

### 1: Holy Land Moments by International Fellowship of Christians and Jews on Apple Podcasts

*Holy Land Moments, brought to you by IFCJ, is where you can learn to speak Hebrew, listen to our podcast featuring Rabbi Yechiel Eckstein with his daughter Yael Eckstein and read our daily inspirational devotional.*

This famous statement by Aristotle aptly refers to one of the strongest forces driving the human soul, an impulse that is both biological and anthropological. In the case of the multi-millennarian march to Jerusalem, Christian society has reinforced this impulse with religious motives: Christ died in the Holy City for the Salvation of mankind, and for two millennia the faithful have been travelling to His Tomb to express their devotion and to wash away their sins. The most important of these was obviously in Jerusalem: At the same time the emperor built the church of the Nativity in Bethlehem. As well as providing a living reminder of the historic events, the imposing basilicas also gave visual expression to all the Christological dogmas that had been established in the ecumenical councils of the 4th century. In the following centuries other important churches were built in the Holy Land, including those of Mount Zion, completed in , and the Tomb of Mary, completed shortly afterwards. The result was the creation of a holy Christian topography, within which, in the following centuries, the liturgical itineraries of Holy Week and other moments of the Christian calendar unfolded. They do however have much to tell us about the preferred travel routes both terrestrial and marine , journey times and the role played in this context by the settlements through which they passed. In general, the pilgrims used the road network that had been created throughout Europe by the Romans. In the late-ancient period this was still fully intact, and was basically used uninterruptedly – with opportune additions and variants where the topography or patterns of settlement had changed – throughout the Middle Ages. The faithful of central and northern Europe had two alternatives: The anonymous pilgrim of Bordeaux AD: One of the first ever accounts of the journey, the famous Itinerarium Burdigalense, provides a wealth of detail. It describes the route taken in by an anonymous pilgrim from Bordeaux, who used both options depending on the circumstances. Thus on the outward journey, the French palmer set off from his city of origin, followed the Via Domitia from Toulouse to Arles, crossed the Alps near Moncenisio and travelled through northern Italy from Turin to Aquileia. From here he took the valley of the Danube and then turned South, following the Via Diagonalis, which led diagonally towards Constantinople through the inland settlements of Slovenia, Hungary, Croatia, Serbia Belgrade , Bulgaria Sofia and modern Turkey Edirne, the ancient Adrianople. From the Roman capital of the Orient, having crossed the Bosphorus, he continued by land along the inland Roman road network, across Anatolia – where he passed through important towns such as Iznik the ancient Nicaea , Ankara, Tyana and Tarsus – and Syria, finally reaching Palestine. From Valona he crossed the straits by ship to Otranto. In the early Middle Ages the occupation of the Balkans by the warlike Hungarians induced the pilgrims to abandon the Via Diagonalis. The situation changed again at the beginning of the 11th century, when the conversion of the Hungarians to Christianity imposed by King Stephen reactivated the flows to the Holy Land along the ancient Balkan road. Over the next two centuries late 11th to late 12th centuries , pilgrims and crusaders from central and northern Europe gathered in Vienna or Budapest, set off for Belgrade and from here followed the diagonal highway to Constantinople. Among the crusaders who took this route was the famous commander of the first expedition, Godfrey of Bouillon, who travelled with his troops from Lorraine in August Given his support for the Holy Roman Empire, Godfrey preferred to steer clear of Pope Urban II, and rather than travel down through Italy with his men chose to cross the Hungarian lands and take the Way of Charlemagne to Belgrade, at that time controlled by Byzantium, and travel from there to Constantinople. They both set off from Metz, travelling first to Regensburg, then to Vienna along the Danube and then to Belgrade. From this city, today the capital of Serbia, they followed the Via Diagonalis to Constantinople. From the Byzantine capital, first Godfrey, then Conrad III and Louis VII, continued to the Holy Land mostly following – except for a more southerly route between Iznik Nicea and Tyana – the internal roads of Anatolia and the coastal roads of Syria that had already been used centuries earlier by the anonymous pilgrim of Bordeaux. This was a longer route that ran from Belgrade parallel to the Danube until its mouth, passing through all the Roman cities and fortified outposts along its banks. From the mouth of the

