



Confraternity of Saint James

Bulletin



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Fourteenth-century
fresco of St James
at Notre-Dame
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Photo by
Christopher
Johnson

Editorial

Michael Walsh

The street next to the one in which I live is a fairly busy thoroughfare. There appears at regular intervals on the railings beside a pedestrian crossing a bunch of flowers. It marks the spot where someone lost control of a pram, accidentally letting it out into the middle of the road, occasioning the death of the baby within. As Marina Warner pointed out in a notice of Thomas Laqueur's *Work of the Dead: A Cultural History of Mortal Remains* written for *The London Review of Books* (17 August 2017), the place of someone's death is important to those who survive. There are, therefore, shrines, such as that of Thomas Becket at Canterbury. Even the spot where Princess Diana died in a car accident has, apparently, since become a place of pilgrimage. "The dwindling of trust in an immortal soul", Professor Warner writes, "has shifted the onus [of representing the self] on to the perishable body, with proportionately highly wrought standards of respect owed to that ambiguous thing", i.e., to the body, or rather, to bodily remains. It is an interesting thought but of course – as Marina Warner well knows – respect for bodily relics long predates the decline in belief in the existence of a soul as the home of the individual self, that which survives death. But she, or Laqueur, are undoubtedly right about the significance to those who come after of the place of death. And that makes Santiago all the odder as a site of pilgrimage because no one (I think) believes that St James actually died there, only that he is buried there, his body having somehow been miraculously transported by his disciples from Palestine to Galicia. For many people, of course, the holiest sites of Christendom – Jerusalem, where Jesus died and was buried and Rome where Peter was believed to have been martyred and then buried – were out of reach. But there are alternatives. Rome is a curious example, because although popes did not always reside in Rome for one reason or another, they knew that the burial site of Peter was central to their claims of authority: during their long exile in the fourteenth century the popes turned their palace at Avignon into another Rome. A much more straightforward alternative site is the construction of Calvaries around Europe (see, for example, the article "St James's Day" in this Bulletin), and now in practically every Catholic church in the form of the Stations of the Cross. I cannot but wonder whether, within this paradigm, the supposed burial of one of the Apostles in Galicia is not, as it were, the creation of another Holy Land to which pilgrims might travel more easily than they could to the far end of the Mediterranean. Just a thought.

The Missionary and the Moorslayer: The History of the Legend of Saint James in Spain

Kate van Liere
Professor of History, Calvin College

Part II

The sort of question that we might expect people to have found so urgent about their patron saints—"Did those feet in ancient times walk upon England's pastures green?" was not nearly as compelling in the middle ages as it was to William Blake in the nineteenth century. The saints were alive, so they could still walk on those pastures today and tomorrow. The essential question was: "Where are the saint's relics now?"

But why did the belief that James' relics were in Galicia crop up on the early ninth century, and not before or after? And why James, and not some other apostle? That's a harder question, and still much disputed. This is the theory I find the most plausible. Recall that this was just a century after the conquest of most of the Iberian Peninsula by North African Muslims. Thousands of Christians had fled North in the eighth century to escape these "Moorish" invaders, and they often took their relics with them. We know, for example, that one church in the Southern city of Mérida claimed to possess relics of Saints Peter, Paul, Stephen, John the Baptist, John the Evangelist, and James; it's quite possible that some of these relics, or others like them from another Southern church, were brought North, and that the memory of these was still relatively fresh in the early ninth century. I admit this does not explain why James and not one of the others was singled out as the object of devotion. As far as I'm concerned, that question is still up for grabs.

However, the ninth-century founders of the Santiago cult persuaded themselves that they had found James's authentic relics, the interesting thing, to my mind, is that neither they, nor the pilgrims who started flocking to the site soon afterwards, believed EITHER (1)

that James had been a first-century missionary to Spain OR (2) that he had been a great posthumous Moorslayer. The James-as-Missionary story did exist, in very succinct form, as we've seen, in some biblical commentaries and prayers, but there's no evidence that the story was as yet widely believed. And it did not serve as the foundation for the relics cult. As for the James-as-Moorlayer story, that did not appear until four centuries years later.

Chroniclers of the Thirteenth Century

Lucas of Tuy, *Chronicon mundi* (1236)

Rodrigo Jiménez de Rada, *De rebus Hispaniæ* (c. 1243)

Alfonso X, *Primera Crónica General* (c. 1270-1280)

To be precise, the story of the Battle of Clavijo first appeared in the World Chronicle written by Lucas of Tuy in 1236. Here we get, for the first time, the full story of how King Ramiro I decides he's going to stop sending 100 innocent virgins every year to become Muslim slaves; he declares war. James appears to Ramiro in a dream, and then in battle the next day, on the white charger, killing 70,000 Moors with his own sword, a greatly inspired Christian army beside him shouting, "God and Saint James help us!"

This was written at the height of the Christian "reconquest" against the Muslims, so it is not at all hard to understand the appeal of turning the patron saint into a crusading warrior. Of course, this had no biblical foundation, but the fact that Jesus had called him and his brother John "sons of thunder", and that James was depicted in the Gospels as impatient and hot-headed, made it seem a bit less of a stretch. And perhaps the image of the white horse from the Apocalypse had some influence here, too. Within a few years the same battle story also appeared, in much the same form, in the chronicles of Rodrigo Jiménez de Rada and Alfonso X of Castile. These thirteenth-century chroniclers not only popularized the story of James appearing on horseback and slaughtering 70,000 Moors (by the way, all three sources give the same number, so we know it must be accurate!), they also made a special effort to make this story palatable to readers who might have wondered whether this kind of mass slaughter was really appropriate for a follower of Jesus.

To do so, all three authors relate the story of a certain Greek pilgrim who comes to Santiago from Jerusalem in 1064 and is dismayed to find out that many of the other pilgrims there seem to revere the apostle

as warrior. This well-read Greek admonishes his fellow pilgrims that James of Zebedee "was not a soldier but a fisherman". That very night, during his prayer vigil, the pilgrim is "seized by ecstasy", and James himself appears to him in a vision and sternly rebukes him for his narrow-minded biblical literalism, and for deriding the prayers of his fellow pilgrims. The James in the vision then mounts a mighty, gleaming horse which has just appeared outside the cathedral, and informs the astonished pilgrim of the imminent siege of Coimbra (Portugal) by Ferdinand I. The next day the prophecy comes true exactly as James has spoken it: James hands King Ferdinand the keys to the city; it is captured, and the pilgrim finally sees the light: Santiago really is a Moorslayer.

The image of James the Moorslayer was therefore well established by the mid-thirteenth century. But the image of the Missionary was still on much shakier footing. You can certainly find it in many sources by this time. As I said earlier, it's in the twelfth-century *Codex Calixtinus*. It's also in the famous thirteenth-century compendium of saints' lives, the *Golden Legend* of Jacopo de Voragine, but it's absent in another thirteenth-century compendium that narrates James's life, Vincent of Beauvais's *Speculum Historiale*. Most interesting of all, to my mind, it's not in any of these thirteenth-century Spanish chroniclers who relate the Battle of Clavijo in such lavish detail. When these authors narrate the history of Roman Spain as they all do in their early chapters, not one of them says that James came and preached the Gospel in Spain or planted the Spanish Church. They simply talk about the Romans in Spain, and there's no mention of Christianity until the Goths come along 400 years later. Now these chroniclers do identify James as Spain's special patron. But this claim arises not in the first century, but within the story of the Battle of Clavijo. When James appears to King Ramiro and says, "I'm here to help", he explains that when the Lord assigned each disciple a province, he entrusted "all of Spain" to James's "guardianship and protection". It is quite clear in this context that this refers to James's posthumous care for the province, not to any terrestrial visit.

Lucas of Tuy talks about the living apostles at some length in the early part of his *Chronicle*, and he mentions the tradition that Paul may have visited the peninsula. (This was based on Paul's expressed intention to visit Spain in *Romans 15:24*.) Lucas wonders out loud about this tradition and concludes that no one can be sure whether Paul came, but that Spaniards can take comfort in two "celestial gifts":

having the body of James, and knowing that Paul must have fulfilled his promise to go to Spain at least in spirit, whatever that means. Surely if Lucas of Túy had entertained the belief that the first-century James might also come to Spain in person, he would have said so here. (Lucas even says in another place that Muhammad came and preached in Spain!) I think this silence is deafening. The silence about James the Missionary in Rodrigo Jiménez de Rada is just as loud. As far as Spanish historians were concerned, James had not yet become the "founder of the Spanish church".

Not, that is, until the Renaissance came along. Now skip ahead three centuries to about 1520. The reconquest is over. The Moors are gone. Erasmus of Rotterdam and Christian humanism are on the scene. Erasmian humanists are rallying Christian scholars to go "back to the sources" of the early Church and to re-think what it means to follow Christ by re-examining the life of Jesus and the Apostles. In this climate, if you're going to write a history of Spain that puts the Spanish Church in the most favourable light, you will want to make the strongest connection possible between the Spanish Church and the age of the apostles. In short, James the Missionary will become much more important than James the Moorslayer. And that is just what several Erasmian humanist historians of the early fifteenth century do.

Renaissance Historians Elevate "Santiago the Missionary"

Lucius Marineus Siculus, *De rebus Hispaniae* (1530)

Pere Antoni Beuter, *Coronica general de toda España y Valencia* (1538)

The first is the Italian immigrant Lucius Marineus Siculus, a chronicler for Ferdinand and Isabella. His *History of Spanish Affairs* (1530) presented James as an evangelist, not a warrior. His James never appeared on a white charger slaughtering Moors. He did, however, found a church on Spanish soil, the church of the Virgin of the Pillar in Zaragoza. The church bearing this name, and the local tradition holding that James had founded it at the Virgin's command, went back at least to the thirteenth century, but this was its first appearance in a national history. A few years later the Valencian priest Pere Antoni Beuter, in his *Chronicle of Spain and Valencia*, asserted even more unequivocally that "The first one to plant the faith in Spain was Saint James the Greater, the brother of John the Evangelist". James the Missionary had finally made his way into the main stream of national history.

So far the legend just seems to keep expanding. But every bubble has to burst. Renaissance humanists did not just expand the James legend; they also used their critical skills to whittle away some of the more fantastical aspects of the story. If Renaissance humanism brought to Spain a renewed interest in apostolic history, it also brought a fresh appreciation for textual criticism, for the difference between authentic texts and forgeries, between genuine sacred history and pious myth. Humanist historians were also much more familiar than their medieval predecessors with the contours of Roman history. They came to recognize that figures like Queen Lupa, and perhaps even some of James's companions, must have been fictitious. And that some of the medieval manuscripts supporting the James story were not as old as they seemed. The Codex Calixtinus, for example, could not possibly have been written by Pope Calixtus. By the middle of the sixteenth century some humanist scholars were even questioning whether James had really come to Spain, and whether the Battle of Clavijo had actually occurred.

So it was in the sixteenth century and not at the dawn of the twentieth that the first scholarly battles about the Santiago legend erupted. They took two main forms, which were carried on largely independently of one another:

1) a dispute about the Moorslayer, hinging on the question: did the Battle of Clavijo really happen?

2) a dispute about the Missionary, hinging on the question: had James really come to Spain?

I won't trace either of these in all of its intricate detail. But I'll conclude by sketching the broad contours of both of these debates, to show that from the sixteenth century until the twentieth century, the James tradition had both ardent critics and fervent defenders.

The dispute about James the Moorslayer, which started first, was not initiated by scholars. It was initiated by angry citizens protesting an unpopular tax. The diocese of Santiago had long benefited from a hefty tax levied on a number of other dioceses of northern Spain; this tax, called the *voto de Santiago*, was allegedly initiated by King Ramiro I right after the Battle of Clavijo as an act of thanksgiving for James's miraculous military aid. (The saint saved all of you Spaniards from destruction by the Moors, the king had supposedly decreed, so you and your ancestors can repay the kindness by subsidizing his home church from this day forward.) This royal decree was recorded in the same legal charter that was also the main historical source for

the occurrence of the battle. Townspeople unhappy with the tax had been protesting about it since the fifteenth century, but in the 1580s they called in humanist scholars to support their cause; these scholars challenged the charter as a forgery (which it was), and this in turn called into question whether the account of the battle itself was also fictitious. There was no clear resolution to this debate. These lawsuits and the related historical arguments continued into the next century and beyond. The matter was not really settled for good until the nineteenth century, when liberal governments finally abolished the tax altogether.

Meanwhile, the story of James the Missionary came under scrutiny in the late sixteenth century from the papacy's own humanist critics. After the Council of Trent ended in 1564, Pope Clement VIII commissioned some Italian scholars to revise the breviary (the Catholic Church's prayer book) and purge it of inauthentic saints' lives. Two distinguished cardinals, Robert Bellarmine and Cesare Baronio (Baronius), both working on this breviary project, came to the conclusion in the 1590s that James had not in fact gone to Spain. Bellarmine, who put the argument more forcefully, advised the pope to remove the claim that James had gone to Spain from the revised breviary of 1602.

