



Pilgrim House

a place to live out faith

Paul Shogren

BEFORE WE BEGIN

This document is written for myself and on behalf of others. This is a tricky exercise because although the Pilgrim House notion is, in many ways, my thing , it relies on ideals and principles and ways of life shared by a whole network of people. Without them there would be no Pilgrim House, let alone three or more. And so I have tried to tell you, the reader, about what we are all doing, but in my words and with my way of seeing things. To do this necessarily involved consultation with those who have taken on the Pilgrim House name and vision. In this context I express my deep thanks to Vivi Boucher whose honest critique of an overblown draft one helped this draft four to become the final one.

Throughout this document I refer to the Catechism of the Catholic Church , a sort of condensed version of two thousand years of thinking about what it means to be a Christian. This comes from my own Catholic faith and the fact that the Houses so far have been established within the context of Catholicism, but I think that the teaching extracted from the Catechism to have an appeal and applicability much broader than just the Catholic Church.

It is appropriate to mention at the beginning and as you will see, at the end, Bishop Ambrose Griffiths. He is a remarkably trusting shepherd with imagination and an ability to unobtrusively sponsor and encourage new expressions of faith, ours included.

What we are engaged in, I am convinced, is a living, breathing organic expression of the Holy Spirit. More than that it is a gift which God has entrusted to us. I hope you ll find it such as you unfold the pages.

Paul Shogren
March 2002



We are not associated with the Pilgrim House Community, Co. Wexford, Ireland



A Pilgrim House is
a place to live out FAITH
by encouraging

VOCATION

PILGRIMAGE

FAMILY

COMMUNITY

A PLACE TO LIVE OUT FAITH

The starting point for any Pilgrim House is to be a place where faith in Jesus can be lived out daily. There is a lot that differs between Houses but this is the one thing common to all. Without faith none of the other parts could exist - belief in Jesus is their breath of life.

What sort of places are they? So far the Houses have been established in vacated Catholic presbyteries (the priest's house). As I will explain later this being located in presbyteries has had a profound, and I think extremely beneficial, effect on the shape of the Houses, but whether it will always be the case that a Pilgrim House will be in a presbytery, I could not say.

So how is faith lived out? By giving vocation, pilgrimage, family and community special importance in our lives. The Pilgrim House nurtures and encourages these four principles. Now, there will be many other ideals, principles, values, call them what you will, that are just as important to the people of a House as the four mentioned above. This diversity is a distinctive and important part of what we are, yet these four principles ought to be quite obviously alive and kicking in any given House.



To use a food analogy it should be that the Pilgrim House Spice Blend will always have the noticeable flavour of the big four spices (five including faith) so those who would dine at the table of each place should be able to say -

Aha, your blend has its own special flavour but there are some very strong flavours here that are just like the ones they serve at the other Pilgrim Houses.



VOCATION

To have a vocation is to recognise that God has called you to put your faith into action on a very practical, day to day, level. What you do in life moves from being a job to being a vocation when it, first and foremost, is recognised as a response to the call of God. This means that religious faith and daily life become integrated far more than is permitted by the usual compartmentalisation of faith and life. Therefore you do not see your call as a job, as such, but as an entire lifestyle; the difference between the two is subtle but profound. Just what this call may be is as varied as life itself.

Experience indicates it unlikely to bring large and sustained material benefit.

The model of vocation that we have developed over the years has two aspects. First is the vocation of the individual; lay vocation in Catholic terms. We have interpreted the term in ways that aren't immediately apparent if one reads the Catechism on the subject, but still, I would maintain, within a broad reading of it. By consistently encouraging endeavours of faith that seem too risky to many others, and then creating a context in which these can be lived out, we have found a way of discerning and exploring an individual's sense of call.

That individuals have vocations is more or less a familiar idea, but the second aspect of our model is less familiar - that an entire family may also have a vocation. In the Catholic Church when family vocation is mentioned it is usually meant in the sense that the Catechism uses it, that is to describe in general terms what being a Christian family is about. This is all well and good, and indeed I quote some of the Catechism in the later section on Family, but we have sought to consider vocation as being applicable to each member of a family and to the family as a whole, in a quite specific way. So the vocational life is not just about being family, which is a necessary thing in itself, but is also about doing as family. What I write below is a personal contemplation on what family vocation might mean - for each family.

involved in the Houses has its own way of addressing what is still an emerging idea.

