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A Study of Pilgrimage Systems: What Constitutes Powerful Ecumenical Pilgrimage?

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Abstract

The resurgence in the popularity of pilgrimage over the last few decades in all faith traditions provides an opportunity to advance ecumenism. Through Scripture analysis, personal interviews, library research and the personal experience of the author, this thesis strives to identify a set of elements or practices that would make for a powerful and effective ecumenical pilgrimage system design. These include scope and theme, committee structure, hymns, scripture readings, prayers, rituals, spiritual direction, silent reflection, communal meals and symbolism. These elements are then combined to propose a design for an ecumenical pilgrimage that would take place in northern New Mexico.

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Introduction

In nearly every culture, in nearly every world religion, and throughout history, there has existed sacred space. These are places where faithful believers feel that they have more direct access to the Divine; can grasp a better understanding of their religious

history and communal identity; or can experience deeper and more transformative forms of worship, sacrifice and prayer along with the anticipated benefits. And so, whether driven by faith, devotion, curiosity, pleasure or mandate, they set out and they travel to such sacred spaces. They go on pilgrimage, sometimes traveling only a few miles and at other times long distances incurring great sacrifice, risk and expense. They may be gone anywhere from a few hours to days, weeks or even months. At times they go alone and at other times as part of a group.

While motivations and methods vary greatly, the fundamental expected outcome is basically the same; pilgrims hope to be transformed in some way. They hope to be made well, to be forgiven, to develop a closer relationship with God or nature, to seek guidance on an important issue, or to become more tolerant or more compassionate.[1] Pilgrimage is liminal space, and the pilgrim willingly enters that space believing that real, authentic growth as a person is limited, if not impossible, without encountering such an experience. They realize what seems to be a great paradox; that internal growth and transformation cannot take place without the external, physical rigor. Victor and Edith Turner have stated that "pilgrimage may be thought of as extroverted mysticism, just as mysticism is introverted pilgrimage. The pilgrim traverses a mystical way; the mystic sets forth on an interior spiritual pilgrimage."[2] Both are equally legitimate routes leading to the same center.

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[1] Cynthia Romaker Fuller, "More thoughts on the Motivations Behind Pilgrimages," Today's Pilgrim: Paths to Transformation, June 16, 2013, accessed February, 2015, http://todayspilgrim.com/more-thoughts-on-the-motivations-behind-pilgrimages/.

[2] Victor Turner and Edith L.B. Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 33.

The late twentieth and early twenty-first centuries are the latest epoch in a dynamic pattern of rise and decline in enthusiasm for pilgrimage that has characterized the European Christian Tradition for over two thousand years.[3] It is interesting to note that in a time when many religious denominations are experiencing a decline in numbers and attendance at traditional forms of worship, visits to pilgrimage sites appear to be growing. The United Nations World Tourism Organization estimates that 330 million people make a spiritual pilgrimage each year which represents about one-third of all tourism.[4] Since 2002 the number of pilgrims walking the Camino de Santiago in Spain has risen from about 60,000 to nearly 300,000 in the Holy Year of 2010, a five-fold increase.[5] This growth is due to a number of factors, including an increase in world-wide disposable income, improvements in travel systems, a growing disillusionment with institutional religion, the rediscovery of Celtic Spirituality (in which pilgrimage is a common practice) and accessibility to better information regarding pilgrimage sites as a result of the Internet.

However, while growing in popularity, the spiritual practice of pilgrimage is not without controversy. Pilgrimage practices have had a central part to play in all of the major faith traditions. They have also proved to be an enduring source of theological controversy; a controversy which has involved even some of the founding figures of these traditions, especially in Christianity. Mark Wynn in "God, Pilgrimage and

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[3] Craig Bartholomew, "Introduction" in *Explorations in a Christian Theology of Pilgrimage",* ed. Craig Bartholomew and Fred Hughes (Surrey: Ashgate Publishing Limited, 2004), xii.
[4] "Pilgrim Numbers," Green Pilgrimage Network Website. Accessed January 26th 2016, http://greenpilgrimage.net/resources/pilgrim-numbers/.
[5] John Brierly, *A Pilgrims Guide to the Camino de Santiago,* 12th ed. (Scotland: Camino Guides, 2015), 12.

Acknowledgment of Place" summarizes these objections.[6] One maintains that such practices are inevitably bound up with a primitive conception of God, where God is a divine local with an address. Another is that many pilgrimage systems are rooted in superstition and myth with pagan roots and little foundation in fact, not to mention Scripture. Yet another is that pilgrimage is not necessary in order to find the God who dwells within. Some believe pilgrimages to be nothing more than a near occasion for mischief and sin. During the Reformation, the practice of pilgrimage was viewed by the Reformers as an example of works righteousness which stood in opposition to the doctrine of justification by faith alone. On the other side, and precisely in order to accommodate such concerns, proponents of pilgrimage have sometimes sought to understand its point in broadly naturalistic terms, thinking of pilgrimage as, for example, simply an aid to the religious imagination.[7]

In this thesis, I will argue that the path forward lies in learning how to do pilgrimage well. What makes a pilgrimage the powerful, transformative practice that so many seek? What distinguishes the pilgrim from the "spiritual tourist", or even the secular tourist for that matter? What makes travel sacred? What are the frames of mind, heart and soul that characterize the true pilgrim before, during and after the actual pilgrimage event? What are best known principles and practices for effective individual and group pilgrimage? These are the questions that I have wrestled with, not only during the course of this research, but also as a beginner in the practice of pilgrimage as a spiritual discipline. Then, based on the learning and guiding principles that I uncover through this research, I will propose a design for an ecumenical pilgrimage system with

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[6] Mark Wynn, "God, Pilgrimage and Acknowledge of Place," *Religious Studies*, Vol 43, No. 2 (June, 2007): 145-163, accessed December 23, 2015, http://www.jstor.org/stable/20006360.
[7] Ibid.

the stated purpose of promoting unity, trust and understanding among different faith traditions.

On the way to developing the ecumenical pilgrimage design, this thesis explores the foundations of pilgrimage in both Scripture and Tradition, primarily the Roman Catholic Tradition. The arguments for and against pilgrimage by notable Christians throughout history will be discussed and the post-Vatican II use of pilgrimage as a metaphor for the movements of the Church in the modern world and for the earthly life of a Christian will be presented.

As part of the identification process of best practices, four separate pilgrimage systems will be described, compared and contrasted. These four systems were chosen to represent pilgrimage systems that are both individually and group-oriented. They were chosen to represent established systems as well as relatively new systems. One is primarily a Catholic event, two are primarily Protestant but ecumenical in nature and the fourth is mixed. Durations range from a few hours, to a few days to a week to over a month. The goal is to study similarities and differences with an eye on understanding how each has been structured to achieve a sacred state where participants are transformed in some way through their participation. I will draw upon my own experience from walking the Camino de Santiago in Spain in the summer of 2015 as part of the discussion.

The analysis also includes the teachings of authors such as Phil Cousineou, Sheryl A. Kujawa-Holbrook, Leonard Biallas and others who have traveled and written extensively on the art and practice of pilgrimage. The goal is to better understand the frame of heart and mind that needs to be cultivated in a pilgrim to bring about the desired

transformation and to make the pilgrimage a powerful event. It is well established that effective pilgrimage is both exterior and interior work at the same time. Therefore, this thesis will not engage in "either-or" thinking but will argue that "both-and" thinking is required on the part of pilgrims to bring about spiritual growth.

Finally, drawing upon all of the learning described above, the thesis suggests a practical design for an ecumenical pilgrimage event. The design will include proposed content and practices to be undertaken during the three main phases of any pilgrimage event; (1) prior to departure, (2) the pilgrimage itself and (3) upon return. The design suggests an approach to help participants to enter into pilgrimage with a prayerful, positive intent and a sense of gratitude and humility. It offers advice on how to structure and spend time during pilgrimage, to be fully present to the experience, to walk in a contemplative way and to foster openness to the lessons that the pilgrimage experience will teach. This includes suggestions for ritual, prayer, solitude and other practices that help to mark the difference between sacred travel and tourism.

Perspective of the Author

I am a pilgrim in training - a novice. As a life-long Roman Catholic and living in Albuquerque, New Mexico, for over twenty-five years, my interest in pilgrimage has been aided by both tradition and proximity. Pilgrimage is a popular form of devotion in this part of the country with its rich history and unique blend of Hispanic, Native-American and Caucasian Cultures. Thus I have had access to several established pilgrimage systems. One is the Archdiocese of Santa Fe's Pilgrimage for Vocations which will be discussed in more detail later as one of the four pilgrimage systems mentioned above. Another is the annual Good Friday Pilgrimage to Tomé Hill which one

makes as an act of remembrance and contrition. I have made this twenty mile pilgrimage from my home to Tomé about ten times in the last twelve years.

In the fall of 1998, my wife and I took part in a group pilgrimage to the Holy Land which was organized by a priest from Mesa, Arizona who we met at a popular retreat center in Albuquerque. As part of that event we were able to visit Rome and the Vatican, the pyramids of Egypt, Athens, Istanbul and sites such as Ephesus which were evangelized by Saint Paul and Saint John. Unfortunately, our plans to visit Jerusalem were canceled due to an increase in hostilities in the area during the time of our planned visit. Fortunately, my career afforded me multiple opportunities to visit Israel and I took advantage of those trips to make pilgrimages to many of the Holy Sites such as the Tomb of the Holy Sepulcher, Gethsemane, and the Upper Room.

Then, in the summer of 2015, I made a 500 mile pilgrimage on foot along the Camino Francés as part of the Camino de Santiago across northern Spain. My motivation for walking the Camino was two-fold. First, it was to serve as a rite of passage. I was not only celebrating my retirement from the company where I had worked for over thirty years, but I realized that I had to leave behind some bad habits and attitudes that had developed in me over those years. It was time to let go of those. Second, the pilgrimage was meant for me to begin to discern what I was going to do with my life going forward. Put another way, how I was going to spend my "second half of life."[8] Happily, I believe I made good progress against both goals, though both are still a work-in-progress.

[8] Angeles Arrien, "The Second Half of Life: Opening the Eight Gates of Wisdom," Sounds True, Inc., 1999, accessed January 30, 2016, http://transforminglifeafter50.org/files/handout-pdfs/TLAFArrienHandout.pdf.

These experiences have taught me first hand that there is a difference between going on pilgrimage and doing it well. There is a difference between being a pilgrim versus being a "spiritual tourist" and I have to admit that, in the experiences that I have listed above, I have acted as both from time to time. This thesis, in addition to meeting the requirements for graduation in the New Mexico MTS Program, will serve as formation for me as I hope to continue the practice of pilgrimage in my life for as long as possible.

Foundations in Scripture

In some respects, pilgrimage is a spiritual practice in search of a theology. Old Testament texts were very specific and directive about the requirements for an external journey. For Christians however, the foundations for pilgrimage in the New Testament stem more from the desire to foster internal spiritual growth in Christ. In New Testament Theology pilgrimage becomes one of many spiritual disciplines aimed at increasing self-understanding and spiritual maturity with no specific attachment to place. There are no passages in the New Testament directly attributed to Christ or the apostles that mandate a physical journey. The practice of pilgrimage emerges and evolves as one possible movement from profane to holy space. In the physical world it is reflected in the actual traversing of space to a holy destination. Internally, it represents the movement of the soul into deeper union with God.

Old Testament

To understand pilgrimage in the Old Testament, it is first necessary to recall that the God of the Israelites was much more associated with place. God had an address, first on Mount Sinai, then within the Ark of the Covenant and finally within the Temple in

Jerusalem. For Hebrew men of the Old Testament it was required of them that God be "visited" on a regular basis to offer praise, thanksgiving and sacrifice. Through Christ's victory over death on the cross the locus of God's presence changed, moving beyond place and into the person of Christ. This transition was signified in each of the Synoptic Gospels by the tearing of the temple veil at the moment of Christ's death.[9]

The Old Testament laws regarding pilgrimages were first laid down in the Book of Exodus with the establishment of three great feasts:[10]

> Three times a year you shall celebrate a pilgrim feast to me. You shall keep the feast of Unleavened Bread. As I have commanded you, you must eat unleavened bread for seven days at the prescribed time on the month of Abib, for it was then that you came out of Egypt. No one shall appear before me empty-handed. You shall also keep the feast of the grain harvest with the first of the crop that you have sown in the field; and finally the feast at the fruit harvest at the end of the year, when you gather in the produce from the fields. Thrice a year shall all your men appear before the Lord God.

The Book of Deuteronomy further elaborates on each of these feasts naming them the Feast of the Unleavened Bread or Passover, the Feast of Weeks, later called Pentecost, and the Feast of Booths and giving detailed instructions on how each is to be celebrated. In all cases the feast is to be celebrated "in the place where the Lord your God chooses as the dwelling place of his name."[11] Eventually, this came to mean the Temple in Jerusalem on Mount Zion. Echoing Exodus, Chapter 16 summarizes the three pilgrimages:[12]

> Three times a year, then, every male among you shall appear before the Lord, your God, in the place where he chooses: at the Feast of Unleavened Bread, at the Feast of Weeks and at the Feast of Booths. No one shall appear before the Lord

[9] Matt 27:51; Mark 15:38; Luke 23:45 (New American Bible)
[10] Exod. 23: 14-18
[11] Deut. 16: 2,11,15
[12] Deut. 16:16

> empty-handed, but each of you as much as he can give, in proportion to the blessings which the Lord, your God has bestowed on you.

Chapter 16 of Deuteronomy provides some good instruction on what distinguishes excellent pilgrimage practice from mediocre or what we are calling "spiritual tourism." In addition to mandating that "no one shall appear before the Lord empty handed", it also mandates for the Feasts of Weeks and the Feast of Booths that "…you shall make merry in the presence together with your son and daughter, your male and female slave and the Levite who belongs to your community as well as the alien, the orphan and the widow among you."[13] The first speaks to the orientation of the pilgrim as one of giving versus taking; almsgiving in some form is an important practice in pilgrimage. Not so for the tourist. In the pilgrimage systems we discuss later, we will see that common practices are to give alms and to offer up the prayers of others as part of the culmination of a pilgrimage. This orientation toward giving in a spirit of gratitude is an important orientation when one goes on pilgrimage. Celebrating with sons, daughters, slaves, widows, orphans and priests alike speaks directly to the spirit of egalitarianism that is typical of most pilgrimages. No one is special. All are equal and all are pilgrims and a true pilgrim readily gives what they have to meet the needs of the other. It also reflects the value of communal meals, another important feature of good pilgrimage.

There is a verse from chapter 16 of the Book of Jeremiah that seems at first glance to promote the practice of pilgrimage. It reads "Thus says the Lord: Stand beside the earliest roads, ask the pathways of old which is the way to good, and walk it; thus you will find rest for your souls."[14] But care has to be taken not to misinterpret this passage as a mandate to perform pilgrimage. The conclusion of the verse which is typically omitted

[13] Deut. 16:11
[14] Jeremiah 6:16

reads "but they said, We will not walk it."[15] The passage is contained in a series of complaints by the Lord giving justification for the pending defeat of Jerusalem at the hands of the Babylonians and the subsequent exile. The reference to "the earliest roads" and the "pathways of old" is a metaphor for history. In other words the call is to revisit and to relearn the lessons of righteousness from their history and to follow them. It is not a directive to undergo a physical journey.

The theme and idea of pilgrimage is well represented in the Psalter, especially in Psalms 84, 87 and the Psalms of Ascent (120-134). Psalm 84 may be read by Christians as both the joyful experience of the pilgrims of Israel on their way to worship at the feasts in Jerusalem and as the experience of the church in pilgrimage toward the eternal life promised by its Lord.[16] The psalm speaks to the three phases that comprise every pilgrimage: (1) departure or disorientation driven by a spiritual longing to enter into a more intimate relationship with the divine and to experience sacred place; (2) travel or orientation and the hardships and blessings related to it and, (3) arrival or reorientation and the intense sense of satisfaction and belonging associated with it.

Psalm 87, which is titled "Zion, A True Birthplace of Diaspora Pilgrims" likewise has several interpretations. One school of thought is more literal and suggests that the Psalm is a pilgrim song of post-exilic Jews living in neighboring regions who still make the long pilgrimage to Jerusalem to observe one of the feasts, probably the Feast of Booths.[17] The point may be, although they live in distance lands under distant citizenship, that Zion is still their primary home. But other commentators take a broader, more

[15] Ibid.
[16] Robert Benedetto, "Psalm 84." *Interpretation: A Journal of Bible & Theology* 51, no. 1 (January 1997): 57.
[17] Note for Psalm 87, NAB

messianic and eschatological view of the Psalm. This point of view argues that the Psalm is a precursor to the good news established by Christ; that Zion refers to the heavenly Jerusalem; that the pilgrimage is our human pilgrimage from earth to heaven; and that all nations, Jew and Gentile, have an equal birthright to Zion.[18] Zion in this case refers more to the presence of God rather than the physical location in Jerusalem. For this reason the Psalm is sometimes referred to as the Ecumenical Psalm.[19]

The Book of Psalms also contains a collection of fifteen psalms (120-134) all with the subtitle 'A Song of Ascents'. While this title has created a number of interpretations, the consensus of recent scholarship is that it points to these psalms as 'Songs of Pilgrimage'. Various explanations for their use include a hymnal sung by pilgrims on the journey to Jerusalem to celebrate the three great feasts. They may also represent songs sung during the ascent of the temple steps by the pilgrims, the temple priests or both. Finally, there is a school of thought that believes they were psalms sung by pilgrims returning from the Babylonian exile as they ascended the mountains to Jerusalem.[20]

Close examination of the content of the Psalms of Ascent reveal that they not only cover the three major phases of pilgrimage (departure, travel and arrival), but they also touch on many of the feelings and dynamics experienced while on pilgrimage. They deal with departure and the corresponding feelings of lament, dissatisfaction, disorientation and spiritual longing including potential disdain and imprecation for oppressors (Psalms 120, 129). They focus on the journey with the corresponding fear and anxiety, reminding the pilgrim of the humble need for hope and trust in the Lord (Psalms 121, 123, 124, 131)

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[18] Johanna W.H. Bos, "Psalm 87," *Interpretation: A Journal of Bible and Theology* 47, no. 3 (July 1993): 281.
[19] Ibid.
[20] David G. Barker, "Voices for the Pilgrimage: A Study in the Psalms of Ascent." *Expository Times* 116, no. 4 (January 2005): 110.

and for God's pardon and mercy (Psalm 130). The pilgrim seeks protection from all the evil and the wicked that awaits them on the journey (Psalm 125). The pilgrim is reminded that a spirit filled with hope, gratitude and thanksgiving is the proper frame of mind and heart for pilgrimage (Psalm 124, 126, 127) as is the orientation that God must be the central focus of the pilgrim's efforts (Psalm 127) otherwise all is done in vain. The psalms sing of the arrival and the feelings of joy, satisfaction and thanksgiving when the pilgrim enters the sacred space of their destination (Psalms 122, 128, 134). They acknowledge and celebrate the intense sense and need for community fostered by pilgrimage (Psalm 133).

