



Confraternity of Saint James

# Bulletin

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**March 2018**

**No 141**

## About the **Bulletin**

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Production Editor	Elżbieta Frankiewicz
Production Coordinator	Freddy Bowen

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Statue of St James  
carved from  
a stump at the  
Col de la Hourque  
(908m), France.  
Photo by  
Christopher  
Johnson



# Editorial

Michael Walsh

Accounts of people's pilgrimages regularly arrive on the Editor's desk—and very welcome they are too, so keep them coming. The stories they tell differ markedly. This is hardly surprising. People choose to walk the Camino at different ages, at different times of the year, along different routes. And now that so many individuals are making their way to Santiago, there is a great variety of different people, of different nationalities, to meet on the way, all contributing to vastly different experiences. But there is one thing to be found in almost all of these accounts, the conviction that, as a book reviewed in the March 2017 issue of the *Bulletin* put it, "Once is not enough".

At first sight this is quite surprising. Most pilgrims have walked a long way, at the very least 100 kilometres. Almost all will have endured a range of discomforts, from bed bugs to blisters. Yet people keep wanting to return—to return, one suspects, not exactly to the city of Santiago and the tomb of the Apostle, but to the experience of walking the Camino.

This, I think, must be a modern phenomenon. In the medieval heyday, some walked out of devotion, others as a penance, and yet others out of fear for their immortal souls. I doubt many did it more than once, such were the dangers. Margery Kempe went from King's Lynn to Jerusalem, Rome, Santiago, York and to Bad Wilsnack, but she was a rare kind of pilgrimage junkie. The words "travel" and "travail" are etymologically related, and both derive from the name of an ancient Roman instrument of torture. And although bishops in the early Church seem to be continuously on the move, popping up at one synod after another like modern day academics attending conferences, Augustine of Hippo, for one, associated travel, as his biographer Peter Brown puts it, "with a sense of protracted labour"

Academics nowadays traverse the globe by air, in the manner lampooned by David Lodge in his novel *Small World*. Pilgrims to Santiago, on the other hand, have more in common with the mode of journeying endured by Augustine. But with this difference: unlike Augustine, for the most part they enjoy it. As Husemann and Eckhardt explain in their article, a pilgrim, at walking pace, makes connections "to oneself, to others, to material objects, to nature and to the sacred—and how grateful they are for having found a place where this can happen".

This is something you don't experience at 30,000 feet, nor even at thirty miles an hour.

# 18th Annual General Meeting 2018: Chairman's Report

Colin Jones

“Early one morning, any morning, we can set out, with the least possible baggage, and discover the world.” This is the opening line of “In Praise of Walking” from a collection of poems by Thomas A. Clark entitled *Distance & Proximity*.<sup>1</sup>

“Distance and Proximity” stands well for what our AGM strives to achieve. At the beginning of the year, the past year’s Camino and the Camino yet to happen may seem remote. By coming together, meeting friends and making new acquaintances, sharing our stories and experiences, and also the work of the CSJ, pilgrimage and the Caminos become close to us again. Here, for a little while, our imaginations conjure the sunburned faces, sodden boots and the jubilation of entering the cathedral of Santiago for the pilgrim mass. (Fortunately, our memories filter out the hours of queuing at the Pilgrim Office.) We are also here to do formalities as the task of our AGM is also to give an account of the work of the CSJ. Some of that work will be very immediate for members, the issuing of credentials, the publishing of the *Bulletin* and guides; some of that work many seem more distanced, planning programmes and events, gathering news and information as well as keeping contacts with other Camino organisations and managing our finances.

All this, and more, is achieved through a team of enthusiastic volunteers, staff, trustees and officers. To give a taste of how many are involved in helping the CSJ to accomplish its work there will follow a series of reports by just some of those involved in the administration and life of our Confraternity.

First, as Chairman, I would like to offer an overview, albeit somewhat limited, of the Camino and the CSJ.

The number of Compostela and certificates issued last year passed 300,000: a record for a non-Holy Year and greater than the last Jacobeo of 2010. While the Camino Francés continues to be the main route of pilgrimage, the various Portuguese routes registered an enormous

1           Edinburgh: Pocket Books, 2000



increase, accounting for a little over twenty per cent of those reaching Santiago. Although anyone who has served at Miraz may not believe it, the Camino del Norte on which our own Albergue San Martin is situated saw the least growth last year, accounting for only 5% of the total number of pilgrims. In our imaginations, these numbers may conjure a vision of hordes of student-aged pilgrims striding towards the west. The reality, however, is that the clear majority of those on the Camino are within the thirty to fifty age range, with over fifties being the next significant presence.



CSJ chairman Colin Jones presents his annual report to the AGM, 27th January 2018

Such numbers have consequences both welcomed and unwelcomed. Accommodation has become overcrowded, queuing for 2 to 3 hours at the Pilgrim office is common, and the Cathedral is awash with pilgrims and tour groups from dawn to dusk. These numbers have created a publishing market in which most of the works are at best mediocre. Many guidebooks effectively remove the sense of spiritual and person exploration through offering advice that is too full or prescriptive. Voices, albeit few, are being raised that the Cathedral itself has made the criteria for obtaining a Compostela or certificate too lax.

Nonetheless, the ever-rising popularity of the Camino has had beneficial effects. 2017 saw initiatives by authorities and other organisations to better co-ordinate and improve way-marking and facilities along several Caminos. The environmental impact of so many pilgrims is being addressed in a concerted manner; the recycling firm Ecoembes, that presently collects material on the Camino

Francés in León, has been contracted by the Xunta of Galicia to do the same for all the Caminos in their region. Ecoembes in 2017 recycled more than 142 tonnes of packaging from albergues. Their engagement for work in Galicia is a notable step forward in the greening of the Caminos. Alternative routes to the Camino Francés have continued to be developed such as Braga to Santiago.

From the melee of last year's facts and figures that ought to inspire us is the statistic that going on pilgrimage is not just the preserve of the young. Pilgrims tend to be, how shall I say? somewhat mature... So I would say to members, "Animo! Plan your next Camino".

During 2017 we received the sad news of the death of 3 great contributors to the study of the pilgrimage to Santiago, two of whom were members of the Committee of International Experts since its inception. Simon Barton, whose research on the hand of Santiago in relation to Marlow and Reading had only recently been published, and Robert Plötz, the great standard bearer of the German pilgrim routes. Fr Georges Bernès accompanied many a pilgrim through his guide translated into English under the title, *The Pilgrim Route to Compostela*. He always claimed that this continuously revised work was only a complement to the original guide of Picaud.

Our *Bulletin* has noted the passing of CSJ members. In particular, we should honour at this meeting Fr Gerald Postlethwaite for his pastoral care of pilgrims and Vincent Kelly, who at many an AGM was a spirited champion and promotor of Reading's scallop shell.

Looking forward to 2018, and beyond, the CSJ will I believe have 5 challenges. Firstly, to do what we were established to do – promote the pilgrimage to Santiago in all its rich historical, spiritual, religious and cultural gradations. Our task is to be distinctive amidst the accelerating forces of insensitive tourism and commercialisation. The second challenge will be to broaden our events and activities in preparation for the coming Holy Year of 2021: broaden not only the range of activities but in the geographical spread of them. It is not the easiest thing for regional groupings to meet consistently but I hope that with the support of our office this may be possible. The forthcoming Holy Year may help us to respond to the 3rd challenge, that of stimulating and encouraging academic research into the Jacobean pilgrimage. The CSJ has a fine record of supporting work in this field, particularly in the English language.

