

DIGITAL
Camino

OCTOBER 8-19, 2020

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Orientation

QUESTIONS UPON ARRIVAL

How is your soul as you set out on pilgrimage?

What do you need to let go of in order to be fully present to what God has in store this weekend? List items here as a way of leaving them in God's capable hands.

What are you hoping for during our Camino?

HOW TO DEBRIEF IN SMALL GROUPS

With any significant experience, it's important to process in an external way and with others.

After every other walk or so, take time to reflect and share in a small group using some of the questions below, [plus a question or two from each walk's theme](#) (found with each walk throughout this journal and on each walk's page in the web app).

Encourage everyone in your group to speak. Notice if you haven't heard from someone or if one person is dominating the conversation, and if so, gently invite equal participation.

RECOGNIZE

- Where did you go?
- What do you see on your walk? (Feel free to screen share pictures.)
- What did you think about while walking?

REFLECT

- What stuck out to you from the audio guide?
- A walk-specific question from those in this journal or in the web app.

RESPOND

- What have you been learning about a particular walk's theme that you want to remember?
- Is there a next step you feel led to take in light of that walk's theme?

A PRAYER FROM SAINT ANTHONY'S MESSENGER

Blessed are you, pilgrim, if you find that the Camino opens your eyes to the unseen.

Blessed are you, pilgrim, if what concerns you most is not arriving, but arriving with the others.

Blessed are you, pilgrim, when you contemplate the sights of the Camino and find them full of names and of new dawns.

Blessed are you, pilgrim, because you have discovered that the true Camino begins at its end.

Blessed are you, pilgrim, if your backpack empties of things as your heart doesn't know where to fit so many emotions.

Blessed are you, pilgrim, if you discover that a step backwards to help another is more valuable than one hundred forward without awareness of those at your sides.

Blessed are you, pilgrim, when you have no words to give thanks for all the wonders in every nook of the Camino.

Blessed are you, pilgrim, if you search the truth and make of your Camino a life and of your life a Camino, after Him who is the Way, the Life, and the Truth.

Blessed are you, pilgrim, if in the Camino you meet yourself and make yourself a gift of time without hurry so that you may not neglect the image of your heart.

Blessed are you, pilgrim, if you find that the Camino is rich with silence, and the silence is rich with prayers, and the prayers are encounters with the Father that awaits you.

Amen.

Walk One - Simplicity

ENTERING IN

RECOGNIZE. REFLECT. RESPOND.

Along this Camino, you are invited to carry a stone that symbolizes something you're going to want to leave behind. What does Jesus invite you to leave behind?

How was breath prayer for you? What did you like? What was difficult? What might you like to revisit?

PSALM 23

1 The Lord is my shepherd, I lack nothing.

2 He makes me lie down in green pastures,
he leads me beside quiet waters,

3 he refreshes my soul.

He guides me along the right paths
for his name's sake.

4 Even though I walk
through the darkest valley,

I will fear no evil,
for you are with me; your rod and your staff,
they comfort me.

5 You prepare a table before me
in the presence of my enemies.

You anoint my head with oil;
my cup overflows.

6 Surely your goodness and love will follow me
all the days of my life,

and I will dwell in the house of the Lord
forever.

RECOGNIZE. REFLECT. RESPOND.

You prayed, "Lord, My Shepherd / I lack nothing." How does it feel to say you "lack nothing"?

How is God inviting you to trust that he is going to meet any places of lack in your life?

PEREGRINO, ¿QUIÉN TE LLAMA?

DE EUGENIO GARIBAY BAÑOS

I
Polvo, barro sol y lluvia
es Camino de Santiago
Millares de peregrines
y mas de un millar de años

Peregrino, quien te llama?
Que fuerza oculta te atrae?
Ni el Campo de las Estrellas
ni las grandes catedrales

No es la bravura Navarra,
ni el vino de los riojanos
ni los mariscos gallegosni
los campos castellanos

II
Peregrino, Quien te llama?
Que fuerza oculta te atrae?
Ni las gentes del Camino
Ni las costrumbes rurales

No es la historia y la cultura
ni el gallo de La Calzada
ni el palacio de Gaudi,
ni el Castillo Ponferrada

III
Codo lo veo al pasar,
y es un gozo verlo todo,
mas la voz que a mi me llama
la siento mucho mas hondo.

La fuerza que a mi me empuja
la fuerza que a mi me atrae,
no se explicarla ni yo
Solo el de Arriba lo sabe!

PILGRIM, WHO IS CALLING YOU?

BY EUGENIO GARIBAY BAÑOS

I
Dust, mud, sun and rain
are the Camino de Santiago.
Thousands of pilgrims
and more than a thousand years.

Pilgrim, Who calls you?
What mysterious force draws you here?
Not the Field of Stars
nor the great cathedrals.

Not the beauty of Navarra,
nor the wine of Rioja
not the seafood of Galicia,
nor the fields of Castilla.

II
Pilgrim, Who calls you?
What mysterioius force draws you here?
Not the people of the Camino
nor their rural customs.

It is not the history and the culture,
nor the rooster of Calzada
not the palace of Gaudi,
nor the Castle of Ponferrada.

III
All these things I see in passing,
and they are all a great joy,
but the voice that calls me
fills me with an even greater feeling.

The force that compels me,
the force that draws me here
I cannot explain:
Only the One above knows!

Walk One - Simplicity

RECOGNIZE. REFLECT. RESPOND.

In response to this poem, who calls you on this journey? How do you sense God calling you?

