

CONFRATERNITY OF PILGRIMS

TO ROME



NEWSLETTER

AUGUST 2010 No. 10

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Editorial

This is the tenth issue of the Confraternity of Pilgrims to Rome's *Newsletter*.

For various reasons this issue is only a very short one but we expect to return to our normal size in December (#11). There are three articles, a letter to the editor, a list of additions to the CPR library and the section entitled "Secretary's Notebook," containing short items of information likely to be of interest to our members.

Ann Sieben's compares journeys made along both the *Camino de Santiago* and the *Via Francigena*, presenting some of the pros and cons of each pilgrim journey. Alison Raju follows this with a different kind of comparison of the two routes - art historical - after which William Marques gives us an account of the start, from Canterbury, of the group walking to Santiago via Besançon as part of the Europa 2010 venture

As always, articles on all aspects of the pilgrimage to Rome are invited for subsequent issues. As a rough guide they should be somewhere between 1000 and 1500 words, according to the subject matter. Book reviews (300-500 words maximum) are also invited, as is also information suitable for inclusion in the "Secretary's Notebook" section. In the interests of variety the editors have decided to limit accounts of pilgrim journeys to one per issue.

Short items can be sent in an email but longer articles should be included as attachments and most WORD and RTF documents are acceptable. If you send pictures, though, please do not integrate them in the text but send them as separate files.

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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The *Via Francigena* or the *Camino de Santiago*?

Ann Sieben

Here I shall present objective information for those deciding between the two long-established and historical pilgrim trails across Europe: the Italian part of the *Via Francigena* and the *Camino de Santiago* along the *Camino Francés* and contribute first-hand decision-making knowledge from both winter and summer experiences to those planning their pilgrimages.

The *Camino Francés* is incredibly crowded; the *Via Francigena*, is not. In summer there are hundreds upon hundreds of pilgrims daily on the former, as opposed to maybe two (individual) pilgrims staying in any given pilgrim refuge (I saw it in Spain and have also experienced it in Italy on the latter). In winter, it's more like ten a day in Spain versus one a month in Italy.

The villages along some parts of the *Camino Francés* (in Galicia, for example) are heavily subsidized to receive and provide for pilgrims, which they often do in a uniform, mechanical way; the villages along the *Via Francigena*, on the other hand, make varying efforts to welcome pilgrims - if the town or village happens to be very touristic (Siena, for example), pilgrims blend right in with the other foreigners; if it's not touristic, pilgrims are treated with rather high regard and acknowledged for their historic effort, especially if they've travelled a great distance.

Companionship along the *Camino* is certainly and uniquely with other pilgrims; along the *Via Francigena*, companionship is with the people of the communities along the trail. On the *Via Francigena*, pilgrims are still an uncommon sight, thus intriguing. Of course, intimacies can strike up along the *Camino de Santiago* among pilgrims in ways that would be difficult along the *Via Francigena* because of the smaller numbers.

From my observation, large groups walk along the *Camino* in Spain, with a minority of solo walkers (Editor's note; this is not, in fact, true!); on the *Via Francigena*, however, solo walkers predominate, and groups that do come through are generally no more than two to five people.

Both northern Spain and Italy are equally hot in summer, 30-35 degrees celsius these days (86 - 95°F). Because of this, on both routes, there are those who want to get a predawn start to beat the heat. Dawn is around 5:00 in Italy and 6:00 in Spain at this time of year. Others, especially those walking short daily distances, want to sleep in until 7 or 8. Thus, in the crowded Spanish *refugios* the noisy pilgrims getting an early start wake everyone - it's no fault of an individual, but in a building that holds 200, even

5% of them getting up early still amounts to a lot of collective noise from movement and repacking, flights going on, doors slamming, water running. In Italy, on the contrary, in a refuge with 3 pilgrims, if only one wants an early start, he can be out pretty stealthily without disturbing the others. There's more of an interpersonal courtesy among fewer people than among a crowd; it's human nature.

