

EVERY STEP IS HOME

A Spiritual Geography from Appalachia to Alaska

By Lori Erickson

BIBLE STUDY FOR SMALL GROUPS & INDIVIDUALS

Every Step Is Home by Lori Erickson explores the spiritual significance of a variety of natural elements and how they appear in religious traditions from Judaism to Taoism and back home to her own Episcopal Church. This study guide will help you explore the role of these elements in the Christian Scriptures and your own faith.

There are eleven chapters in the book, and thus eleven sessions in this study. If you would like to shorten the study to only six weeks, read the prologue and Chapter 1 for your first group gathering, then study two chapters per week for the following five weeks.

The guide for each chapter includes the following: one or more **Focus Scriptures**, a short reflection titled **Connecting the Bible and the Book**, five **Discussion Questions** to guide your conversation, and two **Elemental Practices** to prompt hands-on experiences of the featured element in each chapter.

Two options of Elemental Practices are offered: Option 1 is intended as a low-intensity exercise that the group may be able to do together during the group gathering. With a little preparation by the group leader, this exercise can be done while seated at the table or by stepping outside your meeting location together. Option 1 is also more accessible for those with mobility challenges. Option 2 provides a more intensive experience, requiring a bit more time, planning, or supplies. Participants may wish to engage this option individually, unless the group decides to make preparations to do this practice together.

Additionally, author Lori Erickson has put together a [Spotify playlist](#) to go along with the book. These songs are ideal for listening to while reflecting on the book and in group sessions during gathering and closing times. You can click the link above or scan the Spotify share code below using the Spotify app on your cell phone.



Bible Study Guide for Small Groups and Individuals Using
Every Step Is Home, by Lori Erickson

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CHAPTER 1: DIRT

El Santuario de Chimayó in New Mexico

Focus Scripture: John 9:1–25

CONNECTING THE BIBLE AND THE BOOK

As Erickson points out, dirt does not seem like the holiest of substances. And yet, the priests at Chimayó follow in the tradition of Jesus himself, who used dirt, moistened with his own spit, to give sight to a man who had been blind from birth. This story in the Gospel of John touches on a variety of themes besides healing—from the question the disciples ask about sin and disability to the Pharisees’ outrage over Jesus healing on the Sabbath. Jesus has a habit of doing peculiar things when people challenge him (for example, writing in the dirt when asked his opinion on stoning the woman caught in adultery, John 8). Perhaps the ubiquity of dirt, so common and overlooked, makes a convenient conduit for the surprising and subversive work of Jesus.

DISCUSSION QUESTIONS

1. Have you ever been to El Santuario de Chimayó or a similar place? What spiritual insights did the place inspire for you?
2. Do you agree that dirt seems less holy than other elements? Does it help that the dirt at Chimayó was once part of hot springs revered by the Pueblo people? (See p. 14.)
3. In both the Gospel story and for those seeking miracles at Chimayó, contact with the dirt is seen as responsible for miraculous healings. Do you believe in miraculous healings, and if so, do you believe the dirt itself is pertinent to the healing?
4. Why do you think Jesus used dirt in John 9, when other Gospel stories show that Jesus healed with just a touch, or even with no touch at all? Do you think the disciples’ and Pharisees’ questioning has anything to do with Jesus’ choice of healing method?
5. Erickson connects dirt both with death (in the case of her mother’s ashes, Ash Wednesday rituals, and Georgia O’Keeffe’s art) and with life (the dynamism and diversity of soil, the close relationship with fertilizing manure). What does dirt symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Run your fingers through the dirt or soil surrounding a houseplant or in a container of dirt scooped up from outdoors. Set a timer so you spend at least a few full minutes feeling the dirt. What do you notice about the dirt’s texture, color, or smell? How do you feel, getting your hands “dirty”?

OPTION 2: Take a barefoot walk outdoors. Find a place free of trash, where you are unlikely to encounter broken glass, metal, and other hazards. Walk slowly, feeling the earth on each part of your foot, from heel to toe. Do you encounter dirt even in grass or on a sidewalk? Reflect on the following words as you walk: Ground. Earth. Soil. Dirt.



