

Pilgrimages: Sacred Journeys through Physical Landscapes

I, Jo-Ann Brant, have provide brief descriptions of a variety of forms of pilgrimage that provide a minimal amount of information and easy directions to follow. Throughout my text, you will find links to material that take you to a deeper level. Feel free to swim over the surface or to dive deep.

This design of the program seeks to fulfill the following goals:

1. Help people see all of life's journeys no matter how routine and mundane as a trip fraught with spiritual meaning.
2. Be accessible to a wide variety of people, both individuals and groups.
3. Be manageable by allowing participants to engage in the explorations in a variety of modes.
4. Recover a sense of divine enchantment in our world.
5. Take us on journeys of spiritual transformation.
6. Recover the Christian tradition of pilgrimage with a modern, Anabaptist twist.

Introduction

In the last few decades, many people have rediscovered the virtues of various forms of traditional Christian pilgrimage including walking a labyrinths for an hour or devoting weeks and even months to walking the [Camino de Santiago](#) (the pilgrimage to Santiago de Compostela).

The roots of Christian pilgrimage can be traced to the Old Testament tradition of pilgrimage to Jerusalem to partake in one of the three annual pilgrimage festivals in the temple (Passover (Pesach) , Pentecost (Shavuot), and Tabernacles (Sukkot). [Early Christian pilgrimage](#) also entailed journeys to sacred sites associated with Jesus' life as well as events in the Old Testament narrative. We are fortunate to have a detailed personal account of a pilgrimage undertaken by a woman named [Egeria](#) the 4th century. Gradually shrines and churches associated with various martyrs and saints became destinations and pilgrimage routes with many stops were established. The development of new pilgrimage sites persists until today.

The basic principle of pilgrimage is that the journey facilitates a transformation and is, in many ways, analogous to baptism. In the journey to our destination, we leave behind our old self and through the encounter with God we are transformed and return to our early home a new self. We leave the comforts and routines of being at home in the world and embrace an identity of being a pilgrim. The final verse of Marty Haugen's hymn "Bring Forth the Kingdom" (HWB 226) expresses the understanding that to be a Christian is to treat life as a pilgrimage:

We are the bless'd and a pilgrim people,
bound for the kingdom of God!
Love our journey and love our homeland:
love is the kingdom of God!

I recommend that you watch the following short video (11:32 minutes) entitled [Landscape and Pilgrimage in the Christian Tradition](#). The commentary is provided by Alessandro Sarfi, an Italian scholar. You may find him difficult to understand. I have provided some of the main points that he makes below. Some of these points will be repeated in the context of particular pilgrimages.

1. The sites of pilgrimages blend geography and history, nature and culture, the holy and the wild.
2. Pilgrimage is a temporary disruption of life that seeks to make the whole of life a pilgrimage.
3. In pilgrimage we seek to find the holy place within by the inspiration offered by the holy place on the physical plane.
4. God can be experienced within particular places and in the natural features of those places.
5. Places can help produce a sense of wonder in the divine.
6. These places in our landscape can be liminal places (thresholds) between heaven and earth, between past and present.
7. Pilgrims and tourists may make the same journey. Their objectives blur. The pilgrim seeks an encounter with the divine. The tourist, with culture or nature. Both desire a break from the everyday.
8. Pilgrimage sites are often on high spots that allow us to put our world into perspective. These places are set apart from the world and require a spirit of detachment in the labor to reach them.
9. Some sites invite us to reenact events where the divine became present in a particular place and time.
10. Many sites involve rocks and grottos. The rocks remain from ages past and like the spirit are what remain while living flesh is temporary. The darkness of the grotto encourage us to seek the light of God.

Many leaders from various denominations have become advocates of the practice of pilgrimage. You might consider reading the thoughts of a few: the [Methodist](#) Church in Britain and [Marlene Kropf](#), retired AMBS professor. The debate between those who believe that Christian spirituality should be purely an inner experience and those who believe that our sense experience of the material world can be a vehicle to an encounter

with the sacred can be found in the writings of the early church fathers and continues today. I stand on the side of those who believe the latter and point out to those who dismiss visual and tactile experiences that music belongs on the side of the material world as fully as the plastic arts.

