

# A PILGRIM'S WAY

2022



THE  
Ecclesiastical Province  

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OF BRITISH COLUMBIA AND YUKON

## Around the province

*2022 Walks are scheduled as follows (subject to update)*

June 25	Day event	Camp Caledonia	Louise Peters <a href="mailto:peters57@telus.net">peters57@telus.net</a>
Aug 28 - Sept 4	7 days	Southern Vancouver Island	Wally Eamer <a href="mailto:weamer@bc.anglican.ca">weamer@bc.anglican.ca</a>
Sept 3	1-7 pm	St Thomas and Holy Cross, Vancouver	Alecia Greenfield <a href="mailto:aleciadgreenfield@gmail.com">aleciadgreenfield@gmail.com</a>
Sept 10	Afternoon	North Vancouver pilgrimage	Elizabeth Mathers <a href="mailto:mathers@telus.net">mathers@telus.net</a>
Sept 10	Afternoon	St George Ft Langley	Roy Cline <a href="mailto:clineroy@gmail.com">clineroy@gmail.com</a>
Sept 17	1-7 pm	St Dunstan's Aldergrove	Alecia Greenfield <a href="mailto:aleciadgreenfield@gmail.com">aleciadgreenfield@gmail.com</a>
Sept 25 - 29	5 days	Sorento Centre	Ken Gray <a href="mailto:grayintheforest@shaw.ca">grayintheforest@shaw.ca</a>
Oct 1	1-7 pm	St James Vancouver	Alecia Greenfield <a href="mailto:aleciadgreenfield@gmail.com">aleciadgreenfield@gmail.com</a>

