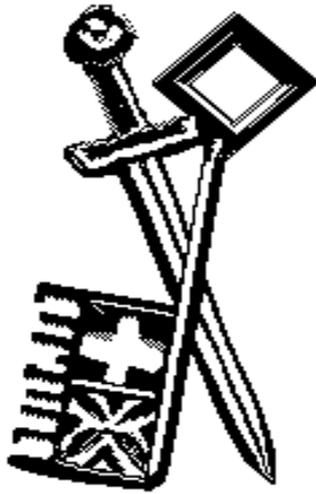


**CONFRATERNITY  
OF  
PILGRIMS TO ROME**



**NEWSLETTER**

**April 2011 No. 12**

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## Editorial

In this twelfth issue of the Confraternity of Pilgrims to Rome's *Newsletter* there are three articles, the chairman's report for 2011, two book reviews, a list of additions to the CPR library and the section entitled "Secretary's Notebook," containing information likely to be of interest to our members.

Ian Brodrick discusses pilgrimage in Egypt in the first part of his extended article on the subject, Brian Mooney explains the difficulties of a route (the *Via Francigena*) promoted from the top down by tourist interests rather than from the bottom up by pilgrims organisations and Alberto Alberti describes the route-finding information needed to walk the last 21 kilometres of the route into Rome from La Storta.

We would like to thank Ann Milner once again for providing a PDF file for the electronic version of this issue.

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YepA selective Chronology of Egyptian Christianity

1 <sup>st</sup> Century.	<b>Holy Family</b> wander in Egypt according to Coptic tradition
41 and 44	<b>St Mark the Apostle</b> visits Alexandria. Beginnings of the Coptic Church
64.	<b>Nero's</b> Persecutions
2 <sup>nd</sup> Century.	<b>Saint Thecla</b> is female aesthetic in Syria
190.	<b>Didascalia</b> established as Christian catechetical school in Alexandria by Pantaenus
228.	<b>St Paul the Anchorite</b> born to wealthy parents
249 to 260 AD	<b>Decius and Valerian's</b> persecution
251.	<b>Anthony the Great</b> was born to wealthy parents in Coma near Herakleopolis Magna in Lower Egypt
270. (approx)	<b>Anthony the Great</b> entrusts his younger sister to a <b>parthenon, proto nunnery, already existing</b>
285.	<b>Anthony the Great</b> aged 34, renounces wealth and becomes a hermit.
<b>303</b>	<b>Diocletian's Persecutions "The Great Persecution"</b> Emperor Diocletian with Maximian, Galerius, and Constantius issued a series of edicts rescinding the legal rights of Christians and demanding that they comply with traditional religious practices
<b>305</b>	<b>Anthony the Great</b> founds his first hermitage
<b>311</b>	<b>Galerius issues Edict of Toleration</b> , officially ending the Diocletianic Persecution of Christianity
<b>311</b>	<b>Maximinus II (Daia)</b> renews persecution in Egypt and Palestine despite publication of the toleration edict of Galerius
<b>313</b>	<b>Constantine Augustus and Valerius Licinianus Licinius issue the "Edict of Milan"</b> . Christianity legalized in the Roman Empire
318 & 323. AD	<b>Saint Pakhom</b> ca. 292-348 (Saint Pachomius) founds the first cenobitic monastery at Tabennisi, Egypt.
325.	<b>Constantine</b> calls the Council of Nicea
341.	<b>Anthony the Great and Paul the Anchorite.</b> First and
341.	<b>St Paul the Anchorite</b> dies aged 113.
356.	<b>Saint Anthony the Great</b> dies aged 105.

360-374 AD	The <i>Life of Anthony</i> , written by Athanasius of Alexandria
4 <sup>th</sup> Century.	<b>History of the Monks in Egypt (anon.)</b> , indicates widespread hermitages.
5 <sup>th</sup> Century	Foundation of St Pauls Monastery

### New Steps in Egypt and the new Era of Pilgrimage?

The renaissance in European Pilgrimage to the traditionally Catholic shrines attributed to the Apostles continues to gather. I believe it to be something quite new clad in old clothes.

From our view of history (even a Rome or Canterbury centric view!) do we have a feeling for what Christianity and its great sites looks like?

Four years ago, during the peat harvest near Birr in County Tipperary, a man found an illuminated vellum manuscript encased in a leather binding. The Psalter is eighth century, the binding probably older but containing Egyptian Papyrus. That extraordinary find is the first real evidence of a long-suspected connection between early Irish Christianity and the Middle Eastern, Coptic Church.

The National Museum of Ireland states that “it is a finding that asks many questions and has confounded some of the accepted theories about the history of early Christianity in Ireland”.



We now know about pilgrimage to the great locations of British and Celtic Churches: Glendalough, Lindisfarne, St Albans, St David's, Iona and even Armagh are of significance in the very earliest development of Christianity in Britain. These Celtic Churches were possibly the first outside the Holy Land and survived the destruction of Roman civilisation in Britain. Their depth, originality and liturgy are being rediscovered and given due place.

The Celtic Churches were pre-Nicene (before the Roman Emperor etc. made Christianity the official religion of the Roman Empire), largely monastic, and decentralised until the arrival of

Catholic missionary, Saint Augustine and his retinue in 597 to create a Catholic bishopric in Canterbury, and then the Synod of Whitby in 664 which imposed a diocesan organisation and Catholic control.

There are strong traditions linking the Early Celtic Church with the Middle East rather than Rome and the connections with Spain and St James have remained live. "Egyptian" was often used by Rome as a term of denigration of the Celtic Church before absorption.

(The Celtic Church in Ireland did not fully conform to the Roman Church until the Synod of Rathbrazil, in County Cork, in 1111 AD.)

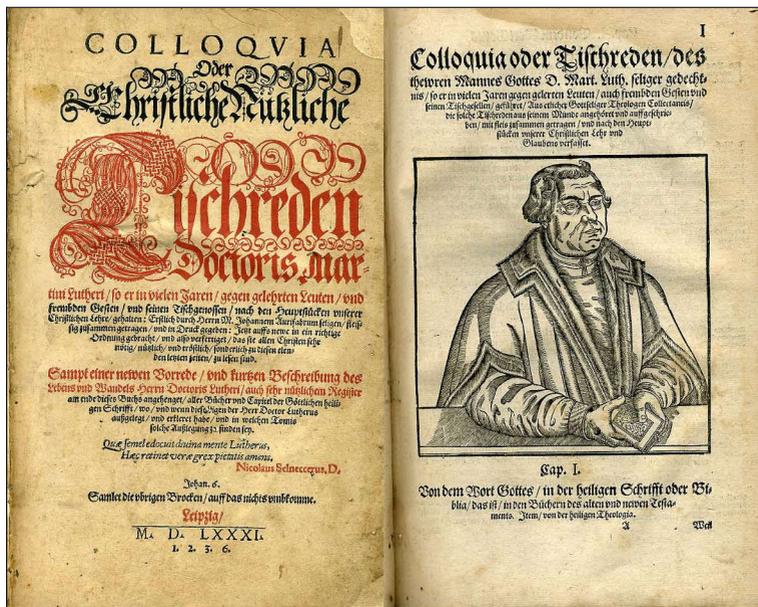
While I wouldn't question Augustine's zeal, the Church's intention certainly included the expansion of Rome's dominion and the inclusion of the increasingly powerful Kentish Kingdom into the Roman fold. The Celtic Church's initial rejection of Augustine, who was considered not sufficiently humble to lead them, led to the Synod of Whitby, decided by the King of Northumbria, who saw the opportunity to seek favour with the powerful Merovingian Catholic World. The worst would come in 1066 with the Normans.

That the Roman Church would fail to preserve the records or indigenous traditions of these islands could be predicted but that the Celtic Churches are now recognised with their unique and often pleasing qualities is gratifying. But that these Churches were in contact with other Christian Churches and communities far away and outside of Rome's control is significant.

Nonetheless, Protestant or Catholic, generations have known the local saints names and perhaps their legends and pilgrimages in Britain – I, for example, grew up with a vaguely perceived interest in the Pilgrims Way from St. Swithun's Winchester to Thomas Becket's Canterbury. I didn't understand the occasional scallop shell on Kent County Council's signs on the Pilgrim's Way at the foot of the South Downs and certainly, until recently, nor did they!

It is now common knowledge that Catholic pilgrims once walked and rode to Jerusalem, Rome and Santiago in the sure knowledge that their sins would be forgiven, the sick healed and the faithful resurrected. Jerusalem - the biggest aspiration for the Christian early Medieval Pilgrim was lost in the mire of Islamic conquest and Crusade since the seventh century.

But for Protestants, after the Reformation of 1533, pilgrimage was associated with spiritual abuses within the Roman Catholic Church and discouraged. Any and all good works should be achieved at home and in his



essay *Treatise on Good Works* [8 June 1520] Luther wrote that "there is no need at all to make a distant pilgrimage or to see holy places." Referring to Catholic Pilgrimage he stated: "in fact, in the interests of their own covetousness their clergy endorse such practices. Every day they think up more and more pilgrimages ..."

