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ON THE CAMINO DE SANTIAGO WITH THE COMMISSION OF THE BISHOPS' CONFERENCES OF THE EUROPEAN COMMUNITY (COMECE), APRIL 2004

At the invitation of the Commission of the Bishops' Conferences of the European Community (COMECE) three hundred Europeans from twenty nine countries made a pilgrimage to Santiago de Compostela from 17-21 April 2004. They took part in this event, itself an extraordinary initiative in COMECE's twenty four year history, in order to pray for the European Union as it approached the single greatest enlargement in its history so far, and as the intergovernmental conference (IGC), following upon the work of the Convention on the future of Europe, moved towards completing the Constitutional Treaty. Primary and secondary literature on the history and phenomenon of pilgrimage amply attest that liminality (threshold moments in life) have been marked since early Christian times by the decision to go on pilgrimage¹. To mark a historic and liminal moment in European history, represented by the enlargement of the EU to Central and Eastern Europe on 1 May 2004 in particular, and with regard to the then forthcoming constitutional treaty necessitated by that enlargement, the COMECE responded to the call to transcend its usual sphere of activities vis à vis the EU institutions and invited believers to go on pilgrimage to the shrine of St. James, in what was also a Holy Year in Santiago de Compostela².

¹ V. Turner, E. Turner, *Image and Pilgrimage in Christian Culture, Anthropological Perspectives*, Basil Blackwell, Oxford 1978, p. 1-39.

² A Holy Year occurs in Santiago de Compostela in those years when the feast of the martyrdom of St. James, the apostle, 25 July, falls on a Sunday. Tradition has it that Pope Callistus II (1119-1124) instituted the first Jubilee year of St. James in 1122, though full indulgences were associated with him only from the fifteenth century. The first historically attested Holy Year in Compostela dates from 1428. Beginning with the opening of the Holy Door on December 30, the jubilee lasts for one year. In the course of twenty eight years it occurs four times on a periodicity of 6,11,6 and 5 years.

This was an invitation to participate in a quintessentially European pilgrimage, to walk with fellow Europeans (at least parts) of a camino which has shaped Europe's heritage and contributed significantly to its historic consciousness. Pilgrimage and pilgrim routes played a key role in developing communication between Europe's peoples throughout history and in forging a sense of a shared Christian identity³. This pilgrimage may certainly be seen as a form of direct engagement with the European project by the pilgrims, both personally and religiously. It expressed involvement on the part of believers-citizens with European construction, a project that had been (perhaps) necessarily elitist for many decades. It was indeed an expression of the Church in Europe *in via*, praying for a Europe itself *in via*, as it sets out on a new phase of its development consonant with the aims of its founding Fathers⁴. Thus it was a manifestation in religious and spiritual terms of the emerging participative democratisation and legitimisation of the European project.

This article⁵ will offer a brief account of what was an historic pilgrimage. To set it in its ecclesial context, I shall firstly describe the COMECE which prepared and organised the event. Thereafter, I shall explain the intentionality of the pilgrimage and how it was prepared. This will lead into a succinct account of the pilgrimage itself. Finally, I shall offer some concluding remarks on its significance for the Church in Europe; that is, for the people of God as citizens of Europe, called by their faith to be increasingly participative agents in the unique project of European construction. An annex (in French) will provide the reader with an overview of the daily horarium.

³ Historians of pilgrimage and geographers will be aware of the network of pilgrim routes throughout Europe from the earliest centuries and of the significance of the *camino* itself for the development of routes of communication. Whilst preparing the pilgrimage described in this article, one recalled *inter alia* the figure of the Hungarian nobleman, George Grissaphan, who having made his way from Italy to Santiago de Compostela in 1353, then decided to continue his pilgrim way to St. Patrick's purgatory in the western reaches of the diocese of Clogher in Ireland. In this regard, see S. Leslie, *St. Patrick's Purgatory, A record from history and literature*, Burns, Oates and Washbourne, London 1932; M. Harren, Y. de Pontfarcy, *The Medieval Pilgrimage to St. Patrick's Purgatory, Lough Derg and the European Tradition*, Clogher Historical Society, Enniskillen 1988, p. 120-168; J. McGuinness, *Lough Derg, St. Patrick's Purgatory*, The Columba Press, Dublin 2000, p. 21ff; the present author's article, *The Todi fresco and St. Patrick's Purgatory, Lough Derg*, [in:] *Clogher Record*, xii, 2, 1986, p. 141-158.