Psalm 132 is unique within the collection introducing eschatology into the present life of the pilgrimage.[21] Jurgen Moltmann states that eschatology is the "doctrine of the return to the pristine beginning, the new creation of all things and the universal indwelling of God in that creation."[22] Here the prayer of the pilgrim recalls the promises of the covenant made with David, his efforts to build a dwelling place for the Lord and the how right it is to worship at the dwelling place of God. But the pilgrim also looks to the future with hope, recalling God's promise for the eternal rule of the Davidic Dynasty from Zion: "The Lord swore an oath to David, a pledge never to be broken: Your own offspring I will set upon your throne. If your sons observe my covenant, the laws I shall teach them, their sons in turn shall sit forever on your throne."[23] For Christians, the promise was ultimately fulfilled in Jesus Christ who inaugurated the promise of the eschaton. The pilgrims of today await his return and the final consummation of the

[21] Ibid., 115.
[22] Jurgen Moltmann, *The Coming of God: Christian Eschatology*, trans. Margaret Kohl (Minneapolis, MN: Fortress Press 1970), 57.
[23] Psalm 132: 11-12

promise. This change in the meaning of pilgrimage is found in other parts of the Old Testament[24] and lays groundwork for the treatment of pilgrimage in the New Testament.

Such a clear connection with sacred, physical space does not transfer from the Old Testament to the New Testament. While there are Gospel narratives that depict Jesus participating in the traditional pilgrimages of Judaism, he does not specifically mandate such disciplines on the part of his disciples. In the New Testament the locus shifts to Christ with no attachment to a particular place. The meaning of Zion, the presence of God shifts from the physical presence in the Temple to the divine presence in Christ. God no longer has an address. The goal of pilgrimage then has been transformed Christologically from temple worship to loving and following Jesus as a way of life.

New Testament

It follows that there is no specific mandate to make pilgrimage in the New Testament. No words directly attributed to Jesus or the apostles would demand the practice as a religious observance. As we have seen starting with Psalm 132 above, the practice of pilgrimage is supported more in reference to the eschatological pilgrimage of the nations to the New Jerusalem with full participation by both Jew and Gentile alike. New Testament writers stress that salvation will be offered for a limited time before Jesus Christ returns to judge humankind.[25] This event, often called the Last Judgement, will be unexpected[26] and cataclysmic.[27] Christians, therefore, need to be constantly aware of the transience of this world and its pleasures and to prepare themselves to face God's judgement of the way they have lived. Christians are encouraged to see themselves as

[24] See for example Isaiah 25:6-10
[25] Matthew 25:31-33.
[26] Matthew 24:36-44.
[27] 2 Peter 3:10-13.

"pilgrims and sojourners" and to keep away from worldly desires that wage war against the soul.[28] The Christian life itself is thus seen as a journey towards that homeland in which the individual believer seeks to follow and to obey Christ through an alien, frequently hostile world.[29]

For Christian pilgrimage, it implies that there is no earthly city that is the sacred center of the Christian movement as Mecca is to Islam. So while, for example, the Roman Catholic Church encouraged pilgrimages to Rome and Jerusalem as part of the Jubilee Year of 2000, it was not doing so based on the authority of Scripture. Rather, the pilgrimages were encouraged based on the symbols that these cities have come to represent. Pilgrimage to Rome was encouraged as a symbol of the universal mission of the Church. Pilgrimage to Jerusalem was encouraged as a symbol or reminder of the final, eschatological destination of the pilgrimage of all humankind.[30]

It follows then that pilgrimage now becomes a symbol or metaphor for hopeful earthly living toward a heavenly goal. Andrew Lincoln summarizes the redefinition well:[31]

> After all, as has been stressed, the New Testament views the literal sense of pilgrimage as a journey to a sacred place as fulfilled through what has taken place in the life, death and resurrection of Christ, so that pilgrimage now becomes a metaphor for the journey of Christian living that has as its already anticipated goal the heavenly Jerusalem that stands for the life of the age to come.

Modern day Christians walk in faith, hope and love toward their heavenly destination. The concept that "the holy place is the pure soul" can now become a constant call for the

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[28] 1 Peter 2:11.
[29] "Pilgrims and Pilgrimage." Accessed June 14, 2016. http://www.york.ac.uk/projects/pilgrimage/content/bible.html.
[30] Pontifical Council for the Pastoral Care of Migrants and Itinerant People. "The Pilgrimage in the Great Jubilee", (accessed December 28, 2015) 31.
[31] Andrew T. Lincoln, "Pilgrimage and the New Testament," in *Explorations in a Christian Theology of Pilgrimage,* ed. Craig Bartholomew and Fred Hughes (Surrey: Ashgate Publishing Limited, 2004), 43.

practice of pilgrimages to holy places as a means of progress in personal holiness and Christian living. Pilgrimage becomes one process of actualizing the living hope through holy action.[32]

A New Testament passage that supports Lincoln's assertion and reinforces the idea of pilgrimage as a metaphor for the earthly voyage to a heavenly goal can be found in Hebrews:[33]

> All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

Scott Nash in *The Church As a Pilgrim People: Hebrews – Revelation* makes the argument that the Book of Hebrews calls Christians to pilgrimage in three distinct movements. In the first movement (Chapters 1-6), Christ is established as the guide and role model for the journey having already completed it through his human incarnation, life, death, resurrection and ascension. He has completed the journey and been made perfect through his suffering and obedience and his exalted status as greater than the angels, Moses and the Prophets is established. As a result, he has been made the great high priest and mediator of the new covenant. Now he works to guide others through the journey to the heavenly destination he has prepared. This good news comes with a warning to pilgrims not to lose faithfulness as did the Israelites in Moses' time, but to maintain fidelity to the journey.

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[32] Scott Nash. *The Church as a Pilgrim People: Hebrews – Revelation,* (Macon, GA: Smyth & Helwys Publishing, 2001), 69.
[33] Hebrews 11: 13-16

To aid pilgrims to keep the faith in face of adversity along the way, the second movement in Hebrews reminds pilgrims of Christ's perpetual priestly service on their behalf during the journey (Chapters 7-10). He is not only a superior priest; he is a new and superior kind of priest "after the order of Melchizedek, appointed by God and superior to the Aaronic priests of the old covenant.[34] His superior sacrifice, offered "once for all", sealed the new covenant. Made in the true sanctuary in heaven it established Christ as the pilgrim-priest who now works continuously, not making more sacrifices, but by bringing pilgrims into the presence of God.[35]

The third movement in Hebrews (Chapters 10-13) marks a transition from a focus on Jesus as pilgrim-son who has become pilgrim-priest to those who are called to be faithful pilgrims following on the trail he has blazed.[36] Pilgrims are encouraged to walk in confidence knowing all that Christ has already achieved and prepared for them. They are exhorted to stay the course in the face of the inevitable pain and adversity of the journey as did Christ. Finally, they are called to motivate and to encourage each other in community. Encouraging one another is vital for pilgrims, especially as the journey progresses toward the destination.[37] They are reminded that they need to exhibit the same faith as the ancient fathers such as Noah, Abraham and Moses who "All died in faith. They did not receive what was promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland."[38] They are called to "persevere in running the

[34] Scott Nash. *The Church as a Pilgrim People: Hebrews – Revelation,* (Macon, GA: Smyth & Helwys Publishing, 2001), 20-21.
[35] Ibid., 25.
[36] Ibid., 25.
[37] Ibid., 27.
[38] Hebrews 11: 13-14.

race that lies before us, while keeping our eyes fixed on Jesus, the leader and perfecter of faith."[39] Pilgrims are to endure trials as the discipline imposed by a loving God and not to let dissention distract them. The book concludes with a set of moral instructions to guide pilgrims along the path followed by a beautiful blessing.

If the Book of Hebrews provides "a call to pilgrimage" and encourages the Christian to begin the journey with confidence, then it is the Book of Revelation that provides "a vision of the safe arrival at the sacred location, the destination of the Christian life of pilgrimage."[40] At a high level the Book, written in sometimes bizarre language and symbolism, is meant to inspire confidence and faithfulness along the way. Revelation conveys that despite the current troubles along the journey and despite the eschatological distress that will be realized as the end times approach, the victory of God over evil has already been guaranteed through the perfect sacrifice made by Jesus Christ. Pilgrims can walk forward in confidence with a clear vision of the sacred destination.[41]

The progression in the meaning of pilgrimage from mandate to metaphor can be seen in another way, also supported by both Old and New Testament Scripture. Similar to Nash's argument that the Book of Hebrews can viewed as a call to pilgrimage, and thee Book of Revelations a vision of the final destination, then we can also see that the primary phases of pilgrimage (departure, travel, and arrival) have been a part of the ever expanding covenant relationships between God and his People.

Dr. Scott Hahn in *A Father Who Keeps His Promises; God's Covenant Love in Scripture* presents how God has entered into ever expanding and inclusive covenant

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[39] Hebrews 12: 1-2.
[40] Scott Nash. *The Church as a Pilgrim People: Hebrews – Revelation,* (Macon, GA: Smyth & Helwys Publishing, 2001), 109.
[41] Ibid., 116.

relationships of love with his chosen people.[42] The marital covenant between God and Adam and Eve expands in scope to a family or household covenant made with Noah. With Abraham the scope of the covenant becomes tribal with Abraham in the covenant role as chieftain or patriarch. Through Moses and the Covenant of Sinai, God establishes his people as a nation with the Passover being the primary sign of the covenant. Through David, God once again expands the scope of the national covenant to that of a kingdom and promises that if the covenant is kept that the anointed descendants of David will rule for eternity. And finally in Christ Jesus the covenant of David is made universal where both Jews and Gentiles have equal share in the love of the covenant.

During the establishment of each of these covenant relationships made throughout salvation history we can see evidence of the same phases that comprise pilgrimage. Each transition involves a separation or departure from a current state or paradigm; followed by travel or traversing or re-orientation of some form involving pain and hardship; followed by a new arrival or a new beginning with a transformed identity. Through Adam's fall and subsequent expulsion and pilgrimage from the Garden of Eden[43] the initial pattern of pilgrimage as separation (in this case due to sin), followed by conversion, return and embrace is established. In Genesis 6-8 we read how Noah and his family navigated and survived the Great Flood and established a new beginning on the earth.[44] In Genesis 12 we read of Abraham's great pilgrimage, leaving his homeland and family and walking in faith toward a land and a future that was promised to him.[45] Moses leads the great Exodus; a forty-year pilgrimage that involves the physical separation of

[42] Dr. Scott Hahn, *A Father Who Keeps His Promises: God's Covenant Love in Scripture* (Ann Arbor: Servant Publications, 1998) 35.
[43] Gen. 3:23-24.
[44] Gen. 6-9
[45] Gen. 12: 1-9

the people from Egypt as well as the loss of their former identity as slaves. That was followed by a great period of pain, trial, sin and transformation to establish their new identity as the people of God before arriving triumphantly into the Promised Land.[46] Before David became King of Israel he was forced into exile by Saul[47] and it was under his reign and that of his son Solomon that the devotional pilgrimages to Zion reached their zenith.

The incarnation and life of Christ can be viewed as pilgrimage, coming forth from the Father into human form to walk among us on earth and to show us the path back to God. In John 16:28 he summarizes his earthly mission before his passion and death by stating "I came from the Father and have come into the world. Now I am leaving the world and going back to the Father." Scott Nash, in commenting on Hebrews as having an overall theme of pilgrimage agrees:[48]

> By moving from the opening description of Jesus as the glorious Son of God to his lower state as a human, Hebrews casts Jesus as a pilgrim, too. He is the pilgrim-son. In this humble, human state, he was faithful to his calling as an obedient son. Through his faithful obedience he was exalted to that heavenly sanctuary where he now serves faithfully as the great high priest. Thus, his pilgrimage took him again to the presence of the Father.

The four Gospels depict multiple pilgrimages made by Christ during life as part of his observance of the Law as a Jew. Luke 2 tells of his presentation in the temple upon coming of age[49] and his annual visit to the temple with his parents as part of observing the Passover.[50] The Gospel of John describes four pilgrimages made by Jesus to Jerusalem as part of his adult ministry. In John 2:13-25 Jesus visits Jerusalem for the

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[46] Exodus 12-19
[47] 1 Sm 18-30
[48] Scott Nash. *The Church as a Pilgrim People: Hebrews – Revelation*, (Macon, GA: Smyth & Helwys Publishing, 2001), 9.
[49] Luke 2: 22-38
[50] Luke 2: 41:52

Passover and clears the temple of merchants and money-changers in a fit of rage. In John 5:1 Jesus went up to Jerusalem for an unnamed feast where he cured a man on the Sabbath. In John 7 Jesus attends the Feast of Tabernacles, though secretly since many Jews were planning to persecute him. Finally, starting in John 12, Jesus returns to Jerusalem for the feast of the Passover and his ultimate passion, death and resurrection. However, via his Ascension "the earthly pilgrimage of Christ crosses the boundary of death, into the infinite and in the mystery of God beyond death."[51] In doing so, he initiates the heavenly Jerusalem as the ultimate destination of the earthly pilgrimage for all Christians. This "already but not yet" aspect is significant as the definition of earthly pilgrimage now switches from mandate to metaphor. The new destination for the earthly pilgrimage is summarized in the Book of Revelation as presented above.

Basis in Tradition

So why make pilgrimage if you are a Christian? Several of the Church Fathers such as Gregory of Nyssa and Saint Augustine expressed reservation over the practice claiming that a pilgrim did not have to leave home in order to enter into closer relationship with Christ Jesus. Gregory of Nyssa writes in a letter:[52]

> When the Lord invites the blest to their inheritance in the kingdom of heaven, He does not include a pilgrimage to Jerusalem among their good deeds; when He announces the Beatitudes, He does not name among them that sort of devotion. But as to that which neither makes us blessed nor sets us in the path to the kingdom, for what reason it should be run after, let him that is wise consider.

On the subject of pilgrimage, St Augustine seems to offer conflicting points of view depending on whether he is speaking as the great theologian or as the Bishop of

[51] Pontifical Council for the Pastoral Care of Migrants and Itinerant People. "The Pilgrimage in the Great Jubilee", (accessed December 28, 2015) 4.
[52] Saint Gregory of Nyssa, "On Pilgrimages", accessed February 27, 2016, http://www.catholicchurchdoctrine.com/wp-content/uploads/2014/01/Saint-Gregory-of-Nyssa.pdf.

Hippo. In his theological writings Augustine rarely speaks of pilgrimage in the sense of a journey to a holy place. Similar to Gregory of Nyssa, Bitton-Ashkelony attributes to Augustine the teaching that "the Christian does not need to travel far or raise himself up as if he could reach God with his hands…Rather, he declares, one should purify the heart."[53] At the same time, in his pastoral role as the Bishop of Hippo he was quite active in promoting the cult of the martyrs and is known to have recommended physical pilgrimage as a spiritual practice. He came to believe that the movement of a Christian pilgrimage to a martyr's shrine embodies the ascent at the heart of the spiritual worship of Christians. The Christian ascent begins with material, exterior things, moves through the interior of the devout spiritually, and finally ascends to the superior things of heaven, and ultimately to God himself.[54] What Augustine seems to be saying and demonstrating is that there is a time in the spiritual development of a Christian where pilgrimage to sacred places can be beneficial. Eventually, however, as the Christian matures in their faith, pilgrimages would cease to add value.

