



**Confraternity of Saint James**

# **Bulletin**



**June 2003**

**No 82**

# Confraternity of Saint James

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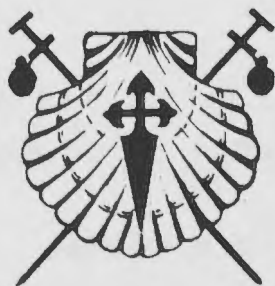
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Contributions for the *Bulletin* are welcomed from members – please contact the editor via the office (see back cover for details).

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Cover picture:  
Contemporary sculpture  
showing medieval  
pilgrims, Pons, France  
(Marion Marples)

# Editorial

Gosia Brykczynska

**B**y now in early summer activities on the camino have quickened their pace, as pilgrims from all over the world make their way down ancient tracks to converge on Santiago de Compostela for St James' day celebrations. Refugios are fast filling up and once more the camino is host to thousands of pilgrims. The Confraternity is also stepping up its activities and often as John Revell points out, it must feel as if a thousand pilgrims are also passing through the office doors (though not all of them at once). As John points out with much insight and essential humour, volunteering in the office is anything but dull or predictable work.

Neither could anyone have predicted twenty years ago that the CSJ not only would still be around but that it would fulfill such a vital and significant role in the lives of so many English speaking pilgrims. As Kathy Gower observes, part of the charm and personal necessity is for pilgrims to be able to retell their tales and to relive their precious moments. This telling of tales, and singing of songs seems to be an ancient occupation, at least as old and venerable as the ballads of the knights of Charlemagne who felt compelled to recount in verse and reconfirm as truth (or was it a myth?) the famous account of one knight called Roland caught in an ambush. This, the Confraternity was eager to discuss and confirm at the Charlemagne weekend in Aylesford. The Confraternity has also given expression to many other pilgrim truths, yet again, as evidenced by the many and varied articles in this *Bulletin*.

And here the editor must apologise to Liz Keay for not correctly crediting her for the lovely review of Thurlby's book in the March *Bulletin*. Meanwhile Rosalind Billingham most certainly has written the review of two Galician authors found in this *Bulletin*. In all, the many activities of the Confraternity and its members are well reflected in this edition, and the CSJ can rightfully feel proud and express the need to celebrate its jubilee year thanks to the dedicated commitments of so many pilgrims who "wanted to put something back into the camino", having gained so much from the pilgrimage experience itself. May the L'Arche pilgrim prayer as presented to us by Hazel Bradley who is currently on the Camino accompany you wherever you may be this St James' Day while those of us making our way to Walsingham,

will be remembering in turn all of you – fellow pilgrims – wherever you may be. Happy St James' Day!

Bless to us the earth beneath our feet  
Bless to us the way wherein we go  
Bless to us the people whom we meet  
And welcome us at our arriving.



Mary Newell



# Obituaries

## **Yvonne Norris RIP**

*died 25 March 2003 aged 83*

Yvonne joined the Confraternity in 1986 as a result of her passion for medieval studies. She had degrees in French and Spanish and worked for the BBC monitoring service during the war. Later she worked as a Finance Officer for the City Lit and went on the ACE tour to Santiago in 1984. She was introduced to the Confraternity by her close friend Hazel Watson and together they joined the CSJ visits to Burgos and later to Ponferrada and Villafranca. Hazel describes her as appearing 'unassuming and unostentatious, but really beneath that there was a very complex and cultivated mind'. Yvonne was a keen photographer who amassed a huge archive on the churches and places visited with the CSJ and other groups and enjoyed sharing her enthusiasm with others.

Marion Marples

## **Jim O'Donnell RIP**

*1950-2003*

Jim, who had led the cycling part of the Scottish Practical Pilgrim for the last couple of years, died cycling on 29 March 2003. He had had a previous heart attack but had received the all clear to resume cycling and was training to cycle to Italy. Jim was a trained journalist who had opened up his own printing business. Although in his younger days he had been an exceptional mountaineer he always regarded his pilgrimage to Santiago as a very special achievement. He cycled with three others from Roncesvalles in 1998 and was the kind of pilgrim who believed he ought to try to put something back into the Camino. He can rightly be regarded as one of those who successfully established the Scottish Practical Pilgrim as an annual event in St James, Coatbridge. He is survived by his wife Jean, son Roddy and daughter Kate all of whom accompanied him to Santiago.

Willy Slavin

# Glimpses of St James in Croatia

Miranda Jones



**A** no-frills flight landed me in Trieste in north east Italy where I planned to start my exploration of the architectural jewels of the Dalmatian coast. Despite a bad press of being a faded relic of the glorious Habsburg days, Trieste has recently been restored and pedestrianised and beautiful Istrian marble buildings along the seafront sparkled in the late autumn sunlight. The cathedral of San Giusto was the chief object of my visit as it has a breath-taking 12th century Byzantine inspired mosaic of a seated Virgin and Child with Archangels Michael and Gabriel on either side. Experts have associated this mosaic with the Sicilian Byzantine school which worked at Cefalu in Sicily. Another apse has a 12th century mosaic of Christ with His hand raised in blessing with the patronal saints Giusto and Servolo on either side. The quality of these mosaics and the climb up to the cathedral on the ancient citadel are very worthwhile, as is the superb view over the port of Trieste and the distant Slovenian mountains.

My journey in a very comfortable coach took me round Istria where I stopped at Porec to visit a 6th century Byzantine basilica full of mosaics equal in quality to Ravenna. The apse has an enthroned Mother and Child surrounded by angels and donors with a seated Emmanuel



and the twelve Apostles above the chancel arch. I proceeded to Pula to view the sixth largest Roman amphitheatre in the world, remarkably complete and again in dazzling Istrian stone. I spent the night in a very attractive little hotel and so was able to see it illuminated which was perhaps even more beautiful.

The following morning I caught a bus bound for Dubrovnik which dropped me seven hours later at Zadar after a stunningly beautiful coastal journey with views of all the islands which are scattered the length of the Croatian littoral. Zadar is a sizeable town and I spent two fairly intensive days exploring all the treasures. The historic centre is very redolent of Venice, as indeed are most of the coastal towns, with polished marble alleys, tiny squares with heavily sculpted portals surmounted by great ancient family escutcheons, geranium-festooned balconies and a plethora of churches, monasteries and museums. The waterfront was lined with palm trees silhouetted against an azure sky while a choppy ultramarine sea splashed over the quayside.

Šibenik was the next highlight on my southward itinerary and a fleeting visit of three hours was devoted to one of the great jewels of the Dalmatian Renaissance. The old town climbs steeply in terraces and flights of steps up to St. Anne's fortress from where there is again a superb panoramic view. I came upon the cathedral by rounding a bend in the steps and coming face to face with a row of wonderfully expressive and individual heads sculpted as a frieze of seventy-one portraits round the three apses. As I sat in the square to consult my guide, I was amazed to discover that the dedication was to Svetog Jakova. Bells rang and I started looking for depictions of St James. Unfortunately the interior was rather dark but as my eyes grew accustomed to the half-light, I found the steps down from the south apse to the famous baptistery. This, and indeed most of the cathedral as we see it today, is the work of one of Dalmatia's most talented architects - Jurag Dalmatinac, Giorgio di Orsini, or George the Dalmatian, who was born in Zadar in 1400 and died in Šibenik in 1473. Jurag Dalmatinac (or George the Dalmatian) learnt his architectural skills in Venice. In the 1430s he visited Florence and may well have seen the early Donatello sculptures, Brunelleschi's great Dome and Masaccio's fresco of the Holy Trinity in Santa Maria Novella. Dalmatinac's great talent was to fuse the stone-working skills acquired in Venice with the new realism of the Renaissance humanism emanating from Tuscany. The construction of the cathedral which had been begun in 1431 by Italian architects was taken over in 1441 by Dalmatinac, and he was



able to incorporate the latest techniques in Renaissance building. The frieze of heads, the stone barrel vault over the nave and the baptistery are unique features of this cathedral.

The baptistery vault is quartered with a central boss showing a laurel-wreathed God the Father holding the dove of the Holy Spirit looking down on the marble font where the priest would actually be baptising the infant. The marble font is supported by a trio of three boys modelled as charmingly as an early Donatello. Above in the vault, four ethereally draped angels and groups of putti move with all the natural elegance of the early Renaissance. The walls of the baptistery are designed as four semi-circular niches with scallop shells.

