



Confraternity of Saint James

Bulletin



March 2013

No 121

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Cover picture:
St. James,
Gdansk

Editorial

Gosia Brykczyńska

Since the last Bulletin in December 2012 I have been extremely busy, from celebrating Christmas and welcoming in the New Year to rejoicing in the 30th anniversary of the founding of the CSJ in mid-January. I cannot help but notice and reflect on how much has changed in these last thirty years...

When I first started out on the camino in 1981, very few people understood what I was trying to do – and the only reference point for my crazy romanticism was the Metropolitan Museum of Art’s medieval collection at The Cloisters – perched high on the banks of the Hudson River, in north Manhattan. At that time, I had to use a heavy tome from the library as a guidebook, as no publication existed to help me to find my way, nor friendly organisation with refugios along the way – to explain to me what to expect. Most of the early members of the Confraternity had



Confraternity 30th anniversary celebration lunch

similar experiences and it is something echoed by Maggie Mason in her short account of pilgrimaging from those early pre-Confraternity days on the Member's Page. Those were truly pioneering times – and little did we know then what work and joys lay ahead of us.

Immediately after the CSJ anniversary date of 13th January, I left the UK for a six week tour of southern and central India to visit some hospitals and clinics. As some of you may already know, India is very much a land of pilgrimage, shrines, and temples. Both the local tribal and Hindu population are quite familiar with these concepts and what it means to be a pilgrim. Hindus are a profoundly religious people, however what I did not expect to find were such strong echoes of our own pilgrimage to St James in that far flung “dry weary land without water”. The Hindus certainly like to walk (and travel) to their favourite shrines, often covering extremely long distances. Indian Christians also go to Christian sacred places in India, eg to Vailankanni on the Tamil Nadu sea-coast (which is considered to be a holy pilgrimage site by Hindus, Christians and Muslims!) and to the burial places of missionary saints – eg to St Francis Xavier on the west coast and the apostle Thomas in Chennai. I even saw references to Compostela in the Catholic cathedral in Chennai and on St Thomas's Mt, where the Christian people of Tamil Nadu venerate St Thomas. I also met people who had completed the camino (several times), and some who were planning to do so; and throughout I had a strong sense of similarity with the camino in the cultural and religious practices of the Hindu devotees, including the fairly recent custom of going right down to the sea to cleanse oneself and burn one's old clothes prior to returning home. In the pilgrimage town of Puri, in Odisha on the Bay of Bengal, I marvelled at a pilgrim hostel that provided accommodation for hundreds of pilgrims visiting the temple of Lord Jagannath! Our small refugios seemed quite precious in comparison and therefore like the Little Prince's rose, appreciated that much more. Visiting the tomb of St Thomas in the cathedral in Chennai, I was confronted with a big sign all about Santiago and I must say I really felt at home.

All these experiences made me even more aware than before of the universality of the concept of pilgrimage and how ubiquitous going on pilgrimage really is. It is a truly universal phenomenon! One missionary father in Puri said that it was his dream to walk to Santiago – not Rome or Lourdes – but Compostela. Now that is what I call a dedicated pilgrim spirit!

However, I don't think he had in mind walking all the way from

India. Going on the camino is not usually considered to be an end in itself – but it is often a necessary catalytic precursor for other outward looking social enterprises. And so it is that some of the reasons for going on pilgrimage are addressed by Alexander Woollcombe in an excellent article which we have divided into three parts and will appear in full in subsequent editions of the 2013 Bulletins. Marjorie Winter touches on one of the more special customs of pilgrims’ and more of her reflections will appear during 2013; while Helen Willson reminds us that there are pilgrimage sites closer to home in the UK which can be explored. Meanwhile, Rosalind Billingham writes an explanation as to why Le Puy had become one of the starting points of departure for the French and Swiss on their way to Santiago. Finally, Michael Purser muses over his experiences on the Camino Inglés; and the entire Bulletin is introduced by our Chairman Colin Jones and Treasurer Tony Ward. I can only wish you a happy anniversary 2013 and wish you good pilgrimage in this auspicious year.

Chairman's Report 2013

Colin Jones

In the same year that the one pound coin went into circulation, Brighton and Hove Albion forced Manchester United into a re-play of the FA Cup final and Barbara Cartland wrote 23 novels, six people gathered around a table in the dining room of a house in Chelsea. The details of that evening can be found in the first chapter of, 'Give me my scallop shell. ...', the consequences of that evening can, in part, be seen in our meeting here today. For from that gathering 30 years ago was born the Confraternity of Saint James.

An anniversary is an opportune occasion to pause and reflect. It would be tempting for our 30th year to dwell upon the great differences between then and now. The contrast between 1983 and the present is staggering when thinking about the speed and the methods of communication that we use, how our publications and activities have diversified, how access to information has been revolutionised by the internet, the growth in membership and the establishing of a permanent office as a focal point for the work of the CSJ.

Yet, of real significance is not what has changed, grown and developed but what has remained constant during these three decades. Throughout the evolution of the camino and pilgrimage to Santiago, the rapid changes in character of the societies from which pilgrims come, and the changes that have taken place in the countries through which the caminos pass, the CSJ has been consistent in offering three things to its members and those enquiring about pilgrimage.

First, the insight that the real wealth of the camino is not only historical and cultural but that it can enrich body, mind and soul. Following the yellow arrows touches upon the wellbeing of the whole person rather than simply widening knowledge of history and different cultures, important though this may be.

Secondly, information about the camino is best imparted on a personal level and with knowledge of personal experiences. Hence, the importance of the office as a point of contact. Our bulletin also has sought to communicate the experiences of members in order to reflect the impact upon the pilgrim of the camino rather than reporting pilgrimage as a travelogue. This is not to be dismissive of the internet and our web site as a valuable source of information. However, for us they are useful tools that need to be augmented by the collective experience of our members. In other words, the CSJ can give a "feel" for pilgrimage that the flat screen can only hint at.

Thirdly, the CSJ is a place where those who have caught the camino bug can express their inner thoughts and be affirmed that what they have received is honoured.

Perhaps, the value of the CSJ becomes obvious when shown in contrast to other camino anniversaries that fall this year. 2013 is also the 25th anniversary of the Camino Francés being declared the first European Cultural Route due to its social and cultural diversity as well as its religious and historical importance. This was to re-enforce the camino's status of being included in UNESCO's list of world heritage sites in 1993. In many ways these were recognition that the modern pilgrim route was a very different phenomenon than its medieval processor, although they may be one and the same physical route. Such status could and is readily used to promote the caminos, but primarily as itineraries of cultural tourism. Yes, towns and villages have benefited economically from the rise in numbers of pilgrims – you only have to look at the recent history of Rabanal del Camino to see that – but the image projected is that the camino can be marketed and consumed, that its benefits are really historical and cultural. There is therefore, always for those on pilgrimage the ever present question, “Who is an authentic pilgrim in this modern age”.

However, there is another way to look at all this. Without the work, perhaps vocation, of the CSJ and like – associations the camino would have long lost advocates of the deeper dimensions of pilgrimage, of pilgrim hospitality, openness to the stranger, the healing of inner wounds (while paradoxically accumulating bodily ones) of discovering things of the spirit. For 30 years we have been part of those voices that speak, not simply of tourism and commerce, but that things of the spirit and heart have a place in the public space that is the Camino.

Before drawing to a close I would like to thank those who are our out-going trustees. Angelika Schneider and David Garcia both of whom have given support and advice during their time as trustees which has been deeply appreciated.



Some may remember that last year I confidently said that our new web site would be up and running. It is unwise to attach dates to such things. Overhauling our web site has proved to require a lot more time and work than was anticipated. However, we are nearing the point when the new site could become active.

Treasurers Report - AGM

Saturday 2nd February 2013

Tony Ward

I have pleasure in presenting the CSJ Financial Report (your accounts) for the year ended 30th September 2012. The accounts were included with the bulletin sent out in December last year. No doubt since then you have poured over the figures so I do not propose to go through them line by line, but, just cover the salient points.

This last year has been a busy time for all at Blackfriars Road. As you will see from the accounts we had an overall deficit of £13,317 as opposed to £34,686, the previous year. However, this should not be looked at in isolation without considering the actual activity headings themselves. Our General fund showed a small surplus of £1,343 whilst there were deficits on the Miraz fund of £5,647 and Rabanal of £9,181. Summer 2012 hopefully has brought to an end the capital expenditure at our refuge at Miraz. Final bills were paid to the architect and his assistant. We also had to install a new chlorification plant, as required by local regulations, which was unexpected and which cost 4,000 Euros. At Rabanal, the CSJ London (i.e. our account) paid for the solar panels on the roof there.

Whilst it could be said that Rabanal is well funded, in business terms it is a mature business, the same obviously cannot be said about Miraz at present. Indeed, you will see on the accounts, that the Miraz fund is in deficit and is being supported by the main account. We are anxious to rectify this situation as soon as we can. Although our costs there are modest and our occupancy rates high, our average donation per pilgrim is just over 5 Euros per pilgrim, which is a lot less than at Rabanal. These donations are our main source of revenue for running the *albegues*. The situation in Spain is under constant review by the appropriate committee. I am sure the Miraz chairman will have more to say in that direction presently but I think it's fair to say that there is no instant panacea.

As far as our general activities are concerned, the expected threat from on-line retailers such as Amazon has not yet materialised and membership numbers have held up well, even increased. Financially, it was a satisfactory year. We are conscious of the costs of postage and stationery and we do what we can to use electronic mail. We hope that you enjoy the e-mail newsletter and if you are not receiving it but are on line, please send the office your e-mail address.