The Forms of Pilgrimage

Each of the following forms of pilgrimage seeks to change us in some way no matter how young we are, no matter how mobile we are. Each may be undertaken in various ways through creative imagining of indoor space, virtual travels through your computer screen, local excursions, including adding a pilgrimage experience to a routine outing, or trips farther afield from home. The list is not in a prescribed order. Feel free to do one or two or all of them in whichever order works for you. I do recommend that you read the section on *Visiting a Church* first because you may want to integrate the activities for leaving the home and returning to the home into many of the pilgrimages.

1. Visiting a Church

Because Christians have tended to build churches and shrines on top of sites where significant events have happened, the end point of many pilgrimages happens in a church. When I traveled to Norway to meet my extended family in 2000, I thought of the journey as a pilgrimage with the final destination the [small church in Jostedal](#) where my grandmother had worshipped and many ancestors are buried. The tradition of pilgrimage to a church is also closely related to pilgrimages to graves. Many [Catholic pilgrimage churches](#) contain holy relics including bones and petrified bodies or body parts. Some Roman Catholic Churches have what are called “Holy Doors,” a door that is open only for a Jubilee year. Pope Francis declared 2016 a Jubilee and many churches around the world became [pilgrimage destinations](#).

Locating a Church

Before undertaking any trip, identify churches in the area that you may want to visit. This is a [list of all Roman Catholic Pilgrimage Churches](#), broken down by country. Wikipedia also offers a [general list of pilgrimage sites](#) not limited to Roman Catholic ones. You might want to identify the oldest church in an area or a church this is of some historical importance to the community that you are visiting or to the story of the broader church. For example, a trip to Atlanta is not complete without visiting Ebenezer Baptist church where Martin Luther King Jr. was the pastor. Don't just hope off the tour bus and walk through the front door as though you were entering a museum or a tourist site. Take the time to experience this as a pilgrim with the expectation that you will be transformed to the image of Christ more closely when you leave than when you entered.

Here is a list of suggested churches to visit in the Goshen area:

[Providence Primitive Baptist Church](#) was organized October 5, 1850 and is the oldest continuing church in Elkhart County.

College Mennonite Church. It is possible to treat your journey each Sunday as a pilgrimage.

The following web pages make suggestions about churches to visit further afield:

[Southern Indiana's Spiritual Architecture](#)
[Indiana Historical Churches](#)

There are many virtual tours of churches and cathedrals available on Youtube. I recommend that you watch one of the following first with the commentary on and then to your own music with the sound on the video muted.

[Chester Cathedral](#)
[Canterbury Cathedral](#) (no commentary)
[Durham Cathedral](#)
[Burgos Cathedral](#), Spain (no commentary)
Khan Academy [Hagia Sophia](#), Istanbul

This [3D animated tour](#) takes you on a journey back in time through the Church of the Holy Sepulchre at various stages in its construction. You may find this virtual journey a surprisingly spiritual experience.

Guidelines

The pilgrimage begins as soon as you leave the door of your house. During the journey, sing songs of ascent. The traditional psalms of ascent sung on the Old Testament Pilgrimages to Jerusalem were Psalms 119-133.

We are climbing Jacob's Ladder
Marching to Zion
Guide my Feet 546
Guide me, O thou great Jehovah 582
Take my hand and lead me, Father 601
On Jordan's stormy banks I stand 610
Soon and very soon 611

When you arrive at the church, take time to walk all the way around the church if possible. All churches from the earliest basilicas to modern buildings like CMC make symbolic statements

about the relationship of worship and the worshiping congregation to the greater cosmic and the sacred order. Meditate upon the meaning that you find in the architecture. In effect, by circumambulating the church, you are symbolically visiting the whole cosmic order.

Choose the door that you enter with care. Church doors have traditionally emphasized the passage over a threshold from mundane space to a space that promotes or enables communion with the divine. It is, therefore, very important to pause and prepare yourself for worship even if you enter as a tourist.

In large Roman Catholic cathedrals, you will find yourself walking about the church following the progression of the stations of the cross. After you have completed this reflection on Jesus' journey to the cross, take a seat and spend some time in prayer before leaving the church.

When exiting the church, pause as you move from the various thresholds until you enter into the outside world. Simply be aware of these transitions.

