southeast of Jerusalem. Bethlehem (Bet Lehem) means 'house of bread' in Hebrew, while in Arabic (Bet Laham) it means 'house of meat'.

From the Gospel of Luke 2.1-7

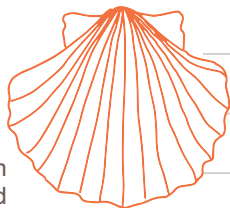
In those days a decree went out from Caesar Augustus 2 that the whole world should be enrolled. (...) And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

Let us break the Word together.

Mary and Joseph set out for Bethlehem, the city where their Davidic family's roots are.

There Jesus was born who is the Emmanuel, that means the God with us. The child is the son who, having come forth from God, went into exile on earth because he divested himself of his divine nature (cf. Phil 2).

Milestone 4: On the Path to God



Jesus' parents set out for Jerusalem (Yerushalaim: earthly Jerusalem and heavenly Jerusalem), where there is the temple (Bet ha Miq-dash: house of the Holy One), i.e. the house where there is the real presence of God.

From the Gospel of Luke 2.21-22

When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb.

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord.

Let us break the Word together.

Joseph and Mary walk with Jesus who has an eightday journey to the holy city to mark in the child's flesh his belonging to God and his people. This was in fact how circumcision was considered: a special and continuous dialogue with God in the place where life is given.

St Paul invites us to the circumcision of the heart, that is, to a renewed belonging to God, as a fundamental decision to walk all our lives with God.

Milestone 5: Pilgrimage as a tradition



In the Jewish tradition, one of the three most important annual pilgrimages to Jerusalem is at Passover (Pesach), which means 'passage'.

The pilgrimage is an ascent (aliah) because Jerusalem is located at the highest point in the land of Israel, at 850 meters.

From the Gospel of Luke 2.41-51 (excerpt)

Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom.

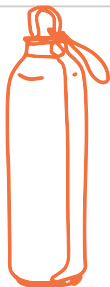
Let us break the Word together.

The Nazareth family's journey of faith was defined by the pilgrimages that took place during the most important Jewish feasts (Passover, Pentecost, and Sukkoth).

The ascent to Jerusalem was to mark one's belonging to God's people because it nourished faith through the memory and remembrance of the most important wonders worked by God for his people.

The walking of the feet was accompanied by the walking of the heart.

Milestone 6: Preparing the Way



John the Baptist prepares the way (derek) for Jesus, the Son of God, who enters into human history. A way where, as the prophet Isaiah says (ch. 40), “every valley shall be filled in, every mountain and hill shall be made low” in the desert (midbar: absence of speech).

From the Gospel of Mark 1.1-4 (excerpt)

The beginning of the gospel of Jesus Christ (the Son of God). As it is written in Isaiah the prophet: “Behold, I am sending my messenger ahead of you; he will prepare your way.

Let us break the Word together.

John the Baptist, a prophetic figure who acts as a bridge between the Old and New Testaments, like the pilgrims, lives his life only with the essentials: he dwells in a deserted place, feeds on what Providence offers him and dresses soberly.

The Baptist prepares the way for a real and sincere encounter between God and man to take place. In fact, his mission consists of recalling the necessity of returning to God through the recognition of one’s limitations and accepting God’s forgiveness.

Milestone 7: Feeling loved



The Baptism of Jesus takes place in Bethany, on the other side of the Jordan (Jn 3:22 ff.), thus in today's Jordan, at an archaeological site called Wadi Al-Kharrar.

From the Gospel of Mark 1.9-11

It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, "You are my beloved Son; with you I am well pleased."

Let us break the Word together.

From Baptism, Jesus begins his journey as a man who brings the voice of God onto the streets of the world. The Father confirms this in what he is doing. He tells Jesus that he is happy with him because he is fulfilling his promise of love towards the men and women he meets. God rips open the sky, shattering the diaphragm that separates him from men: it is he who takes the steps to seek man and share the power of love.

Milestone 8: Living in your own desert



Tradition places the temptations of Jesus in two distinct areas: two temptations in Jericho (Jebel Qarantal) and on the pinnacle of the temple in Jerusalem.

In the desert (midbar) Jesus, who is the Word (dabar) made flesh, is tempted by the devil (diaballo: he who divides), but he repels him with the Word of God from the book of Deuteronomy.

From the Gospel of Luke 4,1-2 (and Mark 1,12)

Filled with the holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over, he was hungry.

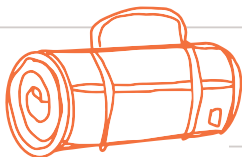
Let us break the Word together.

The journey through the desert is a test for Jesus and for every man that can only be sustained by the power of the Spirit of the living God. The number 40, referring to the time Jesus spent in the desert, reminds us of the 40 years the people of Israel lived after coming out of slavery in Egypt.

The walk in the desert drives our attention inward and enables us to recognize our true God from false idols.

Temptations are always false gods we worship.

Milestone 9: A word of authority



Jesus from Nazareth (500 meters above sea level) descends towards Lake Tiberias (-214 meters below sea level) and moves towards Capernaum (Kefarnahum: village of consolation), which lies along the shores of the lake.