The fourth challenge will be to continue the distinctive ethos of our albergues, Gaucelmo at Rabanal and San Martín at Miraz. Expectation



and understanding of pilgrimage constantly undergo change as new generations discover the Camino. Maintaining the character of authentic and traditional Camino hospitality in our albergues has become a challenge as many pilgrims interpret their experience of pilgrimage through the filter of entitlement and individualism. Traditional hospitality may be increasingly rare; it will be taxing to seek to inspire through the offering of welcome in return for a donativo contribution. Last, but by no means least, is the challenge to increase our membership. In recent years numbers have declined for many reasons. However, we believe that the CSJ offers a valuable service that honours its members' experiences and passions, and which inspires others to discover the marvel of the Caminos. The CSJ is a good place to be, and we should encourage others to join with us in our journeys of encounter and delight.



Tony Lemboye (L) from Young Star Mentoring assisted by Mardouche, Mike and Finn at the AGM in January 2018



# Experiencing Meaningful Connections

Katharina C. Husemann – Lecturer of Marketing  
Giana M. Eckhardt – Professor of Marketing  
Royal Holloway University of London

I open the door and step outside. My first step today. I take a deep, long breath. I pause for a moment to welcome the day. I walk down the steps and head towards the narrow, cobblestone street that is leading me away. I listen to the rustling of my clothes and the noise of my shoes on stone. I look up and brightness is beginning to announce itself in the sky. Beautiful.

I reach the Underground station. Oh no! It's so busy this morning! Where is my travel card? I root around for it in my handbag. Keys, receipts, mints, a USB stick, my headphones. The line behind me is getting longer. The guy behind me groans in frustration and rushes through the next gate. There is my travel card! What a relief. I go through the gate as fast as possible.

When I left my London flat, I was dedicated to spending the day feeling “connected”. I planned to engage intensively with my environment, to get a sense of rhythm, to focus on beauty in smallness, to feel the moment and to make connections to the people around me. Yet the realities of daily living derailed this almost immediately.

Does this sound familiar? This vignette illustrates how speed invades our everyday life, regardless of our intentions to slow down and smell the roses. At the same time, yoga, wellness retreats and silent meditations are becoming more and more popular, as they promise time and space to reconnect in a way that is not possible in everyday life. As academics who study consumer culture, we are interested in understanding this quest for slowness via the marketplace. We studied pilgrims along the Camino de Santiago in 2016 and 2017, as, similar to yoga retreats, the Camino has experienced a huge rise in numbers recently.

The pilgrims in our research-study talk a lot about the connections they are able to make while walking the Camino—to oneself, to others, to material objects, to nature and to the sacred—and how grateful they

are for having found a place where this can happen. Being pilgrims to Santiago ourselves, on the Portuguese and French routes, ignoring the smelly socks, snoring choirs, industrial zones and misdirected arrows, we concur. On the Camino people experience an intense sense of resonance to the material, social and cultural world—and to themselves. Why are people craving these encounters? Why are they more likely to happen in northwestern Spain rather than in southeast London? And why does an ancient Catholic pilgrimage route have the ability to facilitate peoples' sense of re-connectedness in a world where Christian churches are fighting declining numbers and a perception of irrelevant and outdated practices? Our research is shedding some light on this.

The Western world is giving rise to a “spiritual quest culture” (Roof 1999). A generation of seekers is looking for encounters with something bigger than they are. Two powerful forces can help to explain this. First, the nature of contemporary modernity is that of societal fragmentation, secularization, individualism and



acceleration, and people are finding it more and more difficult to create meaningful bonds. Liquid and speeded-up lifestyles provide little opportunity to stop, reflect and connect. Second, the same conditions make the yearnings for these opportunities to (re-)connect even more pressing. We understand this as a quest for spirituality, a human response to the desire of finding purpose in life, which we define as “an individual’s endeavours

Pilgrims' temporal experience of slowness turns the Camino de Santiago in an 'oasis of deceleration' (Rosa 2013)



to explore—and deeply and meaningfully—connect one’s inner self to the known world and beyond” (Kale 2006, 108).

Since its inception in the Middle Ages, the Camino de Santiago has been a place of interconnections and meaningful encounters with God, the sacred, nature, fellow pilgrims and troubadours. In fact, Finisterre, located along the Spanish coastline as an extension of the Camino, was long thought to be the end of the world before the New World was discovered. There is no place on earth, people believed, where one can be closer to God than at the end of the physical world. Today the Camino has changed and not changed. Motives for walking the Camino are as manifold as pilgrims themselves. Christian devotion and sin remission are still relevant concepts for some pilgrims but equally, or even more so, are self-transformative endeavours, tourism, physical challenges or the desire to tick an item off the bucket list.

Even though reasons for embarking on the Camino have changed over the centuries, the experiences of connectedness to the self and beyond while being on the Camino have remained. Our respondents talk a lot about a sense of meaningful encounters—to a friend, to a stranger, to the beauty in nature, to the self, or to a greater power. In fact, it is this experience of “resonance” (Rosa 2016) that pulls pilgrims in and, quite often, makes them come back. Indeed, repeaters, meaning those people that embark on a second or third journey to Santiago de Compostela, often talk about their need to “top up” on this experience after being back in the “real world” for a while. The inward-looking experience of unity, wholeness and interconnectedness along the Camino is desperately needed but seldom found in contemporary modernity. But if found, people want to preserve and recreate it.

The Camino de Santiago has many qualities that foster meaningful encounters and uphold what Preston (1992) calls “spiritual magnetism”. With its rich religious history, impressive historical monuments, magical and, to some extent, inaccessible geographies, it reminds us of pre-modern times, radiating a sense of nostalgia. It is situated in the midst of rurality as well as urbanity, sacredness and profanity, the ordinary and the extraordinary. Most importantly, our research demonstrates that it is the slowness of the Camino which makes it so relevant today. The Camino provides people with an experience of deceleration in an otherwise accelerated world. In line with Honoré (2004), who argues that spirituality and slowness are deeply intertwined, our research suggests that it is this slowness that provides pilgrims with the time and mindset that is needed to deeply

and meaningfully connect.

Pilgrims' temporal experience of slowness turns the Camino de Santiago into an "oasis of deceleration" (Rosa 2013)—an island of tranquility in noise. Our research shows that the infrastructure within these oases of deceleration allow people to slow down in three ways: physically, technologically and episodically. First, embodied slowness results from travelling at a pace that people used to for most of human history, but rarely do today, which is walking. Next, technological slowness results not from giving up all technology, but rather from a feeling of regaining control over technology, by only checking email once a day for example, at a time of one's own choosing, that typically does not occur in everyday life. Finally, episodic slowness results from only engaging in a few decisions each day, like when to stop walking and when to eat, rather than the myriad of consumption decisions that pepper daily life. The resulting perception of slowness opens up capacities for reflection and attention. It unlocks an emotional space that allows meaningful connections to occur and a cognitive space that allows pilgrims to realize that they are happening.

Finding their way through the slowed-down reality of the Camino, pilgrims develop a strong sense of connectedness: to oneself, to others, to material objects, to nature and to the sacred. Pilgrims engage in deep reflection about who they are as a person or where they stand in life. The clear sense of direction that pilgrims feel while journeying towards Santiago as well as the daily accomplishment towards this goal (Frey 1998) despite, or because of, the material and technological restraints inherent in the pilgrimage lifestyle, allows pilgrims to grow in strength and self-confidence. Pilgrims also feel a strong connection to fellow pilgrims on their journey. New relationships are formed, old ones are deepened. The bonding nature of shared pain and the perception of having time on the Camino facilitates relationship building. These relationships are built face to face, as opposed to online, and as such are often experienced as a core, and especially meaningful, part of the pilgrimage.

Some pilgrims also get highly attached to selected gear they use, often due to the pain, fear, happiness or gratefulness that the gear facilitates or alleviates. After all, hiking boots and walking sticks epitomize the pilgrimage as no other objects do (Sánchez y Sánchez 2016). The close and authentic experience of nature represents another dimension of meaningful connectedness. Pilgrims on the Camino de Santiago walk slowly for days or weeks through Spanish, French



and Portuguese countryside. They walk through fields, forests, and wine-growing regions; they follow rivers and they climb mountains. They also walk on busy roads and through industrial areas. While walking, pilgrims are at the whims of natural elements such as wind, cold and the sun. After a while, pilgrims often start feeling a strong bond with nature and their surroundings in general. They describe the environment as speaking to them as they walk.