The leaders of the Reformation such as Luther and Calvin both discouraged the practice claiming it was unnecessary, part of the corrupt system of indulgences within the church, unfair to those the pilgrim leaves behind and an open invitation to sin. Graham Tomlin cites four reasons why Luther ultimately came to oppose the practice; (1) in his time the practice came to be linked with a theology of merit which ran counter to his theology of justification by faith alone; (2) he did not believe that God was any more present in a far-away location than he was in their local church; (3) he believed the time

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[53] B. Bitton-Ashkelony, *Encountering the Sacred: The Debate on Christian Pilgrimage in Antiquity* (Berkley, 2005), 120-121.
[54] Thomas P. Harmon, "Augustine on Pilgrimage for the Whole Man," *Gregorianum* 95, no. 1 (Roma, 2014): 95-104, accessed February 26, 2016, http://www.academia.edu/7882128/Augustine_on_Pilgrimage_for_the_Whole-Man.

and money spent on a pilgrimage would be better used to assist the poor, the true calling of a Christian life and; (4) he objected to what he observed as the financial corruption that had come to characterize the pilgrimage industry in his day. Luther did leave open the possibility that pilgrimage done for the right reasons such as a singular devotion for the honor of the saints, the glory of God and his own edification was valid. In his day, he considered such right motivation a rare event.[55]

Calvin's objections were similar in nature to Luther's. Pilgrimage was one of a list of devotional practices of late medieval piety that he sought to eliminate. More so than Luther he argues that pilgrimage is nowhere commanded in Scripture and he challenges the notion that a votive pilgrimage (one made as a result of a vow) is valid regardless of the whether the pilgrim is in the proper frame of mind and heart or not. He too railed against the corruption in the pilgrimage systems of his day, with particular focus on the plethora of bogus relics on display throughout Europe. Finally, he argues that pilgrimage sites where the relics of Christ or the saints are on display has a tendency to deflect attention away from places where God has chosen to make himself known and available to believers – the Word and the Sacraments. In summary, both Luther and Calvin rejected pilgrimage for theological reasons and both argued that the pilgrimage industry in their day had grown corrupt beyond redemption.[56] Better to just abandon and prohibit the practice than to try to fix it.

While there is truth in all these reservations, other Christians have come to understand that a pilgrimage journey to a holy place is a symbol of the interior pilgrimage of the heart. A pilgrim is different from a tourist in that the pilgrim's journey is both

[55] Graham Tomlin, "Protestants and Pilgrimage," in *Explorations in a Christian Theology of Pilgrimage*, ed. Craig Bartholomew and Fred Hughes (Surrey: Ashgate Publishing Limited, 2004), 111-115.
[56] Ibid., 116-18.

external and internal. The exterior journey is the movement through space and time to a destination. The interior journey concerns the search for ultimate meaning and spiritual benefit. The pilgrim has a spiritual end in mind and not simply the visit to a destination.[57] N. T. Wright, a self-professed convert to pilgrimage, in his book *The Way of the Lord, Christian Pilgrimage Today* offers three practical endorsements for pilgrimages to holy places. First, pilgrimage to holy places can play a valuable role in the Church's teaching ministry. Second, pilgrimage to holy places can be a stimulus and invitation to prayer. In this regard, the words of Jesus ring true when he says "for where two or three of you are gathered together in my name, there am I in the midst of them."[58] Third, Wright claims that pilgrimages to holy places, though neither necessary nor sufficient for Christian living, can be for many a time of real growth and depth in discipleship.[59] In this regard, Christians do not go on pilgrimage because of a mandate by Scripture, they go on pilgrimage because of the examples offered by Scripture for how to best lead a Christian life.

The Church has long embraced the notion that pilgrimage to holy places could be an effective means by which one could advance in personal holiness. Since the fourth century, after Christianity was recognized and adopted by the Roman Empire, faithful pilgrims began to make the long and risky journey to the Holy Land to visit Jerusalem, other biblical sites and the tombs of martyrs. Throughout the centuries, the forms and destinations of pilgrimage sites grew and evolved in response to the growth of the church,

[57] Catholic Heritage – Vatican II Kairos: Volume 21 no. 6
[58] Matt. 18:20
[59] N. T. Wright, *The Way of the Lord: Christian Pilgrimage Today* (London: SPCK, 1999) 9-10.

regional conflicts that made travel more or less accessible, divisions with the church, the discovery of the New World and so on.[60]

It was with Vatican II however, that the notion of pilgrimage evolved from being a spiritual disciple and act of devotion practiced by the faithful to one of several metaphors used to describe the very nature of the Church itself. In Chapter 2 of *Lumen Gentium* the Church communicates this vision of the Pilgrim People of God and states:[61]

> This holy Council first of all turns its attention to the Catholic faithful. Basing itself on scripture and tradition, it teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is mediator and the way of salvation; he is present to us in his body which is the Church.

The Church, as well as the whole human race and all of creation are oriented towards one goal; to be renewed in Christ and to reach completion in him. This renewal of all creation and the Kingdom of God has already begun in Christ. The Church on earth is a sign of this transformation and the first fruits of the mission of Christ.[62] It exists in the liminal space between what Christ has inaugurated but has not yet brought to fulfillment. Here again, we see the tension between the "already" and the "not yet". The Church is already holy and perfect because it, the Body, is joined to Christ, the Head, and the Communion of Saints in Heaven. However, the earthly Church is still in transition, and has been from Pentecost, and has not yet attained the perfection that comes in

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[60] Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Pilgrimage in the Great Jubilee*, Sects. 12-18.
[61] Vatican Council II, "*Lumen* [Dogmatic Constitution of the Church]," in *The Vatican Collection: The Conciliar and Postconciliar Documents,* ed. Austin Flannery, Study Edition (Northport, NY: Costello, 1987), 365.
[62] Catholic Heritage, "Vatican II: The Pilgrim Church on earth," *Kairos* 21, no. 6, accessed February 4, 2016, http://www.cam.org.au/News-and-Events/Features/Catholic-Heritage/Article/4578/vatican-ii-the-pilgrim-church-on-earth.

heaven. The Church is still on pilgrimage to the Promised Land.[63] In his encyclical *Dives in Misericordia* (Rich in Mercy), Saint Pope John Paul II expresses this concept:[64]

> Those who come to know God in this way, who "see" him in this way, can live only in a state of being continually converted to him. They live, therefore, "in statu conversionis"; and it is this state of conversion which marks out the most profound element of the pilgrimage of every man and woman on earth "in statu viatoris."

In The Pastoral Constitution of the Church in the Modern World (*Gaudium et Spes)* this idea of Christians being on an earthly pilgrimage toward a heavenly destination is reinforced:[65]

> In their pilgrimage to the heavenly city Christians are to seek and relish the things that are above: this involves not a lesser, but rather a greater commitment to working with all men towards the establishment of a world that is more human. Indeed, the mystery of the Christian faith provides them with an outstanding incentive and encouragement to fulfil their role even more eagerly and to discover the full sense of the commitment by which human culture becomes important in man's total vocation.

The Church through the ages and continuing today is on a pilgrimage to establish the Kingdom on earth in its fullness. Christians living today are only a small part of the journey and follow in the footsteps of those who have gone before them leaving markers in the form of revealed truths, doctrines, sacraments, and the output of numerous Councils such as Vatican II. In like manner, each Christian makes his or her own pilgrim journey to grow in spiritual maturity and faith and to contribute to the Church's mission. And for some, the practice of pilgrimage as sacred travel to holy places is the means by which they achieve that internal personal growth so that they can better help to advance

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[63] Vatican Council II, "*Lumen Gentium* [The Dogmatic Constitution of the Church]," in *The Vatican Collection: The Conciliar and Postconciliar Documents,* ed. Austin Flannery, Study Edition (Northport, NY: Costello, 1987), 407.
[64] John Paul II, *Dives in Misericordia* [Rich in Mercy] (Washington DC: United States Catholic Conference Publications Office, 1980) Section 13, Page 44.
[65] Vatican Council II, "*Gaudium et Spes* [Pastoral Constitution on the Church in the Modern World]," in *The Vatican Collection: The Conciliar and Postconciliar Documents,* ed. Austin Flannery, Study Edition (Northport, NY: Costello, 1987), 961.

the mission of the Church. The primary reason, then, that the Church proposes and encourages pilgrimages is evangelization.

Current Practices

Researching the details of different pilgrimage systems immediately reveals significant variety and diversity. Pilgrimages range in type and makeup from events that last but a few hours to those that last weeks or more. Some pilgrims travel but a few blocks within a city while others travel hundreds or thousands of miles to a sacred place. Some are more individualistic while others are group events by design. Some are very simple in terms of their content while others are much more ritualistic. Most are taken to specific destinations but others have no destination at all. For example, in the ancient Celtic world, pilgrimage sometimes involved aimless wandering; putting one's complete trust in God to lead the pilgrim to where they should be and trusting on the charity and goodwill of others to provide for their needs along the way.[66] In this section we'll compare and contrast four different pilgrimage systems that were selected to represent this vast cross section. These are; (1) The Camino de Santiago in Spain that the author personally walked in the summer of 2015; (2) The annual Pilgrimage for Vocations sponsored by the Archdiocese of Santa Fe in New Mexico; (3) The Urban Way of the Cross, a Good Friday ecumenical pilgrimage event in Albuquerque, New Mexico; and (4) The Pilgrim's Way to Penrhys, an annual ecumenical pilgrimage in Wales, United Kingdom. These were selected for their diversity as well as the access to and willingness of the organizers to share information and knowledge about their events. Also, two are

[66] Cintra Pemberton O.S.H. *Soulfaring: Celtic Pilgrimages Then and Now* (Harrisburg: Morehouse Publishing, 1999) 26-29.

ecumenical in nature and served as benchmarks for the ecumenical pilgrimage design at the end of this thesis.

Before comparing and contrasting these four different pilgrimage systems some framework or comparison method is required. Two will be presented and used in this thesis as a basis of comparison. The first will be the framework developed by Victor and Edith Turner based on their research into pilgrimage systems.[67] The second will be a typology developed by Alan Morinis in his book *Sacred Journey's: The Anthropology of Pilgrimage.*[68]

The first of the Turner classifications is referred to as Prototypical Pilgrimage. These are pilgrimages that, based on the authority of documentary or widespread traditional evidence, were established by the founder of a historical religion, by his first disciples, or by important national evangelists of that faith. They tend to be closely connected to the orthodoxy of that specific faith tradition. In the Christian world, pilgrimages to Rome or to Jerusalem are examples. In Islam, the *Hajj,* the annual pilgrimage to Mecca which is required of each adult Muslim during their lifetime is another. In Hinduism and Buddhism, pilgrimages to Benares (now called Varanasi) and Mount Kailas would classify as Prototypical Pilgrimages.

Like Prototypical Pilgrimages, Archaic Pilgrimages are faith based pilgrimages to sacred locations, but whose origins and content represent the amalgamation or attempted amalgamation of different religions, cultures, or schools of thought. The Pilgrimage to Croagh Patrick in County Mayo and Saint Patrick's Purgatory in County Donegal in

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[67] Victor Turner and Edith L.B. Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 17-20.
[68] Alan Morinis, ed., *Sacred Journeys: The Anthropology of Pilgrimage* (Westport, CT: Greenwood Press, 1992), 10-14.

Ireland are two examples of ancient pilgrimage sites with pagan roots that have undergone significant change over the years as a result of the Christian conversion and conflict in Ireland.[69] Another good example is the pilgrimage to Chalma, Mexico. Rooted in ancient Ocuiltecan and Aztec Indian mythology, the pilgrimage still maintains some of those customs and practices, but blended with Christian worship imposed after the Spanish conquest.[70]

The European Middle Ages are considered the golden age of pilgrimage and give rise to Turner's third classification which is called Medieval Pilgrimages. Hundreds of pilgrimage routes were established for pilgrims to do penance for sins, to earn indulgences or to seek healing by worshiping at, and perhaps even touching, the relics of a saint. In what came to be called "white martyrdom" some Christians undertook long and dangerous pilgrimages to demonstrate their love for Christ and to imitate him by practicing fierce asceticism.[71] The pilgrimage routes to Santiago de Compostela in northwest Spain where the remains of St James the Apostle are interred and the pilgrimage to Canterbury in England to visit the remains of St. Thomas Becket are two examples among many of Medieval Pilgrimages.[72]

The last of the four categories offered by Turner are called Modern Pilgrimages. These post-medieval, post-Tridentine pilgrimage systems are characterized in several ways. First, the origins tend to be more associated with the sites where miracles have been reported or apparitions have taken place, primarily of the Blessed Mother. Second,

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[69] Ibid., 104-137.
[70] Ibid,, 57-62.
[71] Cintra Pemberton O.S.H. *Soulfaring: Celtic Pilgrimages Then and Now* (Harrisburg: Morehouse Publishing, 1999) 31.
[72] Victor Turner and Edith L.B. Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 172-202.

the devotion associated with them has a defensive nature that is in part a response to the post-enlightenment mentality and its emphasis on rational thought. Finally, there is a paradox to their nature. While they tend to resist the mass technological and scientific culture, they rely heavily on modern modes of communication and transportation. Pilgrimages to Our Lady of Guadalupe in Mexico City, to Lourdes in France, to Fatima in Portugal, to Knock in Ireland or to Medjugorje in Bosnia and Herzegovina are examples of Modern Pilgrimage Systems.[73]

One of the criticisms of the Turner method for classifying pilgrimage systems is that it does so based on the destinations and not on the motivations for the journey. Picking up on this idea, Alan Morinis proposes a typology for pilgrimages that is based on the motivations and intent of those making the journey with little consideration for the destination. He defines pilgrimage as "a journey undertaken by a person in quest of a place or a state that he or she believes to embody a valued ideal."[74] He then goes on to define six categories of pilgrimage primarily based on the motivations of the pilgrim. Devotional Pilgrimages have the goal of an encounter with and honoring of, the shrine, divinity, personage or symbol of the valued ideal.[75] Marian pilgrimage sites would be an example of a Devotional Pilgrimage. Instrumental Pilgrimages are undertaken to accomplish a finite worldly goal such as a cure for illness, infertility, weight loss, or a good marriage partner for a child.[76] Visits to Lourdes or to El Santuario de Chimayo to seek healing would be examples of an Instrumental Pilgrimage. Normative Pilgrimages are undertaken as part of a ritual cycle, related to the life cycle or an annual calendar

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[73] Ibid., 203-230.
[74] Alan Morinis, ed., *Sacred Journeys: The Anthropology of Pilgrimage* (Westport, CT: Greenwood Press, 1992), 4.
[75] Ibid., 10.
[76] Ibid. 11.

celebration.[77] Examples might include traveling to the Ganges to deposit the ashes of a loved one in the Sacred River. Pilgrims wait for years for a chance to experience the lighting of the inner chamber during the winter solstice at Newgrange in Ireland. Such are examples of Normative Pilgrimages. Obligatory Pilgrimages are those undertaken out a sense of duty or obligation, either self-imposed or imposed by others.[78] The best example of an Obligatory Pilgrimage is the *Hajj;* the pilgrimage required of all men in Islam at least once in their life. In the Middle Ages, pilgrimages to Compostela were often mandated as retribution for sin or crimes in lieu of other forms of punishment. Wandering Pilgrimages have no predetermined goal. The pilgrim sets out in the hope that her feet will be guided to a place that will satisfy her inner craving. The benefit is found in the movement.[79] As mentioned above, ancient Celts would routinely practice this form of pilgrimage. Finally, Initiatory Pilgrimages are a bit more obscure. They have as their purpose the transformation of the status or state of the participants.[80] These pilgrimages serve as rites of passage. My own pilgrimage to Compostela was to mark a major transition in life from working to retirement and could be considered an Initiatory Pilgrimage.

Similar to the Turner methodology, the typology offered by Morinis does not create mutually exclusive categories. It is likely that pilgrimage systems could exhibit attributes that fit under multiple categories. With these two classification methodologies in mind each of the four pilgrimage systems introduced above will be described and analyzed.

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[77] Ibid.
[78] Ibid., 12.
[79] Ibid., 13.
[80] Ibid.

Santiago de Compostela

The pilgrimage to the Cathedral at Santiago de Compostela falls neatly into the category of a Medieval Pilgrimage per the Turner classification system. They even cite it as one of their examples. The destination of the pilgrimage is the Cathedral of Santiago de Compostela where relics believed to be those of Saint James the Apostle are interred. According to tradition St. James, as part of his ministry, traveled from Jerusalem to northwest Spain and evangelized the region. He was martyred upon his return to Jerusalem but his followers transported his remains back to Spain where he and several of his disciples were buried in what is now Galatia in the northwest of Spain. Nearly eight centuries later a Spanish hermit named Pelayo reported a vision where he claimed to see mysterious lights and the songs of angels on an uninhabited mountain. The vision was investigated and a Roman-era tomb was discovered containing the beheaded remains of one man and those of two others. Believed to be the rediscovered remains of St. James, a Church was built over the tomb and shortly thereafter pilgrimages to the site began.[81] Scientific or anthropological studies have never been conducted to verify that the remains found were indeed those of St. James so the genesis of the pilgrimage is still more based in legend and myth than in fact.

Over the centuries, multiple pilgrimage paths to Santiago de Compostela developed with origins all across Europe and that continues to exist to this day. The main and most traveled route is about 825 kilometers and has its origins in the Pyrenees Mountains of southern France. It makes its way across north-central Spain with other

[81] Spiritual Travels Website. "History of the Pilgrimage to Santiago de Compostela." Accessed February 15, 2016, http://www.spiritualtravels.info/articles-2/europe-2/introduction/history-of-the-pilgrimage-to-santiago-de-compostela/.

paths intersecting along the way like tributaries of a river. It is most commonly referred to as the Way of St Francis (The Way for short) as it is the path that St. Francis of Assisi is thought to have walked in the 13th century. The route is marked by yellow arrows and signs made to represent scallop shells which has come to symbolize the pilgrim making the journey. Most pilgrims take approximately thirty-five days to complete the Camino as most modern guidebooks divide the journey into thirty to thirty-five stages, each representing one day's walk. Pilgrims rest each day in hostels commonly referred to as *albergues*.

Today the Camino de Santiago is traveled by both individual pilgrims and groups of pilgrims traveling together from all over the world. While most still make the journey on foot, a growing number are making the journey by bicycle, particularly pilgrims from Europe who are on holiday and need to complete the journey in only a week or two. A pilgrim's progress is tracked by a passport, a blank, folding cardboard document that is stamped at albergues, churches, historical sites and even some bars and restaurants along the way. Upon presenting a completed passport at the end of the journey at the Pilgrim Office in Compostela, a certificate is presented called a Compostela which is printed in Latin and bears the name of the pilgrim and the date of their arrival.

