



**Confraternity of Saint James**

# Bulletin



**March 2003**

**No 81**

# **Confraternity of Saint James**

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*Bulletin* No 81    March 2003

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

Contributions can also be sent by email to [office@csj.org.uk](mailto:office@csj.org.uk). For short items a simple email is sufficient. For longer contributions, particularly if they include accented characters or footnotes, it is best to attach a file to the email. Most common file formats are acceptable. Contributors with more obscure software should save the document as a Rich Text Format (.rtf) or plain ASCII text (.txt) file.



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Cover picture:  
The Ulteia Slik Scarf,  
designed by Stéphane  
Marchiset, Paris



# Editorial

Gosia Brykczynska

There is something reassuring about springtime. However bleak, cold, miserable and unpredictable the winter may be – come March, the daffodils are out, the primroses are showing off their bright colours and flowering trees are covered in promising buds. Certainly the birds know that spring is here, singing away and busying themselves with things domestic and natural. The office of the CSJ on Blackfriars Road also knows that spring is here and is busy getting ready for the new pilgrim season. With an extra new Practical Pilgrim session in Nottingham this year, devoted to alternative routes to Santiago, this CSJ anniversary year looks set to be as busy and fruitful as ever.

This *Bulletin* also heralds several other new beginnings, especially for our newly elected chairman, Dr. William Griffiths, and this event has become a fortunate occasion for our outgoing chairman to reminisce with us about pilgrim events and activities over the past several years. Canon Jeremy Davies also reflects on his parish's pilgrimage to Santiago delivered during last year's Corpus Christi sermon at Salisbury Cathedral. The Confraternity is lucky to be able to hear him speak later this year. (See CSJ Events further in the *Bulletin*). The sentiments of his sermon are echoed in Rorie Smith's poetic prose where he reminds us that we are all a gift to each other...Other contributors urge us to prepare for our pilgrimages both in body and soul and Catherine Widdicombe gently remind us of the beauty and practicality of undertaking local pilgrimages closer to home than Santiago, such as to the shrine of St Birinus, which this year is to be held on July 6th. Others with really long memories recount tales from a millennium ago, about forgotten heroes like St Peter Abbott, the Benedictine monk and Bishop of Santiago during perilous times of the Moorish invasion of Spain, not that dissimilar to our own stressful and bellicose times.

In July of this year the CSJ together with pilgrims from the Normandy Association in France, will organise a pilgrimage to Walsingham, one of the oldest and certainly best known Marian shrine in England, where pilgrims have been visiting for over seven hundred years. The story of Walsingham is both charming and frightening, with aspects of piety and natural devotion, but unfortunately also steeped in the turbulent religious history of England. Walsingham would have

benefited from a Saint Peter Abbott, but despite the sad historical facts, the shrine is still visited today, both by Anglicans and Roman Catholics and when the patronal feast of Walsingham will be kept again this year on March 25th – the feast of the Annunciation, many pilgrims will be gathered there to celebrate the wondrous tale which is the true story of Walsingham – England's Nazareth. This tale will be recounted to you in the autumn *Bulletin*, together with a report from the pilgrimage walk. In the meantime, I leave you in anticipation of these things and even more to come...in a state of joyful springtime.



# Obituaries

**David Charlesworth: Pilgrim Grandfather November 2002**



David Charlesworth set off on his pilgrimage by bike from Winchester 2 days after I left London for Pamplona for my walking pilgrimage in 1998. As a master of logistics he was sure that he would pass me somewhere on the road in Spain. We did not actually meet but he reckoned he overtook me at Castrojeriz, where I was having a sneaky half day rest. However, he met many of my camino friends along the way and his account in the CSJ library brought back my own journey very vividly.

David was a generous and genial man: when he pioneered a walk for us on St James's Day in 1997 at Castle Acre, he not only way-marked the whole route with yellow arrows (some of which were removed by local youth), he and his wife Valerie established a very welcome pit-stop half way round, serving tea, juice and biscuits to weary and panting walkers, unused to the snappy pace being set by Maurice and Marigold Fox.

In 1998 when we were looking for help with production of the *Bulletin*, David again made a generous offer of help. However, he was prevented from following this up by ill health. His typical offer of

help with organising the July 2003 Walk to Walsingham – “What else are retired Staff Officers for?” – was really on borrowed time and he and Valerie thoroughly enjoyed reconnoitring the Way and making ingenious arrangements for accommodation. He died shortly before Christmas. His large family is spread across Norfolk and Suffolk and I hope will still help us on the catering front and remind us of the spirit of the Camino. David summed up his pilgrimage in these words: “And perhaps that is the most lasting value of the pilgrimage, men and women of all ages united in a marvellous confraternity. It was so in the Middle Ages, it is now”.

MM

### **John Paul (1930-2003)**

The Revd John Paul was the Rector of St James Garlickhythe church in the City of London from 1986. He was a supporter of the Confraternity from our early visits to the church in the later 1980s, a St James in London talk given by Pat Quaife and Marion Marples in 1989 in a very constricted narthex and more recently in the acquisition of a stamp to stamp Pilgrim Records for those pilgrims calling at the church as a first stage of their pilgrimage. His ministry was surrounded by countless scallop shells in St James’s (interestingly shown the ‘wrong’ way up as in Shell petrol) and although he had few holidays he did make a coach pilgrimage to Santiago and made a display for the church of what he found there. A Confraternity of St James was founded in the Garlickhythe parish in 1381 but the medieval church was destroyed in the Great Fire and rebuilt by Wren. It was damaged in WW2 but ironically suffered more grievously in the 1990s when, after a massive restoration project, a crane fell through the roof and the whole work had to begin again. He took great pride in having the distinctive clock, which stretched out over Garlick Hill, restored to working order (the mechanism was found in the tower room) and surmounted by a statue of St James dressed as a pilgrim. John Paul believed in the importance of the church presence in the City and we should be grateful to him for not only maintaining but also strengthening the role of St James in the City of London.

MM



### **Felisa: Figs, Water and Love**

At the entry to Logroño near the first sight of the river Ebro, there was Felisa to welcome you, a tiny octogenarian dressed in black. She provided water from the earthenware jug hanging in the shade on the fig tree in her garden, a place to rest and a stamp for the pilgrim passport saying "FELISA: Figs, Water and Love". She will be remembered above all by the hundreds of pilgrims who sent her cards and affectionate greetings, for the loving kindness radiating from her words and actions. Felisa dedicated her life to pilgrims and was very proud of the cards sent with affection in all languages from all over the world; she was so famous that the address "Felisa, Camino de Santiago, La Rioja" was enough. She died on 25 October 2002. We wish her "Buen Camino! Ultraia!"

ADRIAN HERRERO, FROM *PEREGRINO* MAGAZINE  
thanks to Paul Murray and Patricia Watson

### **Brigitte Hossly-Roots (1932-2003)**

Brigitte was a very early member of the Confraternity. We got to know her first through Pat Quaife's group visits to Spain, when she lent colour and style to the group, but had a tendency to get lost. She trained as a nurse in Birmingham, her three children were born in Leicester, but then she moved to Sussex as Matron at Hurstpierpoint College. It was a tribute to her reputation for firm but fair care that the College gave the chapel for her Memorial service and the Head and some former masters and pupils were present. At the service I felt very strongly that she enjoyed the friendships of the school community and would have relished being a part of its life. The chapel has a high soaring roof, just like St Bartholomew's Brighton where she worshipped until recently. The only St James connection I could find was the stained glass scene of the raising of Jairus's daughter, at which James was present, very appropriate for her. In her retirement, she nursed her neighbours as they then later cared for her, but she was staunchly independent and hard to help. She enjoyed music and elegant clothes, good food and pilgrimage to the full.

MM



# Chairman's Report 2002

Laurie Dennett

I propose to keep my Review of the Year reasonably brief, and in any case you have a similar outline, though not so complete, in printed form in the Annual Report which you can digest at leisure if you have not already done so. As usual, to initiate what has come to be called "the pilgrim season", we held Practical Pilgrim sessions during March: one in London, a Northern one in Southwell, a Scottish one at Coatbridge, near Glasgow, and for the first time, one in the West of England, at Devizes. Each of these was very well-attended, and we will again be mounting four sessions in March 2003.

We held the usual Open Day, walks and evening lectures during the year, but the two high points were surely the evening dedicated to the story of how we came to be involved with Refugio Gaucelmo, in June, and our "Special Pilgrims" afternoon in October. Both were experimental, and by the testimony of those who attended, highly inspiring and memorable. An experiment of a different sort came in November with a lively dramatic reading of parts of the Codex Calixtinus. I will say no more about it except that it was unlike anything we have ever done, and revealed the august Codex to contain depths of humour hitherto unsuspected, even by the Committee of Experts!

Our autumn trip abroad, organised and led by Marion, was to Poitou and the Charente region of France, with its many monuments associated with the pilgrimage to Compostela. The group enjoyed visits to Poitiers, Parthenay-le-Vieux, Melle and Saintes, and a splendid buffet hosted by former Confraternity Chairman James Maple at his home near St Jean d'Angely. I feel the Confraternity is much in James's debt, not only for past leadership and ongoing hospitality, but for the idea behind our new St Christopher Fund, which aims at making the Camino accessible to people needing physical assistance to make the journey. You will know about this Fund from the *Bulletin*, but you will be hearing a little more about it later on from James maple. Both it and the "Special Pilgrims" session underline the Confraternity's commitment to the ideal that the Camino is inclusive, not exclusive, and represent ways in which we have tried to put that belief into action. During the year the Confraternity was represented, and I myself spoke, at four international gatherings, including the Spanish

Federation Congress in Logroño in Spain and the Italian Association's 20th Anniversary Conference in Perugia.

I now turn to the agreeable task of thanking the people who do most to carry on the work of the Confraternity on behalf of us all, with such exemplary results. We strive hard to maintain a personal quality in all we do, believing that it reflects the fraternal and charitable spirit of the pilgrimage itself. This year, as every year during the eight that I have had the honour to chair the Confraternity, I want to thank Marion for her immense dedication, but I also wish to express my admiration for her infinite patience – including with me! – and the good-humoured efficiency that she brings to administering the Office and dealing with an ever-increasing number of enquiries, orders and personal callers. On numerous occasions this year I have met Confraternity members, sometimes from other countries, out in Spain. Invariably they have praised the helpfulness and speed with which their requests for information, pilgrim records and publications have been dealt with, and I know that members visiting the Office and the Library also come away grateful for the friendly and personal service given by Marion and the volunteers. So to Marion, the Office volunteers, to Alan Hooton and Eric Walker, who between them have sent out over 600 pilgrim records during the year, and to Tim Siney, who continues to fill the time-consuming office of Membership Secretary and who this year alone has dealt with an ever increasing number of membership applications, a very heartfelt “thank you” for giving such a consistently positive response.

