



Confraternity of Saint James

Bulletin



June 2013

No 122

About the *Bulletin*

ISSN 1755-1617

Editor	Gosia Brykczyńska
Proofreader	Liz Crean
Production Editor	Liz Keay
Production Coordinator	Marion Marples

The *Bulletin* is published quarterly in March, June, September and December.

The deadline for copy is the beginning of the preceding month.

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

Please send copy by email to office@csj.org.uk and a hard copy by post if possible. Hard copy alone will necessitate retyping and delays will occur.

If you send an attachment please make sure that it contains the title of the article and the author's name.

Please present your copy as simply and clearly as possible. Please take care with the spelling of personal and place names and ensure that accents are included correctly.

For further guidance email the office for a style guide.

All views expressed in this Bulletin are those of the author and not necessarily of the Confraternity of Saint James.



Confraternity of Saint James

Bulletin

June 2013

No 122

- 2 **Editorial**
Gosia Brykczyńska
- 5 **The Armchair Pilgrim**
Helen Willson
- 8 **The very first day**
Marj Winter
- 13 **Unknowing Pilgrim – poem**
Robert Wilkinson
- 14 **Why Santiago de Compostela
Part II**
Alexander Woolcombe
- 22 **Starting from Scratch**
Hugh Lockhart
- 24 **A Feast for St James**
- 27 **Refugio Gaucelmo News**
Julie Davies
- 30 **Albergue de Miraz News**
Richard Jefferies
- 33 **Members' Pages**
- 36 **Obituaries**
- 38 **Book Reviews**
- 43 **From the Secretary's Notebook**
- 46 **CSJ Events**
- 49 **Other Events**
- 50 **New Members**

Cover photograph:
St. James, Camino
Portugués

Editorial

Gosia Brykczyńska

It's been a cold Spring for me and I suspect for many of us working for the Confraternity both here in England and in Spain. Cold and also (as always) busy. First I spent two weeks right after Easter working as a *hospitalera* in Miraz with Eeva Teräsalmi from Finland. It was sufficiently cold that the log stove was burning most afternoons and evenings, and then miraculously, just before it was time to finish our tour of responsibilities – the sun came out. Bliss. The pilgrims were extremely grateful that we were there to provide a warm reception for them, as some *albergues* on the Camino del Norte have no resident *hospitaleros*. We spent several wonderful evenings listening to their stories and drying their clothes (of course)! Not long after I returned to England I set off to Spain again but this time with a Polish friend, showing her some of my favourite Spanish pilgrimage sights and following in the footsteps of some of wondrous Spanish saints; from St Isidro and his saintly wife St Maria de la Cabeza in Madrid, to St Teresa in Avila, and our own pilgrim friend Santiago, who seemed to turn up everywhere! We also became increasingly aware as our pilgrimage progressed, of various Franciscan surprises left behind by the *poverello* of Assisi those many centuries ago, as he pilgrimaged his way along the Camino Francés to the tomb of St James.

We started our own pilgrimage however in Toledo. In that ancient royal town the very first building which we came upon was the Mudéjar church of Santiago del Arrabal! It is a most impressive red-brick structure from the 12/13 century built under the patronage of the King of Portugal and the Knights of the Order of St James. Even the gothic Cathedral in Toledo has an interesting chapel of St James, occupying the site of an earlier chapel dedicated to St Thomas a Becket!

In Madrid we visited the oldest medieval church in the city, lingering a while in that beautiful church of San Nicolás – as a christening was taking place. That seemed so much more pleasing and joyful a reason for the church to be open – than because a funeral is taking place. Naturally we also visited the Almudena Cathedral (where some local festivities were under way) and the grand, opulent church of San Francesco. I think St



St. James church, Avila

Francis must feel fairly awkward about its splendour although society weddings do need to take place somewhere – and indeed some were taking place even as we stopped by. We did miss though the great Madrid fiesta in honour of St Isidro but caught up with another local feast in Avila where the whole town seemed to have come out to accompany a statue of the Blessed Virgin Mary – from the Carmelite Convento de San José to the monastery of Encarnación: from one end of the town to the other.