CHAPTER 2: AIR

The Sandhill Crane Migration in Nebraska

Focus Scriptures: Luke 3:21–22 and Acts 2:1–4

CONNECTING THE BIBLE AND THE BOOK

Whether a dove or sandhill cranes, the birds in these texts highlight a clear conundrum: we cannot see air. We need a metaphor. In the Bible, the word for Spirit in both Hebrew and Greek also means “wind” or “breath”—air in motion, which one can at least feel, if not see. God is similar, in that we can sometimes feel the presence of God, but only see God indirectly, through created things or the actions of people. If we could see God directly, the experience might well be too much for us. After all, the impact of a mighty wind leaving tongues of fire in its wake, the sight of a miraculous dove descending from heaven, and the experience of an enormous flock of birds taking flight are awe-inspiring enough.

DISCUSSION QUESTIONS

1. Have you ever been to see the sandhill crane migration or a similar event? What spiritual insights did the experience inspire for you?
2. Do birds seem spiritual to you, perhaps in their similarity to angels, as Erickson notes on page 37? If not, what natural event or environment would you visit to explore the spiritual power of air?
3. Read back through Erickson’s comments on air in a wide variety of traditions on pages 34–36. (“The ancient Greeks. . .” to “. . .separated by a lifetime.”). Which insight rings most true for you?
4. Compare the story of Pentecost in Acts 2:1–4 with Erickson’s description of the huge flock taking flight all at once (p. 45, “But then something . . .”). How would you feel if caught in the midst of such a cacophony?
5. As emphasized by Erickson’s discussion of breathing exercises, air is essential to living—air is life. What else does air signify most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Sit tall in your seat and breathe deeply for five minutes. Concentrate on your breath flowing in and out. If you are up for the challenge, try the Hof method Erickson describes on page 43.

OPTION 2: Fly a kite. You’ll have the initial challenge of determining whether the day is windy enough for the activity. When you find the right time, practice getting your kite to catch the wind. What do you notice about the air as it supports your kite—or doesn’t?



CHAPTER 3: MOUNDS

The Ancient Ohio Trail

Focus Scripture: Matthew 17:18–20

CONNECTING THE BIBLE AND THE BOOK

Jesus' teaching in Matthew 17:20 seems to evoke a miraculous levitation of landforms, but his listeners had actually seen a mountain be moved "from here to there" in their recent history. King Herod had ordered an artificial hill be built for a palace complex he would name Herodium, an act of royal power that could only be rivaled by the power of God. The workers who built Herodium would have used similar tools and techniques to the ancient American people who constructed the elaborate complex of mounds in what is now Ohio. Without modern machinery, moving tons and tons of earth would require a lot of hard manual labor! Erickson says the Hopewell people may have been inspired by a charismatic leader with a vision for the project, but they likely did the work voluntarily, as a community project. That kind of motivation sounds more like faith than a royal decree.

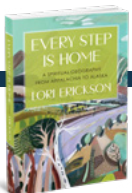
DISCUSSION QUESTIONS

1. Have you ever been to the Ancient Ohio Trail, Effigy Mounds National Monument (from the Prologue), or a similar place? What spiritual insights did the place inspire for you?
2. Can you imagine doing the kind of labor it would take to build a high mountain or a long and vast earthen mound? What would motivate you to do that kind of work? Would any of the reasons hypothesized in the chapter motivate you?
3. What does it mean to you to have "a faith that could move mountains"?
4. "Christianity doesn't do much with the idea of sacred mounds," says Erickson; "in fact, such landmarks are often viewed with suspicion" (p. 58). Why do you think that is? Scripture doesn't mention people building mounds to mark an event (astronomical or otherwise) but the Old Testament does talk about erecting stone markers at the site of significant events (see Gen. 28:16–22, for example). Might that be similar?
5. Earthen mounds can be built for many purposes, having certain significance for their designers. Reflecting on these ancient mounds, what significance might they hold for you?

ELEMENTAL PRACTICES

OPTION 1: Use modeling clay to build a miniature earthwork. What does your design symbolize? What would it be like to construct it on a large scale?

OPTION 2: In your own garden or at the beach, construct a mound that is three feet wide and at least one foot high. What challenges do you encounter? What more would be required, in time or tools, to construct one that is ten feet long and three feet high?