There are many others to whom the Confraternity owes a great deal. I think I speak for us all in not only thanking, but congratulating Gosia Brykczynska, who has found her stride as *Bulletin* Editor; her choice of material and her editorial messages seem to me to express exactly the Confraternity's breadth of outlook and concern for what is essential in the jacobean context. James Hatts, who is studying in Madrid this year, continues to lend a very welcome hand with the production of the *Bulletin*.

I want to acknowledge the help and support that I have received from this year's Committee – indeed, from all the Committee members who have served with me since 1995, including members of the Rabanal Committee not also members of the Main one. It has been a privilege and a pleasure to work with you all and I have learned a great deal through doing so. With regard to the Library, the website and anything technological, and the various analyses of Confraternity needs

and operations that have taken place this year, we have been lucky in having Howard Nelson, one of our Vice-Chairmen, always ready to contribute his expertise. William Griffiths, our other Vice-Chairman, and Paul Graham, Chairman of the Rabanal Committee, have also been wonderful colleagues and I have been grateful for their close collaboration during the past year. You will be hearing about the work – a prodigious amount! – done by Paul and the Committee on behalf of Refugio Gaucelmo a little later.

Timothy Wotherspoon, who stepped down as Treasurer last year but stayed on as Company Secretary, has decided to relinquish that post as well, and it is with considerable humility that I salute Timothy's effort during the nine years that he has served the Confraternity, with much behind-the-scenes assistance from Peter Tompkins. Timothy and Peter could not be with us today, but I would like to emphasise that their contribution has been central to our growth during the past nine years, to the superb management and presentation of our financial affairs, and to our ability to make the most of our resources. (Fortunately something more will be said about this a little later on.) The Confraternity's sound financial condition is greatly due to their efforts – exemplified by the fact that once again we have been able to embark on a new Financial Year – even having absorbed the cost of our new Systems Manager – without raising the level of our subscriptions. Thanks, also, to all those members who have responded to the Gift Aid and donations appeals sent out by Timothy and Peter with the renewal forms.

As for so many years now, John Hatfield has worn two scallop-shells, as it were, as Slide Librarian and manager of the data base: thank you, John, for the care and enthusiasm you bring to both positions, and communicate to others. David Wesson hands over responsibility this year for our much admired Pilgrim's Guide to the Camino Francés after five editions. He is not here today, but I will be writing to him to thank him for his five years as Editor of the most up-to-date and accurate Guide available from any source. Alison Pinkerton as Wardens' Coordinator for Refugio Gaucelmo performs an essential task, as do, of course, the wardens she sends there during what is coming to be a more extended and demanding pilgrim season. Pilgrims from all over the world would, I am sure, echo the thanks I extend here to Alison and to all our volunteer wardens and working party members. Everyone else who helps the Confraternity achieve its aims – guidewriters, Bursary and Study Grant judges, event organisers, and anyone I may inadvertently have omitted to mention, please consider yourself



thanked on behalf of the entire membership. Time does not allow me to mention you all individually, as I would like to.

You will be hearing shortly from Marion about the Programme for 2003, which will include some quite ambitious events to mark the twentieth Anniversary. As usual, I appeal to you to lend a hand in whatever way you can. The Confraternity has been built up on and by the principle that we can each contribute something to it, and the variety of talents we have always been able to draw upon is quite remarkable. This is, of course, my last Chairman's Report. I will be offering you some observations about developments during the time I have been privileged to serve the Confraternity and the Camino in my talk a little later on. I will not delay the business part of the meeting any further, then, except to thank you all for the confidence you have placed in me during the past eight years, and for your endorsement of the Confraternity and all it stands for. I experience a quiet joy in knowing how highly esteemed the Confraternity is in the wider European community dedicated to the pilgrimage to the shrine of St James, especially by the Spanish Associations, with which we have such a close relationship, and I am deeply honoured to have had even a small part in making it so. But I thank especially those six founder members of the Confraternity, 20 years ago, my predecessors in the office of Chairman and many others, some no longer with us, for having laid the foundations upon which I and all of us now stand. The Confraternity has always been and is in itself a cause for great joy and celebration, and I for one am confident that it will continue to be so, many anniversaries hence.

Thank you to everyone who so kindly contributed to my leaving present, presented at the AGM. For those of you who were not there, these were a most wonderful case of wine, each bottle from somewhere on one of the French or Spanish routes to Santiago; a most glorious silk scarf inspired by the windows of León cathedral, an immense bouquet of flowers and a most generous cheque. As you will read in Gifts and Reflections the cheque will go towards a specific project in O Cebreiro for which the Bishop's permission has now been granted. I will let you know how plans progress, but meanwhile thank you again.

# Gifts and Reflections

Laurie Dennett

*An Offering to the Confraternity of Saint James on its  
Twentieth Anniversary, at its AGM on 18 January 2003*

I have called this talk “Gifts and Reflections” because that is the title that sprang to mind, quite spontaneously, when Marion rang me one morning in early December and told me I had precisely half an hour to think one up before the AGM papers went to the printer! But I think – on reflection! – that, rather like those attempts at spelling a word when you realise you had it right the first time, “Gifts and Reflections” is as good a summary as any of what I want to say in this, my last presentation as Chairman, but I hope not my last before a Confraternity audience.

The difficulty, of course, has been in knowing where to begin – and so I am approaching “the beginning” in a round-about way, by means of a little imaginative exercise. I invite you to close your eyes and imagine yourselves on your favourite stretch of the Camino Francés – it could be the vine country of Navarra, some Galician mountain pasture, or even that long, oak-lined stretch of road into Rabanal. It’s a cool but sunny day in the month of November. In the distance, there is a group of five pilgrims – or perhaps it would be more accurate to say, “four plus one”, because one lags behind, struggling with an immense and weighty rucksack. As they approach us, we can see that they are of different ages and races, and that hand gestures and a lot of laughter are making up for the lack of a common language. I will tell you a little about them. A step or two ahead of the others, like a shepherd leading his flock, comes a Spanish pilgrim (a policeman, as he told me one evening over a glass of wine). His all-weather clothing and the rhythmic swing of his *bastón* suggest an experienced walker. Slightly behind him comes a younger man, a Brazilian, fit and tanned, but perhaps more at home on the beach than in keeping a weather eye out for yellow arrows. The diminutive young woman walking next to him hails from Quebec; she set out from Le Puy on her 21st birthday, feeling the need to know what being on her own was like after growing up in a commune. Then comes an impressive figure: a black pilgrim, six feet four inches tall, wearing a long coat that almost sweeps the ground.

He emigrated from West Africa to France, and now he is a fisherman in the port of Marseilles. His rucksack seems to weigh nothing at all, and he frequently turns around to check the progress of the fifth pilgrim, a hundred yards to the rear – a Japanese, who even without his burden would not reach the chest of his companion. It would appear that he has brought with him all the utensils of his trade as a chef in Kyoto, on the other side of the world.

Five pilgrims – four men and a woman – from five continents: and six countries: Spain, Brazil, Canada, the Cameroons via France, and Japan. Their ages range from 21 to 50, and on the face of it, they have nothing in common except the fact of being pilgrims, and of having set out on the Camino alone. Somewhere between Roncesvalles and Estella, each one met up with one or more of the others. By now they give the impression of having known one another all their lives.

Why have I asked you to indulge in this exercise and summon up the persons of these five pilgrims? Very simply, because since I had the good fortune to coincide with them in Estella in November of the year 2000, and to observe them day after day all the way to Galicia, I have thought about them a great deal, always with gratitude, for in a sense they refreshed my own appreciation of the Camino. To me they were five living examples of what we so frequently call “the spirit of the Camino” – which is no more and no less than the second of the New Commandments of the Gospels put into practice as fraternal charity. I recall the generous and spontaneous way in which each of them cared for the wellbeing of the others, and their contagious delight in one another’s company that overcame any obstacles of communication. Some beautiful images remain in my mind: the Spanish policeman bandaging the blistered feet of the Japanese, the tall African carrying the chef’s heavy rucksack along with his own; the five trying to decide what to buy for the supper they would prepare and eat together in the refugios, with the trilingual Quebecker translating for everyone.

My five pilgrims were very aware that they had each received something very special through having – seemingly coincidentally – found one another. I asked them what they would do when they reached Santiago. They had given a great deal of thought to this, and the answer was, “walk to Finisterre, each alone, to relive their original experience...and once there, walk back again together, to rediscover the happiness of companionship again, for a few last days before making their separate journeys home”. I could hardly bear to think of them separating, but they seemed more philosophical: there is the



internet, after all! I saw them last in O Cebreiro, as I was staying on over Christmas and they were carrying on. Watching them set off down the cobbled street in the rain, I reflected not only on what a gift their meeting had been for each of them, but what a gift my encounter with them had been for me. They had reaffirmed the essence of the Camino and brought the reasons for being involved with it back into sharp focus. Some weeks later, by which time they must all have been back in their own countries, I reached Santiago myself and found a note from them, left for me on the notice board in the Pilgrim Office. It was signed "Pilgrims, forever", and so perhaps they will be back.

One reason why the example of these pilgrims made such an impact,, I think, is because it recalled my own first pilgrimage to Santiago, when life itself was less complicated and the Camino less so still. Perhaps walking out of season as I and my five pilgrims did two years ago, is now the only way to ensure a peaceful pilgrimage. Things were very different in the Confraternity's early days. Fewer than 1000 pilgrims a year made their way to the shrine of Saint James during the early 1980s, nearly all of them along the Camino Francés. Walking in May 1986, I had reached Castrojeriz before I met my first two of them! There were perhaps a quarter of the number of today's refugios in existence then, which made for natural or obligatory *etapas*, some of them exceedingly long. Above all, one's pilgrimage was enriched by very frequent contact with local people, whose spontaneous interest and kindness made a deep impression, and with a dozen or so amazing people scattered along the length of the Camino who had dedicated their lives to assisting pilgrims. In a recent talk at the Federation Conference out in Spain I called this unofficial support network, collectively, "the fifth pillar" of the Camino (the other four being Local Governments, the Associations of Amigos, the Church and the Voluntary Wardens), and I think it no exaggeration to say that generations of local people, living along the Camino and extending hospitality to pilgrims as the natural expression of devout religious beliefs and their own open and generous characters, played a major part in keeping the pilgrimage alive, especially between the 1850s when the monastic foundations were despoiled, and the 1980s when the Associations came into being, and Local Governments began to view the Camino as a motor of economic development.

