



We are a pilgrim people. We are a people, who are always moving, always wanting more, never satisfied, never full and never finished.

We are a pilgrim people.

Go back to the Garden, we were created with pilgrim hearts: hearts to know, hearts to love, hearts to seek and glorify the God who made us and walks with us. And that has not changed. Life this side of Eden may be far busier, far more distracting, incredibly more difficult and not nearly as beautiful BUT our hearts are still the same. And as St. Augustine so truthfully prayed: *You have made us for yourself O Lord and our hearts are restless until they rest in you.* **We are a pilgrim people** because we have hearts that will never rest; never be satisfied; never be complete until we find the God who is at the core of all we desire and seek through this life. And so we journey on, in our search. The problem is, most of us have forgotten who we are, a pilgrim people, or at the very least, defined “pilgrims” to be those who journey far, to offer their prayers in “traditionally” holy places. True, some of the largest assemblies of people around the world are indeed those of pilgrims. But what makes them “pilgrims” has very little to do with the destination of their journey or how far they travel from home but has all to do with that which they seek.

Throughout the scriptures, God seems incessantly trying to remind his people of their pilgrim hearts and to call them back to the path that leads them home. The Psalmist declares, “For I am a sojourner with you, a pilgrim as all my forbears were.” (39:14). And the letter to the Hebrews says it quite simply, “We are strangers and pilgrims on earth” (11:13). The word “pilgrim” literally comes from the Latin word meaning ‘resident alien.’ This world is not our home. And our life here on earth is just one stop on this all-encompassing pilgrimage (a physical and spiritual journey) home to the One of whom we truly belong. **We are a pilgrim people.**

*Since all are called to pilgrimage, though no two journeys are the same, how do we remember what we have forgotten about whom we are and the journey we are on? Without traveling far and wide, how do we awaken our pilgrim hearts? Or in our case, when we are about to set forth on this journey to a far away place how do we awaken our pilgrim hearts and remember that this journey is not really about the incredible and amazing and holy places we will embrace. Pilgrimage at its heart is not about the destination but the journey. It is not about where you travel but how you travel. Pilgrimage is a sacrament. It is a journey made on the outside to mark a journey on the inside. Ultimately pilgrimage moves us towards Him whom we seek. And so although the beauty, the adventure, the excitement of leaving home physically on pilgrimage is alluring, it is not essential (though quite helpful in learning to practice the holy habit of pilgrimage). This journey is also not about community; it’s not about blessings; it’s about seeking God alone. It’s about returning home. Community, joy, peace, holiness are fruit of pilgrimage not its intent. *On pilgrimage we learn to walk with God, literally: physically and spiritually.**

A few reminders for the road:

- Even **pilgrimage guides** are still pilgrims at heart and in practice. *We are ALL a pilgrim people.*
- **Detours**, getting lost and road blocks are part of the adventure. And are often the most important leg of the journey. *Asking for directions is ok*

- **Tourists and Pilgrims.**
 - And just as one can travel to holy places as a tourist, one can walk our path as a tourist, not fully engaged or fully present. Here to take snapshots of places along the way keeping their heart far removed and offering empty words. *This is a journey for pilgrims*
- **Companions along the way are essential to pilgrimage.**
 - But keep in mind that each pilgrim has their own journey. *And the temptation to focus inwards on each other is strong.* As fellow pilgrims we journey side by side looking out together for Him whom we seek.
- **Each holy place.**
 - These places we will embrace are spaces that have been carved out and made holy through the ceaseless prayers through the centuries. In these hallowed walls and on this holy ground, the air seems “thinner,” the gate, wider between God and Man and the intersection of Heaven and Earth more pronounced. The Saints and saints (of this world and the next) gather at the doors and sit beside you in the pews saying “Welcome pilgrims. Welcome to this respite. Welcome to this Holy Place.”
- **Pilgrimage is a prayer practice; a holy habit ...** therefore it takes practice and time to walk in the way of a pilgrim. It doesn't happen overnight.
- **This pilgrimage is about being present in the present.**
 - This pilgrimage is one of awakening; one of paying attention; one of remembering; one of ceaseless prayer; one of becoming present to God and thus becoming present to life (and this incidentally becoming more present to each other).
- **This is a journey of the heart not of the head.**
 - Prayer, conversation, listening, reading, noticing, and looking must also move and journey from activities of the mind to practices of the heart.
- **And as TS Eliot offered: the end of all our exploring will be to arrive where we started and know the place for the first time.**

So welcome pilgrim! May you journey faithfully and honestly. May your heart be awoken to the sacred romance that calls to us through every moment of our life. And may Christ “dwell in your hearts through faith – that you, being rooted and grounded in love, may have the strength to comprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ that surpasses knowledge, that you might be filled to the fullness of God, Himself.” (Ephesians 3:17-19). Welcome home. Welcome to the Pilgrim's Way.



Part I:

Our Journey



“All the Saints Greet You.” -2 Cor.13

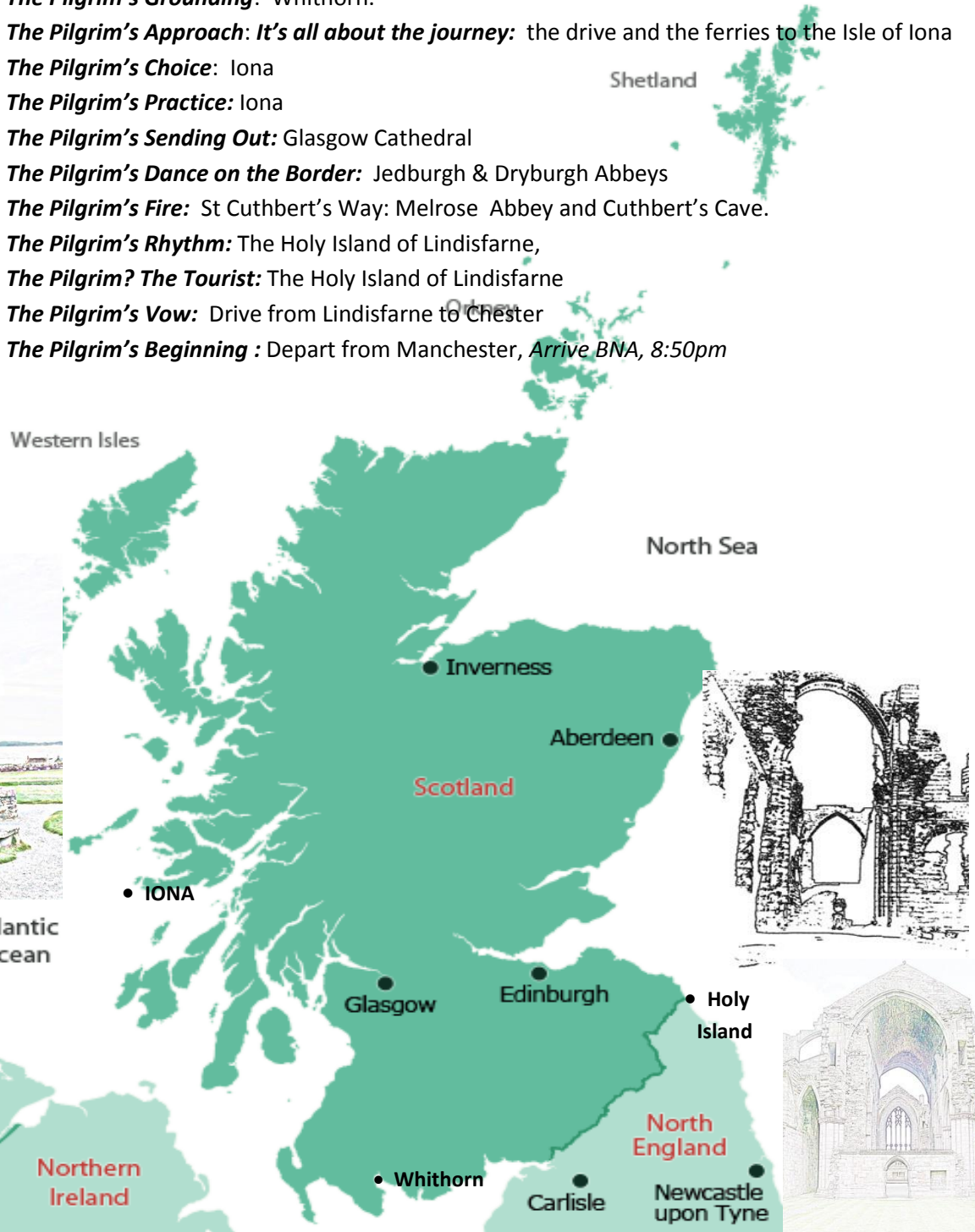
THE PILGRIM'S WAY

LIVING ON THE BORDERS

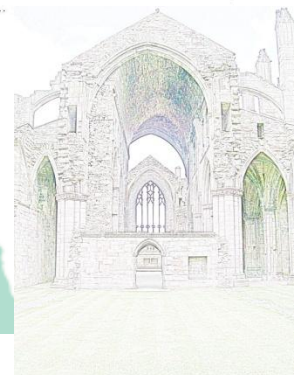


The Quick Version:

- WED, JUNE 9TH:** *The Pilgrim's Departure:* United 5949 departing 2:17pm
THURS, JUNE 10TH: *The Pilgrim's Arrival* Arrive Manchester, 8:05am
The Pilgrim's Gathering: the Ruthwell Cross.
FRI, JUNE 11TH: *The Pilgrim's Grounding:* Whithorn.
SAT, JUNE 12TH: *The Pilgrim's Approach: It's all about the journey:* the drive and the ferries to the Isle of Iona
SUN, JUNE 13TH: *The Pilgrim's Choice:* Iona
MON, JUNE 14TH: *The Pilgrim's Practice:* Iona
TUES, JUNE 15TH: *The Pilgrim's Sending Out:* Glasgow Cathedral
WED, JUNE 16TH: *The Pilgrim's Dance on the Border:* Jedburgh & Dryburgh Abbeys
THURS, JUNE 17TH: *The Pilgrim's Fire:* St Cuthbert's Way: Melrose Abbey and Cuthbert's Cave.
FRI, JUNE 18TH: *The Pilgrim's Rhythm:* The Holy Island of Lindisfarne,
SAT, JUNE 19TH: *The Pilgrim? The Tourist:* The Holy Island of Lindisfarne
SUN, JUNE 20TH: *The Pilgrim's Vow:* Drive from Lindisfarne to Chester
MON, JUNE 21ST: *The Pilgrim's Beginning :* Depart from Manchester, Arrive BNA, 8:50pm



Atlantic Ocean



EMERGENCY CONTACTS:

St. Paul's Episcopal Church, 615 790 0527 (church);

Claire Gaddis, 615 714 3258 (mobile); Claire@stpaulsfranklin.com

Rev. Bob Cowperthwaite 615 423 9841 (mobile); Bob@stpaulsfranklin.com ,

Alex Wilkerson, Caldwell Travel

5341 Virginia Way, Brentwood TN 37027

615 327 2720 (w); 615 794 3375 (h)

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Martin Faulkner, Coach driver: Mobile from US 011 44 7733373268
from UK 07733373268

Richard's minibuses: from UK 0800 0 319 414

17 Highclere Way, Worthing, West Sussex, BN13 3RF

MINIBUS247@aol.com (Richard)

Sally Chambers, UK Mobile

From the US: 011 44 792 0111 561

From within the UK: 0 792 0111 561

Messages can be left at the places we are staying as well. Most of them have email and all have telephones. Contact information can be found through the websites provided.

Please know that I will call when we arrive for everyone and an email will be sent out to all on the list. We will not have time at the airport for everyone to call home. And will not arrive at a place for calls to be made until later into the afternoon. And again I gently and lovingly remind us all that phones can be a distraction on pilgrimage. Part of what we're doing is leaving our lives for 12 days, including all the ways are we normally accessible. So please be wise and use your best judgment in contacting us. We will keep you updated regularly through our blog: www.stepoutofthetraffic.com. I also ask you to trust me that if something is wrong, we will get a hold of parents.

If you wish to email any pilgrim directly please use

thepilgrimsway@gmail.com

We will *try* to check this once a day. If it is an emergency do not rely on email.



MAY ALL WHO
COME TO THIS PLACE
AS
VISITORS
FIND HERE THE
PRESENCE AND LOVE
OF GOD
& MAY THEY LEAVE HERE
AS
PILGRIMS.

-Escomb Parish Church, England



THE PILGRIM'S WAY: LIVING ON THE BORDERS.
A Pilgrimage through Scotland and Northern England

Wednesday, June 9th: Pilgrims Departure:

Meet at Ruby Tuesdays for lunch at 10:30 on Donnelson Pike.
Meet at US Airways desk at 11:50pm to check in together.
US Airways 2484, departure 1:50pm arrive PHL, 4:44pm, Terminal F
US Airways 0734, departure Terminal A 8:40pm,

Thursday, June 10th: The Pilgrim's Arrival & Gathering:

Lodging: Hillcrest House, Wigtown, Scotland. www.hilcrest-wigtown.co.uk

Arrive MAN 8:45am, Terminal 2 met by *Martin our driver and fellow pilgrim*
4.5 hour drive from the airport to Wigtown.
Lunch Enroute (on your own)

Adventure to the **Ruthwell Cross**, a sermon in stone, 680 AD. *2 ¾ hour drive from the airport to Ruthwell* An 18ft stone cross located in the church. This is a preaching cross not a memorial cross, meaning that it marks the spot which had been consecrated for divine service and worship: a place where the sacraments were/are celebrated. <http://www.rampantscotland.com/visit/blvisitruthwell.htm>

Merkland Cross – Wayside Cross of 15th Century. The cross is located at Woodhouse Farm, 1 m north of Kirkpatrick Fleming on the B7076.

Settle into Hillcrest House. *(1 ¾ hours from Ruthwell)*
6pm, Supper at Hillcrest.
Early Compline and Bed.

Friday, June 11th: The Pilgrim's Grounding:

Lodging: Hillcrest House, Wigtown, Scotland. www.hilcrest-wigtown.co.uk

Whithorn's Pilgrim's Way will lead us through "the cradle of Christianity" for Scotland. Here we ground ourselves in the Pilgrim's Way as we spend time in the place of the first Christian Community in Scotland. Here we will meet our first friend, St. Ninian (c.360 - 432) and explore his cave and chapel as well as the Whithorn Priory and Finian's Chapel. "Whithorn" means the "shining" place. Missionaries were educated here and traveled to N. Scotland, E. Ireland, Wales and Brittany. *30 minute drive to Whithorn.*

www.historic-scotland.gov.uk/microsite/whithorn/whithornhome/whithornabout.htm

*Breakfast and Morning Prayer at Hillcrest.
Walk down the Pilgrim's Road, into Whithorn.*

10:30am "The Whithorn Story" - Visitor Centre, Whithorn
The Priory, Dig Site and Museum, Whithorn

Packed lunch and midday prayer in the priory ruins.

Isle of Whithorn: (4 miles from Whithorn)

Ninian's Chapel (a pilgrim's chapel on the way to Whithorn)

The "witness cairn" at the chapel.

Ninian's Cave (1 1/4 mile walk from car park).

*Participating in the practice of those who have gone before us: taking a stone from the beach
(with the veins of silica? –forming a cross) and leave it in the cave.*

Finian's Chapel (a pilgrim's chapel on the way to Whithorn)

Evening Prayer

6:30pm, Evening Meal at Hillcrest.

Sabbath

Compline.

Saturday, June 12th : The Pilgrim's Approach: It's All About the Journey

Lodging: Calva Cottage <http://www.isle-of-iona.com/accommodation.htm>

Cnoc a' Chalmain Retreat House <http://www.catholic-iona.com/>

Concluding our time in the Isle of Whithorn we will begin our journey to the Isle of Iona. Leave Whithorn by **8:00 am**.

Breakfast and Morning Prayer at Hillcrest.

Drive to Oban and take the ferry to Mull. (5.5 hour driving time)

Midday Prayer and Packed Lunch along the way.

Shop for Food at Tesco's in Oban

3:30pm arrive at ferry port.

4pm ferry from Oban to Mull

Drive across the island of Mull. 6 hour driving time)

Park the mini-bus. Take the ferry to Iona.

6pm Ferry to Iona

7pm Dinner: four at Chalmain Retreat House the rest of us will eat at St. Columba's Hotel (this was supposed to be a dinner on your own, but because it's weird, I'm going to contribute 5 GBP towards those who are eating at St. Columba's Hotel).

9pm: Welcome Service at the Abbey

Sunday, June 13th: The Pilgrim's Choice

Lodging: Calva Cottage <http://www.isle-of-iona.com/accommodation.htm> and Cnoc a' Chalmain Retreat House <http://www.catholic-iona.com/>

Beginning with Sunday morning service in the ancient—rebuilt abbey church on Iona, we will explore what it is to be a Pilgrim and to live the Pilgrim's Way as we explore the ancient island of Iona. A living community has been praying on the island since AD 563 when St. Columba landed there from Ireland.

An easy morning: breakfast at our abodes

Time Alone with God prior to service.

10:30am Communion Service in the Abbey.

Noon: "Introduction to the Iona Community" in the Chapter Hse.

Lunch: at the cottage

Initial exploration as a group of the Abbey; Nunnery; Parish Church

2:30 pm Jamie Schmeling, Warden of Iona

3:45pm Afternoon Tea at the Argyll Hotel

Evening Prayer (somewhere)

Supper (cottage)

Evening Options:

9pm Quiet Service in Abbey

Compline.

Monday, June 14th: The Pilgrim's Practice

Breakfast (at our abodes)

9am: Morning Service in Abbey

Visit St. Columba Centre - Isle of Mull, Fionnphort????

Visit the Abbey as a group

“quiet and alone” until we gather somewhere for Midday Prayer

Lunch (self-service at cottage)

Pilgrimage around the island and out to St Columba’s Bay

Evening Prayer

Supper - Cottage

9:00pm: World Space in Abbey.

10:00pm: “Ceilidh” Village Hall (1 pound per person)

Compline (on your own or in small groups depending on when you want to go to bed).

Tuesday, June 15th: The Pilgrim’s Sending

Lodging: Adelaides Guest House, Glasgow. <http://www.adelaides.co.uk/>

Leaving Iona in the morning , our pilgrimage leads us to the Glasgow Cathedral where we shall meet yet another friend, St. Mungo.

Breakfast (at our abodes)

Morning Prayer followed by saying Goodbye to the Island

*9:00am: Depart Iona for Glasgow, to meet another friend, Mungo (St. Kintigern)
4 hours driving time. (9:00am ferry to Mull; 10:55 ferry to Oban from Mull) 2.5 hours from Oban to
Glasgow.*

Midday Prayer & Packed Lunches enroute

3pm, Glasgow Cathedral (St Mungo): <http://www.glasgow-cathedral.com/>

Evening Prayer in the Cathedral catacombs??

Supper: Chippy in Glasgow near Cathedral

Evening Sabbath

Compline

Wednesday, June 16th: The Pilgrim's Dance on the Borders

Lodging: Whitchester Christian Guest House and Retreat, Hawick www.whitchester.org.uk
www.discovertheborders.co.uk

Beginning with Dryburgh Abbey www.undiscoveredscotland.co.uk/stboswells/dryburghabbey and Jedburgh Abbey www.undiscoveredscotland.co.uk/jedburgh/jedburghabbey , we will make our way along the Borderlands of Scotland.

