

**CONFRATERNITY
OF
PILGRIMS TO ROME**



NEWSLETTER

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Editorial

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

There are two articles, one book review, the chairman's Report of the AGM on April 4th, a listing of new 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. Francis Davey has written a substantial article on William Wey's pilgrimage to Rome in 1458 (see note at the end regarding the maps) while Alberto Alberti has provided the present-day pilgrim with a description of a quieter option for walking the final stage of the *Via Francigena* into Rome from La Storta. Due to space restrictions and in the interests of variety we have interrupted Howard Nelson's series of articles exploring the extraordinary richness that Rome presents to the modern pilgrim but will resume it in the next issue (#7) with his discussion of the Christianisation of Rome and the churches built before Constantine's move to the east and the fall of Rome in 410AD.

Articles on all aspects of the pilgrimage to Rome, whether through England, France, Switzerland or Italy, 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 Eiler Prytz for providing a PDF file for the electronic version of this issue.

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William Wey's Pilgrimage to Rome in 1458

Francis Davey

William Wey was a Devonian, born probably in 1407, who died in his 70th year on 30th November 1476. A Master of Arts and a Bachelor of Divinity, he was a Fellow of Exeter College, Oxford from 1430 to 1442 and a Fellow of Eton College from 1441 until his retirement to the Augustinian Priory of Edington in Wiltshire, around the age of 60, in 1467. During his time at Eton, apart from the periods when he was given leave to go on pilgrimage, he was almost continuously one of the two Bursars who were elected, or re-elected, each year by the Provost and Fellows.

Wey undertook three pilgrimages, to Compostella in 1456, to Rome and Jerusalem in 1458 and to Jerusalem again in 1462. He described his journeys in *The Itineraries*, which is to be found in the Bodleian Library (MS Bodley 565). This is a book in 15 chapters, the first three in English and the rest in Latin. Chapter 14 deals with what he saw in Rome; a summary is offered in Appendix 1.

Wey's title for Chapter 14, "Indulgences in the Roman Curia," reflects one of the main reasons for pilgrimage. In the Middle Ages it was believed that the indulgences granted to those who visited certain shrines would aid not only the pilgrims themselves but also their relatives by lessening their time in Purgatory. In Chapter 4 Wey, in describing ten reasons for pilgrimage, quotes *The Revelations of St Bridget* where she says that by pilgrimage "you are cleansed from all your sins, as if you were at that moment lifted out of the font of baptism. Because of your labours and devotion some souls of your kindred which were in Purgatory, have today been set free and have entered into Heaven."

This explains the emphasis on indulgences in Chapter 14. Wey describes first the seven Great Pilgrimage Churches giving details of the relics to seen in each and the Grace they confer. This section forms almost half of the chapter. For convenience in this article these seven are labelled "Group A" and given Roman numerals.

The second part of the chapter is introduced with the words "There follow the Indulgences and Relics of the Other Churches of the city of Rome". In the first part of this section Wey describes, in slightly less detail, 38 more churches for which he gives the tariff of indulgences available. In 32 of these he notes also the principal relics or items of interest to be seen therein. This section, here called "Group B (i)", takes up approximately one third of the chapter.

Then, without any separate sub-heading, Wey lists another 89 churches. With these, here called “Group B (ii)”, he makes hardly any specific reference to any relics they contain and offers only the general comment: “they are privileged with many relics and indulgences.” This format contrasts markedly strongly with the detailed tariffs of indulgences he gives for Groups A and B (i).

If Wey had had today’s typographical resources the lay-out of Chapter 14 might have presented a very different appearance. Instead of two sections there could well have been a “Part A” followed by a “Part B (i)” and a “Part B (ii)”. Can Wey’s methodology shed any light on his actual route around the Eternal City?

Foreign pilgrims had been going to Rome for centuries before Wey. The accounts of some of them survive. These descriptions contain city itineraries which led the visitor on a well-worn track around the principal sites and sights of the Eternal City. Wey does not adopt this format. If one visited the seven Great Pilgrimage Churches in the order in which Wey describes them one would follow a very zigzag course. The 38 churches of Group B (i) are not listed in any obvious order. The churches in Group B (ii) are arranged according to the hierarchy in the Court of Heaven, viz. Our Saviour, the Angels, the BVM, Apostles and Evangelists, Martyrs, Confessors and Virgins. The chapter ends with a very brief, but significant, note on monasteries and hospitals which is discussed below.

From the above examination of Wey’s three lists it is reasonable to assume that he actually went into the churches of List A and List B (i) and saw for himself the relics he describes. List B (ii), however, possibly consists of churches which he did not enter personally but about which he was informed by others. With this assumption might one work out some of the routes around Rome which Wey followed in 1458? The order in which the churches of List B (i) appear may not be as random as seems at first sight.

If one numbers the churches of List B (i) from 1 to 38 following Wey’s order, and then assigns to each a similarly numbered label, and then places these labels in the correct position on a street plan of Rome, certain patterns emerge where consecutively numbered churches are close together and therefore record a likely progress by a visiting pilgrim. This is most easily seen in the two sequences 16 to 22 and 24 to 31. In some cases, where the churches are some way from the centre of Rome, e.g. the *Tre Fontane*, a pattern does not occur, but around the Esquiline and the Capitoline it is rather striking. Perhaps List B (i) shows that when Wey came to write up his final account he used notes made at the time in the same order as he had visited each church. Wey’s list then is not capricious but possibly reflects the actual routes he followed around Rome, either on foot or riding, and also gives an insight into his method of composition of *The Itineraries*.

One of the more tantalising omissions in Chapter 14 is any mention of where William Wey stayed while in Rome. In the penultimate paragraph he writes, "There are also a number of hospitals of all nations, for example the Hospital of the Holy Spirit, in which is the stone tablet on which Our Lord wrote the Ten Commandments with His own fingers." Here Wey mentions this as one of the items to be seen by the visitor. Does this place *Santo Spirito* in the same category as the churches in List B (i)? Did Wey visit it personally, and even stay there?

This hospital was on the site of the present church of *Santo Spirito in Sassia*. It was built in the 8th century for Anglo-Saxon pilgrims. Sacked in 1527, it was rebuilt in the 16th century. By tradition it was the place where King Alfred stayed when he was sent to Rome. William Wey might well have stayed there since it would have been an obvious place for a distinguished Englishman to receive accommodation, especially if he was travelling, as Wey was, with royal leave and approval. There is no firm evidence that Wey did stay there, but it is the only hospice in Rome which he mentions by name. Little remains today of the 15th century building. The splendid double wards date from the century after Wey, but one can gain some impression of what it might have been like in his time from the surviving parts of another hospice, that for German pilgrims, which can be seen and visited, next to the church of *Santa Maria dell'Anima*.

LISTS OF CHURCHES IN ROME GIVEN IN CHAPTER 14

GROUP A The Seven Great Pilgrimage Churches

Map No.	Wey's name	Present name
I	St. John Lateran	<i>San Giovanni in Laterano</i>
II	St. Peter	<i>San Pietro</i>
III	St. Paul	<i>San Paolo Fuori le Mura</i>
IV	St. Lawrence	<i>San Lorenzo Fuori le Mura</i>
V	St. Mary the Greater	<i>Santa Maria Maggiore</i>
VI	St. Sebastian	<i>San Sebastiano</i>
VII	The Holy Cross	<i>Santa Croce in Gerusalemme</i>

GROUP B (i) Churches which Wey probably visited personally

This group contains 38 churches with an account of the indulgences they can offer. In 32 of them William Wey mentions the principal relics or points of interest to be seen therein. (In the churches marked with an asterisk* Wey describes objects which he probably saw.)