Danube it was possible to continue by land or by sea following the Black Sea coast to Constantinople, and from there following the above-mentioned roads of Anatolia or maritime routes. The Via Danubia was used above all by Romanian pilgrims. The mouth of the Danube was also a staging post for many pilgrims coming from Russia. His travel diary begins after his arrival in Constantinople. Daniel and his travel companions embarked and sailed along the coasts of Romania and Bulgaria until Constantinople, where they were received with honours by the Byzantine authorities. From here they passed through a series of coastal towns associated with St Nicholas: Makri today Fethiye, Patara and Myra. From Chelidonia they sailed to Cyprus and then to the port of Jaffa on the coast of Palestine. In the course of their journeys the early-medieval pilgrims also made use of commercial maritime routes, which often alternated with land routes. Worthy of mention in this regard are the accounts of the journeys by the Gaulish bishop Arculf, who travelled in or perhaps between and and St Willibald, who travelled half a century later, between and , since the ships that carried them followed consolidated Mediterranean and Aegean routes to Constantinople. From here his ship sailed to Crete, and then to Constantinople along the coast of Anatolia. From Constantinople the group decided not to take the Via Egnatia as the anonymous pilgrim of Bordeaux had done three centuries earlier, perhaps because it was by then unsafe due to the Slavic invasions. Thus they proceeded by ship, following the Greek coast of Attica and then the Peloponnese. They then sailed across the Ionian Sea to Messina and Vulcano and sailed up the west coast of Italy to Naples and the ports of Rome, where they disembarked. The route taken by St Willibald, on both the outward and return journeys, is somewhat clearer. The famous Anglo-Saxon bishop decided to set off for the Holy Land once his pilgrimage from Germany to Rome was concluded. Travelling on foot through southern Italy, he crossed the Strait of Messina and took ship from Messina to the Orient. On the return journey from Jerusalem he embarked once more in Tripoli, but this time his ship sailed for Constantinople following the coast of Anatolia up to the Bosphorus. From here he followed the same route as Arculf, sailing to Sicily, stopping at Catania and Vulcano, and then following the west coast of Italy to Naples, where he disembarked and continued by road to Cassino. In the central centuries of the Middle Ages, the ports of Puglia were a key embarkation point for pilgrims headed to the Holy Land, the lands of the Outremer. This is attested by abundant and eloquent sources. Speaking of the preparations for the departure of Bohemond I of Antioch for the crusades, Robert the Monk recalled that the Franks arriving in Puglia embarked from Bari, Brindisi and Otranto. A few years later, the Anglo-Saxon merchant Saewulf, who was headed for Jerusalem, mentions the ports of Bari, Barletta, Trani, Siponto and Otranto, the latter considered to be the last port on the Italian coast suitable for crossing the Adriatic. He himself embarked from Monopoli but after setting off a storm forced the travellers to seek shelter in the port of Brindisi, from where they set off again after a few necessary repairs to the vessel. From the coast of Puglia they headed for Corinth and then crossed the Aegean to reach the coast of Asia Minor. From there sailed to Cyprus and then to Jaffa. An anonymous pilgrim recalled embarking in Brindisi for the Holy Land in the late 12th-early 13th centuries, and the city features among the ports used by the crusaders accompanying Richard the Lionheart. From the Adriatic city goods and pilgrims were carried to Acre, above all on vessels run by Knights Templar and Hospitaller. In the middle of the 12th century the monk Nikulas Bergsson undertook an extraordinary journey from his native Iceland to Brindisi, from where the future abbot of Munkathvera embarked for Acre, which he reached after a voyage of 14 days. The monk Francesco Suriano, a missionary and pilgrim in the Holy Land in the s, claimed that there was no better place in Christendom for starting the journey to Jerusalem than Venice. The Most Serene Republic ran regular scheduled pilgrimage journeys through the year, with precise dates and prices that included the payment of numerous tolls in the Orient and above all ensured a certain safety from pirate attacks. In the eastern Mediterranean there was no large port or trading station where the Venetians did not have at least a warehouse or mission. The ports of Dalmatia, together with those of Puglia, which had been places of transit for pilgrims in the era of the crusades, became essential staging posts on this long journey, which almost always included a stop in Corfu, the western Peloponnese, which the Venetians called Morea Methoni, Coroni, Candia Heraklion on the island of Crete, Rhodes, Cyprus and finally Jaffa and Jerusalem. Numerous European travellers Flemings, French, Italians, Germans, English followed this itinerary on either the outward or the return journeys or both, many writing accounts of their travels. After visiting Rome, he went to Venice, where