You might think that this challenge from Tridentine Rome herself would have signalled the death knell of the James-in-Spain tradition. But it did not. On the contrary, many Spanish Catholics, including some of the leading humanist scholars of the sixteenth, seventeenth, and eighteenth centuries, clung more tenaciously than ever to the tradition. This was, after all, the era of the Counter-Reformation. By the middle of the sixteenth century, Erasmian calls to revisit the origins of the Church had become suspect, because this enterprise had been taken to horrifying extremes by Lutheran and Calvinist reformers. These heretics were loudly calling into question not just the accuracy of particular saints' lives, but the fundamental traditions of pilgrimage and the cult of the saints that had been so central to Spanish piety for centuries. This was anathema to common and educated Spaniards alike. King Philip II himself was both a great promoter of pilgrimage and an avid relic collector: in the 1570's he even tried to procure James's body for his own private relic collection. (I think this suggests that Philip actually valued relics at the expense of pilgrimage. The cathedral clergy, realizing what it would mean moving James's body to El Escorial, firmly and quite sensibly refused

this royal request.) In this climate of suspicion, the suggestion by the pope's own Italian humanists that James's mission to Spain be removed from the breviary seemed almost heretical, not to mention anti-Spanish. And so conservative Spanish scholars fought tooth and nail to keep "and Spain" in the Church's official life of Saint James. After intense diplomatic wrangling between Rome and Madrid, the breviary issue was finally resolved with a compromise reminiscent of modern textbook wars: the new life of James said that "according to a tradition of the churches in that province, James then went to Spain and converted others to the faith".

Of all three parts of the James-in-Spain tradition, the one that conservative scholars were now defending most vehemently against all comers was James the Missionary, for it seemed to them that this was indeed the "foundation" of the whole edifice. "The coming of the apostle" became almost an article of faith in the seventeenth-century Spanish Church. Indeed, sometimes the Missionary's defenders rested their case explicitly on the argument from ecclesiastical authority: if the Church has maintained such-and-such a belief for centuries, this in itself is enough to make believers accept it. (This venerable argument from Tradition had been given a new respectability in the Decrees of the Council of Trent.) In the words of Ambrosio de Morales, the most erudite of Santiago's defenders at the end of the sixteenth century:

For good Christians, and those who wish with due simplicity to subject their understanding to devout and pious matters and not to challenge these with excessive stubbornness, the ancient and established tradition shared by the whole Church of Spain should serve as sufficient persuasion. Those to whom God has mercifully granted the gift of accepting their humility will know how efficacious this reasoning is. That which is received and believed in all of Spain, now becomes so well established that it would not be advisable to insist on the contrary.

Sometimes James's defenders were more creative. In the seventeenth century, several brand-new medieval chronicles were forged to lend credence to the Santiago legend. And perhaps most cleverly of all, scholars who believed in "the coming of the apostle" argued on ostensibly modern humanist critical principles that the dubious textual tradition behind James's mission to Spain was in fact fundamentally sound. "Yes, the early sources were silent about it", they said, "but remember that Christianity was a persecuted religion in Roman Spain and again after the Muslims invaded; so it is

understandable that the apostle's remains would have been kept top secret to protect them from vandalism and dishonour - so secret that even the Archbishop of Toledo didn't know about them. And perhaps there were other sources that had been lost..." and so on. Arguments like this were made well into the nineteenth century. We may be tempted to smile at these intellectual gymnastics, but if we pause to think about the ways that we as Christians today try to navigate between competing intellectual paradigms – such as, say, creation and evolution – then perhaps we can have some sympathy for the predicament of these earlier believers.

Still, as historians, or at least (to quote Unamuno again) as "people of modern critical spirit", we must also recognize that this kind of defensive thinking, which lasted into the twentieth century, did not advance the frontiers of knowledge. Most of the intellectual discussion about Santiago that went on in Spain between 1600 and 1900 can best be described as an unimaginative rehash of earlier arguments. So even if the revisionist argument that Father Louis Duchesne published in 1900 was not exactly a bolt from the blue but had been four centuries in the making, it still stands as a very impressive and courageous model of critical Christian scholarship.

Editor Note: This article was originally published in 'Minds in the Making' at Calvin College. It is a condensation of a longer piece that readers should consult if they want more details and references: "The Moorslayer and the missionary: James the Apostle in Spanish historiography from Isidore of Seville to Ambrosio de Morales," *Viator* 37 (2006), 519-543. Part I appeared in the September 2017 issue of the *Bulletin*.

Will the Real Santiago Stand Up?

Frank de Gouveia¹

Images of Santiago Matamoros (the Moor-slayer) abound along the Camino, whichever route one takes. In the church in Padrón on the Portuguese Camino there is a life-size statue of St James on his white horse, sword in hand, lashing out at the poor “infidel” who are looking up at him pleading for their lives

In 2000 when I first walked the French Camino I came across the small church in Villadangos del Páramo shortly after León. Just above the tabernacle there is an enormous Matamoros statue. As I sat there one evening I thought of the generations of little boys and girls, dressed in white, kneeling to receive communion on their First Holy Communion Day before what is truly a frightening scene. I wondered if, when they went to bed that night, they had had nightmares on this the day when for the first time they had received the “sweet sacrament of peace”.

For most of us who have walked the Camino the beautiful statue of Santiago Peregrino (the Pilgrim) with his staff in one hand and the Bible in the other was truly an inspiration. “How lovely on the mountain are the feet of him who brings good news”. But what do we make of Santiago Matamoros? Is there place for him in our spirituality? Is there meaning in this depiction of a dream which King Ramiro I had in 844 during the battle of Clavijo (La Rioja region of Spain) in which he “heard” Santiago say that he would protect Spain from the hands of “enemies of the Faith” and that he would go into battle with them against the Moors the next day on a white horse?

I put these questions to a Spanish pilgrim and he merely shrugged his shoulders and said: “Well, it’s part of our history. We have to live with it!” When I heard these words something in me lit up. Yes, it is true. Violence, war and aggression are part of human history and they are also part of my own story too. One can moralise and say that it is evil. One can try to overcome it. But one cannot pretend that it doesn’t exist. It is real. So, how do I live with it? How can I deal with the aggression within me?

¹ Frank de Gouveia was consecrated Bishop of Oudtshoorn in July 2010. He has walked to Santiago five times, including the Camino Francés, Portuguese Caminho and the Primitivo.

The psychologist Carl Jung refers to the unacceptable side of ourselves as the Shadow. He says that we only grow as human beings to the extent that we come to integrate this dimension of who we are. He says that 90% of the shadow is gold. If I can begin to listen to all these voices within me (in the words of Desiderata, “even the dull and ignorant have their story”) they will begin to quieten down and the inner battles will subside. Jung says that our inner conflicts occur because of our unwillingness to accept all of our selves: “But what if I should discover that the very enemy is within me, that I myself am the enemy that must be loved – what then?”

When we are young, of course, we push aside all that is unlovely about us. We want to show our best face. We want to be accepted, approved of, thought well of. But as we grow older we discover the truth expressed by one writer whose name escapes me now²(having a senior moment!): “I would much rather be hated for who I am than loved for who I am not”. Of course, the deeper truth is that I am loveable as I am. We all are!

And so those ones whom I called “no-people-of-mine” begin to find a home in all of me. There is no part of me that is unlovable. If I can get beneath even the wickedest of my desires I can begin to find some truth there. But it does take courage to face our demons. Perhaps this is why it seems that pilgrimage is more suitable to the 50-somethings! Jung would say that if we don’t begin to integrate the shadow we end up projecting what we consider unlovely within onto some external target.

This is the origin of scapegoating, stereotyping, prejudice, and so on. I begin to see in the other what I don’t like in myself and that person or people become my enemy. For Catholic Spain and Portugal in the period leading up to the end of the 15th century, Muslims and Jews were the enemy. The Jews surfaced again as the enemy in Nazi Germany. For a large part of the 20th century Communism was the enemy of the West. Freedom-seeking Blacks were the enemy of Apartheid South Africa. And now it seems that we are looking for a new enemy. Will it be Iraq or North Korea or “terrorism”? The last-mentioned would be more convenient since the less clearly-defined the enemy is, the more of our projections it will be able to hold.

Who then is the real St James? Santiago Matamoros or Santiago Peregrino? We would like to be able to say Peregrino and that Matamoros was simply the figment of a frightened soldier’s

2 Kurt Cobain, lead singer of the rock band Nirvana

imagination. But the truth is that he is both. James and John Zebedee in the New Testament are named “sons of thunder” by Jesus. Now you don’t get a nickname like that without raising a storm or two!

So when next you walk the Camino and you are confronted by these opposing images of Santiago, know that they are both true and they are both part of you! The long, hot meseta; the overcrowded refugios; the irritating, non-English-speaking pilgrims; the snorers and the incessant talkers will all bring out the Matamoros in you. When that happens remind yourself of the times when you were in touch with the inner Peregrino as you walked along the gentle hills of Navarre, the vineyards of Villafranca del Bierzo, the Galician forests – the times when (to use the words of the athlete in the film *Chariots of Fire*) by walking you “felt God’s pleasure”!

Hold them both, the Peregrino and the Matamoros within. Ever so slowly they will both begin to change. Peregrino will become more passionate, Matamoros more peaceful. And you will shine as bright as the noonday sun when, of course, you and your shadow are one!

Editor Note: This article originally appeared in AMIGOS, the newsletter of the South African Confraternity of St James, and is here reprinted by permission. It was displayed on the (UK) CSJ website in the course of a debate about the decision of the Santiago cathedral authorities to hide the “matamoros” element of the statue of St James behind a floral display.

St James's Day Walk in The Central Pyrenees

Christopher Johnson

Member of CSJ Cambridge Group

Former Vice-President of the above association
in the Ariège

St James's Day fell on a Tuesday this year, but that did not stop over 50 people in the least densely populated *département* of France celebrating it with a walk of some 8 miles along the Pyrenean Foothill Way (Voie du Piémont Pyrénéen).

The organisers had kindly selected a start point over 200m above the valley floor – those of us who have walked the complete Way remember the steep climb up to this point. One of the problems for re-creators of medieval paths is that these generally followed what are now main roads; in order to avoid traffic, modern pilgrimage routes often piggy-back on paths designed for other purposes, such as reaching viewpoints; thus, the pilgrim can find himself hauling his or her pack on a detour up a hillside – and then back down again – all very spectacular, but in conflict with the linear component of his objective.

We set off from the hillside village of Buzan (population 28, altitude 720 metres) which has an oratory and an ancient statue of St Bridget of Sweden who reportedly took the Foothill route on her 1341 pilgrimage to Santiago. I suppose it must be true, since there is no other logical reason for such a remote place to make such a claim. She is the patron saint of Sweden and 1 of 6 patrons of Europe, having also travelled to Rome and Jerusalem, and founded the Bridgettine Order, which still exists. Syon Monastery in Middlesex was one of theirs, having been founded with the support of Henry V in 1415, but finally closed in 2011, albeit after exile in Lisbon from 1594-1861.

We stopped to catch our breath by a hilltop shrine to St John the Baptist, with a wooden statue, much eroded by the weather. Meandering down through dappled woodland shade, we passed the ancient Tailor's Cross, displaying scissors and other tools. Then uphill again to the village of Galey at 800m; although now home to only 111 souls, it boasts 3 places of worship. In addition to the twelfth-century church of St Pierre, with its octagonal stone tower and large shady porch and terrace and panoramic views

(convenient for picnics, we found), there are two more richly decorated chapels. The Chapelle de St Quentin was also built in the twelfth-century, but adorned in the sixteenth with a reredos of painted panels and other ornaments, while the Chapelle du Calvaire, 50m uphill past 5 (no more, no less) stations of the cross, was built in 1639 with a brightly painted ceiling; both chapels have an altar front (antependium) in *repoussé* leather. The latter unusual feature perhaps reflects the village's surprising wealth:



Chapelle St Quentin, Galey. Photo by Christopher Johnson

although more populous in earlier times, villagers still had to emigrate for work; many worked as pedlars in Eastern France, where such antependia are more common; when they returned home, rich by local standards, they endowed their home village with the fruits of their travels. Today's villagers struggle to maintain and restore this heritage, now the responsibility of the Commune, but have created a charitable foundation and cheerfully serve as guides. www.galey.fr/patrimoine.html

From the Calvaire we could look across to the Col du Portet d'Aspet, at 1,069m the highest point on this Way, and then follow the corniche across to the intermediate Col de la Hourque (908m). On the way we passed a flock of goats guarded by 2 Pyrenean mountain dogs; these large fluffy white hounds, known locally as *patous*, have a reputation for fiercely defending the flocks amongst which they were raised; many a wolf or bear (latter recently re-introduced from Slovenia) has been surprised to find a flock of sheep not undefended. At La Hourque several of us stopped at the farm shop to buy cheese from these same goats. This point is marked by a more-than-life-size statue of a pilgrim carved out of a tree stump.

Then, at last, down to St Lary, a descent of some 220m, whose gradient

is etched in the memories of those who struggled up it heading West. Here again the baroque interior has been recently restored by the local foundation, as the mayor proudly explained, before generously buying us all a drink at the café. Nectar to the weary pilgrim!

On the way home, we stopped at a point earlier on the Way to admire the fourteenth-century frescoes in the church porch at Audressein. An image of St James is complemented by 4 scenes of thanks for surviving trials of life, including brawling, imprisonment and a bare-bottomed child falling from a fruit tree. Two miles up the road in Castillon-en-Couserans a hilltop chapel contains thirteenth-century frescoes of the legend of St James saving a wrongfully hanged man, most famously celebrated at Santo Domingo de la Calzada on the Camino Francés.

This short walk gave an insight into the natural beauty and cultural depth of one of France's most remote areas, which the re-establishment of this historical pilgrimage route is helping to bring to a wider audience. It was arranged by the Association du Chemin de St Jacques du Piémont pyrénéen en Ariège Pyrénées, which organises half a dozen or so walks (some involving overnights) every year, initiates and maintains the waymarking of the Way through the *département* and fosters the network of hostels along the route. www.cheminstjacques-ariegepyrenees.fr. The complete Way from Carcassonne to St Jean Pied-de-Port is 317 miles, taking around 21 days.



View from Galey chapel. Photo by Christopher Johnson

Editor Note: Christopher Johnson is happy to provide advice to any contemplating the Foothill Way.

Thinking of Walking in Spain or Portugal?