CHAPTER 4: STONE

Pipestone National Monument in Minnesota

Focus Scriptures: 1 Samuel 17:31–40, 48-49 and Matthew 7:24–27

CONNECTING THE BIBLE AND THE BOOK

We typically think of rocks as strong and solid—a good foundation (as in Jesus’ parable about the man who built his house on a rock). But one of the main things we learn about pipestone in this chapter is how fragile it is and how delicately it must be handled. The story of young David defeating the giant Goliath with five stones and a sling is full of similar contrasts. David’s stones were not mere pebbles, but they were still not weapons on the caliber of Goliath or Saul’s armor and sword. We learn in this story—as in so many others in Scripture—that outward size and strength is not always to be preferred, and what seems small or frail may, in fact, be most sacred.

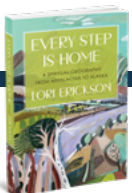
DISCUSSION QUESTIONS

1. Have you ever been to Pipestone National Monument or a similar place? What spiritual insights did the place inspire for you?
2. Do you have much experience with stone? If so, is it a type that stands firm as a support or barrier, or a type that gets chiseled, shaped, or sanded? What have you learned about types of rock, either from that experience or this chapter?
3. Park ranger Gabrielle explains that when the wood stem and pipestone bowl of a pipe are brought together, “they become a living being” (p. 74). Likewise, Erickson’s friend Claudia says she believes stones are alive (p. 78). Do you think stones are alive, or that they can become so in how they are used?
4. Is it hard for you to see a stone’s fragility or small size (like David’s stones) as powerful? What would it mean for God to favor weakness or fragility in your life?
5. Reading about various religions’ reverence of certain stones (p. 75), as well as Erickson’s husband Bob and friend Mary Beth’s fondness for rocks, what resonates with you? What does stone symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Find several types of rocks and spend time examining them. If you desire, try to carve on them with a knife, smooth them with sandpaper, or break them with a hammer (don’t forget protective eyewear). What do you observe about each kind of rock?

OPTION 2: Visit a park or nature preserve where rocks are present in their natural form. Can you see layers or evidence of erosion in them? How do they coexist or interact with other forms of nature around them (water, trees, moss, etc.)?



CHAPTER 5: TREES

Redwood National and State Parks in California

Focus Scriptures: Genesis 2:9–17 and Revelation 22:1–3

CONNECTING THE BIBLE AND THE BOOK

The Bible is bookended with descriptions of two symbolic trees—and many see the cross as a third one in the middle. As Erickson points out, trees have been an integral part of life from the time when they were home for the earliest hominids to even now, when our fuel is still wood, just “entombed for eons and distilled” into coal and oil. No wonder a tree centers in the story of the first humans’ desire for “knowledge of good and evil” and in the revealing of God’s kingdom—a tree shimmering with all sorts of fruits and flowers. Perhaps these are the manifestations of the World Tree concept common across many disparate world cultures. Like Jesus’ parables evoking vines, branches, seeds, roots, fruit, and more, trees are living parables showing us the ways of eternal sacred connection.

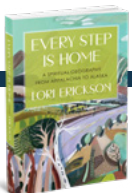
DISCUSSION QUESTIONS

1. Have you ever been to see the California Redwoods or other massive trees? What spiritual insights did the experience inspire for you?
2. Read the full paragraph on p. 85 (beginning with “I can also thank. . .”). What role do trees play in your life? Had you thought about how integrated they are in our lives before reading this passage?
3. How does reflecting on the name “the tree of the knowledge of good and evil” affect your understanding of the Genesis 2–3 story? How might the tree described in Revelation be connected to that knowledge?
4. What do you think of the World Tree concept described on page 90? Between that and what Erickson calls the “wood-wide web” on pages 92–93, do you think trees can connect all of humanity, or connect humanity with heavenly realms?
5. Erickson names how trees can teach us about flexibility, renewal, ephemerality, aging, connectedness, and endurance. What do trees symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Sit or stand near a tree for at least five minutes. What do you notice about the tree and the area right around it? How does it make you feel to spend time with this tree?

OPTION 2: Spend some time in *shinrin-yoku*, “forest bathing,” described on pages 94–95. Walk slowly, breathe deeply, and use all your senses to interact with the nature around you. What healing or insight did this intentional time among the trees give you?