Many charitable organisations with memberships such as our own

should be constantly aware of the **3Rs: Recruitment, Retention and Recovery**. We have been working on our new web-site which when it goes live later this year, should help in ensuring a steady flow of new members and spreading the word of what we do and how we can help with individual pilgrim queries.

In the following months, we will be holding introductory meetings for our new trustees, appointed today and we will again revisit our risk tables. Most risks are outlined on page 5 of the accounts. It is only when we go through these that it becomes apparent what the CSJ actually does and it may surprise some members as to how much goes on at Blackfriars Road. It's not just Rabanal and Miraz, it's also about giving support and information to so many. This could not be achieved without our Secretary Marion helped by Christine and Alison in the office and our many volunteers. We owe them all a big vote of thanks.

The peach

Marjorie Winter

The Camino is different things to different people, and can be different things to a single individual, depending on their company. I was a solo *peregrina*, a woman walking on her own. Confraternity, a brotherhood, is a good collective noun for pilgrims who for a period of time take the staff and shell and leave their other lives behind. Within that confraternity, there are subdivisions, and solo *peregrinos* are one identifiable subdivision.

There is an unwritten code of responsibilities pertaining to this subcategory. That food shall be shared is one such law. If you are eating, as it might be, by a fountain, resting shoulders and feet and reducing their burden at the same time, if another *peregrino* arrives to rest by the fountain, you share (and further reduce your burden). If it is a group of three or four, this rule may be relaxed, but if it is a solo, you Share.

Thus it was, at my first rest break on a clear and fresh morning that I stopped by a particularly attractive fountain, and drew out my supplies – bread and cheese. These two staples had spent three days in my pack under a hot Spanish sun. The cheese had developed and matured under the influence, and the bread, a rustic loaf which even in its prime required careful and determined chewing, had also matured. I had torn off a chunk of each and was enjoying the blessings of sparkling water straight from the spring which transforms the toughest loaf and greasiest cheese into something precious to be savoured, when a fellow solo *peregrino* arrived.

I was overcome by a certain shyness. To offer the obviously aged and distressed cheese and bread seemed almost an insult, but not to offer was against the code. I offered it, in dumb show. The offering was rejected, and I was embarrassed, but more relieved than embarrassed. Poisoning fellow solos is definitely against the code. My fellow solo responded by offering from his supplies a peach, perfect and un-bruised, its fragrance adding to the glory of the morning. I couldn't. No, no, take it, I have two. I took, I ate. It was a peach to be eaten with reverence, a peach to be remembered, a peach that had been carried gently, more precious for the miles transported, a peach that made all others in my memory seem but poor imitations of peach.

We ate, we rested, and with my very limited Spanish we chatted. Fed and watered, we shouldered our packs and parted and went our solo ways, fortified by more than food. Thus it is I learn the grace to accept and savour that which I have neither earned nor deserved and cannot repay.

Why Le Puy?

Rosalind Billingham

Geographically, the answer to this question is not immediately clear. Set among striking geographical features and close to the head waters of the Loire, Le Puy in the early Middle Ages must have been a pretty remote settlement and at first sight seems an unlikely place to have become established as a recognised starting point for pilgrims to Santiago so perhaps it is of some interest to consider how and why this happened. Aimery Picaud, if it is he who wrote the twelfth century pilgrims' guide, is not much help in answering these questions as he was more interested in the shrine of Saint Foy at Conques, and says only that the Burgundians and Germans who go by the Le Puy road should venerate her relics.

One answer to the question is that Le Puy had become a pilgrimage site in its own right. The church was dedicated to the Virgin Mary and it is believed that Charlemagne came twice as a pilgrim in 772, and in 800, thus establishing a tradition of pilgrimage that was followed by latter French kings so the site, if remote was already well established for the large scale growth of the Santiago pilgrimage. It was Godescalc, Bishop of Le Puy in the mid tenth century who established his cathedral church as one of the main starting points for the way of St James. He travelled to Santiago with his retinue in 950, and, on his safe return built the chapel of St Michel d' Aiguilhe on the summit of a volcanic basalt shaft that makes the area so dramatic. The influence of this journey tells us a lot about the political and cultural landscape of this period, not least the particular position of the Bishop of Le Puy. Kings of France gave bishops powers to strengthen their political control in what from a Parisian perspective, was a distant region. So the influence of Godescalc's journey may well have been greater than that of another bishop in different circumstances.

It is interesting too that a community of Mozarabic Christians who had come from the Moslem-ruled parts of Spain was already established in Le Puy in the early Middle Ages, suggesting early links with the Moorish legacy in the Iberian peninsular. It is clear that the growth of the pilgrimage to Santiago enhanced knowledge of Spanish culture and particularly architecture from the time of the buildings of the chapel of St Michel d'Aiguilhe onwards. This building with its three-lobed arch above the entrance and alternating black and white stones in the tower arches, reflects Moslem influence. But it is in the cloister of the cathedral of Le Puy that the influence of Islamic architecture is seen most clearly

and in a satisfying way. It is highly likely that the mason who designed this had seen the great mosque at Córdoba; the arches with their alternating black and white stones and the mosaics above them create an architectural richness that is exceptionally harmonious.

Pilgrims starting their journey to Santiago can still gather in the Cathedral each morning to be blessed and the way up to Cathedral is way-marked with the bronze scallop motif set into the pavement, right up to the summit. At the top they are confronted by the extremely dramatic west front, which is dominated by tall arches. Passing under these they find themselves in a large inner space that is not a crypt but has flights of stairs, which take the visitors up to the cathedral proper. This area is the result of an extension to the west end made in the twelfth century. The cathedral crowns Mount Anis and there was very little room at the summit when the west end was enlarged in the twelfth century so it was built out over a void and supported by columns. This entrance must always have been impressive. Some of it was rebuilt in the fourteenth century, but a modern pilgrim or student of architecture can still appreciate something of the experience of the medieval visitor. Then ascending the stairs to the nave, the visitor enters the cathedral proper. There one can still light a candle to St James; rows of candles are left below a gilded statue of him, complete with hat and scallop shell.

The various stylistic influences on the cathedral contradict its apparent remoteness. Experts have traced Byzantine and Coptic influences on the design as well as those of Islamic Spain, and the Eastern influences are thought to derive from the monastic community on the Lerins Islands, off the south coast of France. It is most obvious in the octagonal domes over the bays of the cathedral, and also seen in the frescos in the north transept, of which that of Saint Michel is the most arresting. Clearly this is not a building in a provincial backwater.

From the north transept you can gain access to the Baptistry of Saint John, a tenth century building which is older than the rest of the cathedral, and since 1998 the setting of the Domic Kaeppelin's "les pélerins de Saint Jacques", a group of six wooden figures slightly below life size which are made particularly telling by being in an ideal uncluttered site, one which by its age reminds us how ancient Le Puy is as a Christian site.

Kaeppelin's sculpture reminds us that the Santiago pilgrimage is still important to Le Puy but it is less easy to decide whether this seriously affects the local economy today. The free booklet provided by the Tourist Office describes Le Puy "la ville departs vers Saint Jacques de Compostelle" on its front cover and an interesting "taster"

for pilgrimage walking is advertised inside. Participants walk the first stage of the GR65, as far as Saint Privat d'Allier and can then be picked up by bus and return to Le Puy. Moreover in the summer of 2008 a pedestrian way 240 kilometres long was established between Le Puy and St Gilles du Gard, apparently an embarkation point for the Holy Land. It is promoted as *La Voie Regordanne*. And for walkers who are not necessarily pilgrims, the route Stevenson describes in his *Travels with a Donkey* is also promoted as the GR70. So distance walking would appear to be one of the more serious attractions highlighted by the district authorities. Le Puy is still a place for walkers as it has been since Godescalc made his famous journey in the tenth century. At that time it was already an established Christian site, which may already have had links with Spain. The establishment of the Le Puy route was in fact the foundation of a way mapped out from one great Christian site to another. Long may travelling on that path continue.



Marker on the Camino Inglés

El Camino Inglés

Michael Purser

Why tramp this woodland road, all up and down

By muddy rias, pines and eucalyptus?

Inglés, the English way, is how it's known –

Sacred the way, for thousands gone before us.

A penitential route to Santiago,

This pilgrim track leads to that sacred place;

Yet figs and peaches, walnuts and apples grow

And fall upon the ground for us to takeé.

A sacred way, holy the distant tomb;

No space for rancour, restless stupid fear

Of where to rest, to eat. Ask why we've come?

We cannot say – but grateful to be here –

Our Lord alone can understand and tell our

Strange need to tramp these paths to Compostela.

September 2012 – sent on a postcard home to Ireland

An Oxfordshire Pilgrimage

Helen Willson

The hum of the ring road is ever present but with a step of imagination as well as a literal step along the quiet lane to Binsey, you could be in an age far removed from the 21st century. St Margaret of Antioch, Binsey is just one of the 'sacred places' listed as suggestions for pilgrimage in the Oxford Diocese, dotted across Bucks, Berks and Oxfordshire, <http://www.oxford.anglican.org/the-door/features/thinking-about-pilgrimage-in-2011.html> It is a secret, special place near to the heart of the city of dreaming spires, which has three of the churches listed on the pilgrimage map, all of which can be linked with delightful walks through the city and along the Thames. From the University Church on the High, and Christ Church, the modest cathedral, you can walk across Port Meadow to discover



River Isis at Binsey

Binsey, tucked away beyond the Perch pub, down the avenue of trees which leads to the churchyard. You'll find the little oil-lit church and in the churchyard the Treacle Well, known to lovers of 'Alice in Wonderland' where it features in the Mad Hatter's tea party. 'Treacle' is the old word for an antidote to poison or magic lotion and mediaeval pilgrims used to visit St Margaret's en route to St Frideswide's shrine in the priory (later Christ Church) to seek a cure from the well which according to a legend was established by Frideswide, the city's patron saint.