I see a Family Vocation with a capital V, if I can put it that way, as having four parts. Firstly is the parent's individual sense of call. Secondly is their sense of what they do as a couple. These two are elementary to the general emphasis of the family. From them will derive a complimentary role for children that alters as the children become more mature and more independent. This is the third part. The fourth is a collective vocation that brings all these together. This fourth element is really a case of the whole being greater than the sum of the parts, that the collective vocation has a life of its own - it includes what everyone does and in turn shapes what everyone does. I don't think for a moment that the issue should be approached so clinically; we have never done so. In a way all I am saying is that everybody in a family should have a part to play, and those parts, separately and together, can be looked at as a special type of vocation.

*"it is not just about being a family...
it is also about doing as family"*

Let me illustrate how this works. Part of my vocational sense is the providing of music for Mass and encouraging others of all ages to join me in this. Therefore our children are incorporated into the music making at an early age. Our eldest son at age eight wished to be an altar server, there being a need for new altar servers. We allowed him to do so, even though this precluded his being part of the music group. We felt that it was a better recognition of his personal gifts, it acknowledged his fledgling independence, and it brought the realisation that we, as a family were now offering an even greater range of gifts to the parish at Mass. So now we had a deeper and broader sense of what we were doing as a family in the Parish, and our son was enabled to make his

own eight year old s contribution that complimented my specific vocation, although it differed from what we originally thought his contribution could be.

It would seem to me that vocation has a fairly specific emphasis, for example to be a musician, and at the same time a very general effect, that is to serve God in all parts of life. My observation of my own life and others is that it is good and probably necessary to have a task which you know God has called you to, however general. But experience has also taught me that such an emphasis must be seen in the broader context of an entire life which seeks to serve God. That is why it is so important to create a context where vocation, specific and general, will be nurtured - for they cannot exist, one without the other.

PILGRIMAGE

As I write I wonder why it is, when we founded St. Mary s Pilgrim House five years ago, that, of all the parts of our life, it was pilgrimage which my wife and I chose as giving the place an identity. The partial answer is that it was the most obvious attribute shared by all those living in the house at the time. But apart from reasons of administrative convenience, why is it that we have retained the title Pilgrim House , given that in the intervening period I had begun to articulate the other important features of our life? Why have other places taken it on, presumably for reasons other than group solidarity? I wouldn t want to be too adamant in creating a hierarchy for the four principles I am describing here, but I do suspect that it is the state of being a pilgrim which has the greatest influence on how we live out faith.

At the heart of the Gospel is the call of Jesus to leave friends, family and work for his sake. Upon doing this I discovered that God s revealing of Himself is only partial in the leaving; it is also found in the journey. Furthermore I gradually came to realise that the destiny of this

journey was forever receding, forever out of reach or forever being renewed. So slowly it occurred to me that the journey was probably going to take the rest of my life. It was the ancient but thriving concept of pilgrimage that encapsulated how I saw things. When our family came to the north of England we discovered antecedents in the Celtic saints, whose lives have deep resonance here, and in particular cherished the insight of St. Columbanus's phrase "Christians must travel in perpetual pilgrimage as guests of the world". This was indeed our life - a pilgrimage in perpetuity, pilgrimage as a way of life.

*"Christians must travel in perpetual pilgrimage
as guests of the world" - St. Columbanus*

Simply being in a Pilgrim House is to be part of a pilgrimage. They are not established as outposts for settlers, but are lived in as part of a journey, a tent rather than a cottage. It is not necessarily the case that all those who live in or head up a House will consider themselves as pilgrims in perpetuity as I do, but it is the case that all those who reside there know that it is a place to stay for only a while. It may be the case that this will be for years, it may be for days or months. It may be for some a base which enables traveling out or it may be a house where a more sedentary life is undertaken.

Life in the house is seen to have a spiritual purpose. Just as short term pilgrimages are undertaken with a sense of purpose and an expectation of God's revelation, so does life in the Houses rely on God revealing Himself continually through the situations in which we find ourselves and the people whom we meet.

These two ideas of relocation and revelation are important points of reference for the pilgrim's interior map and are the major features of how we see pilgrimage.

The question naturally arises as to what sort of relocation we anticipate would occur. Our experience and that of many others shows that it is simply impossible to lead the kind of life sponsored by a Pilgrim House in the place where you have grown up. That a prophet is never welcome in his or her home town has been borne out in all our lives. Or looking at it another way - proclaiming the kingdom where you grew up didn't work for the Son of God, so it definitely won't work for us. Just how far that relocation ought to be from one's place of origin is not clear, but I suspect that it can't be within the same immediate vicinity. A rough guide would be that you need to be away from the place where your roots are.