CHAPTER 6: WATER

The Hot Springs of Oregon

Focus Scripture: Psalm 107:1–9, 23–37

CONNECTING THE BIBLE AND THE BOOK

Erickson’s description of water’s significance across religions (pp. 108–112) suggests that while Eastern religions tend to see water as a model for authentic living—a way of being—water in monotheistic traditions tends to symbolize purification or revitalization—a transformative gift that is bestowed by God, reenacted in rituals like baptism, Communion, and foot-washing. Psalm 107 features a few ways water metaphors are used in the Bible: water as blessing for the righteous (vv. 9, 33–35) and water as chaos, a stormy sea from which the righteous will be delivered (vv. 23–29). Erickson’s own experience of water, from swimming pools to hot springs, unsurprisingly seems to lean Judeo-Christian, finding water to be healing, transformative for the body and soul, though available to all in God’s creation, regardless of our righteousness.

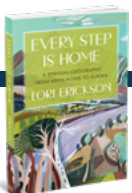
DISCUSSION QUESTIONS

1. Have you ever bathed in natural hot springs? Where? What spiritual insights did the experience inspire for you?
2. Do you think of yourself as a “water person”? What types of water do you most enjoy, and how would you describe the effect that water has on you?
3. Do you find Psalm 107’s seas and springs metaphors inspiring and comforting? Why or why not? What would be a spring for your “thirsty ground”?
4. What do Thich Nhat Hanh and the Tao Te Ching’s quotes about water mean to you? How do you desire to be more “like water”?
5. Erickson describes water and the hot springs in ways that make them seem almost magical in their healing, soothing, invigorating properties. What does water symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Fill a basin with water (a bowl or pot can suffice, or a sink or bathtub if your context permits). Spend time with your hand in the water, flat on the surface, and then fully immersed. What properties do you notice about the water, and about your body while you are in contact with the water?

OPTION 2: Seek out a natural body of water, whether an ocean, river, lake, stream, or puddle. How does the water there look, sound, feel, and smell? How does the body of water interact with the natural world around it—are there rocks or roots, plant or animal life there? How do you feel, being in proximity to that water?



CHAPTER 7: CAVES

Dunbar Cave in Tennessee

Focus Scripture: 1 Kings 19:4–15

CONNECTING THE BIBLE AND THE BOOK

Erickson emphasizes how caves are seen by many ancient cultures as a liminal space between earthly and divine realms. Perhaps it is not just a practical consideration but spiritually significant that the prophet Elijah stands at the entrance of a cave to hear the voice of God. Caves provided shelter in ancient times, and many people lived in the area close to the entrances. But deeper down, where natural light could not reach and subterranean rivers flow, this place of darkness seemed to many like a portal to another world. We can imagine Elijah taking shelter from the violent wind, earthquake, and fire, finally daring to peer out of the cave to see what has happened to the earthly realm outside—acts of nature the Scripture says that “the LORD was not in.” Only then does Elijah hear the voice of God and receive God’s guidance.

DISCUSSION QUESTIONS

1. Have you ever ventured into a cave, beyond where natural light reaches? What spiritual insights did the experience inspire for you?
2. Imagine what life was like for the prehistoric people who lived, explored, and created art in caves. Why do you think caves played such a vital role in not only their lives but their spirituality?
3. Read Erickson’s section on spirituality and myth-making on pages 125–127 (from “All of this raises a question . . .” to “. . . what you are looking for.”). Can you relate to her thoughts on how fear and risk enhance our spiritual experience? Why or why not?
4. How does Erickson’s chapter on caves influence your reading of the story of Elijah encountering God in the “still, small voice” after seeking refuge in a cave?
5. Much of the meaning people ascribe to caves relates to the contrast of light and darkness, hiddenness and exposure. What do caves symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Sit for a time in complete darkness. If you have access to a room without windows, close yourself in that space without any lights (including from electronics) illuminated. How does the darkness make you feel, both physically and emotionally? Does the experience bring any spiritual insights to mind?

OPTION 2: Travel to visit a cave or find a similar natural alcove while hiking. What would it feel like for this to be your primary shelter against the elements or your primary gathering space with others? Does this exercise bring any spiritual insights to mind?