Now for many, those Catholic and indeed Protestant certainties seem questionable, and I am often reminded of the impermanence of our religious institutions which are indeed human in creation and form.

While neither the Catholic Church nor Luther would particularly approve, the frame of reference for these personal undertakings of pilgrimage has changed and continues to do so. The Catholic locations remain - but with Luther's scepticism and modern freedom of thought, feeling and expression.

Something new and inclusive emerges in modern pilgrimage. On the road, I have heard arguments characterised by the "Medieval" claims for control of ultimate truth - "My God is Bigger and Better than Yours" and other discussions based on "God is bigger than religion" where people rejected absolutist religious views. Mostly I have heard people share their lives, efforts and

experiences - physical, emotional, intellectual and, yes, spiritual.

So I would add another couple of slogans: “History is bigger than Religion” and “Life is bigger than History.” Neither life or its history can be controlled indefinitely and change will surely come.

Pilgrimage can become a genuine social, emotional and spiritual practice - if that's how a pilgrim wants to see it. In fact, I think it doesn't matter what people think or believe so long as they are on the path! Certainly western pilgrimage now is not simply Walsingham, Santiago and Rome. Those traditional destinations contain not even the entire devout tradition of Roman Christianity through its history, let alone the mass of other Churches and great faiths. Those not under the Roman cassock, have been ignored and even excluded, and so many areas of early Christianity have been lost to the changes of history and the exclusions of Christian dogma as it evolved and split one from another.

### **What other routes and accounts of the events of Christianity might we consider?**

There are a few interesting new routes which appear to move the story of Pilgrimage to the East.

*St Pauls Trail* in Turkey partly follows the first missionary journey, while the *Abraham Path* is aimed at following traditions as to the life of Abraham himself throughout the Middle East.

Our history, culture and religion are wedded to those of the Near and Middle East - much of our history has been seeded from that place – and indeed further away.

So much of that history has been characterised by a mutual lack of knowledge, sympathy and understanding. Did you know, for example, that the Romanesque so familiar to the *Camino de Santiago* has its origins in the Middle East, being brought back by Crusaders? Possibly even the Gothic? That so much of the classical knowledge held new by the Renaissance survived and was developed for later discovery - by Arab Scholars?

Indeed, the history of the Eastern Mediterranean including the area we refer to as the Holy Land, bears other influences that aren't commonly known to us. At one time the Holy Land and Egypt was part of the Aramaic speaking Persian Empire (Archaemenid Empire (ca. 550–330 BCE) ) and later, the whole area East to India was part of the Greek Speaking Empire of Alexander the Great (sectioning from the Eastern Mediterranean to India), which led to a Greco-Indian Kingdom, and the now famous Silk Road which spread Buddhist and other eastern practices into the Greek Eastern Mediterranean. That brought goods and influence from as far as China into Europe at very key periods.

Scholars assume that Buddhist King Asoka (304–232 BCE) sent Monks to Antioch, Athens and Alexandria from the Maurian Empire of India. There is good

evidence to suppose that the Alexandrian Cults and Christian Era groups such as the Therapeutae (1st century CE) were coloured by those Buddhist groups living in Alexandria.

Clement of Alexandria (c.150 - c. 215 CE) refers to Buddhists and these are the exact same areas from which Christian Monasticism was founded some seven centuries after the foundation of the Buddhist practice in India (St Anthony the Great (c. 251–356 CE)

After the Persians and Hellenic Kingdoms the Roman Empire, in various forms, covered what we call the Near East and North Africa and particularly Egypt. It also covered the extent of modern Europe – but not Ireland or Scotland. It became a Christian Empire after Constantine and eventually led to the Roman Papacy and all the others! It created a common culture and centralised administration within its boundaries. The events of early Christianity were played out within its boundaries.

We can allow ourselves to expand our views of our own history and its influences, long before the effects of globalisation and modern influxes of world religions into the spiritually hungry est.

While the crusades and even modern western foreign policy aim at control of the “Holy Land,” maybe some understanding of different perspectives that are actually central to Christian history could assist. The view I present is an historical North African, Egyptian one, as well as I can understand it.

### **Egypt – Cradle of Christianity**

It is said that Egyptians in their classical period were a deeply religious people. That religion and its practices are now remote to us and their occasional adoption by the “New Age” movement is not perhaps thorough.

Others will know that for the Egyptian Muslim Majority as for all Muslims the Hajj, or Pilgrimage to Mecca is one of the pillars of Islam, as it has been since the seventh century. Egypt has an array of world class Hajj-related sites.

I propose that Egypt is also central to the life of Christ, the development of Christianity and Christian Monasticism, and that there very significant Pilgrimages there. However, very few westerners will see the places associated with the Christian pilgrim history of Egypt in any sense as pilgrims or even tourists.

I am at the start of exploring the places and monuments of Egypt, and will detail some history, context and show the site of St Anthony’s Cave and Monastery, being the most significant in the history of Christian Monasticism.

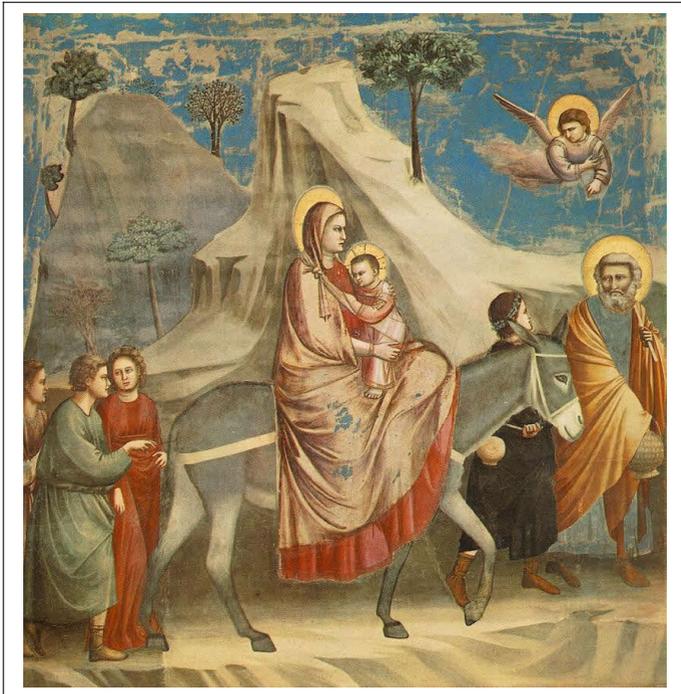
## **Egyptian Christianity and its pilgrimages**

### ***The Holy Family in Egypt - 3 years of exile***

In the Coptic tradition (and in Matthew, 2: 13-23) the Holy Family entered Egypt to avoid persecution. It is said that they crossed the Sinai reaching the Nile delta via Damietta and then travelling for three years on foot, donkey and Nile boat. Wherever they are said to have stopped, rested or dwelled has become a site of veneration and pilgrimage for Coptic Christians. Monasteries and churches mark those locations.

Best known are the four monasteries at Wadi Natrun, close to Cairo - already on the independent traveller's agenda. These are working monasteries with populations of Coptic monks.

At Minya the family are said to have lived for six months in a cave around which the Deir al-Muharraq monastery was built. At Mount Dirunka, 8 km from Assiut, the Convent of the Virgin is a large foundation, standing over a huge cave also apparently used by the Holy Family.

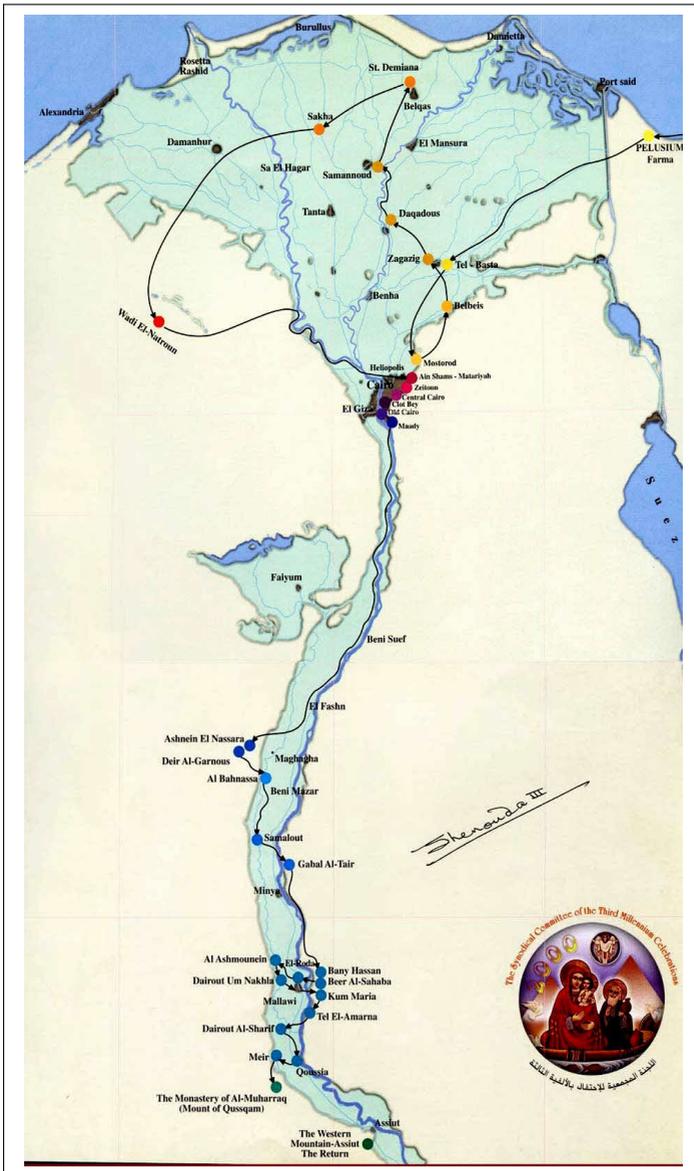


*Giotto di Bondone (1267-1337 CE), Cappella Scrovegni a Padova, Life of Christ, Flight into Egypt*

Every August, the Festival of the Virgin draws a million Coptic pilgrims, to see sacred icons revealed only for the occasion and for mass baptism of that year's births.