Breakfast

Morning Prayer at Adelaides.

Depart for Borderlands Abbey. 2.5 hours driving time roughly.

Midday Prayers and Packed Lunch at Abbeys

11:30am, Dryburgh Abbey: a place of quiet contemplation, the cloistered life and a romantic resting place. (9:30am – 5:30pm 01835 822 381)

Scott's view

Wallace Monument

3pm, Jedburgh Abbey: (9:30am – 5:30 pm 01835 863 925)

Supper at Witchester Guest House .5 hours driving time

Evening Prayer

Mulling

Compline.

Thursday, June 17th: The Pilgrim's Fire

Lodging: Marygate House, <http://www.lindisfarne.org.uk/marygate/index.htm>

Meeting a new friend, today, Cuthbert, the fire of the north! We follow his way from Melrose Abbey to his cave and all the way to Holy Island.

<http://www.stcuthbertsway.fsnet.co.uk/>

www.undiscoveredscotland.co.uk/melrose/melroseabbey.

We also meet friends famous in history and film: William Wallace and Robert the Bruce.

Breakfast (Whitchester)

Morning Prayer (Whitchester)

Depart for St. Cuthbert's Way.

10 am, Melrose Abbey:

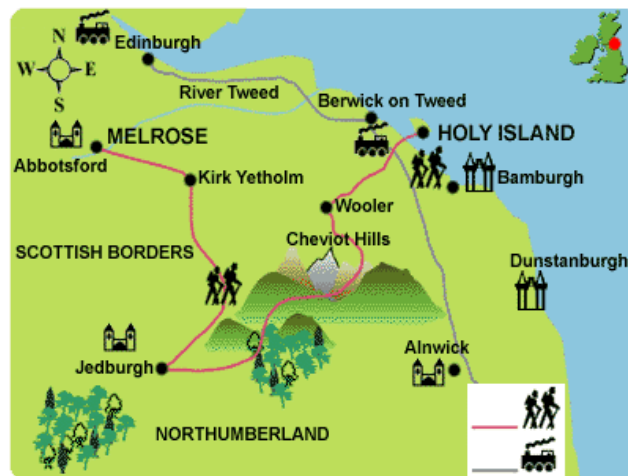
(9:30 – 5:30 01896 822562)

Midday Prayer & Packed Lunch at Abbey

Scott's View, Bemersyde &
Wallace Monument? (the flat area of
land within the loop is the place of Cuthbert's
Melrose Abbey).

Standing on the Border??

Hike to Cuthbert's Cave and to the
cairn.



Safe Crossing Times between the mainland and Holy Island: open from 10:30am until 5:20pm; and from 10:50pm to 5:40am

After standing upon the cairn we will finish Cuthbert's way as we cross over with the
tides to the Holy Island of Lindisfarne, the cradle of Christianity in the north and the
holiest of all England. www.lindisfarne.org.uk

Bamburgh and St. Aidan's if time allows.

Supper at Marygate House, welcomed by my dear friend, Ian Mills.

Evening Prayer

Mulling & exploration of Holy Island

Compline

Friday, June 18th : The Pilgrim's Rhythm

Lodging: Marygate House, the Holy Island of Lindisfarne, England. www.lindisfarne.org.uk

Safe Crossing Times: open from 11:10 to 6:20pm

8:45am *Breakfast*

Morning Prayer

Visit the Priory (9:30 – 5:00pm 01289 389 200)

Midday Prayer in the priory

1pm Lunch

Rev Kate?

Walk the Pilgrim's Way

Evening Prayer
6:15pm Supper
Sabbath time.
Compline

Saturday, June 19th: Pilgrim or Tourist?

Lodging: Marygate House, the Holy Island of Lindisfarne, England. www.lindisfarne.org.uk

Safe Crossing Times: open from 11:55 - 7:35

8:45am Breakfast
Morning Prayer
Practicing the Presence of God on the Island: Alone with God.
Midday Prayer in the priory
1pm Lunch

More Mulling Time on the Island:

Gospel's Garden: <http://holy-island.info/garden/> 01289 389 004
The Lindisfarne Centre: <http://www.lindisfarne-centre.com/> 10 – 5pm
National Nature Preserve
The Priory is open 9:30 – 5pm
The Castle is open 12 – 5pm

Evening Prayer

6:15pm Supper

Sabbath time.

Compline

Sunday, June 20th: The Pilgrim's Vow

Lodging: Foxhill Retreat Center. www.foxhillconferences.co.uk

Safe Crossing Times: open from 12:10 to 7:50pm

We will depart the island following the morning service in the parish church, stopping to say a farewell at St. Aidan's, Bamburgh.

Breakfast & load up the van at Marygate followed by time alone with God.

10:45 Village Communion in the Parish Church on Holy Island.
<http://stmarysholyisland.org.uk/>

12:15 Depart Island

Packed Lunch & Prayers on Bamburgh shore below St. Aidan's or along the way.

1:00 Head to Foxhill Retreat Center near Manchester (4.5 hours drive)

Final Gathering begins: *Renewing our Baptismal Vows.*

6:30 Festive Meal at Foxhill!!!

Final Gathering concludes.

Monday, June 21st: The Pilgrim's Beginning

Lodging: YOUR OWN BED!!!

Breakfast at Foxhill, early! Then head to the airport.

US Airways 0735, departing MAN 11:15am Terminal 2

Arriving PHIL 2:00pm, Terminal A.

US Airways 3373, departing PHL 7:00pm, Terminal C

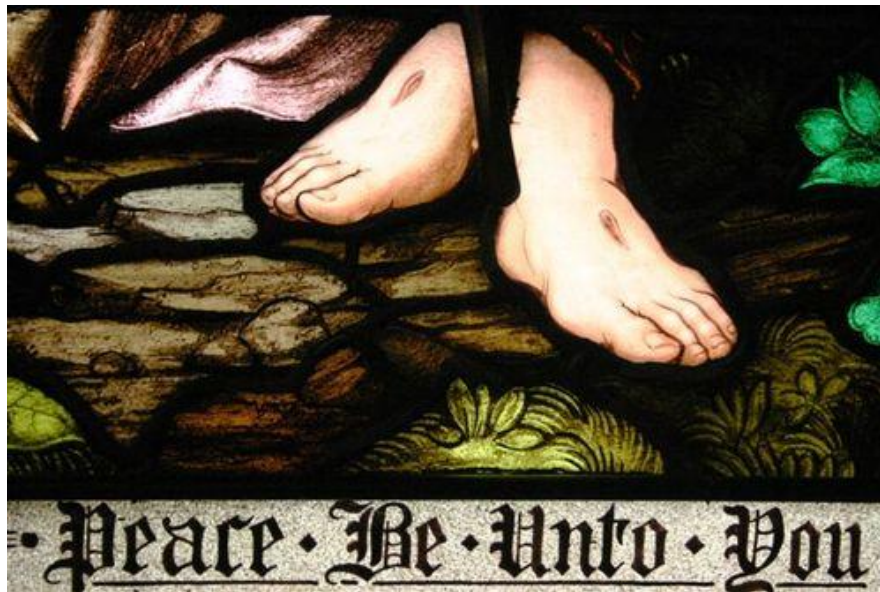
Arriving BNA 8:32pm.

Martin will head South to Brighton & Sally will head east to the Sheffield area to see family, returning on Sunday, the 27th.



**At the end of all our exploring
will be to arrive where we started
and know the place for the first time -T.S. Eliot**

THE STORY
BEHIND
THE
FOOTPRINTS
WE FOLLOW.



AND PEACE SHALL BE A PATHWAY FOR HIS FEET...-PSALM 85:13

Before we even begin:

Friends who set the stage



St. Benedict:



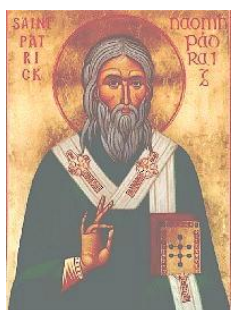
Benedict is generally accounted the father of western monasticism. He was born about 480, at Nursia in central Italy, and was educated at Rome.

The style of life he found there disgusted him. Rome at this time was overrun by various barbarian tribes; the period was one of considerable political instability, a breakdown of western society, and the beginnings of barbarian kingdoms. Benedict's disapproval of the manners and morals of Rome led him to a vocation of monastic seclusion. He withdrew to a hillside cave above Lake Subiaco, about 40 miles west of Rome, where there was already at least one other monk. Gradually, a community grew up around Benedict. Sometime between 525 and

530 he moved south with some of his disciples to Monte Cassino, midway between Rome and Naples, where he established another community, and, about 540, composed his monastic *Rule*. He not appear to have been ordained or to have contemplated the founding of an "order." He died sometime between 540 and 550 and was buried in the same grave as his sister, Scholastica.

No personality or text in the history of monasticism, it has been said, has occasioned more studies than Benedict and his rule. Its average day provides for a little over four hours to be spent in liturgical prayer, a little over five hours in spiritual reading, about six hours of work, one hour for eating, and about eight hours of sleep. The entire Psalter is to be recited in the Divine Office once every week. At profession, the new monk takes vows of "stability, amendment of life, and obedience." Pope Gregory the Great wrote Benedict's "Life" in the second book of his *Dialogues*. He adopted Benedict's monasticism as an instrument of evangelization when, in 596, he sent Augustine and his companions to convert the Anglo-Saxon people. In the Anglican Communion today, the rules of many religious orders are influenced by Benedict's rule.

Almighty and everlasting God, your precepts are the wisdom of a loving Father: Give us grace, following the teaching and example of your servant Benedict, to walk with loving and willing hearts in the school of the Lord's service; let your ears be open to our prayers; and prosper with your blessing the work of our hands; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

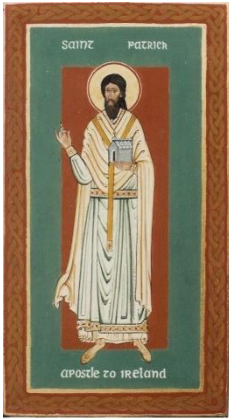


St. Patrick:

Patrick was born into a Christian family somewhere on the northwest coast of Britain in about 390. His grandfather had been a Christian priest and his father, Calpornius, a deacon. Calpornius was an important official in the late Roman imperial government of Britain. It was not unusual in this post-Constantinian period for such state officials to be in holy orders. When Patrick was about 16, he was captured by a band of Irish slave-raiders. He was carried off to Ireland and forced to serve as a shepherd. When he was about 21, he escaped and returned to Britain and then the Continent (Gaul), where he was educated as a Christian. He tells us that he took holy

orders as both presbyter and bishop, although no particular see is known as his at this time. A vision then called him to return to Ireland. This he did about the year 431.

Tradition holds that Patrick landed not far from the place of his earlier captivity, near what is now known as Downpatrick (a “down” or “dun” is a fortified hill, the stronghold of a local Irish king). He then began a remarkable process of missionary conversion throughout the country that continued until his death, probably in 461. He made his appeal to the local kings and through them to their tribes. Christianizing the old pagan religion as he went, Patrick erected Christian churches over sites already regarded as sacred, had crosses carved on old druidic pillars, and put sacred wells and springs under the protection of Christian saints.

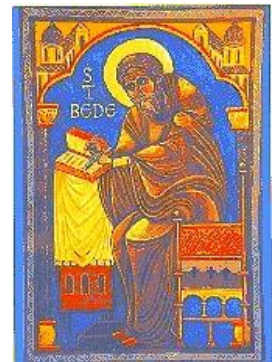


Many legends of Patrick’s Irish missionary travels possess substrata of truth, especially those telling of his conversion of the three major Irish High Kings. At Armagh, he is said to have established his principal church. To this day, Armagh is regarded as the primatial see of all Ireland.

Almighty God, in your providence you chose your servant Patrick to be the apostle of the Irish people, to bring those who were wandering in darkness and error to the true light and knowledge of you: Grant us so to walk in that light that we may come at last to the light of everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Venerable Bede of Jarrow, 673 AD – 735 AD:

At the age of seven, Bede’s parents brought him to the nearby monastery at Jarrow/Monkwearmouth, founded under **Benedict Biscop**, for his education. There, he later wrote, “spending all the remaining time of my life. . . I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing.”



Bede was ordained deacon at 19, and presbyter at 30. He remained at St. Paul’s for the rest of his life though we do know he visited York and Lindisfarne. He died on the eve of the Ascension while dictating a vernacular translation of the Gospel according to John. About 1020 his body was removed to Durham, and placed in the Galilee, the Lady Chapel at the west end of the Cathedral nave.

Bede was the greatest scholar of his time in the Western Church. He wrote commentaries on the Scriptures based on patristic interpretations. Bede translated much of the Bible from Latin to English. His treatise on chronology was standard for a long time. He also wrote on orthography, poetic meter, and especially on history. His most famous work, *The Ecclesiastical History of England*, written in Latin, remains the primary source for the period 597 to 731, when Anglo-Saxon culture developed and Christianity triumphed. In this work, Bede was clearly ahead of his time. He consulted many documents, carefully evaluated their reliability, and cited his sources. His interpretations were balanced and judicious. He also wrote the *History of the Abbots* (of Wearmouth and Jarrow), and a notable biography of Cuthbert, both in prose and verse. *He also devised a method of calculating the date of Easter each year.*

His character shines through his work — an exemplary monk, an ardent Christian, devoted scholar, and a man of pure and winsome manners. He received the unusual title of *Venerable* more than a century after his death. According to one legend, the monk writing the inscription for his tomb was at a loss for a word to fill out the couplet: *Hac sunt in fossa Bedae* — blank — *ossa* (This grave contains the — *blank* — Bede’s remains). That night an angel filled in the blank: *Venerabilis*.

Bede's legacy includes:

- *He was the first person to write a history of the English people, two centuries before there was a united England*
- *He was the first English person to use the term 'English'*
- *He developed the calculation for Easter that we still use today*
- *He popularised the BC/AD dating system*
- *He explained how the tides are 'dragged' around the surface of the Earth by the moon, the first author to make this connection.*

Heavenly Father, you called your servant Bede, while still a child, to devote his life to your service in the disciplines of religion and scholarship: Grant that as he labored in the Spirit to bring the riches of your truth to his generation, so we, in our various vocations, may strive to make you known in all the world; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Prayer of the Venerable Bede

I pray you, good Jesus, that as you have given me the grace to drink in with joy the Word that gives knowledge of you, so in your goodness, you will grant me to come to length to yourself, the source of all wisdom, to stand before your face forever. Amen

THURS, JUNE 10TH, DAY TWO, SCOTLAND:

The Pilgrim's Gathering

The Ruthwell Cross:



The **Ruthwell Cross** is a stone Anglo-Saxon cross probably dating to the 8th century, when Ruthwell was part of the Anglo-Saxon kingdom of Northumbria; it is now in Scotland. Anglo-Saxon crosses are closely related to the contemporary Irish high crosses, and both are part of the Insular art tradition. The Ruthwell cross features the largest figurative reliefs found on any surviving Anglo-Saxon cross - which are virtually the largest surviving Anglo-Saxon reliefs of any sort - and has inscriptions in both Latin and, more unusually for a Christian monument, the runic alphabet, the latter containing lines similar to lines 39-64 of *The Dream of the Rood*, an Old English poem, which were possibly added at a later date. It is 18 feet (5.5 meters) high. The cross was smashed by Presbyterian iconoclasts in 1664, and the pieces left in the churchyard until they were restored in 1818 by Henry Duncan. In 1887 it was moved into its current location in Ruthwell church, Dumfriesshire, Scotland, when the apse which holds it was specially built.

St. Hilda, Cædmon and the Ruthwell Cross

Abbess Hilda was the great niece of King Edwin, being baptised with him by Paulinus, Augustine's associate, at York Minster (A.D. 625). She spent the first thirty-three years of her life as a secular noblewoman, the second thirty-three years as a consecrated nun and abbess at Hartlepool, later coming to Whitby (+ A.D. 680). In these places she established the monastic life observing righteousness, mercy, peace and charity. Bede tells us that: 'After the example of the primitive Church, no one there was rich, no one was needy, for everything was held in common, and nothing





was considered to be anyone's personal property. So great was her prudence that not only ordinary folk, but kings and princes used to come and ask her advice in their difficulties and take it. Those under her direction were required to make a thorough study of the Scriptures and occupy themselves in good works, to such good effect that many were found fitted for Holy Orders and the service of God's altar. Five men from this monastery later became bishops.'

Lindisfarne was settled from Iona (A.D. 635), the English Church in Northumbria, unlike that in Kent, maintaining good relationships between Celts and Anglo-Saxons. The Celts had been Christianized long before, the Anglo-Saxon invaders and settlers only recently becoming converted to Christianity. From Hilda's Whitby went missionaries to complete that task, especially along Hadrian's Wall. At Bewcastle and at Ruthwell stand seventh-century Anglo-Saxon preaching crosses, the first celebrating peace-weaving marriages between Christian and pagan

Anglo-Saxon kings and queens, the second having on it, in Anglo-Saxon runes, the poem of 'The Dream of the Rood'. Ruthwell, just across the border in Scotland, was only under Anglo-Saxon control until A.D. 685. 'The Dream of the Rood' is likely Cædmon's composition. Its pagan counterpart may be found in the *Havamal*, where Odinn learns the runes of life by being hanged upon the tree Yggdrasil for nine days and nights. Centuries later 'The Dream of the Rood' was revised by Cynewulf and is to be found in a manuscript left by an English pilgrim at Italian Vercelli, along with Cynewulf's other works, such as a poem on St Helena, the British mother to the Emperor Constantine, who, in the legend, discovered the True Cross in Jerusalem.



Runes on Stone

The poem in runes on the Ruthwell Cross is the first written religious poem and prayer in English we have today (Bede's version of Cædmon's Creation Hymn is in Latin translation, not its Anglo-Saxon original), and, like the Hymn to the Creation, it is similarly a dream vision. The Roman Empress Helena, who likely came from York, where her son had been proclaimed Emperor, had commenced the practice and contemplation of pilgrimage to the Holy Places, to be followed in turn by women such as Paula, Eustochium, Fabiola, Marcella, Egeria and others. Emperor Constantine had himself been converted to Christianity, and converted the whole Roman Empire with him to Christianity, because of his Christian mother Helena and because of the dream vision he experienced (A.D. 312) of the Cross seen by him in the sky, prior to his victory over a pagan enemy. Northumbria's King Oswald (A.D. 634), a successor to King Edwin, then erected a cross prior to the Battle of Heavenfield in imitation of the Emperor Constantine.

The Anglo-Saxon Ruthwell Cross, reflecting Constantine and Oswald's crosses, allows those who see and read it to contemplate in turn each place concerning the life of Christ, Nazareth, the Egyptian Wilderness, the Jordan Wilderness, Galilee, and Jerusalem, culminating with the Crucifixion. It is a map of the Holy Places that pilgrims may read. The runes of the 'Dream of the Rood' inscribed about their edges, their margins, describe the writer, likely Cædmon, dreaming of the Cross speaking to him, narrating of the wood and blood and of the sacred burden it had once borne; then, in Cynewulf's longer version, of its being turned into the sacred reliquary bedecked by the Emperor Constantine with gold and rubies at Constantinople. Jerome, whose works were read at Whitby, had practiced contemplating upon the Crucifix, becoming himself as naked as the naked Christ, in his 'imitatio Christi'. So here does Cædmon, if he is its author, in his contemplation meet with the blood-stained wood of the Roman gallows (Anglo-Saxon 'galgu') erected once to hang Jesus, the Christ, the King of the Jews. So does Cædmon's poem, and its Cynewulfian revision, today have us converse as pilgrim visionaries with the ignoble gallows and imperial reliquary of God.