But where was St James? I finally found him high up together with St Michael on top of two exterior round gables. St Michael has huge wings and is spearing the dragon. St James is holding a book and is carrying a very large scrip indeed. Given the steep site of this cathedral, it is very difficult to get an overall view but I was excited to have at least found a St James.

The second one was several days later as I basked in late summer warmth on the rosemary and lavender island of Hvar, only two hours' sail from Split. There in the 16th century cathedral of St Stephen, behind the main west door, were some stone fragments, no doubt from the earlier church, of a Virgin and Child sitting above three saints in scallop niches and below them is a complete frieze of the Apostles. What joy as I beheld St James with all his attributes and as accessible to my camera as the statue in Šibenik had been remote.

These two statues of St James were the only ones I found on this journey but delving into his history in Croatia might inspire further research as may this partial account of an outstandingly wonderful and beautiful tour from Trieste to Split and hence across the Adriatic to Ancona, precisely the same voyage as so many of those enlightened Dalmatian architects.

# A Cyclist's Diary

## Part I

Dave Scott

I had planned to cycle the Camino de Santiago with an old friend from school. We are both in our early fifties but still fairly fit – at least, we hoped, fit enough to cycle 550 miles across four and a half mountain ranges! This review is intended to be a description of the route we took rather than of our personal experiences.

In the event, we were to find that cycling up the “big” hills along the metalled roads was not too difficult, because the gradients usually managed to remain just easy enough to cycle at a steady pace in a low gear, and could be managed with just occasional stops “to see the view”. Indeed, some of the gradients elsewhere were rather steeper and although shorter proved more strenuous.

We opted to go most of the way by road, both in interests of speed and in deference to walkers. Some of the roads were very pleasant and almost traffic free, and some stretches of the bigger roads were also pleasantly quiet as they had been by-passed by new dual carriageways. The larger roads often had a wide tarmac verge, separated from the road by a continuous white line, and these could be treated rather like purpose-made “cycle ways”. All the way to Santiago, most the route was marked out either by stylised signs showing yellow scallop shells on a blue background, or, more often, the walker's route would be marked by yellow arrows painted on nearby walls.

We travelled by car from the UK with one overnight stop near Tours, and left the car at the local Renault garage in Saint-Jean-Pied-de-Port. We left the Refuge at Saint-Jean-Pied-de-Port (55 rue de la Citadelle), a narrow road up-hill from the main road, on our bikes at mid afternoon on Sunday 28 April 2002. We took the main road to Roncesvalles and reached our first night's destination, Burguete, at around 8.00 pm after a strenuous but not too difficult climb to Ibañeta and a gentle downhill past the monastery at Roncesvalles.

On Monday, we carried on down the road to Erro, where we turned off the main Camino to detour around Pamplona by taking the road via Ardaiz. This proved to be a small, quiet road beside the river Erro, passing through an attractive gorge and beautiful countryside that



included a number of pretty villages. We followed this road to Urroz, and then continued along country roads to Yarnoz, where we joined the Camino from Jaca. The road, which was in need of re-surfacing but was fairly quiet apart from some lorries, crossed under the main autopista at Tiebas (after a short steep climb into the village), and a short section of main road led to another quiet road to Eneriz. We reached the beautiful church at Eunate early afternoon and then travelled on to Puente la Reina. From there, we followed the undulating N111 to Estella. Many sections of the road had been improved, and it was often possible to take the old road, which though not signposted was traffic-free. En route we detoured into the pretty village of Cirauqui. A few hours sight-seeing in Estella and we left to try the wine fountain at Irache, but the monastery is closed on Mondays, so we continued onwards to stay overnight at Los Arcos.

The next morning we continued along the N111 (taking the old road wherever possible) to Sansol and Torres del Rio (to see the octagonal church similar to Eunate). Here we tried a stretch of the walker's Camino, but found this to be hard going and soon returned to the N111 to Viana. From Viana we had a steady downhill ride to Logroño, taking the old N111 to enter the town from the north across the river. We followed the pilgrim route through the old town along a pleasant traffic free street, stopping at the church of Santiago. We left the town along the busy Ave de Burgos then turned left to follow the walker's route. The signs were not clear, partly due to new developments, but by going down a small path to the right when we reached the by-pass we were able to go under the main road. Here the Camino became a cycle track that threaded through lakes and woods, finally joining the N120 near to Navarette. From there we followed the N120 towards Nájera, but the traffic was much heavier than on the N111 so we detoured right along a quiet road to Huercanos, which provided a long downhill run into the village, from where there was a gentle ride along a quiet road to Nájera. From Nájera we took the road to the monasteries of San Millán via Cardenas, which involved a series of steady climbs, with a final supreme effort to reach the upper monastery at Suso. Unfortunately the monastery was inaccessible due to repairs! After visiting the lower monastery, we took a quiet road along rolling hills with a final descent into Santo Domingo, to stay in the ancient hostel that is now a Parador.

Wednesday saw us follow the "cycle track" verge along the N120 which was again busy, and not particularly attractive. At Villambistia we

drew breath ready for the climb over La Pedraja, a mountain range we expected to find hard going. Spanish cyclists told us to take the road rather than the Camino, which they said would be hard without rough-terrain tyres. Apprehensively, we climbed up the hairpins on the road. A broken down lorry meant that the road was reduced to one lane for both directions, so the traffic came past in pulses, which made cycling less fraught. To our surprise, we reached the summit without too much pain. Right by the sign announcing La Pedraja, we turned off on a small mud track, and joined the walker's Camino a few hundred metres later. This proved to be an attractive stretch of mud and gravel track wending its way along the top of the mountain, through open heather that gradually became forest as we descended gently to the monastery of San Juan de Ortega just in time for lunch. From there we took a small road back to the N120, and had a fast descent to Ibeas de Juarros, where the road became very busy again, with traffic going too fast for comfort. After a few false turns to the left, we finally found a track over the river Arlanzón to Cardenajimeno (the correct route probably goes via the turning to Castrillo). From Cardenajimeno a quiet road went across the Burgos ring road down into a park, where we joined a purpose-built cycle track that went through parkland all the way into Burgos, giving us an excellent view of the cathedral from across the river as we neared the city centre, our destination for the night.

The following morning we continued along the cycle track beside the river (still good, but less attractive than the way in) hoping to see a sign to the monastery of Las Huelgas. We didn't, and by the time we realised we had missed it, it seemed too far to turn back, and we carried on to Tardajos. There we took the walker's Camino again as far as Hornillas del Campo. Whilst it was quite slow going, it was a marvellously evocative stretch, snaking over the hills much as it must have for centuries. From Hornillas we took an attractive small road through lush fields to Hormaza, where we turned onto a road on the south side of the valley that would take us straight to Iglesias. However, as we climbed the road quickly became a track with no signs and at the head of the valley we turned left (rather than the correct right-then-left) and found the road disappeared. We used a compass to decide on the correct track, which eventually arrived at a metalled road where a left turn took us down the hill to Iglesias. From here we went right and followed the road to the turning to Hontanas, encountering the only serious rain of the whole trip (and even that only lasted about half an hour). From here a quiet pretty road led beneath the ruined



arch of San Antón and on to Castrojeríz, following broadly the same route as the walker's Camino. We had the best meal of the trip at "La Taberna" in Castrojeríz, then took the road to Itero del Castillo, turning left to a quiet road that went to Boadilla and on to join the main road to Frómista. There, we visited at the beautifully restored Romanesque church of San Martín. The wind, previously generally to the side or behind us had now become stronger and remained against us for the next few days (until we reached Ponferrada). From Frómista we followed the relatively unattractive P980 road to Carrión de los Condes to stop for the night, with a brief detour to the impressive church at Villalcazar de Sirga.

On Friday we followed the N120 to Sahagún, which was quite a pleasant road as the traffic was all on a new road. Just beyond Sahagún we turned right towards Bercianos, where we rejoined the walker's Camino and followed it all the way to Reliegos. The walker's Camino was a gravel track, easy to cycle along except for a few stretches where it was washed out, but for most of the time it ran alongside a recently levelled packed earth road that was quiet and good to cycle along. This stretch of the route was relatively flat, crossing the central plain, but had the disadvantage of being tree-less (apart from saplings planted along the Camino itself) and of receiving the full force of the wind, making cycling hard work. At Reliegos, we turned south onto the main road into Mansilla de las Mulas. This proved very busy and at Mansilla we turned left onto a quieter LE523 road leading to Villanueva de las Manzanas. We had intended to take the road to Vega de Infanzones, and follow the road along the west bank of the river Bernesga to León. The strong head wind encouraged us to turn earlier, and we made the mistake of crossing the river to Villarroaño, which led to an unattractive road that headed for León through a series of industrial areas on the river's east bank. Entering León in the evening rush-hour proved difficult due to the amount of traffic, but the centre of the city was traffic free and made for a very attractive overnight stay.

