



**Confraternity of Saint James**

# Bulletin



**June 2004**

**No 86**

## **Confraternity of Saint James**

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*Bulletin* No 86 June 2004

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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:  
St James over the Holy  
Door in Santiago  
(Gosia Brykczynska)



# Editorial

Gosia Brykczynska

The June issue of the *Bulletin* is always the hardest to get down to. How does one sit by a computer in the cool of the evening in London and not actually want to be *there*? Being *there* is what pilgrimage is all about. Aiming to be somewhere else, for however short a period of time; playing with perceptions of time and space and eternity. Meanwhile, being here but wanting to be there is no easy matter but one that all pilgrims must work out for themselves, and indeed grow to embrace and incorporate into their new ways of Being. Being somewhere in between and trying to make sense of it all is what the *American Pilgrims* are trying to do, and what the CSJ has been doing for the last twenty years and all the confraternities of St James around the world, since the first brave souls made it to the field of stars. This year in October there will be a ceremony for returning pilgrims to be held in Oxfordshire – a time to reassess the return of the pilgrim and share perspectives. See events pages of this *Bulletin* for further details.

Once a year on St James Day, we remember all our past pilgrim friends and members of the CSJ and pray for them in a special way, as the CSJ will do this year in Winchester. In the past year several members of the CSJ have died, including Tony whose obituary is in this issue, and Herbert Simon and Renée Jacquemin from our sister organisations in Germany and Belgium, both of whom were well known to many confraternity members.

In this number of the *Bulletin* as always, we try to reflect the life of modern pilgrims, such as singing ancient pilgrim hymns, as in Worcester under the leadership of Dr Mary Remnant and recalled by John Revell, or going on alternative pilgrimages like Steven Blake to places as far flung as Norway, or incorporating pilgrimaging into life changes and decisions as Hazel Bradley recalls and making sense of it all as Kathy Gower reminds us. Trying to give something back to the camino is a common thread and *A Tablecloth for Saint James* illustrates this wonderfully. Others will be interested in the possibilities of contributing to a new refugio – see *Secretary's Notebook* – and still others will want to give a talk in the local library and will be grateful for the Confraternity's slide collection which is managed by John Hatfield. To conclude therefore, the entire editorial team of the CSJ *Bulletin* wishes

you all a magnificent St James Day – wherever you may be, since as Philip Rush points out:

There was no landmark there  
But him

And he was moving  
Like a character  
In a story of his own devising

Involving a quest  
And occasional long chapters like this  
In which nothing happened

But the percussion of music  
Of loose stones.

He was where he was.  
There was nowhere else.  
This was what all the experts warned about,

How he'd begin to feel he belonged.

# Tony La Roche

Gaucelmo Wardens' Coordinator

1944 - 2004



Tony La Roche died very suddenly at home on 20th April 2004, three months short of his sixtieth birthday.

Tony was involved in many spheres of activity, following a lifetime working in the City of London. He was a Major in the London Irish TA Regiment, Treasurer of his local Roman Catholic church, a Governor of St. Francis' school, Maldon, Essex, Chairman of the Board of Trustees of the London School of Osteopathy, active with the Children's Society in Mid Essex, where he lived, and involved in many outdoor pursuits.

Interested in Spain and all things Spanish since an early age Tony first visited Santiago de Compostela in 1990, together with his wife Jane, to celebrate their silver wedding anniversary. A devout Catholic, he subsequently made a cycling pilgrimage from Le Puy and later walked the Arles route, over two years. In 2003 he walked the Vía de la Plata, starting in Seville. Members of the Confraternity will remember him best, however, as having recently taken over as wardens' coordinator. He had been a warden himself three times in the Refugio Gaucelmo in Rabanal del Camino, together with Jane, always choosing the busiest months, and had been on the spring working party there three times as well.

Tony's honesty, tact and diplomacy and unfailing good humour endeared him to all those with whom he came in contact and he was always the life and soul of any group or party. As testimony to this the church was overflowing at his funeral. Tony has now finished his pilgrimage and was buried with his scallop shell. He is survived by his wife Jane and his two daughters Amy and Sophie.

PAUL GRAHAM & ALISON RAJU

# A Tablecloth for Saint James

Charles A Hammond

**T**he CSJ *Bulletin* has been a great source of inspiration and information for me, despite our short acquaintance. I am a very new member, but have been inspired by its many stories of gifts requested and received – both spiritual and physical – and have been helped by much practical material during my second pilgrimage to Compostela. Therefore I offer the following in the same spirit.

I entitled this second pilgrimage “Silver Shells, Stars of Gold”, intending it to be an exploration of the watershed of my life. I am 57. Building on the excitement and strength of my first pilgrimage, made during September and October 2000, I spent long months planning an itinerary that would allow me to visit friends and sites from two years before while experiencing new challenges.

My mother’s death a fortnight before my departure brought a sharp edge to the experience that will remain with me always. I arrived in Paris on November 5, 2002 visiting Chartres, Tours, Bourges, Nevers, Clermont-Ferrand, Toulouse and Lourdes before walking from St-Jean-Pied-de-Port to Compostela. Afterwards I spent time with friends in Salamanca and Madrid before returning home on January 15, 2003. During those ten weeks of (mostly) walking I had the privilege to be present at many festal masses celebrating patron saints: in Tours for the Feast of St Martin; in Lourdes for the Feast of Christ the King; in Pamplona for the Feast of St Saturninus; in Santo Domingo de la Calzada for a three-day *feria* honouring the Feast of the Immaculate Conception; in Burgos for the Feasts of St Lucy and St John of the Cross—and finally, in Compostela itself for almost all of the 12 Days of Christmas, with special masses honouring not only the Nativity, but also St John the Evangelist and the Translation of the Relics of St James. Each of these festivities combined drama and music with local liturgical usage and costumes to create a powerful series of moments celebrating not only the obvious religious mysteries but also civic pride and a strong commitment to keeping ancient customs alive. In each case the interior excitement of the mass spilled over into the adjacent streets, offering parades, bands, vendors of exquisite local goods and food and animating considerable numbers of people to express tremendous happiness in the joy of that day.





*Photo courtesy of Religiosas Auxiliares Parroquiales de Cristo Sacerdote*

All along the way the combined efforts of countless volunteers in a wide variety of tasks made my journey not only easier but indeed highly civilised. It is deeply humbling to realise how many people are committed to the Camino not only as a “Way” but also as a “Way of Life”. I found all shades of belief and disbelief, each uniquely respected. Mealtimes were for me deeply enriching, with other pilgrims and hospitallers sharing the concerns dearest to them over excellent food and wine. This was also true of the daily masses I attended. The bleakness of the weather enabled the warmth of such times to stand out in that much sharper relief.

One of my jobs in life is continually to give thanks for all the experiences that come to me. To honour all the work and support I received during my pilgrimage it seemed only natural, as an historian and craftsman, to create a thank-offering for the Cathedral of Santiago. After meeting with cathedral personnel it was agreed that I might submit a tablecloth for the High Altar. This cloth combines Spanish and American craft techniques. Its border is a handsome shell-and-star panel of *puntillas*, or bobbin lace, from the seacoast town of Muxia, one of the communities deeply affected by the oil spill of the ‘Prestige’. This type of lace is one of the glorious products of Spanish handicrafters. The cloth is embroidered in counted cross stitch (common enough in the U.S. but hardly to be seen in Spain) in 23 languages with the



phrase 'The Way of Peace' or 'El Camino de la Paz': Arabic, Bable, Basque, Danish, Dutch, English, Finnish, French, Gaelic, Gallego, German, Greek, Hebrew, Italian, Japanese, Korean, Latin, Norwegian, Polish, Portuguese, Russian, Spanish and Swedish. This non-dogmatic phrase and its concept seemed agreeable to each pilgrim to whom I presented it - and the willingness to share the phrase in so many languages substantiated Compostela as a truly world-class destination. It was astonishingly easy to gather the translations, and opened many doors to me as a pilgrim.

I hope to return to Compostela, if for no other reason than to measure the tomb of the Apostle for a cloth, as well as two other altars dear to me. I hope also to measure other altar tables along the way, particularly at smaller out-of-the-way churches that might not otherwise benefit from a pilgrim's gift. Meanwhile, I am pleased to think that, occasionally, so simple a project will return to other pilgrims, as well as to the Cathedral community itself, some measure of the immense gratitude I feel after having successfully completed a second walk to Compostela. I hope that this simple tablecloth will join the innumerable tokens given through the centuries proclaiming our gratitude to Saint James and to his many devoted sons and daughters.

*Charles A Hammond is a CSJ member resident in the USA.*

# La Ferme Bohoteguya – Aroue

Sheila and Russell McGuirk

The farm sat on the hillside across from the GR 65, looking picturesque and inviting, a clipped hedge along the approach and climbing roses about the house. It was to be the scene of the most memorable halt on our pilgrim way through France and we were there because of Ute (although not with her, because like many she and Franz Josef chose to stay in Saint Palais). We first ran into Ute and Franz Josef in Condom where we were all staying in the same little hotel, as far away as we could get from the noise and drunkenness and chaos of the annual *fête des bandas*, the local town bands. When they arrived some time behind Russell and me at the Château de Larressingle the next day Ute explained that she had been booking their overnight stops for the next few days. Since leaving Le Puy, Russell and I had never booked anywhere in advance, trusting that we would find a bed somewhere, particularly since we were prepared to pay for small hotels or bed and breakfast establishments.

But Ute persuaded us that in the Pays Basque it was wise to book. In the event she was right, for a few days later, when we tried to stop at Miramont-Sensacq, there was no accommodation to be had, even though we had called a couple of days ahead. We had to push on to Arzacq-Arraziguet, which was 34 kilometres from Aire-sur-l'Adour and much further than we normally walked in a day. After that we tried to be sure of a bed at least two or three days in advance. So it was that for Aroue, where the *gîte* had only six places, we telephoned the Ferme Bohoteguya B&B and booked our double room with the *patron*.

Meanwhile, between Condom and Montréal-du-Gers we had met Walter from Switzerland and shared a riotous dinner with him, Ute and Franz Josef at the Table d'Hôte of the Auberge de Mâcon at Seviac. After several days of the usual passing and re-passing each other on the *chemin* we found that we were walking together more often, with Walter spending part of the day with us and part with Ute and Franz Josef. Finally Walter, Russell and I found ourselves the sole inhabitants of the refuge at Poms; and from there to St-Jean-Pied-de-Port, which was to be the end of the road for Walter, the three of us stayed happily together, consulting and advising on the inevitable blisters and tendonitis that had set in by then! Eventually via Maslacq

and Navarrenx the three of us rolled up around 3 pm on 22 May at the Ferme Bohoteguya.