Some 25 places along of the route associated with the travels of the Holy Family are being restored by NEHRA (the National Egyptian Heritage Revival Association) as part of a plan to revive the accepted route for "religious tourism".

Many of the sites associated with the Holy Family are the same location where we find early Christian monasteries, associated with the desert fathers, and later early monasticism, which will be discussed later. The routes take us through the Wadi Natrun (Sketes) and the Nitran Desert, the Fayoum Oasis, and past many of the great desert monasteries and hermitage sites.



Official map of the Holy Family journey in Egypt signed by HH Pope Shenouda III of Alexandria (<http://weekly.ahram.org/2003/670/tr3.htm>)

However, there is no pilgrim infrastructure such as that familiar to *Camino de Santiago* veterans and the environment is unfamiliar, dry and harsh. Middle Egypt is also an occasionally dangerous place for westerners in the current political environment, and despite nearly ten years of effort, even coach -based pilgrimage is not really available or viable for the majority of locations which lie on rough desert tracks and in places very remote to the modern world of Egypt. Despite what we are told about the hard foot-slogging of the Holy Family, modern Copts do not make these journeys on foot or by bicycle.

Development of the route is planned under the title “The Holy Family Trail,” but with the intention of providing religious mass tourism rather than a recognisable personal pilgrimage. I hope this idea can change toward a more sensitive ideal of pilgrimage, but that is very definitely in the hands of the Egyptian Government!

If you want to go to these sites as a western tourist, you will have to be self-planning, self-maintaining and even a little pioneering. You are unlikely to get permission to stay in the Coptic monasteries, and will need a car and driver, or a good mountain bike, and courage! The effort is, however, likely to be very rewarding indeed at this early stage. Most Egyptians are very friendly and interested - if mainly in your financial benefit to them.

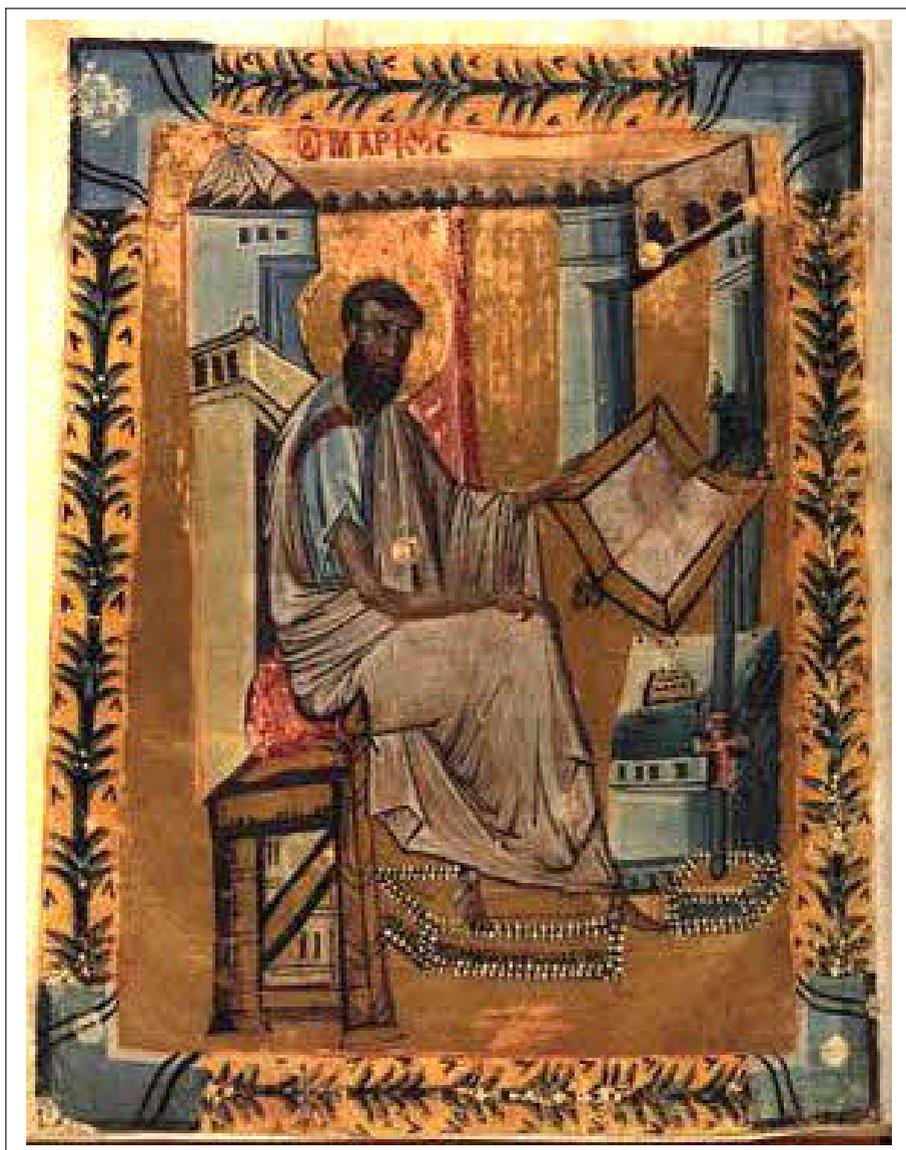
### ***The arrival of Mark and the early Church – foundations of Christianity and some ideas for Pilgrimage to Alexandria***

Alexandria is a place we might consider as a location of pilgrimage and indeed of enormous historical and cultural significance for over 2,500 years. Why is that?

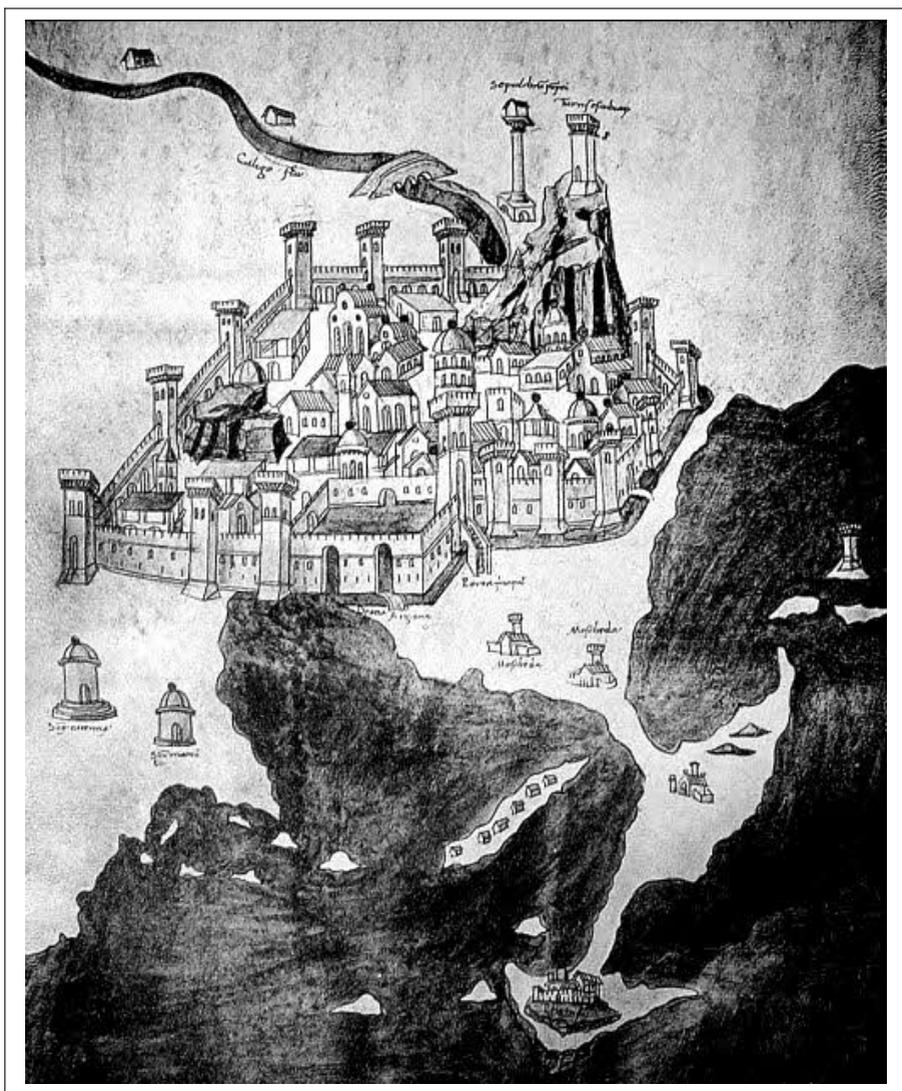
It is a statement of faith for Copts that the Apostle Mark arrived in Egypt in the early part of the first century CE.

in his *Ecclesiastic History* Eusebius, Bishop of Caesarea, states that Mark arrived in Egypt in the first and third year of the reign of Emperor Claudius, between 41 and 44 CE, and then returned to Alexandria twenty years later.

