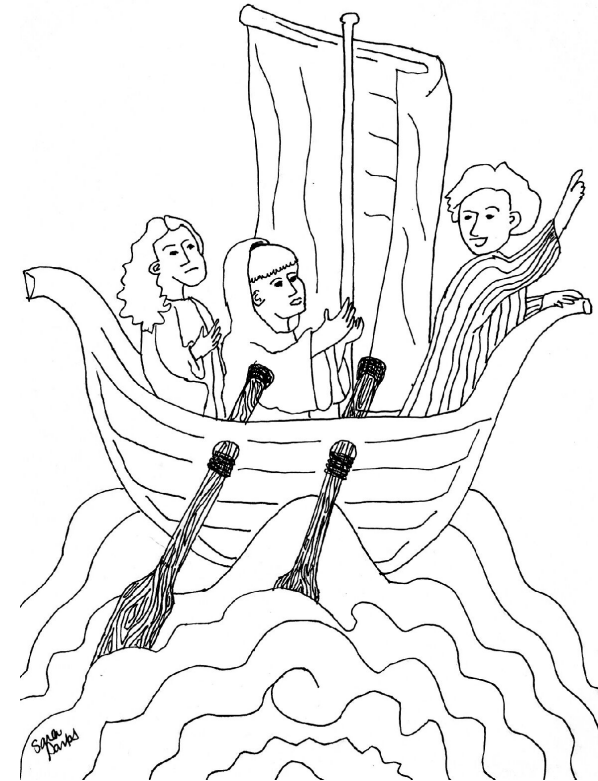


Bishop's Retreat for Clergy 2017 – mapping with our feet



Session 2: mobility and narrative

- **Peregrini:** while sharing the same root as the word for 'pilgrim', peregrini are those who have no fixed sacred destination. The world is their sanctuary, and their goal is eschatological. They are wanderers in search of their 'place of resurrection'. The historical record shows that some groups of Irish monks took to the sea with neither oar nor sail, determined that God would guide them to death or to another land, as needed. This was their act of submission to the divine will, their 'white martyrdom'.



Peregrinatio is an eschatological way of life

- Jesus says: (1) “The kingdom of the [Father] is like a woman who is carrying a [jar] filled with flour.
- (2) While she was walking on [the] way, very distant (from home), the handle of the jar broke (and) the flour leaked out [on] the path.
- (3) (But) she did not know (it); she had not noticed a problem.
- (4) When she reached her house, she put the jar down on the floor (and) found it empty.”
- **Gospel of Thomas (apocryphal) (97)**





peregrinatio

- = wandering homeless by choice, with the heavenly Jerusalem as the final destination
 - Red martyrdom = death
 - Green martyrdom = exile for penance
 - White martyrdom = exile for mission, seeking the heavenly home

St Cuthbert

- St. Cuthbert (634-687?) Melrose, Lindisfarne.
 - A cross-over character between worlds and ages (Celtic, Anglo-Saxon, Norse, Iona, Northumbria, the final end of Rome and beginning of medieval Christianity; a monk, a bishop, and a hermit).



Thesis:

because of its narrative
and spatial nature, journey
(pilgrimage) is a useful and
natural way to re-map, re-
member, and re-inscribe
relationships with oneself,
one's neighbours and one's
physical and cultural
environment

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Themes of this presentation

- *Peregrinatio*
- Eschatology
- Wilderness
- Exile
- Suffering



Competing narratives?