The pilgrims I encountered in Italy, working there in pilgrim accommodation, were unanimous in saying that they have no interest in the *Camino Francés* because of the crowds. The *Via Francigena* is unquestionably the better alternative for pilgrims seeking solitude and contemplation. It's not just the *refugios* in Spain that absorb the throngs of pilgrims either - the restaurants, cafés and shops do too, and the trail itself. I find it unsettling when long-legged Germans come up from behind, sharply plinging the high-pitched little bells that they wear on their fingers to signify they're getting ready to pass on the left. (Not a slam against the Germans, but they're the only one's I've seen do this, and many of them do it, in Germany, as well. Germans are second, behind Spaniards, in the nationalities of walking the *Camino*; they're similarly outnumbered only by Italians in walking the *Via Francigena*.) Parts of the trail are a veritable parade of pilgrims walking in single file or spread out across the broader paths. They're just short of a marching band.

I can't imagine walking in the heat but, if I only had the time to walk in summer, that could be dodged by walking early, taking a siesta, and then walking again late. I certainly can't imagine finding enjoyment in walking with the crowds and struggling to find a bed in the enormous *refugios* in Spain and, if successful, then struggling among the swarm of pilgrims to get to a shower - which will be cold - and doing daily laundry, then struggling further to find a place to eat, because the kitchen of the pilgrim refuge will be overtaxed well into the night. Not my idea of fun.

The crowds continue to walk and bike to Santiago because of its current cultural popularity. The number may wane in future years, but there's no sign of that yet as the municipalities continue to build more and larger pilgrim refuges to accommodate the predicted numbers. This year is a Holy Year in Santiago and 250,000 pilgrims are expected to walk or bike there, significantly more than the 145,877 in 2009. In 2011 numbers are expected to be much higher than the past, too, as people wanting to avoid the Holy Year crowds spread themselves out. (The next Holy Year in Santiago isn't until 2021.)

So - what's the motivation to do this? Keeping with the "in" crowd may motivate some people; wanting the bragging rights may motivate others. There is a financial consideration, however, that's more tangible. My

experience (in winter): during 50 days in Italy walking 1,007 kilometers, I spent an average of 31€ per day for food and lodging; in 30 days walking 916 kilometers in Spain, I spent an average of 21€ for the same, although I walked considerably faster while in Spain, so the cost are low in a direct comparison. In any case, an excursion though Italy will cost more (30%?) than through Spain. True, whether a pilgrim or not.

My advice to pilgrims wanting a cultural excursion steeped in history and supported to an adequate degree by the communities along the way with pilgrim accommodation is to consider strongly the Italian part of the *Via Francigena*. True, these are fewer and further between and those that exist suggest a higher donation (10-15€) than the municipal refuges (3-5€) demand in Spain. It is true, too, that there aren't as many guidebooks, nor in as many languages, but for those who don't need or don't want to rely on some unknown forebear's experiences to find there own way across the continent, and are willing to ask at parish houses and town halls for advice on accommodation, then the *Via Francigena* is the best bet.

But hurry! The *Associazione Via Francigena* and other official groups are putting great effort into popularizing the route in its own right, in Italy in particular (where it is now well-waymarked too, in the main) and as an alternative to the *Camino*, so the tranquility here won't last forever. I feel a little ambivalent in promoting the *Via Francigena* like this, because it might just make it incrementally more popular, incrementally closer to the ruination the popularity of the *Camino* has caused - like once Rick Steves (a one-man travel industry and media presenter in the US) declares some little village in Europe to be a charming, quiet, off-the-beaten-trail place; the trail gets instantly beaten, it's no longer so quiet, and the charm is gone. Alas. For the moment, objectively it can be stated that the *Camino de Santiago* (i.e. the *Camino Francés*) is grossly over-utilized and the *Via Francigena* is still grossly underutilized.

Saint James and Saint Peter: a further comparison between the *Camino de Santiago* and the *Via Francigena*

Alison Raju

To complement Ann Sieben's article on the practical ways in which the *Camino de Santiago* differs from the *Via Francigena* this short study looks at another, very different, manner in which the two routes vary and one which up to now appears to have been overlooked in making comparisons between them: iconography.

