

A person wearing a red backpack and a cap stands on a muddy beach, looking out at the ocean. The backpack has a white eagle logo. A tripod is visible in the foreground. The ocean is calm with some wooden poles in the water. The sky is clear and blue.

Mapping with our Feet session 3: the desire for transformation

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St. Paul

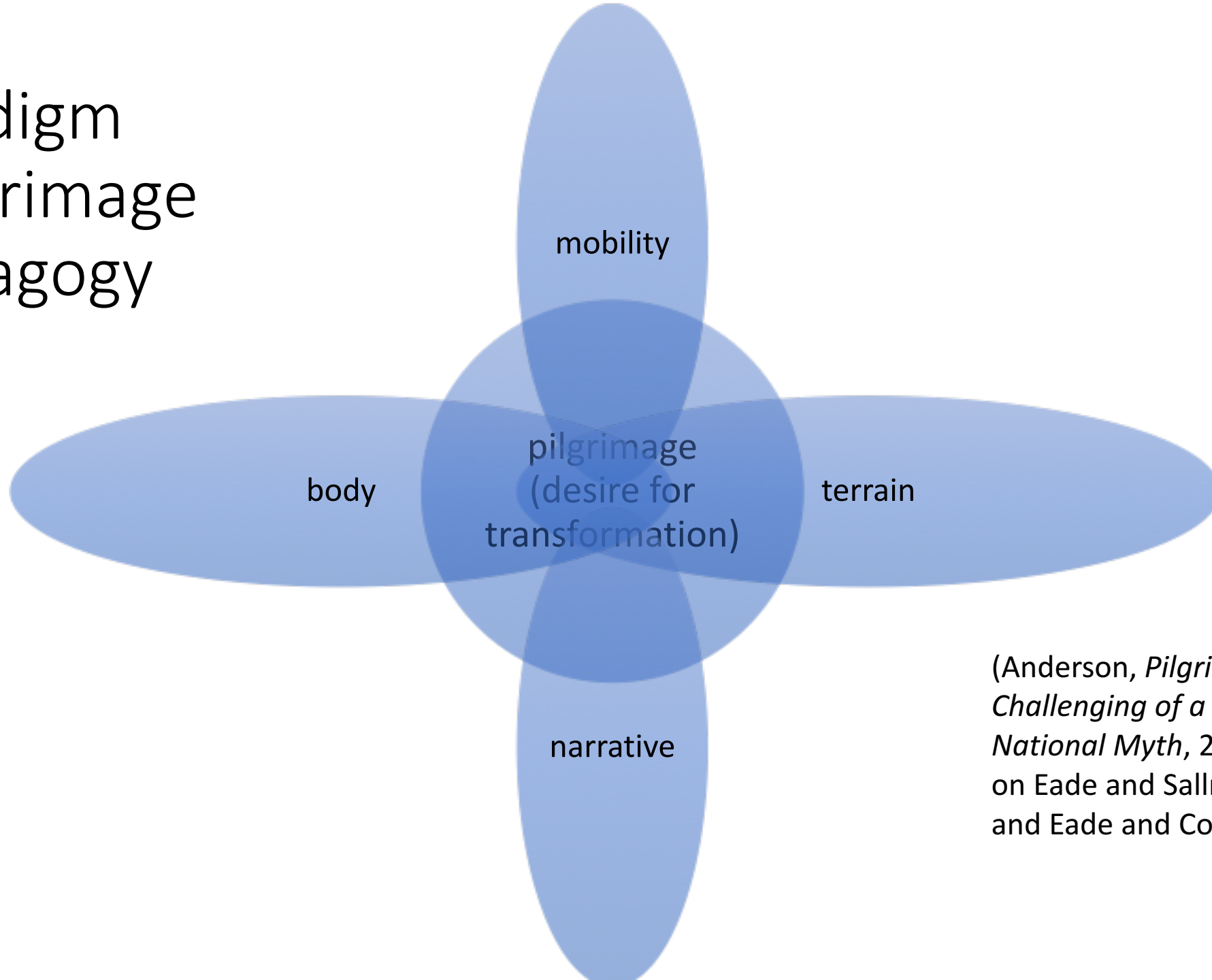
- 2 Cor 12:1-5 It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. ² I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. ³ And I know that such a person—whether in the body or out of the body I do not know; God knows— ⁴ was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. ⁵ On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses.

Gospel of Thomas

- Gospel of Thomas: (58) Jesus says: "Blessed is the person who has struggled. They have found life."



A Paradigm for Pilgrimage as Pedagogy



(Anderson, *Pilgrimage and the Challenging of a Canadian National Myth*, 2016. Based on Eade and Sallnow, 1991, and Eade and Coleman 2004)

Thesis 1: authenticity

- Authenticity cannot be forced: it arises naturally from a balance in the equation of narrative-mobility (life path) and body-terrain (placedness)



Thesis 2: belonging

- We no longer 'belong' to our respective churches, nor can compel belonging from our 'members' (an anachronistic term). Our eschatological, cruciform, pilgrim message works against belonging.