Pilgrims engage in deep reflection about who they are as a person or where they stand in life.

Lastly, pilgrims sometimes feel strongly connected to the sacred which can take different forms and shapes on the Camino. According to myth, the Camino de Santiago is a place where the gap between heaven and earth is particularly thin (Welch 2009). Encounters with the sacred is facilitated by religious services or rituals along the Camino. But most importantly, pilgrims require a decelerated and “non-expecting” mind that allows them to experience a sacredness beyond themselves. In sum, we find that slowing down can facilitate the experience of meaningful connections, or in other words spirituality, through the physical as well as the mental. The feeling of connectedness is not necessarily a sought-after or an expected one. That is, some of our respondents who set out to take a nice hike in nature connected with themselves, others, materiality, nature or the sacred in ways they had not anticipated.



As the introductory paragraphs illustrate, deceleration can be difficult to sustain in daily life after getting home from the Camino. In line with Rosa (2013; 2016), we argue that this is because of the accelerated nature of society which characterizes Western societies. We are hurried by work, feel pressured by obligations, and are speeded up through transportation, communications and our own ambitions. Given a digitalized, interconnected, materialist and competitive consumer society, time resources as well as mindsets



Pilgrims often start feeling a strong bond with nature and their surroundings in general. They describe the environment as speaking to them as they walk.

make it difficult to connect with oneself and the social, cultural and material world around us. Typically, in accelerated contemporary modernity, connections feel weaker, and there is no time or space to think and reflect. The fear of alienation that this engenders makes people crave connectedness even more, as illustrated by a rediscovered quest for spirituality in modern times, and this, in turn, makes the Camino de Santiago more relevant today than ever. Our research emphasizes that within the experience of slowness people find powerful opportunities for reconnections in a world where they are starved for meaningful encounters. Immersing oneself into an oasis of deceleration—in northwestern Spain or elsewhere—is a surprisingly enriching experience at the beginning of the twenty-



first century. Pilgrims have been journeying to Santiago since the Middle Ages. While the destination remains important for some, it is the infrastructure along the Camino, which facilitates not having to make many decisions, walking slowly, and not being connected to the outside world at all times, which has become the most significant part of the journey. This is the real transformative element now, as it is what allows deceleration to occur. The challenge is to try and remain mentally on the Camino when one gets back to daily life.

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# Pilgrimage, Spirituality, and Personal Transformation: A Study in How the Camino Changes People

Joseph Pickard

University of Missouri – Saint Louis, USA

In June of 2015 I walked the Camino Primitivo. It was a truly transformative experience. I had become enamoured of the idea of doing the Camino years earlier, and for several reasons: I liked the idea of the physical challenge, of the beauty that I had seen in photos, and, most of all, the spiritual nature of a religious pilgrimage.

Even as I was drawn to the spiritual aspect, I also lacked an understanding of what that really meant. I had lived in Spain as a small child before my family fell apart, and to me this seemed like a homecoming of sorts. I felt that fulfilling this journey with an intention of completing a circle gave the entire endeavour a depth that it might otherwise have lacked. The journey was probably like that of many other people—long, difficult, rewarding...

When I got home, I stayed in touch with those I had met on the camino. The relationships I formed with them were like that of people who had shared a lifeboat, and after we returned to our ordinary lives, we kept in touch—mostly via social media. The camino experience gave us something in common that was lacking from my relationships back home, and people at home did not really understand what I had gone through. Many would ask how it was, and they would move the conversation along before really delving into any of the complexity involved, beyond walking long days. To be honest, I was still trying to figure it out myself.

As I continued my camino at home, it took some time to integrate the experience and make sense of it. I joined several camino-related pages on social media. I noticed that people used their talents to express their experiences in different ways. Some people wrote books, some painted, others made jewellery, and so on. I do not really have any of those talents for expressing myself, but I am a university professor (at the University of Missouri – Saint Louis, US) and am a social science researcher. It occurred to me that I could use that particular skill-set to do some research on people's experiences on the Camino.

Thus, the idea for a research project was born. I called it *Pilgrimage, Spirituality, and Personal Transformation*. I wanted to know how people viewed their own



experiences and how they might feel that the Camino had changed them. I knew that I would not be able to do a before-and-after survey with my limited resources, so I decided I would ask people to look back and see if they could describe certain things. The survey, which takes on average about twenty minutes to complete, begins with some basic demographics, and it asks about people's spirituality/religiousness in terms of opinions, attitudes and actions. Spirituality can be difficult to define, and everyone is an expert in their own lives, so I tried to write the questions in a way that could be interpreted by anyone. Many of the questions,



Joe Pickard and (anonymous) friends decelerating (see p. 11)

though, came from scales that had been developed previously, so they are written as they are.

Other areas about which the survey asks have to do with how people think they might have changed. This includes physically, mentally, emotionally, spiritually, and connectedness to others. There is a small personality inventory, a self-efficacy scale, and another scale that looks at how people might have changed after a meaningful event. The survey ends with some open-ended questions that allow people to write as little or as much as they would like about their experiences.

As of this writing, over 400 people have completed the survey, and I am optimistic that some results will be available to report in the spring. As an academic, I hope to publish in peer-reviewed journals. I also want to disseminate my results to people in other ways. I want to provide them in a way that people—other than academics—will actually read. In my opinion, the results of the survey really belong to all those who participated.

If you have walked a camino more than three months ago and would like to complete the survey before it closes, you may do so at: [https://umslaz1.qualtrics.com/jfe/form/SV\\_b7w0uwkBc56bolT](https://umslaz1.qualtrics.com/jfe/form/SV_b7w0uwkBc56bolT)

# Why Wouldn't You?

Martin Moorman

**W**hat a weird sensation! As I write I'm standing on the tarmacked forecourt of Carcassonne airport awaiting the shuttle bus to the railway station in the centre of the town. After my recent Camino experience it feels super-weird to be back in France once again!

It's my second visit to France since I flew out with the heady enthusiasm of the Pilgrim Adventurer, exactly two months ago to take on the 500-mile Camino Francés. I suspect that for the foreseeable future, every time I return to France I will be transported emotionally back to the intoxicating feelings I felt back in Biarritz airport as I disembarked with my two sons at the end of March: a feeling that we all felt each and every day of that subsequent 28-day walk?

Today's feelings were enhanced by a real sense of nostalgia at what I both gained and lost at the conclusion of our Camino on 27 April 2017. Returning to France has confirmed that I definitely want to do more Caminos: it was so much better than I could ever have anticipated. So yes! I was nostalgic today, very nostalgic! With this Camino attachment so strong, I wanted to offer more insight into my thoughts on what makes it such a memorable experience. Before I do that though, I perhaps need to share the reason as to why we even went on Camino in the first place. After all, every Pilgrim has a reason!

For my family it was a simple but very powerful reason.

We started our Camino on Friday 30 March, I was accompanied by my sons Harry (aged 20) and Jake (aged 18) and my nephew Daniel (aged 19). Harry and Dan joined us for the first 12 days before flying back from Burgos on 11 April to take university exams. Just Jake and I continued to Santiago.

Jake has now survived two bouts of "face down" neurosurgery, first in May 2014: a seven-hour complex operation deep into his brain just above the fourth ventricle, the place where the fluid on the brain naturally drains. He then faced additional and even more complex surgery in the same location once again in February 2016 where, this time, he endured a ten-hour operation. Persistent haemorrhaging over those intervening three years had given him, and us all as a family, a stark choice twice over: we were told that he/we needed to



consent to surgery and that "we operate tomorrow or he could die on the ward". Doctors had confirmed his condition as being "unique and complicated". You can therefore imagine our feelings when he was finally given a full discharge in June 2016 and told to "Go and get on with your life!"