MATTHEW 10:5-14

5 "Do not go among the Gentiles or enter any town of the Samaritans. 6 Go rather to the lost sheep of Israel. 7 As you go, proclaim this message: 'The kingdom of heaven has come near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

9 "Do not get any gold or silver or copper to take with you in your belts— 10 no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. 11 Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. 12 As you enter the home, give it your greeting. 13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. 14 If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet.

RECOGNIZE. REFLECT. RESPOND.

What are extra things that make you feel more secure in your life journey? What would it be like to release those today? Ask God if there is something specific he is inviting you to leave behind.

Think about the people and places in your life you are called to love or serve. Perhaps at work, at school, or in your community that you are "sent to." How can you share hope and healing in these places this season?

Jesus invites his disciples into a mission of hope and healing, a mission that is too big for them. But instead of having them gather extra supplies or acquire advanced training and credentials for the task, Jesus tells them to take less than what they think they need. Jesus invites them to simply and profoundly trust the One who calls them. How can you trust Jesus and step into his mission?

A PILGRIM'S PRAYER FROM THE 12TH CENTURY

O Lord, you who called your servant Abraham out of Ur in Chaldea and who watched over him in all his wanderings; you who guided the Jewish people through the desert; we ask that you watch over us, your servants, who for love of your name, make a pilgrimage to Santiago de Compostela.

Be for us
our companion on the path
our guide at the crossroads
our strength in weariness
our defense in dangerous shelter on the way
our shade against the heat
our light in the darkness
our comforter in discouragement
and the strength in our intentions

So that with your guidance we may arrive safely at the end of our Journey, and strengthened with grace and truth, filled with joy, we may return safely home, through Jesus Christ, Our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

Amen.

RECOGNIZE. REFLECT. RESPOND.

A prayer that God would be our companion, guide, strength, defense, shelter, shade, light, comforter, and strength. Which of these things in particular do you need from Jesus right now?

What have you been learning about simplicity today that you want to remember?

Is there a next step you feel led to take in light of this walk's theme?

LEAVING BEHIND (OPTIONAL DEVOTIONAL)

Along a physical journey like the Camino, anything extra in your pack slows you down. Though leaving things behind at home or along the way may make the walk less arduous, this letting go is painful.

During these past few months, most of us have been forced to remove items from our daily packs. We've left behind our usual ways of working; seeing colleagues and friends and family in person; our home routines. We've lost travel, entertainment, and even church services. We've also lost trust that governments, technology, or science can forestall a crisis—whether medical, social, or racial. Without these practices and beliefs, we are reeling in the unknown.

In the early 14th century, Dante Alighieri, in exile from Florence, wrote *The Divine Comedy*. His forced departure, beset with political, religious, and personal turmoil, along with the threat of being burned at the stake if he returned, drew him to create a poem in which the narrator, often thought to be Dante himself, takes an epic journey. This journey—a pilgrimage one might say—moves from hell to purgatory and finally into paradise. In the first lines of the poem, Dante takes us to a dark wood. He is unsure how he ended up there. At this moment in our lives, we may feel this is where we are, in a forest, without a clear path before us. Having left behind a familiar way, we are struggling to see what comes next. Fear and even grief come with this uncertainty.

Midway upon the journey of our life
I found myself within a forest dark,
For the straightforward pathway had been lost.
Ah me! how hard a thing it is to say
What was this forest savage, rough, and stern,
Which in the very thought renews the fear.
So bitter is it, death is little more;
But of the good to treat, which there I found,
Speak will I of the other things I saw there.
I cannot well repeat how there I entered,
So full was I of slumber at the moment
In which I had abandoned the true way.
But after I had reached a mountain's foot,
At that point where the valley terminated,
Which had with consternation pierced my heart,
Upward I looked, and I beheld its shoulders,
Vested already with that planet's rays
Which leadeth others right by every road.

Walk One - Simplicity

Divested of what we had trusted, where we had found comfort, we may find ourselves like Dante: looking back on what we've left, even as we must go forward. We are on a pilgrimage path with empty hands and not knowing what to do.

In Psalm 61, David seems to be in a similar place. He is crying out in weariness at the end of the earth, at the end of his capacity to deal with life. During the past months, many of us have cried similar words aloud or deep within our souls. Lord, we don't know what to do.

Hear my cry, O God,
listen to my prayer;
from the end of the earth I call to you
when my heart is faint.
Lead me to the rock
that is higher than I,
for you have been my refuge,
a strong tower against the enemy.
Let me dwell in your tent forever!
Let me take refuge under the shelter of your wings! Selah
For you, O God, have heard my vows;
you have given me the heritage of those who fear your
name.

Psalm 61:1-5

Even though we may be experiencing grief and fear at this moment, we don't need to remain there. Both the poem and the psalm point us to places of hope. As he looks back to the place he has left, Dante sees the planet that leads in the right way: the sun. David calls for God to lead him to a refuge, a rock that is higher than he. However, only by leaving behind those things that weighed on them can they start to move toward a new freedom.

This is the invitation of pilgrimage. Leave behind that dark wood and the things that hinder and walk toward a new story.

Walk One - Simplicity

RECOGNIZE. REFLECT. RESPOND.

In the past few months, what have you had to leave behind? What have you lost? What have you lost in your academics or work? What have you lost in your family? What have you lost personally?

Walk Two - Presence

ENTERING IN

RECOGNIZE. REFLECT. RESPOND.

The place where God meets us is the present. Wherever we are and however we are in the present is where God longs to dwell with us. What keeps you from being fully present to God?

How does it feel to know that God longs to be with you right now, no matter how messy your life or your world are?