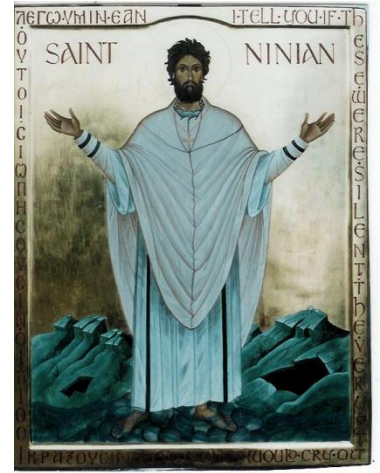
The poem is shaped in two forms, both used in Anglo-Saxon Riddles. It begins with the dreamer saying 'I saw', then has the inanimate object speak, telling its observers, its poet and its readers, 'I am'. There are such Anglo-Saxon Riddles spoken by 'Book', by 'Cross', etc. In a sense it, too, is the mocking *titulus* placed above the Cross, 'Jesus, King of the Jews'.

FRIDAY, JUNE 11TH, DAY THREE, SCOTLAND:

The Pilgrim's Grounding

St. Ninian:

Saint Ninian (lifetime uncertain) is a Christian saint first mentioned in the eighth century as being an early missionary among the Pictish peoples of what is now Scotland. For this reason he is known as the Apostle to the Southern Picts, and there are numerous dedications to him in those parts of Scotland with a Pictish heritage, throughout the Scottish Lowlands, and in parts of Northern England with a Northumbrian heritage. In Scotland, Ninian is also known as Ringan, and as Trynnian in Northern England.



Tradition holds that Ninian was a Briton who had studied in Rome. There he was made a bishop and given the task of converting the Picts by the Pope, St Siricius. He established an Episcopal see at the Candida Casa which means white house in Whithorn, that he named the see for Saint Martin of Tours, that he converted the southern Picts to Christianity, and that he is buried at Whithorn. Variations of the story add that he had actually met Saint Martin, that his father was a

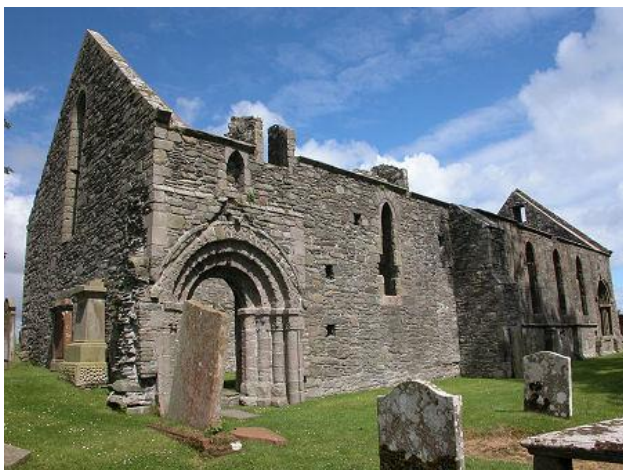


Christian king, and that he was buried in a stone sarcophagus near the altar of his church. Further variations assert that he left for Ireland, and died there in 432. Dates for his birth are derived from the traditional mention of Saint Martin, who died in 397. 397 AD is celebrated as the beginning of his mission to his people. He trained many missionaries, among whom, it is said, was the man who converted Saint Columba.

O God, by the preaching of your blessed servant and bishop Ninian you caused the light of the Gospel to shine in the land of Britain: Grant, we pray, that having his life and labors in remembrance we may show our thankfulness by following the example of his zeal and patience; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

Whithorn is accepted as the cradle of Christianity in Scotland. The town was the location of the first recorded Christian church in Scotland, Candida Casa the 'White [or 'Shining'] House', built by Saint Ninian about 397. A monastery and diocese of the Anglo-Saxon kingdom of Northumbria was founded on the site in the 8th century. Whithorn's link to the sea was the port known as the Isle of Whithorn (a separate community from Whithorn itself and actually a peninsula). Much used in the Middle Ages by pilgrims arriving by boat.

Whithorn Priory:



Whithorn

Priory lies just to the west of Whithorn's main street. It has been home to an active church for the better part of sixteen centuries. The vast length of this history means that at least 3 different eras of Christianity are reflected either in the stonework on the grounds or in the stories surrounding the site.

The first church here was dedicated to St. Martin of Tours and commonly known at the Candida Casa or "White House",

traditionally thought to reflect its stone construction. It was founded by St. Ninian presumably in the 390's. Under St. Ninian, Whithorn developed into a cathedral church (reflecting its status not size) accompanied by a monastery. It became renowned as a center of learning, and was the origin of many of the missionaries who later converted Scotland to Christianity. On his death, St. Ninian was buried in his church, and over the centuries Whithorn became the focus for pilgrimage from across the British Isles and beyond.

In the 700s Whithorn was a Northumbrian possession, while by the 900s it had been settled by the Norse, who continued to use the area around the church as a burial ground. The Norse had been ousted by 1100 and the Bishopric of Whithorn was re-established in 1128.

Expansions to the church started around 1177 and continued to the end of the century. This extension allowed for the relocation of Saint Ninian's tomb from a church standing to the east to a crypt below the cathedral. The eastern end of the cathedral was enlarged to accommodate all the canons and clergy in their constant round of services. There is little evidence of the 12th century cathedral.

Towards 1300, a large cemetery had been established to the south. A chapel and large crypts were added to the east end of the cathedral in about 1500 to give more space to St Ninian's shrine. Beneath the floor of the cathedral, the crypts were rebuilt.

At the Reformation of 1560, the cathedral's nave survived as the parish church. A new gable was built at the eastern end and a bell tower at the western end. What remained of the cathedral and priory was allowed to fall into disuse and much of its masonry was re-used in the houses of Whithorn.

The turbulent politics of the Scottish church in the 1600s were reflected in the architecture at Whithorn. In the 1700s the western tower collapsed, demolishing part of the church. A new gable was built several meters to the east, avoiding the need to clear the site of rubble.

By the early 1800s, the old parish church no longer met the needs of the community. Local landowners provided a new spacious church to the north of the priory, which opened in 1823. The nave was unroofed and stripped of its fittings and became a burial place. Today, the remains of the fallen tower still lie in a heap near the west gable, covered over by a grassy mound.



The Witness Cairn on the site of the old lifeboat station, near St. Ninian's Chapel at the Isle of Whithorn, was begun in 1997. Since that time many modern pilgrims have added a stone, some with a simple message.

Ninian's Chapel : St. Ninian's Chapel behind the harbor frontage street in the Isle of Whithorn now stands as a restored 14th century reception chapel although excavation revealed traces of an earlier, 12th century chapel. It was used by sea-borne pilgrims visiting the shrine of St. Ninian.

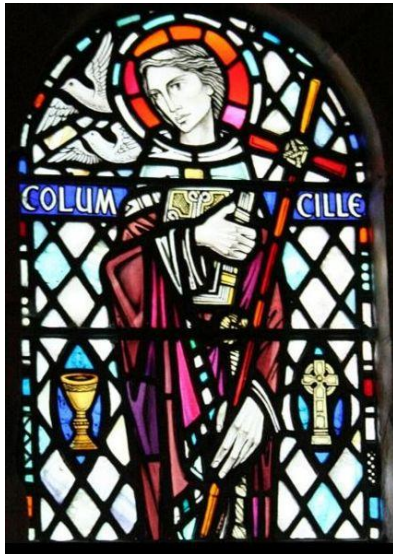


Ninian's Cave: Through Physgill Glen, on the Solway shore south of Whithorn, St. Ninian's Cave is said to have been St. Ninian's retreat and although no evidence has been found there is no reason to doubt the connection.

SAT- MON, JUNE 12 – 14, DAY FOUR, FIVE & SIX, SCOTLAND:

The Pilgrim's Approach, Choice & Practice

St. Columba:



Saint Columba (7 December 521 – 9 June 597 AD), also known as Colum Cille (meaning "Dove of the church") (Norse name: Kolbjørn, meaning black bear (cave dweller), or Kolban) was a Gaelic Irish missionary monk who, some of his advocates claim, introduced Christianity to the Picts during the Early Medieval Period. He was one of the Twelve Apostles of Ireland.

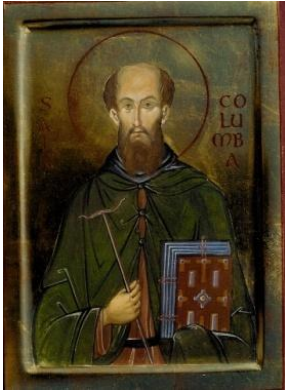
Columba became a pupil at the monastic school at Clonard Abbey, situated on the River Boyne in modern County Meath. During the sixth century, some of the most significant names in the history of Irish Christianity studied at the Clonard monastery. It is said that the average number of scholars under instruction at Clonard was 3,000. Twelve students who studied under St. Finian became known as the Twelve Apostles of Ireland, Columba was one of these. He became a monk and was ordained as a priest.

Tradition asserts that, sometime around 560, he became involved in a quarrel with Saint Finnian of Moville over a psalter. Columba copied the manuscript at the scriptorium under Saint Finnian, intending to keep the copy. Saint Finnian disputed his right to keep the copy. The dispute eventually led to the pitched Battle of Cúl Dreimhne in 561, during which many men were killed. A synod of clerics and scholars threatened to excommunicate him for these deaths, but St. Brendan of Birr spoke on his behalf with the result that he was allowed to go into exile instead. Columba suggested that he would work as a missionary in Scotland to help convert as many people as had been killed in the battle. He exiled himself from Ireland, to return only once again, several years later. Columba's copy of the psalter has been traditionally associated with the Cathach of St. Columba.

In 563 he travelled to Scotland with twelve companions, where according to his legend he first landed at the southern tip of the Kintyre peninsula, near Southend. However, being still in sight of his native land he moved further north up the west coast of Scotland. In 563 he was granted land on the island of Iona off the west coast of Scotland which became the centre of his evangelizing mission to the Picts. However, there is a sense in which he was not leaving his native people, as the Irish Gaels had been colonizing the west coast of Scotland for the previous couple of centuries. Aside from the services he provided guiding the only centre of literacy in the region, his reputation as a holy man led to his role as a diplomat among the tribes; there are also many stories of miracles which he performed during his work to convert the Picts. He visited the pagan king Bridei, king of Fortriu, at his base in Inverness, winning the king's respect, although not his conversion. He subsequently played a major role in the politics of the country. He was also very energetic in his evangelical work, and, in addition to founding several churches in the Hebrides, he worked to turn his monastery at Iona into a school for missionaries. He was a renowned man of letters, having written several hymns and being credited with having transcribed 300 books. One of the few, if not the only, times he left Scotland after his arrival was toward the end of his life, when he returned to Ireland to found the monastery at Durrow.



Columba died on Iona and was buried by his monks in the abbey he created. He was later disinterred and is reputed to be buried in Downpatrick, County Down, with St. Patrick and St. Brigid or at Saul Church neighboring Downpatrick. Several islands are named after Columba in Scotland, including Ì Chaluim Chille (one of the Scottish Gaelic names of Iona), Inchcolm and Eilean Chaluim Chille.



O God, by the preaching of your blessed servant Columba you caused the light of the Gospel to shine in Scotland: Grant, we pray, that, having his life and labors in remembrance, we may show our thankfulness to you by following the example of his zeal and patience; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

The Isle of IONA:

Iona lies approximately one mile (1.6 km) from the coast of Mull. The island is 1 mile wide (1.6 km) and 3.5 miles (5.6 km) long with a resident population of 125. Iona's highest point is Dùn Ì (101 m, 331 ft), an Iron Age hill fort dating from 100 BC – 200 AD. Its geographical features include the Bay at the Back of the Ocean and Càrn Cùl ri Éirinn (the Hill/Cairn of [turning the] Back to Ireland), said to be adjacent to the beach where St. Columba first landed.

Of the earliest, we catch only fleeting glimpses now: a few Stone Age flints and tools, unearthed by the plough; a grassy cairn where some Bronze Age mourners laid their dead; fragments of pots, beads and bones which speak of a thriving Iron Age community early in the first millenium.

The main settlement, located at St. Ronan's Bay on the eastern side of the island, is called *Baile Mòr* and is also known locally as "The Village". The primary school, post office, the island's two hotels, the Bishop's House and the ruins of the Nunnery are here. The Abbey and MacLeod Centre are a short walk to the north. Port Bàn (white port) beach on the west side of the island is home to the Iona Beach Party. Visitors can reach Iona by the 10-minute ferry trip across the Sound of Iona from Fionnphort on Mull.

In 563 Saint Columba, also known as Colm Cille, was exiled from his native Ireland as a result of his involvement in the Battle of Cul Dreimhne, and founded a monastery on Iona with 12 companions. From there they set about the conversion of pagan Scotland and much of northern England to Christianity. Iona's fame as a place of learning and Christian mission spread throughout Europe and it became a major site of pilgrimage. Iona became a holy island where several kings of Scotland, Ireland and Norway came to be buried.

In the seventh century Celtic Christianity as practiced on Iona was in conflict with Rome until the Synod of Whitby established Roman practice as the norm. Many believe that all or part of the Book of Kells was produced on Iona towards the end of the 8th century, the bi-centenary of Columba's death (597) being an appropriate event to commemorate by the production of such an outstandingly elaborate manuscript. A series of Viking raids on the monastery on Iona began in 794 and, after its treasures had been plundered many times, Columba's relics were removed and divided two ways between Scotland and Ireland in 849 as the monastery was abandoned. A convent for

Celtic Prayer from Iona

You are above me O God

You are beneath

You are in air

You are in earth

You are beside me

You are within·

O God of heaven

You have made your home on earth

In the broken body of creation·

Kindle within me

A love for you in all things·

the order of Benedictine nuns was established in 1208, with Beathag, daughter of Somerled, as first prioress. The present Benedictine abbey was built in 1203. The monastery itself flourished until the Reformation when buildings were demolished and all but three of the 360 carved crosses destroyed.^[24]



Iona Abbey: One of Scotland's most historic and venerated sites, Iona Abbey is a celebrated Christian centre and the burial place of early Scottish kings. The Abbey and Nunnery grounds house one of the most comprehensive collections of Christian carved stones in Scotland, ranging in age from 600AD to the 1600s.

Eight hundred years later the island's significance was reaffirmed when the Abbey buildings were restored and an active community again took up residence. Visitors can

tour the Abbey, including Torr an Aba - the site of St Columba's writing cell - which provides a view over the Abbey; St Columba's Shrine; the Abbey church and cloisters. To the north-east of the Abbey is the Michael Chapel and the Infirmary Museum where a magnificent collection of carved stones is on view.

Building and restoration of Iona Abbey : Over the centuries the Abbey buildings have been considerably altered. St Columba and his followers built a small monastery from wood, wattle and daub. Later, the timber was replaced with stone and in around 1200, the Columban Monastery was transformed into a Benedictine Abbey. Numerous additions were made to the building from then until the mid 16th Century. The architecture of the church was determined by the demands of its monastic community, local congregation and pilgrims, so its shape evolved to meet their needs.

Despite surviving many attacks from Vikings several centuries before, the Abbey was unable to escape the Reformation in 1560 and was left derelict. It remained so until, in 1899, the Duke of Argyll transferred ownership of the buildings to the Iona Cathedral Trust (linked to the Church of Scotland) but the gift of ownership to the public was not accompanied by any endowment and funds had to be raised by the Trust. The Boer War had made such a heavy demand on the public purse that the first appeal for the restoration fund was not made until 1901. Work began the following year, reroofing and reglazing, for the sum of £2,750. Rebuilding continued as and when funds allowed, individual donors were often most generous and some have windows in the Abbey dedicated to them.

Restoration of the Abbey buildings began in 1938 when Rev George F MacLeod established the [Iona Community](#). The scheme was designed to unite craftsmen and trainee ministers in the task of renovating the historic site. Experiencing the physical renewal of the Abbey was intended to prepare the young ministers to achieve spiritual renewal when they returned to their inner city parishes. The Abbey restoration was completed in 1965, from which time The Iona Community have run it as a residential centre and continued daily [worship](#) in the Abbey Church.

In recent years, the Iona Cathedral Trust found the financial burden of maintenance of the Abbey increasingly difficult and passed this responsibility to Historic Scotland who now manage the Abbey and maintain it's fabric.

The Nunnery: Reginald, son of Somerled (Lord of the Isles), founded the nunnery in 1200 and installed his sister, Beatrice, as its first prioress. One of only two Augustinian Orders in Scotland, the nunnery earned itself the name 'An Eaglais Dhubbh' - the black church - after the colour of nuns' robes.

Unlike the rest of the Abbey buildings, the nunnery has not been restored since being made derelict during the Reformation. The pink granite walls that remain, despite being ruinous, are amongst the best examples of a medieval nunnery left in Britain. Little is known of the nuns who lived here, like the Benedictine monks, they followed a strict life of prayer



and contemplation. A few clues have been left which shed light on aspects of the nuns' lives. For instance, the tomb of Prioress Anna Maclean is so detailed in its carving as to give a clear depiction of her dress.

Some of the nuns were thought to have fled to a cave during the Reformation. Situated on the coast at Carsaig on Mull, the 'Nun's Cave' has crosses carved into its inner walls.

Iona Nunnery survives as a number of 12th-13th century ruins of the church and cloister, and a colorful garden. Unlike the rest of the medieval religious buildings, the nunnery was too fragmentary to restore, though it is the most complete remnant of a medieval nunnery in Scotland. In the 19th century green-streaked marble was commercially mined in the south-east of Iona; the quarry and machinery survive.

Iona Burials: Odhrán (St Oran in the anglicised form) was, according to legend, buried alive as a sacrifice to prevent the walls of the first church from falling down. Dedicated to his memory, the Reilig Odhráin is the cemetery adjacent to the Abbey.

It was during the 9th-11th centuries that the cemetery became a royal burial ground. In 1549 an inventory of 48 Scottish, 8 Norwegian and 4 Irish kings was recorded. None of these graves are now identifiable (their inscriptions were reported to have worn away at the end of the 17th century) but it is undoubted that Iona is the burial ground for several Kings of Scotland, no matter how unsure the total number may be.



When landing at Port nam Mairtear, funeral processions would move along Sraid nam Marbh - the street of the dead - to their burial site. Port nam Mairtear is translated as Martyrs Bay, which may be either a reference to St Columba's relics leaving Iona to go to Kells or to a viking massacre which took place there.

It is said that when the St Columba died, his tomb stone was made from the stone on which he rested his head as he slept. A stone called 'St Columba's Pillow' was unearthed in 1870 by a crofter whose cart-wheel bumped over the stone regularly - until he finally dug it up. The stone can be seen in the Abbey museum.