- | | | |
|-----|-------------------------------------------------------------------------------------------------------------------|----------------------------------------|
| 1 | Three Fountains* | <i>Tre Fontane</i> |
| 2. | St. Anastasius* | |
| 3. | Ladder to Heaven* | <i>Scala Coeli</i> |
| 4. | The Annunciation of the Blessed Mary | <i>Sanctissima Annunciata</i> |
| 5. | The Blessed Mary, Altar of Heaven* | <i>Santa Maria d'Araceli</i> |
| 6. | Mary of the People* | <i>Santa Maria del Popolo*</i> |
| 7. | The Blessed Mary Rotunda | aka the <i>Pantheon</i> |
| 8. | Mary Nova* | <i>Santa Francesca Romana</i> |
| 9. | The Blessed Mary of the Fount of the Olive | <i>Santa Maria in Trastevere</i> |
| 10. | Mary next to the Bridge of St Angelus* | |
| 11. | Mary, Free us from the Pains of Hell | |
| 12. | The Blessed Mary of the Portico* | (near <i>Anagrafe</i>) |
| 13. | St. Bartholomew Below the Bridges* | <i>San Bartolomeo</i> |
| 14. | St. Peter in Chains* | <i>San Pietro in Vincoli</i> |
| 15. | St. Silvester* | <i>San Silvestro</i> |
| 16. | St. Praxes the Virgin* | <i>Santa Prassede</i> |
| 17. | St. Potentia the Virgin* | <i>Santa Pudenziana</i> |
| 18. | St. Vivian the Virgin* | <i>Santa Bibiana</i> |
| 19. | Saints Vitus and Modestus* | (formerly on the Esquiline) |
| 20. | St. Martinus in the Mountains* | <i>San Martino ai Monte</i> |
| 21. | St. Lawrence in Chains* | <i>San Lorenzo in Miranda</i> |
| 22. | St. Lawrence in Polisperna* | <i>San Lorenzo in
Panisperna</i> |
| 23. | St. Lawrence in Lucina* | <i>San Lorenzo in Lucina</i> |
| 24. | St. Lawrence in Dammasus* | <i>San Lorenzo in Damaso</i> |
| 25. | St. Nicholas in Prison* | <i>San Nicola in Carcere</i> |
| 26. | St. Alexius* | <i>San Alessio</i> |
| 27. | St. Saba* | <i>San Sabas</i> |
| 28. | St. Gregory* | <i>San Gregorio Magno</i> |
| 29. | St. Peter in Chains* | <i>San Pietro in Vincoli*</i> |
| | (This should be St Peter in Prison i.e. <i>San Pietro in Carcere</i> , the Mamertine Prison. See no 14 above.) | |
| 30. | Cosmos and Damian* | <i>SS Cosma e Damiano</i> |
| 31. | St. Gregory | <i>San Gregorio</i> |
| | (In view of the relics described perhaps this is a misprint for St George*, i.e. <i>San Giorgio in Velabro</i> .) | |
| 32. | The Twelve Apostles* | <i>SS Apostoli</i> |
| 33. | St. John before the Latin Gate | <i>San Giovanni a Porta
Latina</i> |
| 34. | St. Agnes outside the Walls* | <i>Sant'Agnese fuori le Mura</i> |
| 35. | St. Agnes in Agony* | <i>Sant'Agnese in Agone</i> |
| 36. | St. Cecilia* | <i>Santa Cecilia in
Trastevere</i> |
| 37. | “Quo Vadis?” Chapel* | |
| 38. | St. Mathew* | |

GROUP B (ii). 89 Churches, probably not visited by William Wey, but listed by him

Four churches of **St. Saviour** in Rome.

Four of the **Holy Angels**.

Several of the **Blessed Virgin Mary**, namely those of *St. Mary of the Well*, *St. Mary of the Greek School*, *St. Mary of the Hand*, *St. Mary of Greece*, *St. Mary of the Way*, *St. Mary in Molenini*, *St. Mary in the Gruncta Piuncta*, *St. Mary Minerva*, *St. Mary in the Field*, *St. Mary Possibilia* and *St. Mary of the Salt Water*, which are privileged with many relics and indulgences and tokens of the Blessed Virgin Mary.

In addition there are many churches of the **Apostles and Evangelists**, namely *St. James (by) across the Tiber* and *St. James of Tigario* (next to *Mary of the People*) and *St. James of Scossia* in the borough of St. Peter; the church of *St. Peter on the Mount*, where he was crucified, and the church of *St. Paul in Regula*; the church of *St. Thomas*, the church of *St. Andrew* and the church of *St. Mary*, the church of *St. Barnabas*, and the church of *St. Luke*. All of these have the privilege of many relics and indulgences, etc.

There are many churches of the **Holy Martyrs** in Rome: three churches of *St. Stephen*; the church of *St. Eustachius*, where he lies with his wife and two sons; the churches of *Saints Adrian and Crisogonus* and *Julian*. **Knights:** the church of *St. John and St. Paul*; the church of *St. Vitalis*; the church of *Saints Peter and Marcellinus*; the church of *Saints Nereus and Achilleus* and the church of the *Crowned Four*; the church of *St. Sebastian*; the church of *Saints Tyrus and Jer* (sic); the church of *St. Saturninus* and that of *Saints Simplicius and Faustinus*; the church of *S. Pantaleon* and that of *St. Pangracius outside the Walls*. These also are privileged with many relics and indulgences.

In addition there are many churches in Rome of the **Holy Confessors**, namely three of *St. Martin*, three of *St. Blaise* and one each of *St. Apollinaris*, *St. Anthony*, *St. Eusebius* and *St. Celsus*. In this last there are a foot of Mary Magdalene and a finger of St. Nicholas. Then there are individual churches of *St. Leonard*, *St. Clement*, *St. Sixtus*, *St. Ciriacus* and *St. Marcellus*. There is a church each to *Saints Augustine, Ambrose* and *Jerome* and one of *St. Benedict*. All these also are privileged with many relics and indulgences.

Then, in Rome, there are many churches of the **Holy Virgins**; namely three churches of the *Blessed Mary Magdalene*, three of *St. Katherine*, two each of *St. Barbara* and *St. Agatha*, one of *St. Lucia* and one of *St. Dorothy across the Tiber*, where she herself lies. There are churches for *St. Vivian*, *St.*

Balbina, St. Prisca, St. Anastasia, St. Susanna, St. Bergiata, St. Felicity, St. Elizabeth, St. Petronella, St. Clare and St. Cristina, and many other churches where Masses are celebrated up to the present day. All these have the privilege of many relics and indulgences.

There are in Rome too various **monasteries** of the different orders, both for monks and for nuns. There are also a number of **hospitals** of all nations, for example the *Hospital of the Holy Spirit* in which is the stone table on which Our Lord wrote the Ten Commandments with his His own fingers. These have the privilege of many other relics, indulgences and miracles.

* * * * *

Here follows a translation of Chapter 14 of *The Itineraries*. (The small superscript numbers refer to the footnotes, not included herewith.)