How was the 54321 warmup for you? What did you like? What was difficult? What might you like to revisit?

PSALM 84

1 How lovely is your dwelling place,
Lord Almighty!

2 My soul yearns, even faints,
for the courts of the Lord;
my heart and my flesh cry out
for the living God.

3 Even the sparrow has found a home,
and the swallow a nest for herself,
where she may have her young—
a place near your altar,
Lord Almighty, my King and my God.

4 Blessed are those who dwell in your house;
they are ever praising you.

5 Blessed are those whose strength is in you,
whose hearts are set on pilgrimage.

6 As they pass through the Valley of Baka,
they make it a place of springs;
the autumn rains also cover it with pools.

7 They go from strength to strength,
till each appears before God in Zion.

8 Hear my prayer, Lord God Almighty;
listen to me, God of Jacob.

9 Look on our shield, O God;
look with favor on your anointed one.

10 Better is one day in your courts
than a thousand elsewhere;

I would rather be a doorkeeper
in the house of my God
than dwell in the tents of the wicked.

11 For the Lord God is a sun and shield;
the Lord bestows favor and honor;
no good thing does he withhold
from those whose walk is blameless.

12 Lord Almighty,
blessed is the one who trusts in you.

RECOGNIZE. REFLECT. RESPOND.

What do you feel like your heart has been "set on" in this season?

What might it look like to set your heart on pilgrimage?

THE SUMMER DAY

BY MARY OLIVER

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean-
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth instead of up and down-
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
into the grass, how to kneel down in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
with your one wild and precious life?

RECOGNIZE. REFLECT. RESPOND.

In the poem, the narrator says, "I don't know what a prayer is"... how might what she is doing—paying attention, noticing, being, and enjoying the day—be connected to prayer?

"What is it you plan to do with your one wild and precious life?"

MATTHEW 6:25-34

25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life?

28 "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

JOB 12:7-12 (THE MESSAGE)

"But ask the animals what they think—let them teach you;
let the birds tell you what's going on.
Put your ear to the earth—learn the basics.
Listen—the fish in the ocean will tell you their stories.
Isn't it clear that they all know and agree
that God is sovereign, that he holds all things in his hand—
Every living soul, yes,
every breathing creature?
Isn't this all just common sense,
as common as the sense of taste?
Do you think the elderly have a corner on wisdom,
that you have to grow old before you understand life?

RECOGNIZE. REFLECT. RESPOND.

What may God want to teach you today through paying attention to creation?

Walk Two - Presence

A PRAYER TO GOD WHO TRAVELS WITH US

BY JOHN PRITCHARD, BISHOP OF OXFORD

Pilgrim God,
you are our origin and our destination.

Travel with us, we pray,
in every pilgrimage of faith,
and every journey of the heart.

Give us the courage to set off,
the nourishment we need to travel well,
and the welcome we long for at our journey's end.

So may we grow in grace and love of you
and in the service of others,
through Jesus Christ our Lord.

Amen.

RECOGNIZE. REFLECT. RESPOND.

How have you experienced God with you as you journey? How has he been giving you courage and nourishment, and welcoming you to rest?

What have you been learning about presence today that you want to remember?

Is there a next step you feel led to take in light of this walk's theme?

DRAWN BY A STORY OF HOPE (OPTIONAL DEVOTIONAL)

This walk invites us to slow down and become aware of the present. As we become aware of our present moments and God with us, we can start to understand the story that is driving us and what part God plays in it.

One of my favorite definitions of pilgrimage is a “journey undertaken in the light of a story.”¹ It’s that story of a place, of a time, of a person that moves us to get up and leave our homes. The story of St. James drew the initial pilgrims to Santiago, and then the stories of pilgrims continue to draw others. In all the chaos of these past months, it may be difficult to know what story we are currently living, let alone where we are drawn in the future.

We may realize that we are driven by a story that we just want to hold onto until everything returns to the way it was before. Or, maybe the story is that society is going to fall apart and we are going to have to live in the aftermath, protecting what little remains. Or, maybe this is a time to re-envision how we live as God’s image bearers in his kingdom.

What story is driving how you walk through this time?

Whether we see it or not, a story is forming our lives. In his book *You Are What You Love*, James K. A. Smith writes that “our most fundamental orientation to the world—the longings and desires that orient us toward some version of the good life—is shaped and configured by imitation and practice.”² That “version of the good life” is the story we are following and reveals our deepest love.

How lovely is your dwelling place,
 Lord Almighty!
My soul yearns, even faints,
 for the courts of the Lord;
my heart and my flesh cry out
 for the living God.
Even the sparrow has found a home,
 and the swallow a nest for herself,
 where she may have her young—
a place near your altar,
 Lord Almighty, my King and my God.
Blessed are those who dwell in your house;
 they are ever praising you.

¹ Elie, Paul. *The Life You Save May Be Your Own*. New York, Farrar, Straus, and Giroux, 2003, p. x.

² Smith, James K. A. *You Are What You Love*. Grand Rapids, MI, BrazosPress, 2016, p. 19.

Walk Two - Presence

Blessed are those whose strength is in you,
whose hearts are set on pilgrimage.
As they pass through the Valley of Baka,
they make it a place of springs;
the autumn rains also cover it with pools.

–Psalm 84:1-6

This is the story of God’s kingdom – that place where, because of God’s steadfast love for us, our response to love God and love others drives our actions.