Those who have already made the journey to Santiago de Compostela, particularly along the *Camino francés*, will have been struck by the sheer volume of churches, and chapels dedicated to St. James along the way in Spain and by the numerous statues, stained glass windows, paintings and other representations of the saint in his different guises. Portrayals of *Santiago Apóstol*, for example, St. James as a saint, with halo and book (his epistle). *Santiago Peregrino*, St. James the pilgrim, with hat, stick, *calabasso* (gourd for water), satchel, boots, with scallop shells on his hat and/or lapels of his cloak. Hybrid versions, combining the two and, of course, the third type, *Santiago Matamoros* (St. James the Moorslayer). Here he is seen riding on a charger, brandishing a sword and, usually, trampling on the heads or dead bodies of all the infidels he has slain. Scallop shells on buildings, on their façades or over the door in places which accommodated pilgrims. The list goes on and even the not particularly observant modern pilgrim on the *Camino francés* cannot have failed to notice at least some of these features as he/she walked along. All of these references, in both art and architecture, are aspects that developed as a consequence of the pilgrimage and the devotion to the saint that ensued. (Even today pilgrims report cases of local people asking them to *dar un abrazo al Apóstol* -- gave a hug to St. James - for them when they reach Santiago).

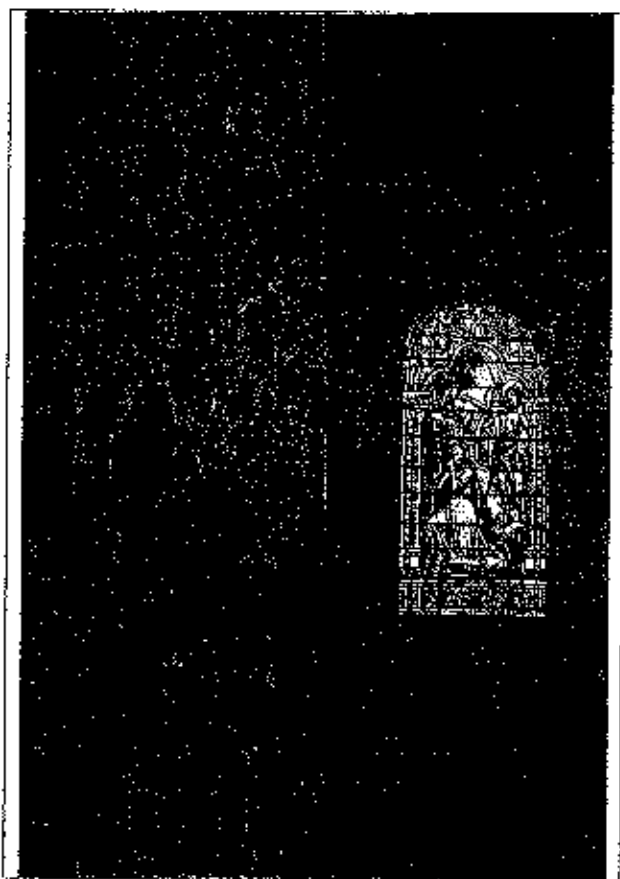
Pilgrims interested in art, architecture and iconography who make the journey to Rome will not find the same volume of references to St. Peter, however, despite the fact that, in the past, at least, the goal of their undertaking was to visit his tomb in the Basilica in Rome (In the same way that pilgrims made their way to the tomb and final resting place of St. James in the cathedral in Santiago de Compostela). There are some twenty or more churches and chapels dedicated to Saint Peter (Saint-Pierre) along the *Via Francigena* in its passage through Britain, France and Switzerland (and a lot more in Italy) but these exist because he has always been a popular church dedication, in many countries, and not because these buildings were on an important Christian pilgrimage route. Many are Saint Peter on his

own, others are dedicated jointly to Saint Peter and Paul while there are also one or two *Saint-Pierre-aux-Clés* (St. Peter in Chains) churches along this part of the route, referring to those that bound him while he was imprisoned in Jerusalem and which were preserved afterwards as relics. The modern pilgrim on the *Via Francigena* will also find representations of St. Peter in sculpture, stained glass and so on and frequently in churches dedicated to completely different saints.