So our reasons for taking on the Camino were both spiritual and practical, but connected by two simple words: to say "Thank You." We had received our miracle and wanted to express our gratitude.

During Jake's recuperation after his first operation we had watched "The Way" starring Martin Sheen and vowed that we too would do it sometime. The opportunity to do so came up far sooner than we ever imagined.

Jake had decided to take a gap year after securing fantastic A level results in Summer 2016, despite being confined to a wheelchair throughout April and May as he physically and emotionally recovered from the effects of that neurosurgery the previous February, and this allowed him the time needed to walk the 799 km Camino Francés. My Governing Body at the school of which I am Head, agreed to me taking a two-week unpaid leave of absence bridging a two-week Easter holiday. So out of what had seemed an impossible situation we were now presented with the possibility of doing our Camino and giving our thanks.

We had our window.



February 2016. Jake was operated on face down

We booked our flights in November 2016 after signing up for membership of the Confraternity of St James in September 2016 and then began the process of trying to raise some "payback" sponsorship

to support the brilliant work undertaken by the neurosurgery team based at Leeds General Hospital.

Fast forward to 30 March 2017 and the reader can perhaps now understand why we started out from Saint-Jean-Pied-de-Port with such a feeling of elation, thanksgiving and a “pep in our step!”



Martin, Jake, nephew Dan and Harry above Roncesvalles on Day one

So how does the Camino experience shape up, two months after we started and just one since we finished? This experience was like no other.

We walked a minimum of 17 miles every day for 28 days non-stop; we met countless other Peregrinos (Pilgrims) from over 40 countries; we zoned out of the pressure of our day-to-day lives back in the UK and totally loved the fact that our sole possessions were the ones that we carried on our back! We shared fun, friendship and fellowship with so many, relished swapping tales of blistered and tortured feet, and fully embraced the culture and customs of Northern Spain.

So many visitors to mainland Spain choose to hit the “delights” of Benidorm and the various Costa's. We chose an alternative “holiday” and in doing so embraced a Spanish Camino experience that was rich, varied and super special. Even now I can get quite emotional just thinking about it. In hostels all across this part of Northern Spain we experienced a depth of welcome and camaraderie that you usually just don't get in our day-to-day, fast-paced Western living. The “donativo” hostels were epic, often combining a Pilgrim communal meal where we all helped prepare or wash up afterwards with a shared experience, mostly spiritual, where we talked about what had motivated us as



Pilgrims to walk “The Way”. As you can imagine, Jake's story, and the simple way he shared his faith and gratitude was a very powerful narrative, on every occasion it was shared.

Clearly, as a closely bonded family (my wife Nicky and daughter Rosie, were waiting to welcome us when we arrived in Santiago) we had strong and obvious reasons for doing this walk. But the Camino is more than just a long-distance trek. We developed an ever-increasing appreciation of both what we have had and what we still have, available to us to enjoy, each and every day. We realised more than ever that people matter most, that we have more to unite us than separate us, that striving to communicate better with matters. We embraced the opportunity to talk, share and debate with some of the coolest people we will ever meet. In and amongst, we received incredible support and encouragement with the result we ended up raising over £13,000 for our cause.

So many people back home in the UK have since asked me why we would seek to walk so far and why walk “The Way?” The answer has become more and more simple and engenders the rhetorical reply, “why wouldn't you?”

iBuen Camino!



The Moorman Boys and Dan above Pamplona

IF YOU WANT TO READ MORE ABOUT OUR CAMINO AND SOME OF  
OUR DAILY BLOGS POSTED DURING IT PLEASE VISIT  
[WWW.FACEBOOK.COM/MOORMANBOYSDOTHEWAY](http://WWW.FACEBOOK.COM/MOORMANBOYSDOTHEWAY)

# Steps along The Way

John Read

In 1979 my wife and I were thinking of adopting a child and Howard from the Church of England Children's Society, who was handling our case, mentioned in passing "The Pilgrim Way". He never did expand on this and with his help we adopted our son and thought no more about it. Over the years however our life experiences have given an insight into what Howard meant.

In the year 2000, with a friend Tim, I cycled to Compostela from Caen. We spread the pilgrimage over three years in fortnightly chunks and for both of us it was a profoundly moving experience. I had read Edward Mullins's book, *The Pilgrimage to Santiago*, and had been intrigued by the development of this extraordinary route through Europe and the mythology which surrounded it. My reasons for going would best be described as touristic, historical and athletic with only the vaguest nod towards spirituality. It was only during the pilgrimage that the spiritual component became more and more important. The cleansing of the mind which comes from leading an essentially simple life and the giving and receiving of help and the sharing of life stories with fellow pilgrims was a truly life changing experience.

On the last leg of our journey we met Dr Nancy Frey and her husband José who were leading a group of American pilgrims. Nancy is a social anthropologist who has written a book, *Pilgrim Stories*, which details the experiences of people undertaking the *Camino*. We were fortunate to share several meals with her and her companions and it was Nancy who said that the changes to one's life come on the return journey. And it was just as she said. I could not get the experience of the Way out of my head and when back in England I set about writing articles, giving talks and eventually writing a cantata and a mass based on the concept of pilgrimage. The cantata has been performed seven times and if you want to hear it visit [www.fairford.org/choralsociety/](http://www.fairford.org/choralsociety/). Some readers may remember hearing or singing it at one of our annual meetings of the CSJ.

I still found that this wasn't enough. I kept feeling that I needed to give something back and in 2012 Tim, his wife Ruth and I became *hospitaliers* in the pilgrim hostel at Saint-Ferme in Burgundy. It was exhausting, but I began to realise what people in the caring professions find so fulfilling



in their work. We kept the hostel clean and fed the pilgrims and listened to their stories and marvelled at their disparate backgrounds and religious affiliations: our pilgrims included a Japanese Buddhist and an Orthodox Jew. Not all of them were easy going. I remember one Dutch pilgrim of around my age who bluntly told me the he wanted to



Statue of the Good Samaritan, Cheltenham General Hospital. Photo by John Read

be on the road by six o'clock. I wasn't best pleased with this as it meant an even earlier start than usual but I said nothing. Over breakfast I noticed that he wore two gold rings on a string around his neck. Again I said nothing, but he volunteered the information that they were his wife's and his wedding rings and that he never slept beyond three o'clock because that was when his wife had died. I was glad I had bitten my tongue. Caring for people is not always easy.

I was drawn even more into the field of caring when my wife had to undergo a series of three major operations for a rare form of cancer. I did everything I could to reassure her whilst waiting for the results of

scans – the most trying part of the whole event – and looked after her and kept the house running. I was helped in this by our son Michael and our friends who were wonderfully supportive. Difficult though these times were, in a strange way I began to regard the care-giving as a privilege. I am glad to say that my wife made an excellent recovery.

And then it was my turn. I was found to have prostate cancer and needed to undergo a course of radiotherapy over seven weeks, every day except weekends. My wife and son and all our friends rallied round which was wonderfully supportive and comforting. As a result of the care and treatment I hope to enjoy a normal life.

It was in wandering around the labyrinth better known as Cheltenham General Hospital that I came across this statue of the Good Samaritan helping the man set upon by thieves.

Seeing this I realised that all the doctors and nurses and hospital staff who had treated and looked after me were, consciously or unconsciously, obeying Christ's instruction to "Love one another". (Humanists and atheists can content themselves with the observation that this accords with the Golden Rule. Buddhists were commanded to "let your thoughts of boundless love pervade the whole world and Jews will know that Rabbi Hillel foreshadowed Christ's teaching in almost identical words later echoed by Abu Huraira.)