Johnnie Walker

The Iberian Peninsula is a land rich in history, tradition and superstition. Portugal and Spain, being “Catholic countries”, share many of the same holidays and religious festivals. There are also many legends, some based on vague historical facts, others coloured with religious connotations. You may wish to take these into account when planning your Camino either to avoid them or to see them!

First of all I'd like to introduce you to some of the festivals I've come across on my travels and Caminos throughout Spain and Portugal.

“Why”, you may ask yourself, “do up to 300 couples get married on the same day, and often in the same ceremony, on Saint Anthony's Day in Lisbon in Portugal?”

The answer lies in the story of Saint Anthony who was born in Lisbon. He became known as a great miracle worker and also for his skills at reconciling couples. In Lisbon the festivities in his honour begin on the evening of 12th June with displays of walking groups and singers and parades, and the custom is for young people to write letters on that day asking Saint Anthony to help them find a partner. Then on the 13th, Saint Anthony's Feast Day, as evidence of how effective this is, traditionally thirteen couples get married at the same time, with all expenses being paid by the city council. But as happens one tradition led to another, and for years on this feast it has become the fashion for hundreds of the *Noivas de Santo Antonio* (the Brides of Saint Anthony) to get married on the same day.

At the same time the Sardine Festival takes place, and this is replicated elsewhere in Spain and Portugal in different places and at different times. On the Feast of Saint John in Galicia people jump over bonfires (oh yes they do!) and eat grilled sardines provided for free by local restaurants. A close relative of this takes place in the South of Spain in Malaga and Murcia and other towns when there is the Burial of the Sardine to mark the end of the excesses of Carnival and to herald the start of Lent. Sardines, it seems, are ubiquitous.

Many Hispanic festivals end when the symbols of the excesses which have been enjoyed are ceremonially burned. There is also at the end of Carnival the traditional *Quema del Raspajo*, when an effigy is burned to

represent regeneration and freedom. Often this is used to poke fun at the political order, as happened in Santiago last Ash Wednesday:

Other festivals are more difficult to understand. The Baby Jumping Ceremony in the province of Burgos and the Festival of Near Death Experiences in Galicia are my favourites of these. Both cause visitors to gasp in either amazement or anxiety!

Baby Jumping, or El Colacho as it is known in the Province of Burgos at a place called Castrillo de Murcia, takes place every year around the Feast of Corpus Christi which is usually celebrated in May or June. The tradition dates back to the seventeenth century. During the ceremony men dressed as the Devil (the Colacho) in red and yellow suits jump over babies, born during the previous twelve months, who lie on mattresses on the ground. This is known as the jump of the devil, El Salto del Colacho. The “devils” carry whips and castanets as the jump over the fortunately unaware infants.

The point of the ceremony is to cleanse the babies and drive out any evil spirits to prepare them for life. It is said, however, that Pope Benedict asked local priests to distance the church from the Jump of the Devil because the Catholic Church teaches that it is baptism and not jumping over babies which anoints children for the Christian life. Imagine that!

Weirdest of all in my book is the Fiesta de Santa Marta de Ribarteme, also known as the Festival of Near Death Experiences. It takes place in a small Galician village on the border with Portugal – Las Nieves, Pontevedra, on 29th July. Here, if you are suffering from a grave illness and wish to pray for recovery, or if you have already recovered from being close to death and wish to give thanks, you... rent a coffin, get inside it, and your friends and relatives carry you through the village in procession before laying you before the altar in the local church where you remain during mass!

Ex Votos

At most of the festivals described here there may be stalls selling everything from fresh donuts to wax body parts. Yes, body parts. These are called Ex Votos, votive offerings to add to your prayers for recovery from an ailment to your hand, head, leg... Strange they may seem but they aren't restricted to Catholicism: I have seen them at Hindu temples in India and Buddhist shrines in Japan. For me they are still strange!

If you are passing a church, as I did the other day, and notice



Ex votos

policemen lined up in dress uniform and wearing white gloves don't be surprised if it is the Feast of Guardian Angels – the patron saints of the National Police. It was!

List of Religious Festivals and Public Holidays in 2018

These feasts and holidays are observed in both countries except where otherwise indicated. Where the languages are different the names are given first in Portuguese then Spanish.

1 January: New Year's Day and the Feast of Mary, Mother of God - *Santa Maria, Mãe de Deus/Santa María, Madre de Dios.*

6 January: The Epiphany - *Dia de Reis/ Día del Reyes.* In Spain this feast is celebrated as much as Christmas, and presents are often given on this day. There are street processions and celebrations.

Carnival: This is the period before the start of Lent and is a time of partying and over indulgence.

14 February: Ash Wednesday - *Quarta feira de cinza/Miércoles de Ceniza,* and the start of Lent - *Quaresma/Cuaresma*

19 March: The Feast of Saint Joseph - *São José/San José*. This is when Father's Day is celebrated in both countries.

25 March – 1 April: Holy Week - *Semana Santa*, when there will be many religious services and street processions.

25 March: Palm Sunday - *Domingo de Ramos*

29 March: Holy Thursday - *Jueves Santo*

30 March: Good Friday - *Sexta-feira Santa/Viernes Santo*

1 April: Easter Sunday - *Domingo de Páscoa/Domingo de Resurrección*

25 April, in Portugal: Freedom Day - *Dia da Liberdade*, celebrating the 1974 *coup d'état* that ended the oppressive *Estado Novo* government and established the Portuguese Third Republic.

1 May: Labour Day - *Dia do Trabalhador/ Fiesta del Trabajo*.

6 May: Mother's Day - *Dia da Mãe/Día de la Madre*.

May/June (moveable dates):

10 May: Ascension Thursday - *Ascensão do Senhor/Ascensión del Señor* (may be celebrated on Sunday 13 May)

20 May: Pentecost - *Pentecostés*

31 May: Corpus Christi (may be celebrated on Sunday 3 June), with religious street processions in many places.

10 June, in Portugal: Portugal Day - *Dia de Portugal*.

25 July: Feast of Saint James - *Santiago Apóstol, Patrón de España*, Spanish National Holiday.

15 August: Feast of the Assumption - *Assunção da Bem-Aventurada Virgem Maria/Asunción de la Virgen*.

5 October, Portugal: Republic Day - *Implantação da República*, celebrates the end of Monarchy and the beginning of the Portuguese Republic.

12 October: Día del Pilar (Our Lady of the Pillar) – Fiesta Nacional de España|Día de la Hispanidad (National Day | Hispanic Day).

1 November: All Saints - *Todos os Santos/Todos los Santos*.

2 November: All Souls - *Dia de Finados/Todos los Difuntos*.

Around these dates there may be local church services for those who have died in the community in the last year.

1 December: Portugal Restoration of Independence Day.

6 December: Spain Constitution Day - *Día de la Constitución*.

8 December: Feast of the Immaculate Conception - *Imaculada Conceição da Bem-Aventurada Virgem Maria/La Inmaculada Concepción*.

24 December: Christmas Eve - *Véspera de Natal/Noche Buena*, when traditionally Spanish families gather together at home for a meal.

Many restaurants close.

25 December: Christmas Day - *Natal do Senhor/Natividad del Señor.*

31 December: New Year's Eve | Hogmanay - *Noite de Ano Novo/Noche Vieja.*

Local Festivals and holidays in Portugal and Spain

Almost every village seems to have their own Feast or Feria, for example the Feast of the Ascension, which is the annual festival in Santiago de Compostela with street theatre, bands, orchestras and the circus comes to town.

In towns and villages all along the Camino Francés you may encounter a local festival such as:

Arzúa Cheese Festival – February/March

Bread and Cheese festival in Sahagún – April

Fire water festival in Portomarín – early April

O Cebreiro cheese festival – April

May Festival – Festa do Maio in Villafranca del Bierzo – May

San Fermin running of the bulls and the city's most famous festival in Pamplona – July

San Cristobo Festival in Palas de Rei – July

Estella festival – Estella/Lizarra – early August

Santa Marta festival in Astorga – end of August

San Zoilo festival in Carrión de los Condes – end of August

Rioja Harvest Festival in Logroño – September

Romaria Virxe do Cebreiro dedicated to the patron saint of

O Cebreiro – early September

Fiestas de la Encina in Ponferrada, the city's biggest annual festival – September

Music Week in Melide – November

And finally

The Tomatina

If you are walking the Camino Levante and find yourself in Valencia at the end of August head for the town of Buñol to take part in the world's largest tomato fight. If it is a choice between running with the bulls or fighting with tomatoes, I know which I'd choose!

Green

Maggie Cartridge

"37 shades of green exist in Galicia."

I was told by a local farmer

As I hiked the pilgrim trail to Santiago de Compostela.

"Evidence of sufficient annual rainfall and fertile soil",

I muttered to myself, walking the way, watching out for all 37.

There's mint green, nettle green and dock leaf green

For starters; then hazel green, chestnut green and birch green.

Silver birch green? The combinations are endless, I realise:

Sage green, oak green and lime green,

Hawthorn green too, for robins to enjoy, red berries and all.

Pine green and holly green in due season along the hedges.

Moss green and clover green underfoot,

Bedecking the path, with daisy green sparkling the banks

And there's grass green too of course!

The perfume of chamomile alerts me to tea green

Across the field ahead. Cultivated corn green counts,

As well as barley green too for soup and beer.

Thyme and rosemary atop the wall with comfrey in-between,

Result in green seen in 23 hues even before lunchtime has arrived.

The afternoon brings firstly

*Rose green growing glossily beneath pink blooms
Then gorse green on prickly form
With ivy green around and through
The green stems of elder pushing frothy blossoms to the sky.
Invaders from antipodes are eucalyptus trees with trunks and leaves
In green and brown, blocking sunlight with burgeoning growth.
Beyond these woods apple green fruit trees
Appear by the path and pears and plums add their greens
And blossoms to the tapestry.*

*My eyes are alert for 6 more green shades
When a woodpecker flaps across from hedge to hedge ahead -
The green variety needless to say -
His red crest lights up the darkest green
Of rhododendron by a cottage wall
And jasmine green catches my eye
On the trellis by a bench.
Honesty green with heart-shaped leaves
And foxglove green holds purple trumpets
Erect by the yew green hedge of tonight's hostel
Where I lie in bed.
37 shades of green all counted
One by blessed one.*

Report from Albergue San Martín, Miraz

Priscilla White

The building has held up well during a busy season and despite the drought suffered throughout Galicia, our water supply has remained constant because of the well. With so many pilgrims and so many sheets and pillowcases to wash, the well water has been an important contributor to the smooth running of the *albergue*.

We now have an efficient and functioning Wi-Fi to prepare us for sending the pilgrims' details electronically to the *Guardia Civil* each evening. Together with the paper record, this will be an added chore for the *hospitaleros* but something that we can neither ignore nor avoid. Once we have received our unique code, we will set up the system for next season.

The kitchen continues to be well used and much appreciated by the pilgrims who prefer to cook their own food that they can bring from either *Baamonde* or *La Goa*. Those who do not wish to cook have been walking up to the bar at *O'Abrigo* where they have enjoyed a €9 pilgrim menu. By buying food or eating at the bar, pilgrims staying at *San Martín* are adding to the income of the local economy that can often struggle in this isolated part of Spain.

Pilgrim numbers walking along the Camino del Norte have risen exponentially every year. There have been 2,700 pilgrims staying at *Albergue San Martín* this season as compared to 2,500 last year, despite the variant at *Baamonde* used by some pilgrims that ignores *Sobrado dos Monxes*, one of the important pilgrims halts in the Middle Ages. All the *albergues* either private or those run by the *Xunta de Galicia* or like ours maintained by the CSJ, have enjoyed a busy season with high numbers of pilgrims, even into late October.

The Church was opened twice for Memorial Masses but otherwise remains closed. Occasionally a priest spending the night in the *albergue* gave Mass that was much appreciated by the pilgrims, but this was a seldom occurrence.

Pilar's bar has been sorely missed by the *hospitaleros* but the pilgrims are quite content to walk up to Mari-Carmen's for a drink and Pilar herself is enjoying her retirement. Her Saint's day was celebrated

in what is now her living room and a good time was had by all. Mari-Carmen of *O'Abrigo* was invited over to the *albergue* for tea or coffee but she said that it was difficult to leave the bar and when things were quiet, she liked to sit and relax for a bit. Maybe next year.

The washing machine, tumble dryer and microwave have all been replaced this year which has added to the expenses but with any luck these will now last for a good few years yet. The bikes were used to cycle down to *La Goa* to collect provisions and have a chat with Javier. They have had a very successful season but the *Albergue Turistico Miraz* opposite looks completely abandoned with weeds growing up all around the statue of Saint James. At the moment there is no news of any re-opening.



The church at Miraz

This has been a great year for chestnuts so in October these were gathered up in bagfuls and roasted in the oven for everyone to enjoy. There is the monthly visit to Parga market, now much enlarged but no longer selling wooden clogs, although livestock is still much in evidence with pigs, chickens, sheep and goat and lots of horses. Pulpo with boiled potatoes is the dish of the day, served on wooden platters and sprinkled with *pimento*, washed down with wine of Galicia.

The middle of October witnessed the terrible fires that raged in northern Portugal and Galicia. There had been no rain for weeks and the wind from hurricane Ophelia was brewing up, with temperatures hitting 31°C. The sky turned a dirty yellow and there was an acrid smell on the air. On waking early on Monday morning, we found the sky to the east of *Miraz* lit with an orange glow as the flames rose above the trees. Luckily the wind was coming from the west, but with

so many fires to put out, vast swathes of land were burnt and, far far worse, lives were lost before the rains came later in the day. The bark and seeds from the eucalyptus trees that fall to the ground below act as perfect firelighters that are almost impossible to extinguish.