You can follow up the visit with a dreamy wander upstream by the 'Isis' towards Wolvercote, with skiffs, narrow boats and cruisers drifting by and cows grazing on the vast stretch of Port Meadow across to the east. With another shift of the imagination you might see Alice Liddell and her sister being rowed along the river for their summer afternoon picnic and story-telling... maybe to visit the grassy ruins of Godstow Nunnery (of Fair Rosamund fame) and to see the cascade of water and the pretty bridges by the Trout Inn.

Whilst not on the Diocesan pilgrimage map, don't miss the chance to visit the Romanesque delight of St Mary's. An easy mile and a half downstream from Folly Bridge south of Christchurch, lies Iffley



St. Mary's, Iffley

which is just about as near to a Cotswold village as you'll find within the ring road yet only a stone's throw from the busy city streets. In essence an 1170 foundation, with some inevitable changes along the centuries, St Mary's sits above the Thames, a solid golden building decorated with round arched windows and doorways, carved with chevrons, animals, green men, birds and flowers. Tournai marble, as black as pitch, supports the tower and the font, whilst the modern age colours the interior vividly with stained glass by John Piper and Roger Wagner.

So, Oxford – at the heart of this pilgrimage invitation to wander and discover – is an excellent stepping out point. With its fascinating churches to visit, tranquil walks through bucolic water meadows along the young Thames offering you time for reflection, the city offers the walking pilgrim a focus for that pleasing mix of the physical, the spiritual and the aesthetic.

Why Santiago de Compostela?

Alexander Woollcombe

*A saint who wasn't there along a route that led nowhere
Medieval Europe had thousands of pilgrimage destinations; why did
Santiago de Compostela become the most popular?*

*God wished to honour Spain highly.
When he sent the Holy Apostle there,
He gave Spain preference over England and France
For you must know that no Apostle is buried in all those lands.¹*

PART 1

“The honest beginning to any enquiry about the origins of the cult of Santiago is to admit that we know nothing about it at all”.²

It might be expected after a millennium there would be agreement on how a boggy field, populated in the eighth century by assorted, extravagantly bearded clergy and sheep, became within 300 years Western Christendom's most celebrated shrine. There isn't. More than a thousand years after pilgrims started travelling to the tomb of the Apostle St. James, fundamental questions about Compostela's rise remain unanswered.

The truth of St. James's *translatio* from the Holy Land where he died to north-western Spain in a stone boat, in seven days, before being discovered by a shepherd in the ninth century, is known only to God and St James. Medieval, ecclesiastical promoters of Compostela, the PR geniuses of their age, called it a “miraculous divine mystery”. Regardless of its origins, the process by which a network of hundreds of churches, monasteries and hospitals were built and promoted along the Camino de Santiago – the pilgrim routes across France and

¹ Thirteenth century poem by Fernán González: ‘Fuertement quiso Dios a España honrrar, quand al santo apostol quiso y enbyar d’Inglaterra e Françia quiso la mejorar, sabet non yaz apostol el tod aquel logar’. In L. Vazquez de Parga, *Las Peregrinaciones a Santiago a Santiago de Compostela*, Tomo I, p.376

² T. Kendrick, *St. James in Spain*, p.1.

Northern Spain – was no accident. Why and how did this happen?

In early medieval Europe saints' cults did not simply happen: they were made.³

The growth of pilgrimage to Compostela, and the cult of St. James on which this depended, coincided with a pan-European upsurge in popular, penitential piety which found expression in various ways, of which mass pilgrimage was one. Across the continent people began to travel vast distances to visit holy places which they believed gave spiritual benefit above and beyond that which could be offered by local shrines. There were many reasons for this new religious fervour one of which was millennial angst around the year 1000. Unlike the Y2K 'Millennium Bug'⁴, medieval millennialism had long term effects. The growth of popular piety was matched by increased Church control in areas that had previously been allowed to have a much vaguer, more local, definition of Christianity. The origins of most of the shrines that attracted pilgrims pre-dated the arrival of Christian missionaries. This growth of active religiosity was a massive change that gave birth to the early, idealistic Crusades when it was believed that Jerusalem could be delivered and held through prayer and penitence alone⁵.

Bishop Theodomir of Galicia "discovered" the tomb of St. James in the early ninth century after having had it revealed to him in a dream. Theodomir might have been an ecclesiastical opportunist trying to make his name despite an unpromising geographical location but whatever motivated him he set in motion a train of events which was to lead to Galicia being changed forever.

Theodomir did not invent the relationship between Galicia and St. James; he was reviving and giving credibility and official support to a local cult that already existed. Excavations underneath the Cathedral of Compostela have revealed remains of a fifth century man who had

3 R. Fletcher, *St. James's Catapult*, p. 68.

4 The start of both Millennia saw widespread fears of apocalypse that failed to materialise. One of the few companies to be affected by the Millennium Bug was a Christian mail order charity where I witnessed the meltdown of their database system. As the computers went nuts sending religious books all round the world I inadvertently sent 99 religious pamphlets to a Mrs Mortlock of the Wirral.

5 So entrenched was this belief of divine deliverance that many participants on the First Crusade carried no weapons and saw this mission as a penitential journey rather than a military campaign which bemused the Muslim defenders of Jerusalem. Hundreds of knights were well armed and took a dim view of the hangers on their crusade attracted.

nothing to do with St. James or the Roman Church.⁶ It was clearly a holy place in pre-Christian times, but a very basic question remains: where did the earlier cult come from for Theodomir to rediscover and how did the site of a local, pagan deity or holy man become venerated as the final resting place of St. James?

No one knows. It is impossible to estimate how great a risk Theodomir was taking; if it was widely accepted in the region that St. James was buried in Galicia then his role was merely that of a publicist. However, there must have been a danger that his discovery would be questioned. Apart from his divine vision there was no basis to the story: there is only one surviving source that even refers to St. James preaching in Spain.⁷ It made no mention of James's body returning to Spain after he was martyred. Theodomir, and those around him, off the back of an extremely unconvincing yarn that relied on a stone boat crossing the Mediterranean in a week, claimed that Galicia, far from where St. James would have gone even if he had travelled to Spain, which he had not, was the proud possessor of the Apostle's entire body even though this required that the body moved inland 40 odd miles from the beach where the stone boat washed up.

While Theodomir was astute to make his discovery at a time when people venerated first and asked questions later, it was a bold move nonetheless. Western shrines generally claimed bits of prominent Biblical characters they bought from the ancestors of the people who now sell carpets and 'precious stones' to tourists in the Middle East.

Nowhere in the West dared or tried to claim a whole Apostle: not Paris, not London, only Rome but she had ruled the world and Peter had actually died there. Instead it was Galicia: a region of impassable mountains, valleys and bogs; backwards, isolated, practically uninhabitable and impossible to travel across for much of the year, a disjointed collection of unconnected fishing villages with seasonal, subsistence farmers. But they got away with it. They chose well because St. James was the only Apostle whose remains were unclaimed and there was more than one St James leading to confusion over where the one that wasn't in the Holy Land actually was. When Jesus told his disciples to spread his Word "even unto the ends of the earth", it was James who was sent west giving Christian

⁶ The remains found in the crypt are believed to date from around the fifth century and are believed to belong to a local, pre-Christian holy man. H. and M.H. Davies, *Holy Days and Holidays*, p.64

⁷ Even this was only a sixth century source, the *Breviarium Apostolorum*. See Fletcher, *St James's Catapult*, p. 54-57.

Spain a tenuous link to the Holy Land as the western edge of the world.⁸

The expansion of the cult from a local shrine not unlike many thousand others in Europe to one that spanned Christendom really kicked off during the reign of King Alfonso III of Asturias in the late 9th Century. Alfonso's Kingdom was the only surviving remnant of the Visigoths, Christians who had ruled following the departure of the Romans. The arrival of a small group of Muslims in 711 demonstrated what had long been suspected: the Visigoths were only in charge because no one better was around. As the Muslims swept north through Spain to France they conquered all the bits they considered worth having. This included pretty much everything except for Galicia. It was too difficult to subdue the mountain folk, they were too poor and it was too cold and wet for the Muslims to feel it was worth the effort.

Alfonso III enjoyed a string of successes in campaigns against the Muslims, and began to expand. He was ambitious and following Theodomir's discovery, and the local enthusiasm it provoked, Alfonso saw that the tomb of St. James could be useful. He rebuilt the church at Compostela and looked to spread the news abroad that St. James was buried in his Kingdom. Promoting St. James also promoted Alfonso. He didn't have much going for him: surrounded by Muslims, ruling a mountainous kingdom which generated little revenue. St. James was the best thing he had.