At each pilgrimage church or shrine we would endeavour to obtain our *sellos* and slowly I accustomed my friend to the world of pilgrimage as experienced on the camino. In Avila it was easier not only to pick out camino signs but also to obtain our *sellos*, since Avila (like Toledo), is on the *Camino del Sureste*. We obtained our *sellos* in Avila on a freezing Sunday morning after a most meditative Mass, in the early Gothic fortress-cathedral – which is dedicated to San Salvador. The cathedral is built right into the medieval defensive walls of the ancient town. But in addition to the cathedral the town also has a superb Romanesque basilica of San Vincente with a fascinating intact shrine of early Roman martyrs. There are many other convents and monasteries in the town, including the lovely Romanesque church of St James with an unusual octagonal bell-tower. But most importantly of all, Avila is the home of the Carmelite

monasteries associated with the great St Teresa. It is truly a town of saints and shrines.

Meanwhile Marj Winter recounts with honesty and astute perception her experience of being a novice first-day-pilgrim – an experience easily forgotten by seasoned camino “repeaters”. Lost in the mist of time were also the collective memories of a pilgrimage to St Andrew in Scotland – but as Hugh Lockhart informs us, this sad state of affairs is now fast being reversed and put right – and may St Margaret of Scotland continue to help ferry the pilgrims on their way! But all of these fascinating saintly wanderings would have no effect on us if the hungry pilgrims did not occasionally stop and eat along the way. The St James Day special *Menu del día*, researched and lovingly delivered to us in this Bulletin, aptly reminds me that this is the time of year when we begin to think about St James’s Day celebrations.

Therefore, the entire production team and all the trustees together with our chairman Colin Jones, send you their heartfelt greetings. As every year, during the various services on St James’ day, prayers will be said for all CSJ members, especially those who are sick or have died in the past year. And to encourage our reflections on good pilgrimage experiences and those experiences that have galvanised us to change and/or have renewed our flagging spirits, all London based pilgrims are encouraged to join in the CSJ luncheon celebrations and Mass at Spanish Place on 25 July. (For more details see the CSJ Events page). CSJ members in other parts of the country are encouraged to organise local celebrations also.

Finally, it is with much joy that I can announce that our past Chairman and long standing confraternity member – Dr William Griffiths is to marry Lucy Boyce this coming July, a mere two days after the great feast of St James. It is not clear to me however, whether they are also aware that 27 July is National Sleepy Head Day (in Finland) – but what a wonderful way of remembering their anniversary date. It is pretty obvious now what penalty will be prescribed should this auspicious date ever fade from their (or our) memories!

Robert Wilkinson notes in his poem, that we do not know the future or even necessarily the way forward; our caminos obscured for us by a benevolent Creator, but we do stand however, in awe of that which is created, like the “*unknowing pilgrim – at an altar of pure light.*” We wish William and Lucy the joys of discovering those moments of pure light – together.

The Armchair Pilgrim arrives...

Helen Willson

Having mused in a previous edition of the Bulletin about my wanderings on foot and by car in Europe which allowed me to 'discover' the pilgrimage routes in my own way, I decided on impulse last Autumn to mark my birthday with a return ticket to Santiago de Compostela.....courtesy of Ryanair.

Easy? Too easy?? St James had his own method of making the arrival in his city not a straightforward one, even when propelled in one of Mr O'Leary's airborne 'armchairs'. Blue November skies, puffy clouds, glimpses of the Spanish coast below – nearer to heaven in theory than any medieval pilgrim – but a bit of a hiccup occurred above Lavacolla airport, which we were assured by the pilot was wreathed in fog. When a fifteen minute circular tour of the airways above Santiago and the collective prayers of the packed plane did not work, there was an audible intake of breath when the captain announced a diversion to Oporto!

Well, I suppose it gave me an extra country I could tick off on my limited list of those I've visited but a hot wait for a coach and then a steady perambulation up the Portuguese and Spanish coast – however sunny and attractive it all looked – didn't quite compensate for the five missed hours when we could have been in Santiago! At least I saw eucalyptus forests – even if I didn't walk through them and the journey became my personal Camino Portugués! However, patience is a virtue and eventually we found ourselves looking up at those iconic encrusted twin towers illuminated by the golden afternoon sunshine. A handful of rucksacks and cockleshells and a staff marked out the pilgrims... few at this time of year.... gathered in the square.