This town became 'the city of Jesus' during the period of his public life.

From the Gospel of Luke 4.31-32

Jesus then went down to Capernaum, a town of Galilee. He taught them on the sabbath, and they were astonished at his teaching because he spoke with authority.

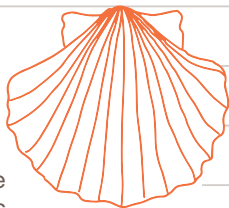
Let us break the Word together.

Jesus undertakes a long walk from Nazareth to Capernaum, through the dangerous valley of the doves, and comes to bring comfort to the suffering.

The Nazarene talks to the men and women of his time as an itinerant rabbi (teacher) who has authoritative words, full of compassion and mercy.

The consolation Jesus conveys is to take death out of the heart and restore life, because he is not a theoretical teacher but a concrete one.

Milestone 10: Withdrawing into a retreat



Jesus withdrew to a place in the remoteness (eremos, in Greek). This place is located on the shores of the Sea of Galilee.

From the Gospel of Luke 4.42-44 (excerpt)

At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them.

Let us break the Word together.

Jesus chooses a movement to withdraw into physical solitude and silence as the crowds continue to chase him. They are two opposing movements: one goes toward solitude and recollection, the other goes toward crowds and noise that lead to self-dispersion.

The journey to a place of solitude is about finding oneself and confidential dialogue with God and, in doing that, refocusing, and finding oneself again. The choice Jesus makes allows for unity of mind, heart, and spirit.

Milestone 11: Leaving it all



Jesus walks along the shores of the Sea of Galilee, which is near the region of the same name. It is the largest supply of fresh drinking water in the entire Middle East. It is also called the Lake of Genezaret (kinnor means zither and kinnerot means heart; the lake, in fact, is shaped like a heart).

From the Gospel of Mark 1,16-18

As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. Jesus said to them, “Come after me, and I will make you fishers of men.”

Then they abandoned their nets and followed him.

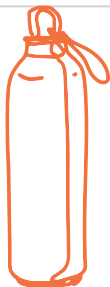
Let us break the Word together.

Walking along the shores of the lake, Jesus sees some fishermen and calls on them to follow him. With his penetrating gaze, Jesus can seize what is moving in their hearts. His ability to “see within” sets these men’s lives and work in motion in another direction, enhancing their personal role in life from fishermen to fishers of men.

Milestone 12:

The peculiar choice: “being with”

Going up the mountain means getting closer to God. In fact, when Jesus teaches the disciples to pray, he tells them, “Our Father who art in heaven...”



From the Gospel of Mark 3,13-15

He went up the mountain and summoned those whom he wanted and they came to him.

He appointed twelve (whom he also named apostles) that they might be with him and he might send them forth to preach and to have authority to drive out demons.

Let us break the Word together.

As Jesus climbs the mountain, he experiences the effort of the journey to get closer to God and the joy of the encounter. In this place, he chooses the twelve to be with Him. The number twelve in the biblical world recalls the election, that is, a particular mission entrusted by God to the twelve tribes of Israel. Here the twelve come down from the mountain with Jesus, tasked with being the heralds of Good News and to cast out demons, that is, those who divide us from God's love.

Milestone 13: Sowing with trusting abundance



The ground is always mixed with stones, but there are also brambles and thorns along the road. This is the natural environment in the land of Israel, which, as the Bible says, is “the land where milk and honey flow.”

From the Gospel of Mark 4,1-9

On another occasion he began to teach by the sea. A very large crowd gathered around him so that he got into a boat on the sea and sat down. And the whole crowd was beside the sea on land. And he taught them at length in parables, and in the course of his instruction he said to them,

“Hear this! A sower went out to sow.

And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground where it had little soil. It sprang up at once because the soil was not deep. And when the sun rose, it was scorched and it withered for lack of roots.

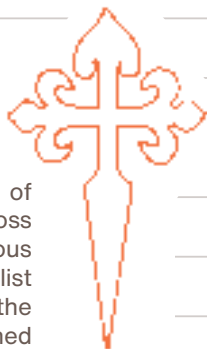
Some seed fell among thorns, and the thorns grew up and choked it and it produced no grain.

And some seed fell on rich soil and produced fruit. It came up and grew and yielded thirty, sixty, and a hundredfold.”

Let us break the Word together.

The way of God is to come out and meet us to sow abundantly without sparing Himself. He sows the seeds of goodness, love, truth, justice, and peace, so that they may germinate in each of us. It is vital that the soil on which the seeds fall be checked for its quality, and that care is given to keep away any foreign matter that might prevent them from bearing fruit.

Milestone 14: Companions on the road



The disciples are sent around the Lake of Galilee and here they find and come across various different cultural and religious communities. Practicing Jews, fundamentalist zealots, Greek cultured peoples in the Decapolis and the seven peoples mentioned in the book of Joshua (ch. 14).

From the Gospel of Mark 6,6b-13

He went around to the villages in the vicinity teaching.

He summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits.

He instructed them to take nothing for the journey but a walking-stick

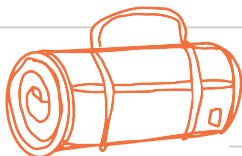
Let us break the Word together.