Leaving the next morning past the spectacular Parador San Marcos, we opted to escape the N120 by taking the quieter LE 441 road to San Andreas de Rabanedo. An undulating road with some traffic (but better than the N120) this carried on to Villanueva, where we turned left towards Hospital de Orbigo along the west bank of the Orbigo river. This proved unattractive and relatively busy, and in hindsight we should probably have tried to turn left earlier to go down the east bank via Santa Marina del Rey. From Hospital de Orbigo with its splendid

bridge we cycled the N120 to Astorga, which was fairly quiet but open to the wind. The road climbed very steeply to the city itself. From Astorga we took the quiet LE142 road up into the Maragatería. We turned into the attractive village of Castrillo de los Polvazares. Having climbed to the end of the village, we found the only route onward to be the walker's Camino, a rough track. Mistakenly, we followed this rather than going back down the hill, and found a very rough track uphill that required lengthy periods of pushing the bikes. We finally rejoined the tarmac road a few kilometres later and followed this to our evening's destination of Rabanal. The ride was steadily uphill against a strong (20mph?) wind, and by the time we reached Rabanal we were exhausted.



# Charlemagne and the *Codex Calixtinus*: Weekend School

Marion Marples



Rodney Alcock and Linda Poulsen with the organistrum  
(photo: William Griffiths)

Every pilgrim over the Pyrenees has encountered Charlemagne, and maybe Roland and Oliver too. Some will have heard of the French epic poem *The Song of Roland*. Some will be aware of the historical traditions of St James and know the 12th century *Pilgrim's Guide*. All those who attended the recent weekend school *Charlemagne and the Codex Calixtinus* know how all these elements of the historical jigsaw begin to fit together.

The programme opened with a factual introduction by Pat Quaife to the elements which would be discussed the following day: *Who's who and when?* including the Merovingians, Charles Martel, the Mayor of the Palace and others. Then she introduced Charlemagne and his family and the lands which became part of his Empire. As a cultural contribution Susie Gray gave a fascinating insight into the calligraphic script known as Caroline Miniscule and raised the question which occurred several times as to whether Charlemagne was himself literate. Pat then introduced the *Codex Calixtinus*, the various versions found

in different European archives, in particular the several versions of Book IV *Pseudo-Turpin* and Book V: *The Pilgrim's Guide*. Laurie Dennett contributed an aide-memoire on the early traditions of St James and the pilgrimage. Indeed, there was such a wealth of material that it did not matter a jot that the video Marion Marples wanted to show had failed to make it through the Easter post in time.

On Saturday Pat Quaife introduced an absorbing recording of a Radio 4 programme narrated by the late Brian Redhead about Charlemagne and his times. By now some names were beginning to recur and odd spots of recognition appeared in the sea of unfamiliar names and movements. This was followed by William Griffiths reading a translation of a paper, translated from the Spanish by Diana Goodier, by Prof Klaus Herbers of the University of Erlangen, on St James and Charlemagne: two European myths. This paper had originally been delivered at the conference organised by the Committee of Experts of the Xunta de Galicia in September 2001 and brought the whole subject into the 21st century with the suggestion that the historical St James and Charlemagne were being used to evoke a united Europe through the traditions that developed well after their lifetimes.

Pat Quaife then gave a very clear paper about the Song of Roland, its structure and the reworking of historical facts into a poem recounted all over medieval Europe. William Griffiths was able to supply a CD of a reading of the verse in the original medieval French.

After lunch, Marion Marples introduced yet another version of the text, that found in the so-called *Pseudo-Turpin*, Book IV of the *Codex Calixtinus*. Half a dozen readers declaimed selected passages about Charlemagne's dream of St James, Roland, the battle with Ferragut and the tradition of the lances springing into bloom in a field just outside Sahagún. These stories, with which pilgrims might have been familiar, were illustrated with slides of the places referred to in the text.

Pat then showed slides of the Charlemagne legend as depicted in the windows of Chartres cathedral and finished with a splendid collection of slides of the cathedral and treasury at Aachen Cathedral, Charlemagne's capital, which she had recently visited.

A full day was completed by a lecture recital by Mary Remnant on Music and Instruments from Charlemagne to the *Codex Calixtinus*. Mary was delighted to find that Betty Moore, a trumpet player, was able to make a good sound on a horn similar to the one supposedly blown by Roland.

On the final morning we welcomed Prof Jinty Nelson (King's



College, London), who spoke about Charlemagne himself, trying to fill out the usual narrow picture given, in particular in relation to Spain. This complemented the earlier content of the weekend superbly, while still leaving plenty of questions to be discussed over lunch.

The weekend was highly enjoyable, instructive and deemed to have a great success. It is gratifying that we can supply the expertise for such a weekend from our own CSJ resources and thanks go to all who took part in any way. In particular we thank Pat Quaife who brought the whole subject alive through making sense of a wealth of material and William Griffiths for memorable asides, geniality and musical interludes from his vast collection of CDs.

# Some medieval English pilgrims to Santiago

John Hopkins

**T**he twelfth century was the golden age of English pilgrimage to Santiago de Compostela. The first known pilgrim was Ansgot of Burwell in Lincolnshire who returned sometime between 1093 and 1123; at the same period, Richard Mauleverer went from Yorkshire. St Godfric of Finchale, former pedlar, sailor, merchant and possibly pirate, visited Santiago en route from Jerusalem. In the mid-twelfth century, Henry of Blois, bishop of Winchester, abbot of Glastonbury and a brother of King Stephen, made a pilgrimage. Matilda, daughter of Henry I, went to Compostella in 1125 and was said to have been given a hand of St James as a relic for Reading Abbey, which house she made the centre of the Santiago cult in England.

It is possible that close ties with France and the influence of the Cluniac order facilitated English pilgrimage to Galicia by land, though the direct sea route seems to have been popular too. The murder of Becket in 1170, and his subsequent canonisation, made Canterbury a major shrine for English pilgrims, but for those wanting a more demanding experience, Santiago, Rome and Jerusalem remained prime goals. Henry II vowed to go to Santiago as a penance after 1170 and requested a safe conduct from Ferdinand II, king of León, though Henry never in fact went.

The archbishop of York in 1222 and the bishop of Worcester in 1271 both journeyed to Compostella. In 1283, a priest of Chichester was ordered by the Archbishop of Canterbury to travel to Santiago as a penance. After a conviction for adultery, Mabel de Boclande was given the choice around 1330 of making a pilgrimage to Galicia or enduring six floggings.

A charter recorded in a Duchy of Lancasteroucher book (held at the Public Record Office in Kew, ref DL 42/2] records a gift by Ranulph II, earl of Chester, of Watteleia (is this present day Wheatley, in Nottinghamshire?) to his elder half-brother, William Roumare, earl of Lincoln, on the latter's return from pilgrimage to Santiago - "...redivit de itinere sancti Iacobi apostoli in crastina die post festum sancte Crucis, quod celebrantur mense Septembri..." He returned from his

trip to Santiago the day after the feast of the Holy Cross, which is celebrated on 15 September. There are transcripts of this deed in the Harleian MSS, Lansdowne MSS, Dugdale MSS, Rawlinson MSS and Towneley MSS.

William had been made earl of Lincoln in 1140 or 1141 and had an active political and military career. The Complete Peerage states that his pilgrimage was in 1152 or 1153, without giving any reason or source. Geoffrey Barraclough argued that “this suggestion has little to recommend it”. Judging from the witnesses to the charters, and what we know of their active years, William’s pilgrimage may have been some years earlier. One witness, Robert Grevesac, is not known of after 1146.

Waleran of Meulan, earl of Worcester from about 1138, is known to have been to Santiago in 1144 or 1145 – he announced his intention in a charter relating to Bec in Normandy and referred to his pilgrimage (*peregrinacio*) in an order issued to the sheriff of Worcestershire. The Complete Peerage suggests that it “might not be fanciful to suggest that Earl William went at the same time”. Waleron went on a crusade in 1147 to 1149, surviving a shipwreck off southern France. He was a benefactor to several West Midlands religious foundations, such as Worcester Cathedral, Gloucester Abbey and Leominster Priory in Herefordshire.