As well as a guidebook, we were equipped with the Route of Routes, downloaded and printed from the CSJ's website, and we were ready to do more than just a wander round the immediate centre.

Even if I hadn't walked into Santiago I was determined to do a fair amount of walking in it and this walking 'tour' proved very focussed and useful. Prepared by Johnny Walker it guides the visitor to explore both the central area with its arcaded streets, churches and of course the cathedral, as well as some slightly more outlying areas which we might otherwise have missed or just not bothered to explore. I found

I had to study the guide and then relate the information to the map I already had of the city as they were not all orientated in the same direction. Once familiarised with the main compass points it was easy to follow the exact routes or pick and choose sections according to interest or distance. We covered it all except the Monte Pedroso section as it was wet underfoot and we hadn't come equipped with substantial footwear for country paths. I liked the way that the route allows you to 'taste' the various traditional pilgrim entrances and exits to the city and tells you how many kilometres you have walked. There's practical information about opening times of the many churches and some historical detail to tempt one to visit the dozens of interesting monuments.

The market – under a shower of Galician rain (emphasising that 'La lluvia es Arte'... the apt title of a book of photos in our hotel room!) – was a cornucopia of colours and impressions – the stone booths heavy with the rich colours of autumnal local produce – cabbages like footballs, chestnuts, turnip tops spread out like green fans – and all the while the granite winking like diamonds once the showers passed and another rainbow arced over the city.

The Pilgrim Mass turned out to be a very special one. It was a commemoration of the visits of Pope John Paul II (30 years ago to the day) and Pope Benedict XVI, (as I type he has just announced his retirement), with the unveiling of their bronze busts in the transept. A civic delegation from Kraków, dressed in their characteristic guild furs and sashes added to the general splendour and the Mass was sung in Spanish and Polish, with of course the botafumeiro doing its thing high up under the ceiling, to the accompaniment of camera flashes and much applause!



Santiago

It was good to hear that pilgrims from Britain were included in the daily pilgrim list read out before the Mass. The whole thing was very much in holiday mode!

Other highlights were two art exhibitions. One, in the Hotel San Martín de Pinario, was of pictures painted by young Poles and Spaniards to mark this 30th papal anniversary.* The other, at the Pilgrim Museum on the Rúa de San Miguel featured Asturian artist Alfredo Gonzalez and his exquisite line and wash drawings of Santiago - 'Por Fin Santiago!' A treat – and as many treats are – complete serendipity.

The whole city was a wonderful kaleidoscope of sunshine, rainbows and rain, flashes of umbrella-varieties, excellent coffee, views in and out, an iced-cake of baroque ornamentation, churches galore, sparkling granite, quiet streets, back streets, parks and allotments.

Before we left, I went back into the almost-empty Monday morning cathedral and climbed up alone to gaze out from behind the golden statue of St James and then pause in the crypt and reflect on what it is that brings so many – however they arrive – to this obscure small city at the far end of Europe. Whether one has walked, ridden, sailed, driven or flown, there is something intangibly special about Santiago de Compostela which sets it apart from just another city. There is something in the grey stones which exudes welcome and otherness. I'm glad to have been, even if I did not step every mile of the way. St James' welcome is there with an embrace for us all.

*Editor's Note: In his message from Santiago de Compostela in 1982, Pope John Paul II gave this exhortation to Europeans: "Find your way to yourself. Be yourself. Rediscover your origins. Relive your roots... You can continue to be an arc of light for culture and a driving force for progress in the world."

The very first day

Marj Winter

Those who walk the camino don't ask each other why, it is a breach of etiquette. *Peregrinos* may volunteer explanations, but reasons do not actually explain why, the why being something less definable, more imperative, sharing something in common with whatever calls the swallows south in autumn. In the same way, I now write, not to entertain or enlighten, not even for an imagined audience, but through typing to seek to twice preserve the truths, the realities, the feelings, the experiences of my senses that together wove the memory that is the camino. Twice – once in the recalling in order to write, and again, in re-reading, after time had fogged the images, to see again with clarity; the Way.

It was not a holiday, it was a holy fortnight, a period apart from the world I belong to, and part of the Way. Some *peregrinos* go once, and then return, year on year, like the swallows, under the periodic influence of the heavenly orbit of the planet. I don't think I am such a one. I am more like the swallow flitting for a moment only through the lit banquet hall and then out into the dark of night. Did the Saxon monarch that saw that swallow as a metaphor for our lives, ever wonder how the swallow recalled its experience of light? Did it seek to remember the brilliance and the warmth? Did the engulfing dark dispel the memories of the light?