CHAPTER 8: ANIMALS

The Buffalo Roundup in South Dakota

Focus Scripture: Exodus 20:1–6, 32:1–5

CONNECTING THE BIBLE AND THE BOOK

Prehistoric artists showed a preference for animals (as Erickson points out on p. 136), and cultures worldwide have used animals as symbols of powerful forces, both good and evil. Bulls in particular, like those depicted in Lascaux Cave, were common objects of worship in ancient cultures, including Egypt and Canaan. The Hebrews' crafting of a golden calf idol in the wilderness makes particular sense in this context. For Canaan and other Mesopotamian cultures, the bull symbolized El, the chief deity in their polytheistic pantheon (whose name we see in God's names *Elohim* and *El Shaddai*). It's easy to see how bulls, along with bison and buffalo, can symbolize power, with their horns and strong bodies, but God made it clear that symbols—even great beasts—are not the same as God.

DISCUSSION QUESTIONS

1. Have you ever been to the Buffalo Roundup or a similar event? What spiritual insights did the experience inspire for you?
2. What stands out to you about the history of bison in North America? (See pp. 138–139, from “The Buffalo Roundup. . .” to “. . . by many tribes.”) How do ancient and historic views of bovine differ from ours today?
3. Despite the prohibition on visual depictions of God (animal or otherwise), there are places in the Bible where God is likened to a mother hen, a lion, and an eagle. What other animals symbolize God or God's virtues to you?
4. Reviewing pages 143–147 (from “Many animals have abilities . . .” to “. . . he credited it to her.”) about the special sense many animals seem to possess, what do you conclude about human capacities? What might God have us learn from animals?
5. Doves often symbolize peace, while snakes tend to evoke evil—or renewal. What do certain animals—or the animal kingdom as a whole—symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Find an animal to observe for a while, whether it's your pet or an ant crawling along the windowsill. What do you notice about their behaviors? What do you imagine their life is like? Are there any spiritual lessons you might learn from them?

OPTION 2: Go somewhere you can observe a large, powerful animal, perhaps at a zoo or a farm. Can you imagine a culture worshipping that animal? What about it inspires reverence or awe? What wisdom or skill has God given this animal?



CHAPTER 9: LIGHTS

The Northern Lights in Alaska

Focus Scriptures: Genesis 1:1–5, 14–19 and Revelation 21:22–25

CONNECTING THE BIBLE AND THE BOOK

The author of Genesis 1 interestingly depicts God speaking light into existence, and with it, day and night, three full evening-morning rotations before the sun, moon, and stars were created. Similarly, the author of Revelation describes the heavenly city as being lit by the sheer glory of God, no sun or moon necessary. Setting aside the ancient assumption that the moon produced light, what a glorious thought to imagine light from God without any perceptible source! (No wonder some ancient cultures worshiped the sun, our visible source of light.) The northern lights are similarly mysterious: lights without a clear source. Though we now understand their solar source, their intangibility and unpredictable motion offer us a sense of the ineffable divine light in Genesis 1 and Revelation 21.

DISCUSSION QUESTIONS

1. Have you ever seen the northern lights? From where? What spiritual insights did the sight inspire for you?
2. Consider the myths various cultures devised about the northern lights (see p. 159). What might you have thought if you saw them without knowing they were a natural phenomenon with a scientific explanation?
3. Read Genesis 1:3 aloud three times, slowly. Trying not to picture a sun, what does this scene look like in your mind? Read Revelation 21:23 (or the similar Rev. 22:5) in the same way. How do these images of sun-less light make you feel?
4. The association of light with goodness, and darkness with evil has been used to vilify people with darker skin. Consider what Erickson says about “our negative attitude toward darkness” (see pp. 166–167). What beauty do you find in darkness? How can we call attention to the virtues of darkness?
5. Erickson struggled at first to find a religious corollary to the northern lights and she eventually settled on stained glass (pp. 162–163). What religious objects or rituals might you associate with the northern lights? What does light in general symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Turn off all artificial lights in the room and sit quietly for a while with your eyes open. Is the natural light that reaches the room sufficient? How long does it take your eyes to adjust? How would your life (and, potentially, your spirituality) be different if this were your daily reality?

OPTION 2: Sit outdoors as the sun is setting and stay until complete darkness falls. How long does it take? What differences do you notice at various levels of darkness? Does your view ever seem completely dark, or are there unavoidable sources of light? How does your soul feel as the light fades?