In Herefordshire, there developed in the twelfth century a fine school of church decoration. Rivalries among Norman marcher or border lords may have prompted competition to build impressive churches in the new style and to impose the new regime and develop its cultural credentials. At Wigmore, Lord Hugh Mortimer appointed as his chief steward Oliver de Merlimond who supervised work on several churches in Herefordshire, Worcestershire and Shropshire. After major works were planned at Brinsop and Shobdon, Oliver “had the great wish to undertake a pilgrimage to Saint James and entrusted to a knight, Bernard, all the responsibility for the work with the necessary funds”, according to the chronicle of Wigmore Abbey. He made his pilgrimage in 1139 [R Trubshaw’s website says it was made in 1130] and probably returned via western France as he is known to have stayed en route at the abbey of St Victor in Paris, from where two canons were sent to assist in the consecration of Shobdon church. It is likely that he had gone to Santiago with a sculptor to make sketches of the stone carvings at the cathedral, or brought some sculptors back with him to Herefordshire.



At the Romanesque masterpiece of Kilpeck in the southern part of the county, some of the chancel arch figures bear a strong resemblance to forms in the Puerta de las Platerias at Santiago Cathedral. Uwe Geese, however, saw any strong influences here as being “largely drowned out by the decorative idiom of the English Romanesque, and little can be established of their provenance”. However, he cites Bredekamp’s view that the sheela-na-gig at Frómista was the inspiration for that at Oliver’s church at Kilpeck, and that Oliver probably saw the Spanish carving on his journey. Kilpeck’s carvings are in fact not typically Norman – there are Celtic and Norse influences and the style has pagan elements and uses plant forms. A juggler figure on the stringcourse at Kilpeck is similar to several carvings in France and Spain. De Merlimond founded several St James’ churches in Herefordshire. There are about ten in the county, mostly in the east. It remains one of the finest areas in England for enjoying twelfth century church architecture and sculpture. It is a happy thought that a Santiago pilgrimage may have inspired this.

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- U Geese *Romanesque Sculpture* (in *Romanesque: Architecture, Sculpture, Painting*, R. Toman [Ed], (Konemann 1997)
- E Mullins *The Pilgrimage to Santiago* (Secker and Warburg, 1974)
- G Ormerod *History of the County Palatine of Chester* (ed 1879)
- M Thurlby *The Herefordshire School of Romanesque Sculpture* (Logaston Press, 1999)
- G Zarnecki *English Romanesque Sculpture 1066 - 1140* (London, 1951) and *La sculpture romane des “Marches Gauloises”* (Bayle, 1997)

# The Stranger

John Gardner

For month after month he had studied and planned  
But now to St-Jean he had finally come;  
With shell on his pack and stout staff in his hand  
At French refuge doorway his trek had begun.

Down rough-cobbled street of old town did he tread  
Through arch of St Jacques and 'cross old pilgrim bridge;  
Uphill towards Spain with the smell of fresh bread  
To old armies' roadway on famous high ridge.

The road was at first not too clearly defined  
But soon other pilgrims would show him the Way;  
These strangers were often most helpful and kind  
And some became friends whom he meets to this day.

The Way became tougher and tiredness set in  
But then at a distance the Church it was seen;  
A bed for the night but too soon would begin  
Another long day like the last one had been.

The pain and the torment they did not relent  
To reach a new refuge brought gladness throughout;  
But comfort was slight with so many nights spent  
So near to the others around and about.

St Jacques he compelled him full onward to go  
To linger brought ease although this did not last;  
What mattered alone now was "Santiago"  
All other concerns were to him in the past.

'Cross plains, hills and rivers our pilgrim did pound  
Through towns and through villages too many to count;  
Then close to the end a high mountain he found -  
A view of his goal of which joy was the fount.

The doors were wide open to welcome the day  
With throngs he did worship at jewel-studded altars;  
His friends too did greet him at th'end of the Way  
How long can he tarry oh City of Stars?

# Incorporating a Hero's Journey: a modern day pilgrimage

Kathy Gower

**O**r why I own over 46 books on the Camino de Santiago, not to mention countless piles of articles, personal accounts, maps and histories. (Or, just telling one's own story).

I suspect I am not alone in my quest to find out more about what gave me such a feeling of empowerment, accomplishment and a new outlook. When I walked the Camino Francés during the 1999 Holy Year from Saint-Jean-Pied-de-Port to Santiago de Compostela, I had no idea this pilgrimage route and all that it encompasses would have such an impact on me. Succinctly put, I lost toenails, various articles of clothing and other material goods, and inhibitions on the way I viewed life, relationships, time and even control. How could I keep those feelings alive when I returned to my very rich, but mundane existence, post-Camino? As with true re-entry shock, I expected that having to leave intense friendships and relationships which had developed during the Camino would lead to a kind of grieving and I was not disappointed there. I also expected my family and friends would be as eager to hear about my adventures as I was to speak about them. Instead, there was the challenge of being able to explain those experiences to those who haven't had similar experiences.

Part of the re-incorporation into one's own culture occurs as pilgrims tell their narratives. In doing so, they have an opportunity to re-member, re-view and then re-analyse the experiences of the pilgrimage from the perspective of their daily lives and to try to keep those experiences alive.

Personal growth and change occurs because the person acknowledges and labels experience in a particular way. The degree to which significant changes endure over time is related to how much one remembers and how one reflects on the experience – what one tells others about what things mean. I read somewhere that when stories are told, something powerful happens. The content may stay the same, but the story's framework changes from the context of shared isolation to a context of shared meaning. In addition to those 46 books (and more on the way!), I interviewed many other fellow pilgrims and even helped



organize a Pilgrim Story Day, subtitled “Garlic Soup” after its famous namesake at San Juan de Ortega. [see CSJ *Bulletin* 80]

Each tale was separate and distinct, and yet there were common themes and ideas throughout. As each person got into telling their stories, the content, and even their voices would change. Litanies of place names became deeply personal inner stories, not the stories of the external or cultural Camino, but of something more sacred to them. Jean Shinoda Bolen, in *Crossing to Avalon*, about her own mid-life pilgrimage, wrote that “any significant, soul-shaping event becomes more integrated into our consciousness, and more universal, when we can express the essence of the experience and have it received in depth by another” (p.111).

For most people, pilgrimages invite reflection. The impressions that are received at sacred sites allow us to become receptive to our own inner thoughts and memories. Several pilgrims have said that they were struck by memories and thoughts that sprung up, seemingly from nowhere. Along the Camino there is ample time for such reception and reflection; the slow pace, the liminal quality of pilgrimage and its rituals, and the community of shared experience provide a rich field in which to ponder life’s memories and mysteries.

Pilgrims want to remember their experiences, both inner and outer, and take great joy in being able to share them amongst people who have had similar experiences. There is shared glee at recognising landscapes on the outside while the inner is connecting those experiences of the place and time to that which they yearn for inside. And, there is a validation, a camaraderie that is sometimes unexplainable, among people who have never met before but are nonetheless joined by the simplicity and the complexity of a prolonged shared experience. People need to tell and retell their stories in order to make sense of them. One needs to repeat them in order to put words to them and to understand their profundity. And, people seem to do it naturally, creating

gatherings and simple meetings where like-minded friends can reminisce and deepen the workings of their experience. Sometimes there really are no other connections between such seemingly divergent groups of people in terms of occupations, ages, gender, education, cultural, or spiritual background.

The opportunity to tell or narrate our story is another way of knowing or making meaning. Narrate comes from the Greek, *gnoscere* – to know. Re-telling the stories becomes the recommitment process. Remembering the miracles aids us in living miracles. Remembering

the pain and the help we received reminds us of service – and the gift of receiving help. Revealing community enables us to look to building community and to do service. Remembering the altered sense of time enables a challenge to the rigidity of contemporary daily life.

As so, I continue to read and collect and listen and witness; to keep those Camino experiences alive until such time I can again walk through heat and cold, pain and sorrow, joys and solitude and feel truly alive and in the moment again on the Camino.