Mark's first convert in Alexandria is said to have been Anianus, a shoemaker and later bishop and Patriarch of Alexandria following Mark's martyrdom. The succession of Patriarchs has remained unbroken.



*10th-century illumination of Mark the Evangelist in the Trebizond Gospel from the Russian National Library in St Petersburg*



Alexandria. Ugo Comminelli, Codex Urbinate, Vatican Library, 1472 CE

## ***The beginnings of Religious Education and the Catechetical School of Alexandria - the Didascalium Alexandriae***

According to tradition, Mark founded the original Alexandrian Christian school in the first century, as a tool for instructing new converts, and it was this school that Pantaeus, the founder and first dean, expanded to create the Catechetical School.

Indeed, the *Didascalium Alexandriae* is reputed to be the oldest Christian school in the world, giving Christian thinkers the forum to discuss and interpret their beliefs amongst the philosophical and intellectual environment of Alexandria on an equal basis with the existing faiths.

Catechumens (followers of Christianity but not baptised) studied alongside members of the clergy and students of Greek philosophy, in private houses, it is assumed, rather than formal school buildings.

The use of the Greek alphabet and Coptic language was promoted, creating a common literacy to replace hieroglyphics. The school taught science, mathematics, physics, chemistry, astronomy, and medicine. Greek and Roman scholars could attend the school while retaining their own faiths.

Blind students were able to attend and learn, thanks to a raised-alphabet system using carved wood, fifteen centuries before Braille.

The success of the school meant that many bishops of the Christian Church, both in Egypt and abroad, were educated at the school under such great theologians as Clement, Origen (called the "Father of Theology"), Didymus the Blind, and Athenagoras. Saint Jerome, the man who translated the Bible into Latin, visited the school to exchange ideas and converse and debate with the great Christian scholars of his time.

### ***Roman Persecutions and the growth of Christianity***

Despite the first wave of persecutions ordered by Nero in 64 CE the numbers of Christians are thought to have swelled in Egypt. While it is said that Peter and Paul were being martyred in Rome, in Alexandria in AD 68, Mark was put to death by the mob. He was dragged through the streets by a rope round his neck until dead. At every stage in the persecution of Christianity by the Roman Empire, Egypt's and Egyptians' central role led to excesses.

Certainly, by the end of the second century, Christianity was well established in Egypt. By 190 AD, the Church of Alexandria was debating the date of Easter with the Churches of Jerusalem and Antioch.

It is said that the Patriarch of Alexandria had some forty dioceses. By 202 CE, there were also Christians in the whole of the Thebaid, in Upper Egypt, 800 km up the Nile Valley. In his Festal letters, Saint Athanasius mentioned that there were also Christians in the small and large oases in the heart of the desert.

Christianity seems to have spread to Fayoum in 257 CE via Anba Dionysius, and in 260 CE into the Thebaid.

Of all the persecution that called in February, 303 CE, by Diocletian - "Edict against the Christians" - was brutal. He ordered the destruction of Christian scriptures and places of worship across the Empire, and prohibited Christians from assembling for worship. The persecution of the Christians in Egypt was particularly savage, with the Coptic Church's account indicating that that 800,000 men, women and children were killed in Egypt.

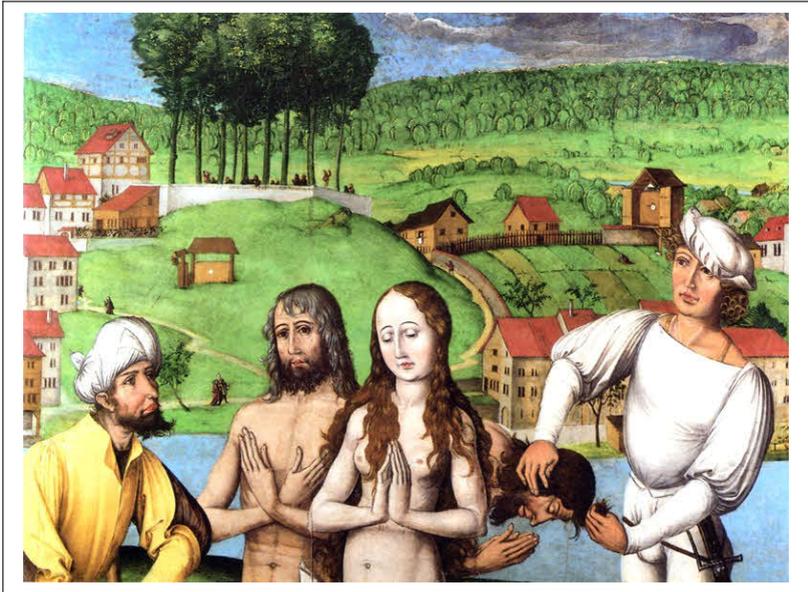
### ***The Sites of Pilgrimage***

What are the potential sites of pilgrimage? The Coptic Church has a developed sense and ritual of pilgrimage which can easily be researched and joined. I would make the following suggestions of well-known visitor sites, but this is a period for explorers and exploration!

- Alexandria**
- The St Marcos Church** This church was reputedly established by St. Mark himself, while the current church is built on the remains of an earlier church and is in the basilican style. The church has a large hall that leads to the 11th century cemetery of Coptic archbishops.
- Abu Mina and Menouthis** These are shrines to martyr saints which were popular between the fifth and seventh centuries AD. They were centres of healing, popular destinations for both foreign and Egyptian Christian pilgrims throughout the fifth and sixth centuries. Abu Mina has one of the largest churches in ancient Egypt. There are extensive excavated remains and modern Coptic churches.
- In easy reach of Alexandria** See *Wadi Natrun (Sketes) and the Nitran Desert*. (Ed. note: these will be discussed in Part 2 of this article, to be published in the August Newsletter).

### ***Egypt in Europa – the Theban Legion, Protestant Zurich, and the Via Francigena***

Another particular incident is worth mentioning, although occurring far away from North Africa. It serves to demonstrate the more unified nature of the Christian world and indeed Europe under the Romans that is familiar.



*Detail of altarpiece from the shrine of Felix and Regula in Grossmünster , Zurich*

The Egyptian Theban Legion (Martyrs of Agaunum) were an entire Roman legion of "six thousand six hundred and sixty-six men" who had converted en masse to Christianity. In 286 they were martyred. The Theban Legion was commanded in its march by Saints Maurice (Mauritius), Candidus, Innocent, and Exuperis (Exuperius), all of whom are venerated as saints. At Agaunum, the Legion refused to sacrifice to the Emperor— and was decimated by putting to death a tenth of its men. This act was repeated until none were left. (Agaunum is the modern Swiss town of Saint-Maurice-en-Valais, on the way up to the Great Saint-Bernard Pass, and on the *Via Francigena* between Montreux and Martigny.)

According to their hagiography, Felix and Regula and their servant Exuperantius, members of the Theban the legion fled, reaching Zürich via Glarus before they were caught, tried and executed. Again, according to



legend, after decapitation, they miraculously stood to their feet, picked up their own heads, walked forty paces uphill, and prayed before lying down in death. The Grossmünster in Zurich, a 12th-century Romanesque ex-cathedral dedicated to Saints Felix, Regula, and Exuperantius, is therefore a valid Egyptian pilgrimage site! The foundation legend indicates that the Grossmünster was founded by Charlemagne after his horse stopped over the graves of these early Christian martyrs.

It is also known for the preaching of Huldrych Zwingli (1484-1531), a contemporary of Martin Luther and undoubtedly one of the great leaders of the Reformation. Zwingli called for religious freedom, encouraged priests to get married (as he had done), attacked idolatry and denounced the Mass, and might be called one of the first martyrs of Protestantism!

### ***The Egyptian Church from the fourth century and later. Heresies and Church Councils and the birth Orthodox Dogma***

Why do we know so little about Egypt's fundamental role in Christianity?