This teaching has become a central part of my beliefs and I found echoes of it in my experiences on The Way – someone at a hostel tending to a fellow pilgrim's blisters, an American pilgrim giving me a tablet to ease my stomach ache, and the general kindness of strangers.

Naturally after my treatment I wrote to the Chief Executive of Cheltenham General thanking her for the excellent treatment I had received and I enclosed the following song. As you can see it is a paraphrase of the story of the Good Samaritan. (If you would like a pdf copy please email me at [robertjohnread@me.com](mailto:robertjohnread@me.com). Do let me know if you sing it.)

After many years I think I am beginning to understand what Howard meant by the Pilgrim Way. Perhaps it is summed up in the Taizé chant Tim and I heard at the Pilgrim mass at Santiago which I used in my cantata

*Ubi caritas et amor, Deo ibi est*  
Where there is love and caring, there is God



# How do I get to heaven?(The Good Samaritan)

John Read

John Read 2017

♩=120

**SOPRANO  
ALTO**

1."How do I get to heav'n?" the smart young law-yer said  
 2.Walk - ing to Jer - i - cho a man with stead-y tread  
 3.Time passed and still he lay, no one to hear his groans  
 4.He put him on his donkey and took him to an inn,

**TENOR  
BASS**

7

— "Love God and love your neigh bour this sums up all you've read"  
 — was set up - on by two thieves, stripped, robbed and left for dead.  
 — un - til a good Sa - mar - itan was hal - ted by his moans.  
 — gave mon - ey to the keep - er to take good care of him.

15

— "But say who is my neigh bour so I may know the way"  
 — A priest and Le - vite saw him but chose to look a - way  
 — No good comes from Sa - mar - ia the Jews had al - ways said,  
 — "Which of the three was neigh bour and helped the in - jured man?"  
 5."So go and do what he did" our Lord with pa - tience said,

24

Je - sus said"Hear my sto - ry List - en to all I say"  
 passed on the oth - er road side and left him where he lay  
 but look! this man took pi - ty and bound the wounds that bled.  
 said Je - sus to the lawyer He said "Sa - mar - i - tan"  
 "Do not hate those that hate you, off - er them love in - stead"

# Report from Albergue San Martín, Miraz

Priscilla White

**A**lbergue San Martín closed for the winter on 7 November 2017 and will reopen at the beginning of Holy Week, with Easter Day falling this year on 1 April (April Fool's Day). Ted and Averil Jones, together with Jane Oosthuizen, will be spring-cleaning the building prior to opening for the new season, so that everything is ready for the pilgrims when they pass through on their way to Santiago for the Easter celebrations.

In the meantime, the building is being repainted so that everything will be looking fresh and new, and any maintenance niggles will have been sorted out. We are well on the way to erecting a new fence made up of metal silhouettes of pilgrims walking towards the building and we are hoping that these will be in place before too long. It will certainly look very smart and a great improvement on the present rickety old wooden fence. Many thanks are due to Elżbieta Frankiewicz for her superb designs.

The 2017 season was very successful with an increase in numbers of nearly 300 people from fifty-four different countries and complimentary comments in the Visitors Book attest to the friendly welcome and hard work carried out by our volunteers. We owe them all a huge debt of thanks for their time and dedication, both to the albergue as well as the pilgrims who pass through Miraz on their way to Santiago. Without these hard-working teams, we could not open!

The rhythm of life in Miraz moves at its own pace and the cattle and goats continue to walk down the path to the pastures below the albergue accompanied by a large Alsatian dog. The young goatherd takes his flock out to feed in the meadows before corralling them back in their pen at night and the quarry men congregate at Mari-Carmen's bar now that Pilar has retired and hers is no longer open. When the albergue opens, spring will be well on its way and the blossom will be out on the apple trees.

We now have an efficient WiFi system courtesy of Intermax, a company that deals with broadband connections in rural communities. We are about to purchase a laptop in order to send



details of the pilgrims staying at the albergue to the Guardia Civil, as required by the Xunta de Galicia, and our volunteers will be given full instructions how to send in the information.



The village church, Miraz

The end of the season was overshadowed (literally) by the forest fires that raged in northern Portugal and western Galicia. The flames came within a few kilometres of the village but luckily the wind was blowing away from us. It was however a frightening experience and the smell of burning trees permeated the whole building. Sadly, many homes and, worse still, even some lives were lost in the fires. We must hope for a damp summer this year, as the resin in the gum trees that were planted all over Galicia is extremely flammable.

I wish all the volunteers as well as the pilgrims passing through the very best of luck for the new season and may Saint James look after them all!

# Report from Albergue Gaucelmo, Rabanal

Julie Davis  
Ray Woolrich

November Working Party: Ray Woolrich, Dave Arthur, Peter Garlick.

At the end of a busy season, Refugio Gaucelmo often requires some tender loving care. Preparation for the next season begins as soon as the last pilgrims leave. This responsibility falls upon the shoulders of the property coordinators/consultant—Ray Woolrich and Dave Arthur.

The 2017 season was a very busy time for them, starting with the internal collapse of the chimney liner in the salon requiring major repairs and a new flue liner being fitted. The barn roof sprang a leak and had to be repaired, alongside replacing showerheads and general maintenance required in keeping Gaucelmo functioning efficiently. Luckily, the 2017 hospitaleros were a very “can do” group and problems were quickly sorted.

Feedback from hospitaleros is always taken seriously. Ray and Dave are working their way through the list of suggestions/remedial works identified by hospitaleros. One issue that has repeatedly arisen over the years is Gaucelmo’s electricity capacity. Often in the mornings if one electrical appliance too many is added at breakfast time the whole building is plunged into darkness, requiring a visit to the fuse box—quite difficult in the dark with pilgrims attempting to leave or take breakfast. It also meant that valuable laundry time had to be delayed until after breakfast as turning on the washing machines would have only added to the chaos!

A thorough overhaul/inspection of Gaucelmo’s electricity supply has been undertaken by an engineer. He has produced a report identifying the necessary remedial and new works required, including rewiring of circuits, replacement of distribution boards and the upgrade of the electrical supply. The works are planned to commence in January and be completed by end of February to mid-March.

Parts of the outside of Gaucelmo are looking rather tired, with



paint crumbling away. Property coordinators have received two separate quotations for the painting:

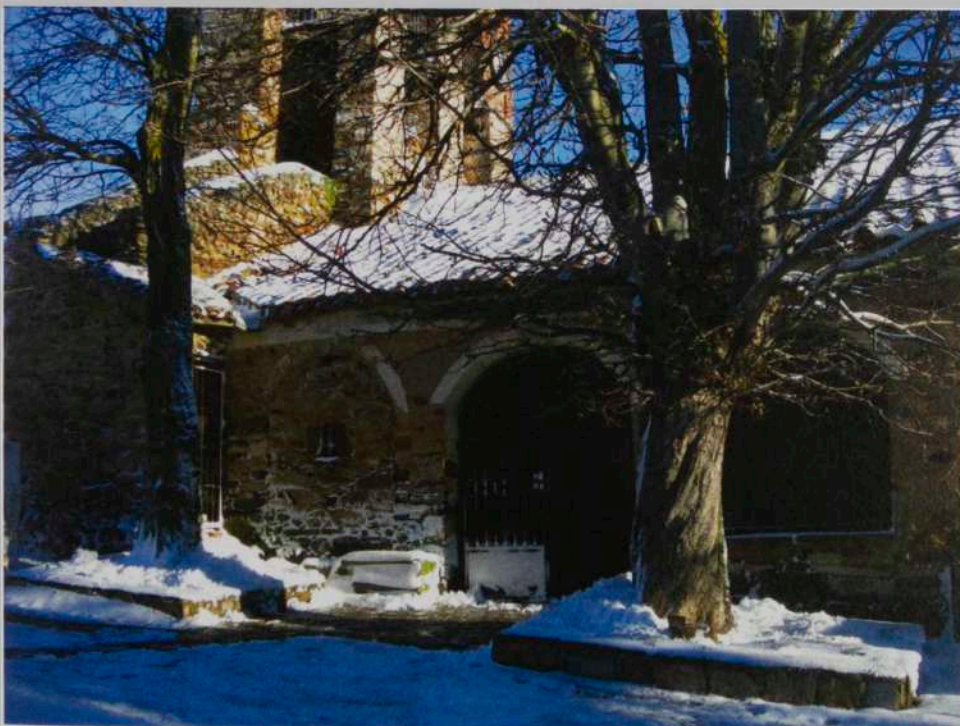
- External—Courtyard and main entrance
- Internal—Kitchen, office, corridor and entrance lobby

Painting is, however, subject to the availability of funding after the electrics have been completed.