They, again, were "the spirit of the Camino" in action, and they exemplified that spirit to some of us and to countless others, and in doing so aroused in many of us "the desire to give something back", to serve other pilgrims as we had been served. The Confraternity, only

200 strong when we sent our famous letter to the Spanish Federation in the spring of 1988, grew to meet the challenge of restoring a ruin to create a pilgrims' refuge and provide a restorative oasis on a particularly gruelling stretch of the route. In this we enjoyed the help of many others, for whom we retain an abiding affection, especially our friends from the Association of Amigos del Camino de El Bierzo, but much of the planning and the major fundraising came from the Confraternity, in a sustained campaign that drew us all closer together in a common endeavour. But has Refugio Gaucelmo been our gift to the Camino, or the Camino's to us? I often comment out in Spain that the soul of the Confraternity was forged in Rabanal, and that in seeking to give, we have, quite unwittingly, unloosed upon ourselves a shower of blessings of every kind. In particular, I would recall here, on this celebratory anniversary, the welcome we have always been given by the people of Rabanal, and the appreciation shown to the Confraternity by the Most Reverend and Excellent Bishop of Astorga, Don Camilo Lorenzo Iglesias, and his predecessor, Don Antonio Briva Mirabent. We have had our momentary difficulties, of course, but that is to be expected in the nature of what we have attempted, and the process of learning, and improving what we can offer to pilgrims, in collaboration with our friends from El Bierzo and our Benedictine neighbours, is itself a positive experience that has enriched all our lives, at the same time as it has drawn the best from us. We continue to believe that the warm welcome, the clean and peaceful environment, the sense of being in their own home, create the conditions for pilgrims to gain the most from the companionship of others. Especially, we hope they will find, in the beautiful services available in the Church a few paces away, a renewal of faith and a deeper understanding of the love and sacrifice implied by pilgrimage itself. We sometimes smile at hearing the refuge referred to as "the English one", because we know that it is probably the only truly international one on the entire Camino, in which wardens from 16 different countries, including England and Spain, have welcomed more than 67,000 pilgrims since 1991. With surprise and quiet joy, the Confraternity has assumed a modest place, as one stone among the many, in the "fifth pillar". There can be no greater gift than this, and rather like one definition of happiness – that it happens while you are thinking about something else – that gift is the unexpected by-product of a great deal of self-giving on the part of many people.

The Camino, and with it the Confraternity, changed very quickly with the promotion of the Holy Year 1993. In retrospect even the



most problematical changes have contained their element of good. The torrent of publicity that has produced the massification so often complained of by all the “pillars” – and by pilgrims themselves – has moved many people to make the pilgrimage who 20 years ago would never have dreamed of doing so, and helped to swell our membership to the present figure of over 2000. Internet sites – the Confraternity’s among them – inform and inspire not only a new generation of pilgrims, but pilgrims from backgrounds once untouched and unreached by this kind of knowledge. My five pilgrims were cases in point: one thing they had in common was having explored the subject of the pilgrimage on the Internet. And where else, if not on the Camino, could five such very different people ever meet, and over a few weeks come to know one another on a basis at once so disinterested and so intimate? (I cannot think of anywhere else, and if any of you can, I would be interested to know what it is.) Similarly, the millions spent on Camino infrastructure – over-abundant and intrusive signing, for instance – is often castigated (and often rightly), yet without the many new refugios that have been built to cater for pilgrims on foot and bicycle that have shortened the distances between stops, the Camino would have remained the preserve of only the strongest walkers and those with unlimited time. Any ideas about “inclusivity” we in the Confraternity may have rest solidly on the provision of facilities during the past ten years. The same may be said about recommendations to try alternative routes to the Camino Francés. It is only fairly recently that most of these have become sufficiently viable to suggest.

And yet – I would be less than honest if I did not acknowledge that such exuberant promotion has brought its perturbing aspects. Most of them, I think, derive from altered attitudes and expectations, although the pressure of numbers is responsible for the competitiveness and lack of consideration that sets pilgrim alarm clocks to 4am, to be sure of getting a bed at the next night’s stop! I will confess to a flicker of disillusion when – from my frequent vantage point behind the bar in the Hospederia in O Cebreiro – I overhear pilgrims whose *credenciales* I have just stamped planning the next day’s journey by bus, or grumbling because the refugio or the route did not, in the grumbler’s opinion, live up to what the guidebook or the website had promised. One veteran *hospitalera* comments wryly on the same kind of experience: “Before”, she writes, “when July 25th fell on a Sunday, there was a Compostellan Holy Year. Now there are “Jacobéos”, more terrible than Al Mansur himself”. In 1999 there were “pilgrims” who (and I quote)



“before saying *buenos dias*, ask whether there is a washing machine, dryer, television (they have to see the Cup Match) microwave, internet or fax”.

Yet our response to this kind of thing, I think, cannot be one of more than momentary disappointment. The spirit of the Camino continues its transforming magic, turning tourists into pilgrims, as it has done these many centuries. The Confraternity has sought – and will always seek, I hope – to be true to the spirit in which it was conceived. Great increases in numbers, changing attitudes and the demands of external bureaucracy have all been met with a consistent determination to keep the focus of attention where it ought to be – on providing for pilgrims, as individuals and with as great a degree of personal attention as possible. In a decade we have gone from a compact organisation in which virtually everyone knew everyone else, and was personally involved and committed, to one numbering well over 2000, a fair proportion of whom live overseas. We have had to learn and to strive to keep our outreach a personal one – and again, I pay tribute to Marion in this – making choices that foster contact and involvement, without sacrificing the efficiency needed to fulfil our aims and obligations. We have tried, not only to do good things, but also to do them in a good and satisfying way, a way consistent with what it is that we are encouraging other people to do! As a personal observation, looking back over my 17 years on the Main Committee, may I say that the Confraternity enjoys a singular harmony: it has never been beset by cliques or factions, split by feuds or divided into camps. Within its ranks are represented a host of distinctions and differences, yet we have always been able to summon forth the unifying principle, the common aim, which has drawn our particular contribution from each of us and our best from all of us. That is “the spirit of the Camino” at work, and it is a great gift.

Our task, as individual pilgrims who have experienced the Camino, as members of this collective pilgrim body called the Confraternity, and of the wider jacobean community, is to participate, with others who share and treasure that experience, in ensuring that it survives for others. There are obviously limits, imposed by our geography and by our status as a foreign association, to what we can do regarding the defence of the Camino as a physical entity, unless we are asked by the local association – as we have been, on several occasions – to bring our influence to bear. The precious human interchanges, of which we all no doubt have our own memories, are perhaps easier to protect, because

we can respond to them individually by expressing our gratitude directly, and witness to them individually, by going and doing likewise – for someone else, somewhere else – to transform the world around us moment by moment into a replica of our beloved Camino.

We all know that the pilgrimage to Santiago does not end there. Rather, as I have written elsewhere, “if the journey meant anything, it meant that the last steps into Santiago were the first steps of another journey”. I know, as you do, that this insight comes to us a good while before we ever reach Santiago. It comes when we have ceased to worry about whether we will manage to cross the meseta, whether the long day between Rabanal and Ponferrada will finish us off, whether the ascent from Vega de Valcarce to the gateway of Galicia will bring on tendonitis or blisters or worse. This insight comes – another unexpected and unlooked-for gift – when we have finally achieved the last of the daunting physical challenges, and we know, because there are no more major obstacles between us and Compostela, that with the grace of God and the wind at our backs we are going to make it. It dawns upon us that in less than a week we will be there: we will pass through the Pórtico de la Gloria, we will offer our prayers of sorrow and thanks and petition, we will hug Saint James.... and then, this transforming insight whispers, “we will go home”.

And here, the pilgrim – I, or you – experiences with the eyes of the heart the contrast between the simple and harmonious way of life of the Camino, and the hurry, complication and excess of the lives he or she – or we – left behind, and are going back to. To see that contrast is already to begin the inner, and sometimes painful, process of transformation: that process of re-evaluating and choice and discarding through which we allow ourselves to be conformed by and to the spirit of the Camino. I have long thought that this insight, this questioning about how one is going to assimilate the pilgrimage into the life one is going back to – or rather, since one comes to understand that one must rephrase the question, how one is going to transform the life one is going back to into a fair copy of the pilgrimage – comes, like a cool breeze on the cheek, when the pilgrim can finally rest after the gruelling climb up to the tiny but very significant halt of O Cebreiro. This is not, of course, a new insight; I think that Don Elias Valiña, (may he rest in peace), whom all of you will have heard of, understood O Cebreiro in that way, and of course there are legions of pilgrims who will attest to it, too. And although I cannot prove it, I would be surprised if the importance of O Cebreiro in the spiritual geography of



the Camino was not something that was understood a very long time ago. It has seemed to me, blessed as I have been to spend considerable time there every year since 1989, that it is for this reason a truly holy place, quite in addition to its wonderful Santo Milagro, for another “holy miracle” takes place every time a pilgrim understands that he or she is called to live as one for the rest of their earthly life.

It is in this context that I want to set a reference to yet another gift – lost in the mists of time, and yet as present to us as O Cebreiro – which Don Elias used to call “the soul of Galicia” – which is present to us. It was in 836, according to the great historian of the Benedictine Order, Father Yepes, that the first Benedictines constructed a simple church in a hamlet where the Roman road between Astorga and Compostela bisected the lowest pass in the mountains running north-east to south-west. News of the discovery of St James’s tomb had been circulating (depending on one’s dates) for barely twenty years. There may have been pilgrims, even at this early date, though the first recorded ones would not appear for another century. Still, documentary evidence and archaeological remains bear out Father Yepes, and it would appear that the French Benedictines from the community founded by St Gerald of Aurillac, who took up residence in O Cebreiro at the invitation of King Alfonso VI in 1072, were taking over an existing monastery, not establishing a new one. They came to attend to the pilgrims by then making their way in large numbers to the shrine of St James. They stayed – a handful of monks and every now and then a novice from France or nearer to hand in Spain – through the centuries when pilgrims passed by in their tens of thousands, and the later ones when there were hardly any, through war and famine, and the terrible mountain winters, decade after decade, century after century. They sustained pilgrims, and the pilgrimage itself, until the confiscation of Church property of 1835, and even then, the last two monks did not abandon O Cebreiro until 1858. All told, there was a religious community of some kind there, with a specific mission to pilgrims, for more than a thousand years. Is it too obvious to suggest that the hospitality extended to pilgrims by what I have called “the fifth pillar” owes much to the living example of this community and the many others like it, that together made it possible for pilgrims to reach Santiago in past centuries?

Now, I have found it strange, considering the priority we all place on hospitality to and for pilgrims, to see that the community based in O Cebreiro has seemingly been forgotten, except by Don Elias himself, who wrote movingly about it in his doctoral thesis, and tellingly named



the Hospedería after St Gerald of Aurillac. I have been so astonished by this historical amnesia, in fact, that I am trying to make a modest attempt to rectify it. I have written to the Most Excellent and Reverend Bishop of Lugo, asking to be allowed to commemorate the monks of O Cebreiro, probably with an explanatory text engraved on a bronze plaque and placed either in the Church or the Hospedería. Assuming that he accepts this proposal, the gift you have so kindly collected for me will be put towards it. In the context of the Camino, I see this as a gesture of elementary justice and gratitude, but it will also restore to the people of a beloved place a little of their own history, and give glory to God in acknowledging a thousand years of caring for pilgrims in His name.