With the Edict of Milan in 313, Constantine I ended the persecution of Christians. No sooner had the Egyptian Church achieved freedom and supremacy, however, than it became subject to schism and prolonged Christian conflict.

In the fourth century, Alexandria was considered one of the two major seats of Christianity in the world. The Pope of Alexandria was the second among equals to the bishop of Rome, the capital of the Roman Empire until 430 CE. The patriarchs and popes of Alexandria played a leading role in theology in the first centuries of Christianity - and were envied.

Egypt's tradition of religious speculation bode less well to the growing Byzantine authoritarianism. Although paganism largely ceased, many Jews would not convert to Christianity. Gnosticism and Manichaeism flourished and the range of thinking and intellectual freedom gave rise to various Christian movements being considered heretic by the developing orthodoxy of the Church.

There would be many disputes, with Emperors, Popes and groupings taking different sides over arguments about the nature of Christ, Mary and the rest of Christian Theology. Those in power fought for political control of the Church and the beliefs and thinking of its members and the creation of Orthodoxy. There would be numerous Church Councils, exiles, personal and political grudges, competitions for intellectual supremacy, wars, slaughter and then division of the Church. Evolution and progress of God's will, or man's?

### ***The Invention of Heresy. Arianism and Nestorianism.***

Alexandria was the centre of the first of the many great splits, "schisms" and "heresies" in the Christian world in the fourth century.

The creation of Orthodox Dogma and "heresy" is sufficiently dismal and covered in detail elsewhere, but I will mention the Arian Heresy of the fourth century and the Nestorian one of the fifth century which were centred on Egypt and its Christian clergy, and led to the reduction of Egypt to subject status and poverty by the Byzantine Church.

Arianism was named for the Alexandrian presbyter Arius, and opposed by orthodoxy, represented by Athanasius, who became Archbishop of Alexandria in 326. The dispute spread throughout the Christian world.

The First Ecumenical Council of Nicea convened by Constantine in 325 rejected Arius and led to the Nicene Creed, largely written by Athanasius of Alexandria, the chief opponent of Arius. (Jesus Christ was God, "consubstantial" with the Father, and rejected the Arian contention that Jesus was a created being.) The Council of Nicea enforced, for the first time, the primacy of the See of Rome, followed by the Sees of Alexandria and Antioch. Worse was to come for Egypt.

The new creed was disputed by Bishops of the Eastern Provinces and after Constantine's death in 337, Emperors Constantius II, Julian and Valens reversed, reworked and made political the faith and the Creed.

Arians and Anti-Arians, bishops and Popes were exiled. Athanasius was exiled and restored seven times in his life but, like most supporters of Orthodox views, became a saint. Debates between adherents over wordings of the Creed and church concepts of the Christ, unspoken by the man himself, resulted in numerous synods, Councils and no fewer than fourteen different creed formulae between 340 and 360.



*Constantine presiding over the burning of "Heretical" books, illustration from compendium of canon law, ca. 825*

In 381 AD, Pope Timothy I of Alexandria called the second ecumenical council, known as the Ecumenical Council of Constantinople, which completed the Nicene Creed with a confirmation of the divinity of the Holy Spirit: the work of God indeed!

The fourth-century Roman Historian Ammianus Marcellinus commented sarcastically that "the highways were covered with galloping bishops."

I will only further mention the Nestorian Schism and the Council of Chalcedon because of its effect on Egypt and Christianity. The fifth-century Nestorian Schism arose from a dispute about the nature of Christ. The arguments, events and politics are convoluted, and (in an era where Jung is also now history) essentially meaningless.

The Coptic Orthodox Church of Alexandria with some justification, regards itself as having been deliberately misunderstood at the resulting Council of Chalcedon in 451 BCE. In fact the Church sought the removal of power from the Alexandrian Church and its Hierarchy. Pope Dioscorus was deposed and exiled and the supremacy of the Church of Constantinople and Rome was granted over the Church of Alexandria but almost the entire Egyptian population rejected the terms of the Council of Chalcedon and remained faithful to the native Egyptian Church. It was also rejected by many of the Christians on the fringes of the Byzantine Empire. The Egyptian, Syrian and Armenian churches amongst others affiliated with Nestorius' teachings broke with the Orthodox church.

After Chalcedon, Egyptian Christians (Copts) suffered under the rule of the Byzantine Eastern Roman Empire. It is a statement of faith for Copts that the imposed Patriarchs, appointed by the emperors as both spiritual leaders and civil governors, massacred the Egyptian population whom they considered heretics. Many Egyptians were tortured and martyred to force them to accept the terms of Chalcedon. An estimated 30,000 people lost their lives.

For a further a period of almost 150 years, under the rule of nine Byzantine emperors, Egypt experienced periods of fluctuating peace and oppression. Patriarchs were banished, stooges placed on the Patriarchal See, churches were destroyed, and Copts lost both their lives and possessions. Emperor Justinian (483 – 565 CE) at one time closed all churches. Egypt was reduced to an impoverished state while the rest of the Byzantine world flourished. It would be easily overwhelmed in 639 CE by the forces of Islam.

The Arab Muslim invasion of Egypt took place in the year 639 CE. Despite the political upheaval, Egypt remained a mainly Christian land, although the gradual conversions to Islam over the centuries changed Egypt from a mainly Christian to a mainly Muslim country by the end of the 12th century.



*Coptic Cross*

This process was furthered by persecutions during and following the reign of the Fatimid caliph Al-Hakim bi-Amr Allah (reigned AD 996–1021) and the Crusades, and also by the acceptance of Arabic as a liturgical language by the Pope of Alexandria, Gabriel ibn-Turaik. At present, the Coptic Orthodox Church of Alexandria is the largest Christian church in Egypt.

What you will see in Egypt today is the result of that history. The sites and places of the great teachers and events are nonetheless there to be found, some of them with effort.

**\*\*\*Part 2 of this article (*The Egyptian Eastern Desert: A Pilgrimage to the very start of Christian Monasticism and The Places of Pilgrimage – the Spread of Monasticism in Egypt*) will be published in the August edition #13) of this Newsletter (#13).**

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## Augmented reality on the Via Francigena

**Brian Mooney**

I walked to Rome last summer from my hometown of Coggeshall in North Essex. I went via London so that I could journey on foot from St Paul's Cathedral to Saint Peter's Basilica, and I approached the Channel on the North Downs Way via Folkestone and the white cliffs of Dover. That meant I missed Canterbury. But I had been a pilgrim in Canterbury 10 years before in 2000 when I walked a similar distance from Walsingham in Norfolk to Santiago de Compostela.

I arrived in Rome on 11 August 2010, some 2,115 kilometres and 76 days after leaving Coggeshall; little did I expect then that four months later I would indeed be in Canterbury having an "augmented reality" experience over the *Via Francigena*.

This is what the narrator in a promotional video on the *Via Francigena* promised the audience at a meeting in Canterbury's Guildhall on 13 December 2010 – "Back to Kilometre 0" - at which I also spoke. It was as if I had stepped off another planet; or rather into one.

The meeting was organised by Canterbury City Council and the *Associazione Europea delle Vie Francigene* (AEVF) to celebrate publication of the 12<sup>th</sup> and latest number of its glossy magazine in which was reproduced the piece I had written about my walk for *The Times*.

The promise of "augmented reality" was accompanied by images of contented walkers finding their way along the *Via Francigena* in Italy with modern satellite technology and other traditional navigation aids, such as waymarks and maps. It all looked so idyllic and trouble-free.

Having just completed the whole of the *Via Francigena* I couldn't help feeling that "augmented reality" was indeed a very apt description of what it is really like to walk. And listening to my fellow speakers, nor could I help feeling that there was an air of unreality about the entire gathering.

Paolo Bandini, President of the Parma Consortium of *Parmigiano* gave a keynote address on his region's much-esteemed cheese. Among other speakers, Carla Cropera, editorial coordinator of the *Via Francigena* magazine, presented the latest 84-page edition of the glossy, Massimo Tedeschi, President of the AEVF, thanked the Canterbury authorities for conferring a civic award on him, and Amanda Cottrell, Chairman of Visit Kent, told us about local Kentish food produce. There were also representatives from a number of localities on the *Via Francigena*, including Monteriggioni, Fidenza and Castelfranco di Sotto.

They were there to promote and celebrate their particular interests and sections along the way; and I have no problem with that. It's very good to have local support and a deep buy-in to the *Via Francigena*.

But as the meeting progressed, I began to realise that none, or at least very few, of my fellow speakers had actually ever walked any of it.

The reality of walking the *Via Francigena* is very different from the manner in which it is promoted and sold. When I was a marketing executive, following an international career as a journalist with Reuters, I always impressed upon staff that they should never market a new product until it is ready to sell and install.

This is a problem with the *Via Francigena*. Unlike the *Camino Francés*, which has grown and developed in recent years from the bottom up or rather, and quite literally, feet first, the *Via Francigena* is being developed and promoted from top down. Tourist authorities appear to be exploiting it to brand their particular produce or region at the expense of catering for the pilgrims who actually walk it.