The story of God & the American monomyth

The story of the scriptures



The American Monomyth

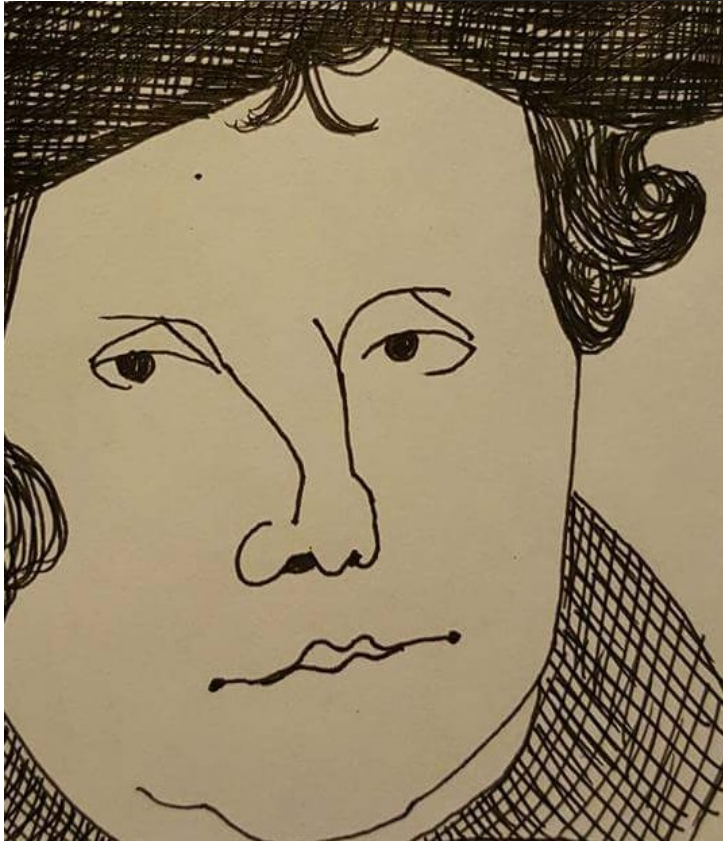


Centrifugal pilgrimage as paradigm of the Christian life (the 'Way')

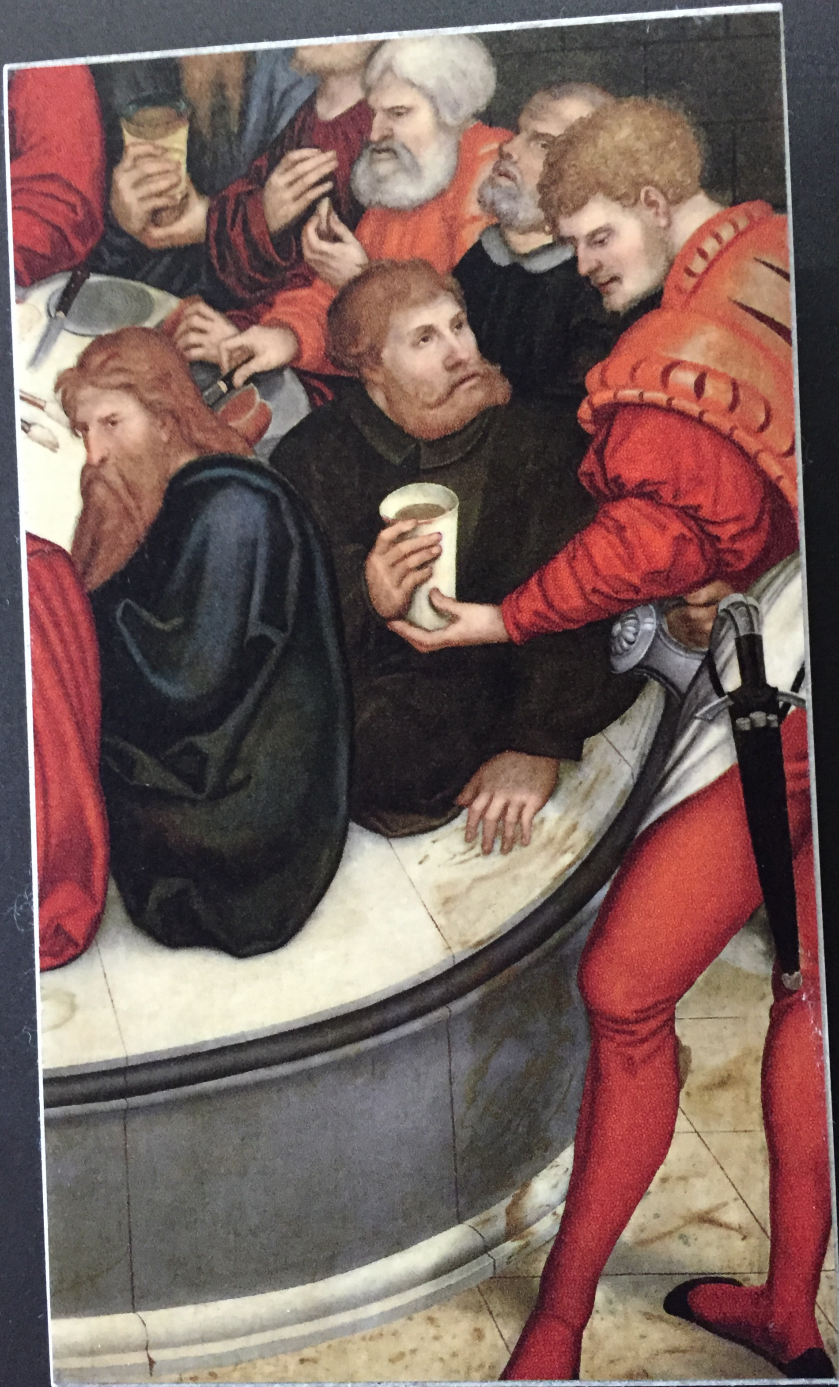
- *Pilgrimage can be conceived of in at least two fundamental ways. **Centripetal** pilgrimage follows the typical pattern of home-leaving, travel to a shrine, transactional event and return home. **Centrifugal** pilgrimage, by contrast, involves a leave-taking from an often-cherished home, followed by a period of holy wandering, without any specific goal other than one's heavenly home. (for more information see Sara Terreault, in the upcoming volume "Pilgrim Bodies", Routledge, UK.)*