In the Jewish world, the Word of God is studied by at least two people, because the other person enlightens you about a part of God that you cannot understand.

This is why Jesus sends his disciples out two by two on the roads of the world, so that they may experience 'true companionship' (cum panis in Latin), that is, to share the bread of the journey with those at your side.

Jesus also invites us to carry only a walking stick because, as the psalm says: "My rod and my staff give me security". The walking stick is the symbol of support in fatigue and defense in danger.

Milestone 15: Crumbs of conversion



The Master departs from Lake Tiberias and goes towards Lebanon through the Wadi Amud (Valley of the Pillar). He reaches Tyre and Sidon, formerly a Phoenician city and now a city of Greek-Hellenistic culture, through the 'ladder of Tyre' (Rosh Hanikra)

From the Gospel of Mark 7.24-30 (excerpt)

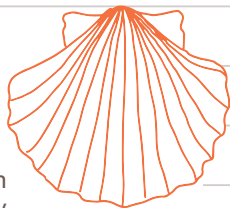
From that place he went off to the district of Tyre (...) Soon a woman whose daughter had an unclean spirit heard about him. She came and fell at his feet. The woman was a Greek, a Syrophoenician by birth, (...) She replied and said to him, "Lord, even the dogs under the table eat the children's scraps." Then he said to her, "For saying this, you may go. The demon has gone out of your daughter."

Let us break the Word together.

Jesus leaves the borders of Galilee and heads into pagan territory.

On the way, a foreign woman, throwing herself at the Master's feet, asks for the Master's attention and then presents her case: her daughter is possessed by an unclean spirit. The mother groans and cries out her sorrow, making Jesus change his mind, who is surprised and delighted by the woman's faith. The Lord delivers the daughter from the evil divisor, which leaves her body, completely freeing her from the bonds of the evil spirit.

Milestone 16: Open yourself to life



Jesus set out from Lebanon and through upper Galilee and arrived in the territory of the Decapolis (deca-polis: ten cities), located on the eastern shore of the Sea of Galilee. These cities were founded during the Greek-Hellenistic occupation of Alexander the Great (333 B.C.) in which a polytheistic religion, contrary to Jewish monotheism, was professed.

From the Gospel of Mark 7,31-37

Again he left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged Jesus to lay his hand on him. Jesus took the man off by himself, away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!")

Let us break the Word together.

Jesus continues to walk in foreign lands and his deeds are now known throughout this territory. On the way, the Master encounters the deaf-mute, withdraws to a secluded place, and performs an "opening" (effatà) of the senses, so that he can hear the voice of God. His ears are opened, the knot in his tongue is loosened. His incapacity for human interaction is then healed and he is able to live his life in fullness.

Milestone 17:

Do not weep for death



Jesus goes to the village of Naim (Hebrew: pretty, beautiful) which is located near Mount Tabor (Tav-or) and Nazareth. This village is located on the slopes of a hill called Morè (Givat ha Morè: the hill of the master). Jesus, then, is the 'gracious master', full of grace, who resuscitates the widow's son.

From the Gospel of Luke 7,11-17 (excerpt)

Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him.

As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep."

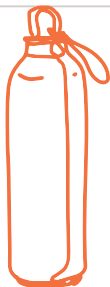
Let us break the Word together.

Jesus, walking in a joyful procession announcing the good news, arrives at the gates of the village of Nain. This procession of joy comes across a procession of mourning: a widow follows behind the dead body of her only son. Jesus sees the woman's grief and asks her to do a seemingly impossible thing: to be able to mourn was the only thing left for this woman.

The Lord is full of grace: he gives the mother the resurrection of her son and a new life.

Now the procession of mourning can join the procession of joy.

Milestone 18: Who am I to you?



Caesarea Philippi was built by a son of Herod the Great at the source of the Jordan (today Banias). It was the capital of Upper Galilee and Traconitide and its name was given in honor of the Roman emperor Caesar.

From the Gospel of Mark 8.27-30 (excerpt)

Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?"

Let us break the Word together.

Jesus the itinerant Master, along the way, poses crucial questions to his disciples.

"Adam, where are you?", the whole Bible is riddled with questions that God asks men, so that they can question the meaning of their lives.

It is indeed necessary to ask the right questions in order to be able to take the right path.

God always provokes us with his questions in order to set us on a path of research and deep understanding of our existence

Milestone 19: Transfigured



Tradition places the transfiguration on Mount Tabor, which is located near Nazareth, in the plain of Esdrelon. Tabor may derive from Devorah (Daburra, in Arabic), i.e. from Deborah, the village where the only woman judge in Israel was born, or it may derive from Tav-or, i.e. 'mountain of light'.

From the Gospel of Mark 9,2-10 (excerpt)

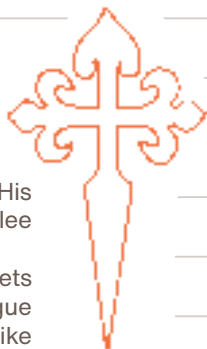
After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white.

Let us break the Word together.

Jesus ascends Mount Tabor together with Peter and his brothers James and John, known as Boanerges (sons of thunder). Here the Transfiguration takes place, an event that, as the Jewish tradition says, restores light and luminosity to the dull skin of our body, which thus becomes a radiance of light. These disciples witness a sign of future life in God.

