

Practitioner as Pilgrim: Pilgrimage and Formation for Ministry

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Summary

This essay defines pilgrimage as a particular kind of journey that uses intentional dislocation for the purposes of transformation to allow the body to mentor the soul. Pilgrimage is a practice important for the formation of religious leaders of any tradition and for disciples of all stripes. We all need to travel light, pay attention, and practice compassion.

THE INTRODUCTION

Jesus was a man on the move: his feet itchy, his face set toward Jerusalem. He acknowledged his homelessness: “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.”¹ In keeping with his peripatetic spirit, this Son of Man calls out potential disciples with the invitation “Follow me”—not “Come on over.” He couldn’t even stay entombed. When disciples ran into him after the resurrection, he was on the road again, this time to Emmaus—they mistake him for an itinerant rabbi.² The earliest accounts of Jesus’ life present a kinetic Christ.

Disciples followed in his footsteps, quite literally. The apostle Paul traveled widely and corresponded compulsively; the pastoral epistles challenge Christians to be in the world as “pilgrims.”³ In the first three centuries after Christ’s death, persecution kept Christians on the move. But even after persecution ended, North African Bishop Augustine of Hippo settled on pilgrimage, *peregrination*, as the appropriate metaphor for the Christian life. Literally and metaphorically, the early Christians were pilgrims, destined for the road.⁴

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THE ARGUMENT

Training for ministry takes the shape of a journey. The path stretches from orientation to graduation. Classes in the foundations and the arts of ministry pave the way; field work offers stations along the way. The metaphor of “pilgrimage” aptly applies, but how might an actual pilgrimage illumine such formation? Why might a real pilgrimage be particularly important to forming leaders for a church that, like its founder, is on the move? These questions direct this article.

To address these questions, I first define pilgrimage as a particular kind of journey, one that uses:

- 1) an intentional dislocation
- 2) for the purpose of transformation
- 3) using the body to mentor the soul.

Many of the world’s religions commend pilgrimage as an important spiritual practice and this broad definition frames particular requirements.⁵ I write as a Christian, but I suspect the practice would be important to the formation of religious leaders from any tradition and for disciples of all stripes. We all need to travel light, pay attention, and practice compassion.

THE STORY

Stories pulse beneath every argument, particularly one on pilgrimage. Finally, *Canterbury Tales* is not about the cathedral, the pilgrims’ destination, but the tales they tell to while away the hours of walking. Similar stories pulse beneath this argument, and I begin where all good stories begin...

Once upon a time...

Kilimanjaro, Africa’s “Shining Mountain,” inspired my passion for pilgrimage. Climbing it hadn’t been on my bucket list, but when a friend invited me to join his party, I said yes. Months later I found myself at the foot of a mountain. Before the climb, the group discussed expectations. The five men wanted to “conquer the mountain.” I squinted at the summit in the distance, then looked at the sole other woman in our group, friend, colleague, and an occasional contributor to this journal, Lisa Fullam. Her face registered skepticism too. “Look guys,” we protested, “we’re not reaching the top of that mountain unless it wants us to get there. This is pilgrimage, not conquest.” As the way grew steeper and the air thinner, we had to find a pace that would allow for steady forward motion, so that we weren’t stopping and starting all the time.

We had to find a rhythm of breathing that would allow for steady respiration, so that we weren't gasping for breath: a metaphor for the spiritual life.

Of course, as soon as we descended the mountain, we quickly became tourists, gulping down the sights and sounds of East Africa. Conquerors subdue; tourists consume. But what do pilgrims do? What was pilgrimage? Returning to our work, we wrote and received a grant to study immersion trips as the post-modern expression of the ancient practice of pilgrimage. Teaching at a Jesuit seminary, Lisa came out of a tradition steeped in pilgrimage. Founder of the Society of Jesus, Ignatius of Loyola, signed his correspondence, "Pilgrim," and pilgrimage pervades his classic work, the *Spiritual Exercises*.⁶ Teaching at a Lutheran seminary, I came from a tradition suspicious of pilgrimage as a "work." Nonetheless, Martin Luther counsels Christians to "return daily to baptism." The path is circular, but it's still pilgrimage. Different theological cultures promised complementary perspectives.