# St Martin not of Tours, but of Dumio or Braga

Magdalena Stork de Yepes

Following their Iberian conquests in the early Christian era, the Suevi seem to have chosen Ourense as their capital. Some of them were Christians, but professed the heresy of Arianism (after its originator, Arius), which denied the divinity of Christ. The more educated among them subscribed to the theories of the heretic Priscillian, others rejecting them. There were also some among them who were still pagans, Suevi and the Galicio-Romans. For all of these Providence decreed the emergence of a great evangelising figure who reorganised the Catholic Church in Galicia – a church which had already put down firm roots before the arrival of the Suevi. This great figure was San Martin Dumiense, St Martin of Dumio (also known as St Martin of Braga), who can be regarded as the second great evangeliser of Galicia – Santiago (St James) being the first.

San Martin's namesake St Martin of Tours, the evangeliser of Gaul – the bishop who shared his cloak with a beggar – was buried in the French city of Tours, and famous miracles were wrought at his tomb and by his relics. It happened that the Suevic king of Galicia, Carriaric, had a son suffering from leprosy, a disease endemic at that time. Having heard of the miraculous cures effected under the influence of St Martin of Tours, he sent gifts of gold and silver to the saint's tomb and built a church dedicated to him in Ourense (later to become the Cathedral, the only one in Spain dedicated to St Martin of Tours). But all was in vain; the king's son was not cured. Surprised – for all he had done had been done with great faith and devotion – Carriaric asked if there was any difference between the religious faith of the saint and his own; and when the difference was explained to him he realised that he must forswear Arianism and become Catholic. Having taken this decision, he sent further emissaries to the tomb of St Martin of Tours, and when they returned with a relic of the saint his son was cured.

Along with the king's emissaries there returned another St Martin, San Martin Dumiense, named after the monastery and bishopric which he founded at Dumio, near Braga in northern Portugal. He played a part in the conversion of the royal family and thus gave a great impetus to the complete evangelisation of Galicia. He restructured the church reorganising episcopal sees, reforming existing monasteries



and founding new ones, among them the monastery of Dumio. Along with Carriaric's successor Theodomir he reorganised the church and held important councils like those of Braga and Lugo. To the Council of Lugo is attributed the institution of the permanent exposure of the Sacred Host in Lugo Cathedral. Martin, who came from Hungary, had been a wandering monk and had visited the hermitages and monasteries of the East. He was thus well qualified to found similar establishments in the West, following the patterns which he had seen. He had also acquired much learning, which he expounded in moral treatises of Stoic inspiration, widely influential in their time, and in a well-known work entitled "De correctione rusticorum". In this he tried to correct the Galician superstitions which he saw everywhere, a mingling of reminiscences of Priscillianism with ancestral customs of Celtic origin.

Both St Isidore of Seville and St Gregory of Tours, biographer of St Martin, give high praise to these works, saying that in his time there was no one to equal the Galician bishop San Martin. His writings contributed to the spread of culture among the Suevi and gave great prestige to the see of Braga and the ecclesiastical province of Galicia. As Hipólito de Sá Bravo says in his work "El Monacato en Galicia" (vol. I, p. 44), it is important to revive the memory of St Martin of Dumio, since he united in his person the merits of the apostle and organiser of the Suevic nation and those of a learned writer and saintly bishop, who amidst his pastoral activity was unwilling to abandon the seclusion of the monastery which he had founded and of which he remained abbot until his death. This was the monastery of Dumio, near Braga. During the Saracen invasion the monks of Dumio fled from the devastation inflicted on the diocese and moved to Mondoñedo; not to the present town but to the Romanesque cathedral in the Valle de Oro, near the Ria de Foz. This was the or final seat of the diocese of Mondoñedo, before its transfer at the beginning of the 13 century, in accordance with the decision of the Council of Palencia (held during the reign of Doña Urraca), to the present cathedral city.

As to the monastery of San Martin de Mondoñedo or Romanesque Cathedral, near the Ria de Foz, it is a monastery of exceptional importance – and not generally appreciated – for its interesting history and for its architecture, which reveals its great antiquity. But if you want to trace the origin of San Martin do not look to Dumio or Braga but to the diocese of Mondoñedo.

*From La Tierra de Sant – Iago o Jacobsland, Magdalena Stork de Yepes, translated by James Hogarth*

# The Aachen Pilgrimage

Pat Quaife

**B**rief mention was made at the Aylesford weekend school on 'Charlemagne and the *Codex Calixtinus*' of the Aachen (Aix-la-Chapelle) pilgrimage, which takes place every seven years.

The four relics which pilgrims come to Charlemagne's capital to venerate are the swaddling clothes of the infant Christ, his loin cloth, a garment worn by the Virgin Mary at the Nativity and the cloth in which the head of John the Baptist was wrapped. By the late ninth century (Charlemagne died in 814) pilgrims were already coming to the octagonal Palace Chapel - later the Dom - and in 1165, when Emperor Frederick Barbarossa had Charlemagne canonised, the pilgrimage to Aachen received a new impetus. The completion, early in the thirteenth century, of the elaborate golden shrines of Charlemagne and the Virgin Mary, the building of the soaring Gothic choir (1414) and generous donations to the building of the Hungarian Chapel all combined to catch the attention of middle Europe: in 1496, 142,000 pilgrims were counted on a single day.

The seven-year pilgrimage cycle, with the opening of the shrine of the Virgin, where the four great relics are kept, was well established by the first half of the fourteenth century. Because of the crowds of pilgrims, presentation of the relics in the open air became inevitable and new galleries were built between the tower and the octagon where the relics could be displayed, albeit very high up. The miraculous image on the Virgin Mary's altar and smaller relics were honoured within the Dom itself.

An oil painting in Aachen's local history museum, the Museum Burg Frankenberg on the outskirts of the city, shows the cathedral and the adjoining Münsterplatz during a pilgrimage. While the relics are presented high up on the gallery of the Dom, a large gathering of pilgrims has assembled on the Münsterplatz below. Some of them hold pilgrimage mirrors or are playing on the so-called Aach-Hörner (Aachen horns). Two others in the foreground have scallop-shells on their capes - perhaps they had already been to Santiago?

The museum displays an example of the pilgrimage mirror which, according to popular belief, was able to capture an image of the holy relic. Clay pilgrim horns can also be seen: these were played during the

presentation of the relics, and some were taken home by the pilgrims – to drive away storms, it is said. The last Aachen pilgrimage took place in 2000, so the next will be in 2007. Perhaps the Confraternity, with scallop shells to the fore, should think about a visit to Aachen in four years' time.



# Confraternity Thursdays

John Revell

The other Thursday – it doesn't matter which Thursday because I suspect that all Thursdays are the same – I went into the Confraternity office to browse through the stock of publications. I was planning a visit to Burgundy and I wanted a copy of John Hatfield's vintage guide to the Vézelay route. The original intention was that I would be at Blackfriars Road for a few moments and then gone. Reality was different.

Marion and Christine were busily engaged fielding the telephone calls and greeting the visitors, three people had already taken up research positions in the library, interviews were going on for the bursary, and all in all the pilgrim industry was buzzing busily. I was the "floater", but not for long as I soon sat down with Hannah, a Finnish student currently at Cambridge, who was in the midst of a project on pilgrimage and the background to its various concepts. She had formulated a set of questions which were penetrating in their scope and intensity. Allegedly I was helping her with her enquiries, but I soon realised that I was helping myself to clarify random thoughts from pilgrim journeys made at different times during the final decade of the twentieth century. Questions like "Does age matter? Would a person of sixteen derive the same insight as a person of fifty?" Or vice versa, I thought. "Did I have a vision of Saint James when I first set out on my journey?" "Was it the journey that mattered, or the arriving?" Christine brought coffee between phone calls – coffee without milk, family hold back, milk's in short supply with all these visitors – and Marion came and went on various missions of active service. I slowly made my way through Hannah's questions, and she was delighted with the end product. So was I, because it was debatable whether Hannah had done me the greater service, or I her. It was rather like my answer to one of her questions. Did I choose Saint James, or did Saint James choose me?

If you are ever at a loose end on a Thursday I can recommend no greater outlet for your creative energies than an appearance at the Confraternity office. You never know where it might lead. At the very least you might be presented with the vacuum cleaner and asked to get on with it. But I promise you, it won't be an easy task because there will be so many feet and bodies in the way!

And, oh yes, I did make it to Vézelay, but that's another story.

# Book Reviews

## New Books on the Camino

Reference – placed in the CSJ Library and available for loan:

*A Pilgrim's Guide to the Camino Francés: St Jean-Pied-de-Port to Santiago de Compostela*, John Brierley, 2003, Camino Guides, 320pp, illus with maps, £14.99, ISBN 1 84409 010 8

*A Pilgrim's Guide to the Camino Fisterra: Santiago de Compostela to Finisterre, incorporating the Muxia Extension*, John Brierley, 2003, Camino Guides, 94pp, illus with maps, £9.99. ISBN 1 84409 002 7.