In a letter of 906 to the clergy of Tours Alfonso asked for a copy of a book of miracles performed posthumously by St. Martin. He also informs them of the miracles St. James had performed at Compostela. This was important because a shrine proved itself to be genuine only by miracles taking place there. To this day you cannot become a Saint unless there is "evidence" that you have performed a miracle. "A man who was still a beginner in this business of shrine-promotion...was eager to learn from experts".⁹ Over the course of the tenth century St. James turned out to have accomplished some very similar miracles to those of St. Martin. From the very beginning those managing the cult of St. James were receptive to foreign influences and ideas that could be adapted to strengthen, and spread the fame of their shrine.

The problem with explaining things through political circum-
8 It is possible that the genuineness of Compostela's claim to St. James was questioned but that these doubts were not recorded or were destroyed in the light of Compostela's subsequent importance. It is impossible to know.

9 R. Fletcher, *St. James's Catapult*, p. 73.

stances is that developments can always be explained by what happens after them. It was inevitable that Spain would experience popular pilgrimage at a time when it was taking place all over Europe, and that an ambitious Christian Kingdom would make use of this but it does not explain what St. James and Compostela had that other saints and shrines did not. Many shrines across Western Europe came from nowhere in this period to become hugely important and rich. It was a growing market and Compostela was just one in a thousand new shrines but one that had the gall to dare to rival Rome, which was in decline. Others tried to capitalise on Roman weakness but only Compostela succeeded. How did this happen?

It's a Miracle

The promoters of Compostela were brilliant. The key to their success was that they managed to persuade potential pilgrims that they would receive greater spiritual benefit from making a pilgrimage to the shrine of St. James than they would by going anywhere else. To do this in an age lacking mass communications required an approach both subtle and audacious. It is however, difficult to evaluate. Essentially it needed a mixture of the oral (to spread stories of St. James's greatness) and the visual (in order to inspire belief in the claims of the shrine). Troubadours, travellers, storytellers, returning pilgrims and those who had once met someone who had once met a pilgrim, spread stories of St. James across Europe. For maximum effect the experience needed to be so awe-inspiring and impressive that pilgrims would refuse to settle for anything else – as for British children and Disney World, the equivalent of Euro Disney wouldn't cut it. Pilgrim stories often focussed on St. James's miraculous powers. Miracle stories were to twelfth century pilgrims what the colour supplement in Sunday newspaper travel sections are to those of the twenty first.¹⁰ They promote exactly the image that Compostela wanted to present.

Medieval Europe was superstitious. Christianity in many areas remained bound up in older religious practices. For most people, anywhere that wasn't your village was scary and dangerous. Normal folk didn't travel, there were far fewer people about and much of Western Europe was still covered in forest and largely lawless. A belief in miracles makes sense in a world where everything seemed to be trying to kill you. Miracles, like faith, could explain the inexplicable. This was a world where science was not trusted and left to oddball

10 H. and M.H. Davies, *Holy Days and Holidays*, p. 62.

alchemists. It is no coincidence that of the books from the twelfth century written about the pilgrimage to Compostela, the *Liber Miraculorum* – book of miracles – was by far the best known. The first known extract taken in 1173 from the *Liber Sancti Jacobi*, the greatest of the medieval books about the Camino by a French monk Armand du Mont, only transcribed the section on miracles. Pilgrims went to shrines to have their prayers answered, and see miracles.

To be viewed as a pilgrimage destination on a par with Rome and Jerusalem, which was what Compostela wanted, it wasn't enough to have recorded miracles. It needed to look and act like the sort of place where dreams came true. With the construction of a spectacular new cathedral, Compostela began to look the part. Along with Durham, it is the most complete, homogenous and beautiful surviving example of twelfth century Romanesque architecture in the world.

The destination had to live up to the expectations of pilgrims' miracle stories and the fact that so much was written about the Cathedral in the twelfth century (far more was written about its construction than was about pilgrims or the Camino) suggests that it was felt to be very important. Modern pilgrims generally find the journey better than the destination. We are accustomed to impressive buildings and ultimately Compostela is just a cathedral like any other. One of the most disappointing things about walking for a month to reach Santiago is realising that everyone around you got the bus and you are just as much a tourist as they are; you just smell worse and they've booked all the hotel rooms. We are accustomed to arriving at destinations. Not dying en route has ceased to be a major cause for celebration. Much as we may be satisfied with having reached a goal which at times looked improbable, in Santiago reality bites and the prospect of getting on the bus, going back to work, leaving the Camino bubble and dealing with real life is rarely appealing. Would Compostela have been as disappointing for pilgrims who were only halfway home? I met a lady who was walking back who said she was thinking of giving up because she was fed up of people telling her she was going the wrong way.

For people who lived in huts, these enormous structures must have appeared to be the work of God. There might be cathedrals at León, Burgos and Pamplona but it was Compostela that would answer prayers and grant redemption. Making Compostela look important was the work of many men over generations. Changing the way it acted owed far more to one man: Diego Gelmírez, a Galician and

Compostela's first Archbishop. He was instrumental in elevating the city from a mere Bishopric, following diplomatic manouvering by King Alfonso VI and making it the head of the Spanish Church. He boosted Compostela's image and profile on an administrative, local and international level. Through believing that he and his clergy were the guardians of the West's greatest pilgrimage, others believed him and it became true. By calling his priests Cardinals and wearing a Papal tiara they acted like Cardinals, and he like the Pope, and contributed to, along with the cathedral and churches, the pilgrim's belief that they were visiting Christendom's greatest shrine. This ecclesiastical exaggeration was matched by the King's desire to become more important. Alfonso VI called himself 'Emperor' using St. James as his justification for this title. Following Alfonso III's lead he recognised his international prestige was linked to the fate and profile of Compostela.

Replacing Rome was not confined to ecclesiastical appearance or titles. The first book of the *Jacobus* is a collection of sermons, liturgical texts and hymns many of which include ideas which in Rome might well have been viewed as heretical. A sermon for the Vespers for the Feast of St. James suggests that Christ "offered the first place among the apostles to his...blessed James because he triumphed first as a martyr".¹¹ Conventional teaching was that Peter, Rome's first Bishop, was Jesus's number one Apostle, "you are Peter and on this rock I will build my church".¹² Questioning Peter's primacy over James challenged Rome's over Compostela. The flamboyant grandeur of Gelmírez and his clergy, the spate of triumphant building (and the wealth this necessitated) and unorthodox sermons suggested insubordination that understandably worried the Pope greatly. He sent an envoy to find out if Gelmírez was trying to overthrow Papal authority. Gelmírez wasn't: Compostela never aimed to topple Rome's ecclesiastical dominance, but she did want to separate this authority from the right to claim to be the greatest of pilgrimage destinations.

Gelmírez, the King and everyone else involved in Compostela's Golden Age understood that people believe what they are shown. Appearance mattered more than substance and it was therefore more important to look like Christendom's greatest shrine than to have the historical basis for this claim. The enormous Botafumeiro, a 20

¹¹ *ibid.*, p. 39.

¹² Matthew 16:18, *Revised Standard Version of the New Testament*. This was used to justify the primacy of Rome over the Western Church.

foot high incense burner that monks chuck around the nave over the heads of pilgrims with the help of long ropes, although a later invention, is an example of this. Originally intended for use only on Holy Days it creates a sense of spectacle rarely seen in cathedrals. When I was in Compostela I asked the woman in the Cathedral gift shop why the great Botofumeiro had been unleashed, “an American tour group paid 300 Euros”, she replied.

The People’s Apostle

Miracle stories provided examples of St. James’ powers and allowed him to be presented in a variety of personas. Judging by the evidence along the Camino Francés the most popular of these was as the patron saint of pilgrims.¹³ Across northern Spain there are statues and wall paintings of St. James dressed as a pilgrim. Famous examples such as the portal of the old cathedral at Bayonne, Estella, Mimizan and in Compostela itself are more impressive but less arresting than the empty, round churches with no windows guarded by chickens in the middle of nowhere. It is in these forgotten, dark chapels that a 21st century Gore-Tex clad hiker can get closest to feeling and seeing what a pilgrim 800 years ago would have done. St James was most commonly depicted in the outfit of a medieval pilgrim with a scallop shell, hat, gourd and staff. Visually they could identify with him and physically they could take a souvenir scallop shell home from the beaches of Galicia. Pilgrims wore these shells, as they still do today, to be identified with the pilgrimage and St. James and gained respect from others for their achievement as a result of wearing this souvenir. Modern pilgrims pride themselves on the shells, and other signs that mark them out from tourists and day-trippers whilst on pilgrimage but on returning home, where the shell is no longer such a trendy accessory, the mighty scallop shell is confined to a dusty window ledge and used as an accidental ashtray. Medieval pilgrims would proudly wear, and be buried with, the shells they had carried home. This was nothing less than great branding and use of accessories to advertise. There was no reason why James rather than any other saint or apostle should dress like a medieval pilgrim, but he did. Not only did he have a hotline to Jesus through his saintly connections he was also in his simple, pilgrims’ clothes, the People’s Apostle.

¹³ See W. Melczer, *The Pilgrim’s Guide to Santiago de Compostela*, p.67.

The author was awarded a CSJ Bursary in 2003. This article is based on a talk he gave at London Practical Pilgrim 2004.

To be continued in Bulletin 122



It's not all tea and biscuits! –

Refugio Gaucelmo Report

Julie Davies

October Working party:

David Arthur (Hospitalero Co-ordinator), Alison Raju,
Paul Murray, Brendan Nolan

As we contemplate the approaching opening of Gaucelmo on the 1st April, 2013, it is worthwhile reminding ourselves about the amount of work necessary to prepare Gaucelmo for 2013 season.