St. Peter with the keys to the Gates of Heaven, Bourg Saint-Pierre church
(Photo: Michael Krier)

Pilgrims with a particular interest in iconography will find him represented chiefly as an older person, often, though not always, seated, and recognisable by his keys to the Kingdom of Heaven (Matthew 16, 18-19). He is also often portrayed accompanied by the model of a boat (recalling the fact that he was a fisherman before he became an apostle) and/or by a cockerel, reminding the viewer of Peter's threefold denial of Christ: "before the cock crow thou shalt deny me thrice" (Matthew 26,75). More is known about the life of St. Peter than that of any of the other apostles, so we know, for example, that his martyrdom took place by crucifixion – but upside down, so as not to be equated with his master.



Youthful-looking St. Peter with keys and cockerel, Dolain church
(Photo: Michael Krier)

Another way in which the two routes differ is, of course, in the titles by which they are known. *Camino de Santiago* (*Way of St. James*) focuses on the saint himself and suggests that the goal of the journey is to meet him (figuratively, of course). The *Via Francigena* or Route to Rome, on the other hand, makes no reference at all to the apostle whose tomb resides in the Basilica dedicated to his name in Rome, focusing our attention, instead, on the destination alone. Were it called, for example, the *Way of St. Peter*, the pilgrim (and others) would be more conscious of the purpose of their journey -- to visit his final resting place. This is not to suggest an explanation of the proliferation of Jacobean references to be found along the *Camino de Santiago* in Spain and elsewhere provoked by the existence of this pilgrim route but it does add an interesting slant to the iconographical differences between the two routes.

The above article is obviously only a very brief introduction to a vast topic, the tip of a very big iceberg waiting to be examined in depth so it is hoped that the interested reader may be inspired to take over where the author of this study has left off -- a topic for a Ph.D. thesis maybe?



Seated St. Peter, Besançon cathedral
(Photo: Michael Krier)

Europa Compostela VF1 - Canterbury via Besançon to Santiago.

William Marques

Europa Compostela 2010 is a European wide venture with people walking from all corners of the continent to meet at Santiago de Compostela on the 28th September.

Two groups started in England, one organised by the Confraternity of St James which left London on the 28th of June, and one organised by the Confraternity of Pilgrims to Rome, which started from Canterbury on the 28th May.

The CPR group's route was along the *Via Francigena* far as Besançon, where they met up with a group walking up the same route from Rome on the 28th June, and from there they would walk together via Vézelay to Santiago. The walkers would carry a pilgrim staff and a *livre d'or* ("golden book") to gather messages of goodwill and the experiences of the walkers.



- At *Via Francigena* Zero KM Marker

Left to right: Tina O'Brien, Ian Brodrick, William Marques, William Pottit, Yvonne Lottus, Ann Milner holding staff, Marion Clogg, Eileen Milner, Joe Patterson.

A group of nine CPR members started from Canterbury Cathedral: Ian Brodrick, Marion Clegg, Yvonne Loftus, Bronwyn and William Marques, Eileen Millar, Ann Milner, Tina O'Brien and Joe Patterson. We met the evening before at the pilgrim accommodation at Canterbury Cathedral. We then went to Evensong, at which the group of pilgrims walking to Santiago was mentioned. After Evensong the Lord Mayor of Canterbury presented Joe Patterson of the CPR with the pilgrim staff at a reception which had been arranged by William Pettit and generously hosted by Canterbury Cathedral. The pilgrim staff was to be a relay baton passed on along the route to Santiago. The CPR was responsible for the short stage to Dover, or rather long stage but short part of the total route and crossing the Channel to Calais, where we would pass the baton on to the Association Via Francigena Française and the local Association Saint-Jacques in Northern France.



Reception at the Cathedral and Handover

Left to Right: Eileen Millar, Bronwyn Marques, Joe Patterson holding "golden book", the Lord Mayor of Canterbury holding pilgrim staff and letter, the Vice-Dean of Canterbury Cathedral Canon Christopher Irvine, Tina O'Brien, Ann Milner.

We all had a convivial dinner at the pilgrim accommodation in Canterbury that night and we got up early the next morning for Holy Communion in the cathedral, after which the Dean blessed the pilgrims before they departed for Dover. The walk to Dover was interrupted by a picnic in the village of Sheperdswell and all those making the trip to France boarded the ferry that evening.