Categorizing the pilgrimage using the Morinis typology is tricky. The reasons for walking the Camino de Santiago today are much more varied than in the Middle Ages when the primary reasons were to venerate the remains of St. James (devotional), to seek penance for sins committed (instrumental) or to gain an indulgence granted by the Church (sometimes obligatory). On my journey on the Camino in the summer of 2015, I met many pilgrims who were making the journey for other reasons. Some were making a

pilgrimage in the classic devotional sense. They were seeking to use the experience as a means to grow as a person and to grow in their relationship with God. They were regular attendees at the daily pilgrim masses that are held in most towns and villages along the way that would also include a Pilgrim's Blessing. Others were teachers who were on their summer vacations. They were more drawn to the historical and cultural sites along the way. Several were dealing with significant transitions in their life; a change of job or the recent loss of a partner. They were using the experience to separate themselves for a time to sort things out(Normative). Others were facing an important decision and needed the time and space to think. Still others were seeking adventure and were testing themselves to see if they could complete the trek. Finally a significant number of pilgrims were simply experiencing the Camino as a way to socialize, to meet new people and to perhaps even to discover romance (Secular). At times, this multiplicity of purposes was a cause of tension, but overall the culture was very friendly and egalitarian.

Pilgrimage for Vocations

The Pilgrimage for Vocations of the Archdiocese of Santa Fe started in 1973 and would classify using the Turner criteria as a Modern Pilgrimage. As the name implies its purpose is to both pray for and to foster vocations, primarily to the priesthood and religious life making it an Instrumental Pilgrimage per the Morinis typology. Over time, the direct association with the Office of Vocations at the Archdiocese has lessened and leadership for the pilgrimage now rests with Father Edmund Savilla who is Pastor of Ascension Parish in Albuquerque's South Valley. In 1989, the system was expanded to include a Mother's Day event primarily for women. At its peak about 500 pilgrims, called *peregrinos* (men) and *guadalupanas* (women) participated in the annual event. Today

that number has reduced by about one-half. The main event is the annual 100 mile pilgrimage that occurs in late spring of each year.

The destination of the pilgrimage is El Santuario de Chimayo in northern New Mexico about twenty-five miles north of Santa Fe. The Santuario, sometimes called the Lourdes of the Americas, is famous for the miraculous cures enabled by the earth on which the Santuario is built. Around 1810, on the night of Good Friday, Don Bernardo Abeyta was performing penance in the hills near the Santa Cruz River when he noticed a light coming from one of the slopes. Upon investigation, he found what would come to be called the Crucifix of Our Lord of Esquipulas. He notified Father Sebastian Alvarez at the church in Santa Cruz who took the discovery in procession back to the church. Three times, however, the Crucifix disappeared only to be found back where it was first unearthed. A chapel was built on the site and immediately cures began to be reported from visitors to the chapel, attributed to contact with the earth in the floor of the chapel. To this day, the Prayer Room, located in the sacristy of the church, is filled with discarded crutches and braces. Over 300,000 visitors each year visit the Santuario, mostly during Holy Week.[82]

The belief that the earth within the chapel has curative powers actually has its roots in the mythology of the Tewa-Speaking Native Americans of northern New Mexico. According to the mythology, the Tewa People took mud from an ancient hot spring in the area and used it for healing purposes. The source of the mud's power has its origins in a Tewa creation story where the Holy Twins killed the giant *Tsi-mayo;* the battle resulting in the formation of hot springs in the area. Also in the background is a

[82] Whitington, "The Story of El Santuario de Chimayo", accessed February 15, 2016, http://www.whitington.com/santafe/chimayo/.

link with the myth of the Black Christ in the village of Esquipulas in Guatemala. The earth there was believed to have the same curative powers with roots in the Mayan creation story. The connection between the two mythologies is attributed to Don Bernardo Abeyta himself.[83] In this regard, pilgrimages to Chimayo could be classified as Archaic per the Turner methodology as the source of the earth's healing power was rooted in pagan mythology and was assimilated in Christian tradition.

While the destination is El Santuario de Chimayo the origination point of the Pilgrimage varies. Five different routes each approximately 100 miles in length originate in the cities or towns of Albuquerque, Chama, Costilla, Estancia, and Bernal. Over the course of six days, five groups of pilgrims begin at each location and converge on Chimayo at the end of the week, walking about twenty miles a day. Each group of pilgrims is led by a team leader called a Rector and a Spiritual Director who leads the team in prayer and other spiritual exercises. A typical day on this pilgrimage starts very early, around 3:00 am in order to avoid the mid-day heat which can be rather severe in the southwest. Walking is concluded around noon, followed by rest, daily mass, supper, event talks and structured activities.

What is most impressive about the Pilgrimage for Vocations is its culture of structure and discipline. The overall system is managed carefully by a Steering Committee made up of the Overall Spiritual Director and Rector appointed by the Archdiocese of Santa Fe, former pilgrimage spiritual directors and rectors, and officers of local groups from different towns and villages visited during the Pilgrimage. The Steering Committee is governed by a Constitution and is responsible for managing the

[83] David Leeming and Jake Page, *Myths, Legends and Folktales of America – An Anthology* (New York: Oxford University Press, 1999), 32.

finances, marketing, orienting new members, creating and updating the Pilgrims Guidebook and other printed materials, creating and conducting the formation meetings and retreats leading up to the event as well as planning the liturgies to be conducted during the pilgrimage. [84]

The Steering Committee meets year-round to assess the most recent pilgrimages and to plan for the upcoming year's events. A common guidebook directs pilgrims on how to dress and to act and contains the prayers and exercises for the week.[85] Everyone does the same thing at the same time. While time for solitude and reflection is incorporated and expected, there is little room for individual activity. Pilgrims are expected to stay together in the group and cannot fall behind nor intentionally walk by themselves. If they do, they are driven back to the main group where they can continue their walk. If they persist in falling behind, they are driven to that day's final destination. Group and individual safety is a high priority. The pilgrims walk in a single file and the procession is led by a cross bearer and an image of Our Lady of Guadalupe. New participants need to pass a medical examination; need to complete the Archdiocesan Sexual Abuse Workshop; and need to attend a retreat, several formation meetings and a day of recollection in advance of the pilgrimage. Equal time and energy is placed on preparing for the event as the event itself in order to be properly prepared in mind, body and spirit.[86]

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[84] "Pilgrimage for Vocations Constitution", Pilgrimage for Vocations Website, last modified November, 2013, accessed April 29, 2016, http://www.pilgrima.ipower.com/Files/Pilgrimage-for-Vocations-Constitution.pdf

[85] "Pilgrimage for Vocations Pilgrims Handbook," Pilgrimage for Vocations Website, last modified November, 2013, accessed February 22, 2016, http://www.pilgrima.ipower.com/Files/ASF_PFV_Handbook_VLT_11_12_2013.pdf

[86] Father Edmund Savilla, interview by author, Albuquerque, January 12, 2016.

Though open to anyone, the Pilgrimage for Vocations is a rather closed community of pilgrims who repeat the event every year. The pilgrimage is overwhelmingly composed of Roman Catholics with a Native American or Spanish heritage. Members of other faith traditions have participated but no special accommodations are made for them and the content of the prayers, rituals and spiritual exercises is not altered. Recruiting new members is primarily done by word of mouth, though information and enrollment forms are available on their website.[87]

The culture the Pilgrimage for Vocations has achieved is a spirit of oneness that seems to be a common feature of well-established pilgrimage systems that have stood the test of time. Victor Turner coined the phrase and called it "*communitas*." In her book *Pilgrimage – The Sacred Art: Journey to the Center of the Heart,* Dr. Sheryl A Kujawa-Holbrook probably provides the best definition:[88]

> What makes the experience of communitas different from typical friendships is that the social and cultural dynamics transcend the confines of society and the pilgrims operate as equals. For the pilgrim, the opportunity to leave behind her socially and culturally conditioned roles and relate to a wide diversity of people as equals is cathartic and transformational long after she returns home; she is a changed individual. Moreover, the experience of communitas sustains pilgrims as they travel through the physical discomfort as well as the psychological and spiritual pain so often a part of the experience.

Pilgrims return from the Pilgrimage for Vocations demonstrating a profound, transformative sense of community that is noticeable by everyone. [89]

Here there is similarity with the Camino de Santiago. The author experienced first-hand this instant sense of community among pilgrims even though they have no

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[87] Father Edmund Savilla, interviewed by author, Albuquerque, January 12, 2016.
[88] Dr. Sheryl A. Kujawa-Holbrook. *Pilgrimage - The Sacred Art: Journey to the Center of the Heart.* (Woodstock, VT: Skylight Paths Publishing, 2013), 129, Kindle.
[89] Father Edmund Savilla, interviewed by author, Albuquerque, January 12, 2016.

previous relationship or common experiences. It can best be described as a common sense of ownership for each other's success. On the Camino, there is no consideration given to things like wealth, nationality, education level, occupation, sexual-orientation, religion and the like. Everyone has a stake in each other's success and supports their fellow pilgrims in any way they can. If one pilgrim is in need and another pilgrim can help, that need is frequently met without question. Pilgrims who have known each other only a few hours or days engage in very personal and intimate conversation. What's interesting is that this culture evolves completely naturally; no special effort is made to cultivate it. Pilgrims in both the Pilgrimage for Vocations and the Camino de Santiago, probably due to the length and rigor of each system, are highly interdependent on each other for success.

Urban Way of the Cross

The Urban Way of the Cross is a significantly different pilgrimage system when compared to El Camino de Santiago or the Pilgrimage for Vocations. It is a group oriented, ecumenical and inter-faith pilgrimage that is conducted each Good Friday through the streets of downtown Albuquerque, New Mexico. The event was started some years ago by the Center for Action and Contemplation (CAC) in Albuquerque but faded when the CAC withdrew from the program a few years later. The pilgrimage was re-initiated in 2012 by the Reverend Susan Allison-Hatch of Saint Michael's and All Angels Episcopal Church and a small, interfaith organizing committee.[90] The complete title of the pilgrimage is The Urban Way of the Cross: A Pilgrimage for Solidarity, Hope and Healing. The format is not unique to Albuquerque. A web search of Urban Way of the

[90] Reverend Susan Allison-Hatch, interviewed by author, Albuquerque, January 20, 2016.

Cross revealed similar events by the same name in other cities such as Wilmington, Delaware.

Since restarting in 2012 participation in the pilgrimage has grown by about fifty new pilgrims each year and now stands at about two hundred and fifty which is about the same as the Pilgrimage for Vocations. The organizers of the event seek to grow participation by advertising in church bulletins and similar publications; through their connection with the New Mexico Conference of Churches and the formal communication channels of the Episcopal Diocese. The group also utilizes social media with a Facebook page that they use to both advertise the event and to post pictures of the current year's pilgrimage after it concludes. Several of the participants have blogged about their experience and reflections on the event as well.

The focus of the Pilgrimage is one of social justice. The current theme is "Where is Christ Being Crucified in Our World?" Specific locations are selected that are somehow related to important social issues such as prison reform, addiction, homelessness, respect for women, justice for the dead, hunger, child abuse, worker justice, immigration reform and hospitality. The planning committee selects the issues to be considered and the locations to be visited during the Pilgrimage. The number of locations and the issues vary from year-to-year, but the previous year's itinerary usually serves as the starting point for the following year's event.[91]

Loosely based on the Catholic Prayer Tradition of the Stations of the Cross the group processes from one selected location to the next. At each location, there is a short talk or story related to the specific social issue that is represented by that site. A prayer is then said, a relevant passage from Scripture is read and a Psalm is chanted. The group

[91] Ibid.

then moves in procession behind a cross to the next location while softly singing the familiar hymn *Were You There*.

Some care is taken to ensure that the pilgrimage does not morph unintentionally from a prayerful event into a public demonstration. While there is no screening of candidates upfront, many who are drawn to the event are leaders and activists in local non-profit organizations and ministries relating to social justice. As such, they regularly organize and participate in public hearings and demonstrations. They are gently reminded during the gathering that the expected tone for the pilgrimage is one of prayer and reverence. When not singing, silence is expected between stations but some conversation does take place.[92]

The pilgrimage concludes where it started at Immaculate Conception Catholic Church. Here, each pilgrim is given an opportunity for a prayer of personal intention with one of the participating ministers. At the conclusion of their prayer, a blessing and an anointing are administered. The pilgrims then assemble in the Gathering Hall of the Church for fellowship and refreshments that are donated by local businesses. Appendix F contains some photos from the 2016 Pilgrimage.

To the extent that the Urban Way of the Cross is concerned with a religious response to the economic and social abuses of society, it would qualify as a Modern Pilgrimage using the Turner classification methodology. It clearly qualifies given that it has only existed off and on for the past twenty-five years or so. Using the Morinis typology it would most qualify as an Instrumental Pilgrimage. Unlike the Pilgrimage for Vocations, very little is done to prepare pilgrims for the event in advance. Before heading to the first location, there is a gathering and welcome and an explanation of the day's

[92] Ibid.

locations. Here expectations of the pilgrims are set. Other than the meetings of the planning team, no other activities related to the Urban Way of the Cross are conducted throughout the year, though the main organizer is considering a similar, complementary event on Easter morning that would focus on themes related to the Resurrection. In that case, locations would be selected where progress has been made and signs of hope for the future are evident.[93]

The sense of community within the pilgrimage is evident in that many of the pilgrims choose to repeat the event each year. The event seems to generate the shared connections and the heightened sense of awareness for social injustice that is the stated intent. But there is an important caveat that is carefully managed by the planning committee. The extent of *communitas* achieved by the pilgrimage is closely tied to the degree of consensus that exists within the pilgrim community regarding the social issues that are included. The pilgrimage is open to all and there is no screening of any kind regarding one's stand on a particular social issue. Thus the planning committee has to be careful and selective regarding what issues and locations are included. For example, a station in front of an abortion clinic is not included because the planners know that a significant percentage of participants in the pilgrimage are in favor of reproductive choice.[94] Similar thinking is applied to issues such as gun control and same-sex marriage where it is assumed that the greater Christian community in the area is already similarly divided.

Penryhs Ecumenical Pilgrimage

[93] Ibid.
[94] Ibid.

The last of the pilgrimages that this thesis will explore is the annual Pilgrimage to the Shrine of Our Lady of Penryhs in Rhondda in southeastern Wales. The current pilgrimage has been held for the past twenty years and was organized and is led by Professor Madeleine Gray, a lecturer and Medieval History Professor at the University of Wales, Newport which is part of the University of South Wales. This pilgrimage was chosen to explore an additional system that is primarily Protestant and ecumenical in nature. The Pilgrimage for Vocations and the El Camino de Santiago Pilgrimage are predominately Catholic so a balance was desired. Its international makeup, Celtic origins, and emphasis on interacting with nature as part of the experience also made it an interesting and attractive system to study.

This pilgrimage system grew out of a project that Professor Gray was asked to lead in 1993 to reconstruct a medieval pilgrimage route from Llantarnam Abbey near Cwmbran across the mountains into the Rhondda Valley to the ancient Marian Shrine at Penhrys. The project was undertaken and sponsored by a local group that was committed to ecumenism. By identifying other minor shrines in the area, by studying local traditions and early records of travelers, by examining field names and land boundaries, by locating possible sites for medieval bridges and fording places and by walking the land themselves, the team came up with a carefully researched route to the holy well and Shrine of Our Lady of Penryhs.[95] The group experienced such a sense of spiritual exaltation that the pilgrimage has been repeated every year since then, a great example of *communitas*. In this respect, this pilgrimage system is an example of a Modern Pilgrimage per the Turner methodology. It can be considered a Devotional Pilgrimage per

[95] Cintra Pemberton O.S.H. *Soulfaring: Celtic Pilgrimage Then and Now* (Harrisburg: Morehouse Publishing, 1999), 52.

the Morinis typology where the encounter with the ideal is to interact with nature versus a special devotion to Our Lady of Penryhs.

At the same time, the route is a reconstruction of a Medieval Pilgrimage that was one of several routes that lead to the Holy Well and Shrine. In the Middle Ages, the Shrine was one of the most important and visited pilgrimage sites in Wales. According to legend, a beautiful statue of the Virgin Mary appeared in the branches of an oak tree near the spring of Ffynnon Fair that was considered holy, as many such natural springs were in Celtic regions. Many attempts were made to remove the statue from the tree, but it resisted all attempts until such time as a chapel and shrine were constructed on the site. Pilgrimage to the site swelled with pilgrims arriving for the dual purpose of venerating the statue of Our Lady (Devotional) while also seeking healing in the holy well (Instrumental).

With the coming of the English Reformation in 1538, the statue was removed to London where it was burned along with other images of the Virgin collected from Worcester, Ipswich, Doncaster and Walsingham.[96] Like pilgrimages all across Europe, visitations to the site were drastically reduced for the next four hundred years, but some did remain. In 1912, an archeological study uncovered the original Cistercian Abbey at the site and a memorial church and small replica of the original statue were constructed shortly thereafter by a private benefactor who was a convert. Pilgrimage to the site renewed in earnest in the 1930s through the efforts of Archbishop Mostyn after the land was donated to the Catholic Church. In 1938 the municipality of Rhondda took steps to

[96] Madeleine Gray. "Pehrhys: The Archeology of a Pilgrimage." *Morgannwg - Transactions of the Glamorgan Local History Society,* Vol 40, (1996): 11.

restore both the holy well and the chapel. [97] In 1953, the new and current statue of Our Lady of Penryhs was erected and blessed with over 20,000 pilgrims in attendance. Today, the Shrine is part of the Cistercian Way, a 650 mile long pilgrimage route around the perimeter of Wales connecting many of the ancient holy sites and monasteries founded by the Cistercian Order in the Middle Ages.