These two books are written by a CSJ member who is also a member of the Findhorn community. John Brierley has followed the camino many times and this Guide reflects his concern for spiritual awakening. It is a shame he does not give contact information for CSJ in the Camino Francés guide, although he does in the Finisterre one. Full reviews will come in later *Bulletins*.

## Two 20th century Galician Writers (not in CSJ library)

Alvaro Cunqueiro in *Merlin and Company* and Manuel Rivas in *The Carpenter's Pencil*, reveal that they share a passionate concern for the cultural identity of Galicia, and, naturally, Santiago as their capital city is an important influence on their writing. For them St James, the Camino, and the innumerable associations with them, do not have to be sought, but are an ever present reality and part of their inheritance. This is why these very different works of fiction, both originally written in the Galician language, may interest pilgrims. Both are currently available in English translation (and in slim paperbacks).<sup>1</sup>

Cunqueiro (1911-81) wove fairy-tales. Often they are his own invention, but some characters, such as Merlin, are borrowed from other mythologies and given a Spanish setting. Other tales are reminiscent of his fellow Spaniard, the Surrealist painter Salvador Dali; in *The Greek Princess*, a mermaid visits Merlin to get her tail dyed so that she can go into mourning. Then there are the tales of the dwarf who lives in the hood of a Cistercian abbot and gets transported to Santiago, and the Dean of Santiago who has paranormal umbrellas, to name but two unusual characters. Somehow this magic (its well with Camino folk-lore such as the story of the cockerels at Santo Domingo de la Calzada and as you read *Merlin* it becomes increasingly clear that these tales are deeply imbued with the traditional Spanish Catholicism

in which Cunqueiro believed, declaring after the Vatican II council that “...Christianity is the religion of symbols and mysteries.”<sup>2</sup>

It is tempting to identify the descriptions in *Merlin* with real places, especially when Cunqueiro writes passages like “...From Miranda [Merlin’s home], I can see a stretch of the French Road, The Pilgrim’s Way, the Way of St James, go down to look for the ford across the river”.<sup>3</sup> Cunqueiro said Miranda was largely based on a house near Mondoñedo in which he stayed as a child, but he often used artistic licence to construct a world of his own, drawn from different elements of reality, and his Camino which went via Lugo, is not geographically, the one on which most pilgrims travel.<sup>4</sup> But when he writes “...Roads are the furrows : as furrows produce wheat, so do roads produce people, inns, languages, nations. With a road, you can travel along it, or sit beside it and take your harvest in”, he seems to capture something very important about pilgrimage experience.<sup>5</sup>

Rivas (born 1957) inhabits a very different world. The Carpenter’s Pencil is a passionate and often violent novel set against the background of Galicia during the Spanish Civil War. The pencil belonged to an architect who was shot during that conflict, after imprisonment in “...the prison in Santiago known as A Falcona [which] was behind Raxoi Palace, on the slope leading down from Obradoiro Square, right opposite the Cathedral, so if you built a tunnel you would emerge in the Apostle’s crypt.”<sup>6</sup>

The artist in the book is never named, but his work and his ideas reverberate in the memory of the principle characters long after his death. “...The painter would talk about the Portico da Gloria. He had drawn it with the thick red pencil he always carried, like a carpenter, behind his ear. Each of the figures in the drawing turned out to be one of his friends from A Falcona...there were two old inmates, Ferreiro of Zas and González of Cesuves, and he told them they were the elders at the top, in the centre, with the organistrum in the orchestra of the Apocalypse. And he told Dombodan, who was the youngest and a bit naïve, that he was an angel playing the trumpet.”<sup>7</sup>

Much of the later part of the novel is set in and around La Coruña, where Rivas was born, but the love scene that is the climax of the novel is set in Santiago in the pouring rain, against the tolling of the Berenguela, the great bell of the Cathedral. It is splendid drama, but if the pilgrim is seeking to contemplate serious issues, these are here in abundance as well. This is a book that can be read on several levels, and it is quite difficult to put it down.



The translation of Galician literature into English is, apparently, a fairly recent development, and, according to the translator's note in *The Carpenter's Pencil*, a new series of Galician classics in English is to be published by the University of Birmingham under the title *Terra Brava*.<sup>8</sup> They should be worth waiting for.

Rosalind Billingham

### Footnotes

1 Alvaro Cunqueiro, translated by Colin Smith, *Merlin and Company*, Everyman, 1996

Manuel Rivas, translated by Jonathan Dunne, *The Carpenter's Pencil*, Harvill Press, 2002

2 Colin Smith, op.cit, Introductory note p. XXXII

3 Cunqueiro, op.cit, p.77

4 My thanks to Laurie Dennett, who took considerable trouble to research Cunqueiro's geography for this review

5 Cunqueiro, op.cit, p 77

6 Rivas, op. cit, p 15

7 idem. p. 15

8 idem p. 25 - 6

# Members' Page

## **From John Crowe of Dorchester Abbey**

With the backdrop of the Gulf War and now the long and difficult task of reconstruction and peacemaking, this year's pilgrimage, remembering how St Birinus brought the Gospel of the Prince of Peace to a war zone here in the Thames Valley back in the 7th century, will be dedicated as a Pilgrimage for Peace.

## **From Rosemary Hill**

In *Bulletins* recently I read about 'competitiveness' (Laurie Dennett, *Bulletin* 81) and the 'rat race' (Angela Cuskin, *Bulletin* 79) - of pilgrims getting up earlier and earlier to reach the next refugio in time for a bed. Last year my daughter and I walked from Pamplona to Finisterre, a magic walk to end four years of pilgrimage and this time in full 'pilgrim season'. Were we ever without somewhere to sleep? No. Did we get up early? Yes - but not to secure our beds. It was the wonder and coolness of those dark, early starts (though never, Laurie, 4am!) that dragged us silently from our sleeping companions.

How I remember the magic of the Meseta, that enormous sky, It is so beautiful walking out under the stars at about 6am. Behind us and on our left, Orion. Towards the front, the standing-on-edge square of Pegasus, where I once saw two shooting stars. And always leading us westwards, the Northern Cross. That cross of stars became the symbol of the Camino for me, a symbol echoing our arrows of the daylight path. If we lost our way on those dark mornings we only had to look up to that sign in the sky to get our bearings. We followed it along the Milky Way which was, of course, our Way too. It is amazing how quickly the stars fade - long before the sun rises. I am under a different sky now, in England in April, but the memory of those early starts does not fade. Like so many I find the Camino continues to haunt my mind and my everyday life. My Way is still the Way of the Northern Cross; even when it is beyond the horizon it calls me on.

### **From Aileen O'Sullivan**

Over the years I have used travel firms that were good, bad, or indifferent, but last year I found Dove Travel which is outstanding. They can arrange for any size of group or for people travelling alone to do the pilgrimage to Santiago. Their details are: Dove Travel, 28, Pennyfine Road, Sunnyside, Newcastle upon Tyne, NE16 5EP  
[www.dovetours.co.uk](http://www.dovetours.co.uk)

### **From L'Arche in India**

Hazel Bradley has been working with L'Arche communities since she joined the community in Trosly, France in 1979. Most recently she has spent fifteen years in India. Now, about to celebrate her fiftieth birthday, she is undertaking a pilgrimage to Santiago de Compostela. She says : This is a 50th birthday present to me, and from me to God, and that is what is most important about this pilgrimage. If you would like to sponsor Hazel and /or donate a gift to L'Arche India, please get in touch with L'Arche Overseas Development Fund – The Hazel Bradley Pilgrimage, The Deanery, The Close, Winchester, Hampshire, SO23 9LS Tel : 01962 856814 I am sure we will be hearing more about Hazel's pilgrimage.



# From the Secretary's Notebook

Marion Marples

## **Committee News**

Scottish Representative – Willy Slavin, who has been representing Scottish interests on the committee for five years, has found that his other, growing, commitments, particularly as chairman of Emmaus, Glasgow, mean that he cannot give as much time as he would like to the Confraternity. He has therefore stood down as a Trustee. We are indebted to him for establishing the Scottish Practical Pilgrim at St James's Coatbridge and for his friendly hospitality to whoever has made it from England to Glasgow for the meeting. He has also found a successor and we are grateful to Dr Gerry Greene, also of Glasgow, for agreeing to take over as Scottish representative. Scottish members with suggestions for other meetings/get-togethers may like to phone him on 0161 649 9555.