With that, I approach the end of this probably over-long talk. It remains for me only to thank you, yet again, for your confidence and collaboration during the past eight years. I in turn have every confidence in the future of the Confraternity. It has been a privilege to be able to give back a little of the much that I have received. I am aware of owing it so much – far more, in fact, than I could ever put into words. May St James protect and favour it, and all of you – and all pilgrims, who – from wherever they set out – find the Road together.

# Santiago

Rorie Smith

**T**his morning I went early to the Cathedral. Standing at the back, leaning against a pillar, watching and listening. In front of me a pilgrim sitting. Recently arrived, I guessed. Behind her a rucksack, its belt out curled and unfurled, bent to the shape of her waist. Its colour orange, faded to brown. The straps of its shoulders looped and bent and ready. Its weight I judged to be about eight kilos. (Pilgrims know about these things.) Next to the bag, draped over the back of the pew, a wide brimmed hat to keep off rain and sun. Next to the hat a poncho, still light speckled with morning rain. For a moment she stood, head bowed. I saw dark boots and gaiters and trousers that had started the journey firm but now hung slack. A sweatshirt stained. Age? The camino hides the years. Her face had developed a rough, handsome texture. The hair cropped and light, burned and drenched by wind, sun and rain. Around her neck she wore a red bandana. I liked this untidy vagabond so much more than the full faced, full-fleshed woman who had departed Dortmund, Paris or Montreal. The music of the Mass swelled. My pilgrim leaned forward to touch a feather she had fixed to the head of her pilgrim's staff.

And I thought, peregrinos all, I love you.

# The tale of Peter Abbott

Kathy Gower

**T**he Camino holds many stories in the hearts of pilgrims along the way as well as in the stones they walk on and kneel within. The story of Peter of Compostela, a bishop of the Cathedral of Santiago is one of the especially compelling tales. This San Pedro is a very humble, hopeful character.

Pedro was born about 930 to Martin and Mustacia in the area of Curtis in Corunna. He became a Benedictine monk and served well through study and prayer, at the monastery at Mezonzo, part of the church of Santa Maria de Mezonzo in what is now Vilasantar, not too far from Melide

Because of his humility and wise, dignified service, he became Bishop of Compostela right about the turn of the first millennium. When all of the medieval world was full of fear at what was to happen at the turning of the century, he wrote several tracts on different kinds of fear and what it meant for the development of humanity. It seems that when humanity is fearful (not unlike now), there is a chaos that comes about where the choice could be for good or evil. He wrote about the hope and calm that mankind needed to have, as well as a faith in the intercession of the Virgin.

On August 10th or 11th, in the year 997, the feared Infidels attacked Santiago de Compostela. People were superstitious and fled panicking to the hills surrounding the town. Legend has it that when Almanzor (Al-Mansur) reached the church, his troops were met by only a solitary monk, praying over the bones of his beloved Santiago. Every man, woman and child had left for the hills and the monastery, leaving the towers, battlements, relics and sanctuary unguarded.

Almanzor interrogated old Pedro, asking him what he was doing. "Praying before the tomb of Santiago," he is said to have answered. At that, impressed by his faith and humility, the cursed Moor stationed four guards, at each corner of the tomb, and left word that not a hair on the monk's head should be touched. The Infidels left him and the tomb in peace, but used captured slaves to carry the silver bells from the bell tower back to Cordova. (They were returned a few years later when the tides of war had turned against Almanzor). Pedro de Monzonzo is said to have prayed to the Virgin Mary, the Mother of Mercy, to save his faith

and to show reverence. Out of this devotion came the Salve Regina, a Marian antiphonic hymn still sung as part of the church liturgy today. He died around 1002 and his feast-day is observed on 10th September.

### **Note**

He is also said to have written *The Consolation of Reason*. The only existent book left, I understand, is in Madrid, with a copy in Rome. His mentor of sorts was Boethius, the Roman philosopher from the 6th century. The influence of the Celtic World in the Cathedral School at Compostela itself came as much through Boethius as the pre-Christian parts of Spain and the influence of the pilgrims heading there. Pedro's teaching in the Cathedral School was influenced by and set the stage for the acceptance of the "nature" wisdom of the Celts. The book attempts to reconcile the Aristotelian and platonic streams of thought. It also contains thoughts about the co-existence of the spiritual/cultural groups around at that time, Christian, Jewish and Arab/Muslim.



# It's becoming a habit

Catherine Widdicombe

When I got back, proud possessor of a medallion to St Birinus, the community asked me if going on pilgrimages was becoming a habit -and all I could reply was "it seems to be!" Until Saturday evening I thought I was going on a 12-mile hike with Olly and Jenny. Only on Sunday morning did I realise it was to be a full-blown pilgrimage, Salvation Army band and all, to the shrine of Birinus in Dorchester Abbey. Never heard of him? I hadn't either. He was a Benedictine monk sent to preach to the fierce West Saxons of the Thames valley. We walked with many others from the village of Blewbury to the starting point on a hill where we had a rather damp picnic to the playing of hymns by the band. We sang a pilgrim song, said a prayer and the majority were off at 1pm headed by a large banner. That was the last we saw of the banner as we maintained our position among the stragglers for the whole route!

It was like walking the camino to Compostela all over again: everyone greeting each other, falling into step and conversation with diverse people, and looking for arrows to mark the way. The weather cheered up and by the time we reached the second tea stop in a parish hall I felt so hot and weary that I wondered if I could cope with the last five miles. However after a cup of tea and a couple of 'power bars' made from Tony Walsh's recipe of energy giving food, I set off with renewed determination and really enjoyed that final stretch. The way led through country paths, beside woods, fields and streams, past picturesque villages with deep well-kept thatched roofs and gardens crammed full of multi-coloured flowers, small old churches and all the time such marvellous views. Oxfordshire is a beautiful county. Misty, the Donnelly Labrador, managed well until we needed her to get over a stile as there was no way under it. She refused to budge and just squealed plaintively at every attempt to pick her up. Olly gave in and did a detour through a farm and a field to rejoin us with Misty wagging her tail triumphantly!

We arrived at the very last minute with the clergy waiting outside and ushering us to precede them into this beautiful and very crowded abbey. The first hymn of eight long verses recounted the history of Birinus who was a missionary in the footsteps of Augustine. At the King's baptism, (I can't remember his name as they took the service

sheets back for use next year), Oswald from Northumbria stood sponsor, so it was a meeting of the Roman and Celtic brands of Christianity. Archbishop Vincent Nicholls preached a good homily. Walking up the aisle resplendent in his purple beside the Anglican bishop in a brilliant golden yellow cope, they looked magnificent against the backdrop of the huge nave window through the stained glass of which you could see the green of the trees waving in the breeze. The high point of the service was a candlelit prayer beside Birinus's shrine to which we were all invited to respond after each of the seven verses: Birinus! Alleluia! Birinus! We were told to raise the roof and we did! The child in me really enjoyed yelling in church at the top of my voice! The evening ended with a barbecue of roast pig, baked potatoes, corn on the cob and what the menu described as 'naked mushrooms' in the Rectory gardens. A fitting climax to a wonderful day. What about joining us this year on July 6th 2003.



St James at Iskele

# St James at Iskele

John Revell

The tiny church of Saint James at Iskele does not seem to belong either to geography or history or chronology. It is in all senses a bewilderment. The map will tell you that Iskele is nineteen kilometres north of Famagusta which lies on the east coast of what is now North Cyprus, or what was simply for Shakespeare's *Othello* "Cyprus. A sea-port" Iskele is the gateway to the Karpas, that long needle-like peninsula which points in a north-easterly direction across the eastern Mediterranean towards Syria. Historically the guide books will tell you that before 1974 Iskele was also known as Trikómo and that the small chapel of Saint James is a Dominican foundation from the fifteenth century. In aspect its current day situation is not ideal. Surrounded by entry roads to its small town the church is islanded amid traffic – a setting which in the ordinary way might conjure up visions of fuming exhausts and potential road rage. But not in North Cyprus, where motor traffic is not all-pervasive and where the pedestrian still finds on occasions that something great has ground to a halt to offer right-of-way. Across the (empty) car park a statue of Kemal Atatürk, very much cast in the rôle of father of the Turkish people, points a finger at tiny Saint James, not, I think, in any way interrogating, but rather in acknowledgement of its presence in that situation.

Which in turn made me consider my own position in that same situation. Followers of the travel writings of cyclist Bettina Selby will have been delighted to re-establish contact by means of her challenging article in *The Times* on 4th January about the joys of North Cyprus on two wheels. I had the good fortune to meet Bettina Selby herself two weeks later at the Annual General Meeting of the Confraternity, and our conversation set off a chain of events which found me back in Famagusta only ten days later. My wife and I had had two weeks based in Kyrenia on the north coast in February/March 2002 and the temptation to return was a pure indulgence.

But back to Iskele. The Greek church near Saint James, the Orthodox Panagia Theotókos, is a surviving witness to compromise. Unlike its village neighbour below Kantara Castle in Turnalar – abandoned, desecrated and unbearably sad – this church lives on as an icon museum, small and set apart as a space for reflection beneath



Byzantine frescoes. Saint James is different, but every bit as much a space for reflection. The interior, which may be briefly glimpsed through the lightly locked doors, is totally bare – waiting, to my mind, for a day of reconciliation when somehow all things shall be made right. My thoughts went back twelve months to another church – the English church of St Andrew in Kyrenia. In terms of the Anglican calendar it was Mothering Sunday, and Ruth and I had made the mistake of arriving for the morning service with too little time in hand to be accommodated under cover, so we sat outside in the sun and participated in the service no less effectively. Fittingly enough, the address dealt with plans for forthcoming extensions to the church, and mention was made of the architect who had drawn up the blueprints – a Moslem who had given his services entirely free because “it was for the church”. So often nowadays religion is held forth as a divisive force rather than a unifying one, and I like to remind myself (and anyone else who will listen!) of the story of the architect of St Andrew’s extension.

Random thoughts for Saint James as I drink coffee in a small bar in Iskele waiting for my bus back to Famagusta. North Cyprus faces many decisions in the near future – even between the time that I write and the time that these words will appear in print. A large proportion of the people to whom I spoke both before and after Iskele look to the time when re-unification of the island might be possible. A publication of the Museum Friends of North Cyprus refers to the “mosaic of cultures” which the island represents, but which to my way of thinking it cannot fully realise in its current fractured state. And here I refer not only to Greek and Turkish current concerns, but to the vestiges not far below the surface of what remains of Mycenean, Byzantine, Lusignan, Venetian and British. The old British post boxes are still there from colonial times (now painted yellow) and the rule of the road is still to the left.