Bedbugs that were previously only found on the *Camino Francés* are now a regular problem and there were five incidents during one week in October, all apparently caught at an *albergue* further back along the track. The whole process of washing, drying and treating the rucksacks takes about five hours but super-vigilance is the only way to prevent the bugs getting into the dormitory.

Comments in the visitors' book have talked almost without exception about the warm welcome, the friendly atmosphere and the clean *albergue*. The pilgrims have also commented on the fact that they feel safe and secure with friendly *hospitaleros* always on hand; so many of the *albergues* have no one on site with just a person opening up to register and take the money, with very little vigilance and poor cleaning. *Albergue San Martín* is therefore a particularly welcome refuge.

Congratulations and many thanks to all our hard-working and dedicated team of volunteers!

Report from Albergue Gaucelmo, Rabanal

Julie Davis

Hospitaleros: Valerie Ohanian (USA), Carol Hume (USA), Betty Tuite (IRL), Ursula McSweeney (IRL); Lynley M Read (UK), Sharon Berry (UK), Gilbert Cabergs (BEL), John O'Halloran (IRL); Sue Hemmings (UK), Judy Gayford (CAN), Marlene Dott (CAN); Valerie Archibald (UK), Andrew Horsey (UK); Margaret Simonot (UK), Betty Macdougall(UK); Maggie and John Gardner(UK).

Gaucelmo's season drew to a close in glorious Autumn weather. The final total of pilgrims for 2017 was 4,694, fifty seven short of the 2016 total of 4,751. Romero from Spain and Carmen from Germany were welcomed as the 153,000 and 154,000 pilgrims to stay at Gaucelmo, and presented with a cockle shell badge each.

Hospitaleros in the second half of the season felt and saw the forces of nature - positive and negative. Late August a beautiful swallows' nest was built in the entrance of Gaucelmo. The three baby birds created much interest both with hospitaleros and pilgrims but unfortunately the nest fell down with the babies inside. It was rescued by a pilgrim from Switzerland who carefully placed the remains of the nest in an alcove above the water heater along with two baby birds. The third was found by hospitalera Sharon, who placed it in a baseball cap and gently put it with the others. The parent birds accepted the new situation and eventually all three successfully fledged. Gaucelmo Hospitality at its best! In September, on the other hand, a huge storm, complete with thunder and hail stones, left pilgrims and monks unable to leave the church without being totally soaked. Antonio's bar was flooded as was Gaucelmo's barn. The purchase of a de-humidifier at the beginning of the season certainly helped getting pilgrim clothes dry.

Apart from the storm the weather has been very dry and there were concerns in the village about the potential lack of water. Hospitaleros asked pilgrims to use water "wisely".

In October forest fires in Portugal and some parts of Galicia gave Rabanal an apocalyptic look. Yellow skies, a smoke haze and a fine covering of ash, was the scene that pilgrims witnessed as they set off for

Cruz de Ferro and beyond. No restrictions were placed on pilgrims and hopefully all made their way safely to Santiago.



Mariano the donkey

The one part of nature that hospitaleros and pilgrims could have done without was the constant battle of a tiny insect known affectionately as "a bed-bug". Through-out the season these tiny creatures have given hospitaleros extra work and caused pilgrims extra concerns. Eventually, after live sightings and many treatments of pilgrims' clothing and ruck sacks, Dermes was called in and Gaucelmo was fumigated in the latter part of September. Pilgrims were very grateful with the pro-active approach used by the Hospitaleros as stated in Gaucelmo's Handbook.

A Polish pilgrim, walking with his girlfriend, received treatment for bed-bugs. Unknown to his girlfriend he had brought a ring to propose to her when they reached Santiago. He gave the ring for safe keeping to the hospitalera who washed his clothes, and asked her to keep his secret. Through Gaucelmo's Facebook page we received a photo of the ring and the message "she's accepted". There's always a positive somewhere if you look hard enough!

The last duty of the season saw our first donkey - Mariano. He came with pilgrims Juan and David. He was a very loved and cared for donkey, with rest days built into their schedule. He left eagerly at dawn pulling half a (converted) car. Unfortunately (as donkeys do) he ate quite a lot of the wooden fencing in the paddock and put the fence through a sturdy test of survival!

Gaucelmo has spiritually benefitted from the range of musical abilities brought by pilgrims and hospitaleros. A group of music students

playing violin, guitar and flute, gave a concert of Irish and Galician music at tea-time and also played in the church after Compline. There have been solos on hand-made guitars, a ukulele, mandolins, tin whistles, even a cello - carried by a pilgrim on his back. The "house" guitar has been strummed by the good, the bad, the awful, throughout the season. Music acts like a magnet. The last night of the season for pilgrims and hospitaleros at Gaucelmo was a joyous one, with the wood-burning stove blazing and folk music being played and sung. A fitting end to an interesting and eclectic season. Many thanks to everyone who gave so freely of their time and "came out smiling".



Pilgrim no. 153000 receives his cockleshell



Pilgrim no. 154000 is welcomed to Gaucelmo

In Memoriam

Father Gerard Postlethwaite

The Camino Chaplaincy mourns the sudden death of our friend and colleague Fr Gerard and we extend our condolences to his family and all who loved him.

Gerard Postlethwaite was born in Warrington and educated in Manchester. He became a Benedictine monk taking the name Basil. He took a degree in History and Economics at Saint Benet's Hall Oxford and afterwards taught at Ampleforth in Basil Hume's time there. He then went to the Edinburgh Archdiocese where he was ordained priest and, after ministering in parishes, was seconded to El Salvador to work in a parish there for over ten years. On his return to the UK he served as school chaplain at Saint Mary's School, Shaftesbury, and then at Saint Edward's School, Cheltenham. In both places he also assisted at local parishes. In 2013 he went as parish priest of Chard, Crewkerne and Ilminster.

In that year he completed his first walking pilgrimage from Le Puy-en-Velay in France to Santiago de Compostela. He was very taken with the Camino and subsequently led a parish pilgrimage from Sarria, and served as a peripatetic chaplain on the Camino Francés. He also completed the Camino Portugués, doing it again with his brother Bob. Fr Gerard wanted to develop a new model of religious retreat – a retreat whilst walking the Camino to Santiago. So it was he embarked on the first from Barcelos in Portugal on 12 September. Sadly, only four days later having arrived in Valença do Minho he died suddenly.

Fr Gerard's group were understandably shocked but decided to carry on their pilgrim way praying for Gerard and his family and friends. On Friday 22nd they attended the evening Pilgrims' Mass in the cathedral of Santiago which was dedicated to Fr Gerard and on Saturday a very beautiful Mass of Thanksgiving for his life was held in the Church of San Agustín in Santiago. Gerard's brother Bob came to Santiago to attend this mass. The following is an extract of the Eulogy he gave:

"Gerard's passionate commitment to the Camino is well known to everybody here. Some years after he had completed the Camino my wife asked him what did it feel like to pack up all your personal belongings and set

out on the long journey? His reply was that it was like stepping out into space. Journeying through that space was a transformative experience, an epiphany, out of which his Camino ministry grew.

As you are probably aware exactly 1 year ago Gerard and I followed very much the route you have just traversed. On the 16th September last year we reached Pontevedra. The pilgrimage was all Gerard's initiative. He reminded me that I was the first person to make him aware of the Camino when I gave him a Cicerone Guide to the Way of St James. It was important to him that I obtained a Compostela before my 70th birthday.

In that week, when I could keep up with him, he set out his vision for the Camino Ministry. This seemed a fitting culmination to his many roles and he saw great pastoral opportunities. Additionally, he was hoping to host family members, not least nieces and nephews, in Santiago.

We are all sad that his untimely death has taken all this from us and, more importantly, from other people who might have been in need of his ministry.

The family have been devastated by his untimely death but have gained considerable comfort from the fact that this fate befell him in a place he loved, doing something he was passionately committed to, surrounded by fellow pilgrims who cherished him and shared his vision".

Eternal Rest grant unto him O Lord and let perpetual light shine upon him.

From John Rafferty

I write this reflective as one who, by lucky chance, happened to be part of the Camino Chaplaincy walking group that met up at Barcelos on 12th September. The group of sixteen pilgrims came from USA, Canada, South Africa, Ireland, England and Australia.

Pre-reading briefings had been provided by Fr Gerard and this material drew us towards two great influences in his life namely: T. S.

Eliot (particularly *The Journey of the Magi*) and St Ignatius of Loyola (particularly the examination of conscience). As pilgrims we were each drawn to the Camino for different reasons. Some of the group came specifically because there was spiritual leadership while others simply because of Fr Gerard's involvement.

Our daily routine involved a meeting to deal with practicalities combined with communal prayers, often the medieval pilgrim prayer. In the evening a mass was concelebrated, or exclusively celebrated, by Fr Gerard for those wishing to attend. These masses were the highlight of the day for me. I felt blessed to be a witness at these celebrations. Our first such mass was at The Igreja Santo Antonio, Franciscans (Barcelos) where the congregation welcomed us (and fellow pilgrims) into the church before mass.

Along with these daily celebrations, Taize chants were sung to enhance the experience and became for many a recurring theme as we walked our Camino. This was combined with a sense of living in the "now" to gain pleasure from everything around us. Fr Gerard encouraged us, as the true teacher that he was, to use each other as a resource for sharing and learning as we walked and talked. On his last Friday Fr Gerard celebrated mass in the Chapel of Casa "da Capela". It was by its very nature pure and simple yet as moving a celebration as I have witnessed. Privileged as I was to walk with Fr Gerard on his last day, we spoke of many profound and simple things. Never have I travelled so easily with a fellow pilgrim. Whilst offering up a prayer - and collecting a stamp - at the Capela do Senhor do Bonfim we were joined by other members of the group whereupon Fr Gerard spoke the words "For where two or three come together in my name, I am there with them" (Matthew: 18:20). It was a spine tingling moment. Fr Gerard died that evening.

Following the traumatic events of the Saturday evening and long into the night, we as a group decided on the Sunday morning to continue our walk as a mark of respect and love to draw comfort from each other at a time of grief. In many ways walking out from the hotel on the Sunday was the hardest walking I have ever undertaken. My new friends helped me take it one step at a time. We carried items of Fr Gerard's including his stole - hand made for him in Guatemala - and used in the preceding night's mass, his sandals and credencial as we walked towards Santiago de Compostela.

A death such of this is always a traumatic event and whilst we grieved our loss the overriding memories I will carry for the rest of

my life I attribute to meeting, praying, walking, talking, eating and drinking with Fr Gerard. As a result of his death we mourned deeply. However, more tears were spilt in the first five days through laughter such was the force of his personality and sense of fun.

I continue my Camino having returned home. I can only concur with the words expressed by a new dear friend that we have found “an altered state of consciousness”. I have gained immeasurably more by being part of this Camino. I have a profound sense of gratitude for having known Fr Gerard and for the many lifelong friends I have made as a result. It seems fitting to conclude with one of Fr Gerard’s closing quotes:

What we call the beginning is often the end. And to make an end is to make a beginning. The end is where we start from. (T.S. Eliot)

Bom Viaje / Buen Camino and thank you, Fr Gerard

From Mike Ellis

Vincent Kelly 1924–2017 RIP

We are sad to report the passing of Vincent Kelly. He was very recognisable, wearing a Kelly green CSJ sweatshirt and his leather pilgrim hat. He had the air of a mischievous leprechaun, with a love of engaging with everyone with interest and care. He had a career as an engineer and for many years worked for the Berkshire County Council in charge of, among other things, bridges, including those over the Thames. Educated in Dublin, he and his wife Mary could both speak Irish Gaelic. Vincent attended Trinity College: as a Catholic special permission had to be sought.

He made his first pilgrimage in 1994, for which he raised sponsorship for various Berkshire charities. His great friend John Revell told a story of being on pilgrimage in 1994 himself, repeatedly being informed there was an Irishman just ahead of him. Wondering how he would recognise another English-speaking pilgrim John turned a corner and saw a figure sitting on a bridge. He “knew” instantly that this would be Vincent. The two men continued their caminos together and each year until they both became too infirm they would celebrate the anniversary of the arrival day in Santiago

with a walk in the Oxfordshire countryside or along the Thames Path.

Vincent was an enthusiastic CSJ member as well as a pilgrim and joined in many visits, talks, tours and pilgrimages. He was part of the Rabanal study visit in the early days, when he was able to inform a Maragato lady that the weaving loom in her front room was identical to the one in his Grandmother's cottage in Kerry. On that visit he also had to stay a night in Antonio's hotel as he failed to observe the curfew set by hospitalero Howard Hilton for those of the group staying in Gaucelmo.



Vincent Kelly (front, left with beard) outside Church of St Thomas of Canterbury at Avila's in 1996.
Photo by Marion Marples

After his daughter Susan went to live in Majorca he set himself to learn Spanish to be better able to speak with his grandchildren. He possibly received a certificate for attending the greatest number of evening classes in the Borough of Reading!

In 1996 CSJ invited members of the Société des Amis de Saint-Jacques de Pyrenées Atlantiques for a walking pilgrimage, "Le Walk", from Southampton to Reading along the St James Way. A support team was recruited to provide 50 packed lunches each day. John Hatfield requisitioned Mary and Vincent and their kitchen in Caversham for a production line of sandwich-making. He and Doreen Hansen would

then drive to the appointed picnic place to feed the hungry pilgrims.

One of Vincent's causes was the lack of interest shown by Reading Council in the history of Reading Abbey. Nobody appeared to know the significance of the scallop shells on the town shield or on the gates of Palmer Park. I hope he would be pleased to know that Reading Council is now very much more aware of the resource offered by the Abbey and that there is money from the Heritage Lottery Fund to regenerate the whole Abbey Quarter. He loved St James's Church in Reading and when he noticed that the pilgrim staff had been stolen from their statue he set about commissioning a replacement. Being an engineer he was able to design a fitting so that it could not be stolen again.