To further complicate the classification dilemma, there is some evidence that suggests pilgrimage to the spring of Ffynnon Fair may extend back in time before Christianity came to the region, giving it pagan roots. This would classify it as an Archaic Pilgrimage per the Turner methodology. And according to the organizer, over the twenty year history of the Pilgrimage, as most of the original organizers have moved on to other things, the content and nature of the Pilgrimage has become more secular.[98] This last example goes to show that many of the older pilgrimage systems actually bear elements from several categories of classification.

The main part of the pilgrimage is a three day event, typically held in September that extends thirty miles from Llantarnam Abbey near Cwmbran to Llanwynno and the Shrine at Penrhys following most of the reconstructed route determined by Professor Gray.[99] Several sections have been altered to make for a more walker-friendly experience. Some pilgrims walk the entire journey while others chose to join at other designated points along the way making it a one- or two-day event for them. In recent years, some walkers have joined the pilgrimage as part of their longer journey along portions of the Cistercian Way. The numbers grow from a dozen or so pilgrims who

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[97] Michael P Duricy, "Questions About Mary", Marian Research Institute Website, accessed April 29, 2016, http://campus.udayton.edu/mary/questions/yq2/yq375.html.
[98] Madeleine Gray, email message to author, February 17, 2016.
[99] Ibid.

begin at Llantarnam Abbey to about fifty who complete the pilgrimage at Penrhys. This is not unlike the Camino de Santiago where the number of pilgrims on the way swells significantly during the last one hundred kilometers, the minimum distance required to receive the official certificate of completion from the Cathedral in Santiago.

Though not large in size, the makeup of the pilgrim population is remarkably diverse and ecumenical. Professor Gray reports that pilgrims have come from traditions ranging from Catholic to Orthodox to Baptist to Quaker. She describes herself as a "semi-detached Anglican." She also reports that several participants are self-confessed atheists and find the event inspiring.[100] In the 2015 Pilgrimage, some participants travelled great distances to participate, coming from Australia, Madagascar and England.

Prayer and ritual are not as significant a part of this pilgrimage system as compared to some of the others like the Pilgrimage for Vocations and the Urban Way of the Cross. In most years, there is a small send-off service at Llantarnam Abbey and a service at the conclusion at St Gwynno's Church in Llanwynno. Along the way, prayers are sometimes said from Brendan O'Malley's *Welsh Pilgrim's Manual* and some hymns are sung, typically from the *Liber Vermelli*.[101] These sources are popular in Wales and familiar to participants from multiple faith traditions.

A distinguishing characteristic of the Penryhs Pilgrimage that is common to all four pilgrimage systems is that the journey is as important as the destination. It is on the journey where most of the benefits of the pilgrimage are realized. In the Penryhs Pilgrimage, testimonies submitted by the participant reveal a deep love of nature and an appreciation for the natural beauty of South Wales. Some walk the pilgrimage out of

[100] Ibid.
[101] Ibid.

appreciation for the historical significance of the sites rather than the religious significance. A common thread is that it is the sense of community and the renewal of relationships that is the primary motivation and benefit. Professor Gray learned from the beginning that "walking with people is a good way of discussing, accepting and sometimes reconciling differences."[102] The Urban Way of the Cross, the Pilgrimage for Vocations and the Camino de Santiago all share this same feature. While the destination is important, it is the journey where most of the personal growth and community building is realized.

Critique of Current Practices

With what has been learned from the research and the examination of the four pilgrimage systems above, this section will set forth an argument for what constitutes the characteristics and content of a powerful, effective pilgrimage experience. Both individual and group pilgrimages will be considered. The characteristics will then be used in the next section to propose a design for an ecumenical pilgrimage event.

What most separates pilgrimage from other forms of travel is that it is intended to be a liminal or transformative experience. Unlike traveling for pleasure or educational purposes, the pilgrim is making a conscious effort to separate him or herself from a previous way of living and to enter into an experience intended to promote a transformation of lifestyle or character. The proposed change may be subtle or dramatic, but in any event it is life-changing. The pilgrimage process is the transitional phase where the pilgrim has abandoned some part of him or herself but has not yet reached a stage of full integration of the new awareness he or she is trying to cultivate. It is soulful travel

[102] Ibid.

where inner growth is promoted through exterior ritual. Phil Cousineau in *The Art of Pilgrimage: The Seekers Guide to Making Travel Sacred* puts it this way[103]:

> For millennia, this cry in the heart for embarking upon a meaningful journey has been answered by pilgrimage, *a transformational journey to a sacred center*. It calls for a journey to a holy site associated with gods, saints or heroes or to a natural setting imbued with spiritual power, or to a revered temple to seek counsel. To people the world over, pilgrimage is a spiritual exercise, an act of devotion to find a source of healing, or even to perform a penance. Always it is a journey of risk and renewal. For a journey without challenge has no meaning; one without purpose has no soul.

Clarifying Purpose or Intention

The first and most important characteristic of effective pilgrimage then is to be very clear on the purpose. Pilgrimage without purpose is tourism. Dr. Karen M. Wyatt states that "The spiritual impact of pilgrimage is derived from several factors, including the journey itself, the meaning attached to the sacred site and the intention of the pilgrim who travels there."[104] It is the intention of the pilgrim that we want to focus on here. A pilgrimage is a time to step away from home and the daily routine and to concentrate without distractions on the intention at hand. But that intention has to be clear so that the content and itinerary of the pilgrimage can be aligned. Like any purpose or intention the more clear and specific the better. Stating a purpose such as doing penance or giving thanks or seeking healing is too vague and will likely not result in the desired change.

Often the expressed purpose for making pilgrimage masks a deeper motive that is more private and personal and difficult to express.[105] To the extent that the pilgrim can

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[103] Phil Cousineou. *The Art of the Pilgrimage: The Seekers Guide to Making Travel Sacred.* (San Francisco: Conari Press, 2012), 277, Kindle.
[104] Karen M. Wyatt, MD, "Sacred Pilgrimage", Karen M Wyatt Website, accessed February 18, 2016, http://www.kaarenwyattmd.com/sacredpilgrimage.htm.
[105] Rev. Phil Cover, "Discovering Pilgrimage: Outward Journey, Inner Movement," Sapira-Journey with Purpose Website, accessed February 18, 2016, http://www.journeywithpurpose.com/pilgrimage/what-is-pilgrimage/.

get in touch with these deeper motives before the journey, the greater the chance that the pilgrimage will result in the desired benefit. Time spent reading, praying, in conversation and in meditation during the pilgrimage can then be aligned to the intention. This may require journaling, prayer and meditation, consulting with a mentor, close friend or spiritual director or even therapist in order to get in touch with the deeper purpose.

For example, my stated purpose for walking the Camino de Santiago in 2015 was to perform a rite of passage from one major phase of life to another. Earlier in the year, I had decided to accept an incentive package and to retire after thirty one years with my company. One purpose of the pilgrimage then was to celebrate that ending, to give thanks for blessings received and to begin to discern a path forward in life. A five week pilgrimage in Spain created the time and space away from the day to day distractions to do just that. But there was also a deeper purpose. After thirty one years in an American corporate environment as a manager, there were parts of my character and my personality that I no longer liked or admired. I had become overly judgmental and addicted to urgency. Everything had to happen on my terms and on my schedule. Twice a year I was forced to make value judgments about people and their performance using a standard that was steeped in bias. While I despised it, I did it anyway like a good soldier following orders. Money and merchandise mattered as much as the quality of my relationships and while I was not doing anyone any real harm, I had to admit that I wasn't doing them much good either. Personal growth had pretty much ceased and I knew it was time to move on to something new. But what? Like Abraham it was time to take a leap of faith and to depart for a destination without complete knowledge of where I was going. The

purpose of the pilgrimage then was to create motion in a positive direction and to trust that the answers would come in time.

For group pilgrimages the clarification of a purpose or intention is particularly important before the journey begins. Pilgrims in the group need to understand the overarching purpose of the pilgrimage and they should have an opportunity to make a personal statement of commitment to that overall objective. While there is plenty of room on a group pilgrimage for individual growth, the content and structure of group events needs to be aligned to the overall purpose. The Pilgrimage for Vocations intention is very clear and people buy into it; that is to pray for and to promote vocations to the religious life. The prayer and sacrifice of the pilgrims is offered up in hopes that people discerning a call to religious life will respond. By contrast, the Pilgrimage to Penryhs has realized a gain in respect and trust among the participants in terms of ecumenical appreciation, but they have never stated that as an explicit intention nor have they structured prayers, activities or hymns during the pilgrimage to promote it.

In discussing the need for a specific and clear purpose for pilgrimage, it is equally important to state what the purposes are not. Pilgrimage is not a vacation or a cause for rest and relaxation. It is not a commercial tour, a time for sightseeing, entertainment, cultural experiences and fine dining. It is not a shopping trip, a time to go to specialty stores to buy souvenirs and gifts for family and friends. An extended pilgrimage, especially one to a foreign country, is likely to contain all of these elements but care has

to be taken to make sure they don't become distractions and overshadow the primary purpose of the journey.[106]

Defining A Theme

Closely related to clarifying the purpose for the pilgrimage is defining a theme, which helps to give language and clarity to the objective. Every event should have an identified theme that helps to determine all the other supporting aspects of the happening. A theme helps to create the atmosphere that surrounds the event and drives decision making regarding specific content.[107] In the case of pilgrimage, this translates into the fundamental idea or overarching moral lesson guiding the journey. While not a bad idea for individual pilgrimage; a theme is most beneficial for group pilgrimage where it is necessary to focus everyone's consciousness on the same ambition. It also serves as the criteria against which the content of the pilgrimage such as prayers and hymns and other spiritual exercises can be aligned. For group events, dialogue sessions can be held in advance of the pilgrimage so that participants can listen and learn from each other regarding what theme means to them and how they hope to realize it on their pilgrimage, thus helping to build trust and a sense of community.

For annual events, themes can change from year to year or can stay constant over time. The degrees of formality vary as well. For example, for the Pilgrimage for Vocations the stated theme is renewed each year usually with a select passage from Scripture. This year's theme is "Behold, I Make All Things New" based on Revelations

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[106] Father Michael Van Sloun, "Pilgrimage: Traveling with a Spiritual Purpose," *The Catholic Spirit,* September 28, 2011, accessed February 18, 2016. http://thecatholicspirit.com/special-sections/travel-and-pilgrimages/pilgrimage-traveling-with-a-spiritual-purpose/.

[107] "10 Elements to Church Event Planning - How to Plan a Successful Event for Your Church." *Smart Church Management,* April 7, 2015. http://smartchurchmanagement.com/church-event-planning/.

2:15. Last year, the theme was "Jesus, the Bridegroom" from John 3:28-30.[108] For the Urban Way of the Cross the theme of "Where is Christ Being Crucified in our World Today?" has remained constant over the four years since it was reinstituted. Likewise, "Walking a Route Where Prayer has Been Valid" has been the constant, though somewhat informal, theme for the Pilgrimage to Penrhys over its 20 year history.[109] While stated as the theme, not much is done to align the prayers and hymns for the three day event to it.

For my own pilgrimage to Santiago I chose the theme "That All May be One" based on the Prayer of Jesus in John, Chapter 17.[110] I chose this theme purposely to be the same as that used by the World Council of Churches for the 2015 Week of Christian Unity. Ecumenical work is very important to me and, as I stated earlier, the aim of this thesis is to develop a design for an ecumenical pilgrimage to promote unity and trust among Christian faith traditions. Before my departure I set up a group on Facebook and invited any friends who wanted to follow my journey to join and I communicated my theme there. I also chose the song "Conviction of the Heart" by Kenny Logins as a theme song for my journey, which I listened to frequently during the pilgrimage. In retrospect, choosing a theme that was more closely aligned with my deeper purpose would have been more effective.

Guide or Spiritual Director

In any endeavor of human development, having a coach to guide, direct and to provide a source of accountability is a key to success. The practice of pilgrimage is no

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[108] "Pilgrimage for Vocations History," Pilgrimage for Vocations Website, last modified November, 2013, accessed February 29, 2016, http://www.pilgrimagesforvocations.org/index.html.
[109] Madeleine Gray, email message to author, February 17, 2016.
[110] John 17:21

exception. In the case of either an individual pilgrimage or a group pilgrimage, a guide or spiritual director can help to structure the time spent on pilgrimage to maximize learning and impact and to help pilgrims to process observations and insights along the way. Also, having such a director can help the pilgrim to avoid some of the pitfalls that one can fall into during pilgrimage. [111]

In the Pilgrimage for Vocations each of the five established routes is assigned a spiritual director for the duration of the week. The role of spiritual director is the most important role on the pilgrimage. They are to serve as "pastors" of the Pilgrimage. They must have walked the pilgrimage at least five times and have mastered the traditions, customs, prayers and rituals of the event. They need to be a person of impeccable character and prayer and must commit to one year of service in the role as a member of the Steering Committee and as part of their own formation. They are expected to lead pilgrims in prayer and to be able to communicate with each pilgrim at a personal level to help with discernment and to counsel them along the way.[112]

In the Pilgrimage to Penryhs, no role of spiritual director exists but Professor Gray does serve the role as guide to the pilgrimage. Given her expertise in Medieval History and having taken the lead role for the team who researched and reconstructed the

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[111] A great example is offered in the semi-autobiographical book, *The Pilgrimage*, by Paulo Coelho. Coelho is guided along the Camino de Santiago by his guide Petrus who is chartered to help him to complete his pilgrimage so that he may receive his coveted sword, a symbol of full indoctrination into a religious group to which he aspired to belong. Petrus is already a fully indoctrinated member of that order and Coelho must take a vow of strict obedience to him during the journey. Petrus protects Coelho from some of the spiritual dangers such as demons encountered along the way and he instructs Coelho in eleven spiritual exercises meant to teach valuable life lessons and wisdom. One example is the Speed Exercise, meant to force one to slow down and to pay closer attention to details of what surrounds them. In the end, Coelho masters all eleven exercises, completes his pilgrimage and is awarded his sword.

[112] "Pilgrimage for Vocations Pilgrims Handbook," Pilgrimage for Vocations Website, last modified November, 2013, accessed February 22, 2016, http://www.pilgrima.ipower.com/Files/ASF_PFV_Handbook_VLT_11_12_2013.pdf

route, Professor Gray speaks more to the history and the significance of the various stops along the way and answers questions.

Likewise in the Urban Way of the Cross, there is no role of spiritual director or guide. Prayer in this case is led by assembling a team of volunteers in advance and assigning each a location along that year's selected route. The volunteer is asked to lead a prayer and to present a short talk related to the specific social issue that is represented by that location.

On my journey on the Camino de Santiago I could not have a person serve as a guide or a spiritual director. I had to pull in my departure date by two months to align with other priorities so there wasn't time to develop such a relationship in advance. I depended instead on John Brierley's guidebook, *A Pilgrim's Guide to Camino de Santiago.* In addition to the practical guidance such as maps, risks and the location of services, the guidebook provided historical information on the sites of interest along the way. More important, the guidebook provided a series of spiritual exercises and questions for reflection for each day along the thirty-three stage route, based on Brierley's own experience from walking the Camino multiple times.[113]

Cultivating a Proper Frame of Mind and Heart

In Islam there is a spiritual concept or principle known as *barakah*. It refers to a form of divine blessing if generating from God or a type of gift if transferred between humans. The term stems from the Hebrew verb root *brk* it means to "endow with power" when God serves as the agent of its transference.[114] In the Old Testament the dominant

[113] John Brierly, *A Pilgrims Guide to the Camino de Santiago* - 12th ed., (Scotland: Camino Guides, 2015), 10.
[114] Fritz Goerling, "Baraka (as Divine Blessing) as a Bridge in Manding Languages (Especially in Jula of Cote d'Ivoire)," *Journal of Translation* Volume 6, Number 1, (2010): 1-9.

form of *barakah* had more to do with material and physical blessings such as material prosperity, good health, fertility and well-being. In the New Testament and the Qur'an the concept is changed to mean some degree of increase in spiritual power. Fertility, power and wealth are not viewed by materialistic standards but in relation to the will of God for a believer's life.[115] The ultimate blessing is the gift of the Holy Spirit leading to deeper levels of spiritual maturation and communion with God.

In Islam *barakah* manifests itself in a spirit of abundance. Allah is not asked for more but is asked to put never ending blessings into what has already been given. It is a request for blessings so that one can do more with less; to get the most out of what one has already been given.[116] *Barakah* is the attachment of Divine goodness to something so that it grows and expands or improves the quality to life. It is a force that flows from God out and into people, places and things and into creation so that one hears people talking about the *barakah* of their time, money, sleep, possessions, spiritual life, relationships and so forth. This force can also be found in specific, holy places and people and thus motivates believers to visit such people and places so that *barakah* will be transferred through them.[117] And so, pilgrimage or visitations are made to saints and shrines to access the *barakah* available there. This last concept is similar to the Celtic Christian idea of referring to sacred space as "thin places" meaning that the veil that separates heaven and earth is thin and transparent. They are places where the physical and spiritual realms meet and where God is more accessible.[118]

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[115] Ibid. 2
[116] HaqTheTruth, *Concept of Barakah in Islam.* Accessed May 1, 2016, https://www.youtube.com/watch?v=wQ3a7w5CiTM.
[117] Michael A Sells, "Introduction" in *Early Islamic Mysticism: Sufi, Qur'an, Mi'Raj, Poetic and Theological Writings",* ed. Michael Sells (New York: Paulist Press, 1996), 15.
[118] Dr. Sheryl A. Kujawa-Holbrook. *Pilgrimage - The Sacred Art: Journey to the Center of the Heart.* (Woodstock, VT: Skylight Paths Publishing, 2013), loc. 1249, Kindle.