How is it possible to keep a story of hope in front of us in our reality today? As we are learning about the ways life will continue in the coming months and potentially years – in person, online, with fewer resources – it can seem that we are heading into a dry valley. Mix into that the reality of how children’s and spouse’s schedules are also changing – or how singles will need to be diligent with social distancing more than they would like. On top of the practical issues of work and schedules, we may also be awash in grief, experiences of injustice, and great weariness. Moving toward a different story may seem impossible.

In her poem “And Still I Rise,” Maya Angelou gives voice to a life lived that is out of step with surrounding narratives. Growing up as an African American woman in the 1950s and 1960s was not easy, and the discouragement she encountered from many quarters didn’t help. In her writings, Angelou recounts experiences of facing sexual abuse as a child, working a variety of jobs to survive, and joining the Harlem Writers Guild through which she was encouraged to write her autobiography. In the first verse of the poem, she acknowledges the false stories that surrounded her:

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise.

However, in her life and writings she authored a different narrative. The final verse emphasizes this hope-filled reality.

Into a daybreak that’s wondrously clear
I rise
Bringing the gifts that my ancestors gave,
I am the dream and the hope of the slave.
I rise
I rise
I rise.

Walk Two - Presence

As you continue along this Digital Camino in the coming days, may the reality of God's steadfast and abiding love for you seep more deeply into the dry places of your story. May you yearn for the living God, recognize him in the present moments of your life—no matter how chaotic—and move forward in a renewed story of hope.

RECOGNIZE. REFLECT. RESPOND.

What story is driving how you walk through this time?

What is the story of your campus, office, church, or family? Is it one of hope or despair?

Where have you sensed Jesus's presence in the journey? Where have you sensed his absence?

How is God inviting you to rewrite the story you are traveling toward?

Walk Three - Hospitality & Gratitude

ENTERING IN

RECOGNIZE. REFLECT. RESPOND.

I am grateful for three things I see...

I am grateful for three things I hear...

I am grateful for three things I can smell...

I am grateful for three things I can touch or feel...

I am grateful for these three people...

Walk Three - Hospitality & Gratitude

PSALM 104:10-18, 24-30

10 He makes springs pour water into the ravines;
it flows between the mountains.

11 They give water to all the beasts of the field;
the wild donkeys quench their thirst.

12 The birds of the sky nest by the waters;
they sing among the branches.

13 He waters the mountains from his
upper chambers;
the land is satisfied by the fruit of his work.

14 He makes grass grow for the cattle,
and plants for people to cultivate—
bringing forth food from the earth:

15 wine that gladdens human hearts,
oil to make their faces shine,
and bread that sustains their hearts.

16 The trees of the Lord are well watered,
the cedars of Lebanon that he planted.

17 There the birds make their nests;
the stork has its home in the junipers.

18 The high mountains belong to the wild goats;
the crags are a refuge for the hyrax.

24 How many are your works, Lord!
In wisdom you made them all;
the earth is full of your creatures.

25 There is the sea, vast and spacious,
teeming with creatures beyond number—
living things both large and small.

26 There the ships go to and fro,
and Leviathan, which you formed
to frolic there.

27 All creatures look to you
to give them their food at the proper time.

28 When you give it to them,
they gather it up; when you open your hand,
they are satisfied with good things.

29 When you hide your face,
they are terrified; when you take
away their breath,

they die and return to the dust.

30 When you send your Spirit,
they are created,
and you renew the face of the ground.

RECOGNIZE. REFLECT. RESPOND.

How do we see God's intimate care and provision for all of creation in this psalm? Is there a particular image that resonates with you?

How have you experienced God satisfying you with good things?

Walk Three - Hospitality & Gratitude

UPHILL

BY CHRISTINA ROSETTI

Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.
But is there for the night a resting-place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.
Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at that door.
Shall I find comfort, travel-sore and weak?
Of labour you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

RECOGNIZE. REFLECT. RESPOND.

How do your current circumstances and your life of following Jesus feel like an uphill journey?

How do you need Jesus' comfort, rest, and welcome to sustain you?

Walk Three - Hospitality & Gratitude

JOHN 12:1-8

1 Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. 2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. 3 Then Mary took about a pint of pure nard, and expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

4 But one of his disciples, Judas Iscariot, who was later to betray him, objected, 5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." 6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. 8 You will always have the poor among you, but you will not always have me."

RECOGNIZE. REFLECT. RESPOND.

What is one experience you've had where someone has shown you profound hospitality and for which you're still grateful? How did that feel? Was it a little uncomfortable?

How could you create a space of welcome for others? Is there an act of hospitality for a specific person that you can put into action in the next few days?

In this broken and inhospitable world, what is one way God is inviting you to practice the kind of radical, unconventional hospitality of Mary and Jesus?

Walk Three - Hospitality & Gratitude

SOMOS UN PUEBLO QUE CAMINA

WE ARE A WALKING PEOPLE

Somos pueblo que camina
Por las sensa del dolor.
Acudamos jubilosos a la cena del Señor.

Los humildes y los pobres
Invitados son de Dios.
Acudamos jubilosos a la cena del Señor.

Este pan que Dios nos brinda
Alimenta nuestra unión.
Acudamos jubilosos a la cena del Señor.

Cristo aquí se hace presente
Al reunimos en su amor.
Acudamos jubilosos a la cena del Señor.

Los sediento justicia
Buscan su liberación.
Acudamos jubilosos a la cena del Señor.

Amen

PILGRIM, WHO IS CALLING YOU?

BY EUGENIO GARIBAY BAÑOS

We are people on a journey
pain is with us all the way.
Let us go rejoicing to the holy communion.