After his dear wife Mary died in 2005 the activities and friendships of CSJ helped relieve a little of the loneliness he felt, and he would often join volunteers for Office Open Days.

At his funeral Mass at Our Lady and St Anne's Caversham his wider family of children and grandchildren were joined by some of his CSJ family. As a devout and faithful Catholic he is gladly reunited with Mary and is continuing on his pilgrim way before us. May he rest in peace.

From Marion Marples

Anne Street 1923–2017 RIP

Anne Street was brought up in Germany and worked as a linguist and secretary to the Army chaplain's department at British Army HQ under General Montgomery at Ostenwalde, near Hanover. She came to love St James and the associations with the pilgrimage to Santiago through the appointment of her husband Kenneth to be vicar of St James church, Aslackby in Lincolnshire. She joined CSJ in 1987 and although she did not ever get to visit Santiago she attended the major early Council of Europe conference on the routes in Bamberg in 1988. I only ever met her when she kindly met Pat Quaipe and me at Peterborough station to take us to a lecture by Prof. Christopher Brooke on the origin of the church at Deeping St James. She was however a regular correspondent, sharing historical snippets of interest. She also ensured that St James's day was kept with due dignity.

From Marion Marples

Dr Robert Plötz 1942–2017 RIP

The world of Jacobean studies has lost another significant character in Robert Plötz. As a young academic he was a lecturer in German at the University of Oviedo from 1971-77. Then he became Director of the Niederrheinische Museum of Folklore and Cultural History in Kevelaer, site of a much-visited pilgrim shrine of Mary in Northern Germany. In 1987 the Deutsche Sanktjakobus-Gesellschaft was founded, with Dr Plötz as the first President. In 1992 he was appointed to the Committee of experts set up by the Xunta de Galicia. He was much in demand as a lecturer at the many conferences held to promote the history of the pilgrimage. After leaving Kevelaer he taught the history of Franconia at Würzburg University until his retirement in 2013. In 1999 he was presented with the Gold Medal of the City of Santiago, in 2002 with the silver medal of the Xunta de Galicia and in 2004 with the Order of Merit of Germany.

He came to the CSJ's first conference at Hengrave Hall, Suffolk, in 1990 and to the second held at the University of Kent at Canterbury in 2001 when he spoke about Aachen as a centre of pilgrimage and a waystation on the way to Santiago. He also gave the first Constance Storrs Lecture in 1995 on the origins and early development of the cult of St James in the German speaking world which in 1997 was published by CSJ as *Ad Limina Beati Jacobi*.

From Marion Marples

Armand Jacquemin 1931–2017 RIP

Armand Jacquemin was a doctor of medicine and Président Fondateur des Amis de Saint-Jacques de Compostelle.

I first met Armand, his wife Renée and their eldest son, Bernard, at Roncesvalles in the Pyrenees in July 1985. Armand had become interested in the Chemin de Saint Jacques partly because of his family name, Jacquemin. He wondered what the connection might be. He had been in touch with Jeannine Warcollier of the French Société and was leading a group of serious cyclists from Brussel and France along the Camino Francés.

We immediately became close friends. I was at that time Chairman of the Confraternity and Armand was keen to find out about how the Confraternity had come into being – and developed so rapidly.

As we made our way, I could not possibly keep up with these almost professional cyclists, but from Pamplona onwards we met every day for dinner (often very, very late!). I became almost one of them - though, with some difficulty, I kept my independence. Armand was a magnificent leader, helped very greatly by Renée, who gave support from their Volvo!

Once back in Brussels, Armand started Les Amis and produced an excellent bulletin. There were soon many members of this French-speaking association. In the same year, 1985, several of us went over to Ghent for a Belgian conference and exhibition. The interest in the Camino was becoming worldwide.

The Confraternity held an excellent conference at Hengrave Hall in 1989. It was very well attended with many friends from Europe, and Armand's presence certainly added to the occasion.

Armand and Renée and their family were extremely hospitable, and I stayed with them several times in Brussels and their home at Toges near Rheims, usually with a nod to connections with St James. They made many visits to Santiago, often visiting Lourdes on the way. They often stayed with me in France; my home, Le Pèlerin, was close to Le Chemin.

Sadly, Renée died a few years ago, but Armand was well supported by his family. He had three sons and seven grandchildren. He was a great cyclist right up to the end.

He developed cancer quite suddenly this year. He will be greatly missed by his family, by his hundreds of friends and by le Chemin de Saint-Jacques.

From James Maple

Members' Pages

From Johnnie Walker

REPORT FROM THE CAMINO CHAPLAINCY

The Camino Chaplaincy is delighted to announce that plans are in place to develop a new, inclusive Anglican led ministry for pilgrims arriving in Santiago. We recognized that this has been talked about for many years and so, as the third and final part of our strategic plan, in consultation with the Bishop in Europe we brought together a group of Anglican priests and lay people to take the initiative forward.

Previously we conducted a three-year pilot of the first organised volunteer Welcome Service for pilgrims in the Pilgrims' Office in Santiago. The pilot was funded by the Pilgrim Associations in Ireland, Canada, USA, Holland and the CSJ in the UK. This programme is now fully funded by the Pilgrims' Office as a permanent programme.

Mass in English in Santiago and on the Camino Francés: Chaplaincy priests provided daily mass in English in the Cathedral of Santiago for three years, and for two years the Chaplaincy placed priests in two locations on the Camino Francés. These services were funded by voluntary donations. To secure the future of this ministry volunteers in the Chaplaincy taught a priest on the staff of the Cathedral who could already speak some English to say Mass in English. This ministry is now a permanent feature of the service in the Cathedral of Santiago. The Chaplaincy also arranged placements on the Camino Outreach Programme for two senior priests of the Marist Order. We are pleased to report that the General Chapter of the Order last week in Rome approved an initiative to open a house in Sahagún on the Camino Francés as the base for a long-term ministry to pilgrims. We will collaborate closely with this initiative.

ANGLICAN LED ECUMENICAL CHAPLAINCY

The intention is that Anglican Led Ecumenical Chaplaincy will run for a 12 week pilot period in 2018 and will provide support, prayer and Mass for people of all faiths and everyone searching for deeper spiritual meaning in their lives.

The plan is that this new initiative will be driven forward by

a Steering Committee chaired by the Rev Alasdair Kay. The intention is that it will be a seasonal ministry, authorized and supervised by the Anglican Diocese in Europe.

The process for the recruitment and approval of priests for this ministry has been decided and will be announced shortly. To prepare the ground for this new initiative Bishop David Hamid of Anglican Diocese in Europe is now having discussions with the Roman Catholic Archbishop of Santiago.

This is a new service for pilgrims and visitors to Santiago. It is expected that ordained priests of churches in the Anglican Communion will serve for a minimum of two weeks, although longer placements would be welcomed. Accommodation will be provided in Santiago. Volunteer priests must meet all other expenses. Details of how to apply will be announced soon.

Alasdair Kay, Chair of the Steering Group, said:

"Hi - I'm an Anglican Priest, Pilgrim, and Third Order Franciscan. At present I am a Parish Priest on a UPA Estate. I first walked the Camino Francés from St Jean to Santiago in 2016. I have since walked from Santiago to Finisterre and Muxia. In 2017 I walked the Way of St Francis from Assisi to Rome. In 2016 I took my first sabbatical and decided to walk the Camino after 25 years in ministry during which time I spent five years as a church planter in France and eight years as the CEO of a City Mission. The 33 days I spent walking to Santiago were possibly the most fruitful times I have ever known, both spiritually and evangelistically. From Puente La Reina to Santiago I would spend many hours each day talking and sharing the good news with people in a very natural way. On my debrief with my Archdeacon I said, "I think walking the Camino should be obligatory for the formation of all Pioneer Ministers". There is a real need for Priests on the Camino and especially in Santiago. I am extremely pleased to be asked to Chair this project and look forward to along with you all following God on the way of St James. Ultreia!"

From John Read

CRAFTSMAN'S ART AND MUSIC'S MEASURE

On Thursday 14 March in Fairford St Mary's Church in Gloucestershire,

our Founder Member, Dr Mary Remnant took part in performances of medieval music together with Alan Crumpler, who made many of Mary's instruments, and David Hatcher an expert in the playing of early music. It is no exaggeration to say that all three players are world experts in their field.

The illustrated talk arose from a short monograph by John Read, a Trustee of the CSJ, who is a former organist at Fairford. The booklet illustrated the remarkable series of stained glass paintings of angels in the South Clerestory windows which depict the angels singing and playing instruments. The Fairford windows are world famous in being the only complete set of stained glass from the 16th century in any church in Britain.



From left to right: Alan Crumpler, Mary Remnant and David Hatcher

Alan, David and Mary played a large number of instruments made by Alan to considerable applause and Alan showed some of the details of the construction of the instruments. Mary, who was recovering from a fall, delegated the playing of the portable organ to John whose inexperienced playing pointed up the excellence of the professional trio. He described the experience as trying to pat one's head and rub one's stomach at the same time. The appreciative audience asked a number of questions answered authoritatively by Mary, David and Alan.

The talk was sponsored by the Friends of Fairford Church who

raised about a million pounds for the restoration of the windows. CSJ members will be interested to know that there is an excellent portrayal of St James in the South Aisle.

From Janet McEwan

St Michael's Way is a twelve-and-a-half-mile walking route which crosses West Cornwall from Lelant on the North Coast to Marazion and St Michael's Mount on the South Coast.

The path was established in 1994 based on research into old shipping records, which, along with other historical and archaeological evidence, strongly suggest that many pilgrims and traders chose this overland route to avoid sailing round the treacherous waters at Land's End. It is a tangible reminder of Cornwall's longstanding connections with wider Europe, and beyond.

A St Michael's Way "Passport" is now available. Stamps are located at several points along the path.

Friends of St Michaels' Way have produced a "passport" based on the model used on the Camino in mainland Europe. You can record your walk along the route by pressing the stamp at each location in to the matching square in the passport. The stamps can also be used in a Camino passport to help evidence that you have put in the miles which can now count towards the 100km required to qualify for a Compostela certificate in Santiago.

Where to find your Passport and passport stamps.

- **Lelant**

Inside St Uny church near to the St Michael's Way banner.

- **Bowl Rock**

By the gate of Tresithney, which is the house on the right (from the Lelant direction) leading down to Bowl Rock.

- **Ludgvan**

Inside the church near the St. Michael's Way banner.

- **Gulval**

In the entrance porch of the Coldstreamer Inn, which is just beyond Gulval Church and opens at 11am. Follow the road to the right around the churchyard and the Inn is ahead on the left. Continue down around the churchyard to regain the St Michael's Way route on the right.

- **Marazion**

Inside the church near to the St Michael's Way banner.

- **St Michael's Mount**

In the Change House which is open from 8am to 6pm during the season (mid- March to end of October/start of November). Ask the staff on duty for the St Michael's Way stamp.

The passports are available for a donation to *Friends of St Michael's Way*.

Please give generously - all funds go toward maintaining and promoting this special path. For details, check the website: <http://www.stmichaelsway.net>

From Shane Badham

Hallo,

I am planning to walk the Camino Francés next year, 2018, from Saint Jean-Pied-de-Port.

I hope to leave in early June for about 6 months, to allow for slower walking and visits along the way.

I was seventy-nine on Monday 23rd October, and I am looking for a companion with similar attributes.

I have walked the S/W Coast Path from Minehead (2007), in stages, and walked Salcombe to Dartmouth this September.

I have cycled and walked 5 pilgrimages of differing lengths in 2001, 2006, 2010, and 2016.

Please can you help me find a companion: shane@myphone.coop

Book Reviews

El Camino de Santiago; Estudios sobre peregrinación y sociedad, Estepa Diez, C., Martínez Sopena, P. and Jular Pérez-Alfaro, C. (Coordinadores). *Fundación de Investigaciones Marxistas*, 2000

Written in 1999, this collection of conference papers may now have been overtaken by more recent research, but it is none the less interesting to a non-specialist as it spans a wide variety of historical, social and political topics, mainly focussed on the Middle Ages, and makes intriguing reading for those interested in questions such as the origin of the cult of Saint James, power struggles between Church and State, hospitality, women on the Camino, and urban development.

A very detailed paper on the origin of the cult of Saint James the Great, and the debate over fact and legend traces the development of the cult of Saint James by means of Eastern and Greek records from Palestine through the first six centuries to its establishment in Spain. There is an initial rendering of the debate about where he might really have been buried; Jerusalem seems likely, given that he was martyred by beheading there after having spread the Gospel in Judea. To support this, an Italian pilgrim in the sixth century mentions his tomb in Jerusalem, but the author believes this to be a generic reference. It is not until the eleventh century that his tomb is mentioned in the context of the construction of an Armenian monastery in Jerusalem although there is no real proof of the existence of the tomb. Over the centuries there has also been considerable confusion between James the Minor, who actually did get to North Africa (Aca Marmárica) and spread the Gospel there, and James the Great, son of Zebedee to whom preaching in Spain has been attributed.