Returning home: Sing some songs like the following

HWB 226 Bring Forth the Kingdom (You are salt for the earth)
Move in our midst 418
Come, come ye saints 425
I want Jesus to walk with me 439

When you enter your house be mindful that you are not the same person who left. Sit down for a few minutes to reflect upon what you have learned or received and your place in the world.

2. Walking a Labyrinth

The most famous Christian labyrinth appears in the floor of [Chartres Cathedral](#) near Paris. Built around 1200 A.D., the labyrinth fell into disuse but has recently been restored. The original labyrinth served as a substitute for actual pilgrimage to Jerusalem. It takes the pilgrim to the four quarters of the world, to its center (Jerusalem symbolizes God's dwelling place), and then back out into the world again. The four arms of the cross are also symbolized in its pattern.

Today people walk labyrinths in prayer in order to affirm that all of life is a pilgrimage and that all of life's walk should be done as prayerfully as the intentional time spent walking the labyrinth.

The Concept: The Labyrinth is a symbol of life's journey. We cannot always see the end of life's journey. Life takes us on a meandering path, but if we approach it prayerfully, it will lead us to God. The labyrinth leads one in an indirect path, full of turns and switchbacks, in a circle that represents the unity or wholeness of a God centered life. The labyrinth looks like a maze but there are no blind alleys. If one follows the path, one will eventually arrive at the center, but one must trust the path.

Locating a Labyrinth

There is a labyrinth located on Goshen College campus just south west of the music center and east of Miller/Kratz dormitories. If you want to go farther afield or visit one while on a trip, you can use [The World Wide Labyrinth Locator](#). If you wish, you can construct a simple labyrinth in your living room or on your lawn. The [Labyrinth Society web site](#) provides directions on how to make a temporary indoor one using masking tape. The [City of Cork](#) web site provides some simpler patterns. If you have a large lawn area, perhaps whoever is in charge of maintaining it will allow you to let it grown for several weeks so that you can mow a labyrinth pattern into it. Labyrinths made of various materials that you can roll out on a floor are available for purchase at [Labyrinth Enterprises](#). You can also journey with your mouse through a virtual labyrinth. Here are a few options:

[Chartres](#)

[Lucca](#)

Guidelines

Pause before you enter the labyrinth to center your thoughts upon your relationship with God.

Face the center and make a gesture acknowledging God's presence.

Walk slowly and intentionally.

You may choose to recite a short prayer over and over again

Be patient! Be conscious of the way that your path takes you closer to your destination and then veers away again. Trust that the labyrinth leads to the center.

When you arrive at the center, pause for a moment of prayer acknowledging God.

Make your journey back to the starting point with as much intentionality was your inward journey.

When you exit the labyrinth, take some time to reflect upon your experience.

Here are a few suggested prayers.

Lord have Mercy

Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down, Christ when I arise,
Christ in the heart of everyone who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me. St. Patrick

3. Entering a Grotto



The Nativity, an icon from Gostinopolye Church of St. Nicholas ca. 1473
Wikimedia Commons

Look at this Orthodox Icon of the Nativity. We tend to think that the manger in which the baby Jesus was placed was in a wooden stable. Ancient tradition states that this stable was actually a grotto. In the Orthodox iconography, the grotto of Jesus' birth reminds us of the grotto that becomes his tomb from which he metaphorically is reborn. If you visit Bethlehem, you will want to peer into the grotto around which the Church of the Nativity is built. Saint Jerome lived for a period in Bethlehem and entered the Cave of the Nativity each day to meditate upon a psalm.

If you visit Jerusalem, you will want to visit the Church of the Holy Sepulchre that is built atop of Jesus' tomb. Many other grottos have become places of pilgrimage in the Roman Catholic tradition. The most famous of these are places where people have had visions of Mary the mother of Jesus or a saint. For Mennonites, the Anabaptist caves (*Täuferhöhle*) have become places of pilgrimage where we seek to reenact the faithfulness of the first Anabaptists. You might want to read Jason R. Moyer's account, published in [The Mennonite](#), of his pilgrimage to a Swiss cave.

The Anabaptist tradition focuses upon the use of a cave as a hideout, but I invite you to set worship within caves or grottos within a broader symbolic landscape. I believe that this is an important pilgrimage to undertake with children. Our popular culture treats caves and darkness as scary places. This pilgrimage emphasizes the darkness as a sort of blanket that enfolds us and reminds us that we see the truth not with our physical sight but through a spiritual sight. In early Christianity, the cave is a place of refuge, a dwelling made by God rather than human hands.