The goal of the pilgrim is to access this blessed energy but to do so first requires cultivating the proper frame of mind and heart before departure and developing it as the journey progresses. Without such orientation, the travel risks being diminished to tourism with a corresponding loss in the transformative power the pilgrim seeks. In his book *Pilgrim: A Spirituality of Travel* Leonard Biallas proposes three important and interrelated virtues that help to "unlock and release the flow of the divine into the world."[119] These are gratitude, openness and self-abandonment and each will be discussed in turn.

The first virtue is gratitude. The pilgrim must enter into the journey with a sense of awe and thanksgiving, always prepared to reach out to the "other." The "other" could be God, fellow pilgrims, nature or locals met along the way. A healthy sense of gratitude and awe demand that the only response to whatever happens along the way is one of thanksgiving. Whether it is pain or pleasure, violence or peace, love or hate, trust or distrust, the pilgrim recognizes the hand of the sacred in all of it and gives thanks for the gift or the opportunity to learn. The emotions of the moment are set aside and subordinated to the virtue of thanksgiving.

The second virtue is openness or compassion for the other. This can be described as an emotional availability, readiness and willingness to be moved by the other. Pilgrims seek first to understand those they encounter along the way and later to be understood. Kenneth Craig, in discussing the principle of barakah in reference to Christian pilgrimage to Jerusalem provides a great example of this openness:[120]

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[119] Leonard J. Biallas, *Pilgrim: A Spirituality of Travel* (Quincy, IL: Franciscan Press, 2002), 39-41.
[120] Kenneth Cragg, "Jesus, Jerusalem and Pilgrimage Today," in *Explorations in a Christian Theology of Pilgrimage*, ed. Craig Bartholomew and Fred Hughes (Surrey: Ashgate Publishing Limited, 2004), 10.

> Pilgrimage that seeks to tap *barakah* for the soul must know to bring the *barakah of a caring compassion.* The 'poor saints' (only materially such – the adjective is not 'pitiable') at Jerusalem matter more than holy walls and sacred sites. Few passages in the Bible are more tragically ironic than Psalm 122, 'a city compact in itself' where 'those who love prosper' seeing that 'peace is within thy walls'. How, then, can Christian pilgrimage to Jerusalem today be a soul journey of devotion, if not also a ministering service (cf. Romans 15:25 and 31) answering the current tragedy? Or maybe the latter is the only present validity in the former. There can hardly be a valid pilgrimage that stays oblivious to the steady Judaization of Palestine or of the tragedy of local Christianity, the bane on the land of its birth.

To Craig, going on pilgrimage to Jerusalem without the willingness to enter into the trials and tribulations of the local Christian community there is tourism. Craig goes on to state "If we visit because we belong, we must passionately belong with what we visit."[121] It is important that as part of their preparations pilgrims familiarize themselves with any issues causing pain and suffering for those they are likely to encounter at their destination.

The third virtue offered by Bialles is self-abandonment; the ability to let go of all needs for security in order to make space for transformation. It is a call to demonstrate the *barakah* of abundance described above. Pilgrims enter into pilgrimage prepared to let go of the need to control, to possess, or any other aspect of their lives or character that need to be pruned away to allow for new growth. For example, it is not uncommon for pilgrims to dispose of items that they thought they needed during their pilgrimage, only to realize that they were just excess weight. They learn to let go of possessions that they once thought were essential. Bialles summarizes this concept succinctly when he states "In a sense then pilgrims are not on a quest to experience the sacred, but rather to let go

[121] Ibid., 12.

of the quest."[122] Christine Valters Paintner agrees when she says "Pilgrimage calls us to yield to our agendas and follow where we are being led."[123] This idea is also captured in the last line of the Prayer of Saint Francis that states "it is in dying to ourselves that we are born to eternal life."

In the four pilgrimage systems that have been presented and described there is some evidence that points to specific actions taken to cultivate the virtues of gratitude, openness and self-abandonment. The Pilgrimage for Vocations includes a retreat for participants and an orientation for new pilgrims but these virtues are not specifically discussed. During the retreat, the ritual of expressing gratitude and blessing to their hosts while asking for a blessing in return is practiced.[124] There is no pre- or post- pilgrimage activities related for the Pilgrimage to Penryhs so the extent to which these virtues are part of the experience rests in the extent to which the participants already practice these virtues.

Biallas states that "When we turn our attention to care for and affirm the value and uniqueness of countless hungry people, of children with no shoes, and of beggars in the streets, we are answering the pilgrim call to transformation."[125] By its very nature The Urban Way of the Cross demonstrates the truthfulness of this statement. The sole purpose of the event is to raise awareness to these and other sources of injustice and to ask for pardon and to seek healing. Compared to the other three systems, it is the unique strength of this event.

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[122] Leonard J. Biallas, *Pilgrim: A Spirituality of Travel* (Quincy, IL: Franciscan Press, 2002), 41.
[123] Christine Valters Paintner, *The Soul of a Pilgrim: Eight Practices for the Journey Within* (Notre Dame, IN: Sorin Books, 2015), 5.
[124] "Pilgrimage for Vocations Pilgrims Handbook," Pilgrimage for Vocations Website, last modified November, 2013, accessed February 22, 2016, http://www.pilgrima.ipower.com/Files/ASF_PFV_Handbook_VLT_11_12_2013.pdf.
[125] Leonard J. Biallas, *Pilgrim: A Spirituality of Travel* (Quincy, IL: Franciscan Press, 2002), 88.

On my pilgrimage to Santiago I tried to demonstrate these virtues. In future pilgrimages I intend to do more by way of deliberate study and prayer before I leave to do even better. For example, despite extremely painful blisters I tried to remain thankful for the blessings I had that allowed me to experience the marvelous pilgrimage to begin with. In another case, I subordinated my own plans and schedule to spend time listening to a fellow pilgrim who was conveying to me his painful story of the issues that he was dealing with in his life as a result of his experiences in Operation Desert Storm. He had been significantly impacted by his experience in a negative way and pilgrimage was his way of coping with the pain and attempting to heal. Where I could do better next time would be to study and understand the issues and sources of injustice in the regions I will be visiting and to make specific attempt to enter more deeply into solidarity with those affected by those issues.

Prayer and Ritual

It goes without saying that prayer and ritual are an integral part of any pilgrimage system, for without them it would be difficult to call any type of spiritual travel a pilgrimage. Prayer is the means by which the outer journey and the inner transformation are linked. Through rituals, pilgrims remember who they are, where they have been and where they are going. They also assist pilgrims to remain focused and help them to "put into theological context what is occurring at any moment along the pilgrimage."[126]

The earliest recorded pilgrimage in Christian history is one made by a devout woman who came to be called Egeria. Believed to be from the Galatia province of Spain, she traveled to the Holy Land and surrounding regions sometime before the year 394 C.E.

[126] Brett Webb-Mitchell, *School of the Pilgrim – An Alternative Path to Christian Growth* (Louisville: Westminster John Know Press, 2007), 96.

and visited such historic Biblical sites as Mount Sinai, Jerusalem, Mount Nebo, Tarsus and the Jordan River. At each stop she would follow the same prayer ritual. There would be a prayer, followed by an appropriate psalm or reading from scripture that was germane to the location. If a priest was present "the sacrifice" (Eucharist) would be offered followed by a closing prayer and a mutual blessing before departing to the next destination.[127] Egeria was also instrumental in documenting the early liturgies and rituals of the Jerusalem church, especially those related to Holy Week and the Rites of Initiation for new catechumens.[128]

Brett Webb-Mitchell in his book *School of the Pilgrim – An Alternative Path to Christian Growth* cites four characteristics to consider when examining the connection between ritual and pilgrimage. First, they remind us of our pilgrimage on earth through devices such as storytelling, symbols, signs, images, and icons. Second, pilgrimage rituals define us as God's people and members of Christ's body. Pilgrims follow in the footsteps of those who have come before and they make way for those to come as the People of God process toward the New Jerusalem throughout space and time. Third, pilgrimage rituals are performed as a means of following Christ. We better understand our membership in the Body of Christ by imitating the prayers and gestures of Christ on earth. Pilgrimage ritual is another opportunity to realize the promise of Jesus that "where two or more are gathered in my name, there I am in the midst of them."[129] Finally, Webb-Mitchell contends that pilgrimage rituals light the way ahead. They are a way to inspire

[127] *Egeria: Diary of a Pilgrimage*, annotated and translated by George E. Gringas, Ph.D. (New York: Newman Press, 1970), 47-89.
[128] Ibid., 89-128.
[129] Matt 18:20

us for the upcoming path, preparing the pilgrim to cope with the inevitable ups and downs that lay ahead.[130]

A good example of a pilgrimage system that is steeped in prayer and ritual is Saint Patrick's Purgatory, an ancient archaic pilgrimage on Lough Derg in County Donegal in Ireland. Similar to Croagh Patrick in County Mayo, tradition holds that Saint Patrick's Purgatory was founded by Saint Patrick himself in the fifth century.[131] According to legend, Patrick visited an island on the lake where he was given a personal and miraculous vision of Purgatory.[132] Over the centuries the specific island for the pilgrimage has changed and the pilgrimage had numerous disruptions during Ireland's tumultuous national and religious history.

Formerly a six- or even nine- day event the current tenure of the pilgrimage is three days. Motivations for participating in the pilgrimage are to receive indulgence by performing penance for one's own sins or to perform acts of suffering for the sake of another to reduce the burden of their temporal punishment.[133] The group pilgrimage begins at three o'clock on the afternoon of the first day when the pilgrims are ferried via ancient rowboats to Station Island on Lough Derg. Actually, they were to begin their pilgrimage at midnight the night before by beginning a fast from food. They end their pilgrimage at about eleven a.m. on the third day. This time period has come to symbolize the three days that Christ spent in the tomb between his crucifixion and his resurrection.

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[130] Brett Webb-Mitchell, *School of the Pilgrim – An Alternative Path to Christian Growth* (Louisville: Westminster John Know Press, 2007), 100-103.
[131] Victor Turner and Edith L.B. Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 107, Appendix B.
[132] Ibid., 110.
[133] Ibid., 139.

Pilgrims perform the entire pilgrimage barefoot. Upon arrival, they immediately begin an intense circuit of prayer at designated stations around the island including six 'beds' that are the remains of ancient cells or beehive huts for monks and are now named after popular Irish saints such as Brigid and Columcille. They repeat the Lord's Prayer, Hail Mary and Apostle's Creed hundreds of times each as they make multiple circuits around the island. They say the Rosary at the assigned locations during a circuit. They fast from sleep the first night and are not allowed sleep until nine-thirty p.m. the following evening. During the all-night vigil, four rounds of the Stations of the Cross are completed. In all nine prayer circuits of the island are completed over the course of the weekend. They break their food fast after completing their first prayer circuit on the first day, but their diet for the weekend consists of dry, toasted bread and water or black coffee or tea. Upon departure, they are expected to again fast from food until midnight of the day of their departure.[134] Of the pilgrimage systems uncovered during the course of this research, Saint Patrick's Purgatory is clearly the most prayer intensive and ritualistic. Yet despite the hardship and intensity, it has been practiced continuously in its various renditions for fifteen hundred years.[135]

The Pilgrimage for Vocations sponsored by the Archdiocese of Santa Fe has developed and integrated numerous prayers and rituals over the course of its forty-five year history. The week long, 100 mile walk begins and ends with a celebration of the Eucharist. On most years the final mass at the conclusion of the pilgrimage is offered by the Archbishop of Santa Fe. Each pilgrim is given a prayer and song book that they are expected to keep with them at all times. Prayers and hymns are recited and sung at set

[134] Brett Webb-Mitchell, interviewed by author, Albuquerque, February 4th, 2016.
[135]Victor Turner and Edith L.B. Turner, *Image and Pilgrimage in Christian Culture* (New York: Columbia University Press, 1978), 104-139.

intervals during the day and the pilgrim is expected to use the book during their private periods of rest and devotion. When hosted for meals at stops along the way, each meal concludes with a song and a mutual prayer of blessing. The pilgrims bless their hosts and ask for a blessing in return. Soil from each stop along the way is collected and deposited at the Santuario de Chimayo during the mass at the end of the week. Prayer petitions from the communities that they pass through are collected. Those petitions are prayed for during the walk and the collection of all petitions is offered up during the closing mass as well. A deep bow, a sign of our death in baptism and our rebirth to new life in Christ is practiced by all pilgrims during the week. The Angelus Prayer is offered three times a day at six in the morning, noon and six in the evening. Adoration of the Five Most Precious Wounds of Christ is offered daily.

In addition to Prayer and Ritual, the Pilgrimage for Vocations is also steeped in rich symbolism. The pilgrims walk in single file behind five ordered symbols as they process toward Chimayo. Leading the procession is a *Guia* which is a cross with the corpus of Jesus on it. The *Guia* is carried at the front of the procession line to remind the pilgrims of their leader, Lord and Savior. Throughout the day, each pilgrim is given an opportunity to carry the *Guia*. Next in the procession comes a banner depicting the well-known image of Our Lady of Guadalupe, the patroness of the Pilgrimage. The image is carried to remind the Pilgrims of their devotion to our Lady. Next comes a wooden puzzle piece that when joined with those from the other four teams at the end of the week form an image of the Sacred Heart of Jesus. It is also meant to symbolize the different cultures and directions of the Pilgrimage. Fourth in procession is the bag containing the soil from each community to be deposited at Chimayo. The soil represents prayers for

healing. Finally, the bag containing the prayers of petition mentioned above is carried. The Pilgrimage also utilizes the shell, an ancient symbol of the pilgrim making the journey that originated on the Camino de Santiago in Spain. The pilgrims wear a red and yellow lanyard to represent the Archdiocese of Santa Fe. At the closing service on Saturday, the pilgrims wear a white garment which, similar to Baptism, symbolizes the new person they have become as a result of their pilgrimage.[136]

As already mentioned above in their descriptions, prayer and ritual are also integrated into the Urban Way of the Cross and the Pilgrimage to Penryhs. The Urban Way of the Cross begins with a prayer followed by a brief orientation for participants. Volunteers for each location are solicited and are responsible for telling the specific story of the issue associated with that location as well as authoring a special prayer. The prayers are written to be as specific to that issue as they can be. A Psalm is sung at each location by a cantor and the group sings the hymn *Were You There* as they move from location to location. The event concludes at the church where it began with each pilgrim coming forward to receive a blessing and an anointing for healing. Unlike the Pilgrimage for Vocations where the content of the prayers and rituals stay relatively constant from year to year, those of the Urban Way of the Cross are unique and change with each new pilgrimage.[137]

Prayer and ritual are not as significant a part of the Pilgrimage to Penryhs. It is conducted as much for historical reasons and to spend time in nature as for religious reasons. In most years, there is a small send-off service at Llantarnam Abbey and a

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[136] "Pilgrimage for Vocations Pilgrims Handbook," Pilgrimage for Vocations Website, last modified November, 2013, accessed February 24, 2016, http://www.pilgrima.ipower.com/Files/ASF_PFV_Handbook_VLT_11_12_2013.pdf.

service at the conclusion at St Gwynno's Church in Llanwynno. Along the way, prayers are sometimes said from Brendan O'Malley's *Welsh Pilgrim's Manual* and some hymns are sung, typically from the *Liber Vermelli*.[138] These sources are popular in Wales and familiar to participants from multiple faith traditions. As the Cistercian Way develops it is reasonable to expect that some prayer and ritual from that tradition will find their way into the Pilgrimage to Penrhys.

As one might image, the Camino de Santiago is rich in prayer and ritual. At many stops along the way, churches give tours and provide pilgrims with cards with pilgrim prayers that have been authored by members of their Order. Two such examples are included in the Appendices (A) and (B). In nearly every town along the way local churches offer a daily pilgrim mass in the evening and most of those include a special blessing for pilgrims at the end. Pilgrims gather in the sanctuary where the priest administers the blessing. At the Ermita de San Nicolas near Castrojeriz, pilgrims are provided with a communal meal followed by a candlelight foot washing ceremony.[139] In Carrion de los Condes, a group of Augustinian nuns at the Church of Santa Maria provide pilgrims with a daily program of ritual song before hosting a community pot luck dinner. Communal meals are a common practice along the Camino and take on a sacramental nature.

In the earlier days of the pilgrimage, pilgrims who would continue past Santiago de Compostela all the way to the Atlantic Ocean at Finisterre would follow the tradition of burning their clothes from the pilgrimage in a bonfire, bathe in the ocean and then put

[138] Reverend Susan Allison-Hatch, interview by author, Albuquerque, January 20, 2016.
[138] Prof. Madeleine Gray, email message to author, February 17, 2016.
[139] John Brierley, *A Pilgrims Guide to the Camino de Santiago* (Forres, Scotland: Camino Guides, 2015), 148.

on new clothes, a ritual meant to imitate their baptism and their call to a new life following their Camino experience. While that practice has waned in recent years, one can still see evidence of recent bonfires where pilgrims still burn items that symbolize a part of themselves they are leaving behind.

The Camino de Santiago is rich in symbolism. The scallop shell is the symbol of the pilgrimage and most pilgrims carry an actual shell on their person or backpack to identify themselves as pilgrims. While not necessarily a religious ritual, pilgrims are given a paper passport at the beginning of their journey. At significant stops along their journey and at places where they stay the night, they have their passports stamped. Each location has a unique stamp unlike anywhere else. The completed passport is presented at the Pilgrim's Office in Compostela where a certificate, printed in Latin and bearing the pilgrim's name is presented.