More mystery develops through the fact that a German pilgrim of the twelfth century relates that the head of Saint James was venerated at the Armenian monastery in Jerusalem, but that his body remained in Galicia. In the same century, Mauritius Burdinus, Bishop of Coimbra, later to become anti-pope Gregory VIII, recognised the value of a uniting the head with the body and so came back to Spain from Jerusalem bearing a head that then made its way from the monastery of St Zoilo in Carrión de los Condes to León and eventually (thanks to Archbishop Diego Gelmírez, who was not slow to increase the status of Compostela as a place of pilgrimage) in the middle of a citizens' rebellion, to Compostela, despite the fact that the Armenians

still claimed to possess the head. Not surprisingly, the writer casts considerable doubt on the veracity of the view that the remains of Saint James, with or without his head, (!) are really situated at Santiago de Compostela. The paper traces the work of Saint James in Judea, converting the Jews to Christianity and argues that there is no real proof, though many stories, to believe that James actually ever reached Spain, although it is claimed that his body was indeed moved there. The author concludes that the acceptance of the relationship of Saint James with Spain was a gradual process culminating in the 6th century in the heart of the politico-ecclesiastical system that was asserting itself against Byzantine Spain and the Oriental Empire. However, it took at least two more centuries before the cult of his burial in Santiago was established, a fact that then led to an explosion of pilgrimage to his supposed tomb.

A second paper explores the political power struggles between Church and State, or as the author puts it, “between crosier and crossbow”, in the “Tierra de Santiago” and the latter’s evolution between the eleventh and fourteenth centuries.

Continuing the thread of power struggles, another article examines the social uprisings along the Camino from the twelfth century during the episcopate of Diego Gelmírez, the first Archbishop of Santiago, through to the fifteenth-century Irmandiña Wars. The author sets out to show that these uprisings were not anti-feudal, but feudal rebellions, at times including rival church/state factions as well as neighbouring peasants, since the political structure and hierarchies underwent very little change in this period.

Another article examines the way in which, between the twelfth to fourteenth centuries, hospitality developed on the Camino which was already a major strategic route for trade and thus important from a political and economic point of view. Safeguarding the way led to increased military presences such as those of the Order of St John of Jerusalem in Navarrete, Atapuerca and Hospital de Orbigo, and the Order of the Templar Knights in Villalcázar de Sirga and Ponferrada as well as the Orders of Santiago (León) and Calatrava in the Rioja and Burgos. A further feature of protecting the route came in the form of legislation to protect pilgrims, including some that punished robbery against pilgrims with excommunication. As one might expect, this article focuses mainly on the different types of hospitality offered to pilgrims in medieval times. At the outset, most hospitality provided was “monastic, French influenced - through the links with Cluny -

and comprehensive”, i.e., the monks looked after the spiritual, health and physical needs of the pilgrims. Later, though, by the end of the medieval period, the majority of “hospitales” were founded by wealthy families or individuals who decided, for religious reasons, to convert their house into a place of welcome after their own decease. The funds were often barely sufficient to do more than offer pilgrims a roof over their heads and a place to warm up in, apart from on saints’ days. In this context, there is a detailed description of old and new “hospitales” in Burgos at the end of the Middle Ages.

The urbanisation of the Camino de Santiago from the Middle Ages to current times is described mainly using the example of the town of Estella, the “source of all kinds of goods”. The author describes the wealth of factors that have contributed to urbanisation from military bases, through to municipal entities and the rise of private villas, the ways in which land was developed and enveloped within a town wall, immigration, and the role of the Christian and Muslim religions. The article refers to, and gives examples of, these varied influences and ends by examining the ways in which the movement to restore a sense of heritage has influenced the modern landscape of the town. For anyone interested in the evolution of modern towns it offers several different approaches.

Another paper describing the role of women argues against the stereotypical figure of the pilgrim in history as male, bearded, solitary, dressed in typical pilgrim garb who made his way to Santiago either mounted on horseback or on foot, by making the point that there are also images of families, organised groups, parish groups, old people, children and women as pilgrims. The author describes the “typical” medieval woman as more often than not subjugated to their fathers and husbands and to restrictive social mores: women’s acceptable activities were confined to domestic tasks, looking after the sick but also devotional tasks of prayer, almsgiving, prayer and religious processions (“romeria”). In addition, she identifies another type of woman, known as “profesionales de la peregrinación” who went on pilgrimages several times in their lives, be it to Santiago, Rome or Jerusalem, few of them single women, the majority accompanying their husbands, others as monarchs, accompanied by their ladies at court. She cites the pilgrimage of Matilda, Empress of Germany, English by birth, who was allegedly so respected and honoured by the Archbishop that she was given the relic of the hand of St James that then duly found its way to Reading. There are tales of many female

saints, including St Pauline, St Bridget of Sweden, St Bona of Italy and St Isabel of Portugal. However, pilgrimage as an accepted part of devotional life for woman changed, and in time honourable women were discouraged from attending pilgrimages or “romerías” quite simply because they enjoyed themselves too much - one such example being Chaucer’s Wife of Bath. On the other hand, as the author states, what has been overlooked is the role that women on the Camino played not only as pilgrims but as a driving force in the development of the infrastructure of the Camino, and this paper examines the ways in which hospitality and care for the sick on the Camino developed in the late Middle Ages in “hospitales” and albergues thanks to the contributions of women. Some of them were accompanying family members, others took up permanent positions in convents in later life to care for the poor, sick and needy. Finally, in the later part of the Middle Ages the attitude towards women changed so that there were some whose task it was to care specifically for female pilgrims and less wealthy women, leaving men to look after the male pilgrim. The author points out that many accounts that are critical of women, such as prostitutes and those used as bait for guests, overlook the enormous positive contribution that women played in the development of the Camino.

Overall, then, this collection of critical studies is not for the faint-hearted but for those of us who are not specialists in the history of the Camino, it offers an excellent starting point for further reading.

Copy is available in the CSJ Library

MARGARET SIMONOT

Stone and Water: Walking the Spiritual Variant of the Camino Portuguese Roy Uprichard, 2017, £3.49

Roy's book “Restless Hearts – walking the Camino de Santiago” is followed this year by another vivid account, this time of his 2016 walk on the less-known Portuguese Way. He feels that his earlier pilgrimage turned into a “benign addiction” – hence, as a “repeat offender” pilgrim, he undertakes this new walk to Santiago, not for a credencial but to seek the essence of the place.

He was, he says, deeply impressed by the section from Pontevedra to Padron and this short book (117 pages) describing that part of

the route, is in a sense a reprise of his earlier colourful and intense travel memoir, sparkling with his hallmark personal descriptive and reflective style. The *Stone and Water/Spiritual Variant* is a recent addition to the Portuguese Camino and in his preface to this book, the President of the Friends of the Camino Portugues, focuses on how the words “variation”, “vary” and “variety” are fitting metaphors for pilgrim experiences away from the familiar – food for the spirit and a deviation from the normal paths of everyday experience – time out – a change – a different way.

From Pontevedra, one can follow the 3 stages of this camino: Poio, Combarro and Armentiera; the Stone and Water section to the estuary of the Arousa and Vilanova; finally the maritime route to Ponteseques. The Spiritual Variant is linked with Padre Martin Sarmiento, who was born at the end of the eighteenth century; a brilliant scholar, lover of the natural world and member of the Benedictine order. At fifty he walked to Santiago as a pilgrim and later returned to the area and explored its language, culture and landscapes.

Not being familiar at all with this route, I would have liked clearer maps of the route than just the one at the front of the book, but once into the main sections I became more familiar with the different paths and sea passages by which the traveller can move North towards Santiago. The appendix lists plenty of contact information for potential pilgrims on this route, including a link to a short video which serves as an excellent introduction to this route. The book is however more a companion piece to the route rather than a guide, but offers a really evocative sense of the route taken and would be a great introduction before walking, or a reflective read once returned. Roy has his own short video with some of the photos of the journey which appear in black and white in the book – a good adjunct to reading the book: <https://www.youtube.com/watch?v=xjv6BMhwXZ4>

He again uses the present tense for his account, which gives an immediacy to the sense of movement and the colours and sounds he experiences – it is a warm invitation to the reader to share his experience. Less “restless” than on his previous camino, he continues to offer his reflection on the current political situation - on Brexit he feels that he is walking towards unity on paths where the idea of Europe was conceived, whilst Britain walks away from European friends. He finds everywhere on this western shore links with his Irish Celtic heritage - the myths, legends and stories of the early saints who travelled on water and on land to spread the gospel. He experiences

true warmth and hospitality and conversation with other pilgrims. He senses the “thin places” on the Camino where the physical and spiritual worlds meet. He enjoys finding out about Gallego, the region’s language. His enthusiasm and engagement with the country he is passing through and his thoughts on life, the historical and literary links (such as the Narnia books) and religion are inspirations for the reader to also take stock. He doesn’t, however, ignore the sheer physical strain of walking in summer heat and (referring to the film *The Way*) muses that “Martin Sheen is responsible for many blisters” !

He ends this very readable book with the analogy of seeing two lovers parting in Santiago de Compostela, to this poetic description of the end of any journey – spiritual and physical – “*in this time of gathering stones, memories – in this time to embrace then turn away*”.

Once again Roy Uprichard has succeeded in producing an engaging, wise, sensitive and very personal travel account – one which warmly embraces the reader and carries one along with him in the summer sunshine.

Copy is available in the CSJ Library

HELEN WILLSON

I Guess I'll Just Keep on Walking: Continuing the Search for Meaning, Noel Braun, Victoria, Australia, 2017 ISBN 978 1 921030 68 0, 280pp

This book continues the thoughtful and articulate camino journeys of Noel Braun, who has also written *The Day was Made for Walking* (review in Bulletin 126, June 2014.) Succumbing to an addiction to walking, Noel returns to Chartres, which he visited at the end of his previous camino, to walk the labyrinth in the cathedral and take stock of life so far. He then travels on to Montpellier where he takes a short French language course before setting out on the Arles route. He names the places he stayed and describes the route, alongside typical pilgrim adventures. His body begins to protest with the steep climbs, after all he is now 80 years old. He is tempted to finish at Toulouse. Having taken the bus to the top of the Somport Pass he unfortunately falls on the rocky descent. Injured, he struggles on to an unsatisfactory albergue and is overjoyed that pilgrim friends Matt and Laura find him and take charge of his recovery for a while. After a total of 47 days of walking he arrives in Puente la Reina and then starts the return

journey via Pamplona to Paris. His life affirming pilgrimage continues with a visit to Taizé for 'a spiritual shot in the arm.' Noel carries with him every day the painful memory of his wife's suicide after 42 years of marriage, and all his restless journeying bears the mark of a search for understanding. After a two-year return to Australia - where he starts a new life in a remote retirement village in the Snowy Mountains - the camino calls again, this time to be a hospitalero at Gaucelmo and a pilgrimage along the Camino Portugués. He describes the tiring daily round of work and hospitality at Rabanal alongside Hope and Finola and then moves on to Lisbon via Madrid to tackle the Camino Portugués. He meets up again with Matt and Laura who show him Lisbon and accommodate him while he attends another language course before setting out alone towards Santiago. He values the prayerful devotion of pilgrims at Fatima and the generous hospitality at the well-known Casa Fernanda. In Santiago he experiences the work of the Camino Companions, walks to Finisterre and finally decides he has had enough! His journeys have strengthened him for the next phase of life, reading the diaries kept by his wife Maris as part of managing her depression, and continuing the search for real understanding of her, and their, life together.

Copy is available in the CSJ Library

MARION MARPLES

Camino Sombra, by David Barracoya Martínez, 2014, 360pp, ISBN978-84-9050-998-2. Circulo Rojo, £13.68 (Amazon.co.uk); €2.99 (Casa del Libro. Com: "Descarga instante")

I am not myself, I am my shadow.
I am the half-light,
I am the eclipse.
Fleeting darkness, trick of the light.
Useless fantasy full of life,
I walk the Way. The shadow walks.

This poem of the Camino is also the poem of the book. The author, a Catalán, gives cultural classes where students are invited to fashion poems into their own language. Here is one result.

Reading the whole book would need enough knowledge of Spanish to read a newspaper, plus a dictionary to cover some unusual synonyms for

common words. The excursions into Catalán, Gallego and other languages are well explained in the author's humorous style.

For those able to get over the language barrier, the work is a fascinating combination of three separate pilgrimages. The Camino Primitivo from Oviedo follows the first ever pilgrimage of King Alfonso II over the hills of Cantabria to the junction with the Camino Francés at El Acebo. This walk, undertaken in solitude in mid-winter, transforms into the familiar sharing with other pilgrims on the main Way. The description of these is interleaved with an imagined account of the earliest pilgrimage. It begins with the hermit who meets Bishop Theodomir of Iria Flavia in 813, and leads on to the expedition in the next year by King Alfonso and an escort of twenty-three caballeros.

Describing the first walk involves exploring solitude, the roughness of the journey, and the thoughts of someone who can converse with the few inhabitants. The only "pilgrim" he meets is a professional scrounge who points out the (previously ignored) discount of time in Purgatory which should result from enduring privations. Here the sharing of privations goes as far as dividing up the last mandarins in the author's rucksack.

Arriving at El Acebo, the appearance of other pilgrims transforms the journey into a more agreeable occasion for shared celebration. The terrain is also much flatter. On reaching Arca, with 19 kilometres to go, the mood is set in a final feast, described with great gastronomical flourish.

But how can these accounts be brought to a linked conclusion? The solution here is an excursion into science-fiction and farce.

King Alfonso "The Chaste" consoles himself by lavishing affection on his mule. He demands that the bishop, in compensation for the promise to build a great church to the Apostle, should baptize the mule with the name "Viruta" ("shaving").

Suddenly the midnight festival in the woods is interrupted by weird strangers. They are the author and two companions from the feast in Arca, transported back over twelve centuries. How can these two strangers present themselves to the Court? "We are knights of the order of Cucufato (silly prudes)" With this mythical attendance of eyewitnesses, the legend of Saint James can go forward to take its place in history.

¡Saludos, Compañeros!