⁴ The aims and vision of the founding Fathers of the European project are clearly and succinctly set out in the preambles to the founding treaties - that establishing the European Coal and Steel Community, Paris, 18 April 1951; that establishing the European Economic Community, Rome, 25 March 1957; and that establishing the European Economic Energy Community, Rome, 25 March 1957.

⁵ A shorter version of this article, based on a lecture given at the IV ème Congrès Européen des Pèlerinages et Sanctuaires, Kevelaer, Germany, 20-23 September 2004, should appear in a forthcoming issue of *People on the Move*, published by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Vatican City.

Fruit of the Church's critical support for European construction

The Catholic Church, along with the Reformed and Orthodox Churches, has taken a sustained interest in the European project as it evolved in the post-war decades. In the Catholic tradition, the shaping of the new Europe has slowly but surely been discerned by each believing citizen – from the Roman Pontiffs to numerous Catholic organisations varying in kind and mission, through to groupings of Catholic lay men and women in various countries – as a civic responsibility to be assumed and lived out in practice. Admittedly it has taken time for this awareness to dawn upon the people of God in Europe and much remains to be done to develop it in the Christian communities of European countries. Like many other Church linked organisations working at European level, the Commission of the Bishops' Conferences of the European Community (COMECE) has, through its work, contributed to awakening this European consciousness in society.

As an organ of the episcopates of the member states of the European Union, this Commission⁶ (COMECE) is made up of a bishop delegate from each of the Bishops' conferences, or episcopates, on the territory of the EU. They meet in plenary session, usually in Brussels, twice a year. At these plenary meetings, with the assistance of contributions from European Commissioners, Members of the European Parliament and EU civil servants, they explore, seek to understand and from time to time comment on, or offer suggestions regarding, significant issues in EU policy-making. Needless to say, this work is undertaken with respect for the fundamental principle of a healthy separation between Church and State, between religion and politics, whilst inspired by a critical sense of the co-responsibility for both the common good of society and citizens. The specificity of COMECE's mission is already evident in what has been described: its particular tasks consist of undertaking on behalf of the local Churches in the member states, a constructively critical reading of the EU agenda. This reading is rooted in the long tradition of Christian anthropology and in the Church's wealth of social thought and teaching. In practical terms the COMECE's Brussels-based secretariat is charged with fulfilling this mission along three axes. Firstly, it monitors European (EU) policy-making and makes input as necessary and in accordance with the normal procedures as established and evolved by the EU and its institutions. Secondly, it provides an information service for the Bishops' conferences and the local Churches on developments in EU policy-making, chiefly though not exclusively, through the monthly review, *Europe Infos*, published in English, French, German, Polish and Spanish. Thirdly, through conferences, seminars and other initiatives it promotes exchange and dialogue between Christian faith and thought, and public policy making at the European level.

⁶ The COMECE website may be consulted for basic information and documentation on its activities: www.comece.org.

In carrying out this service for the Episcopal conferences and the local Churches in Europe for more than two decades, the members of the COMECE have noted time and again the democratic deficit of the EU, of which its institutions and personnel are painfully aware. Whether in the form of initiatives taken over the years, or in statements on numerous issues arising from EU policy, the Bishop members of the COMECE have consistently pointed to the unique, historic and fundamentally ethical quality of the European construction. This has been realised along the vector of the common market, through the single market, the single currency, and political integration in a range of policy areas. In various ways the Bishop members of COMECE have sought with fellow Catholics and Christians in their respective member states to promote thought and prayer, as well as action on the part of the faithful in regard to the shaping of Europe⁷.

It is precisely against this background that as President of the Commission of the Bishops' Conferences of the European Community (COMECE), Dr. Josef Homeyer, bishop of Hildesheim, Germany, often spoke of mobilising Christians from several European countries to go on pilgrimage as Europeans. His idea was that as citizens imbued by faith, they would thus express visibly and symbolically the link between Europe and its Christian roots, and pray that the evolution of the European project would continue to be inspired by a Christian vision of the human person and society. It was a powerful idea; discerning the *kairos* proved impossible for almost a decade. Then the year 2004 appeared on the horizon. Two years earlier, the Archbishop of Santiago de Compostela, Don Julián Barrio Barrio, enquired if the COMECE could not imagine an event with a European dimension in Santiago in the course of the Holy Year 2004⁸. This proved to be