Perhaps the most well-known and powerful symbol of the pilgrimage along the Camino takes place at Cruz de Ferro (the Iron Cross). Cruz de Ferro is located at the highest point above sea level on the Camino. A simple iron cross is situated atop a pole surrounded by a mound of stones, the collective deposit of pilgrims made over a thousand years. Each pilgrim carries with them a small stone during their pilgrimage and deposits their stone at Cruz de Ferro symbolizing a blessing that they want to convey or to represent some aspect of their character or some sorrow that they are laying down. It's one of the most solemn and powerful moments for a pilgrim along the Camino. Similarly, all along the Camino, one sees stacks of stones that pilgrims have stacked on top of each other or on top of direction markers to symbolize a sorrow they are leaving behind.

Upon arrival at the Cathedral de Santiago in Compostela, several rich traditions and rituals await the pilgrim. Pilgrims enter through the Portico of Glory where, if they choose, they can approach a statue of St. James on their knees as a sign of gratitude for their safe arrival. They can then proceed into the Cathedral where they can spend some moments in silent prayer in the reliquary chapel before the casket containing the remains of St. James. Above the high altar is a statue of St. James and pilgrims are permitted to ascend stairs and "hug the Apostle" as he sits in constant intercession on their behalf. The Sacrament of Reconciliation is offered throughout the day for pilgrims who want to participate. Mass is said every hour at the various chapels throughout the Cathedral in different languages. At noon each day there is the special pilgrims mass, highlighted at the end by the swinging of an large censor containing incense meant to symbolize the prayers of pilgrims being lifted up to heaven. The pilgrim's mass concludes with a special pilgrim's blessing similar to those offered at many churches along the way.

Silence in Nature

In 2008, Anna Davidsson-Bremborg of the Humanities and Theology Department of Lund University in Sweden published a study of the recent resurgence of pilgrimages sponsored by the Evangelical Lutheran Church of Sweden in the previous decade. She points out that the church leaders were very careful not to recreate the medieval theology of pilgrimage that lead to the ban on pilgrimage within Protestantism in the first place. They did so by focusing more on the walking and not on the specific religious shrines or destinations.[140] Any design of an ecumenical pilgrimage needs to comprehend this as an important design criterion.

[140] Anna Davidsson-Bremborg, "Spirituality and Silence in Nature: Motivations, Experiences and Impressions among Swedish Pilgrims," *Journal of Empirical Theology* 21, (2008): 149-165, accessed

Davidsson-Bremborg studied pilgrims who participated in ten different Swedish pilgrimage events using instruments such as questionnaires, interviews, field studies and text analysis. Her results indicated that the Swedish pilgrimage events attracted a rather homogeneous rather than diverse group of participants with middle-aged, highly educated working women being the dominant group. While motivations varied, Davidsson-Bremborg was able to identify three overarching categories of motivation; leisure, spiritual-religious and escape. However, the most commonly cited motivations overall were to "Get Out in Nature and to "Walk along a scenic path."[141] Depending on their motivations, pilgrims valued different aspects of the pilgrimage structure differently with one exception.

Regardless of the stated motivations for pilgrimage and the age, sex, church attendance or other demographics of the pilgrims, the most popular element of the pilgrimage by far were the structured moments of silent walking with 87% giving that component a 6 (15%) or a 7 (72%) on a seven point satisfaction scale with 7 being very positive and 6 being positive. In follow up interviews, pilgrims stated that the silence, even more than prayers, meditative words and even the Eucharist was what marks the difference between pilgrimage and other types of walks or hikes for them.[142] Any pilgrimage design then, especially an ecumenical one, should place emphasis on the journey as well as the destination and should make sure that structure silence is included into the agenda for the pilgrimage.

February 27, 2016, https://snc.idm.oclc.org/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,cpid&custid=s6944278&db=a9h&AN=35104069&site=ehost-live&scope=site.

[141] Ibid., 163.

[142] Ibid., 158.

Of the four pilgrimage systems being discussed in this paper, the Pilgrimage to Penryhs most resembles the pilgrimage systems investigated by Davidsson-Bremborg. The participants are primarily Protestant who seem to value the one-, two- or three day walk in nature more and don't necessarily have a special devotion to Our Lady of Penryhs. Thus the journey or the walking in nature is the primary focus of the event rather than arriving at the destination. Periods of silence are a part of the pilgrimage. Likewise the Pilgrimage for Vocations mandates periods of silence during the daily walk. Also, periods of free time each afternoon for private reflection or other similar activities are given. Of the four systems, silence is not really a component of the Urban Way of the Cross. Given the short duration of the pilgrimage and the urban rather than natural setting, no structured periods of silence are included in the design of this system.

On the Camino de Santiago time spent walking in solitude and silence in nature is really an individual choice for the pilgrim. Pilgrims walk the Camino for many of the same reasons that Davidsson-Bremborg identified in her study. Some primarily value communal and social time while others value private time depending on their motivations. In any event, a cultural norm exists that if a person requests to walk alone on a given day that desire is honored without question. It's a norm that is not discussed or negotiated in advance; it just seems to be a nature part of the sense of community on the pilgrimage. And it goes without saying that over the course of five hundred miles there is plenty of opportunity to be alone or to walk in silence in nature.

It was also my experience that the journey to Santiago de Compostela was as or more important than reaching the destination. Having no special devotion to Saint James, I found the walking, the history, experiencing the cultural diversity of northern Spain and

the relationships made along the way to be as or more transformative than the rituals of the Pilgrim's Mass and Blessing and other aspects of the Cathedral in Santiago de Compostela, though both were wonderful.

Communal Meals

One important feature of powerful pilgrimage events that does not get a lot of analysis by theologians or anthropologist or others who critique pilgrimage systems is the communal meal. Some of the most powerful conversations, bonding and exchanges of ideas takes place during a communal meal. Pilgrims, regardless of background, political or religious beliefs, and other affiliations can come together and share a meal in a spirit of shared fellowship given their common experiences from the journey. It is also an opportunity for pilgrims to interact with members of the local communities through which they are passing. Even if organized spontaneously, a communal meal on a pilgrimage has the potential of becoming sacramental; a means through which the Holy Spirit is present and grace is received. Heather Conn, a former pilgrim on the Camino de Santiago captures the idea when she states:[143]

> Communal meals on the Camino are their own form of sacred gathering, like the one I experienced day 26 at the parochial *albergue Apostol Santiag,* in Acebo. By 8 p.m. that night, I joined about a dozen pilgrims from France, Germany, Spain, Portugal, Belgium, Hungary, and the U.S. for a dinner of salad, lentil soup, and watermelon slices for dessert. Before eating, we all read a sheet provided by the *albergue,* which spoke about the Camino as both an inner and outer journey, how it becomes part of you, you become part of a community and so on.

I can attest to this dynamic from my own experience on the Camino. Whether organized informally or structured and scheduled as part of the services provided by the albergue, some of the most wonderful times and memories of the pilgrimage were the

[143] Heather Conn, "In what form does a spiritual community appear?," *The Heather Conn Blogs,* September 28, 2013, accessed February 29, 2016, http://www.heatherconnblogs.com/tag/pilgrims-menu/.

shared meals and the fellowship, intimate conversations and show of support that took place at the meals at the end of a long day of walking. Appendix C presents several pictures I took of communal meals on the Camino.

On the Pilgrimage for Vocations every meal during the week long walk is a communal meal shared among the pilgrims and their host community. In each community where the pilgrims are to eat, members of that community prepare a simple meal and deliver it to the pilgrims. It is the culture and expectation of the Pilgrimage that the food is accepted in a spirit of gratitude and no complaining is expected. After prayers of thanksgiving, members of the community and the pilgrims divide themselves into smaller groups and partake of the meal together and share conversation. It is an opportunity for the local communities to learn more about the Pilgrimage. After the meal, the pilgrims and their host community sing a few hymns before the host families clean up the leftovers and dishes while the pilgrims proceed to evening prayer.[144] In the Pilgrimage to Penryhs, a "pub lunch" is part of the proceedings on the last day when all of the participants are present. In the Urban Way of the Cross, there is no communal meal given the short duration of the event. However, after the last station and the final anointing and blessing of pilgrims, refreshments are served at the same church location from where the pilgrimage started.

Current Practice Conclusions

Based on the above research and comparative analysis, a set of design criteria or guiding principles is emerging that can be used as a starting point for an effective ecumenical pilgrimage. These will be presented here and developed in detail in the following sections.

[144] Deacon Leon Jones, interview by author, Albuquerque, February 29, 2016.

While pilgrimage is now being practiced by Christians from both Catholic and Protestant traditions, this study suggests a difference in how the term pilgrimage is used regarding the structure and duration of the event. In this thesis the two primarily Protestant pilgrimage systems were relatively short in duration. The Urban Way of the Cross is a three hour event and the Pilgrimage to Penhrys is a three day event with the majority of pilgrims participating on just the last day. By contrast, the traditional Catholic pilgrimage systems, the Pilgrimage for Vocations and El Camino de Santiago, are much longer and more demanding in terms of time and distance. Similarly, in their book *Pilgrims in the Kingdom*, Deborah and David Douglas of the Episcopalian Tradition use the term pilgrimage to describe their series of weekend trips made to visit ancient and historic Celtic and Christian sites in Great Britain while on a year's sabbatical.[145] Far more data would have to be collected and analyzed to make this a statistically significant observation. For purposes of designing an ecumenical pilgrimage however, it does suggest that a shorter event of two to three days is probably the best place to start.

All four pilgrimage systems suggest in their own way that for a powerful ecumenical pilgrimage, more focus should be placed on the quality of the journey and less on the destination and any specific devotions relating to it. The benefits gained will come from the prayers, rituals, hymns, conversations, relationship building and experiences along the way. This is not to say that care should not be taken to create powerful and moving experiences to begin and end the journey. It does suggest that it almost doesn't matter where the pilgrimage starts and ends as long as the time and the events along the way are designed and executed well.

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[145] Deborah Douglas and David Douglas, *Pilgrims in the Kingdom: Travels in Christian Britain* (Nashville: Upper Room Books, 2004), 13-19.

The reservations of Luther and Calvin regarding pilgrimage provide for a sound set of design criteria. For example, a pilgrimage event needs to be accessible to as many people as possible and needs to avoid only being accessible to a privileged few. It needs to be convenient and affordable for everyone participating and cannot require too much time away from work or family obligations. This suggests that a "local" event within driving distance would be preferred to one that involved air travel. It also reinforces that concept that a two or three day event is probably the maximum amount of time to allow.

The longer and more complex the pilgrimage, the greater is the need for planning and structure. The Pilgrimage to Penhrys which is the most casual of the four systems studied requires very little organizing. The Urban Way of the Cross requires only a couple of planning meetings and some email work by the lead organizer. Pilgrims walking the Camino de Santiago, whether as individuals or groups, need to do weeks of planning and preparation in order to get the most out of the experience. All three can be described as events rather than a process. On the other hand, the Pilgrimage for Vocations given its size, complexity of multiple routes, coordination with local communities and the emphasis on keeping pilgrims safe, requires a lot more structure and discipline and can best be described as an annual process rather than an event. The working assumption at this point is that the design of an ecumenical pilgrimage should fall somewhere in the middle. It should start with a simple structure but should also allow for added complexity as the system progresses and matures. A steering committee of some sort, similar to the Pilgrimage for Vocations is a good starting point.

Based on this research there is little doubt that an ecumenical pilgrimage design can be achieved that is very rich in content regarding the Scriptural foundations for

pilgrimage. Both the physical action of making a journey and the use of pilgrimage as a metaphor for living a Christian life can be included leading all participants to a deeper understanding and appreciation for the Scriptures.

The key to success for an ecumenical pilgrimage will be balance. Ideally, the makeup of the group of pilgrims will represent a healthy balance of faith traditions with no tradition dominating. It is a must that the culture and spirit of egalitarianism that is characteristic of the pilgrimage systems studied here is achieved in the ecumenical pilgrimage as well. In the rituals, prayers, structured dialogues, hymns and so on, all participants should recognize content that is familiar to them. Time spent in prayer, conversation, solitude and community needs to also be balanced as well to create the most powerful experience possible.

Proposed Practice

In this final section, all of the learning and results of the research up to this point will be used to propose the structure and content of an ecumenical pilgrimage aimed at fostering improved unity per the original proposal for this thesis. I hope that I will be able to present this proposal at various congregations within the Albuquerque area and actually conduct the pilgrimage within the next year. This section will not discuss logistics for the event such as lodging, costs, transportation and so forth. It will focus on structure and content only. The proposal will be divided into four sections; (1) Scope, (2) Preparation, (3) Pilgrimage, and (4) Return.

Scope

The proposed ecumenical pilgrimage will be a three day affair similar to that of the Pilgrimage to Penrhys discussed in this thesis. The proposed origination point will be the Ghost Ranch Education and Retreat Center outside of Abiquiu, New Mexico. The proposed destination will be El Santuario de Chimayo in Chimayo, New Mexico, a distance of about forty eight miles which would be covered in three stages. Stage 1 will cover the distance from Ghost Ranch to the village of Abiquiu, a distance of about eighteen and one-half miles. Stage 2 will cover the distance from the village of Abiquiu to the town of Espanola which is almost identical to the distance of Stage 1. Stage 3 will run from Espanola to El Santuario de Chimayo, a distance of about eleven miles. Stage 3 is intentionally shorter than Stages 1 and 2 to allow time for a closing ceremony and return travel.

The pilgrimage will be called the Pilgrimage for Unity and the overall stated purpose will be shared learning, understanding, dialogue and trust among members of various Christian denominations. Like the Pilgrimage for Vocations, participants from all faiths will be welcome but the content of the event will not be altered based on the makeup of the participants, it will remain a Christian event.

The inaugural theme for the event will be “That All May Be One” borrowing from that used by the World Council of Churches for the 2015 Week of Prayer for Christian Unity and based on the Prayer of Jesus as conveyed in John 17:21. Like the Pilgrimage for Vocations and the Urban Way of the Cross, a Planning/Steering Committee will be formed to plan and to manage the event each year. It will fall to that Committee to determine the annual theme as well as any other changes to the content of the pilgrimage.

The pilgrimage will include a spiritual director who will be responsible for coordinating all of the prayers, rituals and spiritual exercises conducted on the pilgrimage. Great care must be exercised by the Steering Committee to choose a spiritual director who is skilled, prayerful, capable of the pilgrimage themselves and well respected within the ecumenical community in Northern New Mexico. Similar to the Pilgrimage for Vocations structure, a position of rector would also exist to deal with logistical issues as they arise on the pilgrimage. An experienced pilgrim who is also a person of prayer and good at coordination will need to be recruited.

The proposed symbol for the Pilgrimage for Unity is depicted in Appendix E. The image combines the Cross-in-Boat Symbol for Ecumenism used by the World Council of Churches along with the scallop shell. The scallop shell has served as the symbol of pilgrims on the Camino de Santiago for hundreds of years and is now being adopted by other pilgrimage systems, such as the Pilgrimage for Vocations. The combined symbol of the Cross-in-Boat within a scallop shell seems to perfectly symbolize an ecumenical pilgrimage.

Ghost Ranch was chosen as the origination point because it is a well-known and well-established interfaith retreat center and conveniently located. It can accommodate the pilgrims for an overnight stay before beginning stage one and the resources will be there to conduct ecumenical talks and prayer services the evening before the first stage. It has all the infrastructure and resources it will take to successfully kick off the event in grand style.

El Santuario de Chimayo was chosen as the destination point for several reasons. First, it is already one of the most well-known and popular pilgrimage locations in the

United States and draws pilgrims from all over the country, regardless of faith tradition. Second, it is known as a place of healing and the culmination of the Pilgrimage for Unity would include prayers for forgiveness and healing among Christian faith traditions. Third, its distance from Ghost Ranch makes it an ideal destination for a three day, three stage event.

Hymns to be sung during the pilgrimage will be assembled and distributed beforehand and would all have the common theme of unity. Popular hymns such as *The Churches One Foundation, Let There Be Peace on Earth,* or *We Are One Body* will be selected by the Steering Committee. Care will be taken to make sure that hymns popular in each tradition are selected so that no one feels excluded. The hymns, along with common Christian prayers will be assembled and published into a handbook for the pilgrimage.

Preparation

To ensure a successful event, significant time and energy will need to be invested on the part of the participating pilgrims before the actual three-day pilgrimage. The starting proposal is to conduct two separate events prior to the pilgrimage; a one-half day orientation and a one day retreat.

The purpose of the one-half day orientation will be more logistical in nature to make sure that participants understand the purpose of the pilgrimage and how to properly prepare. The overall purpose and theme of the pilgrimage will be presented and discussed. The route will be reviewed along with the itinerary and content for each day. Expectations will be presented and clarified regarding proper conduct during the pilgrimage. Any printed material for the pilgrimage will be distributed. Practical advice

on how to prepare and pack for the pilgrimage will be covered and questions answered. Prayers, hymns, scripture readings and other information that will be part of the pilgrimage will be reviewed so that the pilgrims will have a chance to become familiar with them. The content and expectations for the full day retreat will be discussed and the self-assessment to be discussed below will be distributed. The one-half day meeting will take place approximately two months before the pilgrimage.

The full day retreat will focus on the inner preparations and will take place approximately one month before the pilgrimage. The content of the day will include prayer, bible study, dialogue and time for self-reflection and journaling. Pilgrim prayers such as those in Appendices A and B will be recited and discussed. These were obtained from churches along the Camino de Santiago and are intended to help to cultivate the proper frame of mind and heart for the pilgrimage. After reciting the prayers, time will be allocated for the pilgrims to digest and to discuss the contents and relevance of the prayers for the upcoming pilgrimage.