Saint James, just by being there you engender all these thoughts. And I am not the only one apparently. My Rough Guide to Cyprus records that one Queen Marie of Romania found you so haunting that she had a copy built on the Black Sea coast as a royal chapel. I am not sure which corner of history Queen Marie of Romania occupies, nor do I feel the urge to enquire. Saint James at Iskele is timeless, and who knows what the future might hold for it?

# Sermon preached on the Feast of Corpus Christi, 2002

Canon Jeremy Davies, Precentor at Salisbury Cathedral

**A**s many of you will know, fifteen members of the Cathedral congregation have just returned from a pilgrimage to the shrine of St James at Santiago de Compostela. At every point on our 125 mile walk, as we encountered some beauty of nature, some soaring bird of prey, inhospitable weather or the common prayer that punctuated our journey: at every point some member of our group would turn to me and say, "There's a sermon there". And I guess we all have enough material to preach several sermons in the weeks ahead, though the sermon that means most is the one that has been silently etched in our hearts and lodges there as a reservoir of grace which we all received on our pilgrim way.

The journey was at times arduous, always companionable, sometimes fun, often moving. And the arrival, in the great Plaza del Obradoiro at the west end of the baroque facade that is Santiago Cathedral, was overwhelming. We wept and hugged each other and felt that we had travelled hopefully and our hope had been rewarded. We placed hands of prayer upon the Jesse Tree and we venerated the saint by hugging his bejewelled statue above his mortal remains. We had put behind us the rigours and discomforts of the journey. We had arrived at our grand, imposing and bejewelled destination.

Among the many treasures of the Cathedral -we were now in sightseeing mode after a long soak in a hot bath -were fine gold monstrances studded with gems. The monstrance is a pedestal some two-foot high with a lunette at the top surrounded by gilded radials as of the sun. In the lunette is placed a consecrated host so that at times of special devotion the sacrament of Christ's body can be exposed and venerated and the people blessed with it. And I guess on this day (Corpus Christi) in particular, one of those ancient monstrances will have been used to carry the sacrament in procession through the streets of Santiago. The host which is our daily bread has become the venerated presence of Christ; the bread which is broken for us has become an icon of wholeness; the morsel to be shared is now placed beyond our reach. We had reached Santiago, the beautiful, ornate, bejewelled destination

with the rigours of our pilgrimage left behind us. Even the bread – our daily bread – was made into an object of veneration. The crosses were gilded, the air heavy with the perfume of incense; vestments lovely in the dark aisles; the candles at the shrine glittering on the gold. We had come to a place of arrival, of certainty, of clear doctrine of unshakeable belief, of triumph. The gold monstrance waiting for its whole white host spoke of that kind of Corpus Christi.

But during our two-week journey we had experienced Corpus Christi in a different way. Not at all triumphant, or unshakeable or certain, but quite as real. Each day before we started our twelve-mile hike, we would buy our daily bread, freshly baked, and the tomatoes, fruit, cheese and ham that would constitute our midday meal. At some moment in the day – sometimes windswept, sometimes soaking wet – we would improvise an altar on a tomb or on the ground. We would lay a white cloth and use bread from our knapsacks and wine from last night's meal to make Eucharist. Out of our daily bread and last night's wine, God did the miracle of Corpus Christi – creating out of the simple needs, the simple hopes, the simple offerings of his people, the means of their salvation. We discovered the real presence of Christ as we journeyed – in all arduousness and discomfort – because he travelled with us. We discovered the real presence of Christ because frail, vulnerable and footsore, fragments of humanity that we were, we became, by his grace, his body.

I have no doubt that we need the bejewelled magnificence of buildings like Salisbury and Santiago Cathedrals that speak of the certainties of faith. But these lovely places of arrival are like empty monstrances unless we take the pilgrim path and discover in the rigours and discomforts of the way that we have a companion – that is, a bread breaker – who travels with us – and He is our bread.



# A Report and a Request

Paul Darke

At the invitation of the ever delightful Marion Marples, it was a pleasure to talk about doing a number of the pilgrimage routes at a Confraternity of Saint James get-together in October of 2002, despite getting a very expensive flat tyre as I was leaving. As a wheelchair user it was a bonus to be a priority for the RAC to come and change it for me. Equally, it was exceptionally interesting to hear about the heroic struggles of Tim O'Neill McCoy and Andrée Norman Taylor clearly showing how disability or age (or even a combination of both) is no bar to doing the pilgrimage. I was awarded a Winston Churchill Travelling Fellowship in 2000 to look at disability access and the opportunities of experiencing the Camino along the routes of the pilgrimage to Compostela, and I finally did the journey in 2001 after a bout of ill health in 2000.

As a result of visiting a number of key places on a number of the routes – from Vézelay and Le Puy and Arles through to Puente la Reina, and Pamplona through to Compostela – I am now in the process of setting up a web site: [www.crippled-pilgrim.com](http://www.crippled-pilgrim.com). The web site will be multi-faceted, in that it will be both a tourist guide aimed at wheelchair users to the main sites and cities as well as including detailed information on disability access to as many refugios as is possible especially the CSJ one at Rabanal de Camino. This is where members of the Confraternity of Saint James come in. Upon my visits in 2001 I concentrated upon the main cities and the type of accommodation I stayed in. Thus, I have the details and information concerning a number of sites, hotels, campsites, smaller type accommodation places which I stayed in that I shall put on the site and crucial practical information. For example, how does a wheelchair user get into the Cathedral at Santiago? Definitely not through the front entrance. Actually, around the right-side through the book/gift shop. What I hope those doing the routes in the future can do for the web site and prospective physically challenged pilgrims (disabled and non-disabled pilgrims) is to send me photos (digital or standard) of the entrances of the refugios along with photos of the interior (kitchen and eating, sleeping, washing and toilet areas) so that I can dedicate a number of web pages to each one so that any

prospective visitor / pilgrim can 'see for themselves' in advance what they might encounter. Any additional write-ups would be welcome as well. I am well aware that many refugios would not be suitable for wheelchair users but the information gathered would be useful for many other potential pilgrims with various degrees of difficulties including the less ambulant – that is, those who can walk up one or two steps, and are not dependent on their wheelchair all of the time for mobility. The web site will be of particular use, hopefully, to recipients of the new St Christopher Fund (set up by the Confraternity and designated for the frail and elderly people who need a companion to travel with them to make some of the pilgrimage to Compostela). My contact email address is: [darke@uk2.net](mailto:darke@uk2.net) and my postal address is 112 Clark Road, Compton, Wolverhampton, WV3 9PB. I look forward to all your assistance in making the site a truly comprehensive addition to information sources on the web site.

# Other Routes *Practical Pilgrim*

## Nottingham, 22 March 2002

Alison Raju

**T**his event was held in Nottingham from 10am to 6pm and was attended by 60 people all former pilgrims interested in further pilgrimages to Santiago but along routes other than the Camino francés and the Le Puy Route.

The morning sessions focussed on the Northern Routes, led by Eric Walker, and the Via de la Plata, taken by Alison Raju. The afternoon was devoted to the Vézelay route, during which Monique and Jean-Charles Chassin, president and secretary respectively of the Amis de Saint-Jacques de la Voie de Vézelay outlined the work they have been doing during the last few years to set this route on its feet again. This includes the publication of a very comprehensive guidebook. The formation of their association (which has now between 70 and 80 members), way-marking the entire route, constant checking and maintenance of this and the establishment of pilgrim gîtes in places where no accommodation is available.

This event was organised, initially, with no idea of how many participants would be interested but it obviously supplied a need that is now beyond the scope of the traditional “Practical Pilgrim” days.



# The *Prestige* oil disaster and the Pilgrim Associations

**I**n response to many requests for advice on how the Pilgrim Associations can best help Galicia respond to last autumn's devastating oil-spill off the Costa da Morte, the Galician Association (Asociación Galega de Amigos do Camino de Santiago) has sent us the following programme, drawn up in December last year.

## **1. Bridge building**

Recognising that the pilgrimage has always brought a degree of economic prosperity to the regions it passes through, and that it is precisely the economy of Galicia which is now most severely threatened, the Galician Association proposes to build two footbridges, one between Finisterre and Muxia, the other across the river Logroso, each of which will substantially improve the westward extension of the pilgrimage. Fellow pilgrims are invited to contribute to the cost of these bridges: the Trustees have voted an initial contribution of 1,000 (about £650) from Confraternity funds, and now invite members wanting to support the project to send cheques (made out to the Confraternity of St James) to Marion Marples at the office (marking both the envelope and the back of the cheque "Galicia", please). Member's contributions will be added to the sum already voted, and sent as a lump sum (to avoid undue currency conversion charges) to our colleagues in Galicia. Any money left over (and this appeal from the Galician Association is going to all the pilgrim associations, so the response is likely to be considerable) will be put towards the construction of a new pilgrim refuge on the Costa da Morte.

(A special facility for donations to this appeal has also been added to the on-line bookshop on the CSJ website.)

## **2. Cleaning up the oil**

The Galician Association organised an initial weekend working party in early February, providing transport and accommodation for some 200 volunteers. Since the oil is likely to go on coming ashore for many months to come, the Amigos del Camino de Santiago de Galicia advise all those wishing to help in the clean up to get in touch directly with the Ayuntamientos of the worst affected areas : Muxia, Corcubion, Fisterra, and Carnota rather than wait for future weekends that the Amigos can organise.

## **3. Special number of Libredón**

The Galician Association also plans to publish a special number of their journal (in Galego), devoted to the Costa da Morte and the Finisterre extension of the pilgrimage, as a way of spreading knowledge of the region and its immediate needs. The appeal totals and progress generally will be featured in subsequent issues.

## Book Reviews

**Walking in my Shadow**, David Gibson, 2002, Cluain Mhuire, 181pp, ISBN: 0 954 3894 0 9, £12

I very much enjoyed David Gibson's account of his pilgrimage from Saint Jean-Pied-de Port. His diary records his impressions, feelings and mental struggles as he encounters friendship and generosity. As a Christian Brother he is well used to praying on his feet and he illuminatingly explores his struggle with repaying the spontaneous and unstinting friendship of others. Enjoying the company of other pilgrims, especially some of the women, he also considers his vocation to celibacy and meditates on the scandals that have beset the Christian Brothers in recent years. His own need for affirmation reveals to him the necessity of prayer to deepen the intimacy with God. The fact that each day's entry ends with a note on the day's walk and that his thinking is self critical and aware should help all pilgrims to a more reflective pilgrimage. David is also a gifted photographer and the photographs complement his text well.