I recall arriving at the beautiful Tuscan hilltop town of Monteriggioni having lost my way in the woods a few kilometres before because the waymarks had suddenly petered out. The tourist office in the lovely *piazza* there was staging a *Via Francigena* exhibition, and the glossy magazine was on sale.

I said then, and repeated the message at Canterbury in front of a delegate from the town, that it was shame the money spent on the magazine had not been put into more local waymarks that would actually help walkers on the ground.

My remarks in Canterbury received a frosty reception.

But the sad reality is that they are true. Despite a lot of valiant local efforts and a great deal of European and regional funding, the *Via Francigena* is still in far too many sections little more than a long-distance obstacle course.

This in no way detracts from its splendour and nor from the joys of walking it; the absence of reliable and consistent waymarks merely makes the *Via Francigena* more challenging – although it is a challenge that most people setting out on this quite arduous walk could well do without.

I am sure that everyone who has walked any serious length of the way will have his or her “favourite” story about missing or misleading waymarks. Most of France, of course, falls into that category, but a lot of Italy is still deficient; particularly down in the woods - try the woods before Ponte a Cappiano. The Val d'Aosta is brilliantly and imaginatively waymarked, but the rice fields of Lombardy are not well signposted, and there are big gaps through much of Tuscany. There are also still some unpleasant sections on busy roads, and the

entry into Rome, approaching the crossing of the *GRA* ring-road in the face of heavy traffic on an unpaved section of the *Via Trionfale*, is a disgrace.

The length of the *Via Francigena* there is also a problem of infrastructure. The *Camino Francés* has systemically increased accommodation options to cope with the rising numbers who walk it. If even a tenth of those Santiago pilgrims set out to walk the *Via Francigena* – and the AEFV dreams of attracting many more – there would be nowhere for them to sleep.

In fact the numbers who walk all the way are still very low. Danilo Parisi, who runs the ferry service across the River Pò from Corte Sant Andrea to Calendasco, has kept a log of those foot passengers he has carried across ever since the ferry was put back into service in 1998. His marvellous *Liber Peregrinorum* is instructive reading. Numbers recorded in his book started at a mere trickle, and didn't reach more than 100 a year until 2008. They now hover at just under 300 a year, virtually nothing compared to the tens of thousands\*\*\* who trek to Santiago. Most of those who cross the River Po on Danilo's launch have started in Lausanne or at the Great Saint Bernard pass. Some few have come all the way from Canterbury, and just a handful more from Holland and Germany. There was no record in Danilo's book of anyone previously walking from London.

Danilo is a harsh critic of the hands that feed him. His ferry service is subsidised, but he relies on contributions to keep it going. The 10 euros paid by most single passengers is not sufficient to cover his costs. Danilo is convinced that the *Via Francigena* could one day rival the Camino to Santiago, but he is also certain that the infrastructure is nowhere near sufficient.

"The sad reality is that too much of the European Union funding has gone into roadside signs which show off the *Via Francigena*, but not into hostels and better waymarks, which actually help the pilgrim," he says. "In 2008 they spent some two million euros of European Community money on fancy *Via Francigena* road signs but they are not much help if you are trying to find your way on foot," Danilo adds.

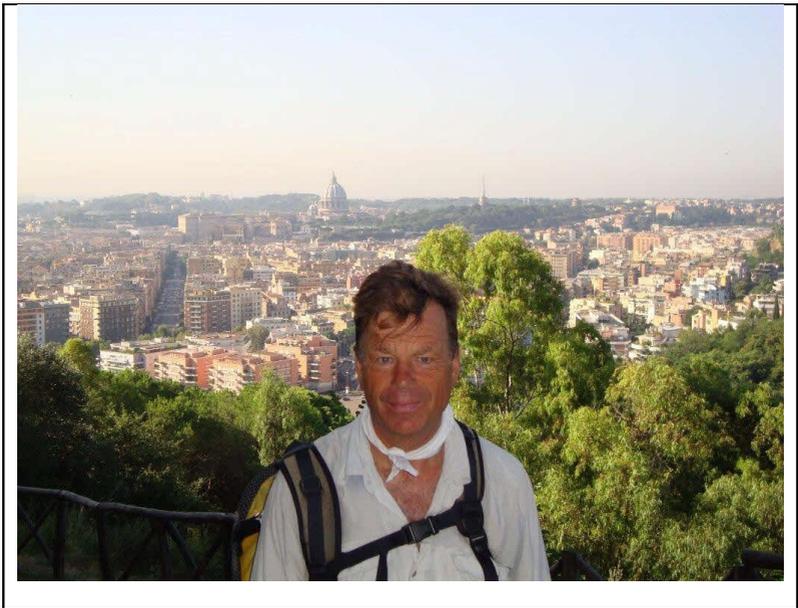
"The *Camino Francés* in Spain has added affordable accommodation every year, but here in Italy we simply haven't done enough, and too often pilgrims are offered a room in a parish house with a cold shower and given a key and told the nearest *pizzeria* is two kilometres away – that is not my idea of providing pilgrim hospitality."

Apart from its splendid food and natural and man-made glories, the one thing that Italy does provide for its walkers in abundance is water. Each hamlet and every small town has a fountain of fresh water – an amazing gift and a wonderful contrast with lost rural France where at times the only running water is from the taps at the cemeteries.

Carla Cropera, having stood to defend her magazine at Canterbury, did concede that more work needed to be done. She promised that one day – soon – we would have a seamless string of *Via Francigena* signposts all the way from Canterbury to Rome.

I plan to walk back from Rome to Canterbury this summer, and I look forward to monitoring progress, but I will be travelling again with a compass and good maps.

\*\*\**Editors note:* a staggering 270,818 pilgrims received their *compostelas* during the 2010 Holy Year.



*The author on the Monte Mario as he arrives in Rome*

\* \* \* \* \*

## ***The last stage of the Via Francigena – the entrance to Rome (La Storta to St. Peter’s square, 21km)***

**Alberto Alberti**

**1st section** The venue is often in the “Chapel of the Vision” (a famous holy place for the Catholic religion, where St Ignatius of Loyola had a vision of God in the year 1537) in the *Via Cassia*. From there continue on a comfortable pavement. At the first junction turn right, pass under the railway line and afterwards turn left (*Via Torre Spizzichino*) **(2 km)**.

**2nd section** Continue on this road and enter a nice avenue flanked by villas and farms (*Via Gravina*, which continues in *Via Casale della Castelluccia*) with a biological food shop and a luxury hotel. The end of this road is closed by a gate to stop vehicles, but with passages for pedestrians. You are in *Via St Giuseppe da Coppertino*, next to a passage under the railway line on the left. Go through this passage to reach *Via Trionfale* with its heavy traffic **(3.5 km)**.

**3rd section** Turn right and after about 100 metres turn left into the *Via Gherardini*, which leads to the busy *Via Cassia*. Turn right and continue till the road passes over the *Raccordo Anulare* (Rome ring road). Here the *Via Cassia* has no pedestrian pavement for some 150 metres till you arrive at street *Number 1081*. Go through the gate into a small alley going downhill. You are in the *Parco Insugherata*. The alley ends up in a path. (Ignore some notices saying “Privato,” because the government has declared the passage “public.”) **(2 km)**.

**4th section:** Continue on the path. Reach a wire fence, which you can go over or pass on a hidden passage on your right on a stream bed. As you continue you will see the tall buildings of the *Via Cassia* on your left, high up and not far away. When you see a yellow farmhouse on the right, beyond the stream, you take a bridge on the right with yellow stripes on the parapets and follow a U-turn on a grit road, which leads to another bridge with yellow stripes. Then, where the road goes gently uphill, take the left fork. Continue following the main path on a wide alley. After about 1 km some multistorey houses appear high on the hill at the left. When the valley widens out under the tall houses, take the path on the left. You have now the houses high up on the hill on your right. The path is flanked by kitchen gardens **(4 km)**.

**5th section** *Via Conti* is a steep slope. At the top take *Via Rimessola*, which ends in *Via Benedettine*. Turn right and then at the nearby T-junction go to the left in *Via Corti*. Continue straight on this road, which then bends to the right and downhill (there is a fountain here with fresh water) to steps leading to the *Via Vergerio*. Reach *Via Taverna* and after 600 meters arrive at the busy *Via Trionfale* **(2.5 km)**.

**6<sup>th</sup> section** Turn left and continue for 300 meters near to a large tunnel with fast traffic for the Olympic Stadium, which we ignore. We carry on crossing the road to continue on the *Via Trionfale* to a square (*Largo Cervinia*). Take *Via Igea*, cross *Piazza Walter Rossi* and go left in *Via Camilluccia* till the large institute "Don Orione" (2.5 km).