We inaugurated the grant by hiking about 230 miles of the Camino to Santiago de Compostela. In argument and in story, here's what we came up with:

1. AN INTENTIONAL DISLOCATION

Pilgrims tear themselves out of their familiar surroundings to embark on something deeply strange. They deliberately disorient themselves in order to break away from routines for the long-term. Pilgrims experience all the rough edges of transition.

Tourists seek a different kind of dislocation. They work hard to smooth the transition between familiar and unfamiliar. Before they even depart, tourists read guidebooks that describe what they're going to see, softening the shock of dislocation. For the trip itself, they bring along their "creature comforts" or seek them out in country, so that they have something from home. At journey's end, they return to the places, the jobs, and the spiritual, psychological, and physical habits they left behind. A tourist's travel merely interrupts a routine that remains invariant.

Before leaving for Spain, I read everything I could on the Camino, but I couldn't carry any of it with me. The most helpful piece of advice came from a good friend who'd walked the route often: "You walk your own Camino." His counsel made sense only at the end of the second week, when I suddenly realized I'd been walking someone else's Camino, the one mapped out in our guidebook. I couldn't keep Brierley's pace.⁷ I'd been trying to dodge the demons Paulo Coelho wrestled down in his chronicle of the Camino—but

mine were different.⁸ I had my own pace; I had my own angels and demons. I had to walk my own Camino. I concentrated on taking the next step.

In similar fashion, Christian discipleship is a journey without a guidebook. According to the gospels, Jesus did not traffic in destinations. Had he said "Meet me in Bethsaida next Tuesday," the gang could have simply "map-requested" the city and gotten there on their own. Instead, Jesus issued an invitation: "Follow me." Discipleship was a matter of keeping Jesus in front of them, nothing more, nothing less. When Peter strikes out on his own, he's told "Get behind me!"⁹ a negative spin on the invitation to "Follow me."

According to John's gospel, Peter's journey ended as it began with the words "Follow me." The gospel ends in an encounter between the risen Christ and the disciple who denied him three times. Here Jesus asks three times: "Do you love me?" Each answer erases a denial. When Peter compares his own journey with that of the beloved disciple, Jesus counters sharply: "If it is my will that he remain until I come, what is that to you? Follow me!"¹⁰ Peter will walk his own Camino. His path will not be the same as the beloved disciple's, but will be uniquely Peter's. Invitation bookends the journey of discipleship, reminding disciples then and now that Christ is the only compass they need. Discipleship demands intentional dislocation.

The Formative Effect of Dislocation

Formation involves similar dislocation. Most students relocate to a campus unlike anything they've experienced. The course of study rolls out like an undergraduate curriculum, but co-curricular components carry equal weight. Nor is it all about "making the grade." I remember explaining her "B" in church history to an anxious student: "You're not going to be a great historian, but from what I observe, you've got what you need to be a great pastor. Keep on." The response acknowledged her disorientation and reminded her that she traveled unfamiliar terrain.

Dislocation can be acute for adult students, who feel out of their element in classes dominated by younger students. Used to executive secretarial support, a Chief Financial Officer turned seminarian found it humbling to be writing his own papers: he didn't spell or punctuate very well on his own. Initially ashamed, even angry, he gradually found his own pace of study and relaxed into it. As his advisor, we figured out courses he should take for credit and those he was better off taking Pass-Fail. In the rhythms of community life, he found opportunities to exercise his leadership skills.

Somewhere he serves a congregation that delights in his direction. He walked his own Camino.