The luminosity emanating from their bodies will be carried by Peter to Rome and by James to the ends of the earth (Santiago de Compostela).

Milestone 20: Female disciples follow the Way



Jesus journeys from one place to the next. His feet pass through towns and villages in Galilee and Samaria.

For He is the Way, and along the way he meets various people, with whom he has a dialogue full of care, understanding and healing. Unlike other rabbis, Jesus, in besides having twelve disciples, has at least six female disciples who constantly follow him.

From the Gospel of Luke 8,1-3

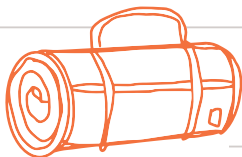
Afterward he journeyed from one town and village to another, preaching and proclaiming the good news of the kingdom of God. Accompanying him were the Twelve and some women who had been cured of evil spirits and infirmities (...) who provided for them out of their resources.

Let us break the Word together.

Jesus had called the disciples to his side, the women instead freely decided to follow him for love. Jesus teaches everyone the supreme art of service. Those who follow him learn from him 'diakonia', which becomes gift and sharing. God is the first servant: he serves men, but he is not the servant of men. Jesus offers himself to all as the Way because he is the Truth and the Life, as the Gospel of John says.

Milestone 21

The other shore



There is often a migration from one shore of the Sea of Galilee to the other and this means not only a geographical migration, but also a migration of culture and religious practice. Along the shores of the lake, there were human settlements, each very different from the last..

From the Gospel of Luke 8, 22-25 (excerpt)

One day he got into a boat with his disciples and said to them, "Let us cross to the other side of the lake." So they set sail, and while they were sailing he fell asleep. A squall blew over the lake...

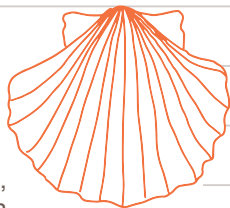
Let us break the Word together.

By going to the other shore, Jesus makes it clear that there is a passage (Pesach, Passover) to be done. Such a crossing can be fraught with danger, for it heralds the arrival of a storm.

Also, the disciples experience the fear of dying, which is the root of all our other fears. An effective antidote to this feeling is hope (tikva, strong rope that keeps the boat safe), which allows one to go through the pain until coming out of it.

On life's journey, one sometimes experiences very tiring, testing moments, during which it is important to keep faith and remember God's work in the life of every man and woman.

Milestone 22: Eternal life



This event probably took place in Gadara, a city in the Decapolis that is now in Jordan and is called Umm-Qais.

From the Gospel of Mark 10, 17-31 (excerpt)

As he was setting out on a journey, a man ran up, knelt down before him, and asked him, “Good teacher, what must I do to inherit eternal life?”

Let us break the Word together.

Along the way we discover the core questions that are essential and fundamental to our existence. In this passage, the question of eternal life emerges. In the dialogue between Jesus and this person, there is a reversal of perspective. The man who asks the question thinks that, to inherit eternal life, and thus be rewarded by God, he has to work hard to demonstrate the fruits of his labor. Jesus, on the other hand, tells him to do exactly the opposite: to achieve the loving encounter with God, one must part with everything one owns and walk together with him right now on the roads of the world towards the definitive embrace that will be achieved in heaven.

Milestone 23: Fear



Jesus goes to Jerusalem in Judea, through the Jordan valley (yar-den: the descendant).

This valley lies below sea level and is currently the border between Israel/Palestine and Jordan

From the Gospel of Mark 10,32-34 (excerpt)

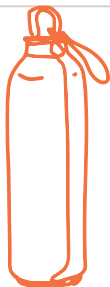
They were on the way, going up to Jerusalem, and Jesus went ahead of them. They were amazed, and those who followed were afraid.

Let us break the Word together.

In the rabbinic world, the toes represent mercy, while the fingers indicate judgement.

The steps of Jesus are steps of mercy. Along the way, the Master, talking to the disciples, explains that the last, paradoxically, will be the closest to God. This causes disorientation and fear among them as they wonder about their position towards God. They have not yet realized that the Father's mercy is ever evolving and in motion, and is always close to those who turn away from God. After Jesus' death and resurrection, no one is far from the heart of God.

Milestone 24: Light after blindness



Towards the end of the Jordan valley there is a large oasis, created from the spring of Elisha, which is called Jericho (ir-riho: city of the moon). This is one of the oldest cities in the world (9000 B.C.) and has been important in the biblical texts ever since Joshua conquered it after the forty-year walk in the desert of the people who came out of Egypt.

From the Gospel of Mark 10,46-52 (excerpt)

They came to Jericho. And as he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me." And many rebuked him, telling him to be silent. But he kept calling out all the more, "Son of David, have pity on me." Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, he is calling you." He threw aside his cloak, sprang up, and came to Jesus.

Let us break the Word together.

Blindness in the Bible is not only a physical fact, but also refers to the inability to see God's plans. Bartimaeus is sitting by the road, that is to say, he is stuck, but all the while lives in a transitory and constantly changing reality. His need is clear from his insistent cry. Jesus sends for Bartimaeus, and he gets up. The verb to rise does not only indicate a movement of the body since it also symbolizes a small resurrection. With Jesus you no longer sit, he puts you on your feet to walk, you are no longer blind but you can see, you are no longer dead but alive.