To our horror we found that, close up, the very picturesque farm which had been advertised for some miles as the specialist, indeed the only, halt for pilgrims in the vicinity, was ramshackle, and very basic! The charm of a true old-style farmyard, with chickens and geese and dogs and pigs and donkeys falling all over each other, did not make up for the limited sanitation (one bathroom and one shower for 16 walkers) and the suggestive comments of the leering *patron* about the younger female pilgrims! Our prized advance booking might just as well not have existed for all the difference it made to the availability or allocation of space; but Russell and I persisted and eventually got a room with a double bed to ourselves (but no bedding so it was out with the sleeping bags), and Walter, who had not booked, was glad to get a bed under the eaves with four or five others.

Fortunately the long wait for the bathroom, the indifferent cleanliness and the cramped sleeping arrangements were not the main attractions of the Ferme Bohoteguya. At 8pm 21 people sat down for dinner on either side of two long tables crammed into the main living room of the farm; 16 over-nighting pilgrims, one walker who had been driven up from the *gîte* in the village, the priest and three (as it transpired) family members, though *madame* was more in the kitchen than at table. Now the *patron's* expansive personality came into its own as he welcomed us to his table with a *kir* of home-made *crème de cassis* and white wine. Everything he served was produced on the farm, starting with the ingredients for a hearty *garbure*, a rich mixed vegetable soup. After the soup we expected fruit and cheese, the first course having seemed so substantial. But we were participating in a legend. A large omelette followed and again we thought that this must be the final course. Next came thick slices of home-cured ham sliced off the bone. Then a huge green salad. Then roast chicken and roast pork. When we could barely move the cheese course arrived.

By now we were all totally drunk from the endless bottles of red wine and an altercation broke out over cigarettes between a non-smoking walker and a large man who was smoking at table; imagine our discomfort when the smoker turned out to be the son of the house! As the two exchanged the sort of insults that only the French and Basque can, and the rest of us tried to disappear under the table, the *piece de résistance* arrived, a hot chocolate cake that would have done a three-star restaurant proud, light and cakey on the outside, oozing



melted chocolate on the inside. All this was produced single-handedly by the farmer's wife in a kitchen which was probably pretty antiquated, judging by the rest of the house. Over coffee the *patron* asked one of the pilgrims to read a poem which an earlier guest had written in the visitors' book in praise of another such feast, but above all in praise of *la petite dame* who had produced it and shyly took her bow at the end. (Perhaps the *patron's* male chauvinism was only skin deep.) When Walter and Russell and I got up at 11 pm, the first to go to bed, the party was still going strong.

All this plus breakfast plus bread, fruit, cheese, boiled eggs and tomatoes for the next day's picnic, and the overnight stay, was charged at what was then just 150 francs per person. No wonder there were no other places to stay in the area; how could anyone compete! And no wonder the visitor's book was crammed with hymns of praise to the establishment. Two older German walkers were moved to sing a song for the *patron* and his wife the next morning, while the rest of us stood reverently by and forgave our host his risqué jokes since he seemed so genuinely to cherish his pilgrims while the strapping son managed the farm work. What a way to live and eat we thought, as we walked on with Walter. By happy coincidence we fell in with Ute and Franz Josef at Larceveau and regaled them with our experiences. Then after farewell drinks and photos in St-Jean-Pied-de-Port, Russell and I pushed on to Pamplona where we broke off for the summer.

When we took up our pilgrimage in Pamplona in September we met one or two people who had walked from various starting points in France and had stayed at the Ferme Bohoteguya and it became an immediate bond between us. They had experienced similar extremes of horror over the squalor, and pleasure at the evening repast. As with most meetings on the camino we would see such pilgrims for a day or so, then they would return home with that year's portion of the way completed, or they would fall behind, or they would forge ahead, perhaps to be re-encountered at Santiago, perhaps not. At dinner in San Juan de Ortega we shared a table with a French couple with whom we had walked on and off since the refugio in Logroño. They said that they often camped near the village in France where we go in the summer. They were finishing that year's walk in Burgos the next day but were very keen to stay in touch and actually called us up the following summer. So it was that we met Laurent and Monique for tea in July 2002, some 14 months after our memorable evening at the Ferme Bohoteguya.



“How was the camino this year?” “How far did you go?” “Did you meet anyone else from France?” “What news?” The usual questions. As it happened they had managed to get away from work for three weeks and being fast walkers had reached their goal of Compostela itself. We told them how our pilgrimage had continued after we separated from them and what became of the mutual companions they had left behind in August 2001. And they told us of some of the serendipitous experiences they had had in 2002. Chief among these was an encounter with another French couple who had a week or so earlier stayed at the Ferme Bohoteguya. They had recounted the same amazement at the sumptuous, almost medieval, scale of the evening meal. The same wonder that even a working farmer could eat, and more to the point drink, like that night after night. “But we stayed there too, Laurent,” we cried! “Ah, then you won’t be surprised.” Alas, the very morning that Monique and Laurent’s interlocutor was leaving the farm, the *patron* was discovered dead in his bed.

We could not believe it. One of the greatest characters of the Via Podiensis was no longer going to be welcoming pilgrims to his home with his strange mixture of avarice and generosity. He had seemed to us a man whose natural instinct for the main chance was overcome by his desire to serve the greater cause of the *Chemin de Saint-Jacques*. Does his son continue the tradition we wonder, or has her husband’s death brought to an end *la petite dame’s* labours in the kitchen? In either case we are sure that our host is still dispensing Basque hospitality in some heaven where the pilgrims don’t have blisters, don’t complain about the cold showers, or hang their wet socks on every available surface. Where German pilgrims sing old walkers’ songs for you and the sky is one big field of stars.

# Pilgrimage to West Norwood (via Santiago)

Hazel Bradley

*And the end of all our exploring  
Will be to arrive where we started  
And to know the place for the first time*

T. S. Eliot

**M**id-life in L'Arche – what better timing for a pilgrimage to Santiago?

I joined L'Arche (an international federation of communities founded in 1964 which welcome people with learning disabilities and those who want to share their lives with them) when it was still quite young back in 1979. I myself was young, idealistic and searching for a radical way to live the gospel.

But last year I was 50. I had been through my mid-life crisis, questioning my place in L'Arche, what I had done with my life, what my relationship to God is today...My thought that I would be a long term assistant in a L'Arche home, probably remaining in my community of Asha Niketan Chennai, the L'Arche community in Madras, no longer held true. I found myself a member of the Lambeth community in West Norwood, feeling very bonded to the people in Chennai and yet working *outside* L'Arche as a dramatherapist and storyteller. I wondered what the next steps should be in terms of where to put my energy.

So with all this it seemed a good time to go on pilgrimage – a rite of passage, time with God to listen to the deep voice within me in order to see where my call is today, space for myself.

I was nervous never having done anything like this before and feeling very unfit. I was a complete novice. Also, I had the memory of having left England 25 years ago in order to give six months of my life to God to see what He wanted me to do with my life. I ended up in L'Arche. I now wondered what would happen at the end of these three months I was giving God!

I left England on 1 April feeling that April Fool's Day was a very good day to start a pilgrimage! The actual walk began on 4 April as I stepped out through the Pilgrims' Door of Le Puy Cathedral after the

early morning pilgrim mass with the bishop. 1,000 miles of camino stretched out before me. In the end I walked roughly 1,250 miles in three and a half months: 1,000 to Santiago and then 250 back along the Camino del Norte to Bilbao (interspersed with bus), then the boat to England and on to West Norwood.

From the very first day I felt incredibly blessed by the support of so many friends in and outside L'Arche and of my family. I knew people were praying for me, people like Brian Matthews (a friend with learning disabilities at the Vine, the L'Arche home to which I am attached), who had already walked to Santiago, Thérèse Vanier, the founder of L'Arche Lambeth, who lit a candle for me every day, my covenant group, friends in the UK, Canada and America who had helped me to be able to go. Above all, I felt truly held and carried by God. This was the overriding gift of the Camino to me: a very deep sense of being loved, held, carried, supported and blessed by God in a way I had never experienced before. Often I walked along simply repeating over and over, 'Thank you! Thank you! Thank you!' I began to trust in God in a way I never had before. And I felt very close to friends in L'Arche, praying for people as I walked, feeling one with them.

This is not to say that everything was easy and simple. There were difficult moments, one in particular which I remember vividly when three dogs suddenly appeared and surrounded me. One bit me. However, these difficulties grounded me and taught me lessons I needed to learn (and I received the help I needed after the dog bite). The pilgrimage would have been less rich without them.

The camino is a daily lesson in simplicity. All you must do is get up and follow the yellow arrows to Santiago. You learn to carry as little as possible, to give and receive, to listen to your body, to be at one with nature, to be grateful for the simplest luxuries, to let go and to enter into silence. And each day you are a little closer to the far away goal – but you learn to live in the present, today, *now*. I loved it! I loved being bathed in birdsong and the scent of flowers; I marvelled at the fields of colour and the ever changing skies. I loved the landscape unfolding slowly before me – never the same and always wondrous. I loved the little communities of friends I became part of along the Way.

Then there was the joy of arrival at long last! Tears of emotion – I had done it! *We* had done it! I have never felt so at home in a cathedral before. I felt completely at ease to talk, cry, hug friends, pray, carry my rucksack, wear my boots – be *myself* in the cathedral. It was wonderful to place my fingers in the finger prints worn deep into the stone of

the Tree of Jesse by countless other pilgrims over the centuries, to hug the statue of my pal (for this is who he now is to me), St James, behind the great altar, to hear my arrival announced at the pilgrim mass, to see the massive *botafumeiro* swung high above my head with its smoking incense as the organ pealed out what felt like a final blessing over us all and then to receive my *Compostela*, the certificate showing I had 'done' the camino. (Yet I was to discover my camino had only just started).

I spent a few days in Santiago, simply enjoying being with pilgrim friends, watching others arrive and saying farewell to those leaving. Then finally it was my turn to leave. I had felt called to walk home as much as I could. Now, faced with the cold reality of being truly on my own (*very* few people walk home), I had doubts.

The way to Santiago along the Camino Francés is relatively easy. It is organised. There are guide books. There are maps. There are signs all along the way. There are many pilgrims who become companions.

In contrast the Camino del Norte is not well signposted and *very* few pilgrims use this route. Besides, the signs are arrows pointing to Santiago, there are no maps, no footprints in the sand and I don't speak Spanish. At times I had to forge my way through nettles grown up to choke the path since the passing of the last pilgrim.

The first days were very difficult. I kept getting lost. I rapidly learnt one Spanish phrase that I used rather too frequently for my liking: '*Estoy totalmente perdida!*' To which the kind country folk I met invariably replied: '*No perdida!*' But, '*Si!*' I *was* '*perdida!*' I was completely alone – and deep in the Spanish countryside. I learnt to keep a close eye on the sun and to follow my compass to give me an idea of my direction.

I thought of the Aboriginal Songlines that Bruce Chatwin wrote about. Australia is crisscrossed by Songlines from the Dreamtime. Each family along the way knows part of the song which they sing to bring the land into existence. I felt I was experiencing something a bit similar. Because of the paucity of signs, or rather, because I was lost each time I reached an arrow, I had to constantly ask people I met for directions. Each time they were only able to guide me until the next signpost – and often, not even that far. But they knew their bit of the Way very well. It was as if they were guardians of their part of the Way.