Members of the group walked or cycled different parts of the route, some only as far as Dover, some to various parts of Northern France and some as far as Besançon. As well as records of the day's walk from those taking part the "golden book" contains letters wishing the venture well from the Pope, Canterbury Cathedral, the Lord Mayor of Canterbury, the CPFI and from the many towns and pilgrim associations on the route.

The staffs from all over Europe are due to arrive in Santiago on the 18th of September, where a welcome event and celebration will be held at the cathedral.

Letter to the Editor

William Wey's Itinerary to Rome in 1458

I was interested to read Francis Davey's article on William Wey's itinerary to Rome in 1458. I was though a bit surprised to find him in doubt as to where Wey crossed the Alps. Even if the only place names he gave were Kempten and Meran, it must surely have been via the Reschenpass; how else would one get to Meran?

Like him, I too was initially confused by the places being in the wrong sequence, but once you realise that Wey got these placenames in the right sequence going the other way, identifying the places listed becomes straightforward.

Put "Mount Vernarde" in its correct place, and it's clear that this is indeed the Fernpass, sometimes known as Ferner Pass.

Remove those in the wrong place on the way out, and "VII Kyrkis" is roughly halfway between Meran and Tramin. Here we find Sottequeroe, Siebeneich in German, part of the modern commune of Terlan/Terlano. So "VII Kyrkis" is cognate with Sevenoaks, and sadly has nothing to do with churches! Though I understand Francis's uncertainty, as, confusingly, Wey gives this too in a different position on the way back, between Meran and Mount Nicholas.

"Mownt Nicholas" is more interesting. Arnold von Harff went this way in 1496 and gives a very detailed itinerary. He lists "Sant Nicolaes berch" as between "Fons", Pfunds, and "Noders", Nauders, so it's clearly the Finstermunz pass rather than the Reschen. This area is not so easy to relate to modern places as the modern road is not the same as the medieval one. The current chapel at Alt-Finstermunz is dedicated to the Assumption, and

dates from 1605. Its predecessor apparently contained a venerated statue of the Virgin, fished out of the Inn. Whether this was dedicated to St Nicholas, or whether there was a separate chapel on the pass, I do not know, but there are still the remnants of the St-Nikolaus-Wand in Alt-Finstertunz; this formed part of the medieval Burgfröde (limits of the area under the protection of the Burg). Also, Pfunds has a yearly "Nikolaus-Spiel" performed by children on the eve of the saint's feastday. Why though there is this devotion to St Nicholas, a saint normally associated with the sea rather than mountain passes, I do not know.

One placename on the 1458 itinerary I have not been able to identify is "Alene" between "Alaburgo", which I take to be Borgo Valsugana, and Trento - is this meant to be Levico, which he calls "Levyng" on his 2nd journey? There are also several places on the 1462 itinerary I haven't been able to identify. If Francis can help with any of these, that would be great.

<http://spreadsheets.google.com/pub?key=0AgwUNzEBx-INcFRXanFtOVJhdEV3dExVYtj0c1VzVmc&gid=22>

Peter Robins

Additions to the CPR Library, April to July 2010

Howard Nelson

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

Laurence, Ray, *Traveller's Guide to the Ancient World: Rome in the year 300 CE*, Cincinnati, David & Charles, 2008. 160 pp.

Location: CPR. Acc no: #4924.

Luclani, Roberto, *Santa Maria in Trastevere*, Rome, Fratelli Palombi Editori, 1993. 63 pp.

Location: CPR. Acc no: #4922.

Pferdehirt, Barbara, *Das Museum für Antike Schifffahrt: ein Forschungsbereich des Römisch-Germanischen Zentralmuseums, I*, Mainz, Verlag des Römisch-Germanischen Zentralmuseums, 1995. 72 pp.

Location: CPR. Acc no: #4925.