Anyone who's ever walked the Camino can't wait for the opportunity to do it again. Pilgrim meetings buzz with the question: "When are you going? Which route?" In the end, though, the dislocation that pilgrimage induces does not depend on walking again: it becomes permanent. Having embarked on a journey that leads out of country, out of comfort zones, even out of control, the pilgrim gradually acquires a different angle of vision. The whole of life becomes pilgrimage, *peregrinatio*. Centuries after Augustine, Hugh of St. Victor put the pilgrim's abiding sensibility into words. Teaching at a cloistered community on the Left Bank of a bustling Paris and homesick for his native rural Germany, Hugh described the spiritual life for in a textbook for twelfth century seminarians:

The man who finds his homeland sweet is still a tender beginner;

He to whom every soil is as his native one is already strong;

But he is perfect for whom the whole world is as if it were a foreign country.

—Hugh of St. Victor, *Didascalicon*¹¹

Hugh captured the sense of being "in, but not of" the world—and therefore free to walk up and down in it. It's a freedom fitting for leaders of a church that is less a place or campus than a movement for the gospel out and into that world.

2. FOR THE PURPOSE OF TRANSFORMATION

Pilgrims tear themselves out of the familiar for the purpose of transformation. They intentionally disorient themselves in order to get re-oriented. They go back to their old lives as different people—or they go someplace else entirely. Dislocation serves the end of permanent relocation.

In the Middle Ages, that relocation could be final. The pilgrim guide for medieval travelers, the *Codex Calixtinus*, advised pilgrims to get their affairs in order: they might not be coming back. Thieves beset the travelers; exposure knocked out others; narrow mountain passes swallowed up anyone whose step was not sure. Finally, medieval pilgrims suffered all the physical ailments that hikers today do. As I walked, I saw shrines commemorating pilgrims who'd been victims of heart attacks or hit-and-run accidents. Pilgrimage can be life-threatening.

Though the vast majority of pilgrims live to walk again, all pilgrimage is life-altering. That's the point. In her field work at a Greek pilgrimage,

anthropologist Jill Dubisch observes, “Like the pilgrim, the anthropologist may suffer in this journey, but through this suffering experience a transformation so that the person who left is not the person who returns.”¹² Unlike tourists who seek a break in the routine, pilgrims seek new routines entirely. “You never come back,” a scholar of the Camino, hiker, and fellow-Caminista warned me. My jaw dropped, and she qualified: “You never come back *the same*.” The questions swarmed: Would I come back at all? How? And as *who*?

But in truth, the transformation began before I stepped on a plane. To prepare for the hike I had to break in my boots and get used to carrying a heavy backpack. The hills in the San Francisco Bay Area offered elevation; dictionaries offered density: the Modern Languages Hike weighed in at 18 pounds; the Ancient Languages Hike, 23. I took to the road. My body took on a hiker’s physique; my spirit grew accustomed to the solitude and steady breathing of walking. Body and spirit worked together, and I recalled countless practices of prayer and meditation that attend to breathing. This is sometimes hard to do sitting still; hiking makes it a necessity. Changes began before I left home.

Once on the Camino we asked our fellow-travelers: “Why do you walk?” No one answered: “To get to Santiago.” Almost everyone sought transformation, and the change they wanted was particular.

- Gil and Chris, an newly retired American couple, needed to think about the future: “We’ve raised our kids; we’ve had our careers; we’re at Stage III. We don’t know what it looks like—but it will involve some kind of service.”
- A sex therapist from Australia told us she needed “to let some things go.”
- Giovanni, an Italian journalist, had quit his job just before the Camino. Free to walk as long—or as short—as he liked, he’d purchased only a one-way ticket. He told us about the questionnaire all pilgrims were asked to fill out at a hostel in the Pyrenees. One question invited pilgrims to check off the boxes that reflected a reason for their trek: religious, spiritual, personal, social, cultural, historical, fun, and food. Giovanni checked them all. We asked if he’d return to journalism when he got back to Italy? He readily nodded—but qualified—he wouldn’t be the same Giovanni. He would write differently; he’d notice different things.

Pilgrimage is About the Journey

In *The Art of Pilgrimage*, pilgrim and philosopher of religion Phil Cousineau defines pilgrimage as “a transformative journey to a sacred center.” Almost immediately, he qualifies his own definition: in short, pilgrimage is “the art of seeing what is sacred.”¹³ As the pilgrim stories above clarify, the lure of Santiago ceded to a more permanent habit of attention. No one embarked on the Camino for the principal goal of reaching the destination, yet, a “sacred

center” inspired each journey. In the end, though, the pilgrimage was about the journey—how we prepared, who we shared the path with, what and how we attended to along the way.