God has sent the invitation
to the humble and the poor.
Let us go rejoicing to the holy communion.

This is bread that God provides us
nourishing our unity.
Let us go rejoicing to the holy communion.

Christ is ever present with us
to unite us all in love.
Let us go rejoicing to the holy communion.

All who truly thirst for justice
seek their liberation here.
Let us go rejoicing to the holy communion.

Amen.

RECOGNIZE. REFLECT. RESPOND.

What do you find attractive about the picture of community found in this prayer?

What have you been learning about hospitality & gratitude today that you want to remember?

Is there a next step you feel led to take in light of this walk's theme?

Walk Three - Hospitality & Gratitude

THE HOSPITALITY OF STORIES (OPTIONAL DEVOTIONAL)

With this walk, we press into practices of hospitality and gratitude, which during this season likely look different from our usual experiences. The new ways we welcome and care for people may be as jarring as Mary anointing Jesus' feet with costly perfume. For one thing, the places where we usually encounter people are much less populated and rules for gathering have changed: six feet apart, masks, no hugs.

Our current moment reveals the inhospitality of our campuses, neighborhoods, and churches. Extending welcome beyond our normal circles is uncomfortable. We may feel cautious. We may fear making mistakes. We may be quick to criticize. This is not easy hospitality. Yet, Jesus invites us to make space at the table for unexpected people.

In one of the more familiar works about a pilgrimage, *The Canterbury Tales* written by Geoffrey Chaucer in the 14th century, the focus isn't on the journey as much as it is on the stories told by a diverse group of pilgrims along the way. With most of the prologue taken up with descriptions of individual pilgrims, from the Oxford cleric to the woman of Bath, it is clear that the community is the focus. Almost as an aside, we hear about the journey: the site of Thomas Becket's murder at Canterbury Cathedral.

It befell that in that season on a day,
In Southwark at The Tabard as I lay,
Ready to set out on my pilgrimage
To Canterbury with pious courage,
There came at night to that hostelry
Quite nine and twenty in a company
Of sundry folk who had chanced to fall
Into a fellowship, and pilgrims all,
That towards Canterbury meant to ride.¹

Within a tavern in Southwark, a London suburb that was a significant crossroads for commerce, Chaucer gathers this chance and diverse fellowship. In short order, the tavern host, Harry Bailey, invites each pilgrim to offer tales as they journey to and from Canterbury.

As pilgrims share their tales and the host comments along the road to Canterbury, we learn about the tellers through their humorous, serious, and even bawdy accounts. In the end, Chaucer uses pilgrimage primarily as a narrative device to share these stories in order to critique unjust and questionable aspects of society. Nevertheless, it still shows how community forms through practices of hospitality as simple as inviting people to share stories. Through this sharing, barriers are removed among the pilgrims, and potentially among the readers, creating space for a more diverse community.

¹ Chaucer, Geoffrey. *The Canterbury Tales*. <https://www.poetryintranslation.com/PITBR/English/CanterburyTales1.php>
Translated by A. S. Kline, 2007.

Walk Three - Hospitality & Gratitude

Though we may not be gathering at a tavern or auberge in person, we can still create places of welcome for stories as did the host of *The Tabard*. In fact, sharing stories may be one of the best forms of hospitality at this time. There is something about sharing our stories and inviting others to share theirs that bridges divides. As we learn about one another, we can start to see from new perspectives. We grow. A community begins to form where once divisions existed.

Pilgrimage invites us into a wonderful place that opens ourselves up to new forms of hospitality and new companions. Along a pilgrim path community develops as we struggle to walk the way together. In this space we are more ready to share and listen to one another's stories. Eventually we start to see "the other" with greater compassion, welcoming them into our world and being willing to venture into theirs - and in the process becoming us.

The writer of Hebrews also impresses on us the importance of the type of community that forms around stories. The "cloud of witnesses" described in chapter 11 of Hebrews is a wealth of mini stories that includes people of faith who have gone before, beginning with the creation of the world. Just as the community and stories in the *Canterbury Tales* served a larger purpose in Chaucer's world, so does this cloud of witnesses within the world of those who follow Jesus.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

– [Hebrews 12:1-2](#)

As we head out on our walks, let's remember the stories of the saints who inspire us from scripture, from history, from our families and friends. Picture them cheering you on and even accompanying you as you head out on your walks, as well as into the work of today. Moreover, let's explore ways to grow this community by inviting people to share their stories: people we are meeting along the way through this Digital Camino and in other areas of our lives. This may take new forms of welcoming others through digital media or at socially distanced gatherings.

Through these communities, often with unexpected pilgrims joining us, we are better able to lay down some of the weights that we have tried to carry alone. Moreover, in all these new and potentially uncomfortable practices of hospitality today and in the coming months, we can step back from our anxiety and remember that we aren't the final author of the story. Jesus is. What gifts to be thankful for!

Walk Three - Hospitality & Gratitude

RECOGNIZE. REFLECT. RESPOND.

Where is God inviting you to reach out in new forms of hospitality in the uncertainty of the days ahead?

How are you inviting others to share their stories? Where are you sharing your stories?

What companions do you have along this journey? What companions do you need? Maybe this includes people you would not normally consider to be part of your community.

Walk Four – Perseverance

ENTERING IN

RECOGNIZE. REFLECT. RESPOND.

Where do you need perseverance in your life right now?

Where do you dig up the perseverance necessary to push past your limitations?

Now that we've done a few different sensory warm-up exercises, how do you find them helping you connect with your body? How are they helping you with the rest of your walk?