he joined a convoy of two galleys on the 8th of May that year. His vessel followed the Eastern Adriatic coast, stopping at Parenzo, Pola, Zara, and Corfu before following the usual route. The English traveller Wey set off in a convoy composed of two galleys carrying more than pilgrims from north of the Alps. Almost a century earlier, a small group of English pilgrims seeking to reach the Holy Land from France had had a very different experience. The company reached Venice, but not wishing to remain idle while waiting to be embarked, they decided to go to Rome. After visiting the city they headed to Puglia, gens cuius est umanissima. They embarked in Otranto and from there travelled by the usual route via Corfu, the ports of the Peloponnese also known as Magna Achaja, Rhodes described in great detail, Cyprus where they visited Limassol and Famagusta and finally the Holy Land, where they disembarked in Jaffa, a few kilometres from modern-day Tel-Aviv. The itinerary of the two Flemish notables John and Anselm Adorno, who set off for the Holy Land from Bruges in for essentially political reasons, is characterised by its complexity and the interesting descriptions the travellers provide of the places visited. These images were also evoked in their place of origin, Bruges, where there is one of the most famous replicas of the Holy Sepulchre ever built. Many other travellers set off from Venice on coastal routes in ships loaded with pilgrims and goods that stopped in the main maritime and commercial cities of the Adriatic: Zara, Spalato, Ragusa, Durazzo etc. They portray the peoples who inhabit the coasts of the Adriatic, the Greek islands and the Holy Land, almost always highlighting the classic elements that prompt people to travel:

### 2: Holy Land Pilgrimages - Franciscan Foundation for the Holy Land

*The Franciscans have been welcoming and guiding pilgrims in the Holy Land for more than years. If you are ready to go, the Franciscans will be there to greet you. To learn more about joining a pilgrimage or creating a customized group tour for your parish, school, group or organization, please call*