Locating a Grotto

The [National Speleological Associate](#) provides a search engine for finding grottos in the United States. The closest artificial grotto to CMC is the **Saint Joseph Valley Grotto** 29588 CR 18 W Elkhart, IN, 46517.

If you are more adventuresome, you might visit a natural commercial cave. Check to see if the caves are open for visitors before making a trip. Here is a list of some Indiana caves:

Twin Caves (Lawrence County), [Spring Mill State Park](#), Box 376, Mitchell, IN 47446. Phone (812)849-4129.

[Bluespring Caverns](#) (Lawrence County), RR 11 Box 988, Bedford, IN 47421. Phone (812)279-9471. The northernmost of the commercial caves; an interesting and educational seasonal boat tour. The state-endangered, sightless Northern Cavefish (*Amblyopsis hoosieri*) and blind crayfish can often be observed on the tour.

[Indiana Caverns](#) (Harrison County), 1267 Green Acres Dr SW, Corydon, IN 47122. Phone (812) 734-1200. Come see a portion of the longest cave in Indiana. Features include ice-age fossil remains, nice formations, a boat ride and a waterfall.

[Marengo Cave National Landmark](#) (Crawford County), PO Box 217, Marengo, IN 47140. Phone (812)365-2705. A very beautiful cave in south-central Indiana, Marengo offers two different cave tours, camping, and canoeing on the Blue River.

[Squire Boone Caverns and Village](#) (Harrison County) PO Box 411, Corydon, IN 47112. Phone (812)732-4382. Another very attractive cave with waterfalls and an interesting history. For those who aren't inclined to visit the cave, the pioneer village has its own appeal.

[Ohio Caverns](#) West Liberty

It is also possible to make a homemade cave by draping a blanket over a table or with a large appliance box. The box has the added advantage of providing children with a craft activity. They can bang in the corners and sides to create a rougher surface and color it with paint or crayons.

It is, of course, possible to build a snow cave, but these can be dangerous. No one should enter a snow cave unless one has built it as a necessary shelter.

Guidelines

When one enters into the cave, one is entering into a liminal space, a betwixt and between space. We have left the world that we know into a space in which we are enveloped by God. In the ancient world, caves were considered a divine womb. Once you have entered into the darkness of the space, use the illumination of a candle or a flashlight to represent God's light entering into the darkness and illuminating it.

Read John 8:12 and light a candle or turn on the flashlight
What you sing or pray is up to you.

The Christian pilgrimage is not a journey into a Platonic cave. When we emerge from the cave, we are not leaving a world of shadows for the reality of sunlight. When we emerge we are being born into this world. It might be appropriate to sing, “This little light of mine” as you emerge and recite Matthew 5:16 You are the light of the world.

4. Pilgrimage to a Mountain Top

High places are associated with the sacred because many metaphoric cosmologies locate the realm of the sacred in the heavens above us. The top of a mountain is therefore the point in our landscape closest to God. Those who have hiked in the Alps may have noticed the small shrines that dot the trail and the large cross that usually sits at the summit of the trail. Moses ascends Mount Nebo to receive God’s commandments and Jesus is transfigured on a mountain top. Mountain tops also provide us with a vantage point that allows us to see the world from a broader perspective. As modern people, the view from an airplane window also provides us with this vantage point. When we look down on a city and see the small dots of cars moving along our streets and highways, we come to realize that we belong to a sea of humanity and are not the center of the universe.

Locating high ground

Goshen is rather flat so if you are going to make this a local trip there are only limited options. One can climb to the top of Abshire Hill or one can climb the stairs in one of Goshen’s taller buildings. The glass stairwells of Wyse Hall or the Admissions Building on Goshen College’s campus at least give one a bit of a view. Riding an elevator up to the top of the Willis Tower (formerly the Sears Tower) might give you a grand vista, but part of the journey is the effort of reaching a summit. If you wish to stay local, Oxbow Park Tower or the Bonnyville Lookout Platform might be options. Brown County State Park has more vistas. Climbing the Indiana Dunes gives you a view of the lake and Chicago. [Hoosier Hill](#) (136 Sw 9th St, Richmond, IN 47374-4012 765-966-5674), the highest peak in Indiana at 1,257 feet/383 metres, is private property owned by Kim E. Goble but open to the public. It does not offer much of a view.