The working party under the guidance of David Arthur, were extremely busy. The weather was appallingly cold and wet. This meant that outdoor tasks had to be tackled as and when possible. They still managed to oil/paint the pergola and patio furniture, trimmed back the ivy on the lane wall and cleaned up the lane generally. Their efforts were gratefully noted by some of the villagers. There was of course the obligatory bonfire to get rid of the vegetation that Alison had removed from the *huerta* and paddock. Oh, and then there was the clearing of all the windfall apples, amounting to many, many bags!

All the toilets, bathrooms, and kitchen cupboards were deep cleaned. Paintwork was touched up, walls wiped down, doors oiled and varnished, wobbly rails repaired. I wonder if the working party has considered hiring themselves out!

Hospitaleros in the past have complained about the discomfort of their beds. They will be pleased to know that the offending beds have been removed and replaced by more comfortable ones. Hopefully the volunteers will now sleep as soundly as our pilgrims. The blankets and mattress covers were all washed, and the mattresses carried out and stored in the barn. The process was made more difficult because of the weather and the broken spin dryer. However, we start the season with everything pristine and clean.

From time to time pilgrims have told us that they can smell smoke from the wood burning stove in the room below. The vent in the main bedroom has been refitted to overcome this. Pilgrims have sometimes used the vent as a step to stand on. This enabled them to gain access to

a ledge which made fitting their disposable sheet easier. As we are not using disposable sheets this season there should be no such problem.

Pilgrims will have no idea how much work was carried out by four volunteers, in adverse weather conditions, to make their stay at Gaucelmo a pleasant and trouble free one.

Thank you Dave, Alison, Paul and Brendan.

With a complete *hospitalero* rota we can hopefully look forward to a trouble free season, but if you are inspired to be a *hospitalero* anytime during this coming year – you can always put your name down on the list for future considerations. And for those who wish to follow the activities at Gaucelmo we have opened a facebook page at: *Refugio Gaucelmo*.

March 2013



Alison trims the ivy

Albergue de Miraz News

Spring 2013

Bruce Hunter

Spring is always a happy time at Miraz. Some winters the *refugio* has been lived-in by one of our members; his duties were light, as very few pilgrims show up in winter – but one or two do, from time to



Miraz Wardens 2013

time. His main task was to keep the building aired and to prevent any problems with it. But this year we closed the building in November and the joyful part will come when the working party goes over in March to get everything ready for the 2013 reopening in Holy Week.

The working party is usually about six people, with a variety of skills. They stay in the house for a week and there is always lots to do, both repair and maintenance. They redecorate where necessary and wash all the sheets and clean the whole place in preparation for the arrival of our

pilgrims. I hear they also have a lot of fun doing so, including some good dinners in the evenings.

It promises to be especially pleasant this year, with our new purpose-built extension fully operational and the *huerta* at last cleared of builders' rubble. Then in April a second working party for the new garden will go out. By the time the large numbers of pilgrims expected this year start to come, the place will be looking lovely, a real credit to the CSJ.

This is also the time of year for wardens' preparation days, when new wardens and old hands meet to learn how to do the job and think about the challenges and rewards of providing hospitality for up to three dozen walkers and cyclists every night during their fortnight's stint. The Confraternity is as helpful as it can be in training the *hospitaleros*. It provides manuals covering every eventuality which can be read and digested well in advance of actually serving in Miraz. There are instructions about working the boiler, what to do if the well runs dry and every other problem that has ever arisen, e.g. when the kitchen smelt like Acton Swimming Pool (it turned out that the chlorination unit decided to throw a wobbly!?) But there's the rub. Like generals fighting the last war, there could be a new question/problem this year that no one has so far encountered. So the main part of the *hospitaleros'* preparation is to understand the ethos of hospitality and that we are there to help pilgrims. It is for the *hospitaleros* to use their common sense and make decisions on the spot when an unforeseen situation arises. Indeed, that is a large part of the reward of being an *hospitalero*.

And then there is summer to look forward to. Pilgrims arriving, each with the story of their journey, sometimes with interesting reasons for their pilgrimage, all grateful for a comfortable bed, a clean kitchen and a good breakfast next morning before they continue on their way. At Miraz try to put them in the best possible position to enjoy the last few days of their pilgrimage. Miraz is only four to five days away from Santiago!

Sponsor-a-Week

This is an excellent way to support our two Refuges and the pilgrims who stay there at Rabanal and Miraz.

Donate £50 for a particular week (birthday? date of arriving in Compostela?) and you will receive a letter about that week from the hospitaleros.

The following weeks are still available:

Rabanal

April 1 – 8, 16 – 23, 24 – 30. June 9 – 15, August 24 – 31,

Sep 1 – 8, 9 – 15, 16 – 23, 24 – 30, Oct 9 – 15

Miraz

April 4-10, 18-24, May 23-29, Aug 8-14, 29-4 Sep

Sep 5-11, 12-18, 19-24, 25-Oct 1, Oct 10-16, 17-23, 24-30,

Oct 31- Nov 6, Nov 7-13, Nov 14-26, 27-30 (refuge closes)

Please send cheques for £50 payable to CSJ or card details to Sponsor-a-Week, CSJ, 27 Blackfriars Road, SE1 8NY, 020 7928 9988, specifying the week and which refuge.

Thank You!

Members' Pages

From Maggie Mason

The camino in 1974, was a test run for a home grown pilgrimage! In 1974 a group of Dutch and British pilgrims made their way to Santiago de Compostela, and, as you can see in this photo, surprisingly got away with some very short shorts as we watched the thurible being swung! I was only 20, and already married a year. My husband Andy is the one in the photo with the shortest shorts and the blonde beard.

My sister Catharine had walked the camino before, with priests from the Mill Hill Missionary Fathers, and our pilgrimage was made up of two groups, one that started in St Jean-Pied-de-Port, and one that joined us from the northern coast. Andy and I had joined the group in Burgos, and our walk took us three weeks. None of us spoke Spanish, and there were no way marks, but we could ask “¿Camino de Santiago?”, with a question mark in the voice, and would get the reply, “Ariba, ariba” with a wave of the hand to show us the direction. We did eventually pick up a young British lad walking on his own who spoke good Spanish which was a big help.

My sister however, found her husband within our pilgrimage group, and she and Ken went on to help found and nurture the Northern Cross pilgrimage in the UK. It could be said that the Camino do Santiago is one of the twin sources of this walking pilgrimage to Lindisfarne in Northumberland, even though the more obvious precursor is the Student Cross Pilgrimage to Walsingham. Like Student Cross, Northern Cross is a Holy Week event consisting of a number of “Legs” carrying crosses, and is managed and financed only by the pilgrims with no official church management or support. Northern Cross walks across northern England and southern Scotland, and is distinctly and emphatically ecumenical. Many others played their part in the birth of Northern Cross, but the first leg in 1976 included both Ken and Andy.

I have not walked the camino since 1974, but Andy and I will be cycling the camino from Burgos again next spring. I am told it will be a very different experience. In 1974 there were few refuges or hostels, and instead we presented a letter from our bishop in each village, and were given accommodation wherever it could be found. In one village we slept in a school, with the desks and tables piled up in a corner, in another it was a small courtroom, in Rabanal it was a piggery, with black plastic spread on the floor. There, one of our number played a penny whistle and

we attempted to demonstrate British country dancing in the street, while our hosts showed us their dancing. In O Cebreiro we slept in the church. Occasionally we put up tents in farmers' fields. There were no camp sites as such. I believe that under today's rules we would not have been counted as proper pilgrims, as we had a support car, and one day in five we took our turn to drive ahead to the next village to wave the bishop's letter, negotiate a sleeping place, buy food and cook it.

Maybe we will see some of you on the camino in 2013, but if you would like a pilgrimage experience that recreates a co-operative community pilgrimage, and an opportunity to encourage the Christian communities you journey through, then consider walking Northern Cross in Easter 2013. I will be walking again from Carlisle to Lindisfarne, meeting up with new and old pilgrims on the 22 March (the Friday evening before Good Friday) and journeying along Hadrian's Wall, up the Pennine Way, over the Otterburn ranges and skirting the Cheviots. We will sleep on church or village hall floors, and share food and worship in tiny villages before meeting up with other "legs" to cross the old Pilgrim causeway on the sands at low tide, and sharing worship and liturgy over the Easter weekend. Look up www.northerncross.co.uk for more details or contact me at maggiem.mason@gmail.com



From Vincent Kelly

ST. JAMES' CHURCH, READING, 175TH ANNIVERSARY CELEBRATIONS.

On 14 December 2012, the Bishop of Portsmouth, Philip Egan, presided at a concelebrated Mass with the current parish priest, Canon John O'Shea and 15 other priests, all of whom had served in the parish in the past.

It was on 14th. December 1837 that several thousand people attended the laying of the foundation stone of St. James Church in the Forbury. Also present was A.W.N Pugin, the architect who had been deeply involved in the reconstruction of the Houses of Parliament. St. James' and this was his first design of a Catholic Church, the first of many in his remarkable career.

To-day the church occupies a part of the site of the original great Abbey of Reading and lies beside Reading Gaol in the centre of the town. Under the guidance of the current parish priest, Canon John O'Shea, the church has undergone a major refurbishment and a Brazilian artist, Guilherme Marques, has been commissioned to design a new crucifix over the high altar and also to design a new shrine surrounding the existing statue of St. James. This latter work is still in progress. Watch out for more information in the June Bulletin.