Once I got there, the bones of St. James registered as anti-climactic. That gilt reliquary did not radiate holiness; we’d already encountered it on the road in the kindness of our *hospitaleros*, in the generosity of our fellow-pilgrims, in the stars which lit the way for those early mornings when we left before dawn. Holiness lodged in the quotidian and we’d experienced daily life differently, even transformed. As Giovanni said, “I’ll write differently; I’ll notice different things.” To paraphrase Cousineau, he discovered the art of seeing the sacred.

Discipleship is a lot like pilgrimage, only with discipleship the destination and the road to reach it come together in Christ. Place and path coalesce in a person, whom John’s gospel identifies as “the way, the truth, and the life” (14:6). People on a journey find that in Jesus they have suddenly “arrived.” The Johannine account crackles with epiphanic encounter, from Nathaniel’s exclamation from under the fig tree, “Rabbi, you are the Son of God! You are the King of Israel!” (1:49), to Martha’s declaration at the death of Lazarus, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world” (11:27). Suddenly seeing who Jesus really is, the Holy One of God in their midst, disciples see everything around them differently.

Being Transformed on the Way to Ministry

Formation for ministry combines elements of transformation embedded in both pilgrimage and discipleship. People come to seminary seeking leadership roles in the church, and they launch themselves on a path of study that promises to get them to there. Gradually, it becomes clear it’s not just about the destination of a position of leadership in the community. Some students simply won’t get there—nor should they. Candidacy committees function as mentors and guides, helping the student discern a different path. As part of such a team, I helped a student see that explosive anger would create problems in a congregation similar to the ones it created in his marriage. He left the program entirely, sought counseling, and became a cop.

Other students elect another path on their own. A seminarian with a background in community organizing serves a downtown congregation as a staff person paid to run the congregation’s health clinic and clothes closet for the needy. He’s still discerning whether he should be in the “basement or the chancel,” and he’s trying to find a way to combine the two. Another student dropped out of a program leading to ordination because she wanted to

“do prophetic ministry.” As her advisor, I made the argument that the two weren’t mutually exclusive; as a fellow-traveler, however, I could only make sure she had bread for the journey.

In the end, the journey is as important as reaching the destination. The friendships that form along the way enrich and sustain people wherever they are. On social media websites, I correspond with three decades of students. The divisions between ordained and non-ordained, between professor and student, between lawyer and pastor and organizer have vanished. We’re fellow-travelers.

Here’s where discipleship and pilgrimage diverge. While pilgrims share a common route, disciples don’t. We’re all on different paths; we’ve reached different places, but we follow the same Person. Maybe this was the reason the earliest Christian communities rattled the Romans so much. For Christians, all roads did *not* lead to Rome. Different gender paths, different professional tracks, different classes and races and ethnicities all came together to follow this Person.

Yellow arrows mark the many routes to Santiago, and they spread across the Iberian Peninsula into Europe and Scandinavia like some vast spider’s web. We picked up our thread in Pamplona, the walled city where Ignatius of Loyola in a fight with the Franks received the injury that reoriented his life. The long months of recovery dislocated him from the Spanish court, where he was a charming courtier, and relocated him as founder of the Society of Jesus. After I’d found the plaque marking the site where he’d been wounded, I spent a day in Pamplona looking for yellow arrows.