Feedback from hospitaleros was very positive about Goyo, the gardener/grass cutter, as was the steam cleaner for bed bug treatment along with the dehumidifier to assist with the drying of pilgrims' clothing. Hopefully, Goya will return in 2018.

The November working party was very grateful for the hard work the last pair of hospitaleros (Maggie and John) had done during their duty. They had completed nearly all the laundry tasks normally undertaken by the working party. The weather had been very kind both to pilgrims and hospitaleros and getting the laundry dry and put away was a tremendous help.

Finally, a big thank you from the Gaucelmo Committee and the CSJ to Ray, Dave and Peter who put Gaucelmo into hibernation for the winter. The first of April will soon be here and another new season will excitedly begin.



Winter splendour at Rabanal del Camino—Iglesia de la Asuncion, opposite Gaucelmo

# In Memoriam

Marion Marples

## **Bridget (Biddy) Holden 1920–2017 RIP**

Biddy Holden was an artist. Her linocut of a pilgrim bench end at St Levan Church near Land's End was on the invitations for the Pilgrim's Eye art exhibition held at Guildford Cathedral in 2006.

## **Professor Simon Barton 1962–2017 RIP**

Simon Barton was a historian of Spain and had recently become a member of the academic Committee of Experts of the Xunta de Galicia. He had also recently moved from teaching at the University of Exeter to the University of Florida. His work centred on the political, military and social history of Spain

## **Linda Kay Davidson Died 2017 RIP**

Linda and her husband David M. Gitlitz retired from the University of Rhode Island in 2006 and eventually settled in Oaxaca, Mexico. A lecturer in Spanish Language and Pilgrimage Studies, Linda, together with Maryjane Dunn-Wood, established the first American pilgrim organisation, which later was reborn as American Pilgrims on the Camino. In the 1990s and 2000s Linda, Maryjane and David published a number of books that made the first attempts to collect together all the ongoing research into the Camino. In *The Pilgrimage Road to Santiago: The Complete Cultural Handbook* (2001), Gitlitz and Davidson brought together the historical background of Camino places, presented geographically in order, while recording some of the modern-day experience, and within that showed how the Camino had developed over a period of ten years or so. A further major contribution to Camino scholarship was the translation of parts of the 5 books of the Codex Calixtinus. Book V was already well known in various translations and in annotated editions as the *12th-Century Pilgrim's Guide*. Linda and Maryjane, together with their colleague Thomas Coffey, in 1996 edited the only English translation of the sermon *Veneranda Dies*, which is found in Book I of the Codex and the account of the Miracles of St James in Book II



# Book Reviews

*Hospitaleros, socorristas del Camino* by Pepe Sandoval. Letras de Autor, 2015.

This book consists of eight transcribed interviews with 'Hospitaleros/as voluntarios/as' who have worked in and, in some cases, founded albergues that operate on the basis of donativo on the Camino de Santiago. The length of experience of those interviewed ranges from decades to a couple of years and the book includes accounts from Spanish, Italians and Americans. Because of the similarities with the CSJ's albergues at Rabanal and Miraz that run on the same donativo basis, the book will be interesting to all who have worked as volunteers there as well as those who might wish to consider doing so, and it deals with topics that are frequent cause for discussion. The language used is informal spoken Spanish and as a result should be quite easy for many to follow.

The people interviewed are eager to point out that the albergues they work for or, in some cases, have established from their own pockets are different in nature from albergues that are there to make a profit. One or two whose albergues are their main homes even express the view that you can not make a living out of an albergue that works on a donativos basis and so have other temporary jobs at different times of the year. There is a sense, though, that they can share what they have and a faith that others will share too; therefore worrying about where money will come from is not necessary.

The concept of *acogida* (welcome) underlies much what is discussed in the book and by implication this also involves exploring questions such as what constitutes a "true" pilgrim, the role that religion might or might not play, how the Camino has changed over the last few decades, what the motivation to become a hospitalera might be and also at which point one might wish to stop being a hospitalera. There are several stories of individual pilgrims and how they came to be on the Camino and what their experiences have been. There are instances that are moving, some that make you laugh and all of them provide ample opportunity for reflecting both on the nature of pilgrimage and on what it means to be a hospitalera. For those looking for guidance on dealing with bedbugs, it will be a disappointment - they're not even mentioned!

There are many nuanced views on who can be counted as a true

pilgrim but on the whole the hospitaleros are non-judgmental, although discomfort is expressed about pilgrims arriving by taxi and having rucksacks transported. One passage reads:

P: Do you not think that over the years pilgrims have lost spirituality and devotion has taken dropped into second place?

H: I don't know, I refuse to judge each person's reasons. If someone wants to explain something to me I accept their explanation warmly

Another person says, "We receive pilgrims without making any distinction. So that I only refuse entrance to dogs and drunks."

A fairly typical view on whether or not tourism as opposed to religion has become the more important motivation for those walking the Camino is expressed in the passage:

I don't think I've ever met anyone who was a 100% atheist or agnostic...lots of people are personally motivated to go on pilgrimage by I don't know what, but they go on the Camino. And this motivation deserves to be respected. No one can say that people who don't think like us are better or worse: they're the same as us, but their upbringing, their culture, the things that have marked their life mean that their approach is different. Walking is for anyone—it's an inherent part of being human.

The qualities that it takes to be a hospitalero emerge from each story, and one conversation runs like this:

H: But if you're a voluntary hospitalero, what are you going to complain about; about nothing. What happens is that the Camino teaches you to be humble.

P: Humility. That could be a good quality for a hospitalero

H: Yes of course, you need to have humility ...I'm humble, or I try to be.

P: Humility could also help you to decide when to stop being a hospitalero.

H: That's a very personal question for everyone. .... There will come a moment when you have to lower the standard or reduce



the amount of time you stay in an albergue. Knowing how to accept things is important too.

For anyone who has been a hospitalero over a number of years, the question eventually arises as to when one should retire to which one of the interviewees answered,

When you stop enjoying what you're doing, then it all means nothing. You're not there to give, but to receive and at that moment when you're not receiving, it's better to leave.

You need to enjoy it. If you're forcing yourself, then you'll definitely do it badly. In my case, the day when you get out of bed the wrong side or because you haven't had enough sleep, you realise that you look after the pilgrims less well..... On the other hand, if you're on good form, you get up from your seat, ... come and go, get up, look after someone.

The notion of *acogida* is implicit in almost every exchange. One hospitalero recalls how his grandmother used to welcome pilgrims simply because they went past the door and accepted someone because they needed something. They express the view that it's important for the hospitalero to be able to accept whoever turns up, not just because they have a credencial. He goes on to say that if you can't just welcome someone then you could be tempted to start saying it's all changed so much. He continues, " I know they aren't all pilgrims ... And it's not a matter of accepting someone, it's that you can't demand; there's a need and there's a welcome and that's it... And this is the kind of hospitality that exists on the Camino."