Worship on the Isle: Since Columba established his church on Iona, it has been a place of pilgrimage for those seeking to be enlightened, absolved and healed. After Columba's death his relics still drew a steady stream of pilgrims to the island to experience their reputed miraculous powers. The only relic from the saint's actual bodily remains was his hand, other relics included belongings such as his tunic, hand bell and gospel book.

Although no longer a monastery, the monastic buildings have been used as a centre for hospitality and reflection by the Iona Community since they began to restore them in 1938. The tradition of worship at the Abbey continues through daily services and teaching. Visitors are welcome to join services. For service times please contact 01681 700404, or check at the Abbey entrance where daily times are posted.

Iona Parish Church:

The Reformation which swept across Scotland in 1560 resulted in the demise of the abbey, the nunnery, and St. Ronan's Church on Iona, which had served as the island's parish church since the 1200's. For the first time since the arrival of St. Columba on Iona, there was no formal place of worship on the island.



The situation continued until the building on the Iona Parish Church in 1828. It was one of the 32 "Parliamentary Churches" (so named because they were paid for with funds voted by Parliament) build across the Highlands and Islands to standard design produced by the engineer Thomas Telford for a T-shaped church and an accompanying manse. The whole program was completed by 1830 at a total cost of 54,500 pounds.

When the Iona Parish Church was built, the plans were altered to remove the “leg” of the T, which was meant to project westwards. The result was an oblong church with pews built lengthways to focus the congregation’s attention on a long communion table and, especially, on the pulpit built into the east wall between its two windows.

In 1938 the interior of the church was realigned to what you see today, with the pews set across the width of the church and facing its south end, which became home to a pulpit and smaller communion table.

The Parish Church stands back from the main road to Iona Abbey and 50 yards in front of the church by the side of the road stands MacLean’s Cross, a tall free-standing cross probably erected in the 1400s as one of Iona’s many crosses serving as prayer stations for pilgrims coming to the island. Today it is a rarity. Only a handful of Iona’s stone crosses survived the Reformation compared with, by one count, the 357 that did not.

The Iona Community

The Iona Community is a dispersed Christian ecumenical community working for peace and social justice, rebuilding of community and the renewal of worship.

Our movement

We are full Members, Associate, Youth and Staff Members, Volunteers and Friends of the Iona Community. What we share, expressed in many different ways, is an experience of the liberating power of Jesus Christ, and a commitment to the personal and social transformation that spring from the vision and values of the gospel.



Members share a common Rule which includes:

- Daily prayer and reading the Bible
- Mutual sharing and accountability for our use of time and money
- Regular meeting together
- Action and reflection for justice, peace and the integrity of creation

Members meet regularly throughout the year in local groups and in 4 plenary gatherings, including a week on Iona.

Our concerns

As well as serving on the decision and policy-making bodies of the Community’s corporate work, members particularly focus on a two-year theme which shapes and informs its programmes and publications. The current theme is **Place**, and a dedicated group is working on issues of

- habitat – including land & resource use, sustainability, the built environment, housing
- identity - including pluralism, migration, nationality
- hospitality – including access, inclusion, dialogue, ‘sacred space’.

There are also member-led groups working on:

- Justice, peace and the integrity of creation (opposing nuclear weapons, campaigning against the arms trade and for ecological justice)
- Political and cultural action to combat racism
- Action on local and global poverty and justice
- Issues in human sexuality
- The deepening of ecumenical dialogue and communion

There is a network of members engaged in inter-religious dialogue, and a Council-appointed group considering theological issues

Our Organizational work

Although it maintains three island centres (Iona Abbey and the MacLeod Centre on Iona, one at Camas on the nearby island of Mull), the Iona Community has its mainland home in Glasgow, the base for:

- its work with young people,
- its publications house Wild Goose Publications, and its magazine, Coracle
- its work revitalising worship through the Wild Goose Resource Group
- its central administration

Our history

The Iona Community was founded in Glasgow and Iona in 1938 by George MacLeod, minister, visionary and prophetic witness for peace, in the context of the poverty and despair of the Depression. From a dockland parish in Govan, Glasgow, he took unemployed skilled craftsmen and young trainee clergy to Iona to rebuild both the monastic quarters of the mediaeval abbey and the common life by working and living together, sharing skills and effort as well as joys and achievement. That original task became a sign of hopeful rebuilding of community in Scotland and beyond. The experience shaped – and continues to shape – the practice and principles of the Iona Community.

Iona is a tiny and beautiful Hebridean island off the west coast of Scotland, cradle of Christianity in Scotland, where in 563AD the Irish monk Columba (Columkille) established a monastic settlement that evangelised large parts of Scotland and the north of England and became an important centre of European Christianity. In the Middle Ages it became the site of a Benedictine abbey, and over the centuries it has attracted many thousands of people on their own pilgrim journeys.

Iona remains a centre for pilgrimage and tourism; the daily services of the Iona Community in the Abbey church and worship elsewhere on the island are open to all; many visitors come again and again. There is a year-round population of over 100; long-established island families as well as more recent arrivals, including those who work for the Iona Community in its centres as staff or volunteers. The abbey is now managed by Historic Scotland; the Iona Community remains in residence as a living, worshipping presence. The islanders, the Iona Community and Historic Scotland work together to maintain Iona as a place of welcome.

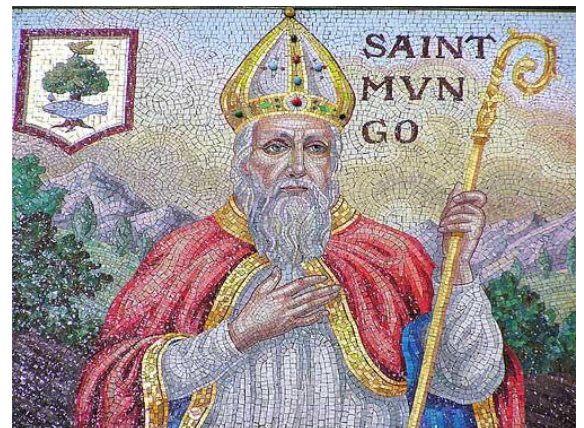
TUESDAY, JUNE 15TH, DAY SEVEN, SCOTLAND:

The Pilgrim's Sending

St. Mungo:

Saint Mungo is the commonly used name for Saint Kentigern (also known as Cantigernus (Latin) or Cyndeyrn Garthwys (Welsh)). He was the late 6th century apostle of the Brythonic Kingdom of Strathclyde in modern Scotland, and patron saint and founder of the city of Glasgow.

Mungo was brought up by Saint Serf who was ministering to the Picts in that area. It was Serf who gave him his popular pet-name. At the age of twenty-five, Mungo began his missionary labors on the Clyde, on the site of modern Glasgow.

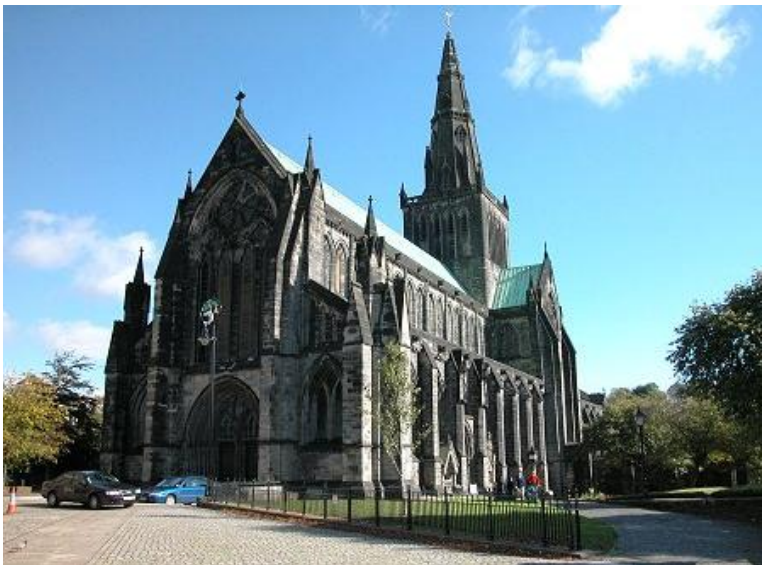


Christianity had been introduced to the region by Saint Ninian and his followers welcomed the saint and procured his consecration by an Irish bishop. He built his church at the confluence of the Clyde and the Molendinar Burn, where the present medieval cathedral now stands. For some thirteen years, he laboured in the district, living a most austere life in a small cell and making many converts by his holy example and his preaching.

A strong anti-Christian movement in Strathclyde, headed by a certain King Morken, compelled Mungo to leave the district, and he retired to Wales, via Cumbria, staying for a time with Saint David at St David's, and afterwards moving on to Gwynedd where he founded a cathedral at Llanelwy (now St Asaph). While there, he undertook a pilgrimage to Rome. However, the new King of Strathclyde, Riderch Hael, invited Mungo to return to his kingdom. He decided to go and appointed Saint Asaph as Bishop of Llanelwy in his place.

For some years, Mungo fixed his Episcopal seat at Hoddum in Dumfriesshire, evangelizing thence the district of Galloway. He eventually returned to Glasgow where a large community grew up around him, becoming known as *Clas-gu* (meaning the 'dear family'). It was nearby, in Kilmacolm, that he was visited by Saint Columba, who was at that time laboring in Strathtay. The two saints embraced, held long converse, and exchanged their pastoral staves. In old age, Mungo became very feeble and his chin had to be set in place with a bandage. He is said to have died in his bath, on Sunday 13 January.

Glasgow Cathedral:



There is little known about the church buildings which stood on the site of the present Cathedral until the early part of the 12th century. The first stone building was consecrated in about 1136 in the presence of King David I and his Court when John (1117-1147) was Bishop. Destroyed or severely damaged by fire, this cathedral was succeeded by a larger one consecrated in 1197, during the time of Bishop Jocelyn (1177-1199) to whom we owe the institution of the Glasgow Fair in July, which is still observed as an annual holiday. In the early 14th century, probably under Bishop Walter (1207-1232), the Nave was extended and completed. The south-west door and the entrance to the Blacader Aisle and the walls of the nave up to the level of the sills of the windows belong to this period.

The next major rebuilding came later in the 13th century with William de Bondinton (1233-1258) who was responsible for adding the Quire and the Lower Church. The doorways of the sacristy (Upper Chapter House) and of the Lower Chapter House date from the mid-13th century, and the whole church may have been completed before the end of the 13th century. Most of the Nave above sill level probably dates from after 1330, and the West Window from the later 14th century. The Pulpitum and the Blacader Aisle were added in the fifteenth century.

After the Reformation a wall was put across the nave to allow the western portion of the nave to be used for worship by a congregation which became known as the Outer High. This congregation worshiped in the nave from 1647 until 1835. The Lower Church was used by another congregation, the Barony, from 1596-1801, until a new church was built just across from the Cathedral. When the Lower Church was no longer used for worship, soil was brought in to a depth of about five feet and it became the burial place for members of the Barony Congregation. The visible parts of the pillars were colored black with white "tears", the graves were enclosed by railings four feet high, with two narrow passages for access. The Lower Church was cleared before the middle of the 19th century.

The congregation which used the Quire was for a time called the Inner High. The pulpit was placed between pillars of the south aisle and the King's Seat was on the north aisle. In 1805 a major reconstruction saw the pulpit removed to the east end. Galleries were inserted between the pillars on three sides, and the King's Seat was removed to the western gallery in front of the Pulpitum or Choir Screen.

WED, JUNE 16, DAY EIGHT, SCOTLAND: *The Pilgrim's Dance on the Borders*

Dryburgh Abbey:

Dryburgh Abbey is a ruined 12th-century abbey located on the Tweed River in the Borders region of Scotland.

It was founded in 1152 by Premonstratensian monks (Augustinians, also known as White Canons) on a site perhaps made sacred by Saint Modan around 600. It was founded by monks from Alnwick on land owned by Hugh de Moreville, the father of one of the assassins of Saint Thomas Becket.

Dryburgh Abbey was burned by English troops in 1322, after which it was restored and patronized by Robert I of Scotland.

It was again burned in 1385, but it flourished in the fifteenth century. It was finally destroyed in 1544, briefly to survive until the Reformation, when it was given to the Earl of Mar by James VI of Scotland. The Earl of Buchan bought the land in 1786; the property is now managed by Historic Scotland. Sir Walter Scott and Douglas Haig are buried in its grounds.

Though heavily damaged and mostly in ruins, Dryburgh Abbey's chapter house reveals plaster and paintwork dating back to its inception. The Gothic ruins are surrounded by yew trees and cedars of Lebanon, said to have been planted by knights returning from the Crusades. Sir Walter Scott is buried in a pillared side chapel.



Jedburgh Abbey:



Jedburgh Abbey is one of the four great abbeys built in Scotland's border country during the Middle Ages. It was established as a priory of Augustinian canons around 1138. The brethren possibly came here from St Quentin Abbey, near Beauvais, France. The priory was raised to abbey status around 1154.

Augustinians were priests who lived a secluded and contemplative life, but who went forth from their cloister to minister to the people. Jedburgh eventually possessed about 20 parish churches.

Jedburgh Abbey lies on south facing slopes on the north bank of the Jed Water, close to the centre of [Jedburgh](#). It was founded, initially as a priory, by King [David I](#) in 1138. His intention was partly to demonstrate to the English that the [Scots](#) could build on a grand scale so close to the oft disputed border between the two countries. In doing so he was tempting fate and the English: and both failed to resist the temptation many times over the following four centuries.



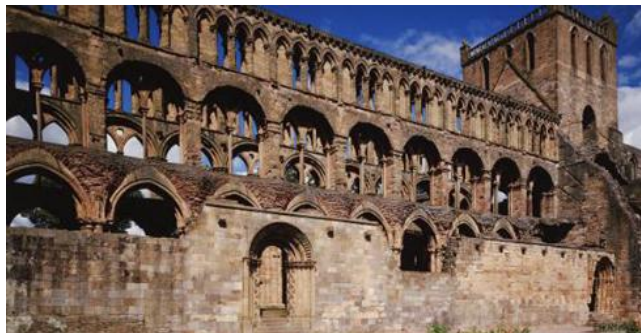
David had another reason for founding Jedburgh Abbey here. This site was probably the one used for a church by Bishop Ecgred of Lindisfarne in 830, though a beautifully carved fragment of a shrine on display in the visitor centre dates back to the 700s and suggests that even Bishop Ecgred was not breaking new ground.

By 1080 the church at Jedburgh was well established. There is a story that the murderer of the Bishop of Durham, one Eadwulf Rus, fled to Jedburgh, only to be killed in revenge by a local woman. He was buried at Jedburgh, but his body was later exhumed and left to rot in a ditch. People have tried to link this story with the discovery of part of a body in a ditch near the later site of the Chapter House, complete with a fine ivory comb, also on display at the abbey.

By 1154 the priory founded in 1138 had been elevated to an abbey populated by Augustinian or "black" canons. Building work would have been under way for the better part of a century. The abbey church at least would seem to have been complete by 1285, the year in which **Alexander III** of Scotland married Yolande de Drew here.

Not long afterwards conflict overtook the abbey and it was used as lodgings for King **Edward I** of England in 1296 on one of his many trips north. In 1305 another English army stripped the lead from the abbey roofs to help in the construction of siege engines. By 1312 the abbey was seen as a supporter of the English cause when the **Scots** recaptured Roxburgh Castle and the abbot and 11 canons moved for safety to Yorkshire.

By the end of the 1300s the abbey and the religious community it supported had been rebuilt. But the town and abbey were attacked again in 1409, 1410, 1416 and 1464. More rebuilding followed, but in 1523 the Earl of Surrey arrived at the head of an English army and again badly damaged the abbey. This time the rebuilding was on a more limited scale than after earlier bouts of destruction, with parts of the accommodation remaining unusable and other parts only roughly repaired.



In 1544 the Earl of Hertford and yet another English army attacked the town, returning in 1545 and again in 1547. It is possible that the English occupying **Jedburgh** fortified the abbey. This was certainly done by the French army holding **Jedburgh** for

the Scots in 1548: with ramparts around the abbey and artillery housed in the tower.

At the time of the **Reformation** in 1560, there were probably only eight Augustinian canons left in occupation of parts of the shell of the abbey, using an area under the tower of the Abbey Church for their services. They were allowed to continue to live at the abbey and their reduced Abbey Church became used as Jedburgh's Parish Church.

By the mid 1600s fears were being expressed about the structure of the tower, and from 1671 a new Parish Church was built into the west part of the nave of the original Abbey Church, presumably at what was felt to be a safe distance from the tower. A replacement Parish Church was built beyond the Jed Water in 1875 and restoration of the abbey was undertaken by the Marquis of Lothian. It was placed in State care in 1913 and is now looked after by Historic Scotland.

Sir Walter Scot: (15 August 1771 – 21 September 1832) was a prolific Scottish historical novelist and poet, popular throughout Europe during his time. Scott was the first English-language author to have a truly international career in his lifetime, with many contemporary readers in Europe, Australia, and North America. His novels and poetry are still read, and many of his works remain classics of both English-language literature and of Scottish literature. Famous titles include *Ivanhoe*, *Rob Roy*, *The Lady of The Lake*, *Waverley*, *The Heart of Midlothian* and *The Bride of Lammermoor*.



William Wallace (1272 – 23 August 1305) was a Scottish knight and landowner who is known for leading a resistance during the Wars of Scottish Independence and is today remembered in Scotland as a patriot and national hero. Along with Andrew Moray, he defeated an English army at the Battle of Stirling Bridge, and became Guardian of Scotland, serving until his defeat at the Battle of Falkirk. A few years later Wallace was captured in Robroyston near Glasgow and handed over to King Edward I of England, who had him executed for treason. Wallace was the inspiration for the poem *The Acts and Deeds of Sir William Wallace, Knight of Elderslie*, by the 15th century

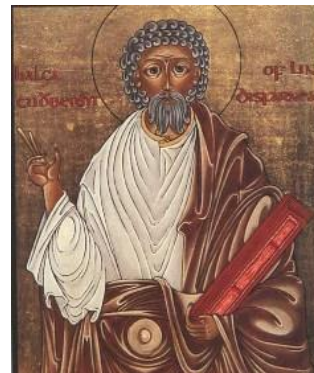
minstrel, Blind Harry and this poem was to some extent the basis of Randall Wallace's screenplay for the 1995 film *Braveheart*.

THURS, JUNE 17TH DAY NINE, SCOTLAND/ENGLAND:

The Pilgrim's Fire

St. Cuthbert:

Cuthbert was the most popular saint and best-loved saint of the pre-Conquest Anglo-Saxon Church. He was born about 625. The Venerable Bede, who wrote a life of Cuthbert, tells us that in his youth, while tending sheep one night and praying, "as was his wont," he saw a stream of light break through the darkness, and in its midst, "a company of the heavenly host descended to the earth, and having received among them a spirit of surpassing brightness, returned without delay to their heavenly home." Learning the next day that Aidan of Lindisfarne had died at that very time, Cuthbert "determined forthwith to enter a monastery." He went to Melrose Abbey, where Boisil waiting at the gate declared to his fellow monks: Behold the servant of the Lord.



Cuthbert's Childhood: Story goes that he saw and talked with an angel while in considerable distress with a diseased knee that left him unable to walk. The angel, in the form of a horseman, instructed him "to boil some wheat flour in milk and bathe the tumor with it hot and you will be healed." And so he was. And so Cuthbert's devotion to God began. And his conversations with angels continued.