Secretary's Notebook

Bronwyn Marques

Membership We currently have 146 paid up members, some of whom are joint members, making 163 in total as at 10 August 2010. They are as follows according to country: 18 Australia, 1 Belgium, 4 Canada, 2 Denmark, 2 France, 5 Ireland, 2 Italy, 1 Kenya, 3 New Zealand, 2 Norway, 3 South Africa, 2 Spain, 2 Sweden, 1 Switzerland, 20 USA, 78 UK.

We have also issued 43 Pilgrims Passports so far in 2010. There were 32 issued in the whole of 2009.

Subscriptions Our on-line bank account is now up and running. Reminder E-mails have been sent out for those wanting to renew their subscription.

Website Our website has been redesigned for easier use and as well as the ability to pay subscriptions mentioned above there are a number of other changes. The most important of these is that there is now a Members' Only section which has back issues of all our newsletters and the accommodation list and other items such as minutes of meetings, the annual accounts and reports. Members will by now have received the passwords which will be changed from time to time.

In the near future an option to subscribe (at additional cost) to hard copy editions of new editions of our newsletters will be available on our website. Hard copies of past issues can be obtained at our meetings or by contacting the secretary; prices will depend on the number of pages in a given issue, the number of copies printed and postage.

CPR Library The CPR library is situated at the CSJ offices on Blackfriars Road and details of the items held can be found via our website. If you write a book or article about the *Via Francigena* or Pilgrimage to Rome by any other route we would be delighted to have a copy and we will then be able to write a book review in the newsletter.

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 List If you would like a copy of the CPR accommodation list please email culverwood3@yahoo.co.uk and request a copy. The list is also available 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 so if you have walked or cycled but have not given us details of where you stayed it is never too late.

We plan over the course of the next year or two to use the list as a basis for a number of CPR guides to the *Via Francigena* similar to those published by the CSJ. In order to minimise size and weight this guide to accommodation and services on the *Via Francigena* will be split into at least 3 booklets. Alison Raju has offered to do this but if anyone has a lot of time on their hands I am sure she will be pleased to have some help in the task.

CPR Photo Gallery The CPR Photo Gallery is available via our website. 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.

Paul Chinn and Babette Gallard Paul and Babette, intrepid guide-book writers, have undertaken yet another journey by horse along an old pilgrimage route. This time they went from Arles to Vorcelli via Montgenève and back along the coast. They are walking to raise money for a classroom in Burkina Faso. See their blog at <http://burkinaschool.blogspot.com/>

Below is an account of Alison Raju's summer break and her impromptu radio interview!

I re-walked almost all of the Swiss section of the *Via Francigena* in late June/early July ago and, amongst other things, took part in an hour and a half (live...) radio broadcast about it on Radio Suisse Romande!! This was the last in a four-part series entitled "La Strada," about historical walking routes that pass through Switzerland.

The broadcast took place in Bourg Saint-Pierre, on Friday July 2nd, from 9.30am till 11 o'clock, on a bright sunny day, in the garden of the former parish priest's house (now a *chambre d'hôte*), against the background of a week-long brass band course attempting to rehearse in the *gîte d'étape* next door until we finally managed to silence them... I was walking past the church, stopped to fill up my water bottle in the fountain opposite, when a voice behind me called out, huffing and puffing: "Madame, s'il vous plaît! Madame, s'il vous plaît!" I turned round, thinking, perhaps, that I had

dropped something or that someone was going to ask me for directions, but the lady in question said: "Are you walking *the Via Francigena*?" When I said "Yes," she breathed a huge sigh of relief and asked me if I would be willing to take part in this programme, which was going to go out live in less than ten minutes time... No time to think about it or feel nervous. They sat me down, gave me a glass of water and a microphone – and away we went!

They had (almost) everybody they needed sitting round the table – Monseigneur Roduit, the *Abbé territorial* in charge of the Abbaye de Saint-Maurice and who I had met a couple of days earlier when I stayed there, the former president of Valrando, a large rambling organization based in that part of Switzerland, a historian, a lady who had lived in Bourg Saint-Pierre all her life and who was extremely well-informed about the area, the lady from the radio station who had come running after me and the presenter, plus the technician, seated inside the house with miles of cable trailing out into the garden. The key person they were missing, though – was a pilgrim! (I learned subsequently that the crew had arrived the day before and had driven not only up to the Col du Grand Saint-Bernard but down the Italian side of the pass as well, almost as far as Aosta, in the hopes of finding a pilgrim they could interview. All their efforts had been in vain though, so my being in the right place at the right time must have seemed something of a minor miracle...) We discussed all the different aspects of the route and my part was concerned mainly with the actual experience of walking from Canterbury to Rome all in one go. (All in French, of course...)