Partly I wanted reassurance that the pilgrim route was different from the route for the running of the bulls; partly I wanted to get used to recognizing the arrows that pointed the way forward. Once I got used to seeing them, I noticed yellow arrows everywhere—on high tension wires, wrapped around street signs, on stone walls. At every fork in the road, a yellow arrow indicated the right direction. My favorite yellow arrows, though, were the ones gracing a long straight-away where there had been no possible deviation for miles. When the day was long and the sun was hot, these particular arrows signaled simple encouragement: ¡Ultreya y suseya! “Onward and upward!” Nothing more and nothing less. We got to know the other pilgrims on our particular segment of the Camino; we’d pass them, they’d pass us, we’d often be at table together in the evening. After several days of hiking together, these fellow-travelers marked the path. In a crowded bar in a town virtually in lock-down for the harvest festival, we found a bar that

was open. Inside I saw the sex therapist from Australia and found myself ecstatic: “I always feel better when I run into you: I know I’m on the right path.” Gradually these other pilgrims became our yellow arrows. So it is with disciples, we point the way for others toward the one whom we follow.

3. USING THE BODY TO MENTOR THE SOUL

All these dimensions of pilgrimage converge on the body. Intentionally setting their faces toward a “sacred center,” pilgrims hike out of their familiar surroundings. The physical dislocation reverberates on spiritual and psychological levels to be sure, but it’s prompted by taking that first step. As I prepared for the Camino, I anticipated walking the questions of John’s gospel:

“What are you looking for?”

“Where are you staying?”

“Do you want to be made well?”

“To whom shall we go?”

Because questions animate the account and drive the narrative forward, I thought they might animate us and power us all the way to Santiago. Once underway, however, we quickly left them behind like so much excess baggage.

We listened to our feet instead; we learned a lot more from them. My feet told me when to stop, de-boot, and have a *café con leche*. I discovered that thirty minutes of letting the breeze blow through my toes eased my feet, my back, and my spirits. My feet made friends for me, as I consulted with other pilgrims on the best way to treat blisters. Advice in broken English from a Danish psychologist sent me scurrying through my pack. Needle and thread were exactly the right implements for popping and draining blisters—and keeping them drained. We thought we’d be sewing our clothes; we took to sewing our feet instead. My feet taught me the meaning of Sabbath, as I discovered how wonderfully refreshing rest could be. I’d read about Sabbath rest, even written about it, but my feet showed me a dimension of Sabbath that only the body knows.

Pilgrimage makes the body the vehicle for transformation. The body forces the pilgrim back to the basics of food, water, shelter, and the generosity of others. In a pinch, we knew we could survive on bread, salt, olive oil, and water—bread for ballast, salt to replace electrolytes, water to hydrate, and olive oil—because we were in Spain. How good water tasted on a hot day! We slept on a lot of meager mattresses, but it was such a grace to end each day with “horizontality.” Since pilgrims are basically useless, having

intentionally removed from work and consumption, we lived from the generosity of others. People give things to pilgrims, expecting nothing in return. The word we used most on the Camino was “¡*Gracias!*” Dependence, receptivity, gratitude—these were hard lessons for fiercely independent, compulsively productive scholars. Our bodies taught us everything.

Learning from the Body

In attending to the body’s knowledge, Christianity made a u-turn in the ancient world. For Plato, the soul pre-existed the body, happily ensconced on a star. Creation constituted a fall—to have a body dragged the soul down, and much of ancient philosophy dedicated itself to disciplining the body. Following suit, sects in early Christianity fell back on this hatred of the body, and the Gnostic gospels document an attempt to climb out of bodies.¹⁴ In these writings, there are no healings, no exorcisms, no miraculous feedings, just a Jesus who talks and talks and talks, mostly in hard-to-understand teachings with a group of privileged elect.

By the end of the second century BCE, Gnostic sects dissipated and the wisdom of incarnation prevailed. God thought bodies important enough to take one on. Through Jesus, God experienced the full range of human experience of hunger, thirst, temptation; even torture, crucifixion, and death. Bodies mattered.

Then and now, spiritual practices witness to incarnation by inviting the body to mentor the soul. Christian spirituality lives deep in the body. Its central practices revolve around the body in eating and drinking (the Lord’s Supper), marking members with belonging (baptism), postures of prayer and praise, and pilgrimage. Practices engage the senses, enlisting the body to orient the soul.

Formation for ministry reproduces the emphasis on incarnation in its course of study. In the prescribed curriculum, courses combine theory with practice. Students read *about* theology, but also learn to *think theologically*. In an introductory course in church history, as we studied all the ancient creedal formulae, I invited students to write their own. Then, students paired up to craft a creed they could all agree on. Suddenly patristic politics made visceral sense.