Copy will soon be available in the CSJ Library

EVAN RUTHERFORD

News from the Library

Margaret Simonot

RECENT ADDITIONS TO THE CSJ LIBRARY

- Four roads to heaven.** Edwin Mullins, Signal Books, 2017
- Peregrinando a Santiago por los Caminos de España.** Agustín Miguélez, Pigmalión, 2017
- Notes in the slow lane; walking on the Voie de Vézelay.** Martin Davis, Blurb.com 2016
- Miam miam dodo Section 2: Cahors - Roncevaux, GR65 Via Podiensis.** Lauriane Clouteau and Jacques Clouteau, Les Editions du Vieux Crayon 2017
- Way of Saint James; Le Puy to the Pyrenees.** Alison Raju, Cicerone, reprinted 2017
- Stone and water; walking the spiritual variant of the Camino Portuguese.** Roy Uprichard, 2017
- Lightfoot Guide to the Via Podiensis; the route to Santiago de Compostela in France, Le Puy to Roncevaux.** Meya Angela, Pilgrimage Publications, 2017
- Pilgrim Trail; Winchester to Portsmouth.** Eric Bull, (PAM 1090)
- Saunter to Santiago, parts 1 - 5, Worthing to Santiago, Finisterre.** Eric Bull, 2017 (PAM 1097)
- Diego Gelmírez; las raíces del Liber Sancti Jacobi y del Codice Calixtino.** Fernando López Alsina, Universidad de Santiago de Compostela, (PAM 1096)
- Pilgrim Guides: Camino Portugues, Part 2: Porto to Santiago - coastal route.** Johnnie Walker 2017, CSJ (PAM 305 (5))
- On St Michael's Way; War Fordh Sen Mighal.** (Exhibition Catalogue), stmichaelsway.net 2016
- Two sides of one river; nationalism and ethnography in Galicia and Portugal.** Antonio Medeiros, Berghahn Books, 2013
- Camino to Santiago, a spiritual companion; pilgrim stories from across the world.** John Rafferty and Michael Krier, Redemptorist Publications, 2016
- La música instrumental hispánica del siglo XVII** Carlos Jose López, Imprime Torcula, 2016

Note: All the above are books and shelved alphabetically by author with the exception of pamphlets (PAM) that are held in A4 ringbinders in the Pamphlets section.

CSJ Notebook

Freddy Bowen

It has been a significant year for the CSJ. Much has changed: the introduction of Direct Debit membership, the digitisation of our Bulletin, retailing our guide books on Kindle and electronic submission of pilgrim data at our refuges, to name a few. What has not changed, however, in the 34 years we have existed is our mission statement: to provide up-to-date information, reference and support for those wishing to travel, or study, the Camino de Santiago, this year celebrating its 30th anniversary as the first European Cultural Itinerary.

Upcoming guide book updates

These are one of the key ways in which we disseminate advice and guidance to the many routes to Santiago. This winter we are busily publishing more up-to-date information than ever. In the coming months, pilgrims can expect updates to:

- El Camino Inglés (including a book of maps to the recently revised route)
- El Camino Francés (including a preparatory booklet)
- The city of Santiago de Compostela itself
- El Camino Invierno
- El Camino Portugués from Lisbon (including a preparatory booklet)
- El Camino Primitivo
- El Camino de Madrid

All of these will be available in paperback and on Kindle.

Please note: after much feedback, the CSJ will be trialling a new style of pocket-size guide book. Announcements will be made across our online channels as and when information is released, and in the next edition of *The Bulletin*.

Upcoming events

ANNUAL GENERAL MEETING

Members are warmly encouraged to attend our Annual General Meeting, this year being held on Saturday 27th January at St Alban's Centre, Baldwin Gardens, Holborn, London, EC1N 7AB. Please see the enclosed booklet for details of the day and a registration form.

This year, our keynote speaker will be Tony Lemboye. Some years ago Tony created an organisation called Young Star Mentoring, to coach and mentor young people who have had either personal and/or social difficulties by guiding them through a training programme of personal development. This includes, among other things, regular pilgrimages to Santiago. We are very excited to hear from him as well as from some of the young people that have gone with him.

We will also be hearing a talk from the British Pilgrimage Trust, a recently-founded organisation created to renew the tradition of pilgrimage in Britain according to modern needs, and to promote it as a healthy and inclusive form of spiritual green tourism to new and established markets, global and national.

CSJ PRACTICAL PILGRIM DAYS

These are great opportunities to hear what others say about the camino experience, to build up knowledge of different routes and ask all those niggling questions about gear, maps, washing, socks etc.

The London CSJ PP Day will take place on Saturday 17th March at Christ Church, Blackfriars Road, SE1. See the registration form on our website or in the back of the enclosed AGM papers.

Other locations to be confirmed as details become available. Please keep an eye on our website, the enews, Facebook and Twitter.

SOUTHWARK CATHEDRAL PRACTICAL PILGRIM DAY

There will also be a Camino Francés Practical Pilgrim Day organised by Southwark Cathedral on Saturday 24th February. Please get in touch with the office for more information.

CAMINO WINE BAR

We are bringing back an old CSJ tradition! Every second Tuesday of the month, starting on the 9th of January, you can come to the Camino Wine Bar in Blackfriars, London, for a “copa” and a chat about the camino. Whether you have questions to ask and cannot make our regular open days, or you have wisdom to impart, or you would simply like to talk about your own pilgrimage experience with like-minded individuals, everyone is welcome. Please get in touch with the office for more information.

We would like to thank you for your ongoing support and appreciation of the CSJ. We hope you have an enjoyable Christmas and New Year and hope to see as many of you as possible at the AGM in January.

Notes for Contributors

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

Take particular care with:

Confraternity of Saint James: spell out Saint in full

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

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

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

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

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

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

Size of images for the bulletin

PHOTOGRAPHIC IMAGES

Cover

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

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

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

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

Preferred mode – portrait not landscape orientated photos

Body (Photos to accompany articles)

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

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

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

For the best quality of reproduction your photo should:

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

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

Scans of artistic works

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

Photos of artistic works

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

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

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

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Confraternity of Saint James

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

Committee 2017

Charity Trustees and Company Directors

Chairman Colin Jones, 13 Dunsley Drive, Wordsley, STOURBRIDGE, West Midlands DY8 5RA pacharan@btinternet.com

Vice-Chairman Gosia Brykczynska, 148 Carlyle Road, LONDON W5 4BJ
gosia.brykczynska@talktalk.net

Other Members Robin Dorkings, John Read,
Richard Jefferies, Mary Moseley,
Tony Ward, Priscilla White, James May,
Catherine Davies, Arthur Chapman

Rabanal Committee

Peter Garlick (Acting Chair),
Michael Krier (Vice-Chair)
David Arthur (Property Consultant),
Ray Woolrich (Premises Coordinator),
Julie Davies (Hospitalero Coordinator),
David Garcia (Treasurer and Hospitalero Training),
Maggie Gardner (Secretary), Paul Murray (CSJ de Ponferrada Secretary), Laurie Dennett

Miraz Committee

Priscilla White (Chair),
Carole Vose, Ted Jones, Averil Jones,
Colin Jones, Gosia Brykczynska.

Other Officers

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Librarian Margaret Simonot simonot.m@gmail.com
Slide Librarian John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ
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Members wishing to borrow slides should make their selections from the catalogue four weeks in advance.



Confraternity of Saint James



Please bring this booklet with you

Notice of the 18th Annual General Meeting of the
Confraternity of Saint James (the Company) to be held on

Saturday 27 January 2018

St Alban's Centre, Baldwins Gardens, London EC1N 7AB at **11.30**

Agenda

- 1. Welcome and Introductions**
- 2. Apologies for Absence**
- 3. Minutes of the 17th Annual General Meeting (28/01/17)**
- 4. Chairman's Report for 2017**
- 5. Annual Report & Accounts 2016-2017**
- 6. Trustees presentation to members**
- 7. Programme for 2018**
- 8. Election of Trustees:** Half the directors stand down and are standing for re-election: co-opted since the last AGM, John Read; existing directors – Priscilla White, Mary Moseley, Catherine Davies, Arthur Chapman, James May; continuing – Colin Jones, Tony Ward, Robin Dorkings, Richard Jefferies.

Not Standing: Gosia Brykczyńska

- 9. Any Other Business**

In order to save on considerable printing and postage costs, the Accounts and Reports for the year ended 30 September 2017 will be emailed to all members with an email address. If you would like a hard copy, please let the office know.

PROGRAMME for the Day | PLEASE NOTE TIMINGS

11.00	Meet and Greet. Tea/coffee available	Main Hall
11.30	Annual General Meeting	Main Hall
12.30	Refuge reports	Main Hall
13:00	Lunch (bring picnic lunch; drinks available) or pubs nearby	
	10 Best Photographs will be shown on a loop	Main Hall
14:00	Talk: Young Star Mentoring by Tony Lemboye and guests Followed by Q&A	Main Hall
15.00	Tea	Main Hall
15:30	Which Camino? Members can join different groups who will discuss different pilgrim routes See venue map	Various
16.30	Talk: British Pilgrimage Trust	Main Hall
17.00	Music and poetry performances	Main Hall
17:30	New Year Party	Main Hall

The **Annual General Meeting** is the main event for members in the Confraternity's year. It is friendly and fun and a good way of meeting other pilgrims. Please help us by returning the form to speed Registration and avoid seating problems.

A list of nominations and existing Trustees will be available on the day.

Trustees: Existing and those Standing for Re-election

Colin Jones (joined 1991): It is a pleasure and a privilege to serve as a trustee helping the CSJ to fulfil its role of supporting and promoting the pilgrimage to Santiago. The various aspects of being a trustee come together as "giving something back" to the Camino.

Robin Dorkings (joined 2001): office volunteer since 2003, spent 2 weeks in Santiago in 2013 as an "Amigo". I have walked several Caminos to date and hope to do more in the future. I have been a trustee since the 2015 AGM.

Mary Moseley (joined 1997): An enthusiastic walking pilgrim on *Camino Francés, Via de la Plata, Camino Portugués*. I help to organize major CSJ events.

Tony Ward (joined 1997): I became a member whilst on a long-term pilgrimage from St Neot (Cornwall) to Santiago, which took 8 years in fortnightly slots. I was appointed Treasurer in 2004 and have continued in that role ever since. I have actively supported the activities of the CSJ over the years, including several spells as hospitalero at Miraz.

Priscilla White (joined 1992): I joined the CSJ in 1992 before walking the Camino Frances from Le Puy-en-Velay to Santiago. Subsequently, I have walked along the Camino del Norte and the Via de la Plata. I am now the Chair of the Miraz Committee, having volunteered as hospitalera for many years. I have been involved with the organisation of the AGM and the Camino, Miraz and the CSJ are a huge part of my life.

Richard Jefferies (joined 1996): I joined the CSJ in 1996 before walking the Camino Frances from Puente la Reina to Santiago. Subsequently, I have walked along the Camino Portuguese and the pilgrimage from Guildford to Canterbury. I was the Chair of the Miraz Committee for six years during its commissioning, after working as hospitalier on the Voie de Vézelay in two refuges, I have been involved with the trustee board as fundraiser and look forward to developing its confraternity in France and other parts of the pilgrim world.

James May (joined 2002): Having been brought to The Camino Frances in the late 1990's, practical information, guide, maps etc largely came from the CSJ as the main source offering support to new pilgrims. This support and information was crucial in encouraging my initial journey along the Way.

Catherine Davies (joined 2011): I have been heavily involved with Refugio Gaucelmo at Rabanal with my mother, Julie Davies, the hospitalero coordinator. I look forward to supporting the CSJ and its members.

Arthur Chapman (joined 2010): Have walked the Camino Frances from Burgos, the Camino del Norte and the Camino Ingles. Have volunteered as hospitalero at Miraz for four successive years (since 2013). I hope to help promote the CSJ in Scotland and encourage people to walk the caminos.

John Read (joined 2005): Composer of the Pilgrim Cantata. I cycled with a friend to Compostela in three stages from Caen in 2000-2002 and helped run a pilgrim hostel in France (I speak reasonable French). I am a former Marketing Director and director of three public companies, and project manager and currently chair a voluntary organisation and am a Trustee of our Community Centre which I helped to found, and am experienced in public speaking.

Office Closure

The Office will close at 5pm on Thursday 21st December and will reopen for visitors on Thursday 4th January.

Helping and participating on the AGM day

Stalls:

Suggestion Jar – 1st floor

We would like to know what more we can do for our members. Please do use this as an opportunity to give us feedback and ideas of how we can enrich your experience as members.

Book Sale & CSJ Publications - 2nd floor

Second hand Camino books for sale and selection of free Bulletins to catch up on will be available. Also a range of CSJ Publications, including new editions of The Pilgrims' Guides to the Caminos Francés, Portugués, Inglés and Primitivo

Pilgrim Records – 2nd floor

Our Pilgrim Records Secretary, Stan Haworth will be available with traditional and concertina-style credentials; and our Pilgrim Register Secretary, Paul Turnbull will be exhibiting the newly updated Pilgrim Register.

Sponsor-a Week at Gaucelmo or Miraz – ground floor

This scheme allows pilgrims to continue supporting and keeping in touch with events in Rabanal and Miraz by sponsoring-a-week for £50 (or share with a friend), receive a letter from the *hospitaleros* telling you of pilgrim news and know that you are helping the pilgrims. See Julie Davies at the AGM for details of weeks available at Gaucelmo or Priscilla White for Miraz.

Giving Something Back – 2nd floor

Find information on how you can give something back to your experience on the Camino; be it volunteering on open days, proof reading our guides, reviewing books for the Bulletin or simply lending us your expertise! See Richard Jefferies, Robin Dorkings and Tom Barton – three regular office volunteers.