Like the monarch, I sought to understand. Lest the swallow forget, I write. In this way I remember twice, now this first time as I heard the words across the page to record faithfully the heat of the sun, the ache in the shoulders, the heat, the hunger. These must be recorded; time shall not rob the Way of its essential suffering. It must be remembered; without it as background, the cool of shade, the ice clear water of the *fuentes*, the bread, cheese, *cafe con leche* with three packets of sugar – all lose a part of their meaning. Who would remember these must remember the blisters too. Then, when I have bent the words and fitted them into an order which can conjure up for me these memories, they can stay quiet on my virtual shelf, but always accessible there, in case there comes some second time when I feel I need to be reminded. I write for a future me, for that second time, but you are very welcome to read my recollections now.

Oviedo. Sello. Albergue, Cathedral and information office.
(From the CSJ Pilgrim Guides to Spain, Number 4F)

I was a novice *peregrina*, about to take her first steps along the camino, self-conscious with sticks, hat and map case. Here is the cathedral, but where do I find the *sello* – the stamp for my pilgrim’s credentials, that proves that I have passed through Oviedo on this day the 1st of September 2012 in search of I’m not sure what. My shiny pristine CSJ passport, is without an entry. A *sello*, what does it look like, and where to find it? Equally pristine Spanish, learned from a book, untried, untested: *¿Donde está el sello?* Practice the phrase, find someone who might know, and ask.

At that relatively early hour of 10am the tourist crowds were not yet stirring. The cathedral was quiet, devoid of vergers or clerics. Then, I noticed the doors to the *Cámara Santa* being opened for tourists. I felt quite sheepish going in, not wishing to see the *Cámara Santa* – as I needed to be on my way, sightseeing would have to happen at a later visit – I merely need to find out where I might get my passport stamped.

“¿Sello?” “Yes, we can stamp your passport.” The man looked very carefully at the passport (it is larger, glossier than the usual ones, and in the case of mine entirely void of stamps), and then very carefully at me. He rummaged in a drawer, produced a stamp and a stamp pad, and very precisely stamped the first square, and with equal precision wrote the date, 1,9, 2012. I became a pilgrim.

And did then what good pilgrims do at every opportunity. I sat down at a cafe and ordered a *cafe con leche*. It was very much smaller than I expected. I would soon learn to order a *“grande”*, I would also learn to stir in as many packets of sugar as I had been given – good healthy calories, all to be converted into energy. But I was a novice then.

I was a novice, a self-conscious novice, and one without any sense of direction. I had the map in the map case, the *Pilgrim’s Guide to Spain no4* with its detailed instructions on how to get out of the city, iPhone set to the map app, and with the arrow pointing the way I was facing. And importantly, reading glasses to see all these aids with. Check at every intersection, the guide against the map, the road names, the arrow on the iPhone, the compass setting, scan the pavement, the walls, the verso of stop signs, telephone poles, and stoplights for the

yellow arrow that marks the Way. Then, gingerly, cautiously proceed to the next intersection.

In this hesitant manner I made it to the edge of the city, where fields bordered the latest housing estate. There I was stuck. No arrows, no help from the map, nor from the iPhone, nor from the guide. My mouth went entirely dry. Day 1 and I was doomed. If I couldn't even escape from Oviedo, how was I going to make it all the way to Santiago on my own?

The solution of course, was that I was not alone. As I puzzled over my maps and compass, I realised that an elderly woman who was shouting was actually shouting at me, and the word she was shouting – “*Aqui*” – actually meant “here”, and that she might be saying something helpful! She was. An easily overlooked footpath through the unkempt border between the new city and the old country hid a passage onto a road that matched my expectations. Relieved to be out of the city and on the route, and, even better, in the company of other *peregrinos* (there was a couple just ahead who were clearly walking with the same intent) I put the iPhone away and set off with what I hoped would pass for a confident step.