⁷ In this regard one thinks of a varied and wide range of initiatives in the life of the local Churches in the member states: (i) in the area of thought and reflection, advisory bodies on European issues established by Bishops' conferences; statements made by Bishops' conferences in view of the accession of their country to the EC/EU; statements by Bishops' conferences and Church organisations encouraging participation in the European Parliament elections prior to these elections; statements on accession to the EU by several Bishops' conferences in the ten member states which entered the EU on 1 May 2004; participation by Church representatives in the European Forum (2002-); submissions by Church-linked organisations in the member states to the Convention on the future of Europe; (ii) in the matter of prayer for Europe, one may point for example to an initiative of the erstwhile Committee for European Affairs of the Bishops' conference of England and Wales in years past when it published a prayer leaflet for Europe Day, May 9th each year; to prayer services on the occasions of European Council meetings etc; (iii) finally in terms of pastoral action, one thinks of twinning and exchanges between parishes in different European countries; Christian youth exchange and youth initiatives; summer youth camps such as that (*Friedensgrund*) organised over many years by Bishop Homeyer.

⁸ Archbishop Barrio Barrio raised the issue with Mme. Agnès Paillard, assistant to the Secretary General of COMECE since its inception, in August 2001 during a conversation, when she and her sister visited the shrine of Santiago de Compostela. She offered to

a providential, if not prophetic question, for 2004 would see the culmination of much of COMECE's work in recent years as regards the institutions of the European Union: the long-awaited and historic enlargement of the European Union was scheduled for May Day 2004, and the adoption and signature of the European Constitution was on course for the year's end. The coincidence of these three events – a Holy Year in Santiago, an historic enlargement which would undo Yalta, one of the last remnants of the Second World War, and a European Constitution, a milestone for the future – made the moment ripe to realise an idea mentioned from time to time by the COMECE President and to respond to a call by the Archbishop of Santiago.

Aim and Intention

The formal *Appeal*⁹ issued by COMECE to announce the event, was signed by its Bishop members. It was also co-signed by Romano Prodi, then President of the European Commission, by Pat Cox, then President of the European Parliament, and by Bertie Ahern, Taoiseach/Prime Minister of Ireland and President-in-office of the European Council (January-June 2004). It hailed Santiago de Compostela, with its network of routes stretching across Europe, as the symbol of European unity. Recalling the European tradition of the camino, the text set out the aim of this particular pilgrimage. First and foremost it was designated as an act of thanksgiving for the evolution of the European project, and particularly for enlargement to Central and Eastern Europe. Aware of the complex challenges facing contemporary Europe and humanity, pilgrims would also pray in empathy with those concerned for the unknown quality that the new Europe represents. In short this pilgrimage aimed to posit a religious action on the part of Christian citizens, expressing through liturgy, prayer, shared witness and physical effort a common Christian civic and political commitment to the European project at a liminal point in its history. It would constitute a timespan of five days when representatives from Europe's nations, both within and beyond the EU borders, would put Europe at the heart of their prayers. The *Appeal* also noted that "*with the political unification of Europe approaching, ecumenical challenges become even more*

report his suggestion/enquiry to the COMECE secretariat on her return to Brussels. This she duly did. The matter was discussed with great interest and enthusiasm by the staff of the secretariat, reported in due course to the President, the Executive Committee and the Plenary of COMECE. From the outset of the planning Archbishop Barrio Barrio was encouraging and supportive. It is however the opinion of the author that the dimension subsequently taken by the pilgrimage in terms of the number of participants, their national and confessional provenance, and in terms of the substance of the programme, surpassed the initial intention and expectations of Archbishop Barrio Barrio.

⁹ *On the Route to Santiago de Compostela*, Commission of the Bishops' Conferences of the European Community (COMECE), 9 May 2003.

perceptible", and therefore it also expressed the "wish for representatives of other confessions to accompany us" since the political union of Europe "calls for ever closer companionship of its spiritual and religious forces".