Finally, there is frequent mention of the power of Camino itself: that pilgrims learn from it, take something very valuable away, whether that be healing from a major illness, healing from bereavement or loss or "simply" a better recognition of themselves and others.

Overall, the book makes for interesting reading for both prospective and current hospitaleros/as and I would recommend it.

*Copy will soon be available in the CSJ Library*

**MARGARET SIMONOT**

*Walk Your Own Camino - Theme and Variations along the Camino de Santiago* by Dianne Homan, 178 pp. Published by Off-grid Books 2016 Canada \$14.99, USA \$12.99 (no UK price on the book)

Dianne Homan lives off-grid in a log cabin with her husband, and hiking buddy, in the Yukon Territory of Northern Canada. She walks a camino every two years or so. Her book is an unusual take on the Camino, which she has divided into nineteen aspects, some comic and light-hearted, some serious. It consists mainly of groups of impressions gathered from pilgrims she has met on various pilgrimages. Their tales are told, some in the first and some in the second person, jumping a shade abruptly from one to the next, with no indication in most cases of how much of these is from the imagination of the author, or whether they are in fact versions of stories she has been told by various pilgrims, and whether the many reflections are actually her own. But whichever, they are always absorbing to read.

The opening of the first section, “The Historical Camino”, contains the possible thoughts of a French monk of the ninth century who is putting together the legend and traditions of the Camino for the *Codex Calixtinus*, and through this the general background information is conveyed to the reader.

Subsequent sections include “The Health Camino”, thoughts on ailments resulting from walking the Camino; “The Food and Wine Camino”, where the joy of shared pilgrim meals and the variety and value of food and wine are much appreciated. There is a section (“The Animal Camino”) focussing on animals and birds, and this includes the legend at Santo Domingo de la Calzada and its reanimated chicken. “The Frustration Camino” expresses the writer’s (familiar) exasperation with a misleading guidebook; the litter, graffiti and general debris covering the trail as it gets closer to Santiago; carrying a tent and finding no campsites, varying quality of albergues, and exhausted resignation to insuperable problems.

Descriptions, for example, of the variety of doors, the intense experience of the botafumeiro in action, the problems encountered on the return home, walking backward along the Camino towards home, and travelling from a variety of countries, are just some of the many more thoughts and experiences expressed through these many different angles. Illustrations are of impressions, again – things seen in passing along the Camino, without captions.

The author has immersed herself in the spirit of the Camino and



expresses it well, and in this book there is also plenty of information on what is involved, with practicalities seamlessly included. Pilgrims encountered include different sexes, some married and some single, and with ages from 16 to 70+, many nationalities, occupations and states of health. The book evokes memories for pilgrims past, which makes it an enjoyable read for them, as well as being useful for prospective pilgrims.

*Copy will soon be available in the CSJ Library*

**LIZ KEAY**

# News from the Library

Margaret Simonot

RECENT ADDITIONS TO THE CSJ LIBRARY, JANUARY 2018

**Camino de Santiago geográficas, históricas artísticas** by Ortiz Baeza, José Antonio and Paz de Santos, Manuel and Garcia Mascarell, Francisco. Edición de Bolsillo, 2010

**Compostellanum; revista de la Archidiócesis de Santiago de Compostela**

by Archidiócesis de Santiago de Compostela. Santiago de Compostela, 2017 (PER 17)

**Pilgrimage** by Reeve, Simon. Lion Television 2013 (AVM E38)

**fat git on a bike; the whole blogging experience** by Henery, Ian. DB Publishing, imprint of JMD Media, 2015

**Codex Calixtinus en la Europa del siglo XII; música arte codicología litúrgica** by Asensio, Juan Carlos. Músicas históricas de León, 2010

**Camino de Santiago; Caminos Aragones, Portugues y Primitivo; experiencias de un peregrino a pie** by Relleso, Francisco J. Ediciones Mensajero, Bilbao, 2010

**Lugo, the cathedral choir** by Abel Vilela de, Adolfo. Xunta de Galicia, Lugo, 2009

**Santiago Apóstol; Cartagena en la historia jacobea** by Cepeda Celdrán, Vicente. www.artgerust.com, 2010

**Camino de Santiago en Asturias; itinerarios** by Antonio Alias, Luis and Montoto, Luis and Meana, Gaspar. Ediciones Paraiso, Oviedo, 1992

**Confraternity of Pilgrims to Rome Newsletter 23**, September 2017 (PER 1A)

**My Camino Reminiscences 2017-18** by Murphy, C. 2010 (PAM 110)

**In the steps of Saint Wilfrid Foley, the Meon Valley Pilgrimage trail** by Foley, Jim and Corden, Gerry. Meon Valley Printers, 2007

**The Way** by Sheen, Martin and Estevez, Emilio. www.Icon Film. co.uk., 2010 (AVM E37)

**Life in a Walk** by Roth, Yogi and James, Jonathan "JJ". Umbrella Entertainment, 2017 (AVM E36)



**Unlikely pilgrims; nothing heals like a little distance** by Mallyon, Kirsten and Cherry, John. Umbrella Entertainment, 2017 (AVM E35)

**Voix de Compostelle de Saint Augustin á Rufin** by Baecque, Antoine de. Omnibus, 2015

**Archaeology of Pilgrimage** by Graham-Campbell, James (ed.). Routledge, London, 1994

**Ich bin dann mal weg** by Kerkeeling, Hape. Warner Bros, 2015 (AVM E 34)

**Camino sombra** by Martinez David B. Editorial Círculo Rojo, 2016

**Camino Portugues; a Wise Pilgrim Guide from Lisbon to Santiago along the central and coastal routes** by Matynka Iglesias, Michael. www.wisepilgrim.com, 2017

**Camino del Norte; a Wise Pilgrim Guide to the northern route from Irun to Santiago** by Matynka Iglesias, Michael. www.wisepilgrim.com, 2017

**Pilgrim Guides: Camino Inglés, 2017/18** by Walker, Johnnie. CSJ, 2017, (PAM 307 (8))

**Pilgrim Maps: Camino Inglés** by Lee, Bill and Walker, Johnnie. CSJ, 2017 (PAM 307 C)

**Pilgrim's Guide to Santiago de Compostela** by Walker, Johnnie. CSJ, 2017 (PAM 309/2 [2])

**Gender, Nation and Religion in European Pilgrimage** by Jansen W. and Notermans, C. (eds.). Routledge, 2016

**Pilgrim Guide to the Camino de Invierno, alternative mountainous route from Ponferrada** by Reynolds, Laurie and Walker, Johnnie. CSJ 2017 (PAM 307 B)

**Please note:** All books are shelved alphabetically by author, pamphlets (PAM) by number in ring-binders and periodicals (PER) by number in the periodicals boxes.

# CSJ Notebook

Freddy Bowen

Having recently marked the thirtieth anniversary of the designation of the Camino de Santiago as the first European Cultural Itinerary, as well as the thirty-fifth anniversary of the founding of the CSJ, we have been reflecting on how much we, and the Camino, have evolved since. Back in 1983, the number of pilgrims to Santiago floated around 2,000; and the Confraternity was the only establishment in the UK from which to find information about it. In 2017, over 300,000 people got their compostelas, and we are one small option in an ever-burgeoning market of organisations which will not only tell you all you need to know, but arrange it all for you, too. In the office, we are helping more and more people making their pilgrimages in more modern and convenient contexts, with access to services and facilities that we cannot match. In spite of this, it is important to remember that ultimately we exist to promote pilgrimage and the long-lasting positive effects it can have. This was vividly demonstrated at our AGM in January, where we heard a group of care-leaver youngsters talk about their camino and the life-changing perspective and solace they found there. Similarly, back in November, a few of us were lucky enough to hear the moving account of Daniel Dolley's camino at the Constance Storrs lecture, where the endless impact that pilgrimage can have on someone was more apparent than ever.