Walk Four - Perseverance

PSALM 63

A psalm of David. When he was in the Desert of Judah.

1 You, God, are my God,
earnestly I seek you; I thirst for you,
my whole being longs for you, in a dry and parched land
where there is no water.

2 I have seen you in the sanctuary
and beheld your power and your glory.

3 Because your love is better than life,
my lips will glorify you.

4 I will praise you as long as I live,
and in your name I will lift up my hands.

5 I will be fully satisfied as with the richest of foods;
with singing lips my mouth will praise you.

6 On my bed I remember you;
I think of you through the watches of the night.

7 Because you are my help,
I sing in the shadow of your wings.

8 I cling to you;
your right hand upholds me.

RECOGNIZE. REFLECT. RESPOND.

How might your experience of physical tiredness, discomfort, thirst, or hunger help you to press into your physical and emotional needs and longings for God today?

Walk Four - Perseverance

LIFT EVERY VOICE AND SING

BY JAMES WELDON JOHNSON

Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered.
We have come, treading our path through the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land.

Walk Four - Perseverance

RECOGNIZE. REFLECT. RESPOND.

Who are some people who are examples for you of people who have persevered in the journey to pursue God and God's kingdom of justice? Spend some time giving thanks to God for them.

Walk Four - Perseverance

MATTHEW 11:28-30

28 "Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light."

RECOGNIZE. REFLECT. RESPOND.

As you walked, where did you sense physical weariness in your body?

Consider the current circumstances: Your life. Your work. Your relationships. The events that are shaping our world right now. In what ways are you weary? What burdens are you carrying?

How does Jesus want to share the burdens that you're carrying this day?

Walk Four - Perseverance

A PRAYER FOR THOSE ON PATHS OF STRUGGLE

Jesus, you call us to follow you,
as James and his brother John followed you.

Walking this way, well-traveled,
we think of those who face a constant struggle,
who live on the path of poverty and hunger,
and must journey a long way for justice.

Remembering them,
help us to make light of our travels,
to rejoice in the companionship we find en route,
and to step out in solidarity
with our brothers and sisters around the world.

Jesus, in your mercy,
ease our burdens,
comfort us when we are tired or in pain
and inspire us to see each step
as a step closer
to a world where all can flourish.

Amen.

RECOGNIZE. REFLECT. RESPOND.

Name some people you could pray for who are on paths of struggle.

What have you been learning about perseverance today that you want to remember?

Is there a next step you feel led to take in light of this walk's theme?

LIVING IN BETWEEN (OPTIONAL DEVOTIONAL)

One of the central characteristics of pilgrimage is liminal space. That is space/time between, just as the limen (the threshold) is that part of the doorway between leaving the house and arriving outdoors. On a pilgrimage, you leave your home and travel to a new story—all that time between is liminal.

In this place, you are no longer in the midst of familiar routines. You are encountering new places. So much uncertainty often brings about fear and grief, but there is also a sense of freedom. The known is slowly stripped away, and in those losses and associated struggles, transformation is possible. Because you are not as rooted to daily patterns as you are at home, God can work more deeply. No wonder he called Abraham out of Ur, Ruth to follow Naomi, and James and John to leave their nets.

Our usual ways of working and doing life have been upended, and people are trying to determine how to return safely. Because of the uncertainty of the spread of COVID, administrations' decisions today may be obsolete in a month. The same with parents of young children or adults of aging parents as they try to organize work schedules around the needs of people depending on them. Moreover, those engaged with addressing a variety of social injustices may have left or been forced out of comfortable places in their lives. In this space of resisting injustice, they are walking toward a change, but the time between is unsettled.

In these liminal places we cry out, how long Lord? Yet, maybe these are the places we need to be for the transformation God desires in our lives.

In Frederick Douglass's speech, "What to the Slave is the Fourth of July?"¹ given on July 5, 1852 he invited the Rochester Ladies' Anti-Slavery Society into a place of liminality. This in-between space was a place familiar to Black men, women, and children in the United States, whether enslaved or free. As he set up his case, he explained how the celebration of the Fourth of July was a comfortable home for the audience. They could celebrate because they had received the benefits of freedom from Britain.

Douglass underscored the ideals of freedom and liberty that led to writing the Declaration of Independence, even praising them and the people who claimed and fought for them. He commended the persistence of those who left their familiar lives as British citizens to grasp an unknown future as an independent country. However, in order for these ideals to be shared with people currently enslaved, it wasn't enough for the beneficiaries of the American Revolution to intend to abolish slavery while staying in their comfortable lives. So he brought his listeners into the reality of those enslaved.

¹ Source: Frederick Douglass: Selected Speeches and Writings, ed. Philip S. Foner (Chicago: Lawrence Hill, 1999), 188-206.
<https://teachingamericanhistory.org/library/document/what-to-the-slave-is-the-fourth-of-july/>

Walk Four - Perseverance

Fellow-citizens; above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, today, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!"

Moreover, he rebuked the people sitting before him, undercutting their beliefs that American institutions will naturally provide a way to abolish slavery. In fact, he claimed that the very presence of slavery destroys the foundation of America's ideals.

Fellow-citizens! I will not enlarge further on your national inconsistencies. The existence of slavery in this country brands your republicanism as a sham, your humanity as a base pretence, and your Christianity as a lie. It destroys your moral power abroad; it corrupts your politicians at home. It saps the foundation of religion; it makes your name a hissing, and a bye-word to a mocking earth. It is the antagonistic force in your government, the only thing that seriously disturbs and endangers your Union.