CHAPTER 10: FIRE

Hawai'i Volcanoes National Park

Focus Scripture: Malachi 3:1–4

CONNECTING THE BIBLE AND THE BOOK

Fire is both a valuable tool and a great danger. Whether it's a volcano or a campfire, few things have been so true in both ancient and modern times. The prophet Malachi's image of the refiner's fire captures this reality when describing the coming of God's messenger. This is good news, someone "in whom you delight," but at the same time, "who can endure" it? A refiner's fire burns blazingly hot to burn away the impurities of the metal—a painful experience for the metal, but with a dazzling result. As Erickson describes, forest and prairie fires may be destructive for trees and dry grass, but they bring forth new growth that is essential to the ecosystem. Likewise, God's messenger will burn away what is impure within us before we join God in righteousness.

DISCUSSION QUESTIONS

1. Have you ever visited a volcano? Was it active? What spiritual insights did the place inspire for you?
2. While Erickson often asks people in the places she visits their thoughts on the holiness or spiritual meaning of certain natural elements, only in Hawai'i does reverence seem to be a universal posture. Why do you think native Hawaiians and new transplants alike honor Pele, the volcano goddess? What would the world be like if people everywhere had more reverence for the natural wonders in their midst?
3. On page 177, we read, "while fire isn't alive in the conventional sense, life called it into being and sustains it." Further down on that page, Erickson says, "fire made us human." In what ways is fire intertwined with the earth's living things?
4. Fire is both necessary and dangerous. How does the idea of a controlled forest or prairie fire make you feel? How do you feel about the idea of a "refining fire" purifying God's people?
5. Erickson names Malachi's refining fire, Moses' burning bush, and the flames of Pentecost, with their various uses of fire as spiritual symbol. What does fire symbolize most powerfully for you?

ELEMENTAL PRACTICES

OPTION 1: Light a candle and gaze at it for several minutes. What do you observe about the flame? Does it speak to you, spiritually?

OPTION 2: Following safety precautions, prepare and light a campfire. How difficult is it for you to "make fire" with modern tools? As you sit and gaze at the fire, reflect on its beauty and its power. What spiritual insights do you glean from the experience?



CHAPTER 11: ASTRONOMY

Chaco Canyon in New Mexico

Focus Scripture: Matthew 2:2–10

CONNECTING THE BIBLE AND THE BOOK

Though separated by about 7,000 miles and 1,000 years, the magi of Matthew’s Gospel and the Ancestral Puebloans who designed the structures at Chaco Canyon had a similar skill set. Knowledge of stars and their movements was a valuable expertise for the ancient world. The magi saw an unusual phenomenon, ascribed to it royal significance, and followed it. The idea of a star “stopping” over the place where Jesus was born seems peculiar, but the structures of Chaco Canyon (and chapter 3’s mounds of Ohio, too) show how the celestial and earthbound can connect. The ancient astronomers’ limited yet impressive understanding demonstrates an approach to mystery and a confident determination that we can perhaps learn from in our own scientific age.

DISCUSSION QUESTIONS

1. Have you ever been to Chaco Canyon or another official Dark Sky Place? What spiritual insights did the night sky there inspire for you?
2. Erickson describes the irrigation system, roads, ventilation shafts, and a great underground kiva, not to mention the tower aligned with the lunar standstill that occurs every 18.6 years. What engineering marvel most impresses you about the Ancestral Puebloans? If you were to orient a building around an astronomical phenomenon, what would you choose?
3. How does the vastness of space and the mysteries of its contents make you reflect on your place in the world? Given all that God can see, how do you think God views you, so small amidst it all?
4. Ancient astronomers like the magi thought stars, comets, eclipses, and so forth carried messages like good and bad omens. What do stars and other phenomena of outer space symbolize most powerfully for you?
5. What do you make of Erickson’s comment, “If it’s too wonderful you’ll want to remain, and that’s not the point of a pilgrimage” (p. 199)? As we finish this study, how has your thinking about our natural marvels been expanded, and how might it change your approach to travel or nature going forward?

ELEMENTAL PRACTICES

OPTION 1: Find photos online of astronomical phenomena like nebulas, supernovas, galaxies, eclipses, and more. How do these images make you feel? What is your prayer in this moment?

OPTION 2: Seek out the darkest sky area that is accessible to you, whether it is 10 miles or 100 miles away. What can you see that you can’t see from your own town or backyard? What would it be like to view this sky before the advent of telescopes and space travel? What might you conclude about the universe and about God?