Chapter 14 Rome (*Roxburghe, pages 142 to 152*)

Indulgences in the Roman Curia¹

St. Silvester and St. Gregory write in their chronicles² that at one time there were 1,505 churches in Rome, as is shown in this line of verse:

Chapels there are in Rome one thousand five hundred and five.

The majority of these have decayed and have been destroyed by the pagans. There are, then, still 467 churches, or, according to some, 476. From all these churches the Holy Brothers have chosen seven principal ones.³ These seven surpass the rest in prestige and indulgence and holiness. They are called “royal” because they were built by Popes and Emperors. They are as follows:

The first principal church is that of St. John Lateran.⁴ This is the supreme and chief of all the churches of the whole world. Here each day there are 48 years of indulgences, an equal number of Lents and remission of a third of all sins.

Pope Sylvester and Pope Gregory consecrated the church, which had previously been the house and palace of the Emperor Constantine.⁵ Constantine said, *Holy Father, I bestow my house and palace to the honour of God and in praise of St. John. Holy Father, confer on this house your grace and indulgence.* The Pope⁶ replied saying, *He who cleansed you from leprosy, the same cleanses all who visit this house with devotion and with*

prayer of the Holy Apostles, Peter and Paul. Boniface⁷ confirms this with his words, *If men knew the graces and indulgences of the church of St. John Lateran, no-one would go beyond the sea to Jerusalem and the tomb of Our Lord.* On the anniversary of the dedication of the church there is remission of all sins from punishment and guilt. There is a step in the church and whoever goes up or down it has all his sins remitted. It has a chapel which is called the *Sacristy* in which is the altar on which the blessed John performed his final devotion in the desert.

There is also the Ark of the Old Testament there, together with the table at which Christ ate the Last Supper with His disciples.⁸ The rod of Moses and Aaron is there too.⁹ On the high altar lie the heads of St. Peter and St. Paul.¹⁰ When these are displayed there are great indulgences. No woman dares enter the chapel dedicated to the Holy of Holies.¹¹ In it there is the face of Christ as he was at the age of twelve. St. Luke wished to paint the portrait but fell asleep.¹² When he awoke the portrait had been completed by the angels. This picture was not affected by the heat of the fire, although the church was twice burned by pagans.¹³

The head of Zacharias, John the Baptist's father is there¹⁴ and also the purple robe of Jesus Christ.¹⁵ There is also Jesus Christ's handkerchief.¹⁶ Titus and Vespasian bore the relics off the churches with them across the sea with their mercenaries.¹⁷

The second principal church is dedicated to St. Peter and is situated on the mount called the Vatican.¹⁸ In it there is a step and anyone who goes up or down it with wholehearted devotion receives from each step seven years' indulgence. There are 105 altars in this church. From these the Holy Fathers have selected seven chief altars which have been granted special graces and indulgences above the other altars. There too lie the bodily remains of saints. Every day there are 48 years of indulgence there, the same number of Lents and remission of one third of sins. On the anniversary of the dedication of these altars there are 48 years of indulgences, doubled, as previously described and it lasts for eight days. At the Easter Festival and on the offertory days on the Day of Christ's Nativity and on All Saints Day there are 1,000 years of indulgences.

The first capital altar is that of Simon and Jude who lie on the same altar.¹⁹ The second altar is that of St. George, in which his body lies.²⁰ The third is of Pope Leo.²¹ The fourth is that of the Blessed Virgin where Mass is sung each day. The fifth is of St. Andrew, the sixth of the Holy Cross and no woman dares enter it.²² The seventh is to St. Veronica.²³ Each of these altars has, every day, 40 years of indulgences and as many Lents and remission of a third part of all sins. At the Lord's Supper and on the day of the Annunciation of the Blessed Virgin there are 1,000 years of indulgences and as many Lents and remission of a third part of all sins. At the tomb,

every day, there are 14 centuries of indulgences. In Rome lie eight bodies of Holy Apostles and a half of the bodies of the Holy Apostles Peter and Paul. The other half is in St. Paul's church. In both cases they are on the high altars. St. Boniface, St. John Chrysostom, Processus and Martinianus lie there too.²⁴ There are also Petronella and 13,000 holy Martyrs.²⁵ There are so many bodies of saints there, which are known only to God, that no man can number them. When the Vernicle is exhibited, the Romans have 3,000 years of indulgences, those who live nearby up to 6,000 years, but those who live beyond the mountains, the valleys and the sea have 12,000 years of indulgences and an equal number of Lents and remission of a third part of all their sins.²⁶

In the entrance to this church there are six gates, one of which is closed. This is the true Golden Gate²⁷

The third principal church is dedicated to St. Paul,²⁸ where there are 48 years of indulgence every day and the same number of Lents and remission of a third part of all sins. There are 1,000 years on the saint's day, 100 on the day of his conversion, another 100 on Holy Innocents' Day. On the anniversary of the church's dedication, the eighth day after Martinium (Martinmas?),²⁹ there are 1,000 years of indulgences, the same number of Lents and remission of a third part of all sins.

Anyone who visits the church each Sunday for a whole year gains as much grace as if he went to St. James in Galicia.³⁰ Many have discovered that anyone who drinks from the three fountains is delivered from all his ailments. St. Paul's staff is there together with the cross which spoke to St. Bridget.³¹ There too is the Bible which St. Paul wrote, together with many other relics, a golden gate and many of the Innocents whose death Herod ordered.³²

The fourth principal church is dedicated to St. Lawrence.³³ There are 48 years of indulgence there each day and the same number of Lents and remission of a third part of all sins. Pope Pelagius consecrated this church.³⁴ On the day when the Holy Martyrs, Lawrence and Stephen, were martyred there are 80 years of indulgence there and the same number of Lents and remission of punishment and guilt for a third part of all sins.³⁵ The above-mentioned martyrs lie on the high altar. There is the stone on which St. Lawrence was roasted. Anyone who visits this church every Wednesday for a whole year delivers his soul from Purgatory. There is a tomb there and a golden gate and many other relics. Near the altar there lie also the bodies of the saints, Sixtus and Hippolitus and 40 other martyrs. Pope Pelagius doubled the aforementioned indulgences in Lent.