Formation for ministry also happens outside the classroom, in jails and nursing homes and congregations. Students engage the practice of ministry in context, making coursework come alive. A student who was marginal in church history knew exactly how to present what she knew to a confirmation class. She’d labored over connecting names with dates and ideas, and it

made for a lucid, cogent presentation. Moreover, she related wonderfully to teenagers, something my class didn't give her the opportunity to do.

In many ways, internship offers students an intense, deliberately circumscribed foray into congregation, putting them through the paces of congregational life. Students who chronically turned in late papers discovered they couldn't turn in a late sermon on Sunday. Through body, mind, and spirit, they live by the concrete rhythms of the parish week. Interns return with renewed interest in their Bible courses, because they've had to preach regularly. They consult theology texts, not for a final paper, but to figure out how to explain resurrection to an Adult Forum full of schoolteachers, nurses, and lawyers. One of my students gave her high school kids the same exercise on the creeds from her history class. It got them talking—more importantly, it got them thinking.

Immersion trips or cross-cultural experiences may be the closest analogue to pilgrimage.¹⁵ This brief, intense experience involves travelling to another country and experiencing life the way the majority of its people do. A required cross-cultural experience required of all seminarians put me with six students in the middle of Mexico City. We were out of country, out of our comfort zones, even out of control. One day, we were given the standard daily wage in pesos, then set loose in a *mercado* and directed to calculate the cost of buying a meal for our group. We couldn't afford much more than rice and beans—neither could most of the people around us. The experience, complete with the sights and sounds and smells of the *mercado*, registered the reality of poverty on our bodies. It was much more powerful than if we had read about it in a book. This dislocation oriented students to the larger world in which our various ministries would be situated.

The practical bent of the classroom, fieldwork, contextual education, internship, and particularly, immersion; these elements of the formation process recall pilgrimage in their invitation to “walk the walk,” not just “talk the talk.”

CONCLUSION: PILGRIMAGE AS A PRACTICE FOR A CHURCH IN MISSION

The invitation to write this article comes at a time when seminaries are literally “on the move.”¹⁶ Institutions that modeled themselves on the cloister have picked up the pilgrim's staff and taken to the open road. Used to people coming to them, they now fan out to go where demand calls them. A centripetal style becomes increasingly centrifugal—institutions are on

the move. There are lots of reasons for the transition, including lower enrollment, increasing costs, proliferation of programs, and deferred maintenance. Scarcity may prompt these transformations, but mission drives them. Institutions on the move train people for a church on the move.

Here pilgrimage is more than a metaphor; it needs to be a central practice. All three elements of pilgrimage are factors. The journey involves dislocation, and it's better to steer rather than lament it. Nor will there be a return to familiar routines and surroundings. The Seven Last Words of the Church—"we never did it that way before"—are the words of a dying institution. Finally, the body will mentor the soul, and the institutional trappings of a church in mission may abandon place to promote a set of practices that are portable, inscribed on the body.¹⁷

Not place, but path, marks the church in Mission, for the Great Commission gives the compass for a journey not the blueprint for a new building or campus. Men and women formed to "go and preach" will also need to remember that they are always *in via* or "on the way."