Trained in the austere traditions of Celtic monasticism, Cuthbert was Prior of Melrose Abbey from 651 to 664, and then of Lindisfarne for 12 years (at only age 30). Bede says that he was accustomed to make visitations, even to remote villages, to preach to simple folk who "neglecting the sacrament of their creed, had recourse to idolatrous remedies; as if by charms or amulets, or any other mysteries of the magical art, they were able to avert a stroke inflicted upon them by the Lord. . . ." Bede says that Cuthbert "often remained a week, sometimes two or three, nay, even a whole month, without returning home; but dwelling among the mountains, teaching the poor people, both by words of his preaching, and also by his own holy conduct." "So exceptional was Cuthbert's skill in teaching and his ability to make a point, and so gloriously did his face shine like an angel's that no one dared keep from him even the greatest secrets of his or her heart..." At the Abbey in Coldingham with Ebbe (Oswalds and Oswy's sister) a monk watched Cuthbert walk out into the sea (the NORTH sea keep in mind) in the middle of the night until he was up to his arms and neck in deep water and there he prayed through the night. At daybreak the monk saw Cuthbert come out of the water, kneel on the sand and pray some more. Two otters came from the water and warmed his feet with their breath and dried him with their fur. Cuthbert was known to keep vigil for three or four hours a night straight without ever sleeping in his bed. He could never finish Mass without shedding tears.

After 10 year of wanting to live alone as a hermit, Cuthbert withdrew to one of the Inner Farne Islands (after a nearer one adjacent to the main island didn't work). His companions were the animals and the birds on Farne. His solitary was cell built so that he could see only the sky and not be otherwise distracted in his prayers and meditation. But still people came to him seeking his counsel.

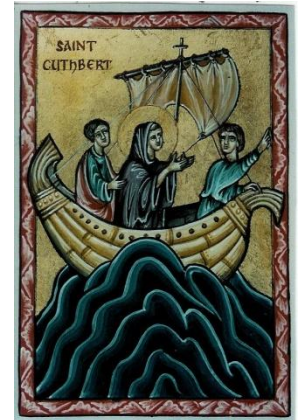
Cuthbert accepted the decisions of the synod of Whitby in 664 that brought the usages of the English Church into line with Roman practice and reluctantly accepted the election to the episcopate. He was thus a "healer of the breach" that threatened to divide the Church into Celtic and Roman factions. Archbishop Theodore recognized Cuthbert's greatness of character and made him Bishop of Hexham in 684, but Cuthbert continued to make his see at Lindisfarne. He returned two years later to his hermitage on the neighboring island of Farne, where he died on March 20, 687.

His asceticism was complemented by his charm and generosity to the poor, and his reputation for gifts of healing and insight led many people to consult him, gaining him the name of "Wonder Worker of Britain". He continued his

missionary work, travelling the breadth of the country from Berwick to Galloway to carry out pastoral work and founding an oratory at Dull, Scotland complete with a large stone cross, and a little cell for himself, at a site which subsequently became a monastery then later the University of St Andrews. He is also said to have founded St Cuthbert's church in Edinburgh.

In 676 he adopted the solitary life and retired to a cave. After a time he settled on one of the Farne Islands, south of Lindisfarne, and gave himself more and more to austerities. At first he would receive visitors and wash their feet, but later he confined himself to his cell and opened the window only to give his blessing. While on the Farne Islands, he instituted special laws to protect the eider ducks and other seabirds nesting on the islands; these may have been the first bird protection laws anywhere in the world. Consequently, eider ducks are often called *cuddy ducks* (Cuthbert's ducks) in modern Northumbrian dialects.

In 684, Cuthbert was elected bishop of Lindisfarne, at a synod at Twyford (believed to be present-day Alnmouth)^[4], but was reluctant to leave his retirement and take up his charge; it was only after a visit from a large group, including king Ecgrith, that he agreed to return and take up the duties of bishop. He was consecrated at York by Archbishop Theodore and six bishops, on 26 March 685. After Christmas, 686, however, he returned to his cell on Inner Farne Island (two miles from Bamburgh, Northumberland), which was where he eventually died on 20 March 687 AD. He was buried at Lindisfarne, and his remains later transferred to Durham Cathedral.



Almighty God, you called Cuthbert from following the flock to be a shepherd of your people: Mercifully grant that, as he sought in dangerous and remote places those who had erred and strayed from your ways, so we may seek the indifferent and the lost, and lead them back to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

*Open our eyes, Lord to see your glory; Open our ears, Lord to hear your call;
Open our lips, Lord, to sing your praises. Then guide us on our pilgrimage of faith,
That with the memory of Cuthbert in our minds, And the spirit of Cuthbert in our hearts,
We may walk with Him who is the Way, the Truth and the Life,
And find freedom in His service; our Lord and Savior Jesus Christ. Amen.*

St. Cuthbert's Way

St Cuthbert's Way is a 62-mile (100 km) walk through attractive and highly varied countryside between the Scottish Borders town of Melrose and Lindisfarne (Holy Island) off the coast of Northumberland.

Melrose Abbey:

Melrose Abbey, founded in 1136 by David I, was the first monastery of the Cistercian order established in Scotland. The Cistercians were drawn to this fertile spot beside the River Tweed because of its intimate associations with the holy men St Aidan and St Cuthbert, whose monastery lay downriver at Old Melrose.



The monks came from the Cistercians' great northern English missionary base of Rievaulx, Yorkshire. Monastic life continued for the next 450 years. The last monk, Dan Jo Watson, died around 1590. The crumbling abbey church continued in use as a parish church, until a new kirk was built nearby in 1810.



The great abbey church of St Mary the Virgin at Melrose loomed large in the lives of many people, on both sides of the border with England. Powerful people endowed it richly, and a hallowed few were privileged to be buried there. They included King Alexander II (died 1249) and the heart of Robert Bruce (died 1329), whose body was interred at Dunfermline Abbey.

Such was the fame and importance of Melrose that it attracted unwanted attention from the English throughout the later Middle Ages. Attacks by Edward I (1300 and 1307) and Edward II (1322) necessitated major repairs. Richard II's attack in 1385 led to a complete rebuilding of the abbey church. Further depredations during the 'Wars of the Rough Wooing' in the 1540s caused yet more ruination.

Only a very small fragment survives of the first abbey church. The present beautiful rose-stoned building dates almost entirely to the post-1385 rebuilding. Nevertheless, this is regarded as one of the most magnificent examples of medieval church architecture anywhere in the British Isles. The presbytery at the east end, where the high altar once stood, the monks' choir and transepts, and part of the nave are still remarkably intact.

Internally, the ornate stone vaulting over the presbytery, the elegant piers and window tracery hold the visitor's attention, whilst the outside is decorated with some of the most beguiling sculpture to be found on any medieval church building – including demons and hobgoblins, lute-playing angels, cooks with ladles, and of course the famous bagpipe-playing pig.



Robert the Bruce: Robert I (11 July 1274 – 7 June 1329) usually known in modern English as **Robert the Bruce** was King of Scots from 1306 until his death in 1329. He became one of Scotland's greatest kings, as well as one of the most famous warriors of his generation, eventually leading Scotland during the Wars of Scottish Independence against the Kingdom of England. He claimed the Scottish throne as a four-greats-grandson of David I of Scotland, and saw the recognition of Scotland as an independent nation during his reign. Bruce is remembered in Scotland today as a national hero, similar to George Washington in the American Revolution, and is referred to as "The Hero King" by many Scottish writers. His body is buried in Dunfermline Abbey, while his heart is buried in Melrose Abbey. His embalmed heart was to be taken on crusade by his lieutenant and friend Sir James Douglas to the Holy Land, but only reached Moorish Granada, where it acted as a talisman for the Scottish contingent at the Battle of Teba.

Cuthbert's Cave:

Nearly two hundred years after CUTHBERT'S death, during the Danish invasion of 875, Bishop EARDULF and the monks fled for safety. They carried the body of the saint with them and wandered for seven years. They brought him to Cumberland, then to Galloway and back to Northumberland. St Cuthbert's Cave is said to have been one of their stops.



Holy Island: Population: 160. 500,000 visitors a year.

Alcuin describes the island to Charlemagne's court in 793 AD as "a place more venerable than all in Britain."

"There is a feel about the Island, especially when the tide is in, that it is different, a place set apart and one which invites us to set ourselves apart. It invites us to experience its vast expanses of sea and sky and great sweeps of the mainland of England and Scotland. It invites us to walk where the saints have walked and to pray where they have prayed. It invites us to expand our vision. It invites us to be pilgrims..." -David Adam.

The Island is a center of pilgrimage, particularly during the summer season. Pilgrimages range from those of individuals or small groups to diocesan pilgrimages of several thousand people. There is a retreat house for groups and individuals. Several other Christian organizations use the Island as a focal point and recent interest in Celtic Christianity has brought many seekers and enquirers.

Lindisfarne was the name given to the Island by the first Anglo-Saxons to live here and we do not know the meaning of the word. But the monks of Durham, after the Norman conquest, added the words *Holy Island* when they looked back over the story which began with the coming of Saint Aidan and the building of the first monastery in 635AD, continued with the ministry of the "very popular" Saint Cuthbert and then received a staggering blow from the Viking attack in 793. Both to the Durham monks who died as Christian martyrs in this pagan attack and the earlier saints made the Island was deservedly named "holy".

The Normans gave it a Latin name - *Insula Sacra*, The Holy Island, the island of the Saints, home to Aidan and Cuthbert and at one time the centre of a Golden Age of learning, religion and spirituality. Set about a mile off the Northumbrian coast, opposite the solid defences of Bamburgh Castle, it becomes an island twice a day as the tide covers the mile and a half-long causeway. But every year, at Easter, it is the final destination for pilgrims walking across the ancient kingdom of Northumbria. Called "Northern Cross", the pilgrimage is organised in four "legs". Walking from Carlisle and Lanark in the west, Haddington in the north and Bellingham in the south, they take six or seven days to reach Holy Island, each "leg" carrying a large wooden cross. They meet on Good Friday morning and cross the sands to the island to witness and celebrate Christ's passion, death and resurrection. They learn, as all true pilgrims do, to know themselves, their fellow pilgrims and the people who help them as they travel. And as they travel they pray, sing and share worship and hospitality. The Holy Island has been a focus of pilgrimage for 1600 years, and the old path across the tidal sands, marked by a line of posts, is known as the Pilgrims' Way. The Saints of Northumbria, the spirits of Aidan, Cuthbert, Bede and Oswald, still call the pilgrims home as they did in their lifetime. The loneliness and isolation of the place still seem to meet our need for simplicity and personal space. - *Barrie Hutchinson*



Lindisfarne continues to welcome pilgrims to this day and is still often referred to as a "**THIN PLACE**," a place where the veil between heaven and earth is very thin. In a sense, a "thin place" is only as "thin" as our own openness to God allows. It just so happens that for the reasons of *historicity* (places where significant historical moments between God and his people have happened); *solitariness* (some places just invite us into prayer); and *incarnational activity* (God is still present and active here on Earth), openness is easier in some places than others.

St. Oswald:



Oswald, born in 604, was the second son of Edwin's old enemy, Aethelfrith who had been killed in battle in 616 by Edwin. Oswald and his brothers and sister, Ebbe, later abbess of Coldingham, north of Holy Island, had fled to Iona, in Scotland. Here they were instructed in the Christian faith and then baptized by the monks. After Edwin was killed, Oswald decided he would fight for the throne. He collected a small army in 633 to meet Cadwallon (who had killed Edwin) at a place called **Heavenfield**, near Hexham on the River Tyne.

The night before the battle, Oswald erected a wooden cross on the battlefield, holding it in place with his own hands while his soldiers made it firm in the ground. He prayed together with his soldiers to the Christian God. He vowed that if he was victorious, he would reign as a Christian King. Cadwallon was defeated and killed.

Oswald's throne was at Bamburgh. Once settled on the throne, he sent for a Christian missionary from Iona. The first missionary who came was unsuccessful and returned home. Aidan followed and the conversion of Northumbria began. Oswald gave land to Aidan for his monastery, the Holy Island of Lindisfarne. He also acted as ecclesiastical interpreter for Aidan.

Oswald was known as a man of prayer, according to Bede. He normally prayed for hours in the early morning on his knees, his palms often turned upwards in a position of praise and thanksgiving. He was a man of compassion: One Easter feast, with Aidan and his nobles present, the poor came to the castle begging for alms. Oswald gave them the whole feast, silver and all. Aidan then blessed Oswald's hand, making it incorruptible even in death.

In his final battle, 642, against Penda of Mercia at Maserfield in Shropshire, seeing his death approaching, he prayed for his soldiers: "May God have mercy on their souls." Penda ordered Oswald's body dismembered. His arm was taken by his constant companion, a pet raven, to a tree, where a holy well sprang up. His head was recovered by his brother Oswy, who assumed the throne, and sent to Lindisfarne to be revered as a holy relic. Eventually it was buried with St. Cuthbert and now rests in Durham Cathedral.

Bede reports of many miracles associated with the relics of Oswald and the place he died, Heavenfield. In fact, Bede tells of people chipping bits off the cross at Heavenfield and carrying soil from battlefield where he died.



St. Aidan:

Known as Saint Aidan of Lindisfarne, St Aidan the Apostle of Northumbria (died 651), was the founder and first bishop of the monastery on the island of Lindisfarne in England. A Christian missionary, he is credited with restoring Christianity to Northumbria. Aidan is the anglicized form of the original Old Irish *Áedán*. In 2008, he was proposed as a possible patron saint of the United Kingdom.

An Irishman, possibly born in Connacht, Aidan was a monk at the monastery on the Island of Iona in Scotland.

The Roman Empire had spread Christianity into Britain, but due to the Anglo-Saxon invasion of Britain, Anglo-Saxon paganism was now the dominant religion. Oswald of Northumbria and his brothers lived among the Gaels of Dál Riata as princes in exile since their banishment by a rival royal house in 616 AD. Because during his exile, Oswald had lived at Columba's monastery of Iona, where he had been converted and baptized, he sent to Iona in 635 AD, rather than to Canterbury, for missionaries. The head of the new mission was a gentle monk named Aidan, who centered his work, not at York, but in imitation of his home monastery, on

Lindisfarne, an island off the northeast coast of England, near to Oswald's throne of Bamburgh. On Lindisfarne, Aidan established an Irish-type monastery of wooden buildings as the center of mission for Northern England. Aidan was

actually the second missionary sent to Northumbria, the first one returned to Iona unsuccessful saying that he couldn't teach such a "barbaric, pigheaded and stupid" people. Aidan offered the critique to his brother that he was too severe on his ignorant hearers. He should have offered the milk of gentler and simpler teaching first. And with that Aidan was sent

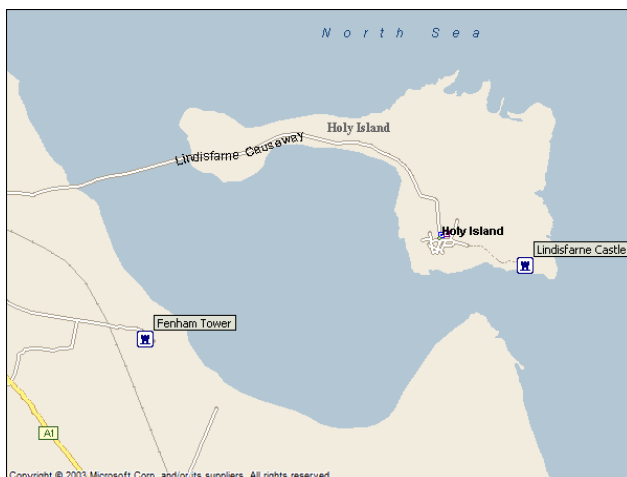
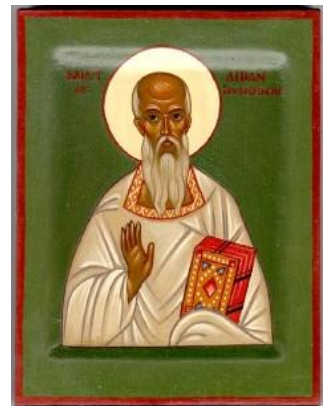
Aidan chose Lindisfarne, like Iona an island, and close to the royal fortress of Bamburgh, as his seat of his diocese. King Oswald, who after his years of exile had a perfect command of Irish, often had to translate for Aidan and his monks, who did not speak English at first. When Oswald died in 642, Aidan received continued support from King Oswine of Deira and the two became close friends.

An inspired missionary, Aidan would walk from one village to another, politely conversing with the people he saw and slowly interesting them in Christianity. According to legend, the king gave Aidan a horse so that he wouldn't have to walk, but Aidan gave the horse to a beggar. By patiently talking to the people on their own level Aidan and his monks slowly brought Christianity to the Northumbrian communities. Aidan also took in twelve English boys to train at the monastery, to ensure that the area's future religious leadership would be English.

Another story tells of Aidan, staying out on Farne Island in silence and solitude, seeing the Mercian King Penda and his army attempting to burn down Bamburgh. Aidan raised his eyes and hands toward heaven and said tearfully, "O Lord, see how much evil Penda is doing!" The winds then turned and carried the flames away from the city and towards those who had lit them. Aidan was a member of the Irish branch of Christianity instead of the Latin branch, but his character and energy in missionary work won him the respect of Pope Honorius I and Felix of Dunwich. Aidan's friend Oswine of Deira was murdered in 651. Twelve days later Aidan died, on 31 August, in the 17th year of his episcopate. He had become ill while at the Bamburgh castle and died leaning against the buttress of a church on a royal estate near Bamburgh.

The monastery he founded grew and helped found churches and other monasteries throughout the area. It also became a centre of learning and a storehouse of scholarly knowledge. Saint Bede the Venerable would later write Aidan's biography and describe the miracles attributed to him. Saint Aidan's feast day is on 31 August.

O loving God, you called your servant Aidan from the peace of a cloister to re-establish the Christian mission in northern England, and endowed him with gentleness, simplicity, and strength: Grant that we, following his example, may use what you have given us for the relief of human need, and may persevere in commending the saving Gospel of our Redeemer Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.



FRIDAY, JUNE 18TH, DAY TEN, ENGLAND:

The Pilgrim's Rhythm



The Priory:

Lindisfarne Priory on Holy Island was one of the most important centers of early Christianity in Anglo-Saxon England. It is still a place of pilgrimage today. St. Aidan founded the monastery in 635 AD, but St. Cuthbert, prior of Lindisfarne, is the most celebrated of the priory's holy men. Buried in the priory, his remains were transferred to a pilgrim shrine there after 11 years and found still undecayed – a sure sign of sanctity.

From the end of the 8th century, the isolated island with its rich monastery was easy prey for Viking raiders. In 875 the monks left, carrying Cuthbert's remains which after long wanderings were enshrined in Durham Cathedral in 1104, where they still rest. Only after that time did Durham monks re-establish a priory on Lindisfarne: the ruins of the richly decorated priory church they built in 1150 still stand with their famous 'rainbow arch' – a vault-rib of the now vanished crossing tower. The small community lived quietly on Holy Island until the suppression of the monastery in 1537.