**7<sup>th</sup> section** Pass through the main gate of the institute and continue straight to enter into the *Parco Monte Mario*. Here, in a little wood, follow the main path, reaching a road with fast traffic, the *Via De Amicis*. Cross and go downhill to enter the park again. Continue on the main path, reaching an open space with a splendid view over Rome, then go downhill and uphill again on a narrow path bordering the rear garden of a hospital on the right and small houses with orchards on the left. Turn right at the end and go downhill a narrow alley alongside some schools. Arrive at *the Parco Vittorie* then, after 80 metres, on the left, go through a gate with steps in *Via Trionfale*. Go uphill and a little further down reach a historic spot, where the pilgrims had a splendid view over Rome and, for the first time, the cupola of St Peter's Basilica. Continue downhill on the right, passing next to *Casali Mellini*, a historic building. Go down the *Via Trionfale* very carefully because of the traffic and take two sets of steps, paying attention not to miss a little medieval church at the bottom, somewhat hidden on the left: *San Lazzaro dei Lebbrosi*, full of stories of pilgrimages. Continue on the *Via Trionfale* for a further 150 metres, crossing the busy *Circonvallazione Clodia* and you will soon arrive in front of the medieval *Osteria del Falcone*. When you reach the *Via Leone IV*, go to the right and pass the *Piazza Risorgimento*, the *Bastioni Vaticani* and the *Via Porta Angelica* leading to *St Peter's Square* (4.5 km).

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## **CPR Chairman's Report 2011**

**William Marques**

Thank you all for coming here today. This is our fourth AGM and the second when we are a group which people have had to commit to and pay to join.

Our membership this time last year was 110 fully paid up members (couples counted as one) it is now 185 plus two corporate member Canterbury City and Canterbury Cathedral and one honourable member Alberto Alberti.

2009 was the first year we registered the pilgrim passports we issued and we sent out 32 that year, in 2010 we sent out 57 and we have already sent out 27 this year. This gives you an idea of the rate of growth of pilgrimage by foot and bike to Rome and also shows that the numbers are still small at the moment.

Our Constitution requires a committee or as we preferred to call it a steering group:

**Joe Patterson** who has supported the growth of the *Via Francigena* as the liaison for the AIVF is our mentor in all things to do with the *Via Francigena*. Joe will be launching the Practical Pilgrim Day later.

**Bronwyn Marques** is our Secretary and looks after our new members, membership list, pilgrim records, enquiries and all the other day to day matters of the Confraternity.

**Ann Milner** is our Webmaster and contributes much more as a hugely experienced pilgrim. Ann set up the member's area which has made the process of distributing the newsletter much easier and enables our members old and new to see all the newsletters published so far, other items such as the accommodation list, constitution accounts etc will also be found there.

**Alison Raju** is the author of many pilgrim guides including the Cicerone ones soon to be published covering the *Via Francigena*. Alison is also the editor of our very fine *Newsletter* which has been published three times a year so far. I know Alison is always looking for new talent so if you have an article inside you please contact her.

**Alison Payne** is our Treasurer and keeper of our purse. She will present our accounts as soon as I have stopped talking.

**Ian Brodrick** is our Company Secretary and legal brain. Our constitution has stood up well. After discussion at last year's AGM the membership voted in favour of a number of amendments to the constitution which have now been included.

**Yvonne Loftus** joined the Steering Group during the year and has been very helpful with her graphic design resources and she is now looking after our bookshop

New to the Steering Group this year is **Brian Mooney**. Brian is a journalist and author. He spent 30 years at Reuters reporting. He is an elected member of the Court of Common Council in the City of London, and a Fellow of the Royal Geographical Society. Brian is a keen mountaineer, sailor and walker. In 2000, he walked from Walsingham to Santiago de Compostela, and in 2010 he walked from Coggeshall to Rome. He is writing a book on his walk to Rome, *A Long Way for a Pizza*.

We are also very fortunate to have Howard Nelson and Chris George join us as Officers. Chris works with Alison Raju on the Newsletter. Howard has responsibility for our library and has added to the library steadily throughout the year.

Howard has also worked with Michael Krier who has added much more to the Image Gallery. This has become quite a resource and I would advise anyone who has not looked at it lately to look again.

I am grateful to all the members of the Steering Group for the support and guidance they have given me, and all the work that they have done for the CPR.

In May 2010 some of our members took part in the Europa Compostela venture with people walking from all corners of the continent to meet at Santiago de Compostela on the 28th September. The group organised by the Association Via Francigena Français and the Confraternity of Pilgrims to Rome started in Canterbury on the 28th May. The CPR/AVFF group walked along the *Via Francigena* to meet with a group walking up *the Via Francigena* from Rome in Besançon on the 28th June and to walk together from there to Santiago.

We decided at our first steering group meeting that our open meetings should have a topic or purpose. Our third meeting held on December 11th was about "Pilgrimage East and West" and was well attended. Ian Brodrick and Rosemary Norton spoke about the *Kailash Kora* – A Buddhist pilgrimage. Jim Brodie spoke about walking the *St. Paul Trail - Part of Paul's First Missionary Journey in AD 46* and Ian Holdsworth spoke about "English Pilgrimage - not dead, but perchance sleepeth."

At the last AGM I mentioned a couple of publications we intended to publish during the year and I am glad to say that they are now either printed or being printed.

Alison Raju has written the first CPR *Guide to Accommodation and services on the Via Francigena, Part 1: Canterbury to the Great Saint-Bernard Pass* and we have copies to sell today at £3.00. Those of you who have used the CSJ guides will recognise the style straight away.

Howard Nelson has written *Rome: the Early Church. A Pilgrim's Guide*, which we hope will be the first part of a multi-volume set of guides to the Churches of Rome. This is a larger guide than Alison's and will cost £6.00.

We will be setting up a bookshop on the CPR website but they are already available through the CSJ bookshop.

It will be five years this November since we first got together to start a group which became the CPR. Five years is I think enough for anyone to chair a voluntary organisation as by then a fresh mind is needed to look at what we are doing and how we do it. I will therefore resign this November as Chairman but intend to remain on the committee as Membership Secretary if the new Chairman agrees.

I am happy to say that Joe Patterson has agreed to take over as Chair from this autumn, Joe is a very experienced pilgrim and to me he is "Mr Via Francigena" so we could not be in better hands.

Once again thank you all for coming today and I hope you have a very good year, whatever you do.

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## **Book Reviews**

### **Rome: The Early Churches a Pilgrims Guide**

*Rome: The Early Churches. A Pilgrim's Guide*, by Howard Nelson, The Confraternity of Pilgrims to Rome, 2011, 60 pp, 1 map, £6.00, ISBN: 978-0-9568499-0-8.

This guide is based on a series of articles published by Howard Nelson in past issues of the Confraternity of Pilgrims to Rome *Newsletter* and is the first in what we hope may develop into a series of CPR *Pilgrim Guides to Rome*. It is written for the pilgrim who arrives in Rome and has the time to explore a little of its Christian history. Rome, unlike Santiago, cannot be "done" in a couple of days and in a week or even a month you will only skim its surface so it is important to allow yourself plenty of time, on arrival in Rome, to visit the city. This first guide focuses on the earliest churches, which are fascinating, but there are still many hundreds more to discover... It is split into 2 sections plus appendices:

Part 1 covers the Practicalities, how to obtain your *Testimonium*, what maps and guides to get, pilgrim accommodation, transport, worship in English, and how to get home.

Part 2 of the guide is the core. It covers Peter and Paul, the early Christians and the catacombs, Constantine and churches founded in the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> centuries, up to the conversion of the first pagan temple (the Pantheon) to Christian use.

The Appendices contain a reading list, Sigeric's Churches, the Seven Churches of Rome and a list of the early churches not covered in the guide.

The guide gives a brief account of the evidence for Peter and Paul in Rome and of the early church. The information about each church is written from a historical perspective and although it gives some architectural and artistic detail its heart is in the history and archaeology of the church. Each section of Part 2 has an introduction explaining the context in which the churches were built and a description of each one.

To keep the guide pocket-sized here are no illustrations but if you read it while looking at the CPR Image Gallery you will find the photos there have been filed in line with the guide and there are many more than could ever fit in a guide book. See <http://www.pilgrimstorome.org.uk/gallery/index.php>

The guide does not suggest any itineraries and although it refers to page numbers in Alta Macadam's *Blue Guide to Rome* and map references for Michelin's #38 *Roma* you will need to get the map out before you start and work out an itinerary for yourself.

This is a book to read before you get to Rome and to carry in your pocket or bag while you are there. Walking around the city and visiting its churches with some knowledge of their history is much more rewarding than ticking off sights in your *Lonely Planet* guide.

There is a copy in the CPR Library, and the guide can be purchased through both the CPR and the CSJ.

**William Marques**

### **A portrayal of the pilgrimage from Formia to Rome 2008**

Liv Åldstedt, *Take Me With You on Quiet Paths*, ISBN 978-82-998435-1-5

I walked with Liv and her husband Jørgen in 2008. Liv started walking long distances in 2007 and was "bitten by the bug" when she walked the Way of St. James. It was her first pilgrim walk and ever since then she has been smitten and searching for more pilgrimages.