It was then I realised that the gift of trust that I had received on my way to Santiago was a gift to be *practised*, and particularly in times of doubt and difficulty. This transformed the way home for me. It became an adventure, a call to trust in God's Providence. Instead of losing heart



I began to delight more and more in seeing how God would look after me each day, what gifts He had in store for me.

All along the way I had been telling stories to pilgrim friends whom I met. As I walked from Sobrado to Gutteriz on my third day after leaving Santiago I began to realise I should listen to my own stories! One story became very important to me, giving meaning to my whole pilgrimage. I had understood the story at a head level but now I was being called to live it at a gut level.

The story is an English folk tale about a pedlar from Swaffham. He has a dream in which he hears a voice telling him to go to London Bridge where he will find treasure. He follows his dream but finds nothing. As he stands on the bridge dispirited, a shopkeeper asks him what he is doing there. He explains about his dream. The shopkeeper laughs at him and tells him not to listen to dreams. He himself has been having a foolish dream about some pedlar who lives in some village called Swaffham where there is treasure supposedly buried under the tree in the pedlar's garden. The shopkeeper laughs scornfully but the pedlar rushes home and indeed finds treasure under the tree in his own garden.

As I reflected on this I began to wonder what treasure was waiting for me at home. Home became as much my destination as Santiago had been. But, having been to Santiago, I was going home with new eyes to see what awaited me there. I would only find and recognise the treasure because I had been to Santiago.

The sense of adventure and wonder at God's Providence became especially true for me when I walked in England. Each night I would arrive in a village or town and go to a church announcing simply, 'I'm a pilgrim. May I sleep on your church hall floor tonight?' I was nervous and embarrassed at first but I was received in every place with such an open hearted extraordinary welcome that more and more I was able to let go and trust in God's Providence, giving heartfelt thanks. I made many new friends which is a real gift.

I was delighted to have the chance to walk the Way in my own country, to feel connected to my own landscape, culture and history. It was very special! It was also special to feel that I was maybe walking the original path of English pilgrims who could have walked first to Reading to venerate the relic of St James's left hand which was kept in the abbey there, and then down to Southampton to take ship to Spain. I was doing this in reverse: first taking the ship from Bilbao, then walking from Southampton to Reading (though the abbey is now in

ruins), onto Marlow where the relic is now kept, and then along the Thames Path and into London. I left the Thames at Blackfriars Bridge and walked to the Confraternity of Saint James's office where I received my last stamp in my pilgrim passport before walking down the 68 bus route. I never thought I could have enjoyed the streets of London so much! I remember the sun was shining strongly but I did not want to lose any more time now I was so near home and so I did not even do the most obvious thing – cross the road to walk in the shade.

In the end I learnt that the real destination of pilgrimage is home, but home via the holy place, the journey which transforms you so you may return to seek the treasure that awaits you at your own hearthside. Walking down West Norwood High Street I felt even more excited than when I had walked into Santiago. I realised that I would put my fingers this time onto my own front door instead of the Tree of Jesse, and it would be Brian that I would hug instead of St James. It felt so right. In celebration, I decorated my pilgrim staff with flowers and at long last stepped through my front door to be greeted by friends from my community, by cards (instead of a *Compostela*) and flowers and to have my feet washed by Brian (worthy of the pilgrim mass in Santiago). I was home!

I give thanks for *so much* and to *so many*!

*...To undertake a pilgrimage is to place yourself at risk...  
The risk that you might not return as the same person who  
set out. The risk that all that you had thought that you knew,  
understood, had perhaps carefully constructed in your mind,  
might be blown apart...But there is a second risk. The risk that  
you will be surprised by joy...only when you are prepared to  
chance the deepest dangers of risk or joy do you become a true  
pilgrim...*

Martin Palmer

# Windows onto a medieval world

John Revell

What do pilgrims do on April Fool's Day? Do they play tricks by walking *away* from Compostela rather than *towards* it? Do they flaunt themselves in France with sheer effrontery at being styled as *les poissons d'avril*? Do they wreak havoc in Spain by insisting on being fed at 6.30 pm instead of the preferred 10 pm? I can only answer for Holy Year 2004 and report that a number of these wayward pilgrims were gathered together in Worcester.

Why Worcester? The purpose of their visit was to join with others – many of whom were volunteer guides to Worcester Cathedral – in a day conference organised by the University of Birmingham's Centre for Lifelong Learning. Background to the day's discussions was the excavation begun in 1986 to examine the state of the tower foundations of Worcester Cathedral. Early in 1987 a grave was unearthed – and in it were the remains of a man who has since come to be known as the Worcester Pilgrim. Helen Lubin, the Cathedral Archaeologist of the time, has given the man substance and dated his time from between 1374 and 1540, and Katherine Lack has researched minutely into the history and prevailing circumstances to add knowledge to conjecture. The skeleton as discovered gave every evidence of having been buried wearing pilgrim attire, complete with accompanying staff with cockleshell adornment. Katherine Lack's stated aim for the day was to open windows for her listeners – not wide-open windows, but apertures giving glimpses into four areas of the pilgrim's life. Who was he? Where and why did he go on pilgrimage (if indeed he ever did)? What might have happened on the way? And when did he go?

The groundwork has been covered in Helen Lubin's publication "The Worcester Pilgrim" (Worcester Cathedral Publications: 1) and she gave the introduction to the themes of the day. Katherine Lack, author of *The Cockleshell Pilgrim* published by SPCK, then added her insights on this medieval world, opening her windows one by one. Her recreation of the historic context was meticulous. For us in the 21st century it takes a leap of the imagination to conceive the motivation for pilgrimage so long ago – the ideas of personal penance, hope of healing, gratitude or purely and simply getting-away-from-it-all which might have held sway. The undertaking of pilgrimage was practically



equivalent to a death wish in a world confronted so frequently with mortality and dominated by *memento mori*. God in medieval form was ever-present; if you triumphed in battle God was on your side. And if a pilgrim made it to Compostela, or whatever destination, there was always the journey home; and beyond that, once home, there was the recurring cycle of the Christian calendar to emphasise the experiences on the road. To Katherine Lack goes the credit for putting all this in perspective. She spoke of a German pilgrim – Hinrich Dunkelgud, travelling in 1479 with his man Hans – who was quite outspoken about his motivation for going to Santiago de Compostela. He had three reasons: he went because he wanted to go, he went for trade and he went for the potential status it would give him in later life. The trade aspect intrigued me. What possible trade links could there be between Germany and distant Galicia? Last year's publication of *London City Churches* with text by Leigh Hatts helps here. In writing about Thames-side St James Garlickhythe he states: "With garlic being regularly unloaded at the nearby hythe, the name ... evolved into the familiar St James Garlickhythe. Sometimes ships docked with pilgrims returning from the Galician coast having visited the shrine of the parish's patron St James the Great at Compostela". Garlic as motivation? Whatever next?

Katherine Lack's pilgrim would not have journeyed from London. And here her quest must become more personal. Before writing her book she journeyed far in his company. She knows his world well and she has personalised his ethos by giving him a name. It is a name which can at any time be proved right or wrong by further findings, so at present it is factual fiction built on a known base. The name is stated in Katherine Lack's book and was freely used at her conference, but I have a strange feeling that in using it I might somehow infringe her copyright – so he will go unnamed in this context. But more often than not fictional people become more memorable than real. Who has not heard of Oliver Twist? And so it may be with Katherine Lack's pilgrim. At the end of last year she wrote: "After three years, I still miss his company now he's in print". But perhaps that is not the final word. She took him to Normandy in January, here he was with her on home ground in Worcester in April, and in July he and she will be in Salisbury as part of the Confraternity's 2004 programme. Perhaps she may ultimately feel like Francis Thompson with "The Hound of Heaven":-



*I fled him down the nights and down the days;  
I fled him down the arches of the years; ...*

The break for lunch was enhanced by a rendering of music of the Worcester Pilgrim's time by Mary Remnant and the choir of the Confraternity of Saint James. For those of us who have had the good fortune on a number of occasions to hear Mary Remnant's recitals with her collection of medieval musical instruments the feeling of uniqueness ever remains. Katherine Lack said in the course of her lecture that the word "unique" *can* be loaded, but in this instance there is no room for sub-text. Mary Remnant's performances are uniquely her own – and praise is due.

On the Friday before Palm Sunday I returned to Worcester Cathedral in the afternoon. Helen Lubin had mentioned that after all the investigations had taken place the Worcester Pilgrim was accorded reburial in a fitting ceremony. With the assistance of Rosemary Orr, one of the Cathedral's volunteer guides who had been present at the conference the day before, I located the simple stone which marks the place of his discovery. It says:-

Worcester Pilgrim  
15th Century  
[followed by the cockleshell emblem]  
Discovered here 1987  
Reburied 6 February 1999  
[with a representation of his two-pronged pilgrim staff lying  
horizontally]

# El Camino de Santiago como encuentro ecuménico

Alison Raju and Colin Jones

This conference took place on Saturday and Sunday 8 and 9 May 2004, in Fuenterroble de Salvatiera, a small village on the Vía de la Plata some 50km south of Salamanca. Readers familiar with this route will realise that it was an appropriate place to hold such a conference, whose focus was the Camino de Santiago as an ecumenical experience. The event was held in the large meeting hall attached to the refuge there and was attended by over 100 people of various denominations and nationalities, including a number of pilgrims passing through.

Starting with a very lucid and helpful overview of the history and emergence of the many and diverse traditions within Christianity the conference then considered the background of the ecumenical movement. Both of these presentations were given by eminent faculty members from the Centre for Ecumenical Studies at the Universidad Pontificia de Salamanca. Ecumenism could be seen from theological, spiritual, pastoral and what was referred to as *relacional* (human relations) angles and it emerged from subsequent discussions that the latter is the level on which ecumenical experiences on the Camino de Santiago operate most obviously at present: getting to know, discuss with and share services together with pilgrims from different Christian backgrounds. The morning sessions were followed by an afternoon visit to the nearby basilica of St. Teresa of Avila in Alba de Tormes, which is being developed as an ecumenical centre.

Throughout the two day conference there were both formal and informal opportunities to pray and study together. These included such varied experiences as a Bible study in the Lutheran tradition, Anglican renewal of baptismal vows and compline conducted by a priest from the Armenian Orthodox church. The many threads of the weekend were drawn together by the celebration at midday on Sunday of the Eucharist according to the Mozárabic rite (the liturgy of the early Spanish church) with its rich ceremony and music.

The conference closed with a determination to continue to explore this theme of the Camino de Santiago as an opportunity to develop ecumenical understanding. All those present were unanimous in thanking Don Blas Rodríguez (parish priest of Fuenterroble) and his team for initiating such an original, thought-provoking and enjoyable weekend.