Fleeing the idolatry of attachment



- So that it may be understood and remembered, I must explain this a little more plainly by citing some everyday examples of the opposite. There are some who think that they have God and everything they need when they have money and property; they trust in them and boast in them so stubbornly and securely that they care for no one else. They too, have a god – mammon, by name, that is, money and property – on which they set their whole heart. This is the most common idol on earth. (The Large Catechism, transl. Stjerna, in The Annotated Luther 2: Word and Faith, 301)



Narratives about our ecclesiastic identity

- Lutherans have, in North American history, been (often literally), 'displaced persons'
- Anglicans have, in North American history, often been the local elite
- What are the charisms and the impediments of each?
- (painting close-up: Martin Luther at the table of the Last Supper)

Land & Belonging: flipping the values

- The land does not belong to us,
but we belong to the land
- How is this belonging expressed?
- “If this is your land, where are
your stories?” (from a Gitksan
elder to Canadian government
officials during a land dispute)



Slow trajectories

- Walking pilgrimage is meditative, and SLOW. One begins to notice small things: the way the light bounces off a building, the dripping of rain off of leaves, the unevenness of a sidewalk or a road, the smell of earth or of garbage, the living conditions of one's neighbours, or of the forest one may be walking through



The 'western walks': the NWMP Trail (2015) and the Battleford Trail walk (2017)

- Changing the narrative IS changing the history
- Walking (and the self and community education that can go with it) is one way of changing the narrative/history
- For Canadians and the First Nations, it is Canadians who must first work on our stories before reconciliation can happen



Taiaiake Alfred's "R"s

- Recognition/Re-education
- Resistance
- Reconciliation (not with settlers but with themselves and land)
- Restitution (of land)
- Resurgence

• **Similar five Rs for Settlers and descendants**

- Recognition (of the "foundational crime upon which Canada is built") pilgrimage as educational
- "dark pilgrimages"
- Resistance (to the powers that be); pilgrimage and public access to private land
- Political pilgrimages
- Reconciliation (first with our real history, and also with the land); pilgrimage and learning land
- Topographical/geographic and naturalist pilgrimages
- Restitution (toward First Nations);
- Pilgrimages in support of legal battles or political stand-offs
- Resurgence (in a new role, as newcomers on this land); celebratory, reconciliatory pilgrimage
- Journeying together with First Nations