Milestone 25: Pilgrims entrusted to Providence



In the past, when people set off on their journey, they only took the essentials: including the stick to support oneself in fatigue, but also to defend oneself from animals and people who do not mean well. The knapsack in which to put a little water and a little bread. On the other hand, Jesus invites us to rely only on Providence.

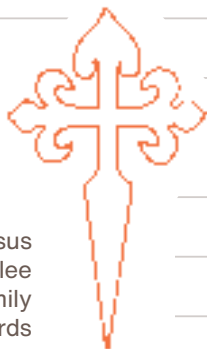
From the Gospel of Luke 9,1-11(excerpt)

He summoned the Twelve and gave them power and authority over all demons and to cure diseases, and he sent them to proclaim the kingdom of God and to heal (the sick). He said to them, "Take nothing for the journey, 2 neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic..

Let's break down the Word together.

The disciples are sent in pairs so that they can confront each other and engage in reciprocal dialogue on the path of proclaiming the Gospel. They are invited not to bring anything with them because along the way they will live on the hospitality of men, which is God's loving hand at work. Even in the desert, they were supported by God's providential action: water, manna, quails. There are situations where they encounter closed doors, and here the disciple is invited to shake the dust off their sandals and continue on God's path, freeing themselves not only from rejection and failure, but also from the thought of not being welcomed.

Milestone 26: Facing conflicts head-on



According to the evangelist Luke, Jesus undertakes a single journey from Galilee (where he was born and lived with his family and where he proclaimed the Gospel) towards Jerusalem, the city of God, where his days and his complete manifestation will be fulfilled when he returns.

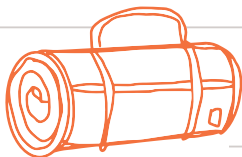
From the Gospel of Luke 9:51-56 (excerpt)

When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem.

Let's break down the Word together.

To start a journey or to continue it or to resist along the sometimes arduous and difficult path, it is necessary to make the resolute choice to move forward and “go straight” on one’s own path, as Jesus did. Firmness and perseverance must be two companions for the journey to overcome hardships. We might prefer, perhaps, to eliminate the obstacles in one fell swoop. This is what the Boanerges (sons of thunder), James and John, thought, who did not know how to read the precious and hidden plot of God within the hardships.

Milestone 27: Priority of Life



The scope of Jesus' ministry is very broad and includes the three regions that make up the land of Israel: Galilee in the north, Samaria in the center, and Judea in the south.

From the Gospel of Luke 9.57-62 (excerpt)

As they were proceeding on their journey someone said to him, "I will follow you wherever you go." Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head."

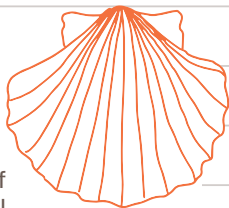
Let's break down the Word together.

Normally, people have a dwelling where they can stay and rest, which is why those who follow Jesus must be aware and ready, just like Him, to not have a dwelling that restricts them to an illusory freedom.

Jesus does not accept delays in departure, even if they are due to very important personal matters or acts of charity. It is the urgency of announcing the kingdom that must take first place in the heart of those who decide to walk in the footsteps of Jesus.

Milestone 28

Life choices



Jesus sends a considerable number of disciples to many cities in the land of Israel for a comprehensive proclamation of the Gospel, that is, the good news, so that many people can be touched by the saving Word.

From the Gospel of Luke 10,1-20 (excerpt)

After this the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit.

He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.

Let's break the Word together

Jesus teaches us that it is not enough to just pay attention to where we sow the grain so that it can grow (see the parable of the sower), but it is necessary to gather what has been sown at the right time. This can only be understood by going to watch over the field and only when it is understood that the grain is ripe, is the work of harvesting carried out.

We must be very careful both in vigilance and in gathering at the opportune time, and above all, we must be careful to harvest the grain in our lives at the right moment.

Milestone 29: The Temple and the Law



In Jerusalem, there is the temple, which is the house of the Shekinah: the dense and perceptible presence of God Himself. Inside the Holy of Holies, the innermost part of the temple, there are some important memories of God's experience: the tablets of the law, Moses' staff, manna, and desert sand.

Jesus usually walks under Solomon's porch facing the front of the temple and, as he walks, he talks to the people.

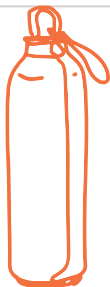
From the Gospel of Mark 11.27 (excerpt)

They returned once more to Jerusalem. As he was walking in the temple area, the chief priests, the scribes, and the elders approached him

Let's break the Word together

Following a long journey that began in Galilee and after encountering various different situations and people, Jesus arrives in Jerusalem, the city of the Holy One. This indicates that it takes a fairly long time to reach the presence of God. In fact, the temple is the place where God resides and communicates with men. Here, before God, Jesus experiences the wise dialogue both as a twelve-year-old and as an adult. The flavor of wisdom gives taste to everyday life. When we search for wisdom and share it, only then does it belong to us. This is the source of Jesus' true credibility.