Photographs

There will be a rolling slideshow of photographs from your camino experiences in the Main Hall during the lunch hour. If you would like yours to be displayed, please send in your "10 best photos" in a PowerPoint presentation to office@csj.org.uk

Other:

Hospitality

We may be able to offer accommodation in London members' homes to people from far away who otherwise would not be able to come to the AGM. You are invited to make a donation to Miraz. If there are more London members able to offer accommodation, please make sure you indicate on your AGM Form. Hotels near the office are listed on www.london-se1.co.uk/hotels

Badges

Everyone attending the AGM is asked to wear their name badge given on arrival. Those attending for the first time will have a distinctive badge.

New Year Party This year we will be providing a selection of hot food. There will be vegetarian and vegan options available. If you have dietary requirements outside of this, we ask for you to please let us know in advance.

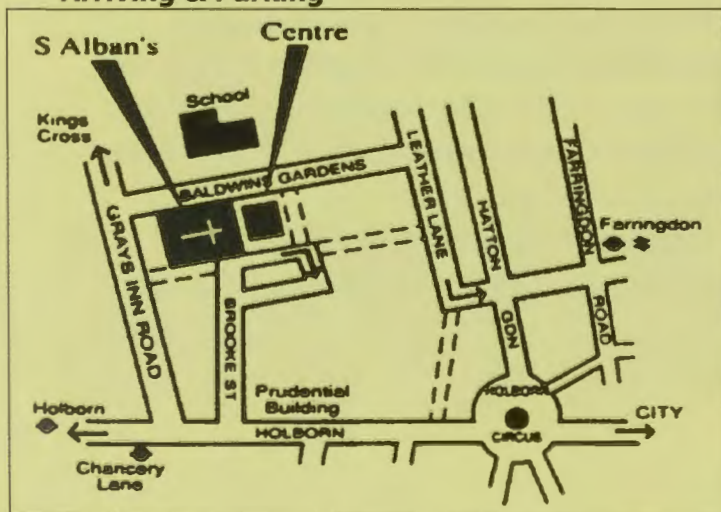
Hospitaleros/hospitaliers

Find out about hospitality on the Camino and becoming a hospitalero in Spain or hospitalier in France, please speak with Julie Davies, Priscilla White or Richard Jefferies at the AGM. It is hard but rewarding work. We want to encourage more UK members to volunteer at Rabanal and Miraz and to point people with good Spanish to volunteer in Santiago, or good French to volunteer on the Vézelay route.

Important Things to Bring with You

- this copy of the Agenda
- any outstanding Library books you wish to return
- raffle prizes with a pilgrim theme

Arriving & Parking



You are strongly advised to travel to the AGM by public transport as there is little street parking in the area.

Underground

Chancery Lane (Central line) or Farringdon (Circle, Metropolitan).

Buses serving Holborn Circus or Grays Inn Road.

Minutes of the 17th Annual General Meeting of the Confraternity of Saint James (the Company)

Held on Saturday 28th January 2017

1. Welcome and Introductions:

The Chairman, Colin Jones, welcomed all members, and gave a particular welcome to Rotraud Rebmann of the Deutsche St Jakobus-Gesellschaft and Pdraig MacSweeney of Camino Society Ireland. He recalled Frank Mallon from Scotland who had recently died. Colin also gave an outline of the day's planned events.

2. Apologies:

Approximately 6 apologies received; Pat Quaiife, Francis Davies, John Hatfield, the Cleggs, Doreen Hansen and Christine Battye.

3. Minutes of 16th AGM of the CSJ (Company):

One correction to the minutes was requested by William Griffiths; the removal of the reference to his engagement to Lucy Boyce as this was several years out-of-date. Subject to this amendment the minutes were accepted.

4. Chairman's Report for 2016:

For full text please see Bulletin 137, March 2017.

Colin Jones opened with an apology on behalf of the Trustees, explaining that the search for new Trustees had overwhelmed them and that they very much regretted how communications had broken down on this matter.

He then touched on the increasing promotion of the *Camino* as part of the tourist industry, and restated the aim of the CSJ to be the primary UK pilgrim organisation for providing information and upholding core principles of hospitality and outreach. Planning had already begun for the next Holy Year in 2021.

He reflected on the changes in the CSJ during the last year, mentioning;

- The appointment of Freddy Bowen as Secretary (noting the valuable skills Freddy brings to the role and thanking him for his hard work).
- Mary Moseley and Priscilla White, thanking them for all their work in clearing and reorganising the Office and the Library.
- All the paid staff and volunteers, in particular thanking Richard Jefferies and Mary Moseley for looking after volunteers in the Office.

- New Trustees - James May, also Arthur Chapman and Catherine Davies who have been co-opted onto the Board during the course of the year.
- Dick Crean, who is standing down from the Board and as Chairman of the Rabanal Committee, particularly noting the success of the organisation of the 25th anniversary celebrations for Refugio Gaucelmo.
- The Publications Committee is now known as the Communications Committee as it now encompasses the website and e-communications as well as the Bulletin and guides. Marion Marples was thanked for her continuing support.
- Gosia Brykczynska has retired as Bulletin editor after nearly 17 years (Michael Walsh is the new editor) and was thanked for all her hard work over this period.

CSJ events of 2016 were recalled, such as the coach pilgrimage along the Via Lusitana, Hilary Hope Guise's art-based Constance Storrs' lecture, Practical Pilgrim Day, Saint James' Day celebrations and the Returned Pilgrim Day at Reading.

The Chairman mentioned events further afield which impacted the CSJ:

- New regulations for the *Credencial* set by the Pilgrim Office in Santiago. After some clarification we have been advised that both versions of the Pilgrim Passport issued by the CSJ remain acceptable to the Cathedral authorities.
- The *Xunta Galicia* is actively promoting the *Camino Inglés*. Santiago Cathedral authorities will now issue a *compostela* to pilgrims who have walked from A Coruña to Santiago, providing they can evidence at least a 20 km walk in the UK prior to arriving in Spain.
- A coastal route is being developed in Portugal, with the plan to move much of the inland route.
- Brexit. The effect on the CSJ cannot yet be quantified.

5. Finance: Annual Report & Accounts:

The Treasurer, Tony Ward, gave his report and said the CSJ continued to change to meet the pilgrim environment in which the organisation found itself, the main developments being the rise in commerciality, instant online information and decline in volunteering, especially amongst young people.

He said the increased deficit (up from £10,500 to £15,488) on the General Fund was due to increased salary costs, and repairs and lower income at Miraz. It had been hoped that the new IT would improve the bottom line, but Jean Marray leaving the CSJ Secretary role last March, being replaced by Freddy Bowen who is now employed full time, and Rose Creeser taken on to reorganise and manage the bookshop have had an effect on the deficit. Some of this has been funded by John Revell's legacy, after appropriate consultation about how he would have wanted it used. It was noted that Freddy has been very influential in moving the CSJ forward, and that December book sales are up and membership renewals are strong.

There is an ambitious target for new members and book shop sales but this is not expected to be reached until 2017/18.

There will be a review of the restricted and designated funds, in advance of next year's AGM.

Chris Abrahams, a Chartered Accountant, is the new accounts inspector.

Thanks were expressed to Freddy Bowen, Christine Pleasants, Alison Thorp, Linda Hallsworth the new membership secretary, Rose Creeser and all volunteers.

David Fowler asked a question:

- a) What was the forecast for the coming financial year? Tony Ward said it should be less than £10,000 deficit.
- b) Subscriptions unchanged for 13 years, was it time to review these? Tony Ward said that membership uptake has not been sufficient to warrant an increase in previous years, but that the CSJ were considering this in conjunction with the introduction of direct debit subscriptions.

A motion to increase published subscriptions by £5 p.a. If member changes to payment by direct debit within a limited time, this increase will not apply in the first year. Agreed *nem con* (Tony Ward proposed/ Priscilla White seconded).

Annual accounts were agreed *nem con* (proposed by Michael Krier / seconded James May).

Colin Jones proposed a vote of thanks to Tony Ward.

6. Report on Refugio Gaucelmo:

Michael Krier referred people to his written report for full details.

He thanked Dick and Liz Crean and other members of the committee for the July celebrations. He thanked the volunteer *hospitaleros*.

Finances are sound so the CSJ will be able to maintain and enhance the pilgrim welcome and experience at Gaucelmo.

The 150,000th pilgrim is expected to arrive at Gaucelmo in April 2017.

Julie and Catherine Davies presented a slideshow of pictures taken at Gaucelmo over the last year.

7. Report on Miraz:

Priscilla White reported many changes in last year, most notable was the change of name to Albergue San Martín de Miraz. This was the result of three private refuges opening within a 1 km radius, providing an additional 150 beds. The Bishop of Lugo was approached for permission to rename our *albergue* to distinguish it from the others. The Bishop chose to name the *albergue* after the 4th C saint from Tours who shared his cloak with a beggar. Another major change is that Pilar has retired and closed her bar, the only place to get a drink in the village is the bar/restaurant/*albergue* at the end of the village. It is hoped that Pilar's son Maxi will continue running the bar, if only in the pilgrim season.

Miraz has gone from being the only *albergue* between Baamonde and Sobrado dos Monxes, which in the past has caused us to have to turn pilgrims away, which caused stress to both pilgrims and *hospitaleros*. The pressure on beds has been relieved and Miraz can hopefully return to offering a less frantic, more authentic welcome.

Donations last year were just over €19,000 with 2,548 pilgrims from 59 countries. This is nearly €9,000 and 900 pilgrims less than last year, although the average donation remains at just under €8. Subject to agreement from the Treasurer, Miraz should be able to continue to offer a safe haven to pilgrims.

We have also helped open up the local region of Tierra Cha and bring some prosperity to an area with few jobs and young people leaving for the cities. The *hospitaleros* were thanked for all their hard work.

The two preparation days and the joint returned *hospitaleros* thank you lunch is very popular, and Miraz now has a waiting list of new volunteer *hospitaleros* so some dedicated long-serving wardens can get a well-earned break.

New tiles are on the exterior wall, depicting Saint Martin.

The *hospitaleros* continue to open the church every night for 30 minutes to allow reflection, prayers, singing, and give information about the region and local history and get a church stamp in their passport. Many churches along the way are shut and a church stamp is much more relevant.

The importance of Sponsor-A-Week was stressed. This helps defray the cost of running the *albergue*, especially important because of the reduced pilgrim income. £50 a week, but can be shared amongst family and friends.

8. Programme for 2017

Outlined by Freddy Bowen:

- Practical Pilgrim at London office in February
- Practical Pilgrim in Manchester in April, run in conjunction with Ultraia Mancunia (a local group of CSJ members).
- Guided walks
- Screening of Six Ways to Santiago
- Saint James Day walk/lunch/event for Gosia's birthday
- Constance Storrs Lecture

9. Election of Trustees

Tony Ward gave details of candidates:

- Standing for re-election: Gosia Brykczynska and Mary Moseley
- Co-opted since last AGM and now standing: Arthur Chapman, Catherine Davies, James May
- Not Standing: Dick Crean

Proposed by William Griffiths/seconded by Angelika Schneider, the 5 candidates were elected *nem con*.

10. Any Other Business

Peter Fitzgerald (on behalf of John Snell) asked if the date and/or location of meeting could be changed. He also asked why the Library had gone downhill, why reports were never made and asked for a full report to be made next year including number of books borrowed/missing etc. Tony Ward and Margaret Simonot (the Librarian) explained that there had been various articles about the Library in the Bulletin over the last few years, and that there was a large project underway to install new software to manage the catalogue. Storage help was needed from members for some back copies of the periodicals.

Evan Rutherford wanted the CSJ to sponsor (with its name and logo) an English version of the wording on the monument to the victims of the Civil War massacre at La Pedraja. He reminded the meeting that this was the third year of asking.

Gosia Brykczynska asked that everyone support the new Bulletin Editor Michael Walsh and keep articles coming especially poetry. People with language skills needed to help translate articles for the Bulletin.

William Griffiths mentioned that 2017 is a Jubilee Year at the monastery of Santo Toribio de Liébana (the feast day falls on 16th April). The monastery lies between the Camino Francés and the northern route.

James May said that it is helpful if members are able to review our guides on Amazon, and reminded people that two authors were at the AGM with their books today.

Rotraud Rebmann from Deutsche St Jakobus-Gesellschaft spoke briefly about having a *Nürnberg – Konstanz guide to hand out*.

Colin Jones closed by reminding people that 10 best photos exhibition was upstairs and that the CSJ choir would sing later, after a lunchtime rehearsal. He also asked new members to attend a welcome session upstairs.

See overleaf for attendance form for our London Practical Pilgrim Day.

More Practical Pilgrim Days are planned for 2018 in other locations. Please keep an eye on our website, enews, Facebook Page and Bulletin for further information as it becomes available.



London Practical Pilgrim Day 2018

London - Saturday 17th March

10-00 am to 2.00 pm

John Marshall Hall, 27 Blackfriars Road, SE1 8NY

An opportunity to hear what others say about the pilgrimage experience, to build up your knowledge of the route and to ask all those niggling questions about gear, maps, washing, socks... Opportunities to learn from others and browse the guides to see which suits you best.

Bring your questions. Set off better prepared! Please try to attend all day.

Approximate timetable

10.00 Introduction/ Spirituality and the Pilgrimage followed by Practical Demonstrations and Question and Answer

12.15 Bring a picnic lunch, drinks available

12.45 Separate groups for different routes / walkers and cyclists

Followed by Sending Out of Pilgrims

Tickets £5

Please indicate whether walker or cyclist and which routes are of particular interest

	Returned -which route?	New -which route?
Walker		
Cyclist		

Name (s):

Address/email:

Return details to office@csj.org.uk

Please pay via Paypal through www.csj.org.uk or send your cheque or credit card details to:

CSJ Practical Pilgrim, 27 Blackfriars Road, London SE1 8NY