The problem with having more than one authority for the route (in my case three: the maps, the guide and the arrows and shells embedded in the surroundings), is that while confirmation of the one by the other two is comforting, inevitably there are points where the authorities dispute the way. The couple ahead seemed very trusting, not worrying with a map or guide book, just following arrows as if it were but a Sunday's stroll. I studied the guide, and checked the map and felt very much the well prepared pilgrim.

Having three authorities of course had the advantage that unless they all differed, the majority could rule my decision. Thus it was that I set out confidently ignoring the arrows. And then had to retrace my steps. By the end of the day I had accepted the great truth of the camino. ***Do not worry.*** *Peregrinos* must learn trust in the Lord. Ask Him to show the way. It is usually there, marked by a yellow arrow, somewhere. And when you see the sign, doubt not, but follow Him.

Of course, it takes a bit of time and practice to learn to keep a keen lookout for the signs. They may be obscured or faded or overgrown. Sometimes it is necessary to just go on in blind trust. Where the path admits of few diversions, the comfort of confirming arrows may be equally few. It is necessary to sometimes repeat to oneself, “I saw the arrow, I know I saw the arrow, I have kept a good lookout, and I am on

the Way”. At junctions, stop and look. It will be there somewhere. Of the paths that may be taken, one will bear the Sign. Go that way.

In this way I passed my first day, alone for almost the entire time (the couple made much more rapid progress than I, with all my early detours), learning the discipline of the camino under the benign instruction of a kindly land. In late afternoon/early evening I arrived in the town of Grado. It was still 3.8 kilometres by the book to my desired *albergue* in San Juan de Villapanada. I had no food except some bread and cheese which I had bought, and did not know what I would do for dinner. A rather depressed looking *panadería* on the market place had a sorry selection of cakes still to sell. A small custard tart seemed the best option; carbs combined with healthy proteins (eggs and milk) and sugar; nearly a balanced meal! I would find some fruit tomorrow. I bought it, and ate it standing outside the shop, with the elderly owners looking on. *Peregrinos*. What can you expect?

The sun was getting low as I left the town. The road was steep. My mouth was dry. Following the camino once the light had gone would be a challenge, and a challenge was what I did not want on this my first day. Up, onwards, 3.8 k is a long way as the sun is setting. The way, already in the shadow of the ridge, began to feel dark and lonely. What if all the places in the albergue were full? What if I didn't find it? What if, what if, what if, and still the sun sank lower.

And there it was, the promised turn to the right, and less than a kilometre to go, the route now quite dark in the shade of trees and the shadow of the ridge. Up again onto the hillside, and the comparative light. The farmhouses seeming cheerful, while the animals in the field, a *burro*, the chickens, and the cows all reassuring. Pass by the promised church, and into the albergue. And it is full. Overfull.

Take off your shoes. Have a shower. Do not worry. Some people are cooking supper. They might give you some. I denied the need for food. I took the shower. There was a group of four English speakers. Within minutes we had exchanged our stories. It is easy to see how Chaucer could have found his tales. *Peregrino* status loosens tongues.

Uncertain still about the customs of the night I sat close to my kit, nervous of how we would fit all the people in when there were not enough beds to go round, worried that it might be necessary to walk further in the dark. The *hospitalero* came, and much Spanish was exchanged. I recognised that in the discussion “*la señora*” referred to me, and that they were trying to figure out how nine beds could be made up of mattresses on the floor. I, as *la señora*, the lone female

amongst the late arrivals without beds, was given a privileged position under the boot rack, while the eight men shared the kitchen area paved with mattresses, with the kitchen table up-ended along one side. That settled, our *hospitalero* stamped our passports and received payment for the night. Having not understood what the charge for a night's accommodation would be, I held out a selection of euro notes and invited him to choose. He and the others laughed, and he took a five euro note and pushed the others back towards me. I blinked.

This was my first night as a *peregrina*. I lay awake a long time, muscles twanging, listening to the snores from the kitchen mattresses, somehow pleased to have my special place beneath the boots. I had got this far. Out of Oviedo and 25.2km closer to Santiago than I had been that morning, such a long time ago.