The book is written in the style of a pictorial diary. It is well laid out with excellent pictures to support the places and people met on the way. It has helpful tips on planning a walk and where to find information.

This is neither a coffee table book nor a guide book. It is a pleasant read to fill in between planning one's walk of a similar kind. I found the binding poor quality and was irritated by the leaves coming adrift from the spine. That apart I enjoyed reading the book and will recommend it as a pleasant and easy to read book on an afternoon or whenever.

Liv Åldstedt can be contacted at [Sommerbo@yahoo.no](mailto:Sommerbo@yahoo.no)

Jim Brodie

## **Additions to the CPR Library, December 2010 to March 2011** **Howard Nelson**

*Note: this list does not include items published in the Newsletter.*

**Aldstedt, Liv**, *Take me with you on quiet paths: a portrayal of the pilgrimage from Formia to Rome*. Translated from Norwegian. Trondheim, [The Author], 2011. 135pp.

Location: CPR. Acc no: #5165

**Caselli, Giovanni**, *La Via Romea "Cammino di Dio", oggi nota col nome di "Via Francigena" = The Canterbury to Rome Pilgrims Way*, Firenze, [The Author], 1990, and republished in electronic form 2011 by Giovanni Caselli Universal Library Unlimited. 159pp.

Location: CPR PAM 36. Acc no: #5183

**Chinn, Paul, and Gallard, Babette**, *Walkers', Cyclists', and Horse Riders' Lightfoot Guide to the Via Francigena 1. Canterbury to Besançon; 2. Besançon to Vercelli; 3. Vercelli to St Peter's Square, Rome*, [France], Pilgrimage Publications, 2010. 3 vols.

Location: CPR. Acc no: #5035

**Claridge, Amanda**, *Rome: an archaeological guide*, Oxford, OUP, 1998. 454pp.

Location: CPR. Acc no: #5161

**Clark, Trish**, *Good Night God Bless: guide to convent and monastery accommodation in Europe. Vol 1: Austria, Czech Republic, Italy*, Maywah, NJ, Hidden Spring, 2009. 242pp.

Location: CPR. Acc no: #4968

**Firenze, Centro Studi Romei**, *De Strata Francigena*, Year IV, no 1 (June 2008) – Firenze, [The Centre], 2008-

Location: CPR PER 3. Acc no: #5065

**Gallard, Babette**, *Walkers', Cyclists', and Horse Riders' Lightfoot Companion to the Via Francigena, Canterbury to St Peter's Square, Rome*, [France], Pilgrimage Publications, 2010. 163pp.  
Location: CPR. Acc no: #5036

**Grégoire, Jean-Yves**, *La Via Francigena: sur la trace des pèlerins de Canterbury à Rome*, Rennes, Editions Ouest-France, 2010. 143pp.  
Location: CPR. Acc no: #4967

**McNaughton, Maureen**, *Backpacking Grannies*, Alveston, Plenderleith Publications, 2005. 286pp.  
Location: CPR. Acc no: #5164

**Mooney, Brian**, *The pilgrim path to Rome, 75 days on foot*, 2010.  
Location: CPR PAM 37. Acc no: #5185

**Nelson, Howard**, *Rome, the Early Church: a Pilgrim's Guide*, Little Berkhamsted, Confraternity of Pilgrims to Rome, 2011. 58pp.  
Location: CPR PAM 40/1. Acc no: #5184

**Seracchioli, Angela Maria**, *Di qui passò Francesco:350 chilometri a piedi tra la Verna, Gubbio, Assisi ... fino a Rieti*, Milano, Terre di Mezzo, 2010. 197pp.  
Location: CPR. Acc no: #5027

**Rinne, Katherine Wentworth**, *The Waters of Rome: aqueducts, fountains and the birth of the Baroque City*, New Haven & London, Yale University Press, 2010. 262pp.  
Location: CPR. Acc no: #5163

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## Secretary's Notebook

**Bronwyn Marques**

**Membership** We have 186 paid-up members as at 14<sup>th</sup> April 2011. Membership by country is now 94 from the United Kingdom, 30 from the United States of America, 20 from Australia, 8 from Ireland, 5 from Canada, 4 from France, 3 from Finland, New Zealand, Norway and South Africa, 2 from Denmark, Italy, Spain and Sweden, and 1 from Belgium, Cyprus, Kenya, and Switzerland.

We issued 57 pilgrim records in 2010. This year we have already issued 29.

**Subscription** Our on-line payment system has been working for some time and reminder E-mails will soon be going out to those who have not yet renewed their subscription.

**Website** This has been redesigned for easier use and as well as the ability to pay subscriptions mentioned above there are a number of other changes and, for example, we have added a number of articles from past issues of the *Newsletter* in the open section. We will shortly be adding a bookshop to the website to buy guides published by the CPR and others.

Members should be aware of the new password for access to the members' area has been e-mailed to all members. If you need a reminder please contact the webmaster or the CPR secretary.

**CPR Library** This is situated at the CSJ offices at 27 Blackfriars Road and details of the items held can be found via our website.

Pilgrims' journals are always a welcome addition to the CPR Library. A series of journals written over the years provides an overview of the development of the route itself and you could be part of that history. If you would like to donate a journal (word-processed, in a binder or folder) of your pilgrimage to the CPR Library please send it to Howard Nelson c/o the CSJ office, 27 Blackfriars Road, London SE1 8NY.

**Accommodation Information** Alison Raju has recently produced the first part of the *CPR Guide to Accommodation and Services on the Via Francigena, Part 1: Canterbury to the Great Saint-Bernard Pass*, a 20 page A5 size booklet which costs £3 and is available either from the CPR Secretary or the CSJ bookshop. This is intended to accompany, not replace, existing route-finding guides and provides information on where to sleep and eat, buy food etc. along the way. Like the CSJ guides this is lightweight and slim and will be updated on an annual basis. Part 2 will cover the route in Italy and it is hoped to have this available later in the year. In the meantime pilgrims requiring information on accommodation from the Great Saint-Bernard Pass to Rome can request a copy of the CPR list for the Italian section of the route by emailing [culverwood3@yahoo.co.uk](mailto:culverwood3@yahoo.co.uk). A slightly less up-to-date form of this list is in the member's-only section of our website.

Due to the small number of people who walk the route compared to the *Camino Francés* your feedback is even more valuable in updating and refining the list. This has been very helpful in compiling our existing *Guide* and list and your information will help future pilgrims find accommodation.

**CPR Photo Gallery** The CPR Photo Gallery is available via our website. It has been significantly enlarged and now covers the entire *Via Francigena* and Rome. I would encourage those with photos of good enough quality to make them available to other members via the website. Please look at the Gallery section of the website for more information.

**AGM/Practical Pilgrim Day - 2<sup>nd</sup> April 2011** The AGM was again held in conjunction with the Practical Pilgrim Day. Minutes of the AGM will be published in the Members Section of the website.

The Practical Pilgrim Day followed the CSJ blueprint. Joe Patterson and Frank Burns gave presentations on the day. Joe's was a review of the route, its history, waymarking, maps and guide-books. Frank spoke about his pilgrimage by bike from Kimbolton to Rome which included some wonderful photos and there was plenty of time afterwards for questions and answers.

**Alternative Route into Rome** Peter Robins has recorded the Albertos' route from La Storta to Rome and it can be viewed in Google maps, OpenStreet, or Italian IGM maps (very out of date around Rome).

OSM <http://maps.peterrobins.co.uk/osm/bbox.html?bbox=12.354,41.917,12.485,42.025>

Google maps

<http://maps.peterrobins.co.uk/google/bbox.html?bbox=12.354,41.917,12.485,42.0>

IGM

<http://maps.peterrobins.co.uk/i/bbox.html?bbox=12.354,41.917,12.485,42.0>

**Via Francigena Exhibition at the Great Saint-Bernard Pass** Every year the museum at the Great Saint-Bernard Pass mounts a major exhibition on a specific theme and this year it will be devoted to the *Via Francigena*. It opens on June 11<sup>th</sup> and runs until October 2<sup>nd</sup>.

**Confraternity of Pilgrims to Jerusalem** Members interested in continuing to Jerusalem after they arrive in Rome or walking, cycling or riding there by another route will be interested to know that a Confraternity of Pilgrims to Jerusalem has recently been formed. They have their own embryonic website but the easiest way to access it at present is by putting "Confraternity of Pilgrims to Jerusalem" into Google.

**Pilgrim News** Douglas Ball is walking from Canterbury to Rome to raise money for a homeless charity, Emmaus Gateshead. He starts on the 1<sup>st</sup> May and hopes to finish by July 8<sup>th</sup>. See <http://www.emmaus.org.uk/regions/view/north-east>

**Confraternity of Pilgrims to Rome**

**Founded November 2006**

**[www.pilgrimstorome.org.uk](http://www.pilgrimstorome.org.uk)**

**Chairman** William Marques [culverwood3@yahoo.co.uk](mailto:culverwood3@yahoo.co.uk)

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