The fifth church is dedicated to St. Mary the Greater, where there are 48 years of indulgences and an equal number of Lents and remission of a third part of all sins, doubled in Lent.³⁶ On the Festivals of the Blessed Virgin

Mary 100 years were given by Pope Gregory.³⁷ In this basilica lie five uncorrupted bodies: that of St. Luke the Evangelist, the body of St. Jerome and the bodies of the Holy Virgins, Romula and Redempta beside the altar of St. Agatha.³⁸ There too are the cloth of Jesus Christ, on which He was laid and some of the hay on which our Lord Jesus Christ was placed when He lay in a manger, and a piece of the wood of the Holy Cross on which Our Saviour Jesus Christ hung.³⁹ There are also relics of Cosmo and Damian.⁴⁰

The sixth principal church is dedicated to St. Sebastian, where an angel spoke to St. Gregory in the Mass saying, *Here is the true remission of all sins, light and splendour without end.*⁴¹ Here the Holy Martyr Sebastian gained merit with his martyrdom.⁴² In this church every day there are 1,000 years of indulgences, an equal number of Lents and remission of a third part of all sins. In this church there is the same amount of grace as in that of St. Peter because of the grace of Saints Peter and Paul whose heads lay there for a long time, upwards of 70 years. Popes Silvester and Gregory, Alexander and Pope Nicholas granted, each separately, 1,000 years of indulgences.⁴³ In this church lie 48 bishops and martyrs, each of whom separately bestows great indulgences. There is also a tomb called *The Cemetery of St. Kalixtus.*⁴⁴ Anyone who crosses it with devotion has all his sins forgiven. There are many saints' bodies there which no man can number, only God. It is written in the ancient books of the Romans that on one Sunday in May there is the remission of all sins from punishment and guilt. There too is a footprint of Jesus Christ in a marble stone.⁴⁵

The seventh principal church is dedicated to The Holy Cross.⁴⁶ Every day there are 48 years of indulgences there and an equal number of Lents and remission of a third part of all sins. On the high altar lie Anastasius and Rasius together with the daughter of the Emperor Constantine, who ordered this church in honour of the Holy cross and in praise of St. Helen.⁴⁷

Pope Silvester consecrated this church and granted it 353 years of indulgences every Sunday. It contains two goblets, one full of Jesus Christ's blood and the other full of the Blessed Virgin Mary's milk. There too is the sponge by which vinegar and gall were stretched to Jesus Christ on the cross. In addition there are 12 thorns from the crown of Our Lord Jesus Christ.⁴⁸ On the high altar is part of the Holy Cross and an arm of the thief crucified with Christ on his right.⁴⁹ No woman dares to enter the chapel which is called *The Jerusalem Chapel*, except once a year. In it there is remission of all sins etc.

There Follow the Indulgences and Relics of the Other Churches of the City of Rome

At the *Three Fountains* there are 3,000 years of indulgences.⁵⁰ (Three springs broke forth at the place where St. Paul was decapitated and they

flow very copiously to the present day.) Nearby is the church of St. Anathasius⁵¹ which has the privilege of many relics and indulgences. Next to it is a chapel called *Ladder of Heaven* where are the bones of 10,000 Holy Knights.⁵² That too has the privilege of great indulgences.

In the *Church of the Annunciation of the Blessed Virgin Mary* there are 77 years of indulgence and, in the same church, there is remission of all sins.⁵³ All those who come in reverence to this church will never be hurt by lightening or thunder, or super-celestial flashes and fire.

In the *Church of the Blessed Mary, Altar of Heaven*, where was built the first altar beneath which lies St. Helena, there are 1,000 years of indulgences. In this church is a venerable portrait of the Blessed Virgin which St. Luke painted and which is famous for many miracles.⁵⁵ In the church of *Mary of the People* there are 400 years of indulgences and an equal number of Lents. There too, together with many other relics and indulgences, is another portrait of the Blessed Virgin painted by the hands of St. Luke, which St. Gregory brought there.⁵⁶ In the *Church of the Blessed Mary Rotunda* there are, every day, 300 years of indulgences, and on All Saints' Day, which is when the church was consecrated, there is remission of all sins.⁵⁷

In the *Church of Mary Mona* there are 200 years of indulgences. In this church, there is a portrait of the Blessed Virgin Mary which was brought from Greece by a Roman and which, so the story goes, was painted by St. Luke.⁵⁸

In the *Church of the Blessed Mary of the Fount of the Olive*, where a spring of olive oil burst forth on the night of Christ's Nativity, there are indulgences from seven Popes, each one granting seven years of indulgence and seven (years *sic*) of Lent. There are 100 years of indulgence in the *Church of St. Mary*, next to the Bridge of St. Angelus,⁵⁹ where stand the pillars to which the Holy Apostles Peter and Paul were bound. In the *Chapel of Mary, Free us from the Pains of Hell*, beneath which the dragon was bound by St. Silvester, there are 9,000 years of indulgences. In the *Church of the Blessed Mary of the Portico* is a venerable picture of the Blessed Mary. This came from heaven in the presence of the Blessed Galla, daughter of the consul Sinachus, when the patroness of this monastery was dining here. She immediately decreed her house should be a church of the Blessed Mary and had this portrait set in sapphire and placed there, where it is seen up to this day.⁶⁰ There are many indulgences here. In the *Church of St. Bartholomew Below the Bridges* lie his body and those of Saints Paulinus, Albertus and Superacius, together with many other relics, above the high altar. These can be seen on the day itself and on Palm Sunday until Vespers confer 7,000 years of indulgences. There too is the pit in which the bodies of Bartholomew and Paulinus lay for many years.⁶¹

In the *Church of St. Peter in Chains* are the fetters in which St. Peter was bound in Jerusalem on the first day of August.⁶² There is there remission of all sins from punishment and guilt. In the *Church of St. Silvester* is the head of the Blessed John the Baptist together with many other relics.⁶³ Here there are 1,000 years of indulgences. In the *Church of St. Praxes the Virgin*, where there is a portion of the column to which Our Lord Jesus was bound and where there are 2,000 years of indulgences, there are buried 300 martyrs and 22 holy priests together with many other relics which can be seen every day.⁶⁴

In the *Church of St. Potentia the Virgin* there are 1,000 years of indulgences. In this church there is the bench on which Christ sat with his disciples at the Last Supper.⁶⁵ There is also a pit to which St. Potentia carried the blood of 300 martyrs. In the *Church of St. Vivian the Virgin*, where rest many thousands of the martyrs butchered by Domitian, there are 9,000 years of indulgences. In this church is the head of St. Vivian. A herb grows there which she planted herself and which has power against the falling sickness.⁶⁶

In the *Church of Vitus and Modestus* is a stone on which these martyrs were killed.⁶⁷ There are many other relics too and 100 years of indulgence. In the *Church of St. Martinus in the Mountains*, where St. Silvester lies on the altar (reading *altari* for *alta est*), together with many other relics, there are 200 years of indulgences.⁶⁸ In the *Church of St. Lawrence in Chains* there is the spring in which St. Lawrence baptised the soldier Hipolitus and Lucilla: here there are 100 years of indulgence. There is another church, *St. Lawrence in Polisperna*, which contains the oven where he was roasted and many other relics: here there are 100 years of indulgence. There is yet another church *St. Lawrence in Lucina*, where there is a large part of the gridiron and the fetters with which he was bound, together with many other relics. This church has the privilege of great indulgences.⁶⁹ Also there is another church, *St. Lawrence in Dammasus*, which has the privilege of many relics and indulgences.

In the *Church of St. Nicholas in Prison*, where was the Tullianum Prison and where there are several relics, there are 200 years of indulgence.⁷⁰ In the *Church of St. Alexius*, where there still remains the staircase beneath which St. Alexius lay for 17 years without the knowledge of his parents or his wife, there are 77 years of indulgence.⁷¹ In the *Church of St. Saba*, which St. Gregory's mother built, there are 100 years of indulgence.⁷² The bodies of Titus and Vespasian who destroyed (Jerusalem) on account of Jesus Christ, still lie there.⁷³ In the *Church of St. Gregory*, which he built for himself and where he became a monk, there are many relics and 1,000 years of indulgence. There is a hole there where he lay for many years where even more indulgences are conferred.⁷⁴ In the *Church of St. Peter in Chains*, there is still a well from which the Apostles of God, Peter and Paul, drank

and the stone on which they sat: here there is remission of a third part of all sins.⁷⁵

In the *Church of Cosmos and Damian*, where they themselves lie with many other relics, there are 1,000 years of indulgence.⁷⁶ In the *Church of St. Gregory* (George?), where there is his head and the spear with which he slew the dragon and his standard and some of his blood, there are 77 years of indulgence.