# Spirituality of Walking

Kathy Gower

*"One goes for a walk to get the stuck, depressed state of mind or its whirling agitations into an organic rhythm, and this organic rhythm of walking takes on symbolic significance as we place one foot after the other, left-right, left-right, in a balanced pace. Pace. Measure. Taking steps. With the soul-calming language of walking, the mind begins to form into a direction. As we walk, we are in the world, finding ourselves in a particular space and turning that space by walking within it into a place, a dwelling or a territory, a local habitation with a name. The mind becomes contained in that rhythm."*

James Hillman, *Walking*, 1980

I came across the quote above as I was trying to put my thoughts together after my recent pilgrimage along the Chemin de St-Jacques, from Le Puy to Conques. It was a short pilgrimage segment along the beloved Camino de Santiago, and yet the microcosm of it fully reflected the whole of the pilgrimage routes I had completed earlier.

As I walked, for days on end, caught in the cadence of my boots and my breathing, all the turmoil of recent world events, the economic situation and my own doubts and fears about faith seemed to take on direction. With nothing to focus on but the path in front of me, burdens, like my backpack, seemed lighter, more manageable. There were no cell phones calling me, or broadcasts about events I could seemingly do nothing about. I could dedicate my striving and my own personal trials for another cause.

I could glory in what was: the incredible September days with their harvests along the *chemin* and peaceable animals doing what they do best, slowly and deliberately. There was no rush for a place as there were very few pilgrims on the path and those that were held the same faith that I did: that there would be a place and food for us wherever we ended the day. I found as I gained that faith, I was always provided for. There were plums and walnuts on the trees, fountains here and there and with great luck, almost empty *gîtes* with fully equipped kitchens and stores that were open, handy with local produce and wines. The route itself had become like home, a place I felt safe and held within.

My wandering mind took direction, that of gratitude: for my health and the time to be able to undertake the journey and for those who



had come before in their faith. Seemingly magically, as I approached any one of the many stunning Romanesque chapels and churches along the *chemin*, they were open, allowing time for reflection on their history and their purpose. The turmoil of the Hundred Years' War that had shaped much of the landscape seemed far away as what stood as reminder kept watch over those who passed by and through. Dolmens everywhere stood as reminder for events and beliefs even older.

As I think many of us found, conversations along the camino/*chemin* take on a different nature; somehow more profound as the mind slows down to the pace of sustained walking rather than sound bytes or quick responses. Conversations started at a café could be sustained for days as people meet up again over and over...or not! Names, occupations, social status don't seem to matter as much as motivations and finding congruencies.

The calmed mind and comfortable walking did not happen right away. Regardless of what my intentions were for a slower pace and inner reflection, I started with my city pace – quick and hurried – forcing thoughts and my body up and down those rigorous few stages. It was finally my body that protested madly, sending pains and blisters I thought I knew better than to get. It was at one of the refuges where I was the first to arrive yet again that I sat down and promised myself I couldn't maintain this trying to prove my mettle. With the help of two fellow pilgrims I kept running into, albeit several hours later each night, I was really able to slow down. They had arrived seemingly without effort and created peaceful dinners for themselves each day, even bringing me items I had forgotten in my haste the day before. I promised them and myself that I would walk at half my pace to see what it could mean.

What it came to mean was pleasure in the days and in all I met. It meant arriving tired and hungry, but not fatigued and exhausted. It meant stopping by the wayside to capture a thought or to watch a pair of animals frolic in the fields or to lean against a cool tree to feel its energy.

I found that by walking, and walking slowly along that path where people have trod for centuries, I could sense the connections with all who had gone before and who would pass this way in the future. Not a bad few weeks' work, becoming part of such a karmic path, thinking thoughts that moved me towards a greater connection and appreciation and yes, even faith in what could be. Imagine what that would mean if we could all slow down.

*Kathy Gower is a CSJ member resident in the USA*



# The easy way to Nidaros

Steven Blake

Fired with enthusiasm after reading in one of the Confraternity's *Bulletins* about the revival of the medieval pilgrim routes to St Olav's shrine at Nidaros (modern Trondheim), I decided to add this Norwegian journey to my list of pilgrimages undertaken. Armed with a copy of Alison Raju's *Pilgrim Road to Nidaros - Hints for Prospective Pilgrims*, I began to plan my journey. The only problem was that to walk from Oslo to Trondheim would take the best part of a month, and I had neither the time nor (I have to admit) the inclination to cover the entire journey on foot, particularly as the number of places of historic interest en route is far less than on any of the French or Spanish pilgrim roads. So I settled on a compromise, which was to cover the route as closely as I could by train and bus, stopping off to visit places of particular interest along the way, and walking some of the 'choice' sections, to get at least a flavour of the pilgrimage and its landscapes. I set aside a fortnight for the journey during June 2001, and although I certainly missed a number of places that I would have liked to have seen, I do feel that it was a rewarding experience that I would recommend to other Confraternity members – and I hope that the following account might assist (and perhaps even inspire) others to undertake a similar trip.

My first decision was whether to follow the 'eastern' or western' routes from Oslo, both of which are now fully waymarked, to the point just north of Lillehammer where the two routes join. This was in fact an easy decision, as only the eastern (or 'historic') route follows a major train and bus route; I would have to leave the more meandering western (or 'cultural') route to more dedicated walkers! In order to get to Norway, I flew to Oslo's Gardermoen Airport on one of British Airways' scheduled flights from Heathrow (return) and then caught the regular 'flybus' into town (single – not cheap, but several pounds less than the train fare) a 45 minute journey that actually follows the line of the *pilegrimsleden*, as the pilgrim route is known in Norwegian. I spent my first night at a modern hotel close to Oslo's railway station (the 'Rainbow Astoria' in Dronningensgate), which gave me the opportunity for an early morning walk to the site of medieval Oslo, just east of the city centre. Here a number of fairly unimpressive (but

well labelled and interpreted) foundations are all that remains of the city that was abandoned after a major fire in 1624. The foundations include those of several churches, including St Olav's monastery, a part of which has survived to roof level. Despite their fragmentary nature, these ruins are, of course, 'a must' for any intending pilgrim, as both the eastern and western routes begin here.

The total distance covered by the eastern route is 643km, and I decided to cover the first 150km by train, using the hourly service to Hamar, an 80 minute journey that takes the traveller across wooded country to the southern end of the huge Lake Mjøsa, which resembles an inland sea. Modern Hamar is fairly nondescript, but it is well worth visiting the remains of its medieval cathedral and adjacent museums, which lie on a headland about a half hour stroll along the lake shore from the town centre. The cathedral ruins are now protected by an environmentally-controlled glass shell that follows the proportions of the former cathedral and gives the site a remarkable sense of scale, while the archaeological museum is contained in part of the former bishop's palace. It is also here, where the path from the town reaches the site, that the first in a series of occasional granite markers giving the distance to Nidaros may be seen – in this case 488km. Hamar has a good range of hotels and restaurants – I spent the night at the youth hostel on the eastern edge of the town, by the lake shore opposite the town's sports stadium, where a dorm to myself with breakfast in 2001 cost £25.

Regular trains and buses continue north from Hamar to Lillehammer, the second major town on the eastern route 70km away. I used a combination of the two, in order to visit the partly 12th-century Ringsaker church, one of the highlights of the eastern route, with a superb 16th-century Flemish altarpiece, some wall paintings and an 18th-century carved pulpit. I reached Ringsaker by taking a morning bus along the pilgrim route, via Brummunddal, to the outskirts of the small town of Moelv, from where a half hour walk back along a minor road with good views of the lake took me to the church. I then retraced my steps to Moelv, where I caught one of the hourly trains into Lillehammer, where the youth hostel is conveniently housed in the same building as the train station. Lillehammer is also situated on Lake Mjøsa and it is worth walking down to the road bridge across the lake for some splendid views. The town's other highlight is the Maihaugen Folks Museum, which has a fine collection of mainly rural buildings from the area, including two wooden churches a 13th-century 'stave'

church from Garmo, with some good wooden fittings, and a small 15th-century chapel from Fåberg, which is on the pilgrim route, just north of Lillehammer.

My third day began with a 45 minute train ride from Lillehammer to Ringeby, leaving Lake Mjøsa behind and following the lower part of the Gudbrandsdal valley. This, and the remainder of my train journeys north were by the fast 'Signatur' trains, for which reservations are compulsory – none of the trains I took was full, but advance booking is advised as the trains are far from frequent. From Ringeby station it is a 45 minute walk back to Ringeby church, the only medieval 'stave' church to have survived on the actual pilgrim route. The church is open to visitors from June to September (small admission charge) and is well worth seeing, both for itself and for its medieval and later contents. The church may also be glimpsed across the river valley on the approach to Ringeby station from Lillehammer.

Returning to Ringeby station (with its excellent station buffet!), I took a bus north to the scattered settlement of Hundorp, alighting about 12km from Ringeby at Dale-Gudbrands Gård, a group of farm buildings that now serve as a cultural centre and hotel. Here I found a single room, including breakfast, and evening meals were also available. This is without doubt one of the most idyllic places to stay on the entire route, being set in a landscape of Viking stones and burial mounds, with a view of the wide river valley; the hotel sells a small history and guide to the site.

The following day I chose to walk the 18km to the railway station at Vinstra; the *pilgrimsleden* here is a mixture of main road and country paths, but (the latter being rather overgrown) it is quite possible to follow the road, which was very quiet, for much of the way. On the way it passes the 18th-century octagonal church at Sør-Fron and a group of restored wooden farm buildings called Sygård Grytting, which includes what is said to be the last surviving late medieval 'pilgrim loft', with accommodation for people on the first floor and horses below – once again, this building still provides accommodation for pilgrims and travellers, though it is too close to Dale-Gudbrands Gård (just 6km away) to be a viable overnight stop for me.

On entering the small town of Vinstra there is a convenient motel, serving meals, and, at the other end of town, a station on the main Oslo-Trondheim line, from which I took an afternoon train north to Otta, a 25 minute journey. Otta has a range of hotels and restaurants and is attractively placed at the junction of several rivers given sufficient



time (and energy), it would also be possible to walk to the attractive 18th-century wooden church at Sel, on the pilgrim route just north of Otta, a return journey of 8km. It is also possible to get there by bus, and one option for the next day might be an early bus to Sel and another later on to the railway station at Dombås, to connect with the Trondheim train northwards.

My own fifth day began with a midday train from Otta to the most spectacular part of the whole journey, the Dovrefjell Plateau, passing close to the 17th-century wooden church at Dovre (now a centre of modern pilgrimage activities) to the tiny Hjerkin station, an hour journey from Otta and, at 950 metres, the highest point on the entire *pilgrimsleden*. Just a short walk from the station is another of the idyllic places to stay along the historic route, the group of buildings known as the Hjerkin Fjellstue (literally 'fell house'), the successor to one of a series of medieval shelters along the route. This now combines hotel and restaurant – not cheap but well worth it for the amazing views and the succulent local reindeer that is generally on the restaurant menu! Close to the *fjellstue* is the modern (1969) 'Eystein church', named after King Magnus Eystein, who is said to have established the first shelter here in the Middle Ages, while the path north from the hotel leads steeply, in 4km, to another granite waymark at a place called Hjerkinhø, which commands superb views of the surrounding mountains (which are among the highest in Scandinavia) and of the *pilgrimsleden* as it winds its way northwards, downhill again towards another *fjellstue*, at Kongsvold.