Forty people joined him on a trek through the land where Jesus walked. Inspired by his first trip to Israel, in , the bishop designed this experience especially for newer clergymen and women. He hopes it enhances their fruitful witness throughout their careers. Led by our bishop, this was an educational experience like none other. Our journey began atop the Mount of Olives, where Jesus wept over Jerusalem and the site of his ascension, among other Gospel scenes. The rocky terrain would have strained the fittest person. The constant rolling hills would have turned any simple stroll into a strenuous workoutâ€”which we soon confirmed personally. Gazing over that landscape was our first opportunity to bring the Bible to life, or, as stated by David Powell, "to have a mental picture of what we read. The Bible took on new meaning. Now we can open our Bibles, turn to a passage, begin reading, and truly visualize the scene to understand the passage. One vivid experience came when we journeyed into the Arab Market in the Old City. As we approached the Damascus Gate on the north end of town, we saw the merchants with their booths. We heard them shouting prices, trying to entice buyers; we could barely move along the streets. In our minds, this chaos must have been similar to what Jesus encountered when he cleared the temple. On the second part of our trip, we took a detour on the Old Jericho Road, the same road Jesus and his disciples traveled 2, years ago. When we reached the end of that winding route, a man with a donkey stood there. Of course we recalled the story of the Good Samaritan. There we were, in the middle of nowhere. Day after day we encountered memorable moments. In the Galilee area, we gathered at a location set up for baptisms in the Jordan River. The bishop led us in a "Remember Your Baptism" service. It was a significant moment not only because of being in the Jordan River, but also because of a special scene we witnessed. Each of us each stepped into the water, received his or her cross, and stepped out. After the bishop blessed his son, they embraced. Their tearful hug touched the hearts of us all. For me personally, two places along our route especially stood out. The second was on the Sea of Galilee, as we floated in a replica first-century boat. I envisioned what that would have been like for Jesus, who traveled on that sea on many occasions. In addition, I cherish a quote stamped on a pillar at Tabgha, in the Church of the Multitudes. But He waits for empty hearts, for hands stretched out, wherein He may lay His gifts. We expanded our minds. For example, we read in Matthew The city of Jerusalem was once surrounded by high walls; at night, gates within those walls were closed to protect the city. But we learned of doors, about 6 feet high, within some gates, that could be accessed after-hours. This door, in Jewish tradition, was referred to as "the eye of a needle. Is this to what Jesus referred? We may never know, but this information opened our minds to new understandings. My message to anyone who dreams of one day visiting the Holy Land: Turn your dream into a reality. It is worth the investment. Your ministry will be enhanced greatly as you learn, and then your congregations will hear your wonderful stories and also will grow as Christians. Over and over again, as our group prepared to go on this wonderful trip, I heard other clergy say they wished they had gone earlier in their ministry careers. At the Mount of Olives, Claudia Lovelace sits on a camel. Massive stones from the temple at Jerusalem frame Bishop Hayes and his son Ryan. Beverly Powell steps through "the eye of the needle" within a Jerusalem gate. The gold-topped Dome of the Rock is clearly visible. After a trip to Israel, the bishop intentionally developed this tour for newer clergy, to encourage their growth in faith and ministry. Beside the Jordan River, Bishop Hayes calls the travelers to remember their baptism. They carried flashlights to see in the total darkness.

### 3: The Holy Land Experience | Where The True Heroes Live

*The One Year Holy Land Moments Devotional contains 52 weeks of reflections from both a Jewish rabbi and a Christian theologian, demonstrating the timeless and universal themes in both the Hebrew Bible (Old Testament) and New Testament. Each day offers a fascinating glimpse into the Jewish faith, history, and perspective, while exploring the.*