Milestone 30: My neighbor



There is a road, renovated during the Roman period at the time of Jesus, that connects Jerusalem to Jericho. Jerusalem is located at an altitude of 850 meters, while Jericho is located at -300 meters below sea level. The road is in fact downhill.

From the Gospel of Luke 10,29-37 (excerpt)

But because he wished to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead.

Let's break the Word together.

We are on the famous page of the parable of the good Samaritan. According to the typical teaching method of the rabbis, when a person asks a question, you should respond with another question or, if you don't have a question to ask, at least have a story to tell. In this way, Jesus teaches and shows himself to be faithful to the Jewish tradition. First, he questions, to make people reflect on the question asked, and then he tells a story that illustrates two possible ways of reacting. The priest and the Levite see the injured and dying man without getting involved in what they see because they are more concerned with respecting the norm of ritual purity. The Samaritan, on the other hand, who is considered an outcast, stops, pays from his own pocket for the present, and promises to reimburse whatever is necessary in the future.

Milestone 31:

The community of friends



Jesus' friends live in Bethany, which is a small village located on the Mount of Olives. This hill is situated in front of the Temple of Jerusalem and is considered an important symbolic place, as according to the prophet Isaiah, the banquet at the end of times will be set up here..

From the Gospel of Luke 10,38-42 (excerpt)

As they continued their journey he entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary (who) sat beside the Lord at his feet listening to him speak.

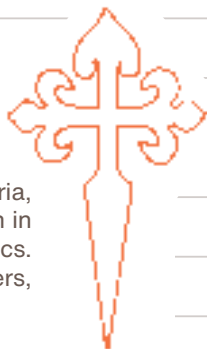
Let's break the Word together

Jesus is hosted by two sisters. Mary sits at Jesus' feet and listens to him, fascinated as only a true disciple can be. Martha, on the other hand, is concerned with providing hospitality deemed abundant and worthy enough for her friend.

Martha, while rushing around, is annoyed by her sister just sitting and listening. Jesus lovingly reproaches her and explains that it is important to be proactive, but without stressing oneself, and equally important is occasionally stopping to listen to God and other people. We are met with a new beatitude.

This is real goodness, the true hospitality that nourishes the journey and creates fraternity.

Milestone 32: Praise and joy



The village where Jesus enters is in Samaria, where the inhabitants live their Jewish faith in a different form and are considered heretics. The village where Jesus meets the lepers, according to tradition, is Zababdeh

From the Gospel of Luke 17,11-19 (excerpt)

As he continued his journey to Jerusalem, he traveled through Samaria and Galilee. As he was entering a village, ten lepers met (him). They stood at a distance from him and raised their voice, saying, “Jesus, Master! Have pity on us!”. And when he saw them, he said, “Go show yourselves to the priests.” 5 As they were going they were cleansed. And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan.

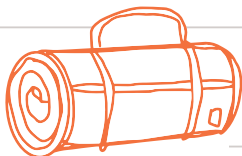
Let's break the Word together.

All ten lepers encountered Jesus on the road: nine were healed, one was saved. Indeed, healing only concerns the human body, while salvation is the relationship established with the Son of God. All were physically healed, but only one returned to praise and thank God.

The Lord calls him to rise and go forth to proclaim what he has experienced and lived firsthand!

He too is a Samaritan and belongs to those deemed distant from God, but he recognized in Jesus the love of the Father.

Milestone 33: The mission statement



The Risen Jesus appears more than once to the disciples in the cenacle in Jerusalem, near the Essenes' neighborhood.

From the Gospel of Mark 16,14-18 (excerpt)

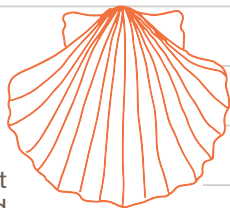
(But) later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised.

He said to them, "Go into the whole world and proclaim the gospel to every creature.

Let's break the Word together

One of the twelve appearances of the Risen One is precisely the one described in this passage. The Eleven were at the table, sharing food and life, because in Eastern tradition this was the funeral banquet. They were eating to commemorate the death of Jesus, but he, the Living One, appears, scolds them, and celebrates life by inviting them to share the Word with those they meet. This becomes the new banquet. With his resurrection, Jesus highlights the upward movement of a vertical path. Here, however, Jesus invites his disciples to go worldwide, that is, to carry out a movement of proclamation far and wide over the earth and beyond each horizon.

Milestone 34: Recognizing the Master



The village of Emmaus recalls a lost battle during the Maccabean period and was therefore considered a place where the resistance against the Hellenists was commemorated. However, it was an unhappy memory because that battle had been lost. Today it is called Nikopolis.

From the Gospel of Luke 24, 13-32 (excerpt)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him..

Let's break the Word together.

The two disciples of Emmaus had moved away from Jerusalem, believing that everything was over. They thought that everything they had experienced had been useless, and this deeply saddened them, generating in them a sense of failure.

A stranger comes up alongside them and starts walking with them. He listens to their expression of deep disappointment and helps them reinterpret what they are experiencing through the Scriptures.