After a night at Hjerkin, I caught the 12.58 train north, through the Driva valley, to Oppdal, with another excellent youth hostel on its outskirts. At Oppdal the highlight is the funicular railway that takes you up to a restaurant and viewpoint on the south side of the town, from which it is possible to look back along the Driva valley and the line of the *pilgrimsleden* to the snow-covered Dovrefjell plateau. It also commands a good view down on Oppdal's other historic attractions which are certainly worth a stroll out of town the huge Viking burial ground at Vang and the town's 17th-century wooden church.

By train, it is only possible to follow the historic route for another 40km, to the station at Berkåk, at which point the walking route veers away to the west, passing further historic churches at Rennebu and Skaun, the latter another centre of modern pilgrimage activities. Possibly these could be reached by local bus, perhaps from Trondheim itself, but as my own time was running short and I wanted to do justice



to Trondheim, I settled for a fast train journey from Oppdal, via Berkåk, which took 90 minutes.

I spent three nights in Trondheim, staying at the Munken Hotel on Kongensgate, a short stroll from the city centre. For the pilgrim, the highlights of Trondheim are the cathedral and the adjoining Archbishop's Palace Museum, the restored medieval church of Our Lady, the early 18th-century hospital church, and the Museum of Natural History and Archaeology, while the riverside warehouses and streets of wooden houses are delightful. The cathedral shop has a good stock of books and 'pilgrim' souvenirs, including posters, t-shirts and badges, while the cathedral organises meetings for pilgrims — but, alas does not yet issue its own equivalent of Santiago's *compostela* certificate!

Two km south of Trondheim is the Trøndelag Folk Museum, whose buildings include a 13th-century 'stave' church. The museum is easily reached by local bus, and it is worth walking back into Trondheim, along the last stretch of the *pilegrimsleden*, in order to view the city from the hill known as 'Feginsbrekka', Trondheim's equivalent of Santiago's Monte del Gozo or Canterbury's Harbledown Hill.

One other essential excursion from Trondheim for St Olav pilgrims is to the 'Stiklestad 1030 National Culture Centre', 126km north of Trondheim, the site of the battle at which Olav was killed in 1030. Buses to the site are inconvenient and by far the best way to get there is by the hourly train service to Verdal (via the much-photographed railway station at Hell), a 100 minute journey. From Verdal a 4km waymarked walk leads to the site, which can be easily seen on a day trip. Stiklestad features a 12th century church, traditionally built on the site of Olav's death, modern displays about the battle and the cult of St Olav, with a good range of original or replica material, and a small folk museum.

For the journey back from Trondheim to Oslo, there are several options. Regular buses and trains (the fastest taking a little over six hours) run between the two cities, while travelling by train offers the option of an alternative route to Lillehammer via the old mining town of Roros, one of Norway's few world heritage sites. Sadly, my own schedule did not permit such an attractive detour, as I wanted to leave some time for the sights of Oslo. These include its Roman Catholic cathedral (dedicated, of course, to St Olav), which has a relic of the saint in a modern reliquary, and the various museums, including the Viking Ship Museum, the Folk Museum and, above all, the medieval gallery at the University Historical Museum, featuring wooden figures of St.

Olav, pilgrim badges and jars, and a stunning 13th century painted ceiling from a 'stave' church, reconstructed in the museum.

So how much did it all cost, bearing in mind that the trip was taken over three years ago? Apart from my air fare and airport transfers, I spent a total of £148 on trains and buses, including £18 for a day return on the train from Trondheim to Verdal. My overnight accommodation averaged £34 a night, for a mixture of hostels (always in a room of my own) and single rooms in hotels, which for what is reputedly one of Europe's most expensive countries doesn't seem too bad. Food and drink were expensive however, and a decent (though not extravagant) meal generally set me back £25 or more, making supermarket shopping and picnics a very attractive proposition.

And what about reading up in advance? Alison Raju's *Hints* have been superseded by her more detailed book, *The Pilgrim Road to Nidaros. St Olav's Way: Oslo to Trondheim*, published in 2001 by the Cicerone Press (ISBN 1 85284 314 4). A useful Norwegian organisation to contact is the *Pilegrimskontoret* (pilgrim office) at Kirkegata 34A, 0153 Oslo ([www.pilegrim.no](http://www.pilegrim.no)), which will send a number of free publications, including the very useful guide to accommodation along the route, the *Overnattingsguiden* [and may also supply a 'credencial', MM] The most detailed Norwegian language guide to the two routes, Mari Kollandsrud's *Pilegrimsleden til Nidaros : en guide til vandringeren* (1997) may also be obtained from the pilgrim office by post: it is very much this pilgrimage's equivalent to the Camino de Santiago's *Guia del Peregrino*. Two other useful English language books are Stein Thue (ed), *On the Pilgrim Way to Nidaros* (1998), with essays on aspects of the pilgrimage in and around Trondheim, and Simon Coupland, *A Saint for all nations: The cult of Saint Olaf outside Norway* (1998). Eivind Luthen's *På Pilegrimsferd*, published by the *Pilegrimskontoret* in 1995, includes a short English language summary. Some or all of these books are generally available at bookshops and museums in Oslo, Hamar, Trondheim and Stiklestad. Good quality maps are also essential;— I used a set of four 1: 250 000 maps, covering the entire route, which I bought at the Upton-on-Severn map shop, but there are far more detailed maps, listed in Alison Raju's book, which are probably essential for anyone walking the entire route.

## Book Reviews

El País/Aguilar, *El Camino de Santiago del Norte. Monumentos, Albergues, Etapas, Servicios*, Madrid: Santillana Ediciones Generales, 2004. 216pp, 19.90 euros, ISBN: 84-03-50228-1.

El País/Aguilar have now produced a third title in their series devoted to the Caminos de Santiago. Like their guides to the *Camino Francés* and the *Vía de la Plata* this one is also spiral bound, with very good maps, numerous colour photos and detailed street plans of the larger towns along the way. It contains extensive information on accommodation and services, a certain amount of historical background and three useful pages on “El Arte en el Camino.” The route-finding descriptions are only fairly brief, though, presumably due to the good quality maps and the expectation that the pilgrim will find his or her way by studiously following the yellow arrows.

The book’s chief drawback (apart from the fact that it is heavy: printed on high-quality glossy paper it weighs half a kilo...) is that it covers only the *Camino Primitivo* (the “Camino del Norte por el interior”). This is the route which, starting in Irún near the French border, proceeds via Bilbao to Santander and then turns inland to Oviedo. From there the pilgrim goes on to Santiago via Lugo, joining the *Camino Francés* in Melide. This book thus omits all reference to the route that continues further along the coast to Galicia, through Avilés, Luarca and Mondoñedo, after which it too “turns left” to Santiago. Users of this otherwise concise and well-presented guide will therefore be disappointed that their choice of route has been decided for them in advance, rather than presenting both options for them to make up their own minds.

There is a copy in the CSJ library.

*Naturguías de los Caminos de Santiago*, Vigo: Edicións do Cumio, 2004, 7.90 euros each.

This is a new series of slim volumes devoted to the parts of the different *Caminos de Santiago* that pass through Galicia. Titles include the *Camino Inglés*, the *Camino Francés*, the *Vía de la Plata* and the *Camino Portugués* and although a sticker on the covers says “Version en Español” it is not clear whether the other option(s) available are just gallego or whether the series is also obtainable in, for example, English, French and German translation as well.

These are not walkers' guides but books to read before you go (or take with you if going by car). They describe the places the route in question goes through, its landscape, history and architecture and contain good maps (with street plans of the bigger places), colour photographs and a lot of information about Santiago itself. Each guide has a useful inventory of things to see at the end, organised by topic (religious architecture, castles, bridges, museums and so on), and a listing of where to sleep and eat, again arranged by category (hotels, turismo rural, campsites, etc.).

*Los Caminos del Norte en Galicia* (ISBN: 84-8289-277-0) does as its title suggests and covers both the *Camino Primitivo* (via Oviedo and Lugo, joining the *Camino Francés* in Melide) and what it refers to as the *Camino Alto*, the coastal route via Ribadeo and Mondoñedo (meeting the *Camino Francés* near Arzúa). There is a copy in the CSJ library.

*El Camino de Finisterra* (ISBN: 84-8289-278-9) suggests three itineraries to or from the "end of the earth," two of them along the coast via Noia to Muros and then from Muros to Finisterre. The third proposed route leads backwards, from Finisterre via Muxía and then inland to Santiago, but only corresponds in part with the waymarked walkers' *camino* through the mountains.

For anyone seeking a concise introduction to these routes in Galicia the different titles in this series would make a good starting point.

Joaquín Miguel Alonso, Juan Luis Rodríguez and Imagen MAS, *La Vía de la Plata*, León: Editorial Everest, 2004, 360 pp, 24 euros, ISBN: 84-241-0456-0.

This is a guide to the Vía de la Plata from Mérida to Astorga but with a difference.

Instead of describing the *Camino de Santiago* as waymarked with yellow arrows, a pilgrim road which only follows in a general way the course of the original *calzada romana* and straying from it where necessary, this is a guide to the actual Roman road itself. As it is not waymarked each daily stage contains very detailed route-finding descriptions, with small numbered photos of significant manoeuvres and locations along the way, each referenced to the relevant position in the text. This is followed by a section on history, art, architecture etc. of the stage in question and practical information on accommodation



and services.

This guide has excellent digital maps, as well as loose individual ones for each daily stage, with a plastic wallet to keep them in. It indicates the position of every *miliario* (Roman milestone) on the route (many of which are still in existence), contains a bibliography and an instructive account of the construction of Roman roads and indicates different routes, where appropriate, for both walkers and cyclists

The book's drawback is that, for obvious reasons, it is somewhat heavy (it weighs three quarters of a kilo) but for those journeying on foot or by mountain bike who are more interested in Roman than pilgrim aspects of the Vía de la Plata this guide is to be recommended.

There is a copy in the CSJ library.

ALISON RAJU

### **Other books received recently for the Library**

*Pilgrimage to the end of the World*, Conrad Rudolph, University of Chicago Press, 2004, ISBN 0226731278, 131pp.

Conrad Rudolph is professor of medieval art at the University of California, Riverside. He walked from le Puy in 1996 and he tells his story in a reflective rather than descriptive style. The middle third of the book consists of black-and-white-photos with extended meditative captions and the last third gives useful practical advice.