(with thanks to John Mullaney)

From Marion Marples

On 13 January 1983 the CSJ was founded at the house of Dr Mary Remnant. See photos opposite. On 13 January 2013 three of the original members and three past Chairs of the CSJ, plus myself, Gosia (your bulletin editor) and Lucy Boyle gathered in Chelsea to celebrate the thirtieth anniversary of this auspicious date. Look out for further announcements about how we plan to celebrate our thirtieth anniversary!



Here are two old photos from the CSJ archives. How many members can you recognise?



Obituaries

Don Jenaro Cebrián Franco 1935 - 2012 RIP

Everyone was shocked to learn of the sudden death of the Director of the Pilgrim Office, Don Jenaro Cebrián Franco, priest and Canon of the Cathedral Church. He was 77 years of age and had served as the Canon in charge of pilgrimages for eight years. He was essentially a simple priest whose ministry started with his ordination in 1957. After being appointed to the Cathedral of Santiago, amongst other responsibilities, he heard confessions in Confessional Number 2 for over thirty years. He was a quiet and sensitive man and would have been amazed at the sentiments expressed at his passing. His funeral mass was held in the cathedral and concluded with his burial in the cloister beside his brother, also a canon who died two years ago.

What struck me about his funeral mass was not the solemnity of the liturgy or the huge amount of priests who attended led by the Archbishop and two other Galician Bishops. Rather it was the sheer number of ordinary citizens who packed the cathedral, lining the aisles, standing



room only. It was as if all of Santiago had come to bid farewell to one of their own: Don Jenaro Cebrián Franco, priest and teacher.

This man was the Chief Executive of the Pilgrims' Office which last year has broken all records and issued over 180,000 *compostelas*. He is the one who arranged the *botafumeiro*, special masses for pilgrimage groups and during the busy season single handily ran a daily evening service for pilgrims who have arrived on foot, on horseback or by bicycle.

Although he had been aware that the previous Director of the Pilgrims' Office, Don Jaime García, had become ill he was genuinely astonished when on the fateful day of the terrorists attacks in Spain, the 11 March 2004, the Archbishop appointed him to be in charge of pilgrimages and de facto CEO of the Pilgrims' Office. In his analysis and reflection his religious convictions were always to the fore, speaking of the rise in secularism and the selfishness of the 1990s to which faith in his view is the only antidote. He saw the camino and all pilgrimage experience as part of the spiritual thirst in the world as people strive for another way to live. People are looking for more meaning than money and material success. He was concerned that as numbers grow the spirit of the camino, as essentially the search to come closer to God, would be devalued. It may simply become "something that is done for sport, for fun, because everyone is doing it." When asked "What of the future? "Will the Camino continue to grow?". "Only God knows the answer to that" was his reply and his eyes twinkled mischievously, "but I think it will, we have not yet reached the plateau if that day will ever come."

John Rafferty

A full version of this tribute and an interview with Don Jenaro can be found on www.johnniewalker-santiago.blogspot.co.uk

Patric Emerson OBE , 1918-2013, RIP

We are sad to bring members the news of the death on 23 January 2013 of Patric Emerson at the age of 94. The Confraternity's oldest member, he joined the embryonic CSJ at its first public meeting at St James, Piccadilly, on 6 March 1983. He was also an early pioneer – though not on foot – of the road to Santiago, having discovered in 1957 that a member of his family, then Bishop of Durham, had gone on pilgrimage in 1201. At that point, Patric knew nothing of Compostela but, as the last male in his line of the family, felt he should visit the city himself 'to complete the circle' as he put it. So 770 years after the Bishop's journey,

good pilgrim fashion, he met a scholarly Benedictine monk at a roadside bar in Sahagún, where the bus had broken down. They continued to Santiago together, on more rickety buses, arriving late in the evening. The Reyes Católicos gave them a comfortable night and the next day they went straight to the Cathedral. 'It was quite a feeling', wrote Patric 'to think my forebear had walked up these stairs over 700 years before ...' He and his companion were lucky enough to see the *botafumeiro* in action, in honour of a big French pilgrimage group, 1971 being a Holy Year.

In earlier life Patric had a distinguished military career during the middle years of the 20th century. After Sandhurst, he first served in the Indian Army, seeing service on the North-West Frontier and then with the Indian Military Police. He later transferred to the Australian Army, serving in Korea and Japan, and ending as Lieutenant-Colonel. On his return to England, he worked as a probation officer and also became involved in reconciliation work between Commonwealth Armies and Japan. In addition, he was also, for many decades, honorary secretary of the Indian Army Association and worked tirelessly on behalf of its members, editing a long quarterly Newsletter amongst other activities. He was awarded the OBE for services to the Association in 1996, a well-deserved honour at a time when his health had started to deteriorate. Patric, with his wife Chiyo, whom he had met in Japan, lived for many years in Kingston-upon-Thames where he was a cheerful and genial host. (The Times published a full obituary of Patric on 5 February 2013.)

We send our condolences and good wishes to Chiyo.

Patricia Quaiife

Felicity Blake 1920-2013 RIP

Sue Morgan writes:

I first met Felicity at Spanish Guitar lessons in the 1960s. She had a cousin living in Moncuq, near Cahors, and we would have several trips to explore the Romanesque churches and the route from Le Puy. I introduced Felicity to the Confraternity in 1987 and together with other older ladies we took part in an infamous three car pilgrimage/adventure along the pilgrim route in Spain organised by Rosemary Wells. She had many skills and interests including potting, spinning, weaving, dyeing, gardening and reading. She was particularly fond of Welsh harp music. She was still sailing her *Mirror* in Bristol harbour in her 70s.

Harriet Wilson, Felicity's cousin writes:

Her membership of the CSJ and enthusiastic pilgrimage journeys to Santiago were much noted in the address (at her funeral) and celebrated by our singing of *He who would valiant be*. On Felicity's last trip to Marlow she visited St Peter's Church where the hand of St James is much treasured. She was fascinated. Felicity will be missed by us all – she was so spirited, brave and full of readiness for the next adventure.

Marion Marples adds:

Felicity was a faithful CSJ member, enjoying visits and activity. Many years ago she and Sue planned and led a wonderfully memorable spring walk around Bath and Limpley Stoke. We were very pleased to see her again at the meeting in Jan 2012 at St James's Priory Bristol where her enthusiasm was still bubbling over.

Preb Geoffrey Sunderland 1921-2013 RIP

Fr Geoffrey had been a member since 1991. He was a parish priest and also school chaplain, notably at King's Taunton. He kept quietly in touch; in retirement in Cheltenham he led a number of painting retreats.

Marion Marples

Book Reviews

Camino de Santiago Fingerprints of God

Paul Moylan, 2011, Tate Publishing, 263pp, ISBN 9781617772030.

In what amounts to a mission statement this book's Oklahoma-based publisher sets out its policy as being firmly based on Psalm 68:11, "The Lord gave the word and great was the company of those who published it." Within that framework Paul Moylan's two journeys on foot to Compostela – one in 2003 and again in 2009 – amount rather to a spiritual odyssey than a practical guide. In *Walk 1* with his wife Sandra he attempts bravely to identify changing concepts of spirituality during the course of his pilgrimage; his original idea of private commitment to the enterprise giving way to a more public and publicised venture through circumstances which evolve around him. The inner significance of what happens to mind and spirit in association with feet which tread the 800kms of the camino presents a challenge to Paul Moylan – as it does to all of us – but it's a challenge which doesn't deter him and which he tackles with resolve. If there are shortcomings in the achievement they are ones we must all share, because the task undertaken lies in describing what cannot be readily conveyed in words.

Walk 2 in 2009 is in a completely different mode and will affect different readers in different ways. It takes the form of a verbatim blog. In place of the considered progression of *Walk 1* – as assessed after the event and developed into an ultimate oneness and harmony with the route and the encounters along the way – the writer involves us in the immediacy of on-the-spot reporting.

Opinions will vary about the effectiveness of the choice of presentation of the two sets of experiences. It is arguable that *Walk 2*, because of its more casual approach, does little to expand the well-articulated rationale of *Walk 1*. In the first pilgrimage the author has a considerable measure of success in the challenging task of finding words of candour and clarity to convey the depth of his inner journey; in the second, less so, because of the constraints of the blog format choice.

JOHN REVELL

The Northern Caminos

Laura Perazzoli and Dave Whitson, Cicerone Press 2012, 318pp, colour maps throughout, colour photos, 172 x 116mm, paperback, £15.95, ISBN: 978-1-85284-681-7

This is a very welcome addition to Cicerone's collection of guides to pilgrimage routes. Like its others, this one also comes in a handy format, strongly bound (both glued and stitched) for constant use.

The "Northern Caminos" in question are the 620km *Camino del Norte* (*Ruta de la Costa*, Irún – Arzúa), the 300km *Camino Primitivo* (Villaviciosa – Melide), the *Camino Inglés* (116km from Ferrol, 72km from La Coruña) to Santiago and the continuation from there to Finisterre (84km) and/or Muxía (29km more). In the case of the *Norte* and *Primitivo* routes this guide also describes their final sections after they lead into the *Camino Francés* to end their journey in the "City of the Apostle" itself.