NOTES

1. Matthew 8:20, Luke 9:58 (NRSV). All subsequent biblical quotations from the NRSV, unless otherwise indicated.
2. Luke 24:13–49.
3. Ephesians 2:19, "strangers and aliens" (*xenoi kai paroikoi*); 1 Peter 2:II, "aliens and pilgrims" (*paroikous kai parepidemous*); Hebrews 11:13; "strangers and pilgrims" (*xenoi kai parepidemoi*).
4. Peter Brown, *Augustine of Hippo: A Biography* (Berkeley, CA: University of California Press, 1969), 324. "We can translate *peregrinus* by 'pilgrim': but only if we realize that Augustine detested travelling, and that his 'pilgrim' is far closer, in his romantic discontent and yearning, to *Der Wanderer* of Schubert's song than to the jovial globe-trotters of the *Canterbury Tales*. The image, therefore, could provide a radically otherworldly man with a language of incomparable richness and tenderness: the 'authentic philosopher' of Plotinus, endowed with 'the soul of a lover', also sighing for a distant country, is the first-cousin of the *peregrinus* of Augustine. Yet Augustine went beyond Plotinus. He grappled with a problem which Plotinus had not felt challenged to face. For the *peregrinus* is also a temporary resident. He must accept an intimate dependence on the life around him: he must realize that it was created by men [sic] like himself, to achieve some 'good' that he is glad to share with them, to improve some situation, to avoid some greater evil; he must be genuinely grateful for the favorable conditions that it provides." Brown further observes that Augustine hated to travel.
5. One of the Five Pillars of Islam counsels pilgrimage to Mecca. Buddhists trek to sites featured in the life of the Buddha. Jews return to Jerusalem, a city holy to Christians and Muslims as well; they also visit burial places of the *tzedekim*, "the righteous ones." Great tragedy and great celebrity alike generate other sites of pilgrimage: Graceland

- and Gettysburg, Woodstock, and Ground Zero. Whatever the destination or motivation, these three elements are ingredient to pilgrimage.
6. Ron Hansen, "The Pilgrim: Saint Ignatius of Loyola," in *An Ignatian Spirituality Reader*, George W. Traub, SJ, ed. (Chicago: Loyola Press, 2008).
 7. John Brierley, *A Pilgrim's Guide to the Camino de Santiago: St. Jean-Roncesvalles-Santiago* (Findhorn, Scotland: Camino Guides/Findhorn Press Ltd, 2012).
 8. Paulo Coelho, *The Pilgrimage: A Contemporary Quest for Ancient Wisdom*, Alan R. Clarke, trans. (San Francisco: HarperOne, 1995, 1998).
 9. Mark 8:27-33.
 10. John 21:15–19; 21:22.
 11. Paul Rorem, *Hugh of St. Victor* (Oxford, UK: Oxford University Press, 2009).
 12. Jill Dubisch, *In a Different Place: Pilgrimage, Gender, and Politics at a Greek Island Shrine* (Princeton, NJ: Princeton University Press, 1995), 33.
 13. Phil Cousineau, *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred* (San Francisco: Conari Press, 1998), xxiii.
 14. The "Gnostic Gospels" reflect the writings of what was less a single movement than series of distinctive sects. Gnosticism represented a kind of centrifugal spin-off from earliest Christianity. Their Gospels feature a Christ who does nothing but talk, talk, talk, usually in fairly esoteric terms to a privileged group of the elect. Gone are any stories about the body: healings, exorcisms, and miraculous feedings. This Jesus doesn't even get crucified, but watches "laughing in the heavens" as some poor human takes his place on the cross. For a sound treatment of why Gnosticism didn't work, see Timothy P. Jackson, "The Gospels and Christian Ethics," in *The Cambridge Companion to Christian Ethics*, Robin Gill, ed. (Cambridge, UK: Cambridge University Press, 2001).
 15. Undertaken as pilgrimage, immersion trips are as important for administrators and faculty as they are for students. Stephen A. Privett, Commentary, "Travel Abroad is as Eye-Opening for Administrators as it is for Students," *The Chronicle of Higher Education* (May 28, 2009), accessed January 14, 2013, <http://chronicle.com/article/Travel-Abroad-Is-as/44418/>.
 16. Martha E. Stortz, "Re-Imagining Theological Education for the Twenty-First Century: "What has Theological Education to do with Higher Education?" *Dialog* 50, no. 4 (2011): 373–379.
 17. Was this what Dietrich Bonhoeffer meant when he wrote about a "religionless Christianity," a form of the faith that abandoned the traditional, place-based trappings of religion, embracing a set of practices, *disciplina arcani*? Dietrich Bonhoeffer, *Letters & Papers from Priso*, Eberhard Bethge, ed. (New York: Macmillan Publishing Co., Inc., 1971), 278–287