*North to Santiago de Compostela via Fatima*, John Merrill, 2004, Walk & Write Ltd, ISBN 1903627443, price £10

John Merrill describes the route from Lagos in southern Portugal to Santiago. He walks long (30-40km) stages and is excited to find references in names, stones and decoration to the Santiago pilgrimage. It is not a Guide, rather a pilgrimage account, but useful to record the relative non-availability of pilgrim accommodation and suffers from the failings of many self published books of curious grammar, and erratic editing.

MARION MARPLES

# Members' Page

## **From American Pilgrims on the Camino and Pilgrim Gatherings – an open letter**

Dear once and future pilgrims,

Our sincere congratulations and best wishes to the Confraternity of St. James on their 20 plus years as a beacon to Jacobean pilgrims everywhere.

There have been seven comprehensive *Pilgrim Gatherings* so far, organized and hosted by a sincere group of pilgrim friends across the US and Canada. In the beginning these were held in Williamsburg, VA, then in San Francisco, Santa Fe, Columbia, MO. and Santa Barbara, CA. The difference between these gatherings and other local gatherings of pilgrims is the wide range of people coming from across the US and Canada, and their programs, that are put together by the local hosts. Programs range from talks on medieval pilgrimage, art and architecture, music, poetry, books, discussions of various pilgrim routes and include celebratory dinners, walks and story times. The time frame has been a weekend, usually in the early spring.

The 7th Gathering took place in mid-March in Santa Barbara, California and also included talks by Camino scholars, “boots & socks” information and a *hospitalero* training given by a group from Spain and a pilgrim spiritual retreat afterwards. The program was stunning, and, as always, the high points are the meeting of old and new pilgrim friends and listening to the wonderful ways we have found our way to and from our beloved Camino.

Some of the same far-flung group of friends have incorporated into a *for public benefit corporation*, to assist in the production of such events, which are intended to educate and to celebrate the pilgrim experience. The founding group is a loose collection of academics, business people and those who are, above all, interested in all aspects of the Camino, be they spiritual, historical, cultural, transformational, intellectual or recreational. We have walked or biked the camino and want to keep those experiences alive.

The *American Pilgrims on the Camino* exists as an open entity, dedicated to putting on such gatherings and whatever else may be called for. It is our interest and care for the Camino and fellow pilgrims that is our purpose for organizing in the first place. The next gathering in 2005 will be held in Toronto, Canada and after that in Colorado

(criss – crossing the continent and stopping in the middle!)

If you are interested in the *American Pilgrims on the Camino*, or the *Pilgrim Gatherings*, please contact Kathy Gower (kathygower@hotmail.com) or visit our website: [www.americanpilgrims.com](http://www.americanpilgrims.com)

### **From Rosie Slough in Shoreham**

A presentation on *The pilgrimage to Santiago de Compostela* was held at the Old Parish Church of St Mary de Hora, in Shoreham-by-Sea on May 5th with John Hatfield giving a really interesting talk augmented with a selection of beautiful slides. Many members of the CSJ were present and the lovely day is well remembered.

### **From Kathy Gower**

Being disabled or having a serious chronic condition or suffering from advanced heart disease need not mean the inability to undertake the camino. In the spring issue of *Diabetic Focus* (2004) Dudley S. Glover records his fight with advanced heart disease, then diabetes and then how he undertook to go on the camino. He has also produced a webpage which explains more fully how and why he undertook the pilgrimage and a diary of the events as he went along the way. It is very inspiring and humbling. See [www.roatosantiago.info](http://www.roatosantiago.info)

### **From The Irish Society of the Friends of St James**

The society expressed their sympathy with the people of Spain following the bomb blasts in Madrid by celebrating a Mass and saying prayers for the dead at the Church of St James in Dublin on March 23rd.

### **From Christine Lomer**

St James seems to be following our family's journey through life! In the summer of 1987 I walked with my son Robert, then aged 15, from Ponferrada to Santiago. The following year, I walked with both my sons, Robert now 16 and David 14, from St Jean Pied de Port to Burgos. The pilgrimage had a great impact on the boys at such an impressionable age. Subsequently, when David learnt that his father was dying of cancer in 1991, he decided he must obtain a passport to heaven for him! He successfully cycled across-country on his mountain bike from the Pyrenees, staying one night en route at the newly opened *refugio* Gaucelmo, arriving in Santiago on the eve of his feast day. Somehow, he



persuaded the powers that be to issue a *compostela* in his father's name and arrived proudly home with this just 14 days before he died,

Imagine our surprise this summer when Robert got married in the medieval church of St Jakub, in Brno, in the Czech Republic to a lovely girl from Moravia. There was a statue of St James overlooking the central aisle, wearing stout walking boots, staff in hand and a shell on his hat! A coincidence? Who knows, but surely a good omen for a joyful union! Where will he turn up next, or maybe he is always around and we are not aware...

[*Editor's note – watch out for an article on the beautiful church of St James in Brno, in the September issue.*]

## **Membership Subscription Increase: Advance Notice**

At the last AGM the Treasurer Alison Thorp gave notice that the Trustees had agreed to increase the Membership Subscription rates to start with the 2004-5 membership year. This is the first increase since 1998 and mainly reflects increasing postage costs. The rates have all been increased by £5 but the Joining Fee will stay the same. To encourage members to stay for slightly longer than at present a discount of 10% on these new rates will be offered for members who renew for 3 years in advance.

The subscription will be due as from 1 October 2004 and renewal letters will be sent with *Bulletin* 87 in September. The cut-off date for membership to cease, as given in the Memorandum and Articles of Association, is the date of the AGM. The Membership Secretary has found himself dealing with renewals right through the year. Next year we will implement the existing procedure so that anyone who has not renewed by the AGM will have to pay a new Joining Fee. Be warned!

As we have now opened a CAF bank account to save on bank charges, members who pay by Standing Order will receive a separate letter asking them to change their standing order arrangements.



# Photographic Competition

Organised by the Town Hall of Vega de Valcarce in conjunction with the Franciscan community based in Vega de Valcarce

## 1 Subject

*The 'Canticle of the Sun' on the Camino de Santiago*

From the photographs submitted, 11 images which relate to the Ways of St James will be chosen, each of which may illustrate or be related to one of the verses of the Canticle of the Sun.

## 2 Format

Photographs can be in black-and-white or colour. A maximum of 3 photographs per entrant may be submitted. The size of the photographs must be 20cms x 30cms or larger.

## 3 Entry date

The photographs entered in the Competition must arrive no later than 10 October 2004.

## 4 Presentation

The photographs must be submitted in an envelope bearing a motto and sent, with the correct postage, to the following address: **Ayuntamiento, Plaza del Ayuntamiento s/n, 24520 Vega de Valcarce, León**, marking it on the outside 'Concurso Fotográfico Camino de Santiago'. The photographs must be accompanied by a second, sealed envelope, likewise bearing the motto, and containing a sheet of paper bearing the details pertaining to the entry: the name of the photographer, a passport or National Identity card number, home address, postcode, telephone number and/or email address.

## 5 Jury

The jury will be headed by the Lady Mayoress of Vega de Valcarce, together with D. José Manuel Bernárdez, the parish priest of Vega de Valcarce; Andrés López, professor of photography; Diego Mosquera, student of architecture; and a member of the Asociación Galega de Amigos do Camiño de Santiago. The First Prize will in no circumstances be declared void.

## **6 Prizes**

The Competition expects to award the following prizes:

First Prize            300 euros

Second Prize        150 euros

9 awards of honourable mention

## **7 Exhibition**

The winning photographs will remain in the possession of the Town Council of Vega de Valcarce, which reserves the right to exhibit them or reproduce them as from the date of the judging, respecting the rights of the entrant, always given that the entrant has indicated nothing to the contrary at the time of submission.

The best photographs chosen, together with the winners, will be shown in the Exhibition Rooms set up by the Town Council, and in the various cities, towns and associations that apply to the Town Council of Vega de Valcarce to exhibit them.

## **8 Return of the Works**

The works will be handled with all care. Notwithstanding, the Town Council accepts no responsibility for possible deterioration. The photographs not chosen for exhibition can be collected by their owners during the 3 months following the judging by the Jury, at the end of which, ownership will be lost.

Once the exhibitions are over, the chosen (not the winning) photographs will be returned in the same packaging to the entrants who requested this in writing at the time of submission.

## **9 Acceptance**

Participation in the Competition implies complete acceptance of the Rules on the part of entrants. Should an unforeseen situation arise, the Jury is empowered to adopt the measures it may consider correct and appropriate.

## Canticle of the Sun

Most High Almighty Good Lord,  
Yours are praise, glory, honour and all blessings;  
To You alone! Most High, do they belong,  
and no man is worthy of speaking Your Name!

Be praised, Lord, with all Your creatures,  
and above all our Brother Sun,  
who gives us the day by which You light our way,  
and who is beautiful, radiant and with his great splendor  
is a symbol to us of You, O Most High!

And be praised, Lord, for our Sister Moon and the Stars.  
You created them in the heavens  
bright, precious and beautiful!

And be praised, Lord, for our Brother the Wind  
and for the air and the clouds and for fair weather  
and for all other through which You sustain Your creatures.

And be praised, Lord, for our Sister Water,  
so useful, and humble, and chaste!

And be praised, my Lord, for our Brother Fire,  
through whom You light up the night  
and who is handsome, joyful, robust, and strong!

And be praised, my Lord, for our Sister, Mother Earth,  
who supports and carries us  
and produces the diverse fruits and colorful flowers and trees!

Praise and bless the Lord and give thanks to Him  
and serve Him with great humility!

Be praised, my Lord, for our Sister, bodily Death  
from whom no living man can escape!

Woe only to those who die in mortal sin;  
but blessed are those who have done Your most holy will;  
for the second death can cause them no harm!

# From the Secretary's Notebook

Marion Marples

## **HE the Spanish Ambassador**

As soon as the result of the Spanish General election was known, the Spanish Ambassador to London sent his resignation to Madrid. HE the Marqués de Tamarón has been the Honorary President of the Confraternity since coming to the Court of St James in 1999. William Griffiths has written to him on behalf of the Confraternity to thank him for his invaluable support and interest in the Confraternity. William also wrote to him earlier with condolences following the bombings in Madrid and I signed the Book of Condolence at the Embassy. A letter has also been received from our friend Don Alberto Aza Arias, now head of the Royal Household in Madrid, thanking, on behalf of the King, William for writing and sending His Majesty's best wishes to Confraternity members. We believe that the new Spanish Ambassador, the Conde de Casa Miranda, appointed by the new Government, will arrive in London soon.

## **Constance Storrs**

Many people will have read about the 'Search for Constance Storrs' in *Bulletin* 81, the CSJ History. We are very pleased to have been given, by Constance's son John, a fine portrait of his mother painted at about the time she was doing her research for the thesis which later became *Jacobean Pilgrims from England to St James of Compostella from the early 12th to the late 15th century*. He has also given some of his mother's notebooks to the CSJ Archive.