However, this book is a welcome addition not only for the routes it covers but also because, for the first time in a Cicerone guide, it contains "proper" maps, and in full colour. Maps that you can actually walk from, thus reducing the necessity for detailed, turn-by-turn route-finding instructions such as are needed, for example, in the Confraternity's own series of *Camino* guides because they are entirely dependent on sketch maps. Cicerone Press has come to an arrangement with the Spanish IGN (Instituto Nacional Geográfico – the equivalent of the Ordnance Survey in Britain) to use their 1,50,000 (2cm = 1km) series, thus enabling the pilgrim to know exactly where he/she is at any given time.

After an Introduction covering a brief account of the history and background to the routes and practical matters such as equipment, accommodation and how to get to the start/finish of each route, the book divides each of the four "Northern Caminos" into manageable daily stages, all ending in a place where the pilgrim can sleep. Each one begins with information on distances, total ascent/descent in metres, start and finish points, and degree of difficulty (waymarking, terrain) on a scale of 1 to 5. This is followed, in a green "box," with a brief description of that day's stage and what the pilgrim can expect (or not) in the case of facilities such as bars, restaurants and shops. Where relevant, and particularly in larger places, a blue "box" then provides information of the location and contact details of places such a *albergues*, other available accommodation and facilities, followed by relevant historical information. After that

comes concise route-finding information, including, where available, details of alternative routes and/or short-cuts. At the end of the guide there are appendices with route summary tables, an English-Spanish Euskera (i.e. Basque) glossary of topographical and other relevant terms, suggestions for further reading, a list of useful sources of information and an index of principal place names. The user of this excellent new book therefore has all the information he/she needs to guide him/her safely from the starting point to the end of his/her journey.

One thing does strike this reviewer though: this otherwise excellent book comes across as a first-class trekking – rather than a *pilgrim* – guide. The second sentence in the Introduction (“while most holidays involve a choice...”) already alerts us to this, while the “blurb” on the back cover tell us that this book contains “all the information even a first-time backpacker will need...” The authors suggest a northern *camino* as a quieter, less-travelled option for the first-time pilgrim as an alternative to the over-saturated *Camino Francés* and warn him or her, advisedly, not to set their spiritual expectations too high or expect any life-changing “epiphanies” along the way, but while very few first-time pilgrims set out on their first “*Camino* experience” from strictly religious motives, there are nonetheless many who do so as a way of taking time out to think about things or to reflect on an important decision they may have to take. In this respect a “Northern Camino” will be a disappointment, at present at least, as there is not yet the infrastructure of pilgrim masses, other services or discussion groups that already exist, at least in the “high season,” in many places along the *Camino Francés*. The other reason that this guide appears to be geared more to the trekker than to the pilgrim is in its sparse references to Jacobean iconography – presumably because almost all the churches and chapels along the way were firmly locked when the authors walked by.

Bearing this in mind however, this reviewer has no hesitation at all in recommending this first-class guide book to anyone contemplating a pilgrim journey along a “Northern Camino.”

ALISON RAJU

Camino Classics

An Occasional Series of Reviews

Marching Spain

V S Pritchett, first published 1928, reprinted by The Hogarth Press Ltd 1988, 244 pp;
ISBN: 978-0701208240 / ISBN: 0701208244

Laurie Lee's account of his walk across Spain in the 1930s, 'As I Walked Out', is quite well-known. VSP, as he styled himself, is however probably little known nowadays, but was known particularly for his short stories, and was knighted and made a CH for services to literature. His first book was this account of his walk along the *Via Plata* in the 1920s (he was born in 1900). Those were the days when you could catch a liner from Southampton to Cherbourg, La Coruña, Vigo and Lisbon. He describes the Polish and Russian emigrés boarding in Cherbourg, and the Galician and Asturian ones in La Coruña, all heading for the New World. In La Coruña: "I noticed the hot Spanish flag was flying at half-mast. 'Who has died?' 'It is our Lord Jesus Christ, the Son of God.' I remembered then that it was Good Friday."

He alighted at Lisbon, and took a train to Badajoz where he started his walk, "in old tweeds". Past Zamora, he debates whether to head north to León or northwest to Galicia, but decides on the former after an encounter at the fork with a blind woman on a donkey, and his account finishes in the cathedral in León.

Despite this, he does not appear to be much interested in religious sites, nor with architecture. His main interest is in the people he meets, and he has a good eye. Unlike Lee, he was a linguist with a good ear for Spanish conversation, the cadences of which he captures well in his English version – liberally sprinkled with "Man"! He had spent time in Spain working for the Christian Science Monitor, so had some idea what to expect on his walk (again unlike Lee, who was clueless). Whereas Lee found some German musicians in Zamora, VSP describes a pair of travelling Spanish singers filling the town with the hit song of the time, 'The Girl with the Shingled Hair'. (Anyone know this? Afraid I don't even know what 'shingled hair' is in English, let alone Spanish.)

He rather overdoes the metaphors, but some of them are quite striking: of the cathedral in Badajoz, he writes: "It ate too much that church . . . It slept too much. Its bell snored harshly the hours."

The landscape of course has not changed much since the 1920s; the tableland between Salamanca and Zamora “is not magnificent, yet it imparts the sensations of magnificence as though one were treading the wide cathedral floor.” Nor has the climate: “There was not an inch of shade on the road. . . . It was as if the earth were a huge pan frying between the curled, violet flames of the mountains.” Accommodation one hopes has improved since then: ‘filthy hovel’ is used frequently, and Benevente “is in ruins . . . decaying and rotting beyond hope, pock-marked and putrescent with neglect.” On the other hand, in another of his overnight halts, “Dinner was at 9.30. But at nine there was no sign of it, nor at ten o’clock. . . . The lights were lit at last in the dining-room at 10.15.”; “They sat down to eat the *cocido*. . . . first offering it to me ceremoniously, and I as ceremoniously declining.” Some things never change.

The book is no longer in print, but an E-book has recently been made available cheaply by Bloomsbury Publishing, and those who prefer a printed copy should be able to find a second-hand one for a few pounds. Recommended to those who like to ‘compare and contrast’ the experience of the modern and past worlds. There is a copy in the CSJ Library.

Also available as an inexpensive Ebook is his later (1954) more general observations of Spain, *The Spanish Temper*, in which he comments that his ‘juvenile work’, *Marching Spain* is ‘now happily out of print’. At least outwardly, quite a lot of this, including much on Spain’s political and social setup, is completely out of date, but I suspect that much of the underlying ‘Spanish Temper’ has not changed all that much.

PETER ROBINS

From the Secretary's Notebook

Honorary President

We are delighted to announce that H E The Spanish Ambassador has accepted our invitation to be Honorary President of the Confraternity. He is Federico Trillo-Figueroa, who is a member of Spain's *Partido Popular*. His wider family has Galician roots and his son and a nephew are called Santiago. We look forward to meeting him during our 30th Anniversary year.

New Trustees

We welcome 5 new trustees to the committee. They are Ruth Abrahams (office volunteer), Tom Barton (Saturday volunteer), Alan Bibby (Scotland and Rabanal working party), Ken Spittal (Scotland and Miraz hospitalero) and Priscilla White (Miraz hospitalera). We look forward to using their interests, passions and skills in developing the CSJ over the next few years. The office holders of the CSJ remain the same.

Archabbot of St Ottilien

Our neighbours at Rabanal del Camino are the monks of the Monasterio de San Salvador de Monte Irago. Although the monastery was founded by monks originally from Santo Domingo de Silos it is now part of the Missionary Benedictines of St- Ottilien in based in Munich. We have always had excellent relations with the Archabbot Jeremias Schroeder who visited Rabanal for each St James's day. He has now been promoted to be Abbot President of the order and the new Archabbot is Wolfgang Oexler. We look forward to getting to know him when he visits Rabanal.

Pilgrim Spirituality Questionnaire

John Walker has devised a short anonymous questionnaire about attitudes to religion and spirituality on the camino. Please complete it to help John build up a picture of pilgrims' needs and expectations. <https://www.surveymonkey.com/s/pilgrimswelcome>

CSJ Publications

We apologise to all members who are waiting patiently for their 2013 Pilgrim Guide to the Camino Francés. Unfortunately William Bisset has been having difficulty with software and viruses but we hope the Guide will be ready very shortly, price £7.

MORE NEW OR UPDATED GUIDES ARE:

4 Los Caminos del Norte Introduction, 2013, 8pp, price £2.50. An overview of the Northern routes and what they have to offer.

4 Camino del Norte: A Ruta de la Costa i) Irun-Villaviciosa, 2013. An updated edition prepared by Chris Lennie. £5.

COMING SOON

5. Camino Portugués , a description of the coastal route from Porto
6. Madrid to Sahagún, 2013, John Walker, update edition
7. Camino Inglés, 2013, John Walker, updated edition

Pilgrim Guides to France 3: Le Puy to the Pyrenees, 2013. A new edition updated by Rom Bates and Alison Raju

New for the Bookshop

Camino Lingo, Syl Nilsen, 97pp, useful for those wanting to absorb camino vocabulary before setting out. Price £6.99.

We have the 2013 editions of miam miam dodo for the route from le Puy GR65, the Voie d'Arles and the Camino francés. All at £15.50. These Guides are useful for people wanting the widest choice of accommodation and information on the facilities along the routes.