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## Our Day

### **Gather 1:00pm**

At St Dunstan's Anglican Church  
3025 264<sup>th</sup> St Aldergrove

### **Worship and preparation (stretch) 1:15**

**Set out 1:30**

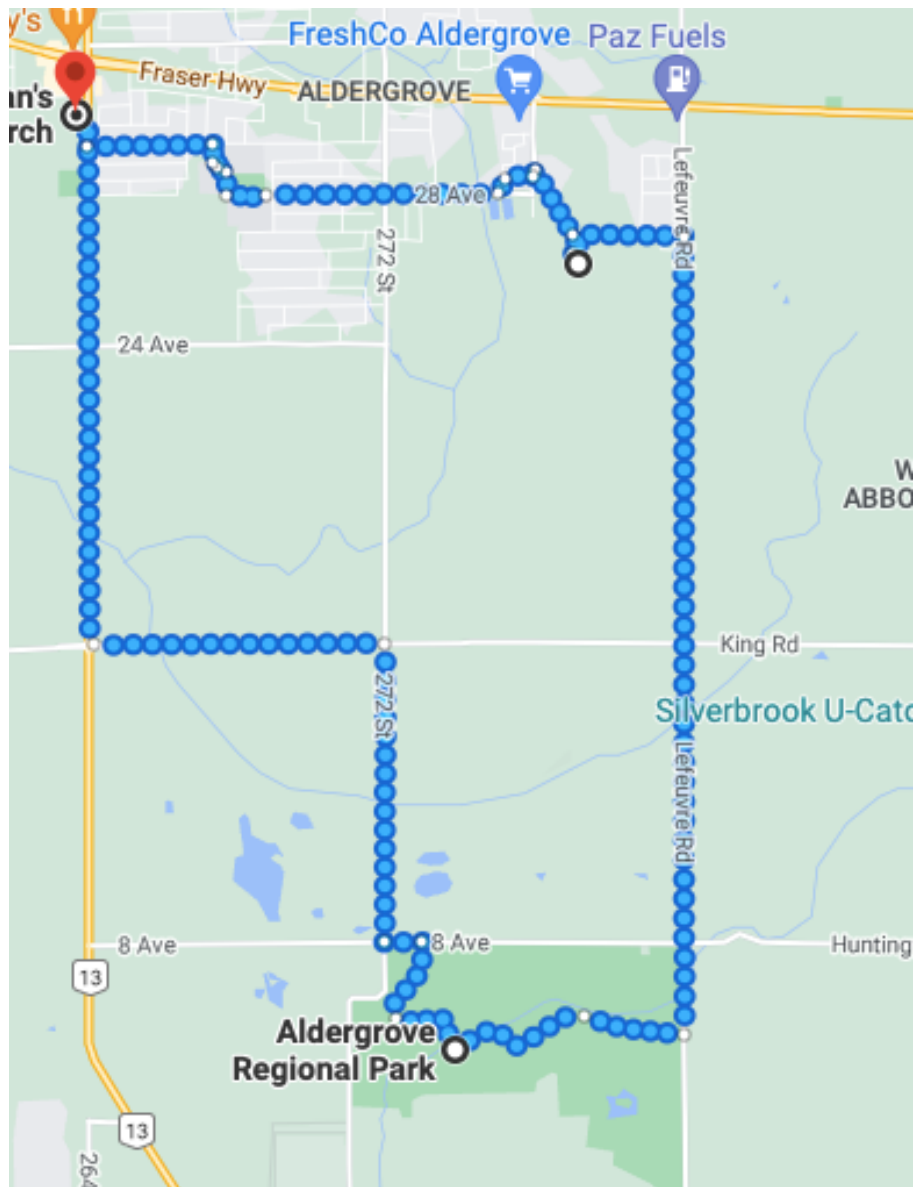
**Stretch 4:50**

**Eucharist 5:00**

Outside

### **Potluck Dinner and Conversation 5:45**

## Our Route (a map)



## Introduction

Responding to increasing and widespread interest in ecological justice issues throughout our ecclesiastical province, the Social and Ecological Justice Working Group (SEJ) prepares both programmes and materials to explore the foundational relationship between Christian faith, justice and the environment. While our remit includes both social and ecological justice, our members presently focus on ecological justice issues, most appropriately in light of the Climate Emergency.

We do so knowing that our call to steward the gift of creation, both individually and collectively, has been in many cases ignored, even opposed. “The recovery of creation as the horizon of biblical theology encourages us to contribute to the resolution of the ecological crisis,” writes Old Testament scholar Walter Brueggemann.

The [Fifth Mark of Mission of the Anglican Communion](#) (and the sixth baptismal promise) encourages and challenges us “to strive to safeguard the integrity of creation, and sustain and renew the life of the earth.”

The 2022 Pilgrimages strive to connect Anglicans who wish to experience creation, grace and peace by intentionally moving through creation in the regions of our Province.

Welcome to our shared endeavour.



## Why Pilgrimage? Why now?

There are many reasons to make a pilgrimage, alone or in community. Pilgrimages can be long or short -- a half day, to a week or months. Some break walks into short sections depending on their availability; others have the opportunity for longer periods of time and travel. Time or circumstance are not the most important factors in making a pilgrimage. Intention and it's first cousin, desire, are the most important requirements for a fruitful pilgrimage.

So ask yourself a simple question -- can you separate yourself for a time, from pressing commitments, from work or other activity, from the delights and demands of family life and friendship circles, just for a time, intentionally? As with much religion and spirituality, the intention to live and love differently, even briefly, will provide the necessary detachment to enter into a different creative, thoughtful or prayerful space.

A second feature of pilgrimage, in fact one of its greatest gifts, is the opportunity to discover in a new way your place in a messy, mucky world, by taking yourself out of the action, for a time and for a reason – personal, social and spiritual refreshment. An intentional walk/pilgrimage shaped by a director can increase self-awareness and help you reflect upon and cherish all your connections – with people, with nature and beauty, with all creation and with God-in-Jesus.

Another reason people pursue pilgrimage is to reckon in a new way with demanding life situations, with health concerns, with changing relationships. Pilgrimage is not therapy, though its benefits and yield therapeutic results. Slowing life down, to a walking pace, governed more by breathing than by external demands of obligations steadies the heart and mind, offering time for thought deeper than what is possible in normal circumstances. Step by step, the transition from one foot to another will connect in a visceral way with the transitions of life.

These pilgrimages we now promote are specially designed to refurbish our respect for, delight in and engagement with creation. We do so knowing very well that creation itself is injured; God's world is in the critical care ward, crying for health and recovery. We know the effects of the climate emergency in our front and back yards. A deep engagement with the earth, mobilized by the physical discipline of walking, from one physical point to another, with a



clear destination in sight, with other like-minded and heart-equipped pilgrims will generate hope and resilience in a new community with other travelers.

If you asked a Camino traveler about their greatest memory of their particular pilgrimage, all would mention the path and the place of the journey. Years afterward most will go further, saying that it is the conversations and the stories shared along the way that stay in the memory best.

The trailhead awaits . . . may these words constitute an invitation to a particular adventure, in faith, hope and love, through pilgrimage.



## Rites

### Prayer for starting

Journeying with you, Creator God,  
is to journey in your world,  
full of marvels and such beauty.  
**To glimpse eternity in sky and sea,  
to feel the earth and rock beneath my feet.**  
Journeying with you, brother Jesus,  
is to journey with your friends.  
**To meet and travel a while together,  
then part at the crossroads,  
knowing you are with us all.**

*Time for prayer - Prayer action: Passing a stone amongst the group while praying aloud for people or places or creatures, ending with silence.*

Journeying with you, Holy Spirit,  
is to journey with the wind.  
**To move to your wild music  
then try to sing your song  
so others may hear.**

### Prayers for conclusion of the day

(from the Iona Community)

**Downtrodden Christ,  
as we set out in sandals, boots and runners;  
on wheels, and borne by angels;  
Be our leader and our guide,  
Holding our back;**

**Shouldering our patience,  
With each other,  
With each creature,  
With ourselves,  
With God's good intent  
all around us  
On our way. Amen**

## Questions for pilgrims

### *Questions for discussion, journaling or reflection before walking*

These pilgrimages have been introduced with a heart for social and ecological justice. We pray that as we walk our footsteps into the earth that this is also a time to listen to for God the world.