## **T A Layton**

A recent visitor to the Office was George Layton, son of T A Layton, wine expert and author of *The Way of Saint James*, 1976. This book was one of the first, along with Edwin Mullins' *The Pilgrimage to Santiago*, 1974, to reawaken interest in the pilgrimage routes. T A Layton spoke to a very early meeting of the CSJ when we could all fit into Mary Remnant's front room. We always felt he was disgruntled because he would have liked to found a Confraternity-style organisation himself and we had got in first. George confirmed that this was very likely!



## **Refugio Gaucelmo, October 1991**

*Patricia Quaipe writes:* Members present at the inauguration of the Refugio Gaucelmo at Rabanal on 25 October 1991 may be interested to know that a 40-page display book about the event has recently been placed in the Confraternity Library. It consists of a number of letters in English, Spanish and French replying to the invitation, the text of prayers, hymns and the Bishop of Astorga's homily at the special Mass in Santa Maria, the texts (mainly in Spanish) of the speeches made outside Gaucelmo, the telegram sent from London, and illustrated press cuttings from the *Diario de León* and *El Faro Astorgano*.

## **Cycling in Spain**

We are beginning to receive press cuttings about cyclists in Spain being fined for not wearing cycle helmets. The legislation has now been brought into force but it is not clear how rigorously it is being enforced; cycling pilgrims on their way to and along the camino should wear their helmets and then gauge local practice. A cyclist in Majorca had his front wheel confiscated when he could not pay the 90 euro fine.

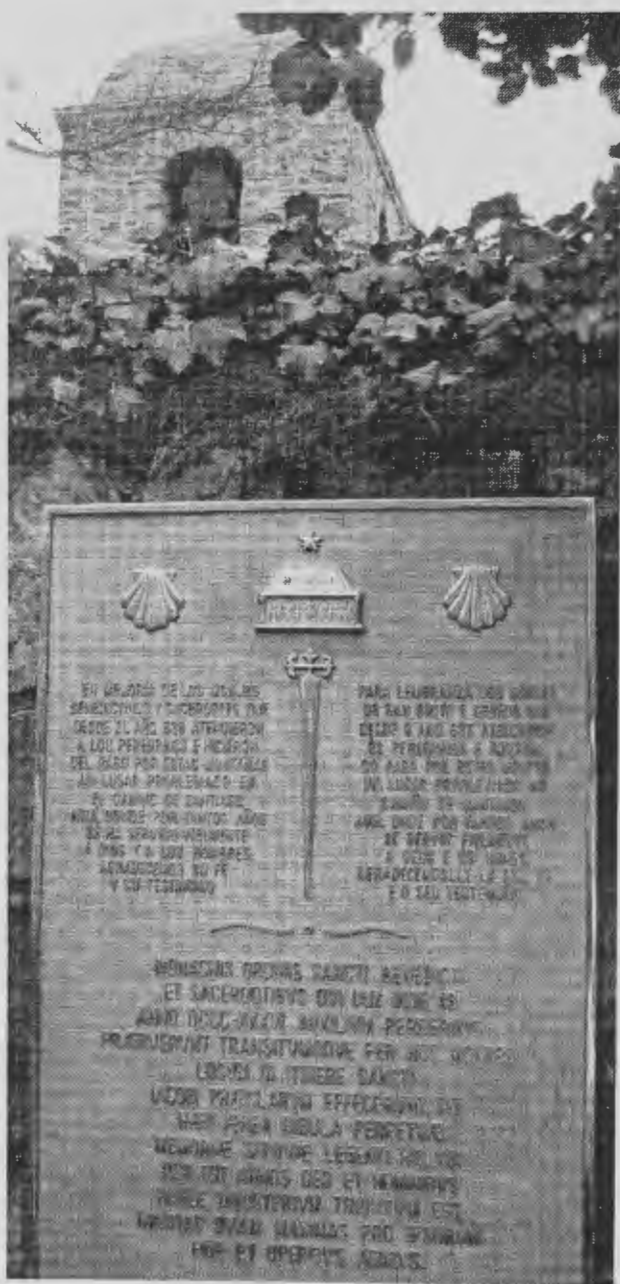
## **The Mill at Utziat (Pyrénées Atlantiques)**

*Patricia Quaipe writes:* Pilgrims en route from Larceveau to Saint-Jean-Pied-de-Port may have noticed, and even explored, the ruins of an ancient building, already partly restored in 2002. My Camino diary for 3 June 2002 reads:

...this path brings us down almost to the main road at Utziat where we find, almost immediately on our right, a semi-ruined mill, which belonged to the priory-hospital of Sainte-Madeleine. Inside we find an informative notice about its restoration and how it was funded by different organisations; a new, traditional roof has already been put on. We climb up rough exterior steps to a private back garden and then bravely up an iron ladder to the roofless remains of what looks like a chapel which may be beyond repair. Luckily there is no barking dog around.

So it was good to read in *Le Petit Bourdon* (Jan/Fév 2004) an account of the full restoration of the mill, the only remaining vestige of the priory which used to consist of a hospital, church and cemetery. In 1998 the Amis of the Pyrénées Atlantiques, with the agreement of the new owner, arranged a work camp for young people who cleared the

site. In 1999, the association, working with the *Guides de France*, rebuilt the walls, after which it was possible, thanks to a Government grant, to put a roof on using old tiles. Now the roof of the floor has been re-laid using flagstones donated by a neighbour. All that remains to do is to install the door and windows so the building can be used as a day-time shelter by pilgrims. The Association has already placed information about the priory inside. Much of the funding for the works has been contributed from profits of the splendid silk scarf, designed by Pyrénées Atlantiques member, Stéphane Marchiset, which featured on the cover of *Bulletin* 81 and an example of which was given by the Confraternity to Laurie Dennett as part of her 'leaving present'. Our congratulations to all concerned with this valuable project.



## A new memorial in O Cebreiro

*Laurie Dennett writes:* On 30 March, this bronze memorial plaque was unveiled by Fray José Gómez González, Bishop of Lugo, in the presence of monks from the Benedictine community of Samos and the villagers of O Cebreiro. Visitors to O Cebreiro will find the plaque on the outer face of the stone wall surrounding the church and the *hospedería*, facing the village. It measures 100cms x 70cms, so it is hard to miss.

It is a memorial to the generations of custodians of the tiny priory and church, who have fostered the pilgrimage since 836. Above the inscriptions, an image of the casket holding the relics of St James reminds us that his shrine is the goal of the pilgrimage. The scallop shells

contribute their own symbolism to the design. The inscriptions set out the same message in three languages: Castellano, Gallego and Latin. In English it translates roughly as:

In memory of the Benedictine monks and the priests who since the year 836 have cared for pilgrims and made the pass through these mountains an honoured place on the Way of St James. Here, where for so many years they faithfully served God and neighbour, we give thanks for their faith and witness.

The Diocese of Lugo, the *Xunta's Consellería de Cultura, Departamento de Patrimonio*, and Anthony Delarue, architect, each had a part in the creation of the memorial. Once again I would like to thank all the CSJ members whose kind contributions to my leaving gift in January 2003 helped me to have a part in it too.

#### **Bursary Award 2004**

This year's Bursary has been awarded to Cleo Masliah, a student at the Courtauld Institute of Art. This summer she will be comparing the origins of and motivation for the giving of hospitality along the way and the many ways in which hospitality is given now, as reflected in the growth of the network of refugios.

#### **Ultreia! Within the Way Without**

The film is now 'in the can'. There are plans for a special CSJ viewing in the autumn. As one of the few privileged to see the film during the editing stages I can say that it is a very authentic depiction of pilgrims and the camino. Three pilgrims of different nationalities make the pilgrimage in different seasons. The soundtrack is the commentary of each as they reflect on the experience, joys and hardship. The landscape is a star in its own right and haunting plainsong and the song *Ultreia* make it haunting and emotional. The first showing will be in Santiago on 25 July!

#### **News of Trustees and the Committee**

Eric Walker has reluctantly decided to resign as a Trustee for reasons of ill-health, although we are very grateful that he will continue at present as Pilgrim Record Secretary.

Tony Ward, a member from Liskeard in Cornwall, responded to the Appeal in *Bulletin* 85 for a Treasurer. After interview he has been appointed Treasurer to succeed Alison Thorp who has had her contract

extended until September to allow for a handover period and for her to complete the office re-organisation she has in hand. Tony is an Accountant and his firm will also handle the routine bookkeeping. This means that we still need an office assistant for regular support for the Secretary in the Office. There will still be plenty of opportunities for volunteers!

### **New Publications on sale**

*Pilgrim Guide to Spain: 2: The Camino Mozárabe, B: Granada to Mérida*, Alison Raju, 2004, 48pp, £5 plus postage for 100g.

A new Guide for an alternative 396km from Granada. The route is waymarked from Granada to Cordoba but is still easy to follow from there. The stages are long and Alison warns that you need to be fit *before* you start! Accommodation may be difficult as you approach Mérida.

*miam-miam-dodo en el Camino Francés*, 2004, Christian Champion, Les éditions du Vieux Crayon, £10.50 plus postage for 280g

This guide is produced in the same format as the version for the Le Puy route. There is a practical information section in English, French, German and Spanish and the schematic information which does not need much translation.

### **Postcards**

Piers Nicholson is producing a series of colour postcards with 4 scenes per card, representing a day of pilgrimage. He starts at St-Jean-Pied-de-Port and has completed 5 days (Up the Pyrenees, Roncesvalles, Pamplona, Eunate, Estella), as well as 3 covering Astorga, Rabanal, Molinaseca. He has selected photos which can be found on his website [www.santiago-compostela.net](http://www.santiago-compostela.net) The cards are 20p each plus postage—8 cards go for 60g, 15 for 100g.

### **The Naked Pilgrim**

Episode 6 of the series made by Wag TV for Channel 5 last year has been awarded the Sandford St Martin TV Award for excellence in religious broadcasting. The prize was received from Cardinal Cormac Murphy O'Connor at Lambeth Palace by the presenter Brian Sewell. The whole series is now available on VHS video or in DVD format. The CSJ has copies available: VHS £13.50 (rrp £14.99), and DVD at £18.50 (rrp £19.99) plus postage for VHS 300g and DVD 120g.



## **Available from the Office**

### **CAMINO PHRASES**

After the Practical Pilgrim day in Thornbury, Gloucestershire member Paul Murray was spurred on to complete a list of useful 'camino phrases' in Spanish with phonetic pronunciation. If you would like a copy please send a stamped self addressed envelope marked 'Camino phrases' to the Office. Thank you to Paul for producing the list.

### **STAGES FROM LAGOS, SOUTHERN PORTUGAL**

I have completed a simple table of the places and distances covered by John Merrill (see Book Reviews) from Lagos to Santiago, with a diversion to Fatima. If you would like a copy please send a stamped self addressed envelope marked 'Portugal' to the Office.

### **ROUTES IN NORTHERN FRANCE**

Peter Robins has prepared some information about the way-marked routes in France from the Channel ports - if you would like a copy please send a stamped self addressed envelope marked 'Northern France' to the Office.

