

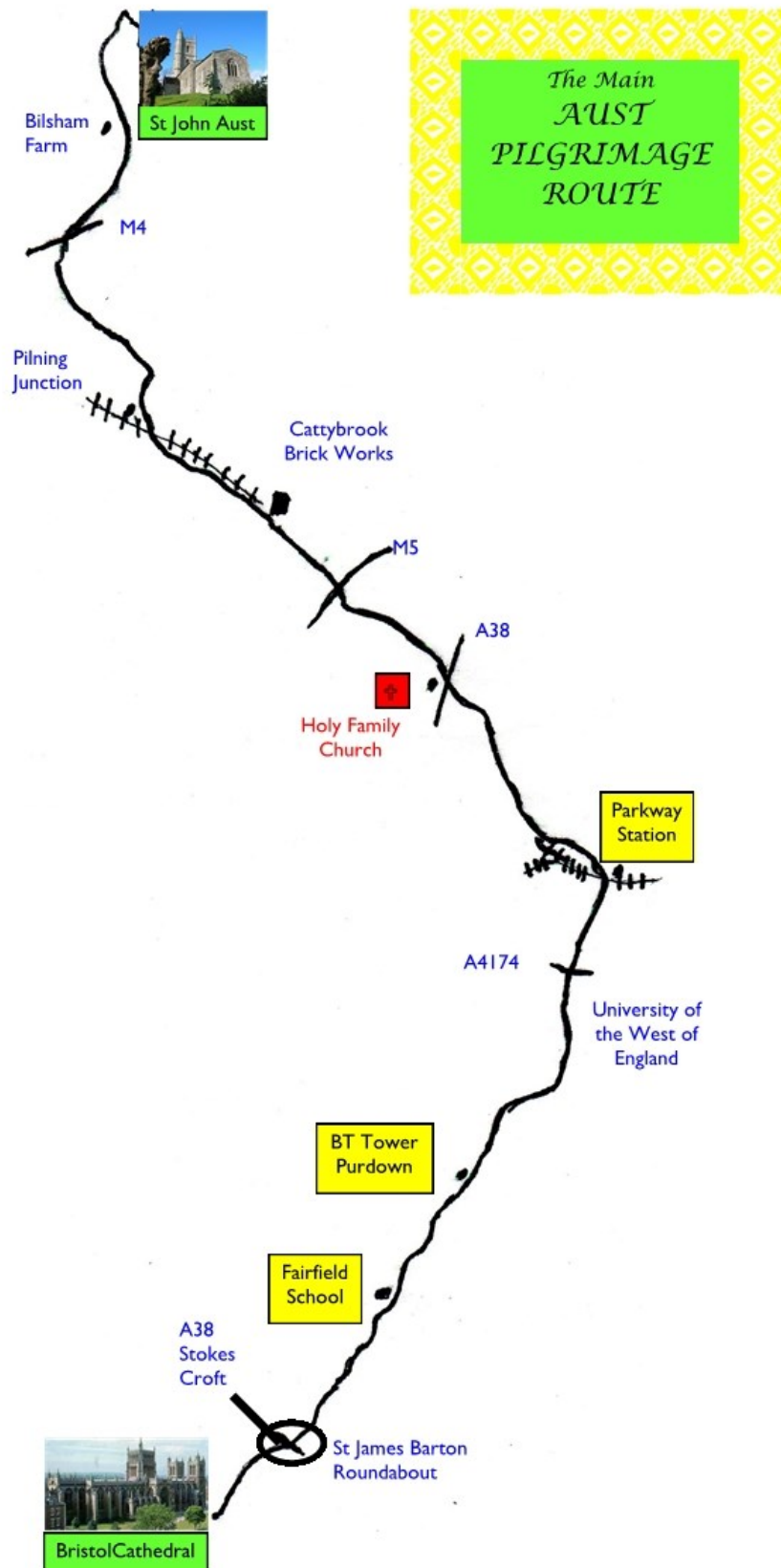


A Virtual Pilgrimage 2021

following

The Traditional Pilgrimage Route





Aust Pilgrimage Labyrinth 2021

- Start at Bristol Cathedral
- Then with your finger travel the labyrinth (on page 4); as you go use the description of the route in the booklet to imagine the roads you are taking and the places you will be passing and people you might meet until you come to the next location at which to pause. [You may find it helpful to copy or print this page before starting your pilgrimage.]
- Pause to think about the topics and people mentioned, and maybe say a prayer.
- Then move on as before to the next stopping point .
- When you reach the Holy Family Church pause to rest and take refreshment before continuing your pilgrimage.
- At Aust Church remember especially all who have been affected by Covid-19
- Trace your journey back to the Cathedral. To mark the end of your pilgrimage light a candle in gratitude and remembrance for all that you have been given and received whilst making this pilgrimage.