In the *Church of the Twelve Apostles* where the bodies of St. Philip and St. James were hidden in the high altar, and the body of the virgin, St. Euphemia, in another altar, and where can still be seen the foot of the Apostle Philip in the flesh and his bones together with many other relics, there are 77 years of indulgences.⁷⁸

In the *Church of St. John before the Latin Gate*, where St. John was placed in oil, there is deliverance of one year on that anniversary.⁷⁹ Likewise in the *Church of St. Agnes outside the Walls*, where she herself lies and St. Constantia, the daughter of Constantine, and many other relics.⁸⁰ There is another church within the city (reading **villam**) of *Agnes in Agony*, where she suffered and was placed in the arena(?) Here there is the chemise which the angel of the Lord brought from heaven to cover her when she was naked.⁸¹ This church is privileged with many indulgences. In the *Church of St. Cecilia*, where she lies with her husband, Valerian, together with many other saints, there are 400 years of indulgence.

In the "*Quo Vadis?*" *Chapel*, where Our Lord met St. Peter and where His footprints are still visible, there are 100 years of indulgence.⁸² In the *Church of St. Mathew* there is an arm of St. Christopher and many other relics: here there are 1,000 years of indulgence.

There are four churches of *St. Saviour* in Rome and four of the *Holy Angels*. There are several of the Blessed Virgin Mary, namely those of *St. Mary of the Well*,⁸³ *St. Mary of the Greek School*,⁸⁴ *St. Mary of the Hand*, *St. Mary of Greece*, *St. Mary of the Way*,⁸⁵ *St. Mary in Molenini*, *St. Mary in the Griuncta Piuncta*, *St. Mary Minerva*,⁸⁶ *St. Mary in the Field*, *St. Mary Possibilia* and *St. Mary of the Salt Water*, which are privileged with many relics and indulgences and tokens of the Blessed Virgin Mary. In addition there are many churches of the Apostles and Evangelists, namely *St. James (by) Across the Tiber* and *St. James of Tigario* (next to *St. Mary of the People*) and *St. James of Scossia* in the borough of St. Peter; the church of *St. Peter on the Mount*,⁸⁷ where he was crucified, and the church of *St. Paul in Regula*; the church of St. Thomas,⁸⁸ the church of St. Andrew⁸⁹ and the church of St. Mary, the church of St. Barnabas, and the church of St. Luke. All of these have the privilege of many relics and indulgences etc.

There are many churches of the Holy Martyrs in Rome: three churches of *St. Stephen*,⁹⁰ the church of *St. Eustachius*,⁹¹ where he lies with his wife and two sons; the churches of *St. Adrian and Crisogonus*⁹² and *Julian, Knights*; the church of *St. John and St. Paul*,⁹³ the church of *Saints Peter and Marcellinus*; the church of *St. Nereus and Achilleus*⁹⁴ and the church of *Crowned Four*,⁹⁵ the church of *St. Sebastian*; the church of *Saints Tyrus and Jer*; the church of *St. Saturninus* and that of *Saints Simplicius and Faustinus*; the church of *St. Pantoleon* and that of *St. Pangracius Outside the Walls*. These are also privileged with many relics and indulgences.

In addition there are many churches in Rome of the Holy Confessors, namely three of *St. Martin*,⁹⁶ three of *St. Blaise* and one each of *St. Apollinarius*, *St. Anthony*, *St. Eusebius* and *St. Celsus*. In this last are a foot of Mary Magdalene and a finger of St. Nicholas. Then there are individual churches of *St. Leonard*, *St. Clement*,⁹⁷ *St. Sixtus*, *St. Ciriacus* and *St. Marcellus*.⁹⁸ There is a church each to *Saints Augustine, Ambrose, Jerome* and one of *St. Benedict*. All these are also privileged with many relics and indulgences.

Then, in Rome, there are many churches of the Holy Virgins; namely three churches of the *Blessed Mary Magdalene*,⁹⁹ three of *St. Katherine*, two each of *St. Barbara* and *St. Agatha*, one of *St. Lucia* and one of *St. Dorothy Across the Tiber*, where she herself lies. There are churches for *St. Vivian*,¹⁰⁰ *St. Balbina*,¹⁰¹ *St. Prisca*,¹⁰² *St. Anastasia*, *St. Susanna*,¹⁰³ *St. Bergiata*, *St. Felicity*, *St. Elizabeth*, *St. Petronella*, *St. Clare* and *St. Cristina*, and many other churches where Masses are celebrated up to the present day. All these have the privilege of many relics and indulgences.

There are in Rome too various monasteries of the different orders, both for monks and for nuns. There are also various hospitals of all nations, for example the *Hospital of the Holy Spirit*¹⁰⁴ in which is the stone table on which Our Lord wrote the Ten Commandments with His own fingers. These have the privilege of many other relics and indulgences and miracles.

All the above indulgences are doubled in Lent. If the misfortune of death befall someone on the pilgrimage road, either coming or going, he is truly absolved from all his sins, both mortal and venial. Amen.¹⁰⁵

The author has provided 2 A3 size maps to enable the reader to locate the churches discussed in this article. However, if they were reduced to A5 size, in order to be integrated into the body of his text here, they would be too small to identify the places in question. As a result we have included them as an insert in the hard copy edition of this *Newsletter* and as separate files in the electronic version.

(In the latter case the churches numbered in red refer to the Seven Great Pilgrimage Churches, those in green to other churches probably visited by William Wey while the Santo Spirito (SS, #55) is indicated in blue.)

Editors' note: Francis Davey is the author of a forthcoming book on William Wey, to be published by the Bodleian Press.

The second Annual General Meeting of the Confraternity of Pilgrims to Rome, April 4th 2009: Chairman's Report.

William Marques

Thank you all for coming here today, to our second AGM. Although the Confraternity of Pilgrims to Rome held its first meeting on the 18th November 2006, we did not know, of course, what we were going to call ourselves then and much of the first meeting was spent deciding just that.

Our membership has grown from 14 then to 165 today. At the beginning of 2008 there were a number of meetings held as we had decided to convert ourselves from an informal group of friends and acquaintances into a more formal organisation with the eventual goal of achieving registered charitable status. Ian Broderick and Howard Nelson volunteered to draft a Constitution and on the 27th April 2008, at our first AGM, it was adopted.

A formal Constitution required a committee or, as we preferred to call it, a "steering group." Volunteers were requested and many of those who had supported us from the start held up their hands. I was elected Chairman.

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 this route.

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.

Alison Raju, the author of many pilgrim guides including the soon to be published ones covering the *Via Francigena*, is one of the editors off our *Newsletter*.

Alison Payne is our Treasurer and keeper of our purse.

Ian Brodrick is our Company Secretary and legal brain.

We are also very fortunate to have Howard Nelson and Chris George join us as Officers. Howard has responsibility for our library and has worked with Michael Krier on the Image Gallery. Chris works with Alison Raju on the *Newsletter*.

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.