Lightfoot Guides to Rome: updated editions are now available

Lightfoot Guides to Rome: updated editions are now available

- Canterbury to Besancon £18.99,
2. Besancon to Vercelli £17.99
3. Vercelli to Rome £19.99

Companion Guide to the Via Francigena (what to see on the way) £13.99

In addition to updating accommodation details the list of facility information to include banks and taxi contacts throughout the route has been expanded. There are descriptions of the signposted sections of the new GR145 in France, the revised interpretation of the Sigeric route via Jougne and a description of the possible diversion through the Loue valley. In Switzerland the route via Jougne also offers the opportunity to visit the Clunic abbey at Romainmôtier with a choice of routes into Lausanne. In Italy there are minor updates along the route as a result of the usual road and building works, but a number of segments closer to the Sigeric route where the "Ministry Route" seems to meander for what we guess are political reasons.

New from the Confraternity of Pigrims to Rome:

The Einsiedeln Itineraries: A Pilgrim's Guide to Rome in Charlemagne's time, Howard Nelson. CPR, Pilgrim Guides to Rome 2. 98pp, price £7.

Full review in June Bulletin.

Storrs Lecture 2012

If you would like to read the text of Rose Walker's fascinating lecture on The role of the papal legates in the transformation of art in Spain in the late 11th century please contact the office for a copy.

AGM Presentation on Via Lusitana

If you would like to learn more about the foundation and growth of the Via Lusitana Association and their camino now waymarked between Lisbon and Porto please email the office for a link to Helena Bernardo's excellent presentation .

The Field of the Star

In 1986 we got to know Shaun McLoughlin who made the pilgrimage by bike from Mont-St-Michel to Santiago with his son Seamus. He made a Radio 4 programme about their journey – there is a copy in the CSJ Library. The programme also includes Mary Remnant playing on the medieval harp. Shaun has recently contacted us to say the programme is now available on the web on www.englishwordplay.com/field.html

Minute Taker needed

The CSJ has been blessed with volunteers able to take excellent Minutes of both the Trustees meetings and increasingly for the committees serving our two refuges. Wendy Beecher has now stood down and Anne Froud, though willing to continue for the Trustees has other commitments. Is there anyone who could come to the Waterloo area on the evening of the first Tuesday of the odd-numbered months for 2-3 hrs to minute the meetings of the Trustees? and produce the Minutes within the next week? Please contact the Office if you would like to discuss possibilities.

A new resource

There is a growing number of films on the camino –they are listed and categorised on <http://cinejacobeo.blogspot.com.es/>

Camino palindrome

This palindrome, sent to us by Piers Nicholson, is mentioned in Robert Macfarlane's book *The Old Ways*:

La ruta nos aporto otro paso natural, translated as
The path provides the natural next step

CSJ Events

Monday 25 March

Wessex Local Group Meeting

A new local group convened by Gill Anzelark and Hilary Brown in Salisbury. Come and wish Hilary Brown and Alison Pinkerton (feet permitting) Bon Chemin! as they set off for the Arles route. At the Cathedral Hotel, Salisbury SP1 2AJ at 3pm. To join the Wessex group contact gillandjimmy@googlemail.com

Saturday 20 April

Office Open Day

An additional Open day to meet pilgrims planning their journeys, buy Guides, use the Library etc at 27 Blackfriars Road, London SE1 8NY, 10.30-4pm

Sunday 21–Wednesday 24 April

International Conference on Christian Welcome and the New Evangelisation

Organised by the Pilgrim Office, speakers include John Rafferty on the Welcome to be given to pilgrims from other faith backgrounds. Other sessions on Monastic hospitality, the interior journey, the role played by religious groups eg the Franciscans, the German church and at the Pilgrim Office. Registration 20 euros. Information and booking form from office@csj.org.uk

Monday 10–Friday 22 June

Walking Pilgrimage along the coast of Portugal

An informal walk with other pilgrims along the coastal Camino Portugués from Lisbon. Arrange your own travel, accommodation and meals but be part of a loose group. Contact pacharan@btinternet.com for more details if interested.

Wednesday 24 July

**Celebrate St James's Day in
London**

Share a walk and meal with fellow pilgrims and explore some less well known St James sites in central London, ending with a service of thanks for 30 years at St James Garlickhythe church, EC4.

Thursday 5–Sunday 8 September

**International
Conference of Associations in Krakow**

A conference in English to be an opportunity to get to know our sister organisations in Europe and the rest of the world, hear about their pilgrims and own camino routes. Also reflections on the way the camino has developed over the last 30 years. Short walk on the Malopolska pilgrim route from Polanowice to Wieclawice Stare. Registration by 31 March is €95. Accommodation not included but any CSJ members wishing to attend please contact the office to be included in a CSJ group.

Saturday 28 September Office Open Day

An Open day to meet pilgrims planning their journeys, buy Guides, use the Library etc at 27 Blackfriars Road, London SE1 8NY, 10.30-4pm

Monday 30 Sep–Friday 11 Oct

**Spanish Language and
the Way of St James**

Two week course offered by the University of Santiago. First week includes 40 hours Spanish language tuition, complemented with historical, artistic, geographical, literary and gastronomic studies of the camino today. Second week: walk the camino from O Cebreiro with guide and luggage back up, stay in private albergues (half board). Cost 1600 euros with a 10% reduction for CSJ members. Some CSJ members are already signed up to join this course. See *cursosinteracionales.usc.es*, tel 0034 8811814424

Saturday 26 October

Office Open Day

An Open day to meet pilgrims planning their journeys, buy Guides, use the Library etc at 27 Blackfriars Road, London SE1 8NY, 10.30-4pm

Sunday 27 November**Pilgrimage Cantata
performance**

A performance of John Read's Pilgrimage Cantata by Canoryon Lowen in St Neot church, Liskeard, Cornwall, 3pm. Final programme of other items tbc. Also a St James walk on Saturday for those who wish. St Neot church has fine stained glass. More details Tony Ward c/o the Office.

Saturday 30 November**Office Open Day**

An Open day to meet pilgrims planning their journeys, buy Guides, use the Library etc at 27 Blackfriars Road, London SE1 8NY, 10.30-4pm

Saturday 30 November**Storrs Lecture**

Speaker Dr Tom Nickson, Courtauld Institute, 4pm Venue and title tbc

Other Events

Sunday 7–Friday 12 April Spanish for Hospitaleros

A course run the University of Santiago for those wanting to learn more Spanish for being a hospitalero. Language lessons (at three levels - beginner, intermediate, more fluent) are supplemented by cultural visits and outings. Cost €405 but there is a 10% discount for CSJ Members. Those who took the course last autumn thoroughly enjoyed it. See *cursosinteracionales.usc.es*, tel 0034 8811814424

Monday 15–Friday 19 April Walking the Saints' Way, Padstow to Fowey

Package includes 2 nights at Metropole Hotel in Padstow and 2 nts at The Fowey in Fowey. Guided walk £399 pp based on 2 sharing, transport and lunches. Contact 0800 005 2244, *reservations@richardsonhotels.co.uk*

Friday 3–Monday 6 May Walking Mary/ Michael Pilgrim Way

Guided walk from Mary Tavy (NE of Tavistock, Devon) across Dartmoor to Scorhill stone circle. Camping each night, support vehicle for luggage. Return transport to Mary Tavy available at end. Av 10 miles per day. Cost £75 ph, including meals. Contact Richard on 01392 253604 or email *contact@marymichaelpilgrimsWay.org*

Monday 24–Thurs 27 June Pilgrimage Past & Present Course

Why is pilgrimage such a vital part of world religions? During this course with Anthony Weaver, you will look at the origins of pilgrimage, the great medieval pilgrimages in Europe and at the major modern pilgrimage centres, including Santiago de Compostela, Assisi and Lourdes. During the course there will also be a discussion about the reasons for the growth of pilgrimage in the modern world. All-comers welcome. For further details visit our website *www.dillington.com*, phone 01460 258 613. Cost £383 full board.

Wednesday 17–Saturday 20 July USC

Summer Course on Camino de Santiago

30 hours of lectures in Spanish on historical aspects of the camino including the spread of the cult of St James in S America, defining the route of the Camino del Norte, the current restoration at the cathedral and other projects in Galicia. Registration €120 (€70 for over 60s). Find own meals and accommodation. Information from secretaria.leccionesjacobeas@gmail.com

Sunday 27–Friday 27 September

Spanish for Hospitaleros

A course run the University of Santiago for those wanting to learn more Spanish for being a hospitalero. Language lessons (at three levels – beginner, intermediate, more fluent) are supplemented by cultural visits and outings. Cost €405 but there is a 10% discount for CSJ Members. Those who took the course last autumn thoroughly enjoyed it. See cursosinteracionales.usc.es, tel 0034 8811814424

Friday 11–Sunday 13 October

Camino Weekend

A weekend to explore historical and spiritual aspects of the pilgrimage through talks, poetry, a goodly walk along a local pilgrim route, food, wine, companionship, firelight, and you. At Llansor Mill in South Monmouthshire. Cost max £210 for S room, camping possible. llansor@btinternet.com or tel 01633 450638, www.Llansor.org

New Members

Information is provided for members' use only

LONDON

Miss. K M Ferrari	07815 505967
15a Cresswell Gardens, London SW5 0BQ	
Mr. & Mrs. S K Knowles	020 8748 3751
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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:

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Members wishing to borrow slides should make their selections from the catalogue four weeks in advance.

Confraternity of Saint James

St James Day

Thursday 25 July

(Office Closes at 1pm)

2pm Celebration Tapas Lunch

Don Pepe

99 Frampton Street

London NW8 8NA

(c £10ph excl wine)

Walk to St James Spanish Place

Special Guided Visit

**to learn history of church and see some of its
treasures**

Tea

7pm Patronal Mass

Followed by refreshments in parish hall

Full details in June Bulletin