Preparation: giving shape to an idea

Ensuring a representative group of pilgrims was a priority that was happily achieved. The Episcopal conferences were invited to nominate a national delegation. The size of each delegation varied according to a criteria which sought to reflect the mosaic of the ecclesial community in each country. Religious orders and congregations, Catholic organisations, and new movements were also invited to nominate representatives. Politicians and civil servants at both national and European level were invited to participate. Out of a desire to give the pilgrimage an ecumenical quality, the Conference of European Churches (CEC) was invited to send representatives. And so, on 17 April a motley group of Europeans from Scandinavia, including Norway, through Albania to Malta, and from Ireland to Poland assembled in Madrid. A fellow pilgrim, the Right Rev. John Crowley, Bishop of Middlesborough (England) and delegate of the Bishops' Conference of England and Wales to COMECE deftly captured the variety of the delegations thus: (they were) "of varying sizes, containing wonderfully varied cross sections of women and men, EU civil servants, journalists, teachers, Taizé and other monks, parliamentarians, academics, deacons, priests, bishops, religious sisters and brothers, Justice and Peace activists, youth workers, lay and clerical theologians, and lay movements. There were representatives from across the ecumenical spectrum, including a Lutheran Bishop from Finland, a Greek Orthodox bishop and the Protestant Bishop from Madrid. Movingly there was also an entire Spanish family – parents, grandparents, and two young children who accompanied us throughout the pilgrimage, a constant visual aid of family life across the generations"¹⁰.

Moving three hundred pilgrims along the camino, providing for their various needs in towns and villages where stops would be made to pray, to eat, or to overnight, required intense preparations by the COMECE secretariat. To this end, meetings were held in the course of the previous year with ecclesiastical and local civic authorities on the route, as with those of Santiago de Compostela. In all the preparatory encounters, whether with a local parish priest, bishop, police chief, cultural attaché, or mayor of small town or city, the spirit of hospitality and solidarity with the pilgrim proved to be a dependable constant.

Planning the stretches, varying in distance, which were to be walked each day was undertaken in September 2003. To check distances and terrain, a colleague, Stefan Lunte, (who invested endless energy in conceiving and planning the entire programme with crucial and indefatigable support from Agnès Paillard and

¹⁰ Bishop J. Crowley, *Pilgrims on the Way of Hope*, [in:] *Briefing*, May 2004, 34, 3, p. 34-37; c.f. also *Santiago, on the way of hope*, Europe Infos, no. 61, June 2004, p. 6-7.

Maud Oger, secretaries at the COMECE secretariat), jogged much of the terrain to be trodden. In further visits, the planned route, hostels, hotels, halting points, Bishops of the dioceses through which the pilgrims would pass, local clergy, churches and civic authorities were visited by the author and Mme. Paillard to announce the event, lay the necessary preparations and ensure the expected numbers could be provided for. From the early stages of the preparation and particularly in the final phase, invaluable assistance was provided by the travel agency Viloría, Santiago.

From the outset the COMECE members and its secretariat wished to ensure that the celebration of the liturgy would constitute the high-point of the day. Each day's programme began with the Eucharist, included a meditation around midday and ended with Evening Prayer. To uplift us on our pilgrim way and to raise our spirits in liturgical worship in the cathedrals and churches in Silos, Burgos, Leon, Villafranca, Ponferrada and Santiago, and with the agreement of the COMECE Executive committee, Fr. André Gouzes, o.p. (Sylvanes, France) was engaged to compose music for the liturgies and to animate a choir of pilgrims from eight different countries.

On the camino, 17-21 April 2004

On Saturday morning, 17 April pilgrims arrived in Madrid from all corners of Europe and converged on the secretariat of the Spanish Bishops' conference, which graciously offered its premises as a venue for gathering, registration and distribution of documentation¹¹. With luggage, banners, documents, texts in various languages and pilgrims safely loaded on board six buses, the convoy set out for the Benedictine abbey of Santo Domingo de Silos, where the choir had been rehearsing under the direction of Fr. Gouzes, o.p., for some days. There in its beautiful cloister, in front of the famous bas relief sculpture of the Emmaus scene, where Jesus is represented as a medieval pilgrim, Bishop Adrianus van Luyn (Rotterdam), Vice President of COMECE, launched the pilgrimage. He called the assembled pilgrims to repeat in the next few days the "spiritual adventure of the disciples on the Walk to Emmaus"¹². His closing words, "ay our hearts burn within us so that on leaving Compostela – our Emmaus in these few days – we may turn with new courage towards the Jerusalem of the Christian communities of our dioceses, to testify in our continent to Jesus Christ alive in his Church, source of hope for Europe"¹³, marked this pilgrimage as a response to the post-synodal Apostolic Exhortation, *Ecclesia in Europa*. After Vespers, presided by the Abbot, the first walk took pilgrims to a venue a short distance from the

¹¹ For what follows in this section, the programme of the pilgrimage is provided in the annex to this article.