Copies are available for sale through the internet bookshop or by post, UK £1.60, Europe £2.71, US/Canada/S Africa £5.31, Aus/NZ £5.81.

**Reviewed by Marion Marples**

**The Road to the Stars – A European Pilgrimage**, Tom Davies, 1998 Triangle-SPCK, London, ISBN: 0-281-05149-6, £6.99

This is a pilgrimage story with a difference – a short account of the author's journey to Santiago via Paris and Lourdes by camper van. Once "Pendennis" in the Observer, Tom Davies is a journalist and travel writer. Like many, he undertook his pilgrimage at a time of uncertainty about his future – he was due to undergo major heart surgery with a very questionable prognosis. This meant that he was not able to walk or cycle.

The book is refreshing as it has a strong spiritual angle as well as containing some very entertaining events en route – the description of the wine festival is highly memorable. Although not technically an authentic pilgrim's mode of transport the author shows the true pilgrim spirit. Recommended.

**Reviewed by Liz Keay**

**The Herefordshire School of Sculpture**, Malcolm Thurlby, 2002, Logaston Press, ISBN: 1 873 827 601, £12.95

This book makes a riveting read for anyone who was fascinated by Prof Zarnecki's talk to the Confraternity seven years ago this spring. Malcolm Thurlby follows Prof Zarnecki's theories and explores them in further detail, expanding the field of research.

I myself was so inspired to follow up anything I could find on the Herefordshire school that I devised a route around Herefordshire and Shropshire to include as many of the churches as I could. I realised later that there were more, and this book covers a very wide range of influences cross fertilisations and comparisons with sculpture in a churches and cathedrals spread in different regions of England beyond, in addition to those already familiar.

It is divided into chapters describing the different patrons and the churches for which they had responsibility, and the sculptors they would have employed. It gives the background to the world in which patrons would have engaged some of the most skilled craftsmen of the time and were not a provincial phenomenon. There are numerous illustrations and those for Shobdon include the plaster-cast which was lost in the Crystal Palace fire and the many 19th century drawings showing the rich detail now hard to distinguish in the surviving "arches". Churches are grouped and given individual appraisals from an architectural perspective, particularly where the main body of the Romanesque building survives e.g. in Rock and Rowstone as well as Kilpeck, in addition to defining the links and similarities with the various features of the sculpture. The churches are put in the context of their position in relation to the castle and the Lord of the Manor. The patrons whose family histories and characters where known are also given

There are a few misprints in the cross referencing which also occasionally refers to a picture which is not there – perhaps from an earlier draft. This is a minor problem in a book which is so enlightening and explores the many sources and influences of the sculpture, giving the iconography and interpretations of figures from the Bestiary as well as comparisons with Herefordshire features in Romanesque art in manuscript and ivory sculpture; and Celtic, Scandinavian elements as well as south west France and the links with the pilgrimage to Santiago through Oliver de Merlimond.

**Reviewed by Rosalind Billingham**



**The Way** Izhar Perlman, 2002, Cascais Publications (Portugal), Azula., 156pp, 53 b/w photographs ISBN: 972-8742-00-2

As its subtitle suggests, *The Way* sets out to be “A Spiritual Photographic Narrative of the Pilgrimage to Santiago de Compostela.” It is also, however, a written account of the author’s journey from the Pyrenees to Finisterre with two companions – driving along the Camino in a 4x4 and taking the walker’s route wherever possible.

The author, a photographer born in Israel but now living in Portugal, was inspired to make the journey, he tells us, after reading Shirley Maclaine’s *The Camino*. He goes to great pains to explain that one can make a “spiritual journey” (i.e. “clear one’s head,” as he puts it on p.15) just as easily in a vehicle as by doing it on foot (though he also devotes a considerable amount of his text to matters of food and drink). Curiously, however, for a journey of this type, he never (and deliberately) visits the inside of any of the many churches and cathedral he passes on his way (though his wife and sister always do), including the cathedral in Santiago itself. The reader needs to recall, though, that the author’s goal is not, in fact the “City of the Apostle”, but the “end of the earth” and bear in mind the book’s opening statement: “Spiritualism is far from being extinct on this planet.”

The problem with *The Way*, less of a pilgrimage in itself than a pilgrim-spotting expedition (the author talks to many of those he encounters along the Camino), is that he never seems to be very clear to whom he directs his narrative. Is he writing a personal diary, to be read only by family and friends, and for whom such explanations as “The Pyrenees Mountains are huge ”(p.22) or “A Cathedral is the principal church of a bishop’s diocese, where the Bishop resides and oversees his realm” (p.55) are perhaps necessary? Or is it a guide (since he has published his narrative commercially) to persuade the interested reader of the value of making this journey? Its often didactic tone and the nature of many of his explanations lend credence to this view. Or perhaps the key resides in the list at the end of the volume referring to “Other albums by the same author” – a collection of snapshots, pictorial and otherwise, of his experiences along the Camino? In whatever case, his publishers have let him down badly with regard to the illustrations. The 53 pictures inside, in black and white, are no better than bad photocopies of what must have been very sharp, clear, good quality colour photographs, if the two on the jacket are anything to go by. And despite the “wise editing” for which the author thanks his son at the outset, the book is littered with misprints, aspects which go

unnoticed when correct but which become increasingly irritating with each successive occurrence.

*The Way* is certainly not without interest, particularly for the reader who has already made the pilgrimage to Santiago (and perhaps continued to Finisterre) and who would like to see the Camino from a different angle. Those reading it prior to their journey would be wise, however, to ensure that they also read other post-pilgrim narratives in order to set this author's "Way" in a much wider perspective. There is a copy in the CSJ library.

**Reviewed by Alison Raju**

**The Walsingham Way: Ely to Walsingham**, John Merrill, 2003, 56pp, £4.95, ISBN 1 903627 33 8.

A timely book for the Confraternity Library, in view of our summer pilgrimage to Walsingham. Merrill describes the 72 mile walk from Ely in 3 rather long stages. However, the author later discovered that medieval pilgrims might well have made a short deviation to Fakenham, which offers accommodation and a less gruelling last day. The Guide is short on detailed history and is not particularly easy to use, but has some useful practical information.

**Reviewed by Marion Marples**



Bookplate by Clare Venables

# Members' Page

## **From Barbara Jones**

### **Companion wanted for cycling to Santiago from Pamplona**

Next summer, beginning in the middle of July (I have no choice of the time of year as I teach), I plan to continue the pilgrimage which I started last summer (from Le Puy) and cycle from Pamplona to Santiago. Finishing hopefully about 3 weeks later. I would really appreciate a female companion for all or part of the route. I am in my 50s so I don't cover great distances each day, apart from which I like to get the most out of each area. When travelling through France I mostly stayed in gîtes and hostels but realise that these are usually unavailable to cyclists during July and August. I do plan to take a tent as that of course is the cheapest option. Cheap hotels are fine too but, as a single person, would end up paying the double room rate. Hence a companion would be great for company, for security and for expense saving!

Please contact me by phone or email if you're interested: (01942) 273180 or [barbara45@btinternet.com](mailto:barbara45@btinternet.com)

## **From Aileen O'Sullivan in Ireland**

Dr. Colin Martin, Reader in Maritime Archaeology at St Andrews University, Scotland, whilst working on the wreck of ship from the Armada – La Trinidad Valencera, in Kinnagoe Bay, Donegal found a bowl with a depiction of St James mounted and riding down the waves on the ocean. This is considered to be an allusion to Spain's conquest of the Azores in 1583. Also, of archaeological interest – while excavating a medieval religious site on the Isle of May in the Firth of Forth, a skeleton was found with a scallop shell beside it – clearly the sign of a successful pilgrimage.

### From Ken Mann

Many would-be pilgrims have found the following training programme helpful. This schedule has been devised by a qualified sports practitioner and the plan is to start the programme 9 weeks before the departure on pilgrimage.

WEEK	9	8	7	6	5	4	3	2	1	
Monday	2	2	3	3	4	4	4	4	4	Miles
Tuesday	bike	"		bike	"		bike	"		
Wednesday	5	5	5	5	5	5	5	5	5	Miles
Thursday	5	5	5	5	5	5	5	5	5	Miles
Friday	bike	"		bike	"		bike	"		
Saturday	rest	"		rest	"		rest	"		
Sunday	6	8	10	11	12	13	14	15	10	Miles

Mondays, Wednesdays and Thursdays basic walking pace with loaded rucksack. Tuesdays and Fridays bike ride for one hour to improve fitness and reduce impact on joints. Sundays are long walks to increase endurance. Good Luck.

### From John Hatfield

Another reminder that slides are available to illustrate any pilgrimage talks you may be giving this spring and summer in the UK. He asks that you give him at least one month's notice, so that a catalogue can be sent out to you and your choice made. He has to operate on a first come, first served basis, so the sooner he hears from you, the sooner he can reserve the slides for your talk.

He can be contacted at 9 Vicary Way, Maidstone, Kent ME16 0EJ  
Tel: (01622) 757814

### From Hege Elisabeth Øren

Companion wanted for Via de la Plata pilgrimage to start around Whit Saturday 7/6-03, from Mérida-Cáceres-Salamanca-Zamora-Puebla de Sanabria-Ourense-Compostella. Calculating approximately 30 days on the pilgrimage. I have walked from St. Jean to Compostella twice as well as Oslo - Trondheim once. Contact via [HegeElisabeth.Oren@su.hio.no](mailto:HegeElisabeth.Oren@su.hio.no) or the Office. See also <http://home.hio.no/~hegeo/>



### **From Jason Ritchie and Iain Speak**

Jason Ritchie and Iain Speak will be walking the Camino Francés from Saint-Jean-Pied-de-Port to Santiago de Compostela to raise money for a local registered AIDS charity based in San Pedro de Alcantara near Marbella in Southern Spain. They are both Alternative Therapists. They will be setting off on 1 September from Malaga to Saint-Jean-Pied-de-Port by train then will start walking from the 3 September to arrive in Santiago on 3 October. All money raised will be going to Concordia Aids Charity.

For further details please contact:

- *jason\_alternativeworld@yahoo.com* or 655124453
- *iainreiki@yahoo.co.uk* or 654732249
- *concordiaasoc@yahoo.es* or tel/fax Chelo 952785997
- *www.concordiamarbella.com*

Any sponsorship or help would be gratefully received

# From the Secretary's Notebook

## **Laurie Dennett**

Congratulations to Laurie Dennett on becoming member of the Archicofradía Universal del Apóstol Santiago. She was admitted as member number 1234 at a ceremony on the Feast of the Translation of St James on 30 December 2002.

In addition, according to the tradition of the Confraternity, Laurie now becomes an Honorary Vice-President of the Confraternity, together with previous Chairmen Rob Neillands, James Maple and Patricia Quaife.