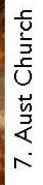
2. Fairfield School



4. Parkway Station



6. Farm



7. Aust Church

Bristol Cathedral



Where we begin our pilgrimage



Bristol Cathedral is set in the heart of the City and was founded in 1140 as the Abbey Church of a community of Augustinian friars. At the reformation it became the Cathedral of the newly created Diocese of Bristol, and was dedicated to the Holy and Undivided Trinity.

Before you set out on your pilgrimage you might like to remember those who:

- have served and worshipped here over the centuries
- Serve and worship here today.

From **Bristol Cathedral** walk past the Marriot Royal Hotel on to the Centre (St Augustine's Quay, Hippodrome etc) Lewins Mead to the Haymarket and **St James' Priory** Underpass across St James Barton.



Then on to Bond Street (A4044) and left up Newfoundland Street (start of M32). Left onto Newfoundland Road, left Fern Street Right, Tudor Road and across Lower Ashley Road. Along Conduit Road,. Right Conduit Place and into Roseberry Avenue. Left, Mina Road right up as far as **St Werburgh's Church**. Right, past Church, up path. Over railway to Stottbury Road Left to **Fairfield School**.



Here let us pause to think about our universities, colleges and schools.

We call to mind:

- Those who teach
- Those who learn
- Those who, because of Covid-19 lockdown have missed out on their education

Across Muller Road (B4469) and up onto Purdown over grass (near Heath House) Walk parallel, and to west of, Sir John's Lane, past **BT Tower**.



Here we pause to remember:

- journalists,
- broadcasters and
- all who work in the communications industry.

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We continue on our pilgrimage past Lockleaze to Stoke Park entrance. Access is no longer possible over old Stoke Park Hospital site. Turn left, along marked public footpath, beside woods.

Walk behind UWE to Filton Road bypass (A4174) Across bypass along Harry Stoke Lane and Westfield Lane (Near Sun Life/AXA building). Left to **Parkway Station entrance**.



Another pause to think about

- all who travel whether for leisure or work and
- those who work in the transport industry

Go under railway bridge. Left down snicket into 'Royal' estate, i.e. Elizabeth Crescent, Gatcombe Drive and Sandringham Road. Walk beside railway, over Stoke Brook, to Bush Avenue. Across Gipsy Patch Lane (F) and up Station Road.

Past Patchway Station, up over railway onto west side behind Rolls Royce Factory to A38. Turn right and go round over A38 (too risky to cross it).

Walk back to **Church of the Holy Family**, where we stop for refreshments.



We continue now up Coniston Road, across 'The Tumps' to footbridge over M5. Down, past nurseries, to Over road Across B4055 and down **Cattybrook Brickworks** lane.



Now, cross country to Bellhouse, Rookery Farm, Holm Farm and Bilsham Farm.

Another pause to remember those who provide us with the food we need:

- Farmers and
- all who work on the land, at sea, and in factories and workshops.
- Those who package and transport our food and other essentials.
- Shopkeepers and shop workers.



We walk now over fields



To the Boar Head in Aust.



Where after our 16 mile pilgrimage, we stop to take some food and refreshments before heading for and entering the Ancient Chapelry of St John.

It may have been near here that St Augustine met with the British bishops; the story is told by Bede in his book *A History of the English Church and People* Bk2 Ch 2 (see also p 12 below).





In this sacred place we give thanks for all we have experienced on our pilgrimage and those we have met on the journey

Remember too all who at this time are:

- suffering with the Covid-19 virus
- those who have died
- those who mourn

Also those who care for the sick:

- doctors,
- nurses
- other hospital staff
- carers

As well as

- all the many others we have not thought about earlier in our pilgrimage who, in their several ways, work to maintain the essential services upon which we all rely.



Photographs have been taken by various people including Michael Flahive, P Dobbins, David Grosvenor and Revd Royston Grosvenor., and are from a number of different Aust Pilgrimages. We apologise if copyright has inadvertently been infringed..