¹² *Message of the Second Synod of Bishops for Europe*, no. 2, October 1999.

¹³ Bishop Adrianus van Luyn, *Opening Meditation*, 17.04.2004, Santo Domingo de Silos.

abbey, where they watched a video message from Romano Prodi, President of the European Commission. They were also addressed by Sr. Iñigo Mendez de Vigo, member of the European Parliament, who was a member of the Presidium of the Convention on the future of Europe. Both politicians stressed the contribution of Christianity to Europe and the importance of citizenship inspired by Christian faith for the future of European society.

Then it was onwards to Burgos for a night's rest. Sunday began with concelebrated Mass in the splendid chapel of Santa Tecla in Burgos Cathedral presided by Archbishop Manuel Monteiro de Castro, Apostolic Nuncio in Spain who together with Archbishop Faustino Sainz Muñoz, Apostolic Nuncio to the European Communities, participated in the pilgrimage as representatives of His Holiness Pope John Paul II. At the beginning of Mass, transmitted live by *le Jour de Seigneur*, the congregation of pilgrims was addressed by the local Archbishop, Francisco Gil Hellin. After Mass the buses were regained in sweeping rain and they made forthwith for Castrojeriz. Once fortified by a picnic lunch, pilgrims ascended from Castrojeriz on foot to the Meseta plateau and then walked against a strong wind and in heavenly sunshine to Itero del Castillo. There Sr. Madeleine Fredell o.p. from Sweden led us in prayer and reflection. The waiting buses then took us to León for Evening Prayer in the Real Colegiata Basilica de San Isidoro, presided by the Finnish Lutheran Bishop Erik Vikström. Afterwards a memorable address was delivered by Minister of State Mary Hanafin, T. D. on behalf of the Irish Presidency of the European Union.

On Monday morning Bishop Julián López Martín presided concelebrated Mass in the Cathedral's ethereal light filtered by the imposing walls of stained-glass windows. Snow and freezing conditions on the heights of Cruz de Ferro dictated a rapid change of route to Astorga, where Bishop Camilo Lorenzo Iglesias received the pilgrims in the cathedral for midday prayer led by Baroness Hilde Kieboom, St. Egidio, Belgium. Here too Bishop Antons Justs, of the diocese of Jelgava, Latvia, gave an unforgettable testimony telling of the trials and suffering under Communism. It reminded us that this era - with its betrayal of nations by other nations, its crushing of human freedom and its martyrs - remains an indelible part of a common European heritage. After a picnic lunch in the local seminary, pilgrims took again to the camino; as always on these days, some were praying as they walked, some were telling the Rosary beads, others sharing experiences and thoughts, others walking alone in silence. Later in the evening the buses took us to Ponferrada, where in the Basilica of Santa Maria de la Encina, the director of the Representation of the Greek Orthodox Church to the European Union, Bishop Athanasios of Achaia, presided Evening Prayer and preached. Pilgrims then walked through the narrow streets, crossed the pleasant plaza mayor to the Bergidum theatre to listen to an address and testimony, by Mr. Alojz Peterle, then an observer to the European Parliament, former Prime Minister of Slovenia and representative of the acceding countries of Central and Eastern Europe in the Presidium of the European Convention.

The fourth day, Tuesday 20 April, followed the same structure: concelebrated Mass, presided by Bishop Amédée Grab (Chur, Switzerland and President of CCEE) in Villafranca del Bierzo, midday prayer led by Sr. Barbara Manasterka, Poland, in the Church at Cebreiro, walking a stretch of the *camino* and then by bus to our final destination, Santiago. Once lodged, pilgrims made their way to the Cathedral, where they were led through the Holy Door by Archbishop Barrio Barrio, Bishop Homeyer and Archbishop F. Sainz Muñoz to join in Evening Prayer led by a fellow pilgrim Bishop López Lozano, Anglican Bishop of Madrid. As on previous evenings, a reception was offered by the local authorities, in this case by President Manuel Fraga and the Xunta of Galicia. President Fraga addressed the pilgrims in the Hostal de los Reyes Católicos and emphasised how the Christian heritage had shaped Europe. Thanking him, Bishop Homeyer spoke inter alia of how the pilgrim figure fused mobility, a facet of contemporary existence, with the quest for meaning.