## **Committee News**

This 20th Anniversary Year will see a number of changes in personnel: New Chairman, Vice-Chairman and Trustees. At the first meeting of Trustees on 28 January, Dr William Griffiths was unanimously elected as Chairman of the Confraternity, in succession to Laurie Dennett. He has been a member since 1985 when he started the first stage of his pilgrimage from Le Puy. Having eventually arrived at Santiago, he has also tackled the Arles route. He is currently in the process of walking the Paris route, which he joined at Chartres having walked from Dieppe, and has walked with les Amis de Saint-Jacques de Normandie. He is also known for his exciting walks in England, which all somehow seem to find a connection with the St James pilgrimage.

We also congratulate Alison Raju, who joins Howard Nelson as a Vice-Chairman of the Confraternity. Timothy Wotherspoon has now completed the hand over of his Treasurer responsibilities to Alison Thorp. He and Peter Tompkins, who has been invaluable in the development of the personalised membership renewal letters, have been huge sources of information and guidance. The Confraternity owes them a huge debt. Timothy, in particular, has made sure that all Trustees are fully aware of their responsibilities within the continually developing charity legislation. They have been careful not to stand down completely without ensuring a smooth handover. Paul Graham takes over from Timothy as Company Secretary. We also thank Hilary Hugh Jones for her many thought-provoking contributions to our discussions and activities during her time on the Committee, especially

memorable being the visit to Paris and associated guide Paris Pilgrim.

The full list of Trustees will be found on the back cover of the *Bulletin*; we welcome Chris Jackson, William King, and Ricky Yates as new Trustees.

### **Membership Secretary**

Chris Jackson has taken over from Tim Siney as Membership Secretary and any question relating to membership should now be addressed to him. He will also become the Database manager and he comes with much business expertise as a company secretary. His details are on the back cover of the *Bulletin*. We thank Tim Siney for the many hours he has spent ensuring our database is up to date and accurate. The CSJ could not operate without this vital tool. John Hatfield, who developed the database, kept a weather-eye on its accuracy and health and produced labels and reports for us for many years is also standing down.

Co-options: Aileen O'Sullivan is co-opted on to the committee to represent Ireland, we hope there will soon be a Scottish representative.

### **Walsingham Walk (20-27 July)**

Just before Christmas we heard that David Charlesworth, who was organising this walk, had died (see Obituaries). I now have his file at the Office and will be writing to all who have indicated they would like to take part. Another volunteer for overall organiser would be welcome!

### **Ultreia!**

Among Laurie Dennett's farewell gifts presented to her at the AGM on 18 January 2003 was a particularly striking silk scarf (or 'foulard'), which commemorates St James and the pilgrimage. On the cover of this *Bulletin* you can see the design. The artist, Stéphane Marchiset, is himself a pilgrim and a member of the Amis de Saint-Jacques des Pyrénées Atlantiques. A square measuring 90 x 90 centimetres, its design is in the form of a medieval stained glass roundel, itself divided into five smaller squares (a Greek cross) and four triangles, showing the Virgin in Majesty, St James as a pilgrim apostle, four other saints associated with the Camino, the four evangelists and four archangels.

The cost of the scarf – a work of art in its own right – is EUR 136 plus 8.50 postage, but of this 10 euros from each sale is being donated to a cause connected with the Camino. The Ultreia 'foulard' can be ordered from:



L.R. Paris, 27 Bd Malesherbes, 75008 Paris.

Tel.: + 33 (0) 1 42 65 43 40 Fax: + 33 (0) 1 42 65 11 54

Website: [www.lrparis.fr](http://www.lrparis.fr)

UK members of the CSJ wishing to purchase such a splendid scarf may wish to put in an order for the scarf through Marion Marples at the CSJ Office, as it may be possible to negotiate a special price on the scarves.

### **Updates to Camino Francés guide 2003**

**New editor:** After five years David Wesson is handing over to Dr William Bisset, 3 The Pines, Wormelow, Hereford HR2 8JN

**Taxis from Pamplona:** update of information in the 2003 edition of the Camino Francés guide: The taxi driver Pedro Telletxea Lus who takes pilgrims up to Roncesvalles from Pamplona is retiring and wishes to recommend his friend Francisco Igoa Martinez who has taken over his business. Francisco is more than just a taxi-driver; he keeps up to date about FAQ such as train and bus timetables, Mass times, where to get the *credencial* and getting it stamped, and the state of the Camino in various weather conditions. Francisco's telephone and address details are as follows Tel: + 34 649 725951. Address: 31649 Aurizberri/Espinal, Navarra. He drives a Volkswagen Eurovan which can seat eight people. He is willing to meet pilgrims by arrangement and take them to Roncesvalles.

**New refuge:** There is a new refuge in Saint Jean-Pied-de-Port. Huberta Wiertsema and Arno Cuppen, experienced pilgrims, are opening a non-commercial "refuge" for pilgrims (and other walkers) at Saint-Jean-Pied-de-Port, with 18-20 places in rooms of 2, 3 and 4 persons and a mini-dormitory for 8 persons. They will be open from 1st May until 30th September (in 2004 we will be open from 1st April until 30th September). Their address is: "L'Esprit du Chemin", 40, rue de la Citadelle, 64220 Saint-Jean-Pied-de-Port, France (tel. 05 59 37 24 68), opposite the Pilgrims Welcome Centre.



## **Pilgrim statistics for 2002**

(figures rounded)

Total number of pilgrims: 66,000

**Age:** under 30: 40%

30–60: 51%

over 60: 8%

**Means:** foot: 81%

cycle: 18.5%

horseback: 0.3%

wheelchair: 2 pilgrims

**Motivation:** Religious: 66%

Religious-cultural: 26.5%

Cultural: 7%

**Places of Origin:** Spain: 62%

Rest of Europe: 31%

other: 7%

**Routes used:** Camino Francés: 89%

Camino Portugués: 5%

Camino del Norte: 4%

Via de la Plata: 2%

Camino Inglés: 0.3% (181 pilgrims).

## **Film Script Competition**

News of this Xunta de Galicia/Fundación Aranguaney competition was squeezed into the December *Bulletin* and there was a surprisingly large response. Sadly none of the UK entries won; the prize was won by Paula Cons Varela with her work *Ideas Peregrinas*.

## **Correction**

The email address for the working party for the proposed new refuge on the Vézelay route should have been *c.k.musch@inter.nl.net*

## **Information Sheets**

Two new Information sheets are available from the Office or from the Web site:

- Tour Operators 2003
- Horse riders

# Confraternity Events

A 20th Anniversary Year Diary card is enclosed with this *Bulletin*. There are some new dates and details. Please make sure you mark your diaries now so as not to miss any of this year's events.

## **Monday 16 June                      20th Anniversary Reception**

Staple Inn, Holborn, London WC1 at 6pm

We hope this will be a grand reunion of the many people who have made the Confraternity what it is and that everyone will make a real effort to share this joyous occasion. Tickets will be £8, available from the Office after Easter.

## **Fri 25-Sun 27 April                      Weekend School**

**Charlemagne & the Codex Calixtinus**, Prof Jinty Nelson and others, The Friars, Aylesford, Kent: this weekend is now fully booked for residential places, day places £37.50.

## **Saturday 10 May                      Spring Walk**

Rochester & St James's Cooling Church, Kent. Contact Andrée Norman Taylor 01580 291684. Meet for the 8.53 from Charing Cross or at 10.01 at Strood Station. Bus to start walk on Saxon Shore Way. Pub lunch at Cooling or High Halstead. St James's Cooling appears in Dickens' *Great Expectations*. It is a 14th century ragstone building, now under the care of the Churches Conservation Trust. The inside south vestry wall is decorated with shells.

## **Thursday 26 June                      Talk**

**Pilgrimage: Arduous Journey; Spiritual Awakening; Theological Adventure**, Canon Jeremy Davies (Precentor, Salisbury Cathedral) St Etheldreda's Ely Place, London EC1, 6.30pm. Canon Davies walked from Ponferrada in 2002 with the Salisbury Strollers.

## **Sun 20-Sun 27 July                      Walking Pilgrimage**

**Bury St Edmunds to Walsingham**

Friday 25 July: St James's Day: in and around Walsingham. Participants will receive details shortly.

**Thursday 18 September**

**Talk**

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

In 2002 five pilgrims receiving their Compostelas gave Oikoten as their pilgrimage starting place.

Oikoten was formed in 1982. The name means 'away from home, away from your native country'. The first walk took place from Vézelay to Santiago with 2 young people and a guide. In spite of many anxieties the walk was completed and the boys were released by the juvenile court and reintegrated into society. As the scheme has developed the scope of walks has expanded, and other projects such as mediation and reparation have been instituted.

The minors generally look back overwhelmingly positive upon their trip. They then mainly talk about the contact with nature, the adventurous character of the trip, the magnitude of the physical performance, and, to a lesser degree, the friendship within the group. The most important trip-effect must be seen on the level of the self-image of the minor. For these minors, the disbelief in oneself and the disapproval of oneself was often extremely high before the trip. Most of the hikers have started to look at themselves differently during the trip. At the end of the trip, they feel excellent, not only psychologically but also physically. Because of the trip, they have come to believe that they are able to achieve something, if they only persevere. This opens up new perspectives and encourages them to take up more responsibilities in ordinary life. They lose some of their bitterness and aggression. They have confidence in themselves and they have ambitions again, they want something better for themselves. They talk about the positive influence of the trip on their way of living, on their work, on their leisure activities, and on their contacts with the law. Through the trip, they win pride and the respect of their parents, family, and friends. Through the trip, the participants gain relational skills: they learn to show their feelings, they become more open, and they regain trust in others. On the other hand, they become more assertive, more selective in starting new contacts, which makes them consciously break with their old ties.

During the trip, they also learn some practical skills: to cook healthy food, to do the dishes, to go shopping, to manage their money...

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

**Sat 22 November      Constance Storrs Memorial Lecture**

**The iconography of St James, with reference to St James's Church, Stoke Orchard**, Prof Dr Jan van Herwaarden, 3pm, Cheltenham Museum & Art Gallery. The lecture will be preceded by a visit to Stoke Orchard church at 11am to look at the famous 12th century wall painting cycle of the Life and Legends of St James. Tickets and more details will be available in the September *Bulletin*. Stoke Orchard is about 3 miles north-west of Cheltenham. Cars will

be available to meet members at Cheltenham station if required.

There will also be two small exhibitions for the month of November at the Cheltenham Museum & Art Gallery to coincide with our visit and lecture. One will be Pilgrim Badges and one will be *El Arte del Camino* – a ‘taster’ of some of the smaller works of art offered for our proposed full-scale exhibition, which we hope will be held in Cheltenham in 2005.