I appreciate that pilgrimage and journey does not necessarily involve physically moving. Nothing I have said detracts from that, but I am quite sure that Pilgrim Houses will always be headed up and, by and large, inhabited by people who have actually moved from the place where their roots are.

*"Pilgrim Houses are not established
as outposts for settlers
but are lived in as part of a journey,
a tent rather than a cottage"*

As something of a postscript it must be said that pilgrims attract pilgrims. We have a room, or rooms in the house called The Pilgrim Room because it reminds us that other pilgrims, albeit on a different sort of journey perhaps, will find us out and stay with us. Hospitality is part of the pilgrim's way.

FAMILY

I am frankly in awe of all that The Catechism ascribes to the family.

The Christian family constitutes a specific revelation and realisation of ecclesial communion and for this reason it can and should be called a domestic church. It is a community of faith, hope and charity; it assumes singular importance in the Church...

The Christian family is a communion of persons, a sign and image of the Father and the Son in the Holy Spirit. In the procreation and education of children it reflects the Father's work of creation. It is called to partake of the prayer and sacrifice of Christ. Daily prayer and the reading of the Word of God strengthen it in charity. The Christian family has an evangelizing and missionary task

(The Catechism of the Catholic Church, para 2204 - 2205)

In a culture that was not ungluing itself by dismantling a basic component like the family there would probably be no need to have a stated priority to nurture it. But sadly we do not live in such a world. The astounding role given to the family by the Catholic Church will simply not just happen without turning our minds deliberately to it; by giving families the means to fulfil the role. Although the attitude of the families involved in these places is definitely not run of the mill, nevertheless, I believe that we are not so alien as to have nothing to offer the average family. I personally think that the task over the next few years will be to better communicate some of these ways of sustaining family life.

How family life is in fact sustained is, once again, interpreted differently by each family. But it is a consensus that family life is enriched by weaving the other three principles, as well as the central one of faith,

into day to day existence. I would say that our family would find it extremely difficult to live up to the Catechism's depiction if it weren't for these other ideals we hold dear.

For our family the notion which we have tried to keep uppermost in our minds is being together. We have tried to find ways of being which will encourage solidarity of the family and communication and interaction between its members. In the negative this means identifying and resisting those influences, practices and forces which would divide the members of a family one from the other. We strive for togetherness rather than separateness. We have taken very practical steps toward this end but space does not really permit an explanation of all that we have done. Suffice to say that the steps have been as simple but as radical, for example, as not having television, in the interests of communication within community and within our family.

Our emphasis on family has never deliberately been to the exclusion of single people or couples without children, nor to single parent families. Historically they have been a fundamental part of the network from which these places emerged and will continue to be part of all the houses.

*"the notion which we have tried
to keep uppermost in our minds
is 'being together'"*

The brevity of this section is no reflection on its importance. When discussing a subject so potentially rife with misunderstanding and high emotion the context is crucial, and I think that the context in which ways of raising family should be discussed is a lengthy and thorough explanation of what we do. Such a discussion would need to canvass the experiences and ideas of others living in the Pilgrim Houses, perhaps more so than a discussion

of any of the other principles. Unfortunately this document does not afford that time or space.

COMMUNITY

It is not unreasonable to say that community is one of the attributes of the Trinity - the ultimate and mysterious expression of unity between separate persons. Furthermore the call to live in unity with God and humanity is fundamental to the Gospel; such a call could be understood as the call to community. So the question for all Christians is not whether community should exist but what form it should properly take.

The other source for the principle is a practical one. Experience has shown that it is often disastrous for a family to enter into full time ministry or take up a vocational commitment without the close support of a sympathetic network or community. It is simply too hard to lead a life that inevitably contradicts much of what the culture both inside and outside the church considers appropriate, or sometimes even permissible, for a family to undertake. It is vital that the family in this situation is supported and I think community offers this in abundance.

However it is no simple matter for families to live together and of the four principles I think it is family which most often conflicts with community. All families have a peculiar dynamic, a way of relating to each other that can seem incomprehensible to the outsider. They also possess a certain momentum that can easily push others aside. It can be quite threatening for a single person to live with a family not their own (some would say especially their own) because of this almost instinctive force that compels a family to defend and preserve its own integrity against outside challenge. Yet, without doubt, the best context in which to be a family is that of life shared with others. The modern nuclear family must surrender some of the autonomy it has attained if community is to work, but ultimately it must also do this for its own survival.