[Google Earth](#) offers you a virtual option. Locate your home on Google earth and then gradually draw upward until it is a speck and then disappears as it blends in with the geography of the earth. There are a number of videos available on the web that give you an experience of a summit:

[K2](#) (I recommend turning off the sound and using your own music)

[Guadalupe Peak](#)
[Grindelwald Eiger Trail](#)

If you are taking a vacation to a hilly or mountainous region, you might inquire whether there are any elevations that are traditional pilgrimage routes such as [Croagh Patrick](#) in County Mayo, Ireland. This route in honor of St. Patrick has been followed by pilgrims for 1,500 years.

Guidelines

1. Pause before beginning your ascent and consider the burden that you are carrying up the trail. This burden may be a personal one or it might be a person that you wish to carry in your heart. You might consider carrying some sort of biodegradable cross as a symbol acknowledging how Christ bears our burdens for us.
2. As you climb, reflect upon your purpose and why you wish to lay this burden at the feet of God. You may wish to sing songs about climbing such as "We are climbing Jacob's Ladder ... Pilgrims of the Cross." When you need to stop to catch your breath, take time for prayer as well.
3. When you arrive at the summit, imagine laying your burden down or lay down the cross that you have carried. Kneel or sit in prayer offering your burden to God. Take time to acknowledge God's presence and concern. When you rise, turn and look at the vista in order to see the world from something akin to the divine vantage point.
4. When you are ready to leave, slowly make your descent aware that the path down is much easier on your lungs than the one up. Nevertheless, pause every once in a while to stretch your calf and thigh muscles.
5. When you arrive at the bottom, turn up and look at the mountain and give thanks for God's concern for even the smallest of creatures.

5. Pilgrimage to a Rock Formation

The purpose of this pilgrimage is to remind us of our mortality and that our lifespan is only a brief moment. One of the oldest and most prominent Christian Pilgrimages to a rock formation is the pilgrimage to [Meteora](#) in Greece that houses a monastic complex.

Locating a Rock Formation

Here are some interesting rock formations manageable in a day's outing:

[Hanging Rock National Natural Landmark](#) in Wabash County, Indiana near the town of Lagro, is a natural exposure of fossilized coral reef dating from the Silurian Period some 400 million years ago.

[Portland Arch Nature Preserve](#) is home to a natural sandstone bridge carved by a small tributary of Bear Creek.

[Turkey Run State Park](#) has a number of interesting rock formations.

[Jug Rock](#), just outside of Shoals, Indiana, is the largest free-standing table rock in the U.S. [Pictured Rocks National Lakeshore](#) is located on the south shore of Lake Superior in Michigan's Upper Peninsula and is the home to the oldest rock formations on the planet.

If you wish to do this pilgrimage virtually try:

[Mesa Arch Trail](#) in Canyonlands National Park, Utah

[The Wave](#), Southern Colorado (you might want to provide your own music)

Any rock will do: There are all sorts of interesting rocks that we have added to our landscaping or that we pick up in fields or on the shore of rivers and lakes. Simply paying attention to these rocks and finding out their provenance, composition and age can be a pilgrimage.

For example, there is a large piece of petrified rock on the south west corner of the intersection of Cottage and Purl worth pausing for closer examination.

Guidelines

Like other pilgrimages, begin by marking your departure from life as normal when you leave your home either on foot, on bicycle or by car.

When you arrive at the rock formation, the first activity is simply to look at the rock and notice its features. Veronica della Dora likens this activity to looking at an Orthodox icon.¹

The next activity is to meditate upon the scale of time upon which you gaze and to put your own life into the divine perspective. Consider the temporary and ephemeral nature of our own concerns and endeavors in light of God's enduring and eternal love.