Next morning, the pilgrims walked the final paces to the Cathedral for the Eucharist, presided by the local Archbishop, which would celebrate arrival at the Apostle's tomb and dismissal to serve the kingdom of God in Europe, its countries, dioceses and parishes. Having worshipped for a final time together and stood in awe of the incensing *botafumeiro*, pilgrims made their way to the local seminary for a last lunch, before setting their sights for their homelands.

Concluding remarks

The very idea of this pilgrimage fired interest from the outset. As ever, Santiago spoke to all; its call crossed all frontiers of nationality, language, social class, profession and confession. Throughout the preparatory stages, encouragement was given by the President and members of the COMECE. As mentioned, the Presidents of the European Commission, of the European Parliament and of the European Council readily encouraged the project. Throughout the long preparatory process the local Churches, the civil authorities of the cities, towns and villages through which we would pass, the regional government of Galicia and the Ayuntamiento of Santiago were helpful beyond expectation. The tradition of St. James and local readiness to assist the pilgrim, facilitated contact between organisers and locals, otherwise strangers to each other. Indeed it acted as an organic connection, a factor of collaborative interaction, between State and Church, between the secular and sacred orders. The potential of pilgrimage in regard to such co-operation between Church and State, and even with the private sector justifies and requires further reflection.

Whilst they came from twenty nine countries¹⁴, and varied in age, background, educational and professional profile, some monolingual, others polyglot,

¹⁴ The pilgrims came from the following countries/states: Albania, Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Ireland,

pilgrims quickly generated an *esprit de corps* which deepened as they prayed, worshipped, and lived together on the camino. New friends were made. Communication was readily possible and facilitated despite and across language barriers. When all had returned home, many wrote messages of thanks describing these days as a time of profound spiritual experience. The liturgies, the times of prayer and meditation, the physical effort of the programme and the walking, moments of personal encounter, the aesthetic experience generated by landscape and the architecture of the Cathedrals and Churches: these and other experiential and personal elements combined to make these April days a liminal experience not just for each pilgrim as an individual, but also for each one as a European, a Christian citizen involved in an historical European political and societal project, rooted in Christian anthropology and still responding, admittedly imperfectly, to a noble vision of society.

Thus the abiding challenge to the Christian to engage with the European project was a leitmotif of the pilgrimage. It was articulated by the politicians who addressed us in the evenings, by the homilists and most strikingly by many of the pilgrims from numerous countries who gave a short personal testimony during the evening receptions. The *camino* summoned us to think once again in 2004 how Christians should be the soul of society¹⁵ in Europe.

To act as that soul in the sense of the *Letter to Diognetus*, Christians must also heed Christ's call to "be one". The presence therefore of the Bishops and representatives of the other Christian Churches, their participation and contributions, testified to the quest for that unity. It manifested in prayer and worship the co-operation between the Churches that had been so evident in their input to the work of the Convention on the future of Europe, resulting in Article I-52 of the constitutional treaty¹⁶, important for both Church and society in tomorrow's Europe.

As happens on the camino, other pilgrims caught up with the pilgrims as they walked, and betimes they fell into a conversation with some of our number. On hearing of the composition of the group and the aim of the pilgrimage, a self-declared agnostic pilgrim, moved by the idea of making the pilgrimage to give thanks and pray for the European project, asked if he might attend the prayer service in the Church at Itero del Castillo. Placing his rucksack in the side-aisle,

Italy, Latvia, Lithuania, Luxembourg, Malta, Netherlands, Norway, Poland, Portugal, Sweden, Slovak Republic, Spain, the United Kingdom (England, Wales, Scotland, and Northern Ireland), Switzerland, and the Holy See.

¹⁵ *Letter to Diognetus*, no. 2, c.f. *Early Christian Writings, The Apostolic Fathers*, Penguin Classics, London 1987.

¹⁶ The Treaty establishing a Constitution for Europe was agreed at the European Council meeting on 18 June 2004 and signed in Rome by the Heads of State and Government of the 25 member states of the European Union on 29 October 2004. At the time of writing this constitution is in the early stages of the ratification process. In at least eight members states it will be submitted to referendum. Its article I-52 is of seminal

he took his seat in the midst this congregation of European pilgrims – a simple reminder of the Churches' service of the transcendent¹⁷ in European society.