Given the imperative to community that exists at the core of our faith and the practical necessity for close support, the form of common life created needs to be a balance between the family's need for both dependence and independence. There are two primary communal relationships at work within the Houses.

COMMUNITY WITH EACH OTHER

Between 1997 and 2000 the first of the houses was a community comprised of several families. Of the three houses which exist at the time of writing two, including our own, are home to two generation families and one is the home to a three generation extended family. All have others, apart from family, living within their walls for varying lengths of time. Communal relationships are those existing within a house and those existing between the houses.

Each house is headed up by a family and this family has the ultimate responsibility for the functioning of the house. Each family who heads up a place interprets just how that responsibility will be carried out there. A small example would be how the cost of bills is met - do they take responsibility for it, or is it a burden that everybody living there must share in? Each house is different.

"Simple rhythms and structures should prevail"

Simple rhythms and structures should prevail. There is an innate tendency for community to crowd out individual needs and desires with corporate demands and structures. This crowding out will be felt by families, individuals and couples alike. By keeping communal roles and activities to a simple framework the members of the community are able to get on with their lives. In this way the specific vocation of each person is respected, held in necessary tension with their corporate

vocation. The actual shape of this framework is interpreted to suit the needs and emphasis of a particular house.

We have found that successful communal life within a house requires shared daily prayer, a shared daily meal and a sharing of chores. Once again how this can be brought about is a matter for discernment in each situation. Several models have been tried and tested over the years. There is also an expectation that all living in the house will, generally speaking, participate in these three shared activities.

*“shared daily prayer,
a shared daily meal
and a sharing of chores”*

It is a natural assumption of those outside the house that its residents have a collective identity. Many of us in the Houses have lived various forms of community over the years, and there have been times when there has been a much stronger sense of collective identity, with much more shared work and collaboration. The Pilgrim Houses are, quite deliberately, more diverse than this. Still it has proved to be healthy for the residents of a place to engage in some form of collective activity outside the internal life of the place.

So far the primary expression of this cohesion has come with residents of a house providing music for Mass on a regular basis. This has satisfied several needs - the need to be seen by the locals to contribute, the need to have a common focus for the people dwelling in that house, and the need to involve locals in what we do. Although I might emphasise the diverse nature of our communal relationships, there is, nevertheless, much history, thinking and practice, common to us all. And this indeed creates an, almost unstated, collective identity.

As to the nature of the communal relationships between those in different houses, we have purposely not created another layer of structure to people's lives e.g. a general weekly get together. I think a phrase borrowed from a friend, *community of relationship*, sums up the approach. What we have done is to be on the look out for ways to get together, such as birthdays, special events within the parish and collaborative creative projects, to name a few. This lets the whole thing breathe, as it were, balancing the intensity that comes from sharing your living space with others.

There is a guiding measure behind all this which rests on the understanding as expressed by David Mills, a member of our community, that marriage is a sacrament, whereas community is not. Marriage, and by implication, family, is one of the fundamentals of the community of the kingdom of God. Therefore any community consisting of families must have as its focus the nurture of the family and the marriage which powers it.

"marriage is a sacrament...community is not"

COMMUNITY WITH THE CHURCH

If it is not already clear, I'll state plainly that a Pilgrim House does not place itself between its inhabitants and the church. Nor does the wider network act in this way. However, those heading up a house have a responsibility to the parish and its priest, so naturally others in the House would need to respect this fact.

Perhaps the reluctance to create a rigorous collective identity comes, in part, from the knowledge that it is too easy for a deliberate community to become self-referential and autonomous. I am aware that in parishes where a lay community exists there is often tension, particularly felt by the parish priest, because the members of that community, who are often highly motivated and skilled people, are perceived to direct their gifts basically to the benefit of their own people and more or less on their own terms.

It is in this area of community with the church that the significance of living in a presbytery has been most keenly felt and has been, speaking personally, a significant cause for evaluation of what all of us in these Houses are doing. I feel that occupying the presbytery of a living parish provokes three questions - identity (who are we?), legitimacy (why should we be here?) and relationship to the Church (where do we fit in?). It was these questions that prompted me to write this document in the first place. They were only raised because we lived in the presbytery; had we lived somewhere else, I don't think that I would have felt so compelled to answer them.