During the year we became Friends of the AEVF, the umbrella organisation for associations interested in the *Via Francigena*. There are now 32 such friends in Italy and abroad. This does not include the 86 Member councils including Canterbury City Council.

In late April and early May 2008 a number of our members took part in a multi-pronged series of pilgrimages from points North, South and East of Rome. They included Yvonne Loftus, who walked with an Italian group, "Cammino della Luce," from Assisi to Rome; Marion and Laurie Clegg, who commenced their walk from Siena, joined the "Giovane Montagna" group at Bolsena and continued on with them to Rome; Jim Brodie and Joe Patterson, who joined Alberto's group ("Gruppo dei Dodici"), and walked from Formia to Rome. An Italian group with no CPR members walked from Monte Cassino to Rome. All the groups met at 4 pm on 13th May in St Peter's Square (and were heavily rained upon!).

We decided at our first steering group meeting that our open meetings should have a topic or purpose. Our first meeting, which was held on November 1st, was about the other routes to Rome. While the CPR is concerned with these routes, naturally most of our time has been spent helping to make pilgrimage on the *Via Francigena* a little easier.

Joe Patterson and Jim Brodie spoke about the *Via Francigena Sud* and their journey up with Alberto Alberti's group. The photos shown were of rugged countryside and many historic towns and castles along the route.

Ann Milner and Jim Brodie spoke about their pilgrimage walking from London to Canterbury with a group from St Martin's-in-the-Fields. The organized pilgrimage made £28,000 in aid of the work St Martin's does for the homeless and a feature of this pilgrimage is that a number of their homeless clients undertake the pilgrimage every year.

Howard Nelson spoke about the St Francis pilgrimage which starts in La Verna and finishes in Poggio Bustone. Howard spoke eloquently about St Francis and the sites on the route associated with him.

Ann Milner spoke once more but this time about the route she almost had to make up for herself, walking the opposite way the signs pointed from Rome to Assisi. This is a new route with little or no written information in English and it was a real exploratory pilgrimage, particularly going in the "wrong" direction.

Eiler Prytz had travelled from Norway especially for the meeting. Eiler spoke about the work he and the Norwegian state has done to revive St Olav's Way. This is the pilgrimage to Nidaros (the old name for Trondheim, where St. Olav is buried in the cathedral there) and how different routes are evolving and growing all the time.

Our second open meeting on the 7th February was our first Practical Pilgrim Day. Unfortunately early February was when the blizzards hit and neither Joe Patterson nor Alison Raju, two of the main leaders of the day, could make it to London. Nevertheless we had a good turnout.

We started the day with Marion and Laurie Clegg's multi-sensory DVD presentation of their pilgrimage from Siena to Rome.

The format of the day then followed the blueprint that Alison Raju had given us, though with no cyclists making it through the snow we did not have to split into groups.

After lunch Andrew and Carol Welch talked entertainingly about their pilgrimage in 2004.

During the year we introduced a subscription of £10.00 per year and Alison Payne will tell you how much has already been received. The Confraternity offers reductions to those paying for more than one year in advance and to overseas members who cannot attend our meetings.

Our website is changing and growing gradually under the ever-watchful eye of Ann Milner. Our next additions will be the ability to use Paypal to pay money to the CPR and soon after that the Gallery, which Howard Nelson and Michael Krier have been so diligently working on, will become part of the CPR website.

We are immensely grateful to Alison Raju and Chris George who produce our *Newsletters* and although No. 5 is having a difficult birth it will be well worth waiting for.

Our accommodation list for the *Via Francigena* grows and grows and before long will be the basis for a set of Pilgrim Guides to the *Via Francigena*, on the CSJ model. There is no point in publishing any of these until we have a bookshop up and running though.

Other initiatives undertaken during the year include the publication of a flyer, with much help from Paul Chinn and Babette Gallard, which we have issued to the Cathedral Office and Tourist Office in Canterbury. This covers the history of the *Via Francigena* and its route in England.

We have also issued all our members with a handsome membership certificate, designed with the help of Yvonne Loftus, and who was also responsible for the lovely e-Christmas card we sent.

We look forward to our meeting this autumn entitled "Pilgrims Rome," which is to about Rome with snapshots of Rome in the years 300, 1000, and 1400AD.

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

The *Homo Viator* walk from Bourg St, Pierre to the Grand Saint - Bernard

(see Newsletter #5)



1. Danilo Parisi, *Guado di Sigerico (Po ferryman)* [Photo; Babette Gallard]

Walking from La Storta to Rome - the final stage of the *Via Francigena*

Alberto Alberti

There are two alternative routes for walking the final stage of the *Via Francigena* from La Storta to Rome.

The first is 18km long, on busy roads with heavy traffic, a lot of pollution and is very uninspiring. To take this option follow the main *Via Cassia* (a *strada statale*) then fork right to the *Via Trionfale*. Continue to the very end then take *the Via Leone IV* until you reach the walls of the Vatican City.

The second route is 2km longer but 70% of it is in a very varied, green environment, including two natural parks with historic sites. It goes alongside the *Cassia –Trionfale* and is described in detail here.

Start from the *Chapel of the Vision* (*Jesus appeared here to St Ignatius Loyola in the year 1533*) near to the *cathedral of La Storta*. Follow the *Via Cassia* (direction north, away from Rome) for 200 metres. Take a road on the left slightly uphill. When on a bridge over the railway line go right on a road downhill to reach the main road, the *Cassia Braccianese* (*traffic very fast but not heavy, large pavement, in the countryside*). Turn left here (going south), then pass through two tunnels and reach the *Via Cassia*. Shortly afterwards turn right, passing under a railway tunnel (*Via Torre Spizzichino*) then go left to the *Via Cavina* and *Via Casale Castelluccia*, in a very elegant area of villas and gardens. At a *Luxus Relay Hotel* follow the way bending to the left and a further bend to the right. You are now in the countryside.

Reach a very large road with fast traffic. Continue, ignoring a tunnel on the left (*but take the tunnel if you need public transport*) and walk either on the right side of the road or on the grit road alongside the paved road (having passed a rubbish tip). At the end of the grit road, cross the main road and walk in the same direction through a neglected grassy field towards a railway station. At the end of the grassy field you have to walk on a stretch of about 200 metres on the main road with traffic (very carefully – this is the most critical part of the stage) and reach the station parking area. Continue in the same direction to a traffic light. Cross a main road to reach the *Via Canossiane* (which is for pedestrians only) and turn left *into Via Stazione*. (*In front of the Stazione Ottavia there is a bar and several shops.*) Take the station underpass to *Via Trionfale*, then turn right. After passing under a bridge cross the *Via Trionfale* to the *Via Silvio Antoniano* (*a fruit market here*). Go to end of the short alley, passing a Mercedes Benz depot. On the left take a narrow path downhill. (*This is 6.5 km from the start*).