Small group discussions centered on the self-assessment questionnaire in Appendix D or an equivalent will be included. Copies of the self-assessment will have been distributed a month before at the orientation meeting with the instructions to complete the assessment in the month leading up to the retreat. In small dialogue groups, each pilgrim will be given a chance to share the insights that they gleaned from the assessment and to share what their personal motivations and aspirations are for the upcoming pilgrimage. Each pilgrim will be assigned a partner for the pilgrimage for the purposes of engaging in follow-up conversations on their experiences during the

pilgrimage. After the small group sessions, private time will be granted for pilgrims to journal on any new insights they received during the discussions.

Scripture study during the retreat will focus on two texts, Psalm 84 and the Book of Hebrews. Members of the Steering Committee or qualified speakers who are familiar with these texts will be asked to lead a discussion on each with the goal of helping the pilgrims to understand their relevance, both for the upcoming pilgrimage and for their lives outside of the pilgrimage. Other passages from Scripture that are relevant to pilgrimage, such as the Psalms of Ascent will be included each day in the walk.

A communal meal will be part of the day of retreat and the expectation will be that all meals during the pilgrimage would be communal events. Simple, healthy food will be offered and the discussion at table will center upon the pilgrims getting to know each other better and seeking to better understand each others' faith traditions. Each table would have a leader who would be given a set of seed questions to help to get the conversation started and to keep it on track.

Finally, during the retreat each pilgrim would be asked to think about and to bring with them on pilgrimage a small item that represented a prayer that they would want to offer, an intention that they would like to make, or a part of themselves that they believe it is time to let go of and to leave behind. These items will be offered at the closing service on day three of the pilgrimage. The retreat would conclude with a final review of logistics for the event and questions.

Pilgrimage

This section describes the structure and activities for the pilgrimage itself. Prior to starting out on the first stage, pilgrims will assemble at Ghost Ranch the evening before where check in and other administrative necessities would be handled. Two structured activities will be included on the night before Stage 1. The first will be a communal meal with words of welcome and a blessing for a successful pilgrimage. The second will be a Taize Prayer Service. Taize Prayer is a beautiful and widely accepted ecumenical form of prayer which will help to promote unity and to also help the pilgrims to get into the proper frame of mind for the upcoming walk.

Stages One and Two of the pilgrimage will follow the same basic flow. Pilgrims will be awakened early so that morning meals and activities can be completed and the walking can begin before the heat of the day sets in. Morning and evening prayer on the pilgrimage will be patterned after the Liturgy of the Divine Office except that the Psalms of Ascent would be substituted for the Psalms that would normally be sung or recited for those particular days. In addition to the Psalms, a reading from Scripture would take place, prayers of intercession will be offered, and the Lord's Prayer will be recited.

For Stages One and Two, it should take between seven and eight hours to complete the walk, allowing for breaks. A banner bearing the symbol of the pilgrimage will be made and will lead the pilgrimage. Pilgrims will be asked to take turns carrying the banner. During the period of walking, time will be dedicated to hymns and reciting prayers at regular intervals. Equally important, there will be prescribed periods of silence. The rest of the time may be spent in casual conversation. Since this is a group event, the

expectation would be that all of the pilgrims stay and walk together as a group rather than each pilgrim walking at their own pace.

Upon arriving at the days stopping point, prayer and a light lunch will be shared among the pilgrims. After that, free time would be granted for pilgrims to rest, to have quiet private time for prayer or journaling, to take care of any physical needs, or to read. Formal activities will resume with Evening Prayer followed by a communal dinner. Topics for discussion at the evening meal might include themes relating to improving relations between church communities or some relevant and timely issue relating to social justice.

Each evening an attempt will be made to bring in a speaker from the local community who will educate the pilgrims on issues and challenges with which they are dealing. In this way, the pilgrimage community will be engaging with and praying or the communities through which they passed.

The second component of the evening activities will be to present a prepared talk on the history, beliefs, direction and current state of one of the religious traditions represented on the pilgrimage. The goal will be an increased understanding and appreciation for each tradition by other members of the pilgrimage. Care will need to be taken to properly set the expectation that the goal is to clarify and to understand and not to debate doctrine or belief.

Stage Three of the pilgrimage will start out like the other two with Morning Prayer and a communal meal before the walking the final eleven miles to the Santuario de Chimayo. Given the shortened distance, it should only take between four and five hours to complete the walk including breaks.

At the conclusion of the walk in Chimayo, an ecumenical Service of the Word will be conducted complete with music, prayers of thanksgiving, relevant passages from Scripture a sermon and a final blessing and anointing for the pilgrims. An attempt will be made to have clergy members from each of the faith traditions represented in the pilgrimage present and participating. During the service the pilgrims will be given the opportunity to leave the small item they have been carrying with them as a prayer offering or a symbol of a part of them they are leaving behind. These will then be blessed as part of the service. A few words will be shared about what to expect as they return to their normal lives. At the conclusion of the service, the pilgrimage would be officially closed for the year.

Return

Two practices will be developed in the system for the ongoing growth and support of the pilgrims upon their return. The first will be a dedicated website or social media site similar to that used by the Pilgrimage for Vocations or the Urban Way of the Cross. The site will serve as the archive for the history of the pilgrimage year after year; as the repository for documents relating to the pilgrimage, as a location where pilgrims could maintain contact with each other and as a place for the Steering Committee to communicate important information.

The second activity will be a follow up meeting approximately one month after the conclusion of the pilgrimage. The meeting will only last a few hours and will give pilgrims the opportunity to reconnect and to discuss the progress they have made after the pilgrimage on whatever they set out to do. The second function of the meeting will be for the Steering Committee to collect feedback on the pilgrimage in order to make improvements in the subsequent years.

Conclusion

The resurgence in the popularity of pilgrimage in recent decades provides an opportunities and a platform for ecumenism provided certain guiding principles are followed. Many of the reservations that led to the discouragement, if not outright ban of the practice of pilgrimage in the Protestant Traditions are less valid with the passage of time. The research undertaken to prepare this thesis has uncovered some of those guiding principles which were used to prepare a proposed structure for an ecumenical pilgrimage system.

The keys to success are that the pilgrimage must not be positioned as an act of obedience to Scripture. Rather, it must be positioned as an alternative path to growth in the life of the Christian. There is plenty of evidence in Scripture to support this assertion and the writings and teachings of Vatican II support this approach as well. Pilgrimage becomes a means to grow personally and corporately in grace and holiness as the Church moves along its earthly pilgrimage toward the Kingdom of Heaven. Also, overemphasis on the religious significance of the destination is to be avoided. Using the typology of Morinis, the pilgrimage should be designed as an instrumental pilgrimage rather than a devotional or obligatory one.[146] Equal or more emphasis should be placed on making the journey itself a powerful spiritual experience with less focus on the destination. Silence, solitude and time in nature are key ingredients that seem to transcend religious tradition and time needs to be allocated for each of these during the journey. The event should not be overly long in duration, at least at the beginning. It is also important that they pilgrimage contain a component of social justice and the ability to interact with the

[146] Alan Morinis, ed., *Sacred Journeys: The Anthropology of Pilgrimage* (Westport, CT: Greenwood Press, 1992), 11.

communities through which the pilgrimage passes. However, care has to be taken that the issues considered serve to unite the pilgrim community rather than divide. The pilgrimage system should include heavy emphasis on preparation and follow-up in addition to the actual pilgrimage event. In other words, it is better to implement a cyclical process for the pilgrimage rather than a stand-alone event. As in any pilgrimage event, excellence in prayer, ritual and communal meals properly aligned to an overarching purpose and theme is a must.

Upon acceptance of this thesis I intend to convert it into a proposal to be presented to various church organizations in New Mexico such as the Archdiocese of Santa Fe and the New Mexico Conference of Churches. The goal will be to seek guidance and agreement to organize a Steering Committee to conduct the first New Mexico Pilgrimage for Unity within the next twelve to eighteen months.

Appendices

Appendix A

PILGRIMS's PRAYER

Although I may have traveled all the roads, crossed mountains and valleys from East to West, if I have not discovered the freedom to be myself, I have arrived nowhere.

Although I may have shared all of my possessions with people of other languages and cultures; made friends with Pilgrims of a thousand paths, or shared albergue with saints and princes, if I am no capable of forgiving my neighbor tomorrow, I have arrived nowhere.

Although I may have carried my pack from beginning to end and waited for every Pilgrim in need of encouragement, or given my bed to one who arrived later than I, given my bottle of water in exchange for nothing; if upon returning to my home and work, I am not able to create brotherhood or to make happiness, peace and unity, I have arrive nowhere.

Although I may have had food and water each day, and enjoyed a roof and shower every night; or may have had my injuries well attended, if I have not discovered in all that the love of God, I have arrived nowhere.

Although I may have seen all the monuments and contemplated the best sunsets; although I may have learned a greeting in every language or tasted the clean water from every fountain; if I have not discovered who is the author of so much free beauty and so much peace, I have arrived nowhere.

If from today I do not continue walking on your path, searching and living according to what I have learned; in from today I do not see in every person, friend or foe a companion on the Camino; if from today I cannot recognize God, the God of Jesus of Nazareth as the one God of my life, I have arrived nowhere.

Fraydino
Santuario Santa Maria A Real do Cebriero
O'Cebreiro, Spain
July, 2015

Appendix B

THE BEATITUDES OF A PILGRIM

1. Blessed are you pilgrim, if you discover that the ‘camino’ opens your eyes to what is not seen.

2. Blessed are you pilgrim, if what concerns you most is not to arrive, as to arrive with others.

3. Blessed are you pilgrim, when you contemplate the “camino” and you discover it is full of names and dawns.

4. Blessed are you pilgrim, because you have discovered that the authentic “camino” begins when it is completed.

5. Blessed are you pilgrim, if your knapsack is emptying of things and your heart does not know where to hang up so many feelings and emotions.

6. Blessed are you pilgrim, if you discover that one step back to help another is more valuable than a hundred forward without seeing what is at your side.

7. Blessed are you pilgrim, when you don’t have words to give thanks for everything that surprises you at every twist and turn of the way.

8. Blessed are you pilgrim, if you search for the truth and make the ‘camino’ a life and of your life a ‘way’, in search of the one who is the Way, the Truth and the Life.

9. Blessed are you pilgrim, if on the way you meet yourself and gift yourself with time, without rushing, so as not to disregard the image in your heart.

10. Blessed are you pilgrim, if you discover that the ‘camino’ holds a lot of silence; and the silence of prayer; and the prayer of meeting with God who is waiting for you.

Iglesia de San Esteban
Zabaldika, Spain
June, 2015

Appendix C

Examples of Communal Meals from El Camino de Santiago

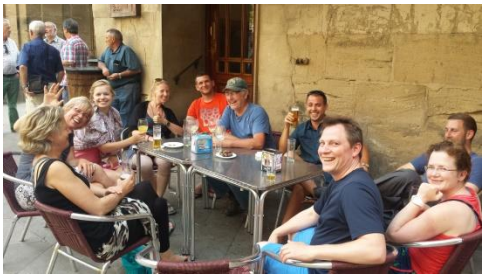

Figure C.1 – Communal Meal in Viana

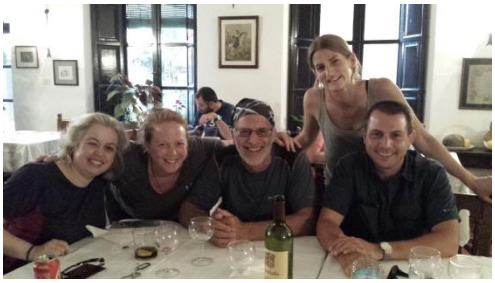

Figure C.2 – In Castrojeriz

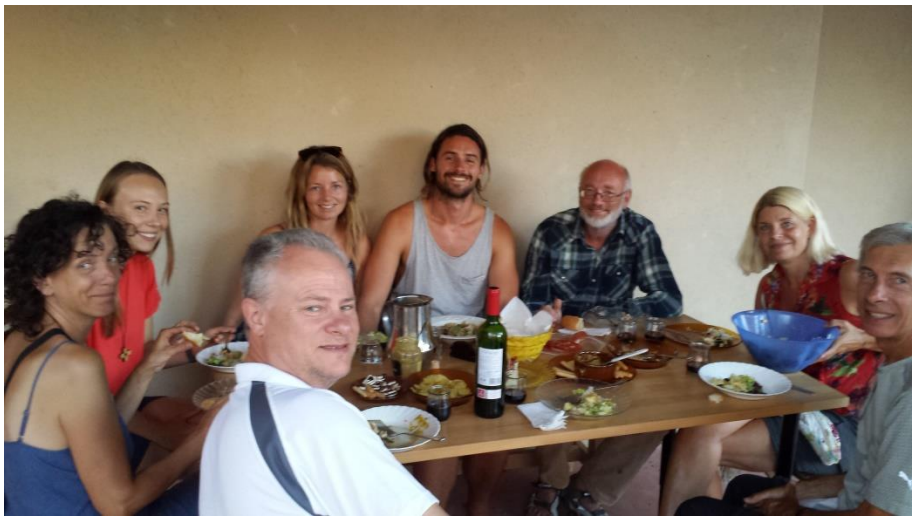

Figure C.3 – Pilgrim Communal Meal in Carrion del los Condes. Seven different countries represented.

Appendix D
Questions for Self-reflection on Pilgrimage

Source: Camino Guides Website
http://www.caminoguides.com/selfreview.html

SELF–REVIEW:

This self-assessment questionnaire is designed to encourage you to reflect on your life and its direction. View it as a snapshot of this moment in the ongoing journey of your life. In the busyness that surrounds us we often fail to take stock of where we are headed and our changing roles in the unfolding drama of our life story.

You might find it useful to answer these questions in quick succession as this may allow a more intuitive response. Afterwards, you can reflect more deeply and check if your intellectual answers confirm these, change them or bring in other insights. Make some extra copies so that you can repeat the exercise on your return and again in (say) 3 months time. This way you can compare results and ensure you continue to follow through on any insights that come to you while walking this Path of Enquiry.

☐ How do you differentiate pilgrimage from a long distance walk?
☐ How do you define spirituality – what does it mean to you?
☐ How is your spirituality expressed at home and at work?
☐ How can you distinguish the souls agenda from the ego's script?

☐ What do you see as the primary purpose of your life?
☐ Are you working consciously towards fulfilling that purpose?
☐ How clear are you on your goal and the right direction for you at this time?
☐ How will you recognise resistance to any changes that might be required of you?

☐ When did you first become aware of a desire to take time out?
☐ What prompted you originally to go on the camino?
☐ Did the prompt come from something that you felt needed changing?
☐ Make a list of what appears to be blocking any change from happening.

☐ What are the joys and challenges in working towards your unique potential?
☐ What are your next steps towards fulfilling that potential?
☐ What help might you need on a practical, emotional and spiritual level?
☐ How will you recognise the right help or correct answer?

How aware are you of the following? Score yourself on a level of 1 – 10 (10 being very aware etc) and compare these scores again on your return from the camino.

☐ Awareness of your inner spiritual world
☐ Confidence with your intuitive sense of knowing the right direction
☐ Clarity on what inspires you and the capacity to live your passion
☐ Ease with asking for and receiving support from others
☐ Ability to recognise your own resistance and patterns of defence

Appendix E

Proposed Symbol for the Pilgrimage for Unity

Source: Christian Computer Art.com

Appendix F

Scenes from the 2016 Urban Way of the Cross

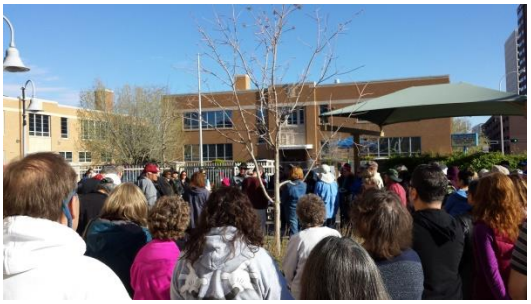

Figure F.1 - Gathering

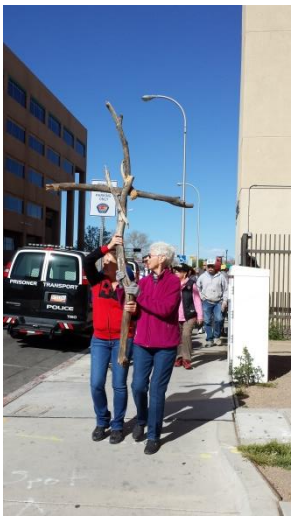

Figure F.2 - Procession

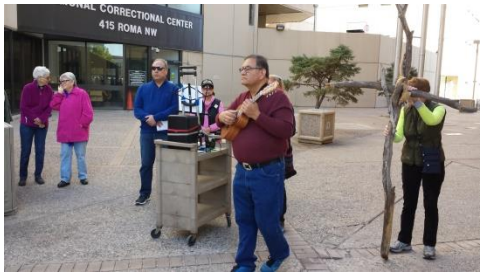

Figure F.3 - Courthouse

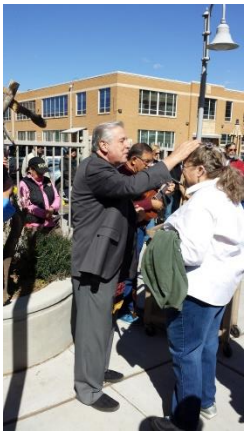

Figure F.5 – Anointing and Prayer Requests

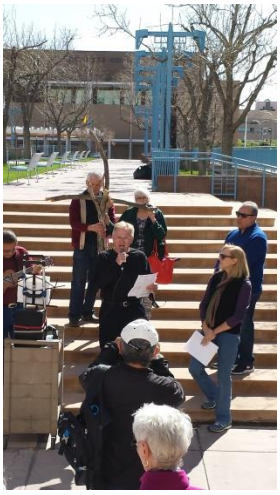

Figure F.4 – Civic Plaza

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