## **Planning for the Future**

The 20th Anniversary has seen a lot of looking back. However, the Trustees are also aware of the need to look to the future to ensure the continuation of support for pilgrims and to maintain the vitality of the organisation. They are having a brain-storming meeting on Saturday 5 July and members with burning ideas they would like to see pursued are invited to contribute a brief outline, preferably by email, to [office@csj.org.uk](mailto:office@csj.org.uk) for inclusion in what we hope will be a wide ranging discussion.

## **Legacies**

As you will have noted each *Bulletin* brings news of the death of former stalwarts of the Confraternity. Some of these people have been kind enough to remember the CSJ in their wills. If you have already done this, or are considering doing so, please note the new Charity Registration number of the Confraternity is 1091140, which may be requested by your solicitor. If you are wondering whether to leave photographs, slides or any other goods to the Confraternity, you are invited to contact the Office for a copy of the CSJ Bequests' Policy.

## **CSJ Bursary 2003**

The Bursary (£750) this year has been awarded to Alexander Woollcombe to study the impact of the pilgrimage in the 12th century



## **Instituto Cervantes in Manchester**

Several northern members have reminded me that we should publicise the Instituto Cervantes, 326/330 Deansgate, Manchester M3 4FN, tel 0161 661 4200. They run day and evening language classes at all levels, each term as well as a cultural programme of lectures etc. See also [www.cervantes.org.uk](http://www.cervantes.org.uk), email [cenman@cervantes.org.uk](mailto:cenman@cervantes.org.uk)

## **New website**

St James Garlickhythe church in the City of London has a new website. The webmaster is CSJ member and Churchwarden John Hitch who has been on the camino. The CSJ and the connections with the Santiago pilgrimage are mentioned at the end of the section on Worship. Don't forget, that if you are starting your pilgrimage in London, you can go there in the day to have your Pilgrim Record stamped. See [www.stjam.esgarlickhythe.org.uk](http://www.stjam.esgarlickhythe.org.uk) and [www.wrenslantern.org.uk](http://www.wrenslantern.org.uk)

## **Pilgrim Casualties**

Last year I wrote about two pilgrims who had died in the Pyrenees while attempting the camino in winter. A Scottish member recognised the story of the Brazilian, Antonio, as a fellow pilgrim from an earlier pilgrimage. The two had corresponded and hoped to meet again in Spain. While Antonio's family were sorting out his papers after his death, they came across an un-posted letter to his friend which they sent on to him. I should be glad if the 'Scottish member', whose details I have mislaid, would get in touch with me at the Office.

## **Camino film**

Patient pilgrims will remember that about 5 years ago I wrote about a film being contemplated by Larry Boulting. He was persuaded that he had to make his own pilgrimage first, which he did and then he came up with the story outline for 'Within the World Without', being the stories of pilgrims for each of three seasons interwoven with their differing cultural responses. Now I am delighted to share part of his latest email:

*Just to keep you more or less up to date... We finished filming the Winter Pilgrim scenes with Rob Jorritsma in February (snow, fog, rain, cold - everything the script called for) and the material looks pretty good. For reasons which are clearly to do with the Camino itself, never have I worked with such a committed and good-humoured crew. It really was a blessed experience. Now I*



*disappear back onto the Camino again and we start filming the Spring Pilgrim with Madoka Mayuzumi (whom I also met on the Camino) on May 26th. Then at the beginning of July we film the Summer Pilgrim sequences with a Brazilian, Milena Salgado. In between the two, off I go again with a 2nd Unit to film pilgrims, pilgrims and more pilgrims....of which there is absolutely no shortage! A strange and interesting film seems to be emerging....and before it goes off at the beginning of next year to the festivals and sales markets, I was rather hoping that we might be able to arrange a special premier screening in London for the Confraternity. What do you think? It will have been 5 years in the making....Gosh.....how powerful the grip of Santiago....*

I am exploring the idea of an autumn screening!

### **New Information Sheets**

1. *St James in Rome*: information on where you can see St James in Peter's city, prepared some years ago by the late Ian Tweedie, has now been reissued. For a free copy send an sae marked 'Rome'.
2. *Santiago Peregrino*: notes prepared by Sr Petra Clare about the icon now at Refugio Gaucelmo, previously published in *Bulletin* 76. For a free copy send SAE marked 'Icon'.

### **Camino News: Warning!**

Pilgrims, particularly between Roncesvalles and Puente la Reina, need to be especially careful about their papers and valuables—there has been a number of thefts recently. Extra attention to security is advised.

### **New Bilbao-León rail link**

James Hatts writes from Madrid with news of the reopening of the scenic narrow-gauge railway line between Bilbao and León, part of the FEVE network which also links Bilbao and Ferrol via Santander and Oviedo. Passenger services on the Bilbao-León line, known as the Ferrocarril de La Robla, were withdrawn at the end of 1991 due to the poor state of the track. Operations at the León end of the line resumed in the mid-1990s, but only now – thanks to the investment of the Junta de Castilla y León – has the through service been resumed. As an inter-city link it's slower than the mainline RENFE service and the bus, but certainly more scenic and more fun. The train leaves Bilbao daily at 2.35pm, reaching León just over seven hours later. The daily departure

from León is at 3.30pm, and the single fare is EUR 17.30. James has set up a simple website to bring together the latest news about the FEVE and EuskoTren (Basque Railways) metre-gauge lines – see [www.spanishnarrowgauge.org.uk](http://www.spanishnarrowgauge.org.uk) He has also compiled a factsheet which is available from the CSJ office (please enclose an SAE marked ‘FEVE’).

### **New French Information**

New information from the Société Landaise des Amis de Saint-Jacques, 22-24 Blvd de Candau, 40000 Mont de Marsan. Three of the four French routes pass through les Landes. The Société has produced 1. Lists of refuges/facilities on a) the Paris route between Le Muret and Sorde l’Abbaye b) the Vézelay route between Retjons and Orthez. For copies please send an SAE marked ‘Les Landes’. 2. Booklets on the Vézelay route through Les Landes and the Le Puy route from Aire sur l’Adour to Arzacq/Arraizguet (photocopies available for £1 equivalent of stamps).

The Ariège part of the pilgrims route to Santiago de Compostela is now available in English (and French) at [www.ariège.com/cheminstjacques/info.html](http://www.ariège.com/cheminstjacques/info.html) This section runs from near Carcassonne to Saint-Bertrand-de-Comminges and includes the possibilities for local accommodation and links to the local tourist offices. Ryanair, a budget airline, flies to Carcassonne and other budget and scheduled airlines to Toulouse and Tarbes/Lourdes. This site was made with the local association Le Chemin de St Jacques de Compostelle du Piémont Ariège-Pyrénées.

### **New refuges**

Arles route

Near St Gervais-sur-Mare in Herault—in the hamlet of Cours, near Rosis, tel 04 67 23 69 49, email [cairnducaroux@aol.com](mailto:cairnducaroux@aol.com) Opened last year and accommodated 150 pilgrims

Camino Francés

Eunate and Castrojeriz, 43 Gen Mola (opposite La Taberna)

### **Wardens sought: Los Arcos**

A new refuge is being created at Los Arcos by Ignacio Vela Desojo, who is looking for volunteer wardens to work for 1-6 months looking after pilgrims. Returned pilgrims over 18 years of age and interested in helping should contact Ignacio by phone on 0034 605 710211, or email [ignaciovela@yahoo.com](mailto:ignaciovela@yahoo.com)

## **Back to the Future**

William King writes: As you look back to your own pilgrimage, you probably remember some good advice which you found helpful; and you probably learned your own extra bits of wisdom along the way. Passing this on to future pilgrims is, obviously, a good deed; but it's also fun to meet and help these slightly nervous enquirers and it gives great pleasure to relive elements of your own pilgrimage as you advise them.

Advice to intending pilgrims is one part of our volunteers' work. Making up and despatching bookshop orders is another – for some of us this means operating the online bookshop on the computer; there's a skill you never thought you would have! And all of us address the envelopes, stick on the stamps, make the coffee and put out the rubbish. The CSJ pays travel expenses in return.

As the number of pilgrims grows, so does the pressure on the CSJ's office. So we need more volunteer help. If you're within two hours or so of London and you would like to consider joining the volunteers, please phone me and I'll tell you a bit more about it.