- What hopes and expectations do I have about this pilgrimage?
- How do I hear God's Word in the world?
- What are my expectations about the justice issues of the place I will walk?

### *Questions for discussion, journaling or reflection after walking*

- What places of beauty did I witness? What do I learn about God in beauty?
- What places of injustice did I witness? What do I learn about myself in injustice?
- What places of justice did I witness? What do I learn about God in justice?

### *Ongoing discussion*

- How might we the church be transformed by taking our bodies out of the church into the world?
- How is your attention in the world (and with God) different when you are formally in pilgrimage?
- What will you take from this time forward as we journey towards the kingdom of God?



## Scriptures for walking

### **Costs and rewards of walking Christ's way** (Mark 10:30)

Jesus said: 'You can be sure that anyone who gives up home or brothers or sisters or mother or father or children or land for me and for the good news will be rewarded. In this world they will be given a hundred times as many houses and brothers and sisters and mothers and children and pieces of land, though they will also be ill-treated.'

### **On the Road to Emmaus** (Luke 24:13-15)

Now that same day two of them were going to a village called Emmaus, about seven miles[a] from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them.

### **A song of ascents.** (Psalm 121)

I lift up my eyes to the mountains—  
where does my help come from?

My help comes from the Lord,  
the Maker of heaven and earth.

He will not let your foot slip—  
he who watches over you will not slumber;  
indeed, he who watches over Israel  
will neither slumber nor sleep.

The Lord watches over you—  
the Lord is your shade at your right hand;  
the sun will not harm you by day,  
nor the moon by night.

The Lord will keep you from all harm—  
he will watch over your life;  
the Lord will watch over your coming and going  
both now and forevermore.

## Readings

### **The Art of Pilgrimage: The Seekers Guide to Making Travel Sacred**

Phil Cousineau (1998)

*An invitation to the spiritual practice of pilgrimage through poetry, art and personal stories.*

### **The Sacred Journey (2010)**

Charles Forster

*Biblically grounded romp through the elements of pilgrimage from a male perspective.*

### **Wanderlust: A History of Walking (2001)**

Rebecca Solnit

*Not a specifically spiritual book. The chapters on pilgrimage connect spiritual practice and protest walks. This book acknowledges that women and people of colour may experience walking in public through the lens of past and present harms.*

## Reflections and Features

### **The Existential Toolkit - A Growing Hub of Resources for Climate Justice Educators – Elin Kelsey**

With feelings of climate anxiety and eco-grief on the rise, educators across disciplines need resources to help students develop the emotional resilience to stay engaged in the work of climate justice. This toolkit helps educators and students navigate the long emergency ahead without becoming overwhelmed by despair. The resources in this project have been crowdsourced from an international community of scholars, educators, and climate justice leaders focused on addressing the emotional impact of climate disruption.

<https://www.existentialtoolkit.com/>

### **Kateri Tekakwitha, known as the Lily of the Mohawks**

First North American Aboriginal person elevated to sainthood (born in 1656 at Ossernenon in Iroquois country, now Auriesville, NY; died 17 April 1680 at the St. Francis Xavier Mission at Sault St. Louis, New France, now Kahnawake).

*Kateri, if you walked among us, what scents would tickle your nose?  
The sweetgrass, the crisp autumn leaves, the damp earth in springtime,  
the fire that crackles and brings family together...*

*We are all responsible for safeguarding our common home,  
Creation and its creatures.*

*Let us listen to the wisdom of your Peoples,  
who are guardians of the lands and the waters.*

<https://crc-canada.org/en/with-your-eyes-kateri/?fbclid=IwAR1ts3Si6WrpCnhA0Bv0higyMYFZTuUAKj7dj6umNfZhlWnzRk4weFhyvGQ>

## **Praying for Good Hunting in the Fall**

How Indigenous Cree Spirituality Teaches Us Repentance That Leads to Life -  
By Ray Aldred

*When I relate this story, sometimes people ask, "How do you know it was good hunting?" I replied, "If you make it through the winter alive, it was good hunting."*

<https://sojo.net/articles/faith-action/praying-good-hunting-fall>

Hymnal and Songs

Who Would True Valour See

<https://youtu.be/JiSAjwtpFUc>

Lord Jesus, of you I will sing as I journey.

[https://youtu.be/wYv9mh\\_3Dzg](https://youtu.be/wYv9mh_3Dzg)

Lord, whose love in humble service

<https://youtu.be/xpU0aqUw>

Come and Journey

<https://youtu.be/xpU0aqUw>

Come and find the quiet center

<https://youtu.be/xpU0aqUw>

I want Jesus to walk with me.

<https://youtu.be/QL7rLD1H3g0>

*This resource was written and edited by Ken Gray and the SEJ (The Ecclesial Province of British Columbia's Social EcoJustice Working Group)*