Their hearts are so hardened that they cannot recognize him, but when he stops to eat with them and breaks the bread, suddenly their eyes are opened, and they can see their Master... but it's too late because he disappears!

Milestone 35:

Leaving with joy in your heart

Starting over from Jerusalem means symbolically starting from the central event of our faith, that is, the passion, death, resurrection, and appearances of Jesus. The earthly Jerusalem is the place that projects us towards the heavenly Jerusalem.

From the Gospel of Luke 24, 33-34

So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!"

Let's break the Word together

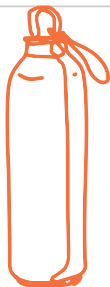
Moved by the fire that had reignited in their hearts, the two disciples of Emmaus find the strength to return to Jerusalem, the place where the true face of God was manifested.

Here, it is reaffirmed to them that the Lord has truly risen and is alive and present among His people.

This is clearly highlighted by the last words of the risen Jesus in the Gospel of Matthew: "I am with you always, even to the end of the age!" (Mt 28:20).

To continue on the journey, it is necessary to return to the original source of our faith.

Milestone 36: Goodbye



The place of Jesus' ascension is to be found in Jerusalem at the summit of the Mount of Olives. Here the high priest celebrated Yom Kippur, the day of atonement, in which sins were concentrated on a sheep or a goat that was then driven into the desert to die. In this way, it was believed that all sins would be atoned for.

From the Gospel of Luke 24,50-53

Then he led them (out) as far as Bethany, raised his hands, and blessed them.

As he blessed them he parted from them and was taken up to heaven.

They did him homage and then returned to Jerusalem with great joy, and they were continually in the temple praising God.

Let's Break the Word Together

Only after a long journey of purifying our faith in the risen Jesus, can we reach the praise of God, which is pure thanksgiving.

If in supplication, man looks at his problems and needs and asks God for help to solve them, in praise man looks only and exclusively at God and recognizes that everything is His gift.

It is no coincidence that the hallelujah psalms are at the end of the Psalter (from Ps 146 to Ps 150), because they indicate what a true journey of faith should aim for!

The term "praise" in Hebrew also contains the meaning of strength. As St. Paul says, "I can do all things through Him who gives me strength" (Philippians 4:13).

Crumbs for the journey

Milestone

- 1°. Listen to the voice of God's messenger who brings glad tidings into your life too.
- 2°. Find the sign that God has promised for your life.
- 3°. Feed yourself on Jesus, bread of the journey.
- 4°. Accogli un cuore nuovo che parla con Dio.
- 5°. Like Mary, keep the Word of God in your heart along the way.
- 6°. Recognize your limitations and return to God's way.
- 7°. Feel yourself a child loved by God's tenderness.
- 8°. Name the idols of your life and abandon them in the desert.
- 9°. Sense the movements and consolations of God within..
- 10°. Get within yourself and try to unify your life.
- 11°. You feel Jesus' eyes on you and immediately leave the nets to follow Him.
- 12°. There is always a mountain to climb.
- 13°. What kind of ground are you?
- 14°. Can you share your journey?
- 15°. God loosens and un-chains us from our evils.
- 16°. Do not be afraid! Open your ears to the voice of God.
- 17°. God turns my lament into a dance of joy.
- 18°. Who are you looking for?
- 19°. May the Word light your path.
- 20°. God goes before you on the path: how do you think to serve him?
- 21°. Remember that in the storm the Lord is in the boat with you.
- 22°. This Gospel passage has become the Word that St Francis of Assisi embodied and lived for. What is the Word to which you give your life?
- 23°. According to Jewish tradition, God's mercy is greater than his judgement. For God always walks keeping the wretched at heart.

- 24°. A Russian pilgrim going to the shrines to pray had only a piece of bread and the Bible in his bag. Along the way he kept repeating within himself this phrase from the Gospel: 'Lord have mercy on me for I am a sinner'.
- 25°. It is written in the Talmud that it took the Lord longer to remove Egypt (understood as slavery) from the hearts of the Jewish people than it took Israel to be freed from physical slavery in Egypt. Freed from the burden of inhospitality, failure, and tiredness...!
- 26°. In the biblical text, it is said that Jesus made his face hard as stone and this symbolically highlights the healthy toughness with which to continue the journey. Hang in there!
- 27°. Don't hesitate or over deliberate on your decision so as not to become a chronic procrastinator!
- 28°. The fox, after a long dialogue with the Little Prince, at a certain point, says: "I earn the color of the wheat," meaning the maturation of a relationship that is recognized by the ability to physically separate, knowing nonetheless that the closeness of the heart continues.
- 29°. Coming to Jerusalem, there are all our springs (Ps 87). Is the path you are taking leading you to the source?
- 30°. By whom or by what do you let yourself get involved and how much are you willing to spend along the way?
- 31°. Search and create spaces where you can listen to God and your friends.
- 32°. Are you making your life an act of praise and thanksgiving? Do you know that you have been saved?
- 33°. Keep your eyes on the sky and your feet firmly on the ground, ready to go and announce new heavens and a new earth.
- 34°. Do not delay in seeing the visible signs of the risen Lord in your life.
- 35°. To meet the resurrected Jesus today, listen to His Word, eat His bread, and share life with brothers and sisters.
- 36°. Blessed is he who finds his strength in you and decides in heart the holy journey (Psalm 83). Notes along the way.