On the morning of 21 April, as the Eucharist ended and the recessional procession made its way through the incense-filled Cathedral, pilgrims smiled their farewells to one another. A spiritual energy had been generated over these days, stored forever in the consciousness of the pilgrims, which will enrich Europe through their life stories as citizens and Christian believers.

ANNEX

17. 04. 04 MADRID – Santo Domingo de Silos – BURGOS

- 13h30 **Départ des bus** du secrétariat de la Conférence épiscopale espagnole (calle Añastro, 1 – Madrid) vers Santo Domingo de Silos
- 16h30 **Arrivée** au monastère bénédictin de Santo Domingo de Silos
Ouverture du pèlerinage par Mgr Adrianus van Luyn, évêque de Rotterdam et Vice-Président de la COMECE
- 17h00 *Vêpres* célébrées avec les moines et homélie du Pcre Abbé Clemente Serna OSB
- 17h40 Première marche à pied
Rencontre avec Sr. Iñigo Méndez de Vigo MPE et message vidéo de M. le Président Romano Prodi
- 19h30 **Départ des bus** vers Burgos
- 21h00 **Arrivée** à Burgos
- 21h30 **Repas**

significance in the history of constitutional and civil ecclesiastical law at the European level. The article consists of three sections which read as follows :

1. The Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States.
2. The Union equally respects the status of philosophical and non-confessional organisations.
3. Recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations.

¹⁷ L. Daloz, *Chrétiens dans une Europe en construction*, l'Harmattan, Paris 2004, p. 67ff.

18. 04. 04 BURGOS - Castrojeriz - Itero del Castillo - LEÓN

07h30 **Petit déjeuner**

08h30 **Départ des bus** vers la Cathédrale de Burgos

09h15 **Visite** de la cathédrale

10h15 Eucharistie dans la Chapelle Santa Tecla présidée par *S.E. Mgr Manuel Monteiro de Castro, Nonce apostolique en Espagne. Mot d'Accueil* par *S.E. Mgr Francisco Gil Hellin, Archevêque de Burgos. Cette messe sera retransmise en direct à la télévision dans 'Le jour du Seigneur' (France 2).*

12h15 **Départ des bus** vers Castrojeriz

13h00 **Arrivée** à Castrojeriz et **pique-nique**

13h45 **Marche** sur le chemin des pèlerins

16h15 **Arrivée** à Itero del Castillo et **temps de prière** avec *Sœur Madeleine Fredell*

17h00 **Départ des bus** vers León

18h30 **Arrivée** à León

18h45 **Vêpres** dans l'Église San Isidoro présidées par *Mgr Erik Vikström, évêque luthérien de Porvoo*

Discours par *Mme Mary Hanafin T.D., Ministre d'État, Représentante de la Présidence Irlandaise de l'Union Européenne*

Temps de rencontre

21h00 **Départ** vers les lieux d'hébergement

21h30 **Repas**

19. 04. 04 LEÓN- Cruz de Ferro - El Acebo - Molinaseca - PON FERRADA

07h30 **Petit déjeuner**

08h30 **Départ** pour la Cathédrale de León

09h00 **Eucharistie** dans la Cathédrale de León présidée par *S.E. Mgr Julián López Martín, Evêque de León*

10h45 **Départ des bus** vers Cruz de Ferro¹⁸

¹⁸ En raison des conditions météorologiques défavorables (neige et verglas), il a été impossible de monter en Car vers Cruz de Ferro. Pour cette raison après la messe, la décision a été prise par l'équipe organisatrice du secrétariat de la COMECE de changer l'itinéraire et d'aller à Astorga. S.E. Mgr Camillo Lorenzo Iglesias, Evêque d'Astorga, étant déjà au courant du pèlerinage, a fait le nécessaire, en dernière minute, pour que

12h30 **Arrivée** à Cruz de Ferro

Temps de prière avec *Mme Hilde Kieboom*, puis **pique-nique**

14h00 **Marche** sur le chemin des pèlerins

17h15 **Départ des bus** vers Ponferrada

17h45 **Arrivée** à Ponferrada

Vêpres dans la Basilique Santa Maria de la Encina présidée par S.E. *Mgr Athanasios d'Achad'e*, directeur de la représentation de l'Église orthodoxe de Grèce à Bruxelles

18h30 **Départ** vers le Théâtre 'Bergidum'