St Augustine of Canterbury



Augustine was sent to England by Pope Gregory the Great. Bede tells the story in his book *A history of the English Church and People*. He says that one day Gregory saw some slave boys with “fair complexions” and “beautiful hair” for sale in the market in Rome. “Looking at them with interest, he enquired from what country they came. ‘They come from the island of Britain,’ he was told, ‘where all the people have this appearance. He then asked whether the islanders were Christians, or whether they were still ignorant heathens. ‘They are pagans,’ he was informed. ‘Alas,’ said Gregory ... ‘how sad...’” He then went on to ask the name of their race. “‘They are called Angles,’ he was told. ‘That is appropriate,’ he said, ‘for they have angelic faces, and it is right that they should become joint-heirs with the angels in heaven,’” (Penguin edition page 99f). During the next few years Gregory made a number of attempts to arrange a mission to England. Indeed once he set out himself but after only three days he was recalled to Rome, but the idea of a mission to England never left him. Eventually he chose Augustine, who was the Prior of St Andrew’s monastery in Rome, to lead an expedition to England.

Augustine was reluctant to go to Britain, but as a monk he was under obedience and when his Abbot, who was also the Pope, said “go”, he went. He set off with a small party of 40 monks. However, when they got to Gaul, they heard such terrible tales about the savagery of the English that their courage failed them. Augustine returned to Rome to ask to be released from his task. But Gregory would not tolerate failure and so told Augustine to go back. So it was in the year 597 that a small band of evangelists landed at Ebbsfleet on the Isle of Thanet in Kent and to their amazement discovered that their fears were unfounded. When they met Ethelbert, King of Kent, they found a man who was not only sympathetic to the Christian faith, but who also had a Christian wife, Bertha, the daughter of the Frankish King of Paris. She also had a chaplain, Bishop Liudhard, who so it appears had made no attempt to convert the king or his court.

Augustine and his monks received a friendly welcome. They were allowed to use the ancient church of St Martin’s (which according to Bede, was “built when the Romans were in the land”) as their base; this was the church in which Bertha

worshipped before Augustine’s arrival and which is still in use as a Parish Church today.

The King willingly listened to Augustine speak so long as it was in the open - he refused to meet him under cover for fear of magic! Within a few weeks Augustine had converted the king and baptised most of his court.

In the autumn of that year, 597, Augustine went to Arles in Gaul to be consecrated bishop, and on Christmas Day of the same year he is said to have baptised over ten thousand near the mouth of the River Medway. His mission was a great success, and news of it gladdened the heart of Pope Gregory who sent items such as books and ornaments needed in the churches Augustine founded. According to the late Bishop Moorman “Gregory’s only unwise step was in giving Augustine authority over the British bishops who had kept the flame [of Christianity] burning during the years when the rest of England reverted to heathenism.” These bishops met Augustine at “a place still known to the English as Augustine’s Oak, which lies on the border between the Hwiccas and the West Saxons” – a place now associated with Aust. The meeting was not an entirely happy one and a second meeting was arranged. Before they saw the Archbishop on this occasion, the bishops were told by a hermit that “if he [Augustine] is a man of God [they should] follow him.” But how were they to know that, they asked? The hermit told them: “if Augustine is meek and lowly in heart it shows he bears the yoke of Christ himself, and offers it to you. But if he is haughty and unbending, then he is not of God, and we should not listen to him.” The bishops then asked once more how they were to know this? “Arrange that [Augustine] and his followers arrive [at the meeting place] first ... [the hermit told them]. If he rises courteously as you approach rest assured that he is the servant of Christ and do as he asks. But if he ignores you and does not rise, then, since you are in the majority, do not comply with his demands.” (Bede op cit II.2 – Penguin Classics edition) When the bishops met with Augustine, the Archbishop remained seated! Consequently differences between the Celtic and Roman churches were not resolved until the Synod of Whitby in 664.

Augustine died probably around 604. To the east of Canterbury Cathedral there are the ruins of St Augustine’s Abbey – a monastery founded by Augustine and dedicated to Sts Peter and Paul. This Bede says is where “the bodies of Augustine and all the Archbishops of Canterbury and of the Kings of Kent were to rest.” Although his relics were moved to a new grave in 1091, the site of his first grave is still marked in the Abbey ruins.