Saint-Maurice d'Againe is more or less half way between Canterbury and Rome and in the year 2000 Monseigneur Roduit led a group of some 30 pilgrims on the first of several yearly stages southwards towards Rome. Each *étape* consisted of some 150 kilometres, with more or less the same participants each time, and they finally arrived in (I think) 2005. Having achieved this they then set about walking northwards, to Canterbury this time, and this year they made it to Arras. They have two more stages left to complete and expect to reach Canterbury in 2012. It would be good if we could arrange to walk the last part with them, from Dover, for example, and organize some kind of reception for them when they arrive. I have already mentioned this to William Pettit.

Francigena Library This site has *Road Book*, *Google Earth* and *GPS Trails* for the route in Italy: http://www.francigenalibrary.boniculturali.it/index_en.html

New book about the *Via Francigena*. Jean-Yves Grégoire, *La Via Francigena. Sur la trace des pèlerins de Canterbury à Rome* (Editions Ouest-France, 2010, 15€) is a concise, well-illustrated and well-presented introduction to the *Via Francigena*, its history and background, by an author

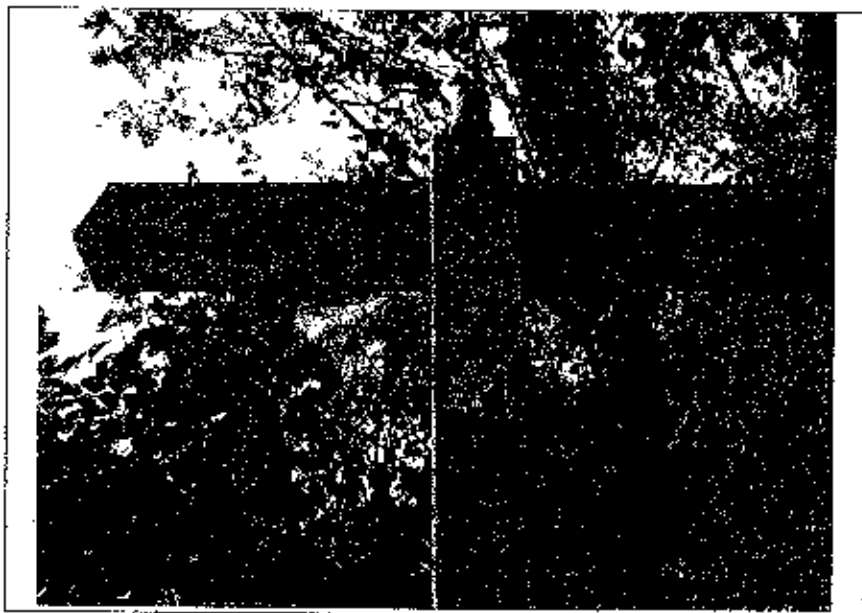
who has already done a lot of work on the *Cumino de Santiago*. At present it is only available in French but let's hope that the publishers decide to produce an English translation as soon as possible. A copy has been ordered for the CSJ library.

Blogs you may like to follow:

Garry Ridgway Australian pilgrim Garry Ridgway is walking the *Via Francigena*. His blog can be followed on <http://stopstorome.blogspot.com>

Thomas's Blog "Walking the *Via Francigena*" by Thomas can be followed on <http://tapascoe.wordpress.com/>

New *Via Francigena* signs New *Via Francigena* signs, incorporating the AIVF logo, have now been provided and erected between Canterbury and Dover along the North Downs Way.



(Photo: William Pettit)

Open Day Our Open Day this year will be Saturday 6th November 2010 to be held at St James Church, Piccadilly

The topic will be "Pilgrimage - What is it?" Details of speakers will be published closer to the date. Please visit our website for further information

Confraternity of Pilgrims to Rome

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