Through his words he moved his listeners from a place of familiar comfort to one of uncomfortable dissonance. They could choose to move into that liminal uncertainty between the American Revolution and gaining freedom for those enslaved, or they could turn back to resting in celebrating that freedom for a few. But if they turned back, they were like a deeply entrenched river "worn deep in the course of ages." Though it may flood the surrounding areas at times, its course won't change. However, Douglass expressed hope that because America was young, it was more like a stream without the constraints of a deep channel, so it could create a different course. But only if people were willing to step out of the current flow.

Similarly, in liminal space, when we are outside of our routines, our ruts, God is able to move us. Yet, in such a place it can be difficult to keep going. Because of this reality, pilgrimage is a work of fortitude, a work of perseverance. We may want to return to what we knew before. Or we may find ourselves moving toward despair. But there is another way.

In the story of Joseph recorded in Genesis, we see this youngest son of Jacob forced out of his familiar world into liminal space. His brothers sold him into slavery, moving him from life with his family to an unknown world in Egypt. Then, after Joseph found success in Egypt, Potiphar's wife falsely accused him because he wouldn't sleep with her, and he was imprisoned.

And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined, and he was there in prison. But the Lord was with Joseph and showed him steadfast love and gave him favor in the sight of the keeper of the prison. And the keeper of the prison put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. The keeper of the prison

Walk Four - Perseverance

paid no attention to anything that was in Joseph's charge, because the Lord was with him. And whatever he did, the Lord made it succeed.

- Genesis 39:20-23

However, there was something going on in that liminal space: God was with Joseph showing steadfast love. With this reality, Joseph had a story he could hold onto and help guide him. It's possible the dreams God gave him earlier in life also offered some degree of hope and maybe even helped him be attentive to God's presence in this between time.

Though Douglass invited his audience into a place of uncomfortable liminality, he also provided a picture of hope that gave him the strength to move forward.

Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented of the state of the nation, I do not despair of this country. There are forces in operation, which must inevitably work the downfall of slavery. "The arm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I began, with hope.

As we continue in this pilgrimage, let's explore the areas of our lives that are liminal. We may have chosen some of these spaces. However, at times we don't have a choice. In all of them there is opportunity for transformation. As we become aware of these moments, we will need help to persevere and keep going. Instead of running from these uncomfortable places, we can be attentive to where God is present in the midst and look for that story of hope no matter how distant. We can engage in spiritual practices that allow us to keep going, not by our own strength, but by taking up the yoke that Jesus offers. Moreover, we can continue walking with companions along the way to find encouragement.

RECOGNIZE. REFLECT. RESPOND.

What about you? Where do you find yourself in liminal space?

Where might God be inviting you to embrace the reality of liminal space in your life? To embrace him in the midst of it?

Walk Five - A Way of Life

ENTERING IN

RECOGNIZE. REFLECT. RESPOND.

How might you make some of the things you've learned walking this Camino a way of life for you as you walk with God?

How did it feel to put down the stone that you've been carrying and release whatever you have been carrying to God?

What will the new stone that you pick up—signifying something that God has done in you or taught you on this Camino—represent for you?

How was the presence-as-prayer warmup for you? What was meaningful? What was difficult? What might you like to revisit?

Walk Five - A Way of Life

PSALM 16:5-11

5 Lord, you alone are my portion and my cup;
you make my lot secure.

6 The boundary lines have fallen for me in pleasant places;
surely I have a delightful inheritance.

7 I will praise the Lord, who counsels me;
even at night my heart instructs me.

8 I keep my eyes always on the Lord.

With him at my right hand, I will not be shaken.

9 Therefore my heart is glad and my tongue rejoices;
my body also will rest secure,

10 because you will not abandon me to the realm of the dead,
nor will you let your faithful one see decay.

11 You make known to me the path of life;
you will fill me with joy in your presence,
with eternal pleasures at your right hand.

RECOGNIZE. REFLECT. RESPOND.

On your path with Jesus this week, how have you experienced new life or found joy in God's presence?

Walk Five - A Way of Life

CAMPOS DE CASTILLA

DE ANTONIO MACHADO

Caminante, son tus huellas el camino, y nada más; caminante, no hay camino, se hace camino al andar. Al andar se hace camino, y al volver la vista atrás se ve la senda que nunca se ha de volver a pisar. Caminante, no hay camino, sino estelas en la mar.

THE WAY IS MADE BY WALKING

BY ANTONIO MACHADO

Wanderer, your footsteps are the road, and nothing more; wanderer, there is no road, the road is made by walking. By walking one makes the road, and upon glancing behind one sees the path that never will be trod again. Wanderer, there is no road — Only wakes upon the sea.

MATTHEW 6:25-34

25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life?

28 "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

RECOGNIZE. REFLECT. RESPOND.

What are some of the ordinary or mundane things that are God's will for you today? In the coming week, how might you pay attention to these things each day?

What are some practices, perhaps even some that you've practiced this weekend, that could help you cultivate the posture of seeking God's Kingdom in the present, as a way of life?

What might it look like for you to say "yes" to God's invitation to wholly trust him for both your present and your tomorrow.?

Walk Five - A Way of Life

A PRAYER FOR REFLECTION AND INNER CHANGE

ADAPTED FROM A FRANCISCAN BLESSING

As you follow the Way, may God bless you with discomfort at your own easy answers, half-truths, superficial relationships, so that you will learn to live deep within your heart.

As you walk, may God bless you with anger at injustice, oppression, and exploitation of people so that you will fill your heart with the desire for justice, equality, and peace.