Giubileo 2025 | Miliarium

01 - Tarvisio | Santuario della Madonna del Lussari

Where to receive the miliarium: InfoPoint di Tarvisio
Via Roma, 14, 33018 Tarvisio (UD)
info.tarvisio@promoturismo.fvg.it – Tel. +39 0428 2135

02 - Cercivento | Bibbia a cielo Aperto

Where to receive the miliarium: IAT Venzone office
via Glizoio di Mels 5/4, 33010 Venzone (UD)
info@venzoneturismo.it – Tel. +39 0432 985034

03 - Venzone | Duomo di Sant'Andrea Apostolo

Where to receive the miliarium: IAT Venzone office
via Glizoio di Mels 5/4, 33010 Venzone (UD)
info@venzoneturismo.it – Tel. +39 0432 985034

04 - Aquileia | Basilica di Aquileia

Where to receive the miliarium: Basilica Shop
Chapter Square, (next to the Basilica)
negozio.basilica@gmail.com – Tel +39 0431 917698

05 - Concordia Sagittaria | Chiesa di Santo Stefano

Where to receive the miliarium: St. Stephen's Cathedral
Via Roma, 58, 30023 Concordia Sagittaria (VE)
negozio.basilica@gmail.com – Tel. +39 0421 270269

06 - Venezia | Chiesa degli Scalzi

Where to receive the miliarium: Church of the Barefoot
Cannaregio, 54, 30121 Venezia (VE), accanto alla stazione di
Venezia S.L. venezia@carmeloveneto.it – Tel 041 8224006

07 - Padova | Basilica di Sant'Antonio

Where to receive the miliarium: Church of Santa Maria dei Servi
Vicolo dei Servi, 2, 35122 Padova (PD)
servipd@gmail.com – Tel. 049 8750781
venezia@carmeloveneto.it – Tel 041 8224006

08 - Monselice | Santuario Giubilare delle Sette chiesette

Where to receive the miliarium: Municipal Tourist Office
Palazzo della Loggetta, via del Santuario 2, 35043 Monselice
info@monseliceturismo.it – Tel +39 0429 783023

09 - Rovereto | Campana dei Caduti

Where to receive the miliarium: Monte Berico Souvenir Shop
Viale Dieci Giugno, 18, 36100 Vicenza VI - Tel +39 327 0646608

10 - Vicenza | Santuario Monte Berico

Where to receive the miliarium: Monte Berico Souvenir Shop
Viale Dieci Giugno, 18, 36100 Vicenza VI
Tel +39 327 0646608

11 - Verona | Chiesa di San Siro

Where to receive the miliarium: Tourist Office - City of Montagnana*. Castel S. Zeno - Piazza Trieste, 15 - 35044 Montagnana ufficioturistico@comune.montagnana.pd.it - Tel. +39 042981320

12 - Montagnana | Duomo

Where to receive the miliarium: Tourist Office - City of Montagnana. Castel S. Zeno - Piazza Trieste, 15 - 35044 Montagnana. ufficioturistico@comune.montagnana.pd.it Tel +39 042981320

13 - Badia Polesine | Chiesa di S. Giovanni Battista

Where to receive the miliarium: Canonical House
Via Cigno 207, 45021 Badia Polesine
parrocchie.badia@gmail.com - Tel 0425 508447

14 - Nonantola | Abbazia di Nonantola

Where to receive the miliarium: Benedictine Diocesan Museum of Sacred Art Fallen Partisans Square, 6, 41015 Nonantola MO
museo@abbazianonantola.it - Tel. +39 059 549025

15 - Fanano | Il Convento delle Clarisse

Where to receive the miliarium: St. Clare Monastery
Via G.Sabbatini, 41021 Fanano (MO)
clarissefanano@gmail.com - Tel +39 0536 68012

16 - Pistoia | Cattedrale di San Zeno

Where to receive the miliarium: Baptistery of San Giovanni in corte
Piazza del Duomo, 51100 Pistoia (PT)
cattedraledipistoia.2@gmail.com - Tel. 334 168 9419 (oppure 338 5819294 Don Luca Carlesi)

17 - Fucecchio | Parrocchia

Where to receive the miliarium: Parish of St. John the Baptist
Piazza Garibaldi, 1, 50054 Fucecchio (FI)
info@collegiatafucecchio.it – Tel. +39 0571 20025 don Andrea Pio

18 - Abbazia San Salvatore | Abbazia

Where to receive the miliarium: Museum of Sacred Art
Via del Monastero 42, Abbazia San Salvatore
info@abbaziasansalvatore.it – Tel. +39 331 3190246

19 - Bolsena | Basilica di Santa Cristina

Where to receive the miliarium: Basilica of St. Christina
Piazza S. Cristina – Bolsena
info@santacristinadibolsena.it – Tel. +39 0761 799067

20 - Bassano Romano | Monastero San Vincenzo

Where to receive the miliarium: St. Vincent Monastery
Via S. Vincenzo, 88, 01030 Bassano Romano VT
ospitalita@silvestrini.org– Tel. +39 340 0990065