Accueil par Sr Carlos López Riesco, Alcalde de Ponferrada, et **Discours** de M. Alojz Peterle, Ancien Premier Ministre de la Slovénie, ancien membre du Présidium de la Convention Européenne, Observateur au Parlement Européen

20h15 **Départ**

21h30 **Repas**

20. 04. 04 **PONFERRADA - Villafranca del Bierzo - O Cebreiro - Padornelo - SANTIAGO DE COMPOSTELA**

07h30 **Petit déjeuner**

08h30 **Départ des bus** vers Villafranca del Bierzo

09h30 **Eucharistie** dans l'église collégiale à Villafranca del Bierzo avec S.E. *Mgr Amédée Grab*, Evêque de Chur et Président du Conseil des Conférences Episcopales d'Europe (CCEE)

10h45 **Départ des bus** vers O Cebreiro

11h30 **Arrivée** à O Cebreiro

11h45 **Temps de prière** animée par *Sœur Barbara Manasterska*,

13h15 **Marche** vers Padornelo: Alto del Poio

16h00 **Départ des bus** vers Santiago de Compostela

18h30 **Arrivée** à Santiago

20h00 **Entrée par la Porte Sainte** et accueil par S.E. *Mgr Julián Barrio Barrio*, Archevêque de Santiago de Compostela

les pèlerins puissent entrer dans la cathédrale de sa ville pour le temps de prière. Lors de cette prière de midi, les pierres apportées par les pèlerins ont été déposées autour d'un crucifix au pied de l'autel, qui ont été apportées ultérieurement à Cruz de Ferro. Ensuite, l'évêque et les autorités du séminaire d'Astorga ont reçu les pèlerins au séminaire où ils ont pu se restaurer.

Vêpres dans la Cathédrale de Santiago présidées par *Mgr Carlos López Lozano, Evêque de l'Eglise épiscopale réformée d'Espagne*

20h45 **Réception** à l'Hostal de los Reyes Católicos et **Discours** de *M. Manuel Fraga, Président de la Xunta de Galicia*

21h45 **Repas** au Couvent San Francisco¹⁹

21.04.04

SANTIAGO DE COMPOSTELA

07h30 **Petit déjeuner**

09h00 **Visite** guidée de la cathédrale

10h00 **Eucharistie** à la cathédrale présidée par *S.E. Mgr Julián Barrio Barrio, Archevêque de Santiago de Compostela*

11h30 **Buffet froid** au grand séminaire

12h15 **Départ**

NA DRODZE ŚW. JAKUBA, Z KOMISJĄ KONFERENCJI BISKUPÓW UNII EUROPEJSKIEJ W KWIETNIU 2004 R.

STRESZCZENIE

W okresie 17-21 IV 2004 r. Komisja Konferencji Biskupów Unii Europejskiej zorganizowała ogólnoeuropejską pielgrzymkę dla uczczenia historycznej daty rozszerzenia UE w dniu 1. V. 2004 r. Celem tego aktu religijnego było złożenie dziękczynienia Bogu za ów moment, rozpoczynający zupełnie nowy okres w dziejach Europy. Około 300 pielgrzymów z 29 państw europejskich zaprosiły Komisję na pielgrzymkę do Santiago de Compostela, celem modłów za nową Europę. Byli wśród nich także protestanci i prawosławni, co symbolizuje ekumeniczne dążenia wszystkich Kościołów do wspólnej pracy nad ukształtowaniem Europy wyrastającej ze swych chrześcijańskich korzeni i do służby na rzecz pokoju i sprawiedliwości w obrębie kontynentu i na zewnątrz jego granic. Poza codziennym programem liturgii, modłów i wędrówki, pielgrzymi co wieczór spotykali się z chrześcijańskimi politykami. W artykule opisano tę inicjatywę w kontekście misji podejmowanej przez Komisję na rzecz konferencji biskupów wszystkich krajów członkowskich UE, podkreślając najważniejsze momenty tej niezwyklej pielgrzymki i jej znaczenie.

Thumaczenie Zygmunt Górka

¹⁹ Plusieurs pèlerins, notamment S.E. Mgr Faustino Sainz Muñoz, Nonce Apostolique auprès des Communautés Européenne, le Dr. Stefan Vesper, Secrétaire Général du ZdK, ont tenu à rendre grâce pour l'expérience spirituelle et religieuse que constitue ce pèlerinage.