In short, so long as Pilgrim Houses are established in presbyteries they will be affected by the peculiar demands, expectations and status that this brings.

"The relationship of each house to their local parish... depends on what it is that those in the House feel they can offer the church and the expectations of the parish itself."

The experience so far has shown that those residing in a Pilgrim House need to be perceived as contributing to parish life. The most obvious way this happens is by monetary contribution, i.e. paying rent. As we don't pay rent, naturally enough the parish looks for other forms of contribution. To date this has meant offering musical, pastoral and administrative capabilities, as well as the less tangible gift of creating community amongst those in the parish with whom we come in contact. It has also meant being a part of the maintenance and upkeep of the grounds and building. The relationship of each house to their local parish varies from place to place. It depends on what it is that those in the House feel they can offer the church and the expectations of the parish itself. Therefore the ways in which we contribute are by no means universal between all Houses.

Involvement in the parish comes from the simple fact of being resident in the presbytery, even if we were to do nothing else in the parish. Therefore, whether our priest seeks it or not, whether we want it or not, we have a profile that brings us to his necessary attention. This means that those who head up a House are accountable to him. We understand that the greater our involvement in the parish the greater our degree of accountability to its pastor. Because it is such a radical move there has also been a close and necessary involvement of the Bishop in the process of putting a family or families into a vacated presbytery.

This is a rather formal characterisation of our relationship with the church. The relationship as lived out each day has always been one of mutual trust, and offering what we are able to the people around us. We do not see ourselves as something utterly alien to parish but as an added dimension to it, albeit an unusual one. There are many places where our various vocations and parish life meet and can be of real benefit to each other - this is what sustains our sense of community with the church.



"We do not see ourselves as something utterly alien to parish but as an added dimension to it, albeit an unusual one."

OTHER VITAL THINGS

As important as I think it is to explain what a Pilgrim House is about I readily acknowledge that dividing things up into categories and then seeming to give them relative importance is artificial and not like life at all. The vital things are no less important in the life of my family than any of the other principles - they all feel the same to me. I know that every House and every person will have matters like these that are crucial to how faith is enacted. Perhaps time will reveal that some of these vital things are common to all Houses. At this moment I cannot say this. Instead I offer them as a list of values, admittedly incomplete, that are cherished by many of those living in the houses.

CREATIVITY

Creativity is best understood as an act of faith because it emulates God the creator. We cannot bring something out of nothing, but we can make things - songs, paintings, birthday cakes, wine, theatre, children, tree houses - out of the ordinary stuff of life. And if, like God, we can declare our creation good then we are entering into the wonderful divine mystery of creating. Creativity is simply the commitment to engage in creating as God does, or as close to it as we can get. That is a commitment worth bringing to bear on every part of life so that it becomes possible to see conversations, counselling, and even the cup of tea after church, as drawing on the spirit of creativity.

MUSIC

A very important part of our commitment to creativity is music. Music in general and the songs produced over many years, in particular, have a prominent place in our life. They form a distinctive body of work that expresses the Gospel in a down to earth and approachable manner, drawing from the everyday experiences of life as we have lived it over the years. One hundred and one of these songs have been gathered in the Pilgrim House Pocket Songbook collection. These songs, which already form part of what is almost an oral history of faith for many of us, may well become integral to future Pilgrim Houses as well.

ALL AGES TOGETHER

We believe that people of all ages have a voice that should be heard, and not just by their peers. This voice of other generations needs to be heard in as many places as possible. Hence we encourage everybody from childhood onwards to take responsibility for all parts of life, from cooking, to cleaning, to learning, to worshipping, in the company of someone from another era. This ought to be real responsibility, tempered of course by considerations for maturity and ability. Speaking personally, it is a fulfilling experience to be led by a child in worship and prayer or to eat a meal for twenty cooked by two teenagers.

TRUST IN GOD

Jesus ought to be taken at His word when He tells us not to worry about tomorrow, for God the Father will give us all that we need. This trust takes on many forms and variations for each person and each family, but always there should be the attempt to live with that trust at the forefront of life rather than in the background. This trust is most obviously about material things, but unsurprisingly it comes to our attention in all aspects of life.

HOSPITALITY

That we welcome Jesus when we welcome the stranger is something we take to heart. Openness to the spirit of God and openness to others are inseparable, therefore hospitality is an essential part of our lives.

SERVICE

Serving the local people wherever God has you go is almost innate to our sense of purpose. It is a spirit of contributing to local life, of bringing the kingdom to those with whom we live. I have found it a way of staying sane and connected, with the proviso of always keeping an eye on the bigger picture as well.