## Other Events

### **Wardens for Refugios along the Camino**

Spanish-speaking ex-pilgrims interested in volunteering as a warden in refugios on other parts of the Camino (i.e. not in Rabanal) may like to know the dates and locations of the Cursillo de Preparación, attendance at one of which is required before they serve as *hospitaleros* for the first time:

7-9 March in Ponferrada (León)

28-30 March in Grañón (La Rioja)

25-27 April in Granada

30 May-1st June in Boadillo del Monte (Madrid)

For further details please contact (as soon as possible)

Redaccion, Boletin de Hospitaleros Voluntarios, Aptdo. 315, 26080

Logroño (La Rioja) Tel: 941.245674; Fax 941.274571

E-mail: [hosvol@caminosantiago.org](mailto:hosvol@caminosantiago.org)

### **Wednesday 12-Friday 21 April**

### **Holy Week Pilgrimage to Iona**

We walk carrying a wooden cross through forest and glen, and by boat to St Columba's Holy Isle. Scottish Cross is an ecumenical pilgrimage which welcomes all faith traditions. For further details see [www.scottishcross.org.uk](http://www.scottishcross.org.uk) or contact Nick Adams, 32 West Richmond Street, Edinburgh, EH8 9DX.

### **Friday 25-Sunday 27 April**

### **Retreat for Spanish Pilgrims**

Spanish-speaking ex-pilgrims interested in the *Jornadas de Oracion para Peregrinos* to be held in the Monasterio de Santo Domingo de Silos from 25-27 April should also contact the above address for more details.



## March-April

## West Country Events

Apart from Practical Pilgrim in Exeter there are several other events which may also be of interest to members:

Saturday 22 March, 2.30pm: **William Wey**, a lecture by Francis Davey, to the Wiltshire Archaeological and Natural History Society at the Wiltshire Heritage Museum, 41 Long Street, Devizes, Wiltshire. Tel.: (01380) 727369 for entry for non-members of the WANHS.

Wednesday 9 April, 1.10pm: **From Devon to Santiago de Compostela: journeys of medieval pilgrims**, an illustrated lecture by Pat Quaife to the Friends of Exeter Museums and Art Gallery, Royal Albert Memorial Museum, Queen Street, Exeter (off the High Street). Tel (01392) 65858 regarding entry for non-members.

Thursday 10 to Saturday 12 April: **Defining the Holy: Sacred Space in Medieval and Early Modern Europe**, a conference at the University of Exeter. Keynote speakers include Dr Diana Webb and Professor Roberta Gilchrist. There will also be a number of shorter papers, including 'William Wey: Reasons for Pilgrimage' by Francis Davey (day and time not yet known). For late bookings or day attendance possibilities contact Dr Sarah Hamilton on (01392) 263304/264297.

## Spring

## Learning Spanish before the Pilgrimage?

Instituto Cervantes, based in London at 102, Eaton Square SW1W 9AN, still has vacancies for its spring Spanish Language classes. For more details call (020) 7245 0621 or look at their website on: [www.londres.cervantes.es](http://www.londres.cervantes.es)

## Various dates

## A Pilgrimage to Holy Mother Russia

The Trust of St Francis and St Seraphim has details of pilgrimages to Russia in connection with the feast of St Seraphim. These are four 9-day pilgrimages organised from May to August, starting May (16-24), June (11-19), July (26-Aug 3) and Aug (13-21), visiting Moscow, Sergiev Posad with five days based in Diviyevo. The cost is £850 inclusive of the flight. You could contact the Trust at its office in Cambridge on (01223) 693376 for more details.

## **Monday 12-Wednesday 21 May      Organised Pilgrimage**

Pax Travel are organising a pilgrimage tour to Santiago de Compostela, 14 -21 May 2003, passing through Segovia, Ávila, Burgos, León and returning via Salamanca. For more details please contact Pax Travel, 152-156 Kentish Town Road, London NW1 9QB Tel: (020) 7485 3003 Email: [info@paxtravel.co.uk](mailto:info@paxtravel.co.uk)

## **Saturday 17 May-Saturday 19 July      Exhibition**

**Robert Grosseteste and his World**, Wren Library Lincoln Cathedral. An exhibition of medieval manuscripts and archives to mark the 750th Anniversary of the death of Robert Grosseteste, Bishop of Lincoln 1235-1253. Admission free.

Friday 16 May 7.30pm Lecture & Book Launch: **Bishop Grosseteste as a spiritual Guide** Prof James McEvoy (National University of Ireland) to mark new book on Bp Grosseteste Tickets £5 from Lincoln Cathedral Library, Lincoln LN2 1PZ, enc sae.

Friday 30 May 3.30pm **Robert Grosseteste, England and the 13th Century Papacy**, Prof Jane Sayers (University of London), £5 as above

## **Wednesday 11-Friday 13 June      Conference** **St Richard and Pilgrimage Today**

University College Chichester in association with Chichester Cathedral. Arranged to mark the 750th Anniversary of the death of St Richard of Chichester. The conference is arranged around the themes of history, theology and the response of the arts. There will be short (1.5 mile!) pilgrimage to the shrine of St Richard on Thursday afternoon: all delegates are encouraged to bring some item of pilgrim regalia! Papers to be given include the life and politics of St Richard, Pilgrimage sites in Sussex, Pilgrimage in 20th century poetry, Pilgrimage: the torment of the inner life as revealed in paintings by Paula Rego and Ana Maria Pacheco. The full programme and booking forms are available from the CSJ office or [P.Foster@ucc.ac.uk](mailto:P.Foster@ucc.ac.uk)

## **Tuesday 15-Friday 18 July**

## **Retreat**

**Treasure Hunting – The concept of pilgrimage and the human need to make physical contact with holiness.**

A retreat at Belmont Abbey led by Dom Cennydd Marrison, OSB 15th to 18th July 2003. For more information contact Dom Blane Maxwell, OSB (01435) 374712 or email: *belmontretreats@aol.com*

## **Tuesday 15-Saturday 19 July**

## **Walk in England**

**Association Normande des Amis de Saint-Jacques**

Leave Winchester Youth Hostel on Wednesday morning to walk to Bishop's Waltham and Portsmouth, ferry to Cherbourg and walk on to Montebourg. Please let Marion know at the Office if you would like to accompany our French friends on this walk. Some of them will then be joining us on the way to Walsingham.

## **September**

## **Hardy Country on Foot**

To celebrate their 5th year of conducting walking tours along the Camino Francés, Confraternity members Judy Foot and Alison de Candole of Hardy-Country-on-Foot are arranging two consecutive tours this year. Part I starts in Bilbao, picks up the Camino at Roncesvalles and end in Burgos. Part II starts in Burgos and ends in Santiago de Compostela. There is a high standard of accommodation throughout with single rooms available (supplement applies). Air fares are not included. Walks are 10-16 km per day with option to ride.

Cost:

PART I (6 nights) £690      13 – 18 (incl) September

PART II (8 nights) £890      20 – 27 (incl) September

A free night's accommodation is available in Burgos if making both trips.

For further details contact: Judy Foot, Higher Ashton Farm, Dorchester DT2 9EZ *www.hardy-country-on-foot.co.uk* Tel: 01305 889229/812272

# New Members

## LONDON

- |       |  |               |
|-------|--|---------------|
| 03116 | Hon Luke Bridgeman                                     | 020 7727 5885 |
|       | 21 Chepstow Road London W2 5BP                         |               |
| 03043 | Mr Peter Button  | 020 8853 3887 |
|       | Tressider House 98 Greenwich High Road London SE10 8JE |               |
| 03064 | Dr Elizabeth Cook                                      | 020 7515 3739 |
|       | 29 Clarence Street London E14 7TR                      |               |
| 03090 | Mrs Kate Darwin  | 07811 089694  |
|       | 67 Muswell Avenue London N10 2EH                       |               |
| 03065 | Mr Steve Drury-Thurgood                                |               |
|       | 122 Churchfield Road London W3 6BY                     |               |
| 03054 | Mrs Anne East  |               |
|       | 8 Gipsy Lane London SW15 5RG                           |               |
| 03066 | Ms Carol Hughes  | 020 7359 5466 |
|       | 21 A Islington Green London N1 8DU                     |               |
| 03022 | Ms Gillian Hull  | 020 7523 2054 |
|       | 28 Ardross Court 150 Creffield Road London W3 9PX      |               |
| 03114 | Mr Levy Alberto & Mrs Carmen Alberto                   | 020 8879 0989 |
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*The editors of our guides are always keen to receive feedback. If you have recently been on any part of the pilgrimage to Santiago de Compostela, have used one of the guides listed below, and wish to pass on the benefit of your experience to those who may come after you, please contact the relevant author/s:*

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| Practical Pilgrim Notes | <i>for Walkers</i>  | £1.50 |
|                         | <i>for Cyclists</i> | £1.50 |

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# Confraternity of Saint James

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# Confraternity of Saint James

## 2003 Events • 20th Anniversary

- Saturday 18 January AGM, Talk and Anniversary Party: Laurie Dennett  
Camino & Confraternity 1995-2002: Gifts & Reflections,  
St Alban's Centre, Baldwin's Gardens, EC1
- Saturday 22 February Practical Pilgrim: Other Routes, Nottingham
- Saturday 1 March Practical Pilgrim: Richmond, N Yorks
- Saturday 8 March Practical Pilgrim: John Marshall Hall, Christ Church, SE1
- Saturday 15 March Practical Pilgrim: St James's Church, Coatbridge, Scotland
- Saturday 29 March Practical Pilgrim: St David's Church, Exeter
- Fri 25-Sun 27 April Weekend School: Charlemagne & the *Codex Calixtinus*,  
Prof Jinty Nelson and others, The Friars, Aylesford, Kent
- Saturday 10 May Spring Walk: Rochester & St James's Cooling Church,  
Kent. Meet 10.01 Strood stn. Contact Andrée Norman  
Taylor 01580 291684
- Monday 16 June Reception: to celebrate 20th Anniversary of CSJ, Staple  
Inn Hall, Holborn WC1, 6pm
- Thursday 26 June Talk: Pilgrimage: Arduous Journey; Spiritual Awakening;  
Theological Adventure, Canon Jeremy Davies (Precentor,  
Salisbury Cath) St Etheldreda's Ely Place, EC1, 6.30pm
- Sun 20 - Sun 27 July Walking Pilgrimage Bury St Edmunds to Walsingham
- Friday 25 July St James's Day: in and around Walsingham
- Thursday 18 September Talk: The Camino as Reparation: Oikoten projects for  
young offenders, Koen Nys (Oikoten, Belgium), St Alban's  
Centre, Baldwins Gardens, EC1, 6.30pm
- Saturday 22 November Visit: St James Stoke Orchard Church, 11am  
Constance Storrs Memorial Lecture IX: *The iconography  
of St James*, Prof Dr Jan van Herwaarden, 3.00pm,  
Cheltenham Museum & Art Gallery

For further information on any of these events please contact:  
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