## **New Refugio Project**

A subcommittee has been formed to take this project further, and met on Monday 24 May. It was felt that the Vézelay route is more in need of wardens than actually setting up a refugio (two CSJ members have volunteered already, following the announcement in the previous issue of this *Bulletin*, and will be working, successively, from the 1 June to 1 July).

Information has been collected from pilgrims returning from other routes and one proposal has been made for the *Camino Portugués* and several for places along the *Vía de la Plata*. In order to take all this further we shall be holding another general meeting for anyone interested in the project in September. Please contact the CSJ office if you would like to attend.

To translate ideas into reality, lead the undertaking and get it all 'off the ground' we are also, of course, looking for an energetic, enthusiastic, fit, friendly, practical, Spanish/Portuguese speaking person with quite a lot of spare time...!

## The Carolingian Miniscule



The Saint James device has been created by Susie Gray of Kent in Carolingian miniscule. She demonstrated and talked about this script at the Weekend Seminar on Charlemagne and the *Codex Calixtinus* at Aylesford in 2003.

### CSJ Slide Library

The CSJ Slide Library has over 3000 slides that members can order through the Slide Library Catalogue, and/or by contacting John Hatfield on 01622 757814.

The library contents are *not* to be copied and are issued to members on a loan and return basis for lectures and talks about the Camino.

The library continues to accept donations and there are specific camino routes that still require 'picture' population. Please contact John Hatfield before you start your journey to see whether you could assist in filling the 'slide' gap.

Please assist in keeping this very important library up to date and it continuing to be a valuable resource for the Confraternity members.

# Confraternity Events

## **Saturday 26 June**

## **Office Open Day**

10.30 to 3pm for visitors to use the Library, browse publications and obtain information about making the Pilgrimage.

## **Saturday 17 & Sunday 18 July**

## **Salisbury**

### **Saturday 17 July**

10.15am Meet in cloisters at Salisbury Cathedral

10.30am Guided Tour of cathedral, including visit to remains of shrine of St Osmund, with Alison Pinkerton and Ginny Lighton (£3 donation requested)

Coffee

12.15pm Visit to Salisbury Museum to see pilgrim badges and galleries about Old Sarum, the original Salisbury Cathedral

1.00–1.30pm Picnic Lunch in the Close

2.00pm visit to St Nicholas Hospital, Harnham

2.45pm walk or bus up to Old Sarum

4.30pm Return from Old Sarum

6.00pm Talk: Robert Sutton's English Journey, 1423, Dr Katherine Lack, Becket Hall, Bedwin Street; tickets £3 on the door

7.30pm Meal tba price c£15 per head

### **Accommodation**

Due to the generosity of our Salisbury members it is possible to offer accommodation to some people on Saturday night. Please let me know if you would like this. Other accommodation may be available in B&B; contact the Office for a list of accommodation or see [www.visitsalisburyuk.com](http://www.visitsalisburyuk.com), tel 01722 334956. The French and English walking pilgrims (c30) will be staying at the Youth Hostel on Sunday night.

### **Sunday 18 July**

Programme to include

10.15am Parish Communion in St Thomas's Church – fine wall painting of St James, Walk in the water meadows with views of the Cathedral spire, lunch.

3.00pm Cathedral Evensong with pilgrim group setting off for Winchester, Portsmouth, and Mont Saint-Michel on Monday morning.



## **Saturday 24 & Sunday 25 July**

## **Winchester**

### **Saturday 24 July**

A weekend of events celebrating the marriage on 25 July 1554 of Mary to Philip II.

10.00am RC outdoor Mass in St James's Burial Ground, Romsey Road, near the Hospital

11.30am Exhibition Winchester and the Royal Wedding 1554, Hampshire Records Office, free

Picnic Lunch

2.30pm Exhibition The Marriage of England and Spain, in 3 sections in various parts of Winchester Cathedral (charge £3, £2.50). Pictures, armour, books, documents from major English and Spanish collections, including the chair on which Mary may have sat during the marriage service to Philip II.

4.00pm Guided walk: Tudor Winchester, visiting sites associated with the wedding. (charge)

Early supper

7.30pm `Concert Index Cantorum, Winchester Cathedral. These specialists in 16th century music will entertain with an assortment of readings and choral and instrumental music, accompanied by Ensemble Les Haulz & Les Bas from Spain, sponsored by the Spanish Government. Tickets: £15, £10. I have reserved 20 £15 tickets - please let me know as soon as possible if you are joining us for this event.

### **Accommodation**

We are fortunate to be offered 'pilgrim accommodation' at the Hospital of St Cross, just a little way out of Winchester for Friday and Saturday night. You will need to bring a sleeping bag and mat. Other (B&B) accommodation may be hard to find but try Phone: 01962 840500

Fax: 01962 850348, email: [tourism@winchester.gov.uk](mailto:tourism@winchester.gov.uk) Please let me know as soon as possible if you wish to take advantage of the St Cross floor!

### **Sunday 25 July**

Programme to include a Walk, RC Mass or 11.15am Eucharist.

3.00pm Anniversary Liturgy for St James's Day, Winchester Cathedral.



### **Background Information**

- Philip left Madrid and rode to Santiago Cathedral where he attended Mass before riding to La Coruña to take a ship for England. He followed the *Camino Real* or Royal Road, the reverse of the route taken by pilgrims from England to Compostela. Houses where Philip stayed are marked with plaques. He landed in Southampton and attended Mass at Holy Cross church. He later rode to Winchester and stayed at Wolvesey palace.
- Mary travelled from London to stay at Wolvesey Palace.
- Winchester College thought Mary was going to stay with them so decorated a lavish ceiling with the initials entwined. The room was not used and the ceiling later moved to the West Gate.
- The Marriage was celebrated by Bishop Stephen Gardiner in the Cathedral: the chair believed to have been used is in the Triforium Gallery.
- Mary and Philip travelled to Southwark after the wedding. They lunched in The Great Hall and rode around the Park before making their entry in to the City by way of London Bridge.

### **Other links with St James at Winchester**

- St James's Burial Ground: Originally church yard of a medieval church of St James, now demolished.
- Church was an important station on the Palm Sunday procession.
- St Peter's RC church often hold a open air Mass for St James's day and have some St James vestments.
- Nicholas Tichborne had a great personal devotion to St James and died on St James's day in Winchester prison in 1587.
- Hyde Abbey to N of Winchester: the Abbot of Hyde's London House became the site of the Tabard Inn, Borough High St, London Bridge (where Chaucer's pilgrims assembled). Home of CSJ Office for 5 years.
- St James's Way footpath, devised by the Confraternity, passes through Winchester.
- Lillebone chest in Triforium Gallery of the cathedral has a painting of St James as a pilgrim.

## **Saturday 2 October**

## **Reunion and service**

**Reunion and service for returned pilgrims**, St. Peter's Church and Parish Room, Stoke Lyne, Oxon. The church is 1 mile from Junction 10 on the M40 and 3-4 miles from Bicester North Station on the London Marylebone to Birmingham line. A car shuttle will be organized from the station. Service at 2.30pm, preceded by a Pilgrim Bring and Share lunch. From 11.30 there will be a chance for pilgrims to meet and recall their pilgrimages and a rehearsal for the music for the service. If you have any favorite pilgrim music or readings or poems which helped, encouraged, inspired you along the way please contact Ricky Yates in advance at The Rectory, Water Stratford Road, Fimmere, Bucks MK18 4AT, tel /fax 01280 847184, [rickyyates@supanet.com](mailto:rickyyates@supanet.com)  
We are grateful to Ricky Yates for the use of his church for this event.

## **Sun 24-Sat 30 October**

## **Visit: Oviedo and Santiago**

We fly out from Gatwick to Oviedo and return Santiago to Heathrow. There will be 3 nights in Oviedo, to visit the Cathedral and pre Romanican Asturian churches, possibly one night in a small town on the Camino Primitivo, journey via the monastery of Sobrado dos Monxes and Lugo for 2 or 3 nights in Santiago. The price will be between £500 and £600; please send a deposit of £50 per person to secure a place in our group of 20, led by Marion Marples and Gosia Bryckzynska.

# **Other Events**

## **Saturday 19 June**

## **Lecture-Recital**

Dr Mary Remnant and The choir of the Confraternity of Saint James will perform at St Joseph's Hall, Brompton Oratory in London, 7.30pm  
*The Musical Road to Santiago* in aid of the Lupus UK Society, tickets (to include a glass of wine) £10, conc £7

## **Saturday 26 June**

## **One Day School**

### **Saints and Sinners: Pilgrimage in the Middle Ages**

10am-5pm One Day School – Centre for Lifelong Learning  
University of Birmingham, Edgbaston, B15

Fee £23 For further information call Irene McKenzie at 0121 414 8065. Speakers include CSJ member Christabel Watson, speaking on Le Puy to Compostela: a medieval pilgrimage route.

**Until Sunday 25 July**

**Exhibition**

**Talking peace: Somerset House 1604**

Programme of events, including an exhibition about the conference to end hostilities between England and Spain held in August 1604. See [www.somerset-house.org.uk/1604](http://www.somerset-house.org.uk/1604) or phone 020 7420 9400, email [education@somerset-house.org.uk](mailto:education@somerset-house.org.uk)

**Saturday 3 July - Sunday 29 August**

**Exhibition**

**Sair hearts, sair feet, sair heads: a story of pilgrims and pilgrimage**

Exhibition at St Andrews Museum, St Andrews, Fife.

**Saturday 3 July - Sunday 4 July**

**Conference**

Second International Conference organised to be held at Longpont-sur-Orge and Etampes, accessible by the RER route C from Paris. The programme includes Lectures about Cluniac architecture, the Maritime routes, performances of liturgical music for St James, a play about 'Le Pendu dependu', guided visits and more. Anyone interested should contact the Office immediately.

**Sunday 25 July**

**St James's Day**

Paris 11.00am Mass at St-Jacques-du-Haut-Pas church, 252 rue St-Jacques, 5ieme. Bus 21,27,38,91,82, RER B line, station Port-Royal or Luxembourg)

At the invitation of the Société des Amis de Saint-Jacques, Paris. They also suggest that anyone attending should wear a scallop shell to identify themselves!

**Until 31 October**

**Exhibition**

Exhibition **Les Voyages au Moyen Age**, Tour Jean Sans Peur, 20 rue Etienne Marcel, 75002 Paris, [www.tourjeansanpeur.com](http://www.tourjeansanpeur.com), tel 0033 1 40 26 20 28.

Includes maps, preparations, routes and dangers, accommodation, arrival and return. Open in School year Wednesday, Saturday, Sunday 13.30-18.00, holidays daily, not Mondays. Tickets 5 euros, 3 euros concessions. Guides visit at 15.00 costs 8 euros.

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Archbishop of Santiago	<b>Pilgrims through Grace</b> , 2004, 109pp (Pastoral letter for Holy Year 2004)	£2.00
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