THE MISSAL

The Catholic Missal, more specifically the scripture it contains, provides the basic structure, but by no means the exclusive framework,

for community and family prayer. Scripture forms part of the ground common to all Christians and so the Missal has been wonderfully durable and enabled all those in the House, Catholic and non-Catholic, to have a truly shared basis for times of prayer.

SOME BACKGROUND

Pilgrim Houses spring from a rich and diverse history with its source in Australia. I think it worthwhile to offer a very brief outline of the common paths trod by many of the people who have been living the Pilgrim House experience.

In Australia during the 1970 s and 1980 s a way of life was pioneered by Rod and Vivi Boucher that sought to meld life, faith and creativity. Their ideas were taken up collectively for the first time in 1988. In that year they led a fifty member travelling Christian community, comprising adults and children, on a twelve month arts tour of the entire country. The Bushfire tour dispersed, leaving a core of single people and families who, along with others not on the tour but inspired by its example, started creating music and the arts within the context of community.



It was a loose network with diverse expressions of common ideas, rather than a defined group, which evolved. During the early 1990 s the family based Mansions Arts Colony was established in the state of Victoria. Other members of the group spent half of that decade under the title New Voice , living as a close Christian community in motorhomes and travelling throughout Australia.

Amongst the network working pilgrimages and tours were undertaken; close links were established with outback Aboriginal communities; hundreds of songs and many albums were written and recorded; videos and public festivals were produced; musical sculptures were created; plays were performed to tens of thousands of school students. A close relationship with one of Australia's oldest lay communities, St. Joseph's House of Prayer in Goulburn, New South Wales, was forged. Some of the group began international touring as Bedlam Oz, an outdoor theatre company, that continues into the present day.

Fr. Greg Beath, a priest of the Archdiocese of Canberra and Goulburn in Australia, met some members of the network in 1994 and has maintained a special interest in all its members. He has developed an informal but important role as pastor to the pilgrims, is involved in their sacramental life, and now makes regular pastoral visits to the Houses in the UK, as well as his contact with the pilgrims in Australia.

Whilst on a sabbatical year pilgrimage to the United Kingdom in 1997, Helen and I were invited by Bishop Ambrose Griffiths OSB to live in a vacated presbytery in his diocese of Hexham and Newcastle. Our family took up residence and established St Mary's Pilgrim House, Esh Winning, as a community house for ourselves and the others from Australia who were resident in the UK at the time.

In August 2000, two of the families left to reside in St. Mary's presbytery, Stockton-on-Tees, creating a second Pilgrim House. It is headed up by Danielle and David Mills.

In August 2001, a third presbytery at St. Wilfrid's, Bishop Auckland, became home for David Igoe and Marie Louise Cochrane and their family from Scotland, who first became involved with some of the others in 1995.

In July 2003 the Shogrens left St. Mary's to establish a new Pilgrim House at St. Michael's, Esh Laude. All houses are in the same diocese.

Babies clothes flutter on the washing line at the Catholic priest s house and the old ladies of the parish smile. The same house abounds with the smells, sounds and wreckage of a family. What is going on here? Welcome to the Pilgrim House where the life of faith has found an unexpected and intriguing home.

Paul and Helen Shogren
St. Michael s Pilgrim House
Esh Laude
Durham
DH7 9QN
UNITED KINGDOM
ph/fax +44 (0)191 373 4349
shogs@shogren.freemove.co.uk



Danielle and David Mills
Pilgrim House Stockton
2 Major St.
Stockton-on-Tees
TS18 2DD
UNITED KINGDOM
ph +44 (0)1642 678 961
fax +44 (0)1642 634 476
danidave@ntlworld.com



Marie Louise Cochrane and David Igoe
St. Wilfrid s Pilgrim House
Hexham St.
Bishop Auckland
DL14 7PU
UNITED KINGDOM
ph/fax +44 (0)1388 602 487
davidigoe@onetel.net.uk



Pilgrim House drawings by Butterfly Boucher except St. Michael s by Paul Shogren
bulldog clip, fork, spoon ' Andrew Redman

Published in 2002 by <pilgrimcreation> and theWaterhole

<pilgrimcreation> the art of community lived day by day

theWaterhole is a family of people and places around the world offering hospitality, encouragement and practical outlets for the creativity of God s people of all ages.



Do your dreams