Soon you are in a country environment with plenty of unspoiled vegetation and wild fauna. Follow the path. Ignore a side path to the right at 90° with

our path and a second one of 45°. In a large open area the major path continues straight on but you take a path to the right (about 90°). After 100 metres a low barrier stops vehicles from entering, but not pedestrians. *Tall houses high up on the hill at right.* Reach *Via Conti* steeply uphill. Turn left into *Via Rimessola*, right into *Via Benedettine*, left into *Via Corti* then down some stairs into *Via Vergerio*, go down *Via Taverna* (*all are a pleasant suburb of Rome*) and continue till the *Via Trionfale*. Continue right to the *Via Forte Trionfale*, go along the *Via Pieve di Cadore*, *Piazza Passo Pordoi*, the *Via Fani*, the *Via Stresa* then right into the *Via Cammilluccia*. Enter the large institute+ school+ *Hotel Don Orione* (take the left gate). *Here there is a bar.* (*This is 12 km from the start.*)

After the gate, continue for about 200 metres till the *Monte Mario park*. Go right on a large path and soon you will have a magnificent view over Rome. Continue till you reach the park gate on *Via De Amicis*. Cross carefully and go left downhill. Soon you enter a gate of another part of the Monte Mario park. Go uphill to a splendid view. Follow the path, at first downhill then up, then it narrows and bends to the right with some power meters on the right: small cottages with vegetable gardens to the left. Continue to a paved road. This goes to the right, with schools behind a fence on the left. Go down *Via Parco Vittorie* then left to the *Via Trionfale*.

Shortly afterwards enter a large vaulted gate with steps leading to a pine wood. Continue bending slightly to the right and arrive at the place where you (as pilgrims did for thousand years) will see the cupola of St Peter's for the first time. Here a prayer of thanks is due. Continue downhill on *Via Casale Mellini* (*if open, visit its historic painting of the Crucifixion*) to the *Via Trionfale*. Go downhill watching out carefully for the traffic. This area is urban Rome with large buildings. Take two stairs, shortcutting the U-bends of the road. (Note that at the end of the downhill section, on the left, there is the *Via Borgo S. Lazzaro*, a small alley with an historical little church: *St. Lazzaro of the Lepers*). Continue on *Via Trionfale*, the *Largo Trionfale* then turn right into the *Via Leone IV* and reach the walls of the *Vatican City*.

Book Review

Rambling on the Road to Rome

Peter Francis Browne, *Rambling on the Road to Rome*, Summersdale Publishers, 2001, 333 pages, ISBN 978-1840241679, £7.99

A few years ago, in 1990 to be exact, novelist and film maker Peter Francis Browne retraced the steps Hilaire Belloc took and wrote about in his book *The Path to Rome*. Belloc traveled on foot from Toul (near Nancy) and crossed the Jura, the Alps and the Apennines on his way to Rome at the dawn of the twentieth century. Afterward he related his experiences with the people he met along the way, as well as his reflections on tradition, politics, landscape, and much else.

I read Browne's book to get a sense of the differences in Europe at the beginning of the twentieth century, when Belloc made his journey, and the end, when Browne made his. The two books could not be more different.

Whereas Belloc would have been a jolly and educated companion on the road, Browne is a bit of a moaner. Like Belloc's, this book starts well as an account of his walk in France and Switzerland but after the Alps it is even less rewarding than Belloc, who at least has his adventure in the Apennines. Only rarely does Browne seem to enjoy himself and one gets the impression that his publisher had commissioned the book, so he had get on the road and write it.

A striking difference is the difficulty, not to mention life-threatening danger, of walking along the roads at the close of the twentieth century. Browne describes the road south of Lugano in Switzerland where, after attempting to walk along the road, he is beaten back by the danger and lack of facilities for pedestrians.

The journey as a pilgrimage, so much part of Belloc's book, is completely missing from Browne's account. Browne was raised a Catholic, but he boasts about his loss of faith. Since Browne obviously has little sympathy with Belloc or his beliefs, one wonders why he decided to make this trip at all.

Although Browne sees poor conditions in rural France it does not seem to be as bad as the Dickensian poverty that Belloc sees almost everywhere, including Switzerland. Browne does draw attention to whatever poverty he sees, though, and makes many references to Mrs Thatcher, often referring to Great Britain as a failed society.

My own feeling, having read *Rambling on the Road to Rome*, was that there is still the chance for someone to do what Browne was trying to do and write a companion book to Belloc's a century or so later.

William Marques

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Additions to the CPR Library, December 2008 to March 2009

Howard Nelson

Amoroso, Maria Lucia, *Il complesso monumetale di Santo Spirito in Saxia*. Rome, Giubilarte Edizione, 2003. 31pp.
Location: CPR PAM 24. Acc No: #4653

John, Richard T, *St George in Velabro*. [Rome, 1991] Location: CPR PAM 23. Acc No: #4652.

Liber Pontificalis. *The Book of Pontiffs (Liber Pontificalis): the ancient biographies of the first ninety Roman bishops to AD 715*. Revised edition, translated with an introduction by Raymond Davis. Liverpool, Liverpool University Press, 2000. 147 pp.
Location: CPR. Acc No: #4744.

Mirabilia Urbis Romae. *Mirabilia Urbis Romae: the marvels of Rome, or a picture of the golden city*. [Translated and introduced by] Francis Morgan Nichols. Facsimile of 1889 edition. Charleston SC, Bibliobazaar, n.d. 203 pp.
Location: CPR. Acc No: #4745.

Rome, Parrocchia di San Lorenzo in Lucina. *L'area archeologica di San Lorenzo in Lucina* [A pamphlet]. Rome, [The parish], n.d.
Location: CPR PAM 26. Acc No: #4704.

Rome, Santa Pudenziana. *Saint Pudenziana's Basilica*. Rome, St Pudenziana's Recorate, 2007? 16 pp.
Location: CPR PAM 28. Acc No: #4732.

Rome, Spacio Libero. *Case Romane del Celio=The Roman houses beneath the church of SS. Giovanni e Paolo* [A pamphlet]. Rome, Spazio Libero, n.d. Location: CPR PAM 27. Acc No: #4705.

Shrewsbury Cathedral. *St Paul* [A booklet on his life, published to mark the year of St Paul, June 2008-June 2009].

Shrewsbury, [The Cathedral], 2008. 24pp.
Location: CPR PAM 25. Acc No: #4664.

Vauchez, André, ed, *Roma medievale*
Rome, Editori Latertza, 2006. 385pp.
Location: CPR. Acc No: #4729.

Via Francigena. *Via Francigena: la Rivista del Grande Itinerario Culturale del Consiglio d'Europa=the Magazine of the Major Cultural Route of the Council of Europe.* No 27 (June 2008) –
Riccò di Fornovo di Taro, Studio Guidotti, 2008-
Location: CPR PER 2. Acc No: #4716.

Waugh, Evelyn. *Helena*
London, Penguin, 1963. 158pp.
Location: CPR. Acc No: #4743.

Welch, Andrew & Carole. A walk from Canterbury to Rome in 2004.
Unpublished, 2009. 146pp.
Location: CPR. Acc No: #4742.

The *Homo Viator* walk from Bourg St, Pierre to the Grand Saint – Bernard



2. One of the “sights” along the way. [Photo: Babette Gallard]

Secretary's Notebook

Bronwyn Marques

Membership of the CPR We currently have 167 members (couples are counted as a single member), of which many are from outside the UK: USA (23), Australia (15), Canada (12), France (5), Denmark Sweden Norway (one each) and Ireland and New Zealand (also one each).

We have established a bank account and are implementing the £10 membership fee agreed at the AGM in April 2008. When a Paypal system has been set up I will contact the members who have not already paid. Members in the UK can already pay by cheque or cash via the postal system using the directions on our website

AGM Our second AGM was held on 4th April 2009. A report from the Chairman is in the main body of this *Newsletter*.