The Pilgrims Way:



The ancient method used to access the island and the way pilgrims have been making their way to and from the island since it was first used. It's important to follow the way marks to stay on course and pay attention to the tide schedule because of quicksand and the twisting journey of the River Low, the Pilgrim's Way had to be clearly marked out, first by cairns (put out by the monks). Posts were put there in 1860. The causeway wasn't completed until 1965. Refuge boxes are located along the causeway and the Pilgrim's Way. And even still the sirens can be heard rushing to rescue someone caught by the tide.

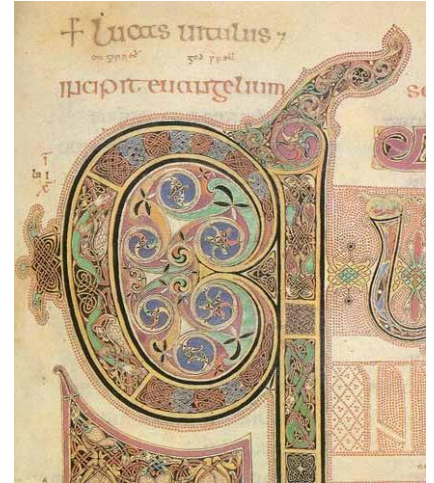
SATURDAY, JUNE 19TH, DAY ELEVEN, ENGLAND:

The Pilgrim & The Tourist

The Golden Age of Lindisfarne: beginning with Aidan's monastery (635 AD). He and his monks set up the first known school in this area and introduced the arts of reading and writing; Latin and the Bible. Aidan encouraged girls and women to become nuns and receive education just not on the island which was just for men. It was a centre for mission, monasticism, education and the arts.

The Lindisfarne Gospels:

At some point in the early 700s the famous illuminated manuscript known as the Lindisfarne Gospels, an illustrated Latin copy of the Gospels of Matthew, Mark, Luke and John, was made probably at Lindisfarne and the artist was possibly Eadfrith, who later became Bishop of Lindisfarne. Sometime in the second half of the tenth century a monk named Aldred added an Anglo-Saxon (Old English) gloss to the Latin text, producing the earliest surviving Old English copies of the Gospels. The Gospels were illustrated in an insular style containing a fusion of Celtic, Germanic and Roman elements; they were probably originally covered with a fine metal case made by a hermit called Billfrith.



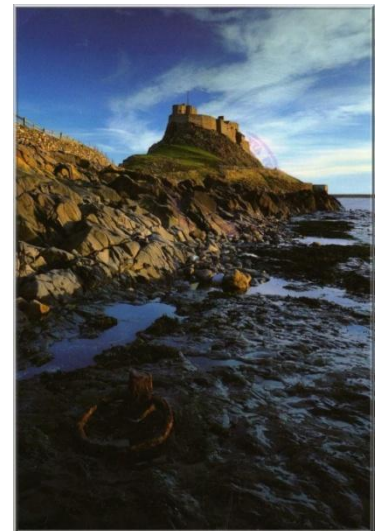
The Benedictine Period: after the Norman Conquest, a small Benedictine house staffed by Durham monks was established. The monastery was beset by a number of troubles, especially during the border wars between England and Scotland. In 1536, Henry VIII dissolved it. The ruins on the island today are of this monastery. Evidence suggests that Aidan's monastery was where the Parish Church now sits.



The Parish Church: some of the stonework predates 1066 (Saxon era) making it the oldest building on the island. It is a living church, which holds 3 services a day, as well as extra services for visitors (more than 165,000 per year). This is today an active church on Lindisfarne, but its history can be traced back to Norman times with its extension of pillars. Later developments took place in the 13 & 14th centuries. The Church still has a mission of love, hospitality and to reveal our faith in daily living.

The Presbyterian Period: in the 18th century, a number of the islanders became Presbyterians and built the smaller St. Cuthbert's Church (which became a United Reformed Church). At present no island families are regular members and instead the building is being adapted for the visitors to the island.

The Lindisfarne Castle: sits atop of a volcanic mound known as Beblowe Craig. It was built in 1550, following the dissolution of the monasteries by Henry VIII, to defend the island from the Scots. It was constructed of stone taken from the priory.



SUNDAY, JUNE 20TH, DAY TWELVE, ENGLAND:

The Pilgrim's Vow



St. Aidan's, Bamburgh: St Aidan's Church dates back to the 13th Century, replacing the previous wooden building. The origins date from 635 AD when St Aidan came to Lindisfarne from Iona. Grace Darling is one of the most famous inhabitants of Bamburgh. With her father she saved many lives from the wreck of the SS Forfarshire in 1838. She died from Tuberculosis in 1842, at the early age of 26 and lies at peace in the grounds of St Aidan's Church.



Bamburgh Castle: This location was the ancient capital of the Kingdom of Northumbria and was established by King Ida in 547. Its name however come later and is derived from the name of King Ida's grandson's wife Bebba. This developed into Bebbanburgh. King Ida built the first castle on the same dominant outcrop on which the present day castle stands. The original castle was of wood and it along with the St Aidan's Church in Bamburgh suffered loss in the 800's when the Vikings invaded the NE of England. It was not until the 11th century that the castle was progressively re-built and it was this 11th and 12th century work that effectively created today's castle. This is regarded as possibly the finest castle in England and fortunately it has been restored by first Lord Crewe who was the last Prince Bishop of Durham. The second restoration was by Lord Armstrong, in whose family the castle is still owned, but open to the public.

MONDAY, JUNE 21ST, DAY THIRTEEN:

The Pilgrim's Beginning...

... and the rest is still unwritten...

Part II:



The Way of A Pilgrim

...People long to go on pilgrimages
and palmers long to seek the strange
strands of far off saints,
hallowed in sundry lands...

G. Chaucer



THE PILGRIM'S WAY



“IT IS ONLY BY LEAVING OUR OWN HOME AND TAKING A PILGRIMAGE THAT WE WILL BEGIN TO SEE HOW OUR OWN STORIES ARE INTERWOVEN WITH THE GREAT ROMANCE THAT GOD HAS BEEN TELLING SINCE BEFORE THE DAWN OF TIME.”

-JOHN ELDREDGE

THE DAILY RHYTHM OF THE PILGRIM'S WAY.

On pilgrimage we try to answer Jesus' recommendation to "stay awake" and "pray always:" Neither a small task. So as pilgrims we try to live in such a way as to be always listening, watching and paying attention. As Brother Lawrence suggests, the Pilgrim's Way is an attempt to practice the presence of God, using a rhythm that has been practiced throughout the history of God's people. The daily balance of silence and conversation, community and solitude, stillness and movement, individual and corporate prayer amidst the intentional rhythm of returning to God at fixed intervals, leaves us awake to watch, listen, love, respond, notice and walk with God.

The Pilgrim's Way is really like a life size book of "Where's Waldo?" Each day, just as each page, brings uncertainty yet eagerness in wonder as to where exactly is Waldo to be found in this picture. Likewise as pilgrims we awaken each day with uncertainty and eagerness in wonder as to where exactly God will lead us today and where might He show up? What might He hide today for us to find?

So we practice this rhythm daily as best as we can while still giving the Spirit room to guide and lead. Using practices of ancient and new help us to fall into sync with God's own heartbeat so that we might become fully present to God, ourselves, each other and the path we stand on.

The Daily Rhythm of the Pilgrim's Way.

In some variance

Awaken on own in silence

Breakfast

Morning Prayer

Private Prayer.

Silence is broken.

The days adventure begins

Embracing Holy Ground;

- *A time of learning*
- *A time of silence and solitude and mulling*
- *A time to take a reminder and leave a blessing*
- *A time to shop*
- *A time of corporate prayer*

Midday Prayer

Lunch

The days adventure continues...

Dinner

Evening Prayer and reflection time

Sabbath

Compline

Holy Silence.

Part III:

The Heart of

Pilgrimage:

Prayer





*You are not here to verify, instruct
yourself, or inform curiosity or carry
report. You are here to kneel where
prayer has been valid. And prayer is
more than order of words, the conscious
occupation of the praying mind, or the
sound of the voice praying.*

T. S. Eliot

THE OPUS DEI

THE WORK OF GOD

THE DAILY OFFICE

THE DIVINE HOURS

For us on pilgrimage: Morning, Midday, Evening and Night Prayer.

"The Purpose of the Divine Office is to sanctify the day and all human activity.'

-Apostolic Constitution

"Let nothing have precedence over the Divine Office'

The Rule of St. Benedict.

The Liturgy of the Hours:

"Fixed-hour prayer is the oldest form of Christian spiritual discipline and has its roots in the Judaism out of which Christianity came. When the Psalmist says, 'Seven times a day do I praise you,' he is referring to fixed-hour prayer as it existed in ancient Judaism." -Phyllis Tickle

The structure of the Opus Dei is intended to promote a conversation between God and his people (General Instructions on the Liturgy of the Hours), which includes both listening and responding, silence and words, Sacred Scripture and poetic texts reflecting Scripture themes, such as hymns... As we are expected to pray in solitude as well as in common, the Opus Dei should inspire our solitary prayer and vice versa. The prayer in solitude will probably have much less structure and ritual, but it is nonetheless a very important part of our life of prayer. We may begin each day with the praise of God in common with others, but eventually we continue in private the dialogue with God begun earlier.

Each day the Opus Dei begins with waiting for the Risen Christ (Vigils), welcoming him at dawn (Lauds), and throughout the day (Little Hours: Terce, 9am; Sext, noon and None, 3pm; and Vespers, 6pm), and finally placing ourselves under God's protection at day's end and the end of our life (Compline). *—The Monastery of Christ in the Desert*

The purpose of the liturgy of the hours', or the Opus Dei (*the Work of God*) was to sanctify the whole day and all its activities. It answered the call of Jesus to his disciples and of Paul to the church in Thessalonica to *pray without ceasing*². Communities around the world praying the hours in different time zones created a ceaseless blanket of prayer that covered the church and the world. In regularly returning to prayer at the set hours, these communities (and the individuals that comprised each community) were able to carry prayer into all their tasks in between the *hours* increasing their ability to live with an awareness of the presence of God. So the hours themselves became a time of "deepening" since they considered all the hours in-between as prayer, being submersed in the living presence of God.

To help the Opus Dei to be the work of all people (hence the title of "daily office"), the church condensed the hours into four offices: Morning, Midday, Evening and Night (Compline). Even so most people's response to praying the hours is something along the lines of "I wish I had that kind of time." Times have changed. And life is indeed perhaps far busier and more complicated than a thousand years ago. But our resistance to make sacred space in time actually demonstrates a far greater change in our world. The church, as the physical representation and reminder of the living God, the body of Christ, in the world, is no longer found at the center of our towns, our countries, our world and more importantly our own personal life. The church has become periphery to the world. Which is why carving out sacred space in time is far more challenging.

² Luke 21:36; I Thess. 5:17

Why pray the hours?

Because it will help us remember that prayer is so much more than words we say? Prayer is more of a place we go than words we say. So each hour should be like relaxing in a holy bath, soaking in the presence of God. Each hour is a time of returning throughout the day, returning back to our God, our maker, our redeemer, our sustainer. Remembering that God is God and we are not. Each hour is a little refuge in the day; a respite in the shadow of the Almighty's wings.

What or how prayer is offered at each hour is irrelevant. *What is essential, as St Therese of Lisieux offers, is simply the turning of the heart towards God.*

In general God doesn't just turn up when you page Him. He is right where He always is, and what regular, daily-maybe-twice prayer gives us is some hint of just where that is and how to get there, and one of the things liturgy gives us is a way to get there when all our others ways have given there. — Lauren Winner

Liturgy:

Liturgy, which means 'the work of the people,' is a powerful tool in prayer. To echo the same words that have been prayed for centuries joins us to Christ and His saints. (It joins us with all those who have come before us and all who come after us). Common liturgy allows for common prayer. Liturgy also provides ease for prayer and takes off the pressure for coming up with our own words. Besides this, some people are blessed with a gift of writing beautiful prayers that help lead others into the presence of God. So we mustn't be afraid to pray using the words of others. Liturgy, though, does not eliminate the need to be able to voice our own personal cries, petitions and praise in our own words to our ever-present God.

Liturgy leads. Liturgy teaches. Liturgy lingers. Liturgy is the means to an end not the end itself. Liturgy is a catalyst (or a diving board) into the presence of God, into true and deep prayer, that sometimes needs no words at all. So when we pray using liturgy, let us not just say the words but let us see each word of the liturgy as a cathedral³ that leads us into the presence of God. What would it be like if liturgy became more than just words on a page or words said out loud?

So may our liturgy be yet one more companion on your journey. May it be a mere catalyst into the presence of God, into true and deep prayer, that sometimes needs no words at all. May these prayers passed down from generation to generation teach us how to pray and inspire us to find our own words that echo the prayers of our hearts and spirits. And whether you pray them by yourself or in the company of other pilgrims, know that the angels, the Saints, the monks and the nuns, and Jesus, himself, surround you and pray with you. May these prayers change and grow with you as you become more and more like the One who meets you in them.

Meditative Singing:

Singing is one of the most essential elements of worship, yet although it is important to prepare it well, song practice should take place outside of the prayer itself. During the prayer, no one should direct the music. In this way, everyone can face the cross, the icon or the altar, for prayer is directed to Christ not to one another. Short songs, repeated again and again, give it a meditative character. Using just a few words, they express a basic reality of faith, quickly grasped by the mind. As the words are sung over many times, this reality gradually penetrates the whole being. Meditative singing thus becomes a way of listening to God. It allows everyone to take part in a time of prayer together to remain together in attentive waiting on God without having to fix the length of time too exactly. And these simple songs then enable us to keep on praying when we are alone, by day, by night and sometimes in the silence of our hearts when we are at work.

³ The Greek Orthodox church views each word in their Divine Liturgy as Cathedral.

ENGAGING THE HOLY SCRIPTURES. *Reading God's word as a Pilgrim.*

What exactly is the Bible?

It's kinda of a tough question. The Bible has been misunderstood since its beginning. It's been worshipped, idolized, dismissed, challenged, used and even abused over and over again.

So what's the deal? The Bible at its heart is a meeting ground (not a book of do's and don'ts for life). It's a meeting ground for you and God. Want a guaranteed place to find and meet up with God? Open the Bible. Seriously. Any book. Any page. Any word. Any letter. And get this, it doesn't even matter if you don't understand what's on that page or what that word means, it's a meeting ground for you and God.

Now how is this so? First of all remember the Bible is the collection of the "inspired word of God." Inspired means that it was collected, heard, witnessed and written down by people. So inspired means that we have to have the faith and the trust in God that he had a hand in making sure we got it right, we heard it right, we saw it right (again whether we understand it all or not). Word of God, means just that ... the Bible is full of God's words. Let's take this a bit further for a minute. A group of people way back when who had devoted their lives to living for God, thought of the Bible in this way: they believed that God was hidden in every word in the Bible. And not just every word but every letter. And they thought that this was so cool that they began making these "illuminated manuscripts" of the Bible where they decorated letters and words because God was hidden within.

Ok so God is present in His Words (with me, so far?) And as a result the Bible becomes this guaranteed place that we can find and meet up with God. But there's a bit more to it than just that. Surely God has a greater purpose in the Words in the Bible for us than just hanging out (though that's pretty high in his books, I think)? These words held in the Bible tell a story. All too often we seem to pull out isolated verses of scripture that usually say "do this" or "don't do that." But what we have to remember is those verses are part of a large Biblical narrative that tells the story of our creation, our fall and our redemption. They tell the story of God and His people (ummm yes, that would include you and me, today). The story has a beginning, a middle, a climax, a resolution and it will have an ending (we live in the part of the story between the resolution and the ending – God is still writing the story). The story has been retold over and over again in a thousand different ways: good versus evil; love and sacrifice; running away and returning home; faith and fear; pain and healing; life and death. You've seen it at the movie theatre; you've read it in books; and you've seen it in real life. Because this story is not just written in the Bible, it's written on our hearts. And in this story (here's the coolest bit) you have a role to play. YOU are written into this story.

Now I have to be honest, this story is a love story. And I hesitate to say that because the grandson in the *Princess Bride* comes to mind when he says to his grandpa: *is this a kissing book?* Yes, this is a love story but just like the *Princess Bride* it has *fencing, fighting, torture, revenge, giants, monsters, chases, escapes, True Love and miracles...* So the Bible holds the original love story (the one upon which all others were based): The one where the beloved (ummmmm that would be you and me) keeps getting lost, confused, distracted and disenchanted. The one where the beloved keeps walking away; finds other lovers (often times other gods); gets hurt and broken over and over again; gets into things that are no good at all; puts up walls and fights off the one who really loves him or her. And the lover (umm that would be God) who waits patiently; who won't give up no matter what, who fights for the beloved; who keeps calling the beloved to come back home; and who finds their way through sleet and rain and desert and water to find the beloved and nurse him them back to life again. You know, it's even in *Harry Potter*, the story about the one who lives because of loves sacrifice?

You see one of the coolest and mysterious things about this story that is held in the Bible is that just as this story has been retold in books, in movies, with different characters and different plots over and over again, THE story (the one within the Bible) is retold in our lives over and over gain. Here's the very cool mystery about the Bible: what you read didn't just happen along time ago, it still happens. It isn't just their story, it's our story. *And you have a role to play in it.* Ok one last thought, what about all those do's and don'ts that are so easy to get hung up on? *Before we get stuck on those moral edicts that the Bible is infamous for, let's remember the whole story being told. The Holy Scriptures are a map of God's reality not merely a code of behavior. They help us return to the created order – the way God created life to*

be. They point us to the way life was intended to be. "Life outside the created intent destroys us. By contrast, life lived inside the contours of God's law humanizes us and makes us beautiful." (Lauren Winner) So in essence God's Word helps us to live well and to become all that we are meant to be.

So how do you engage the Bible?

It's so big. So much in it. It can be and is totally overwhelming. And it's not like most books that you can read cover to cover (that's a little rough, it can be done, it is done, but it's not where I recommend beginning). Remember though, it doesn't matter what you read (every *letter* counts, right?) but *that* you read. And if you don't understand it, that's ok, you're not alone. Just don't quit because you don't get it. One day it will all make sense, I promise.

Engaging Scripture through prayer: A daily practice of Listening for God's voice

Read. Reason. Receive . Respond. Rest.

- Find a place to start: The Psalms, The Gospels, a letter in the New Testament .
- Read until you hit a word or phrase that makes you go, huh. The word or phrase that stands out in bold print (prepositions count, too –every LETTER counts). *How much you read at any given time is irrelevant.*
- Then Reason that word or phrase a bit. What does it make you think of? Chew on it a bit or in fancy terms: *RUMINATE on the word or phrase.* Then Listen... ask God what's he saying, what's he speaking to you (personally).
- Then Respond ... write, draw, talk to God – conversation time.
- Then Rest ... just chill with God, remember the Bible is a place to hang out with God. So hang out with God a bit. Don't even have to say anything. Just chill.
- Now just because I close the book, doesn't mean that God is done talking on the matter. Usually God keeps speaking once I open the door. So carry the word with you through the day and see what else God might say through the world around you... *don't let "amen" end the conversation.*
- Now what if you're looking for something in particular, wanting to hear God's words on something specific? Then try the concordance in the back of the Bible ... you look up a word and it lists verses in the Bible that that word shows up in – it's pretty cool. And if you don't find it there, try www.biblegateway.com (they have loads of different translations there as well – try NIV, ESV or the Message).