Thesis 3: transformation

- Transformation is conversion: we are called to ongoing conversion/reformation
- When the horizon we see before us is enlarged, then understanding the world requires an intellectual conversion, a rethinking of previously-held suppositions and ideas. **Bernard Lonergan**

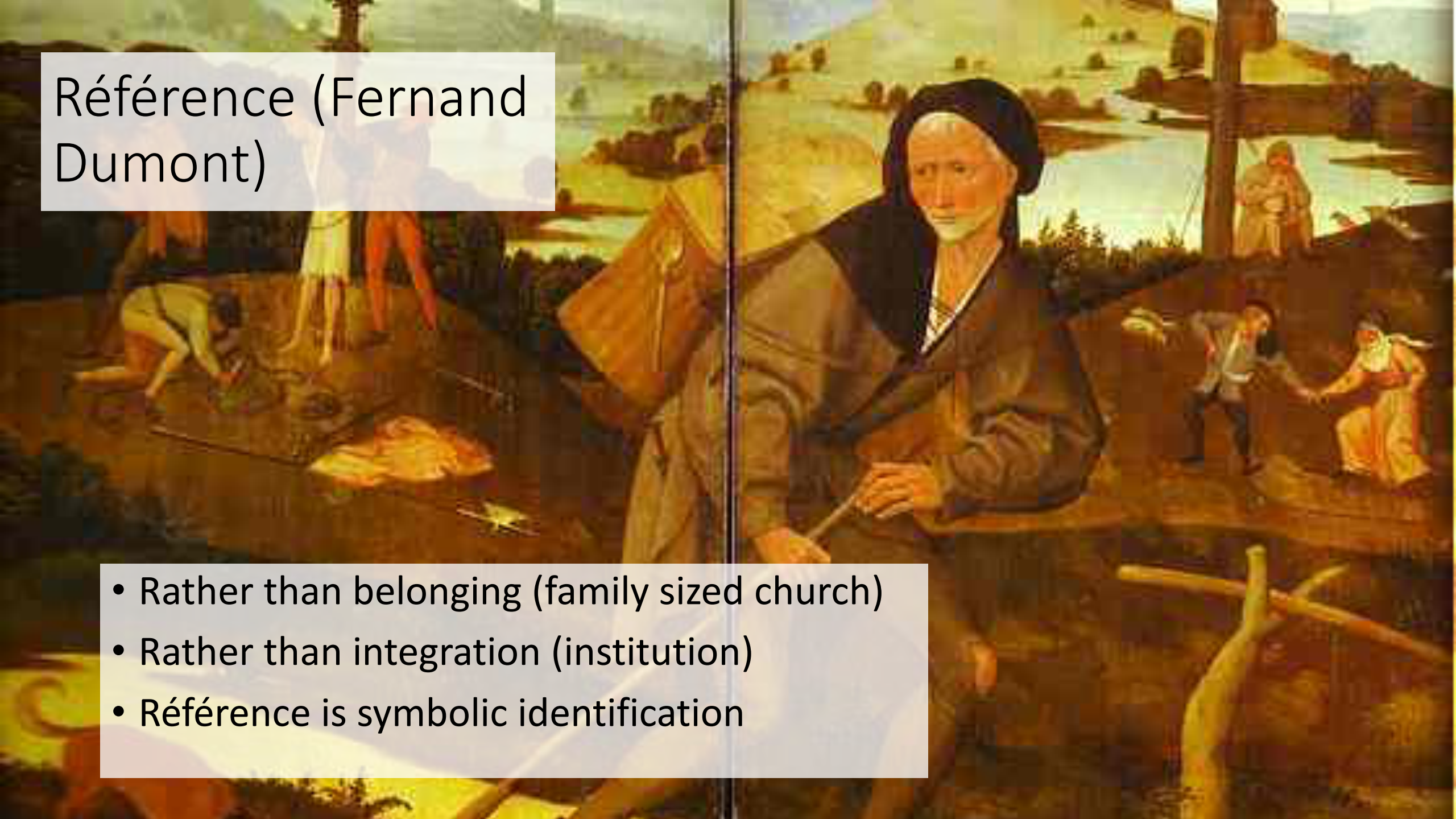
the *embodiedness* of faith

- To walk there is to earn it, through laboriousness and through the transformation that comes during a journey. Pilgrimages make it possible to move physically, through the exertions of one's body, step by step, toward those intangible spiritual goals that are otherwise so hard to grasp. We are eternally perplexed by how to move toward forgiveness or healing or truth, but we know how to walk from here to there, however arduous the journey.
Rebecca Solnit, in *Wanderlust*, p 50



Référence (Fernand Dumont)

- Rather than belonging (family sized church)
- Rather than integration (institution)
- Référence is symbolic identification



Belonging: we
belong to land (we
are part of the
created order), not it
to us

- “May you learn to live in this land”
**Ray Aldred, Treaty Six Cree,
Vancouver School of Theology**



acknowledgements

- Some of the material in this presentation was taken from Gregory Baum's 2017 book *The Oil Has Not Run Dry*
- The best possible tribute to Baum is to quote him directly:
- "To work, to love, to be concerned about others, and be patient in adversity – this appeared to me the fruit of God's redemptive immanence. To become psychologically well, to be delivered from self-pity, envy, narcissism and resentment, and to be rendered capable of loving others and acting with them to reconstruct society – this appeared to me as the work of the Spirit." **Gregory Baum, in *The Oil has not Run Dry*. 2017.**