William King (01825 713798)

## **Pilgrim Records: important notice for long standing members**

Please note the procedure for applying for Pilgrim Records to avoid unnecessary delays

It is important to give about one month's notice. You are asked to apply to Eric Walker, Pilgrim Record Secretary, 4 Gawthorpe Ave, Bingley, BD16 4DG including:

- name of pilgrim(s) including christian name
- date and place of start of pilgrimage
- membership number
- whether walking or cycling

Please enclose an A5 (bulletin-sized) self addressed envelope with return postage for 1 Record: 42p, 2 Records: 60p, 3 or 4 Records: 75p, 5 Records: 80p (or the second class equivalent). Applications from overseas should be accompanied by 3 International Reply Coupons.

(Please note that Group Membership allows for five Records to be issued. If the Group is larger we request a donation of £1 per Record over five.)

If you feel that your Record does not contain enough spaces (there are 42) consider how you could enlarge it yourself by inserting



extra pages. We do not issue more than one Record per person and one stamp per day is sufficient. Remember that it is a record of your journey as well as showing that you are a bona fide pilgrim!

We are often asked to clarify the suggestion that two stamps per day are needed; this applies *only* to pilgrims starting their pilgrimage in Galicia-there are therefore plenty of spaces for this to be done.

We have improved the Pilgrim Record system for new members but we are finding dealing with incomplete requests from longer standing members unnecessarily time consuming and frustrating for all involved. your cooperation and understanding will be much appreciated. Over 650 Records have been issued so far this year.

## CSJ Events

**Thursday 26 June**

**Talk**

**Pilgrimage: Arduous Journey; Spiritual Awakening; Theological Adventure**, Canon Jeremy Davies (Precentor, Salisbury Cathedral) St Etheldreda's Ely Place, EC1, 6.30pm. Canon Davies walked from Ponferrada in 2002 with the Salisbury Strollers and is a notable preacher. I am sure he will give us plenty of material for reflection while on our own pilgrimages.

**Sunday 20-Sunday 27 July**

**Walking Pilgrimage**

Bury St Edmunds to Walsingham. Friday 25 July St James's Day: in and around Walsingham. Special Mass (Anglican) for St James's Day 7.30pm The Anglican Shrine Church, Walsingham, Norfolk. Saturday 26 July Evening Lecture Recital 'The Musical Road to Walsingham' by Dr Mary Remnant, in Walsingham. Venue, time and ticket price to be confirmed.

**Thursday 18 September**

**Talk**

**The Camino as Reparation: Oikoten projects for young offenders**, Koen Nys (Oikoten, Belgium), St Alban's Centre, Baldwins Gardens, EC1, 6.30pm

We hope to invite some people with a special interest in Young Offenders: please let us have the names and addresses of any contacts you may have in this field. In 2002 5 pilgrims receiving their Compostelas gave Oikoten as their pilgrimage starting place. Oikoten was formed in 1982. The name means 'away from home, away from your native country'. The first walk took place from Vézelay to Santiago with 2 young people and a guide. In spite of many anxieties the walk was completed and the boys were released by the juvenile court and reintegrated into society. As the scheme has developed the scope of walks has expanded, and other projects such as mediation and reparation have been instituted.

See [www.oikoten.be](http://www.oikoten.be) for more information.

**Saturday 22 November**

**Lecture**

**Constance Storrs Memorial Lecture IX: The iconography of St James, with reference to St James's Church, Stoke Orchard,**

Prof Dr Jan van Herwaarden, 3.00pm, Cheltenham Museum & Art Gallery. The lecture will be preceded by a visit to Stoke Orchard church at 11am to look at the famous 12th century wall painting cycle of the Life and Legends of St James. Tickets and more details will be available from the Office in September. Stoke Orchard is about 3 miles north-west of Cheltenham. Cars will be available to meet members at Cheltenham station if required. If any local member is able to offer help or accommodation with this weekend, please let the CSJ secretary know (Marion Marples). There will also be 2 small exhibitions for the month of November at the Cheltenham Museum & Art Gallery to coincide with our visit and lecture. One will be Pilgrim Badges and one will be El Arte del Camino, a 'taster' of some of the smaller works of art offered for our proposed full-scale exhibition.

### **Advance Notice**

The 2004 AGM will be held on Saturday 31 January at the St Alban's Centre, Baldwins Gardens, EC1.



## Other Events

### **Sunday 15 June to Tuesday 8 July**

### **Pilgrimage**

Via Francigena Pilgrimage from Grand St-Bernard Pass to Lucca, 600km, 25km per day, luggage carried. Contact Renzo Malanca,, tel 0039 0564 25890, email [renzo.malanca@libero.it](mailto:renzo.malanca@libero.it)

### **Saturday 21 June**

### **Festival**

Festival of Alban the Martyr: Entertaining Strangers

1100: Procession in the steps of Alban

1130: Sung Eucharist in the Cathedral, preacher Canon Stephen Lake, Sub Dean

1600: Festival Evensong, preacher His Grace Bishop Angaelos, General Bishop, Coptic Orthodox Church and procession to the shrine

Further information: 01727 890202

### **Sunday 6 July**

### **St Birinus Ecumenical Pilgrimage**

All are welcome to walk on the St Birinus Ecumenical Pilgrimage – 12 miles from Blewbury starting at 1.15pm – 5 miles from Brightwell-cum-Sotwell starting at 3.30pm on Sunday, July 6th to Dorchester Abbey. The preacher will be the Rt Revd Michael Scott-Joynt, Bishop of Winchester. The retiring collection from the 6.30pm Service will be for Douglas House, respite care home for 18–40 year olds with life-limiting and life-threatening illness. For full details send a stamped addressed envelope to Miss D. Godfrey, 4 Samian Way, Dorchester-on-Thames, OX10 8JS.

### **Association Normande des Amis de St Jacques 2004**

We have received notification of several events of interest, including the publication, hopefully before Christmas, of an inventory of churches, chapels, crosses, stained glass etc connected with the pilgrimage to St James in the dioceses of Coutances and Avranches. On Friday 23 and Saturday 24 January there will be a ‘Colloque’ on ‘Saint-Jacques et La Normandie’ and the first showing of a travelling exhibition ‘Les Normands et Saint-Jacques’, to be held in Saint-Lô. Dr Katherine Lack and Marion Marples hope to be speaking; anyone else who would like to make a contribution please contact Marion at the Office.

Our Norman friends also hope to walk again from Winchester to

Montebourg (not far from Cherbourg) from 20-30 July 2004 and give us due warning of an invitation to join them in Montebourg for the crowning of the statue of St James on Montebourg church on Sat 24 July. For more details contact the Office.

### **Sunday 7 September**

### **Pilgrimage to St Frideswide**

There will be a 9 mile Pilgrimage Walk from the Shrine of St Birinus in Dorchester Abbey to the newly located and restored Shrine of St Frideswide in Christ Church Cathedral Oxford. The walk will start after the 10.15am Morning Service in Dorchester Abbey at which the preacher will be the Bishop of Dorchester. Refreshments will be provided after 6pm Cathedral Evensong at Christ Church. For further information contact Canon John Crowe on 01865 340007 - email [dorchesterabbey@enterprise.net](mailto:dorchesterabbey@enterprise.net).

### **Saturday 18 October**

### **St Edward the Confessor**

The feast of St Edward the Confessor will be celebrated this year at Westminster Abbey with Mass at the tomb of the saint, on Saturday 18th October 2003 at 3.40pm. The celebrations are organised by the Guild of Our Lady of Ransom.

# New Members

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## **Confraternity of Saint James**

**Pilgrimage:  
arduous journey;  
spiritual awakening;  
theological adventure.**

**Canon Jeremy Davies**  
Precentor, Salisbury Cathedral

**Thursday 26 June 2003**

6.30pm

**St Etheldreda's Crypt, Ely Place**  
London EC1

*Nearest Underground : Farringdon, Chancery Lane, Blackfriars*

**£2 TO MEMBERS · £3 NON-MEMBERS**

**Refreshments available**

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### **MORE INFORMATION FROM**

**Confraternity of Saint James**

27 Blackfriars Road

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*The editors of our guides are always keen to receive feedback. If you have recently been on any part of the pilgrimage to Santiago de Compostela, have used one of the guides listed below, and wish to pass on the benefit of your experience to those who may come after you, please contact the relevant author/s:*

### Pilgrim Guides to Spain

- |   |                                       |  |
|---|---------------------------------------|--|
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