Mark Hassall and Ian Broderick were delayed on the way and sent their apologies too. Apologies not listed on the Agenda were Bronwyn Marques, Laurie and Marion Clegg and William Griffiths.

Our third AGM will be held on Saturday 6th March 2010

Practical Pilgrim Day Our first such event was held on 7th February 2009 (see the Chairman's Report for further details). *Next year's meeting* will be on Saturday 6th February 2010.

CPR Library The library is situated at the CSJ offices on Blackfriars Road and details of the items held can be found through the page on our website.

As explained in issue #5, pilgrims' journals are always a welcome addition to the CPR Library. A series of such diaries written over the years provides an overview of the development of the route itself. If you would like to donate a journal of your pilgrimage to the CPR Library (word-processed, in a binder or folder) please send it to Howard Nelson c/o the CSJ office, 27 Blackfriars Road, London SE1 8NY.

Guide Books Paul Chinn and Babette Gallard's revised guides will be available in March 2009. They have taken input from many people over the year. The biggest changes relate to deletion of the blog component and the inclusion of the official route through Italy and the Swiss Mobility route 70 in Switzerland. For 2009 they will also retain much of "their" route as an alternative to the official route. This will be where either they suspect that there may not been signs on the official route or where they judge the official route may be too tough for some people. Unfortunately overall their page

count is rising because of retaining the alternatives and as a result they are splitting it into three parts:

- Canterbury - Besançon
- Besançon - Vercelli
- Vercelli – Rome

See: http://www.pilgrimagepublications.com/via_francigena1.htm

Accommodation List If you would like a copy of the CPR Accommodation List please email culverwood3@yahoo.co.uk and request a copy.

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. We hope over the course of the next year or two to use the list as a basis for a CPR guide to the *Via Francigena* similar to those published by the CSJ.

New Pilgrim Refuge in Rome A new (pilgrim-only) refuge has now been opened in the Testaccio area of Rome by the Italian Confraternità di San Jacopo. It's name is the "Spedale della Provvidenza e San Benedetto Labre" and the address is c/o Istituto Suore Figlie della Divina Provvidenza, Via Galvani 51, 00153 Roma.

It is open from the 20th April to the 30th September, has 40 bunk beds, toilets and showers and is ONLY for pilgrims with a credencial (pilgrim passport). Like all the other refuges run by the Confraternità there is no fixed charge but pilgrims should expect to leave a donation towards the running costs. It can be reached on foot (2.5 miles from the Vatican/St. Peter's), by bus, (number 75 from the Termini railway station) or by underground (take the metro in the "Laurentino" direction and get off at "Pyramide").

If any former pilgrims are interested in working there as volunteer hospitaleros (wardens) please contact Mrs Lucia Martellucci, Via U. Balzani, 12, I-00162 Roma. (Her home telephone is 0039.06.8632 2280, mobile: 0039.328.1328150.)

Testimonium Database – a reminder As explained in issue #5 of the *CPR Newsletter* this database has been set up to record the name, date and number of the *testimonia* of pilgrims who have reached Rome. This will be helpful to record the growth the route as the authorities at the Vatican do not issue statistics as the Cathedral does at Santiago. If you have completed a pilgrimage either some time ago or recently and received either a *testimonium* or the certificate from the Opera Romana Pellegrinaggi it would be helpful if you would email the CPR Secretary at

pilgrimstoromesecretary@yahoo.com with details as stated above for inclusion on the database.

CPR Photo Gallery After a lot of hard work from Howard Nelson and Michael Krier the CPR Gallery can now be accessed online at <http://www.pilgrimstorome.org.uk/cpr-gallery.html>

There are 1,236 images in the gallery covering the *Via Francigena*, the *Sentiero Francisco* and Rome. Current gaps include the section of the *Via Francigena* from the Great St Bernard Pass to Rome. If you have taken any photos which meet the criteria of the gallery the CPR will be pleased to accept any of these images under the terms outlined on the web-page.

Pilgrimage Exhibition in Canterbury From July 25th to August 1st this year there will be an exhibition devoted to pilgrimage in the Eastbridge Hosital, High Street, Canterbury. It is chiefly devoted to the Santiago pilgrimage but does cover other sites. It is free of charge and open during the normal hospital visiting hours.

Gareth Thomas Route into Rome Gareth will be in Rome for a number of years and has offered to help produce a clear guide into the town in English. Initially he has written a short guide for walkers and cyclists from the *Via Cassia Nuova* to St Peters. This summer he hopes to produce a guide from further out of town, with maps and illustrations.

St Martins-in-the-Fields Pilgrimage The Connection of St Martin-in-the-Fields' 19th annual pilgrimage from the steps of St Martin's to Canterbury Cathedral takes place over the bank holiday weekend 22 - 25 May 2009. Jonas Ewe will be taking part this year. For details contact Roger Shaljean (pilgrimage manager, 01691 662 047), the Connection of St Martin-in-the-Fields (020 7766 5544) or see their website: <http://www.connection-at-stmartins.org.uk/> <http://www.smitf-pilgrimage.org.uk>

Tandem Cancer Trust Appeal Sean McCann and Peter Banks are cycling from Cambridge to Rome along the *Via Francigena* in aid of the Teenage Cancer Trust appeal. http://www.cambridge-news.co.uk/cn_news_home/DisplayArticle.asp?

Ann Milner's Charity Appeal Ann is involved in a fund-raising 'jailbreak' which will give you a once in a lifetime opportunity to help raise money to buy wheelchairs for disabled people in Mauritania. **Diapalante** is a charity set up by someone who lives locally to Ann in Hertfordshire, to help physically disabled people in Mauritania. For more info visit their website: www.diapalante.org

Jailbreak 2009 has been dreamed up as a way of having fun and raising funds at the same time. The object is to travel as far as possible in 36 hours spending only a minimum. The only allowable transport of one's own is a bicycle or shank's pony! The jailbreak starts on 25/04/2009 from Ashwell in Herts. However on that date Ann finds herself en route to Rome! Therefore her "jailbreak" is to escape the centurions and try to head for sanctuary in Poland! Any sponsorship you donate will go directly to the charity. To sponsor Ann visit the website <http://www.diapalante.org/jailbreak.htm> and donate online (her team is appropriately named *The Penitent Pilgrims!*).

National Via Francigena Day On May 3rd all Italian pilgrim associations will do something to celebrate "Pilgrims Day," often the announcement that a guide will be available to lead those interested on a stretch of the *Via Francigena*. It will also be the first "walking routes day", organized by "Rete dei Cammini", a network of pilgrims associations, including Gruppo dei Dodici (Alberto Alberti), Iubilantes (Ambra Garancini), the CAI (Italian Alpine Club) and other associations who are working hard to contribute to the development of the *Via Francigena* and other walking routes in Italy.

One of main events of the day will be the opening of the new route between Benevento and Monte Sant'Angelo, designed by the CAI. They will leave on April 24rd and walk for one week towards the church of San Michele.

Pilgrims to Jerusalem Although the CPR is concerned mainly with the pilgrimage to Rome Nick Jones informs us that members interested in continuing to Jerusalem will find the following website useful:
<http://sites.google.com/site/pilgrimstojerusalem/Home>