Remember back to the beginning. Remember when God spoke and there was light. Godspoke and there was land. Remember? God spoke and things happened. Well, God still speaks. And when God speaks, things still happen. What better reason then, have we, to open the Bible and listen for God's words, His speakings.

***Engaging Scripture: Questions for Study of Scripture:* (Fr. Jerry Smith)**

1. What do we learn about the nature of God in this passage?
 - a. What does it tell us about his relationship with the world?
 - b. What does it tell us about his relationship with his peculiar people (the church)?
2. What does this passage tell me about me? How do I see a reflection of my behavior and attitudes here? What unnerves me most in this passage?
3. How does this passage instruct me as I attempt to follow Jesus in my daily life?
 - a. Is there a command I need to learn to obey?
 - b. Is there an example I need to learn to follow?
 - c. Is there an error in thinking or action I need to correct?
 - d. Is there a promise or gift from God I need to learn to appropriate?

The above inspired by Mark Yaconelli, Rob Bell, Lauren Winner, the ancient practice of *lectio divina*, John Eldredge and Fr. Jerry Smith.

A Rule of Life:

- a set of Holy Habits through which we live life with God and with each other.
- a set of holy habits that form a map to keep us heading in the right direction and will lead us to the intersection of our desires, God's dreams and the world's deepest needs

When we speak of patterns in our life, we mean attitudes, behaviors or elements that are routine, repeated, and regular. Indeed the Latin word for "rule" is "regula" from which our words regular and regulate derive. A rule of life is not meant to be restrictive, although it certainly asks for genuine commitment. It is meant to help us establish a rhythm of daily living... a rule of life, like a trellis, curbs our tendency to wander and supports our frail efforts to grow spiritually." - Marjorie Thompson

"It is unlikely that we will deepen our relationship with God in a casual or haphazard manner. There will be a need for some intentional commitment and some reorganization in our own lives. But there is nothing that will enrich our lives more than a deeper and clearer perception of God's presence in the routine of daily living." – William O Paulsell.

From Paul's letter to the church in Rome Ch 12 (from the Message)

So here's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God.

About a Rule of Life for the road ahead:

The first rule ever written was by a man named Benedict around 500 AD and it included not just when to pray and how to pray but what to eat, how to eat, what to wear, how much to sleep, how much to work, when to relax, how to welcome guests, roles and job descriptions within the community, how to discipline. It was holistic to their entire life. Because Benedict recognized that at the heart of all of life was the Spirit. He recognized that how we live, how we relate, how we respond and engage matter because they affect our well-being and the well-being of others – and they affect our relationship with God. Therefore Benedict concluded that the details of life mattered as much as the big picture to God.

From Paul's letter to the church in Colossae, ch 3: 15-17 (the message) Let the **peace of Christ keep you in tune with each other, in step with each other.** None of this going off and doing your own thing. And cultivate thankfulness. Let the Word of Christ—the Message—have the run of the house. Give it plenty of room in your lives. Instruct and direct one another using good common sense. And sing, sing your hearts out to God! **Let every detail in your lives—words, actions, whatever—be done in the name of the Master, Jesus, thanking God the Father every step of the way.**

Some Things to think about regarding a Rule of Life:

- I. Think about daily things as well as weekly and monthly things.
- II. Think about time at home, time at work, time at school.
- III. Think about finding balance
 - a. Solitude and Community
 - b. Silence and Conversation
 - c. Play and Work
 - d. Rest and Activity
 - e. Giving and Receiving
 - f. Individual habits and corporate habits
- IV. Think about living holistically: mind, heart, spirit and *body*.
 - a. Health
 - b. Fitness
 - c. Sleep
 - d. Eating
 - e. Alcohol, nicotine, caffeine - where are the lines for balance, moderation and well-being
- V. *Remember Jesus came to give us life – more and better life than we could possibly imagine. The secret to receiving that life: balance.*
- VI. Think about the mundane tasks and jobs remembering what Teresa of Avila (a really cool lady) said in the 1500's: "The Lord is in the saucepans."
- VII. Think about being intentional – living intentionally
- VIII. Think about how I live with the big picture in mind: how do I continue what God began this summer on the mountain?
- IX. Think about where is your community of faith (reality is no one can do this as an island. Even if you have community from this mountain scattered around, you need community that is geographically around you – that can be part of your daily life).

Things necessary/helpful to staying on the road:

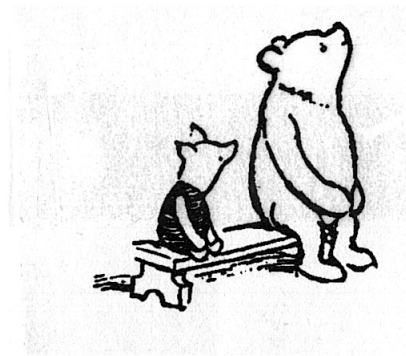
- **Daily intentional time with God that involves listening to his word:** *silence, solitude and ceaseless prayer.*
"Transformation takes place in solitude with God – where we humble ourselves to sit before God with all of our beauty and or ugliness."
- **Daybreaks:** *set an alarm for the middle of the day; do it with someone from the mountain. Return to God together though even apart. Remember the opus dei: the four natural breaks in the day.*
- **Caring for yourself:** *practically (i.e. eating well, sleeping well, exercise, setting limits, space, fun...)*
- **Community:** *You need other people that are on the journey too. You need to worship and pray with them.*
- **Sabbath:** *You need one day a week for rest, renewal, play, community. This made God's top 10 list.*
- **A spiritual director/pastor/mentor:** *someone older and little wiser. Recommendation is that this is someone you should connect with every 4 -6 weeks.*
- **Sacred Space:** *create sacred space in your life. It can be as simple as a little corner in your room. It reminds us, it calls us to return and it says: God, I welcome you into my life. God I make room for you in my life.*
- **Retreats** (yearly): *beyond mountain t.o.p. Go stay at a monastery, it's cheap & profound.*
- **Pilgrimage** (yearly): *renew your vision and remember the bigger story by getting away from what you see every day and making an intentional journey to seek God. Pilgrimage is all about the journey not the destination. You pilgrim across the seas or you can pilgrim in your own town.*

DAILY PRAYERS

&

MUSINGS

FOR PILGRIMS



ONLY TO SIT AND THINK OF GOD. OH WHAT A JOY IT IS!
TO THINK THE THOUGHT, TO BREATHE THE NAME.
EARTH HAS NO HIGHER BLISS.
-FREDERICK W FABER

WEDNESDAY, JUNE 9TH:

THE PILGRIMS DEPARTURE

We are strangers and pilgrims on the earth - Hebrews 11:13

The word "Pilgrim" comes from the Latin word for 'resident alien.' Tomorrow you will be a stranger in a strange land. You will be a resident alien so to speak. Today we leave home. But yet home is what we're trying to find.

We are indeed a Pilgrim People trying to find our way back home.
Today I am a pilgrim. Today I leave home to find home.

"The purpose of all trips is to come home." - GK Chesterton.

O Lord Jesus Christ yourself the way, the truth and the life; Grant to us who shall tread in your earthly footsteps a sense of awe, wonder and holiness. May our hearts burn within us as we come to know you more clearly, love you more dearly and follow you more nearly. Amen.

Pray. God is nearer than you could possibly imagine.
Pray this journey begins with you. Begins with your intention to move from the place you've been.
So pray. Right now. Right here. On your own. Speak your intention. Ask to find home.
Ask that you might return home with new eyes, new ears and a new heart.
Place yourself and this journey in the palm of God's hands.
Close your eyes right now and imagine yourself in the palm of God's hands.
Pray. Breathe. Pray.

THURSDAY, JUNE 10TH:

THE PILGRIM'S ARRIVAL & GATHERING

THE GREATEST REGULAR ASSEMBLIES OF HUMAN BEINGS ON EARTH ARE THOSE OF PILGRIMS.

Stand at the crossroads and look; ask for the ancient paths, ask where the good way is. And walk in it.
And you will find rest for your souls.
Jeremiah 6:16

Teach us, O God, to view our life here on earth as a pilgrim's path to heaven,
and give us grace to tread it courageously in the company of your faithful people.
Help us to set our affections on the things above, not on the passing vanities of this world,
and grant that as we journey on in the way of holiness, we may bear a good witness to our Lord,
and serve all who need our help along the way, for the glory of your name.
-Frank Colquhoun

Today you stand at a crossroads. What is it you seek? You stand on foreign soil? You are a stranger in a strange land, like Abraham and Sarah, like many of the pilgrims before you. You stand at the crossroads. What is it you seek? Why are you here? This is place pilgrimage begins

FRIDAY, JUNE 11TH:

THE PILGRIM'S GROUNDING:

For I am a sojourner with you, a pilgrim as all my forbears were – Ps 39:14

What makes a place holy? Why do we travel to these “holy” places? What makes them holy? Why are they so holy? And it’s not just us, pilgrims have been journeying to these places for thousands of years, why? What makes this ground holy?

Genesis 28:11-17 (English Standard Version)

And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed, and behold, there was a ladder^[a] set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you." Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

Holy Ground happens at the intersection of Heaven and Earth. It is any place that the gate of heaven has been opened and thus made holy by the presence of God, himself. It’s those places where heaven just doesn’t seem so far away, where God seems immediate. As the Celtic Christians named: it’s the places where the air seems “thinner.” God closer. Those we love but see no more, nearer. Those places where the gate is a little wider. Where the ladder is shorter between heaven and earth. And the place where God is invited in.

**“TAKE OFF YOUR SANDALS, FOR THE PLACE WHERE YOU ARE
STANDING IS HOLY GROUND.”**
exodus 3:5

If you want to understand the Creator, seek to understand the created things.
- Columbanus

SATURDAY, JUNE 12TH:

THE PILGRIM'S APPROACH
IT'S ALL ABOUT THE JOURNEY

How often do we miss the journey because we’re so focused on where we’re headed? Or we get so frustrated that we’re lost or don’t know where we are going that we miss what’s right outside the window? The Pilgrim’s Way is all about being present. Present to God. Present to Self. Present to the world and people around us.

Today as we journey think on this: God's greatest joy is to make you smile. God loves to see you smile. You are his pride and joy – the apple of his eye. How does God make you smile as we journey today?

*The Lord your God is in your midst, a victorious warrior.
He will exult over you with joy.
He will quiet you with His love.
He will rejoice over you with shouts of joy.
The prophet Zephaniah*

The Glory of God is YOU fully alive! - Iraneaus, 3rd cent.

The Psalms say also: Delight yourself in the Lord and he will give you the desires of your heart. God wants to give you good things. God wants to love; wants to give the desires of your heart. So what's our problem? Why do we distrust God's heart towards us so much?

You know, maybe we don't know all the answers – maybe we don't know where we're going – maybe we are easily distracted and all too often forget the journey and the story we're part of -- but know that I am positive that *God is completely thrilled at the thought of surprising us along the way. It really is all about the journey.*

I am the WAY. I am the TRUTH. And I am the LIFE. - Jesus.

*Be with me and for me, dear Lord,
As I walk upon the road of brightness
That runs between earth and Thy glory.
-from the Island of Coll*

SUNDAY, JUNE 13TH :

THE PILGRIM'S CHOICE

**Happy are they whose strength is in you.
Who's hearts are set on the pilgrim way.
from Psalm 119**

O thou full of compassion, I commit and commend myself unto thee, in whom I am, and live and know. Be thou the goal of my pilgrimage, and my rest by the way. Let my soul take refuge from the crowding turmoil of worldly thoughts beneath the shadow of thy wings; let my heart, this sea of restless waves, find peace in thee, O God. Thou bounteous give of all good gifts, give to him who is weary refreshing food; gather our distracted thoughts and powers into harmony again; and set the prisoner free. See, he stands at thy door and knocks; be it opened to him that he may enter with a free step and be quickened by thee. For thou art the well-spring of life, the light of eternal brightness, wherein the just live who love thee. Be it unto me according to thy word

-St Augustine of Hippo

Pilgrimage: The Divine Romance.

Indeed if we will listen a sacred romance calls to us through our heart every moment of our lives. It whispers to us on the wind, invites us through the laughter of good friends, reaches out to us through the touch of someone we love. We've heard it in our favorite music... been drawn to it while watching the shimmer of a sunset on the ocean. The Romance is even present in times of great personal suffering... something calls to us through experiences like these and rouses an inconsolable longing deep within our heart, wakening in us a yearning for *intimacy, beauty and adventure*.

It is possible to recover the *lost life of our heart* and with it the intimacy, beauty and adventure of life with God. To do so we must leave what is familiar and comfortable and take a journey. The journey first takes us on a search for the lost life of our heart, and for the voice that calls us... our journey will take us to explore the hidden questions of our heart, born out of the stories of our lives. *It is only by leaving our own home and taking a pilgrimage that we will begin to see how our own stories are interwoven with the great romance God has been telling since before the dawn of time.* It is on this pilgrimage that we begin to see that each of us has a part in the cosmic love affair that was created with us specifically in mind.

In all of our hearts lies a longing for a Sacred Romance. It will not go away in spite of our efforts over the years to anesthetize or ignore its song, or attach it to a single person or endeavor. We are faced with a decision that grows with urgency each passing day: Will we leave our small stories behind and venture forth to follow our Beloved into the Sacred Romance? We are faced with a decision that grows with urgency each passing day: Will we leave our small stories behind and venture forth to follow our Beloved into the Sacred Romance? *The choice to become a pilgrim of the heart can happen any day and we can begin our journey from any place.* We are here, the time is now and the Romance is always unfolding. *-John Eldredge*

Today as we journey: Listen. Look. Taste. Touch. Smell.

The Sacred Romance calls to us as we practice the pilgrim's way on this isle.

How will you respond? What will it take to be romanced on this island?

What would it look like if you were to turn around and find God pursuing you.

So much of the journey forward involves surrender and release.

What do you need to surrender? To release? What keeps you from living this life?

Walk down to one of the beaches today ... choose two rocks.

Toss one rock into the sea, naming those things which you need to release.

Put the other rock in your bag, and take it with you as a reminder of the Sacred Romance that calls you to life and awakens you to this journey.

To be a pilgrim is to turn away from detachment while turning toward desire.

To be a pilgrim is to remember that our story is part of a much larger story that God has been telling since before the dawn of time.

To be a pilgrim is to allow the heart to come along on this journey filled with adventure, romance and intimacy.

"Bless to me, O God, the earth beneath my foot,
 Bless to me, O God, the path whereon I go;
 Bless to me, O God, the thing of my desire;
 Thou Evermore of evermore, bless Thou to me my rest.
 Bless to me the thing whereon is set my mind,
 Bless to me the thing whereon is set my love;
 Bless to me the thing whereon is set my hope,
 O Thou King of Kings, bless Thou to me mine eye!"
 -from *Carmina Gadelica*

MONDAY, JUNE 14TH :

THE PILGRIM'S PRACTICE

"FOR WE ARE SURROUNDED BY A GREAT CLOUD OF WITNESSES" · HEBREWS 11:1

Climb up high today, walk upon the Tor D'Abba or the Hill of Angels and see for miles around. Look at the island: Look at the "shore of saints." Today we will walk be surrounded by yet more friends from the Great Cloud. Breathe deeply. Take it all in. Look through it all. Listen through it all. What do you see? What do you hear? This world is iconic. This world is a window into Heaven.

Mark 8: 22As Jesus and his disciples were going into Bethsaida, some people brought a blind man to him and begged him to touch the man. 23Jesus took him by the hand and led him out of the village, where he spit into the man's eyes. He placed his hands on the blind man and asked him if he could see anything. 24The man looked up and said, "I see people, but they look like trees walking around." 25Once again Jesus placed his hands on the man's eyes, and this time the man stared. His eyes were healed, and he saw everything clearly.

Be Thou My Vision

Be Thou my Vision, O Lord of my heart;
Naught be all else to me, save that Thou art.
Thou my best Thought, by day or by night,
Waking or sleeping, Thy presence my light.
Be Thou my Wisdom, and Thou my true Word;
I ever with Thee and Thou with me, Lord;
Thou my great Father, I Thy true son;
Thou in me dwelling, and I with Thee one.
Be Thou my battle Shield, Sword for the fight;
Be Thou my Dignity, Thou my Delight;
Thou my soul's Shelter, Thou my high Tower:
Raise Thou me heavenward, O Power of my power.
Riches I heed not, nor man's empty praise,
Thou mine Inheritance, now and always:
Thou and Thou only, first in my heart,
High King of Heaven, my Treasure Thou art.
High King of Heaven, my victory won,
May I reach Heaven's joys, O bright
Heaven's Sun!
Heart of my own heart, whatever befall,
Still be my Vision, O Ruler of all.

Grant us a vision, Lord,
 To see what we can achieve
 To reach out beyond ourselves
 To share our lives with others
 To stretch our capabilities
 To increase our sense of purpose
 To be aware of where we can help
 To be sensitive to your presence
 To give heed to your constant call.
 -David Adam

In you we live and move.
 In you we have our being.
 We are in your love
 Enfolded in your peace
 Surrounded by your might.
 Open our eyes, Lord
 Enlarge our vision.
 Open our hearts, Lord
 Increase our faith.
 Open our minds, Lord
 Deepen our knowing.
 -David Adam

TUESDAY, JUNE 15TH :

THE PILGRIM'S SENDING

Prayers for Leaving Iona:

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And to know that if I do this, you will lead me by the right road though I may know nothing about it. Therefore will I trust you always, though I may seem lost in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone. -Thomas Merton

Therefore my heart is glad, my spirit rejoices and my body shall rest in hope, for you have placed me on the path of life and in your presence there is fullness of joy and riches forevermore. – Psalm 116

The pilgrim is a person who prays with his feet. Edward Hays

“For in God we live, we move, we have our being.” Acts 17:20

Today we leave to this island home just as the Saints did so long ago. We will move forth across Scotland just like Aidan and his monks when they set out for Northumbria. Today we have to move forth physically on our journey. Edward Hays says, pilgrimage is incarnational prayer, its prayer of the body. So today move IN God. Today pray with your feet. Pray not with your mind. Pray not with words. Pray not even with your heart. Pray with your body today. Pray with your feet. Pray with your movement. Offer your body to God as the outward sign of this journey. Literally as you leave this island, “move” towards Him who calls your name. Listen. Be Quiet. Move IN Him today.

Glasgow

“There are cathedrals and the alleyway in our music,” Bono said “I think the alleyway is usually on the way to the cathedral, where you can hear your own footsteps and you're slightly nervous and looking over your shoulder and wondering if there's somebody following you. And then you get there and you realize there was somebody following you. It's God.”

***May you find yourself followed today.
Followed by God.***

Today we enter the crypt of Glasgow Cathedral. It's here in the depths of the Cathedral that we find more foundations of the church. It's in the depths, below the surface that we find not only remnants of the past but hope for the future. Here in the depths, below the surface we find the call to life, life as Jesus came to bring us.