## Events

To that end, we are planning to enhance our events programme for this year with more day pilgrimages around Christ Church College, Oxford and Worcester Cathedral. We are also hoping to have more academic talks about the camino, including from two researchers from Royal Holloway, University of London, who are studying the phenomenon of “deceleration” on the camino. Details for these will be released nearer the time on our website, enews, Facebook and Twitter. Here are some key dates:

London Practical Pilgrim Day	Saturday, 17th March 10:30–14:30	Christ Church, Blackfriars Road, SE1 8NY
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Manchester Practical Pilgrim Day	Saturday, 24th March 10:00–15:00	Novotel, 21 Dickinson St, Manchester, M1 4LX
Oxford Pilgrimage	Saturday, 5th May 11:00	Abingdon to Christ Church
Worcester Pilgrimage	Saturday, 1st September	Droitwich to Worcester Cathedral

## Guides

And as ever, we are endeavouring to update as many of our guide books as possible. This will include a revised pocket-sized layout and added content.

If you are planning to walk this year, we would love to receive any updates to our guide books if there is information that is inaccurate or out of date. In particular, we are looking for a team of pilgrims to walk sections of the Camino del Norte and send us their updates so that we can revise our 2013/2015 guides to that route.

## Membership

Remember that there is now the option to receive the Bulletin electronically. Please send us an email if you would be happy to opt into this and help us be more cost-effective and environmentally friendly! You can also now sign up for Direct Debit membership with GoCardless by visiting the “Join us” page of our website.

## Ultreia Mancunia events programme

In addition to the Manchester Practical Pilgrim Day, our northwest regional group, Ultrera Mancunia, is organising two additional events for anyone living locally:

On Saturday, 28th April at 10:30 am there will be a talk and tour of Padley Chapel, Grindleford, Derbyshire with the custodian. The chapel can be easily reached by train from Manchester Piccadilly and there is also parking. The walk is 5.5 miles and there are catering facilities en route. Estimated finishing time is 4 pm. And on Sunday, 13th May, there will be a fifteen-mile walk around the Wilmslow Parish boundary. More information on this will be released closer to the time.

Please keep an eye on their Facebook page, or contact the CSJ office to be put on their mailing list.

# Notes for Contributors

1. Articles should be submitted by mid-January, mid-April, mid-July, or mid-October for possible publication in March, June, September or December.
2. An article should normally be no longer than 1000 words. If considerably longer, it may have to be published over two issues.
3. Although articles are read by a copy editor before publication, it would be helpful if all material sent in was presented to the CSJ after a thorough check by the author him/herself, to avoid subsequent misunderstandings.
4. Please double-check all foreign and English place-names and personal names for accuracy.
5. Submit the material preferably in New Times Roman and size 12 font. No special formatting is necessary, and is best avoided.
6. Put the title of the article and your name on the actual piece of work.
7. Send the article to the editor as a word document attached to the email.
8. Please italicise all foreign words and phrases – translating where appropriate.
9. Send any photographs as .jpps separately, as attached files, with captions and photographer's name
10. Some pilgrimage-related foreign words like camino (though Camino, referring specifically to the Camino de Santiago, should have a capital letter) albergue, refugio have got into CSJ vocabulary and therefore do not need to be italicised.
11. Beware of, and try to avoid, using 'Camino lingo' - these words are not always cited correctly e.g., *pelegrinos* or *Bon Camino*
12. Our Bulletin is read by many overseas members for whom English is not their first language; please be mindful, therefore, to write clearly and carefully.

## Take particular care with:

Confraternity of Saint James: spell out Saint in full

Other saints: St Peter: no full stop. Similarly, with all abbreviations that end with the letter of the word abbreviated such as Dr or Fr

Saint-Jean-Pied-de-Port (all hyphenated)

Numbers 1-9, then ten, eleven etc. Three digit – and above – numbers should, however, be quoted as numerals.

Give the day of week where appropriate, Monday 2 June 2008

Use double quotation marks except for “quotes ‘within’ quotes”, and



generally avoid using quotation marks where there is no dialogue.  
And please, USE INCLUSIVE LANGUAGE where appropriate.

## **Size of images for the bulletin**

### PHOTOGRAPHIC IMAGES

#### **Cover**

Minimum – 3M (approx pixel dimension 2069 x 1552)

To allow some manipulation – 5M photos (approx pixel dimensions 2592 x 1944)

Preferred – 8M or bigger (approx pixel dimensions 3264 x 2448 or bigger)

Preferred aspect ratio (proportional relationship of width to height) – 4:3

Preferred mode – portrait not landscape orientated photos

#### **Body (Photos to accompany articles)**

Minimum – 2M (approx pixel dimensions 1800 x 1200)

Preferred – 3M or bigger (approx pixel dimensions 2069 x 1552 or bigger)

Preferred aspect ratio – 3:2 (for landscape orientated photos only)

#### **For the best quality of reproduction your photo should:**

1. Be shot in good lighting and not be blurred/fuzzy
2. Not been cropped
3. Not have been enlarged either in post-processing or by in-camera digital zoom (never use digital zoom!)
4. Be emailed to us as a separate JPG (or TIFF) file and not embedded in the text document

OTHER IMAGES (REPRODUCTION OF PAINTINGS, DRAWINGS, ENGRAVINGS, ETC.)

#### **Scans of artistic works**

Minimum – 300 ppi (pixel per inch) or min approx pixel dimensions of 3264 x 2448

Photos of artistic works

Minimum – 3M (approx pixel dimension 2069 x 1552)

Preferred – 8M (approx pixel dimensions 3264 x 2448)

*If you aren't sure if your photo or other image meets printing requirements feel free to email it to us to test it.*





## Local Group Contacts

### **Bristol & South West**

Liz Crean  
thecreans@btinternet.com  
0117 973 4502

### **Cambridge**

Jo Wibberley  
wibs.anjo@uwclub.net

### **Norwich & East Anglia**

Diana Alston  
dalston999@gmail.com

### **Wessex**

Carole Vose  
carolevose@btinternet.com

### **West Midlands**

Dave Jones  
davidjones658@btinternet.com  
077132 49661

### **Devon**

Valerie Brighton  
camigos@countysidematters.org.uk

### **North West**

Ned Spencer  
nedspencer@point-systems.co.uk

# Confraternity of Saint James

Registered Charity number 1091140  
Company limited by guarantee, registered in England & Wales, number 4096721

Information and Publications available from Registered Office:

**27 Blackfriars Road, LONDON SE1 8NY**

*Usual opening hours Thursday 11 am to 3 pm (other times by appointment)*

Telephone (020) 7928 9988 email [office@csj.org.uk](mailto:office@csj.org.uk) website [www.csj.org.uk](http://www.csj.org.uk)

*Honorary President* H E The Spanish Ambassador

*General Manager* Freddy Bowen  
27 Blackfriars Road, LONDON SE1 8NY

*Pilgrim Record Secretary* *Please apply with SAE (quoting membership number) to:*  
Stan Haworth, 45 Finedon Road, Irthlingborough, NN9 5TY

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Charity Trustees and Company Directors

*Chairman* Colin Jones, 13 Dunsley Drive, Wordsley, STOURBRIDGE, West  
Midlands DY8 5RA [pacharan@btinternet.com](mailto:pacharan@btinternet.com)

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*Treasurer* Tony Ward, Syracuse, St. Neot, Cornwall PL14 6NJ  
*and Company Secretary* Work (01579) 320480 [mail@tonyward.biz](mailto:mail@tonyward.biz)  
*Finance Manager* Alison Thorp  
[alison.thorp@virgin.net](mailto:alison.thorp@virgin.net)  
*Membership Secretary* Linda Hallsworth [lhallsw@aol.com](mailto:lhallsw@aol.com)  
*Librarian* Margaret Simonot [simonot.m@gmail.com](mailto:simonot.m@gmail.com)  
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