Before you make the journey back to your transportation or home, give thanks for your life however fleeting. You might recite Jesus' words from the Sermon on the Mount:

Matthew 6:25 "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And can any of you by worrying add a single hour to your span of life? 28 And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you--you of little faith? 31 Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' 32 For it is the Gentiles who strive for all these things; and indeed your heavenly Father

¹ "Ways of Seeing" in *Christian Pilgrimage, Landscape and Heritage: Journeying to the Sacred*, edited by Avril Maddrell, Veronica della Dora, Alessandro Scafi, Heather Walton (2015): 45-66.

knows that you need all these things. 33 But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. 34 "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

6. Pilgrimages of Commemoration

A pilgrimage to a location of an event is in part a reenactment of that event, a bringing of the past to the present. When we stand on ground where a something of significance happened in history we feel a connection to people long gone and we recognize that momentousness of the event that has shaped our lives and draws us to its spot.

Generally, we think of pilgrimages to places that figure in the Bible, but a pilgrimage can be to a place within the story of our own nation or community or family. It can be a trip to where the family farm once stood or to a battlefield where we grieve the violence upon which your present reality is dependent. God may not have revealed God's self in either of these places, but visits to such places make us take stock of who we are and our relationship to humanity and our understanding of God's vision for humanity. We ask ourselves if our lives are honoring the sacrifices that others have made in the past or expiating for the sins of the past. The way that we understand past events may vary according to our religious convictions, but recognition of a debt to those past, either or ancestors or the victims of our ancestors, transcends the particularity of our convictions. Pilgrimage to sites associated with Jesus' death or Christian martyrs often entails a penitential act. We confess our sins and recommit to following God's will as revealed to us through the self-sacrifice of others. I find that my pilgrimages to places such as The Little Bighorn and Buchenwald have called for such confessions.

Locating a site:

One idea is to make a pilgrimage route of historical markers. Here is a link to the Indiana Government web site that helps you locate all the [historical markers](#) within a county.

Learning about the people who once lived where we stand can be a form of spiritual pilgrimage to the past. In the case of the story of the Potawatomi Indians this is a journey of confession. We are able to reside here only because these people were forced off their ancestral land. There are many websites that tell the story of the Potawatomi. This is just one [Native Americans in Indiana](#).

Here are a selection of websites that direct you to destinations related to the Native American experience:

[Native Burial Mounds in Indiana.](#)

[Tippecanoe Battlefield Park](#) where Native American tribes fought against U.S.

expansion into Indian territory
[Angel Mounds State Historic Site](#) (Evansville). Angel Mounds State Historic Site is one of the best-preserved, pre-contact Native American sites in North America.
[Fall Creek Massacre Monument](#) (Pendleton)

Here are several sites of historical interest:

[Underground Railroad Marker](#) (Pennville)
[Gene Stratton-Porter State Historic Site](#)

The Elkhart County Historical Association hosts a [website](#) with links to a little known site in the country worth visiting as an act of commemoration: the 19th century [Poor Farm](#) (the county's equivalent to a workhouse).

A pilgrimage of commemoration might entail following the route that others have taken in the past. In the summer of 2016 my husband and I spent three days hiking a trail, the Rennsteig, where the border between East and West Germany once lay. Our trail intersected another trail marked the 900 km [Lutherweg](#) a trail that followed the footsteps of Martin Luther (n Martin Luther's footsteps on over 900 km through Thuringia hiking or pilgrimage. Embedded in diverse landscapes, it leads to important sites of the Reformation and sights. The journey into Lutheran Thuringia is the result of a trip into a western and a southern loop, as well as a route from the north and the east. The Lutherweg builds bridges between people, history, culture, religion and landscape and, as a special educational pathway, makes stations of the reformer Martin Luther and the Reformation-cultural heritage a reality.)

Guidelines:

The principal act of this pilgrimage should be either thanks for the sacrifices or travails that others have endured in the past to make our present possible or requests for forgiveness that the injuries that our forerunners have inflicted upon others.

Prepare by learning as much as you can about the history or story of the event.

Pause before you walk towards the site or begin walking down a trail to acknowledge why you are making this pilgrimage.

Consider carrying a biodegradable token of your thanks or remorse. This might be a song or poem that you can recite or a story that you will tell.

As you walk think or talk about how the past has led to your present and the ways that the past has impact upon your lives.

If you are walking a trail, be sure to locate a specific end point with some significance.

When you arrive at the site, pause to pray to God and present your token.

As you return home, discuss or think about how your future life might honor the lives of those past.