And so we, too, are called to go below the surface today. We are called by God to go deeper within ourselves, below our surface to find our roots, our foundations and to hear the invitation to a holistic life lived with God. As John Eldredge said in "Sacred Romance:" *The true story of every person in this world is not the story you see, the external story. The true story of each person is the journey of his or her heart.* And all this amidst all the commuters, the residents and the tourists within and surrounding the Cathedral. People everywhere. Even the Cathedral is full of tourists. It's so very easy to get confused about who we are at our heart, at our depths. So take today to remember. Take a look around ... try to find other pilgrims amidst the tourists? What does the Cathedral do to remind herself that she is not a museum but is a house of God? And so *how do you remember your pilgrim's heart?*

*Lord, you have called us to serve you
In the midst of the world's affairs.
When we stumble, hold us
When we fall, raise us
When we are hard pressed with evil, deliver us
When we turn aside from good, restore us
And bring us at last to your glory
-Alcuin of York*

Look upon us, O Lord, and let all the darkness of our souls vanish before the beams of thy brightness. Fill us with holy love, and open to us the treasures of thy wisdom. All our desire is known unto thee, therefore perfect what thou hast begun, and what thy Spirit has awakened us to ask in prayer. We seek thy face, turn thy face unto us and show us thy glory. Then shall our longing be satisfied, and our peace shall be perfect.
St. Augustine

WEDNESDAY, JUNE 16TH:

THE PILGRIM'S DANCE ON THE BORDERLANDS

Search for the Lord and his strength, continually seek His face. – Psalm 69:6

"Light, space, zest, that's my God... I'm asking God for one thing, only one thing to live with him in his house my whole life long. I'll contemplate his beauty; I'll study at his feet. That's the only quiet secure place in a noisy world, the perfect getaway far from the buzz of traffic. When my heart whispered, "seek God," my whole being replied, "I'm seeking him!" Don't hide from me now. *Psalm 27 (From the Message)*

What is it that you ask from God today? What is it that you seek? What is it that you want? What is God like today? What do you find today? What do you notice?

At the heart of the physical is the spiritual

- Lord MacLeod, founder of the Iona community.

From Paul's letter to the church in Colossae, Chap 3 (from the Message)

Let the peace of Christ keep you in tune with each other, in step with each other. None of this going off and doing your own thing. And cultivate thankfulness. Let the Word of Christ—the Message—have the run of the house. Give it plenty of room in your lives. Instruct and direct one another using good common sense. And sing, sing your hearts out to God! Let every detail in your lives—words, actions, whatever—be done in the name of the Master, Jesus, thanking God the Father every step of the way.

Psalm 119 (from the Message)

You're blessed when you stay on course, walking steadily on the road revealed by GOD.

You're blessed when you follow his directions, doing your best to find him.

That's right—you don't go off on your own; you walk straight along the road he set. You, GOD, prescribed the right way to live; now you expect us to live it.

Oh, that my steps might be steady, keeping to the course you set; Then I'd never have any regrets in comparing my life with your counsel.

I thank you for speaking straight from your heart; Be generous with me and I'll live a full life; not for a minute will I take my eyes off your road.

Open my eyes so I can see what you show me of your miracle-wonders. GOD, teach me lessons for living so I can stay the course.

Give me insight so I can do what you tell me— my whole life one long, obedient response. Guide me down the road of your commandments; I love traveling this freeway!

Give me a bent for your words of wisdom, and not for piling up loot. Divert my eyes from toys and trinkets, *invigorate me on the pilgrim way.*

Be good to your servant, GOD; be as good as your Word. Train me in good common sense; I'm thoroughly committed to *living your way.* *And let me live whole and holy, soul and body, so I can always walk with my head held high.*

Today we dance on the borders. They call this part of both countries the borderlands. The Celtic Church practiced living on the “border” regularly despite their current geography. To them the borderlands were the place where the world we see meets the world we can't see. They saw the borderlands as being a “thinplace” and a “threshold.”

“A threshold is a sacred thing.” Some places of the world still remember this. We tend to forget but would be wise to recover. “Before entering the house, Japanese stand on the lintel in order to remove the shoes worn outside in the street. Upon entering the house, they put on slippers placed inside the door. This forces a very deliberate and conscious way of standing still, even if for only a moment, in order to show respect for the difference between two spaces, the outer and the inner. This is very similar to the traditional monastic practice of *statio*, which also pays homage to the threshold moment and shows reverence for the handling of space and time. The monk or nun enters the church for the saying of daily offices, but always leaving him or herself time to stand, to wait, to let go of all the demands of whatever the previous activity had been, with all its concurrent anxieties and expectations.”

Thresholds have a way of opening up what is new and unknown. Thresholds or Borderlands are always a little scary because the call forth transformation and conversion. To be transformed implies letting go of control for a while in the hopeful expectation that something worthwhile may result. To convert implies in this sense to “turn around” and discover there is so much more to this world than meets the eye.

-Esther de Waal

IONA IS "THINSPACE" - IONA IS A BORDERLAND... BUT ISN'T EVERYWHERE? FIND THE THINSPACE TODAY, ON THE VERGE, ON THE BORDERS. SO TODAY MAY YOU EXPLORE THE BORDERLANDS. MAY YOU STAND AT THE THRESHOLD BETWEEN THE WORLD WE CAN SEE AND THE WORLD WE CANNOT. AND IN DOING SO MAY YOU BE TRANSFORMED. MAY YOU EXPERIENCE CONVERSION LIKE YOU HAVE NEVER KNOWN BEFORE. *AND MAY YOU FIND JESUS STANDING THERE, ON THE VERGE...*

*Be with me and for me, dear Lord, As I walk upon the road of brightness That runs between earth and Thy glory.
-from the Island of Coll*

THURSDAY, JUNE 17TH :

THE PILGRIM'S FIRE

Cuthbert was known as the Fire of the North.

He brought new life full of hope and peace to a savage land. He lived Heaven on Earth.

'...the restoration of the church will surely come only from a new type of monasticism which has nothing in common with the old but a complete lack of compromise in a life lived in accordance with the Sermon on the Mount in the discipleship of Christ.

I think it is time to gather people together to do this...'

-Extract of a letter written by Dietrich Bonhoeffer to his brother Karl-Friedrick on the 14th of January, 1935

Dietrich Bonhoeffer ([The Cost of Discipleship](#), p.46) was a [Lutheran](#) Pastor in Germany who was first imprisoned and later executed (by hanging) by the Nazis during World War II...just a few weeks before the end of the war. Nazi policy was to execute all prisoners before the arrival of the Allies' liberating armies could free them.

Early missionary monks to the Celts moved into and created a kind of monastic island in the middle of these people. These monastic communities had a strict rule of life, served the people in their community, offered hospitality to strangers, and sought to transform a culture from the inside out.

Monastics seek not to separate from the church or become an alternative, but to bring renewal and reformation to the church by returning to some key roots such as hospitality, sharing all things in common, prayer, and serving others. The point of monastic movements is to remind the church of its true identity.

Some would say that the church had lost her way back then. Some would say the church has lost her way today again. Either way it would seem that the world (and church?) is in need of the pilgrim's fire.

The Sermon on the Mount begins in chapter 5 of the Gospel of Matthew... As you read it, consider that this is not a list of do's and don'ts but this is a description of the reality of the Kingdom of Heaven. This is how life should be. This is who we are through the Risen Christ not what we "should" do.

The Beatitudes from the Message, the beginning of the Sermon on the Mount.

You're blessed when you're at the end of your rope. With less of you there is more of God and his rule.

"You're blessed when you feel you've lost what is most dear to you.

Only then can you be embraced by the One most dear to you.

"You're blessed when you're content with just who you are--no more, no less.

That's the moment you find yourselves proud owners of everything that can't be bought.

"You're blessed when you've worked up a good appetite for God.

He's food and drink in the best meal you'll ever eat.

"You're blessed when you care. At the moment of being "carefull," you find yourselves cared for.

"You're blessed when you get your inside world--your mind and heart--put right.

Then you can see God in the outside world.

"You're blessed when you can show people how to cooperate instead of compete or fight.

That's when you discover who you really are, and your place in God's family.

"You're blessed when your commitment to God provokes persecution.

The persecution drives you even deeper into God's kingdom.

"blessed" means "healed, whole and delivered." "blessed" means "near to God" or "with God."

FRIDAY, JUNE 18TH :

THE PILGRIM'S RHYTHM

The ebb and flow of the tides creates the island's rhythm:

Joined with the mainland as the tide flows back to sea.

Set apart as the tide ebbs into shore.

The Pilgrim's Rhythm of silence and conversation; of solitude and community; of engagement and retreat; of study and prayer; of rest and play; of peace and work; of doing and being.

"Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly." — Jesus, from the Gospel of Matthew, (h 1)

Control me O God by the pulse of your presence, by your brightness about me, by the spur of spiritual longing, after your holy praise and after the image of your son so that I move onward and upward with a song and melody in my heart. Then O my God change control into grasp lest I ever deny my truest willso that I cannot escape or fall away and the world pull back the pilgrim and steal His glory. O Lord let your arm grip me, lift me, land me safe home. —E Milner White.

**truly our hearts our restless
until they find their rest in you, o god:
st. augustine of hippo**

So today I wonder how is your heart?
Where is your heart?
Where is your heart in relation to God?

**pūle this heart of mine, o dread of the elements,
that thou mayest be my love,
that I may do thy will.**
-ANCIENT IRISH POEM

*"Let your feet follow your heart until you find your place of resurrection."
-a favorite saying of Celtic Christians*

Or we might say, until you find your place of LIFE!

The place where you come alive and are all you were created and have been called to be.

Think hard today: WHAT BRINGS YOU LIFE? WHAT DRAINS YOU? *The two most important questions you can ask in regards to the Spiritual Life, says Ignatius, for they help us to live in the place of RESURRECTION.*

Lord, make me according to THY heart. - Brother Lawrence.

SATURDAY, JUNE 19TH :

PILGRIM & TOURIST

In his introduction to Acts, Eugene Peterson, author of *The Message* says, "Because the story of Jesus is so impressive - God among us! God speaking a language we can understand! God acting in ways that heal and help and save us! - there is a danger that we will be impressed but only be impressed... we could easily become enthusiastic spectators and let it go at that - become admirers of Jesus, generous with our oohs and ahs and in our better moments inspired to imitate him... The story of Jesus doesn't end with Jesus. It continues in the lives of those who love him. The supernatural does not stop with Jesus. Acts makes it clear that these Christians he wrote about were no more spectators of Jesus than Jesus was a spectator of God—they are *in* on the action of God, God acting *in* them, God living *in* them. Which also means, of course, in *us*."

SPECTATOR? ADMIRER? PARTICIPANTS? TOURIST? PILGRIM?

Busyness is the antithesis to the Christian life a friend of mind once said. We forget when we are busy. Even on a pilgrimage like this a few days into the journey, we can forget. So today, let's remember. By this point you might be weary of traveling; weary of riding in the mini-bus; weary of being with people; weary of strange beds and strange food. Weariness also works against the Way of life, Jesus offers us. Weariness also helps us to forget. So today remember who you are. Remember you are a pilgrim. Remember who you seek? Remember it's not where we are going today or tomorrow. Remember it's how we are going today. Remember what this journey is really about. AND take care of yourself. Do something to tend to yourself today: whether it be your body, your mind, your heart, your spirit or your tiredness. What do you need today? Ask God for it? Let neither the spirit of forgetfulness or weariness come against this journey you have begun today.

So here's what I want you to do. God helping you: Take your everyday, ordinary life—your sleeping, eating, going to work, and walking around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.

Allow yourself to be interrupted by God -D. Bonhoeffer

God wishes to be seen, and he wishes to be sought, and he wishes to be expected, and he wishes to be trusted. -Julian of Norwich

Let us praise God at the beginning and the end of time.

Who ever seeks Him out He will not deny nor refuse

-From Black Book of Carmarthen

Praying with our friend, St. Columba of Iona

Let me bless almighty God, whose power extends over sea and land, whose angels watch over all.

Let me study sacred books to calm my soul: I pray for peace, kneeling at heaven's gates.

Let me do my daily work, gathering seaweed, catching fish, giving food to the poor.

Let me say my daily prayers, sometimes chanting, sometimes quiet, always thanking God.

Delightful it is to live on a peaceful isle, in a quiet cell, serving the King of kings.

-St Columba

A Celtic song of praise to God in His creation.

Delightful it is to stand on the peak of a rock, in the bosom of the isle, gazing on the face of the sea.
I hear the heaving waves chanting a tune to God in heaven; I see the glittering surf.
I see the golden beaches, their sand sparkling; I hear the joyous shrieks of the swooping gulls.
I hear the waves breaking, crashing on rocks, like thunder in heaven. I see the mighty wales.
I watch the ebb and flow of the ocean tide; it holds my secret, my mournful flight from Eire.
Contrition fills my heart as I hear the sea; it chants my sins, sins to numerous to confess.
Let me bless almighty God. Whose power extends over sea and land, whose angels watch over all.
Let my study sacred books to calm my soul; I pray for peace, kneeling at heaven's gate.
Let me do my daily work, gathering seaweed, catching fish, giving food to the poor.
Let me say my daily prayers, sometimes chanting, sometimes quiet, always thanking God.
Delightful it is to live on a peaceful isle, in a quiet cell, serving the King of kings.
(St. Columba, founder of Iona)

Today we worship. Worship is what we give our hearts to.

What do you give your heart to?

Worship is our response to God's presence *(to his goodness and holiness).*

How do you respond today to God's presence on this journey?

This evening you will also renew your Baptismal Vows in response to this journey.

Do you turn to Jesus Christ and accept him as your Savior?

Do you put your whole trust in his grace and love?

Do you promise to follow and obey him as your Lord?



YOU ARE SEALED AND MARKED AS CHRIST'S OWN FOREVER.

-BCP p. 308

AND FOREVER IS FOREVER IN GOD'S BOOK. NO MATTER WHAT.

Today we also prepare to return back to our lives and our homes. We prepare to leave this pilgrimage and begin yet another So take some time today to consider the following. The questions below please have some scratchings and thoughts on for our gathering this evening:

To follow Christ we must surrender to the Holy Spirit. God may guide us to follow extraordinary paths, but we will follow anywhere. To know Christ, we are charged to release excitement, challenge complacency, inspire the seeking of truth and create new limits. Our path is paved with the unknown adventure of life with Christ.

The Edge Ministries

Psalm 119: 29-30,32,34-37,52,54-55 (from the Message)

Barricade the road that goes Nowhere; grace me with your clear revelation. I choose the true road to Somewhere; I post your road signs at every curve and corner. I'll run the course you lay out for me if you'll just show me how. Give me insight so I can do what you tell me - my whole life one long, obedient response. Guide me down the road of your commandments; I love traveling this freeway! Divert my eyes from toys and trinkets, invigorate me on the pilgrim way. *I watch for the ancient landmarks and know I'm on the right track... I set your instructions to music and sing them as I walk the pilgrim way. I meditate on your name all night, God treasuring your revelation.*

TO PONDER:

- ❖ Where did the “Gates of Heaven” open? Where was the air “thinner” between Heaven and Earth?
- ❖ Where did you find Jesus walking by your side? Where did you see His face? Know His presence?
- ❖ What blessings did you leave? *What blessings do you return home with?*
- ❖ What did you begin this pilgrimage seeking? Did you find what you were looking for?
- ❖ Crossing the “borderlands” call for conversion and require transformation. What conversion have you known? What transformation is happening?

MONDAY, JUNE 21ST :

THE PILGRIM'S BEGINNING

The most crippling thing that besets a pilgrim's heart is simply forgetfulness
or more accurately the failure to remember.

John Eldridge



How will you continue to remember? Remember who you are?
Remember who God is? Remember you are a pilgrim.

“the three greatest obstacles to spiritual growth are amnesia, inertia and manana.” *Father Farrell.*

AT THE END OF ALL OUR EXPLORING WILL BE TO ARRIVE WHERE WE STARTED AND
KNOW THE PLACE FOR THE FIRST TIME

-T.S. ELIOT

Let us go on and take the adventure that shall fall to us.

Queen Susan at the conclusion of The Lion, The Witch and the Wardrobe (the book).



On the original score to Narnia: The Lion, the Witch and the Wardrobe the final piece of music that includes not only the coronation but the return home through the wardrobe is titled: The Beginning of the Adventure. We may return home on a place instead of through a wardrobe but the concept is the same. One journey through England may have ended but another one has already begun.

What is it that you seek now on this pilgrimage before you?

Prayers from our friend, St. Columba of Iona

| | |
|--|---|
| <i>Be thou a bright flame before me,</i> | <i>Alone with none but thee, My God</i> |
| <i>Be thou a guiding star above me,</i> | <i>I journey on my way.</i> |
| <i>Be thou a smooth path below me,</i> | <i>What need I fear, when Thou art near</i> |
| <i>Be thou a kindly shepherd behind me</i> | <i>O King of night and day?</i> |
| <i>Today, tonight and forever.</i> | <i>More safe I am within Thy hand</i> |
| | <i>Than if a host did round me stand.</i> |

One final Exercise for the Pilgrimage before You:

The first of rule ever written out was by a man named Benedict around 500 AD. He included not just when to pray and how to pray but what to eat, how to eat, what to wear, how much to sleep, how much to work, when to relax, how to welcome guests, roles and job descriptions within the community, how to discipline. It was holistic to the entire community's life. Because Benedict recognized that at the heart of all of life was the Spirit, he recognized that how we live, how we relate, how we respond and engage matter because they affect our well-being and the well-being of others – and they do indeed affect our relationship with God. Therefore Benedict concluded that it did matter to God – the details mattered as much as the big picture.

So what will your RULE OF LIFE be? How will you be intentional about living the Pilgrim's way? What will you put in place so that you can continue to live in this Way ...that you can continue to remember you are a pilgrim? Spend some time on the plane on the way home working on a RULE OF LIFE. You have a page about a Rule of Life earlier in the book. You've also spent 12 days learning about the Monastic Rule of Life and you have spent 12 days living a Rule of Life. So now it's time. It's time to make your own. And it's time to live. Write it out. Post it in your world. Share it with a Spiritual Director or Minister, so that they might help you live into it.

Writing a rule of life

- **Pray.** Ask the Holy Spirit to come and guide you and inspire you in this endeavor. *Remember the essence of this is to live a life more fully in tune with God.*
- **Be specific & concrete** (how much, how long, how often, when)
- **A Timely Approach:**
 - Daily:* prayer of the heart, health/beauty, work, silence/solitude, discernment, scripture, meals, rest, play
 - Weekly:* study, Sabbath, community of faith, worship in community, discernment, community (small)
 - Other:* spiritual direction, retreats, service
- **A Content Approach:**
 - Personal Prayer; Corporate Worship; Retreats/Quiet Days
 - Study; Ministry (service); Body (taking care of yourself); Recreation (re-create); simplicity of life; Eucharist; Self-Examination; Daily Prayer
- **A Balance Approach:**
 - Work/school & Family/Friends & Prayer/Study & Bodies & Play & Rest

DOWN THE WIDE-OPEN ROAD
THE PILGRIM TRAVELS ON, HIS
FACE TOWARDS THE SUN,
BEYOND THE OPEN ROAD HE
TRAVELS ON

-Chris Simpson.

The beginning of the adventure...



*May the peace of the Lord Christ go with you
wherever He may send you.
May he guide you through the wilderness,
protect you through the storm.
May He bring you home rejoicing
at the wonders He has shown you.
May He bring you home rejoicing
Once again into our doors.*

-The Northumbria Community