A trip of a lifetime! But this is all you can really see from the walk on your way up to it. This was one of the sites we went to after arriving in Nazareth. And we arrived on March 25th, the Feast of the Annunciation! Although this year, March 25th was Palm Sunday so it was moved to April 9th. It felt like divine intervention that we were there. This is the spot where the Angel Gabriel asked Mary to the most important question and her answer changed the entire world. Quite a lot to take in as we stood there. The inscription on the altar reads: Later on that night we were able to come back and spend an hour of silent prayer here. It was easy to become emotional in that moment as the Annunciation has special meaning for me personally. Well, it was not so much a holy hour as it was an hour of standing in the back of the church for an hour with 2, of my closest friends. This was not for the claustrophobic! But what made this so special was that it was during the night of Holy Thursday, at 9pm. Most likely around the same time that Jesus was praying there in the Agony of the Garden, sweating blood. All I could see was what they projected on the huge screens but for the most part I could only stare straight ahead at the painting of Our Lord praying at the rock. I was next to a French couple, I was in front of a German family, to the left of me was a Spanish family and directly in front of me was an Arab pair of men. The point being, we were clearly there to be with our Lord, as He suffered and prayed in that garden knowing what was about to happen to him. What a time to be present there, despite the crowds! Here is a brief video from the service as well as some photos from our official visit to the Garden of Gethsemane later on as a group during the daytime. The bedrock where it is believed Jesus prayed is the stone you see me praying as well as a miniature sculpture of Jesus kneeling in prayer. This is outside the Basilica and just on the outskirts of the Garden. You cannot walk into the Garden of Gethsemane although I know there are people who have been able to spend the night or spend some time in prayer there. Boat Ride on the Sea of Galilee We made our way down towards the Sea of Galilee and into a boat that, without the motorized engine, would be very similar to the kind of boats Jesus and his disciples may have used to go fishing. I set my phone on the ledge and hit record, knowing this was a moment I would want to go back to again and again. Church of the Nativity – Bethlehem Preparing to see where Jesus was born was something I really wanted to focus on as we made the bus ride to Bethlehem. I was trying hard to just contemplate this momentous, universe-altering event in my mind. Similar to the Annunciation, I found it difficult to comprehend that I was on my way to see this spot where He was born. I knew it was a star in the floor and that it was cramped. I had asked one of our pilgrims to get a picture of me venerating the spot. This all took place in the span of about 10 seconds. Our guide was encouraging us to go two by two to make the line move a little faster. Can I just have this one moment alone!?! It worked out completely perfect actually. As I wait for my travel-mate to send me that photo he took it on a professional camera and I saw he got a great shot of me I can share with you this photo I took of one of our pilgrims about to kneel down to see the spot. As we got back up from the spot, we noticed that hardly anyone else was down there very rare! So before another group made their way there, we gathered in the small space and sang the first verse of O Come All Ye Faithful. Quite a few teary eyes as we sang this – Right here, where Jesus was born!!! Visiting the Holy Sepulchre to see the Tomb and Calvary Within the same day Wednesday, the day before Holy Thursday after visiting the Church of the Visitation and some other sites, we hopped back on the bus assuming we were going to check-in to our hotel just outside the city walls and just a 15 minute walk from the Holy Sepulchre. After waiting an hour in line, we made our way into the tomb. This is the entrance to it: Another view of the entrance to it taken on a different day during a procession: This is a shot of Calvary: And underneath that small altar is a hole that you can reach into with your hand and touch the rock that Jesus was crucified on: As for the experiences themselves, at first it was quite rushed. They definitely keep the line moving! The magnitude of it all! By the time I was done kissing and kneeling, it was time to get out of there. We then made our way to Calvary where we waited about 10

## HOLY MOMENTS IN THE HOLY LAND pdf

minutes to kneel down and touch the rock of Calvary. We then walked back down stairs from Calvary and were able to venerate the Rock of Unction: This is the rock that Jesus was laid on and prepared before He was put in the tomb. That was the first experience at the Holy Sepulchre. The second and third experiences I had there were much better, much more prayerful. And most definitely require a separate blog post about itâ€¦.

### 4: Holy moments in the Holy Land

*Holy Land Moments, Chicago, IL. 11K likes. Holy Land Moments is a two-minute daily radio program hosted by Rabbi Yechiel Eckstein, founder and president.*

### 5: New Devotional: Explore the Jewish High Holy Days with "Holy Land Moments" - Bible Gateway Blog

*From The Community. Amazon Try Prime. All.*

### 6: Holy Land - Wikipedia

*Shalom! Come spend the day with Jesus at the Holy Land Experience. It is a beautiful holy theme park museum and gardens. Come and be blessed with many things to see and learn about the life of Jesus.*

### 7: Routes to the Holy Land

*Holy moments in the Holy Land 8/19/ On a replica first-century boat, the Oklahoma clergy educational tour launches into a journey upon the Sea of Galilee.*

### 8: Holy Land Pilgrimage: Top 5 Moments â€” The Joyful Celibate

*Read The Sounds of the Trumpets - Holy Land Moments with Rabbi Eckstein - September 5, from Holy Land Moments with Rabbi Eckstein. Be encouraged and grow your faith with daily and weekly.*

### 9: Holy Land Experience: Just a moment or an experience for life? â€” HLE BLOG

*I was blessed to take a pilgrimage to the Holy Land from March 24th until April 2nd. A trip of a lifetime! It's going to be next to impossible to describe everything I saw the "holy moments" that all took place and the awesome other pilgrims I met on this trip, but I'm going to.*

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