As you carry your load, may God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you will reach out your hand to comfort them and change their pain into joy.

As you enter the Cathedral at Santiago, may God bless you with the foolishness to think that you can make a difference in the world, so that when you return home, you will do the things which others tell you cannot be done.

Amen.

RECOGNIZE. REFLECT. RESPOND.

What have you been learning about a way of life today that you want to remember?

Is there a next step you feel led to take in light of this walk's theme?

ROAD TO EMMAUS RETREAT (OPTIONAL)

As you “return home” from this Digital Camino, we invite you to continue in the way of pilgrimage by taking an extended time to reflect on your experience through the lens of two pilgrims in scripture.

Luke records this story taking place the first morning after the Sabbath. The women who followed Jesus took spices for Jesus’s body and found the stone rolled away from the tomb, his body gone, and two angels telling them that he had risen from the dead. His followers had heard rumors that his tomb was found empty, but no one had actually seen the resurrected Jesus yet. Two disciples decided to walk to Emmaus, a town seven miles away (about a two-hour journey on foot). This is the longest resurrection encounter recorded in Scripture.

LUKE 24:13-35

13 Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. 14 They were talking with each other about everything that had happened. 15 As they talked and discussed these things with each other, Jesus himself came up and walked along with them; 16 but they were kept from recognizing him.

17 He asked them, “What are you discussing together as you walk along?” They stood still, their faces downcast. 18 One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”

19 “What things?” he asked.

“About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; 21 but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. 22 In addition, some of our women amazed us. They went to the tomb early this morning 23 but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. 24 Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.”

25 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Walk Five - A Way of Life

28 As they approached the village to which they were going, Jesus continued on as if he were going farther. 29 But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

FROM THE SCRIPTURE

"Two of them were going to a village called Emmaus."

Note: Cleopas, and the nameless one. Both are disciples, both sad, bewildered at the turn of events, both can't stop talking about the events that have just happened.

The Greek has no gender for the two travelers, with "O foolish ones." Ada Lum in her Luke Lifeguide Bible study wonders whether one, a man named Cleopas, could be accompanied by his wife Mrs. Mary Cleopas. John 19:25 says Mary, the wife of Clopas, was at the foot of the cross. [Cleopas=Clopas] Who knows? Could this be a husband and wife going home together? Imagine the conversation and dynamics in light of this.

What road are you on? Where are you going? Why are you going there? What do you leave behind? What do you hope will greet you at the destination?

Walk Five - A Way of Life

"Jesus himself came up and walked along with them but they were kept from recognizing him."

Have you ever experienced Jesus "walking" into your life; if so, how?

How will you respond to Jesus when he "walks" into your life now? What keeps you from recognizing him? Have you been walking in sadness and bewilderment, feeling alone? Ask Jesus to walk with you and help you recognize his presence in your journey.

Walk Five - A Way of Life

"What things?"

Jesus invited the disciples to tell their story, even though he already knew it. Spend time telling Jesus your story. What have you experienced recently that may be exciting, confusing, or disappointing, things that you need to discuss with Jesus in detail, by simply telling the story, including your feelings and questions.

"But we had hoped. . ."

How would you finish that sentence?

Notice the many ways Jesus went out of his way to love and serve these two confused, discouraged disciples.

What do you like about Jesus in this passage? Why?

If you had been on that road, what questions might you have asked Jesus?

Walk Five - A Way of Life

FROM OUR PILGRIMAGE

Take your own Emmaus walk with Jesus. Using your journal or just your memory, think back on the five Camino walks that you have taken. Invite Jesus to bring to mind any key experiences, learnings, or promptings you had.

As you walk, tell Jesus the stories of what you have experienced during our Camino.

What was hard? What was fun? What surprised you? How are you growing?

What Scriptures touched you, whether to comfort or to challenge you?

Walk Five - A Way of Life

Was there an invitation from God to you? If so, what was it, and how will you respond?

Think of the spiritual practices we did. Which were new, and which were familiar? Which practices were most helpful to you in your walk with God? Is there one you want to begin to practice regularly?

Ask Jesus if he wants to show or tell you anything, then listen quietly for several minutes. Write down any scriptures, impressions, or thoughts that come to you.

Celebration & Next Steps

QUESTIONS UPON DEPARTURE

RECOGNIZE.

Was there one theme that particularly resonated with you?

Was there something that consistently drew your attention on your walks?

REFLECT.

Why do you think a particular theme resonated with you at this time?

Why was your attention drawn to the particular things it was drawn to at this time?

RESPOND.

Is there a step you should be taking to respond faithfully?

Is there a change you should be making in your life?

ADDITIONAL WALK IDEAS

If you would like to do more than our Camino's five walks, here are components to consider:

Sensory Warm-Up

Choose one of the exercises we've done in Walks 1 through 5 to repeat, or some other exercise you're aware of that helps you connect with your physical body.

Breath Prayer

Find a psalm to read, and select a phrase that inspires your prayer. It could be a name of God as you inhale, and a declaration of who he is or a request you have for him as you exhale.

Poetry

If you enjoyed listening to the poems on our walks, search for other inspirational poetry that aligns with the intention of your walk, if possible. Perhaps it could align with one of our existing Camino themes, or it could be related to the scripture you choose.

Scripture Reflection

Use the audio function of a Bible app like YouVersion to listen to a short passage of scripture. Then, invite God to help you reflect on that passage.

Closing Prayer

Use one of the prayers from an earlier walk, find another written by someone from the Christian tradition, or simply end your walk with your own prayer.

This is not the only way to structure a contemplative walk, so get creative!