Streets of Santiago

Unknowing Pilgrim

Robert Wilkinson

*The days go by
Unnoticed as breathing
– weeks, months, maybe years –
And then, perhaps at the end
Of a dark avenue of leafless trees
– just when you were not specially
Looking, thinking or expecting –
You come across a simple church
– rough, stone hewed –
And witness a rush of winter sun
Spotlighting dark ivied corners
Of the graveyard, fragile symmetries
Of spiders webs, now dew-bright filigree.
This sudden, unsought
Gleam of understanding
Renders you breathless,
Altered in some way
just for an instant,
clarifying for a moment
what you'd half thought
or dimly felt one time
– as on the road to Damascus
Or to Egypt in flight –
That you are an unknowing pilgrim
At an altar of pure light.*

Robert Wilkinson Aka The Solitary Walker
New Collection of poems 'Raining Quinces', ISBN: 978 1 482 745 276
www.solitary-walker.blogspot.co.uk

Why Santiago de Compostela - Part II: 'Alter Christus'

Alexander Woollcombe

Many of the miracle stories relate to pilgrims on their way to Compostela who are attacked, or robbed, or in one case imprisoned in a dungeon in Zaragoza, and are then saved having prayed to St. James.¹ At a time when travel was hazardous and rare the protection of St. James was as much from perils in this world as the next. His protection was not even reliant on the pilgrim necessarily going to Compostela. For example a man named Frison was taking pilgrims to the Holy Land when his ship was attacked by a Saracen pirate. He fell in the water and cried for help to St. James. He was lifted above the waves and saved. Afterwards he went immediately on pilgrimage to Compostela to give thanks.² The implication is obvious: if St. James helps you in return a visit must be paid to his tomb. Jerusalem may be where Christ walked the earth but it is James who saves pilgrims before they die, even en route to the Holy Sepulchre.

Everything to do with the /miraculous shrine was deliberately kept uncertain. Whether this was part of the divine mystery, it enabled the promoters of the shrine to claim unofficial credit for untruths they could not state overtly. For example they didn't make clear which St. James they had in the crypt. In addition to the Apostle, pilgrims were encouraged to believe that they were visiting the final resting place of St. James the Less, first bishop of Jerusalem and brother of Christ. In Maestro Mateo's Portico de la Gloria, which presides above the west door of the Cathedral of Compostela and is one of the finest pieces of twelfth century sculpture in the world, James looks remarkably like Christ. Furthermore he is in the middle, where Jesus should be. The humanity, and realism of the carved figures, has more in common with the renaissance than with the big-headed, cartoony figures typical of the period. The huge sculpture of James sitting in glory, which covers his tomb, also looks like Jesus. The son of God Himself doesn't get a look in. The way to God seems to be through James rather than Christ. Miracle stories reflected this. A Bishop pushed into the sea by a huge

1 Liber Sancti Jacobi ed. W.M. Whitehall, p. 261-2.

2 *ibid.*, p. 270.

wave is rescued by St. James walking across the water to save him.³ An Italian who committed a crime so terrible that no priest dared absolve him, was sent as penance to Compostela and told to put a piece of paper recording the sin on St. James's altar. The next day the paper was found to be blank.⁴ James could absolve the most terrible of sins, walk on water, heal the sick, resurrect the dead and drive out demons. If Saint James could do everything He could, what need was there to visit the sites of the life of Christ?

“Yes, my Lord”

Within medieval feudal society there was a clear chain of command within which everyone knew their place. One pledged allegiance to one's Lord, and in return was granted such protection as he could offer and if his protection wasn't much good it made sense to find a better one. In order to gain his intercession, as well as his favour, the liegeman had to travel to him to pay homage and honour. Translating this relationship into religion made sense: Saints were intermediaries between men and God, and also gave protection. St James was the pilgrim's Lord. Catholics still ask Saints to intercede on their behalf. Compostela did not invent this personal relationship. Where they massively overstepped the mark was to present James as an equal to Christ, which they clearly did in the Cathedral at Compostela. Their skill lay in persuading pilgrims that St James was the best Saint to have as your patron. In surviving twelfth century sermons from the cathedral St. James is described as “patronus peregrinorum”, “meus advocatus piissimus” and “noster patronus Iacobus”.⁵ By mixing James ‘the humble pilgrim’ with James ‘first among the Apostles’ and James ‘the brother of Christ’ they created the greatest Sainly patron imaginable. Why journey to Jerusalem when you could visit the patron of pilgrims who performed Christ-like miracles in Spain?

The Moor Slayer

With the remarkable success of the First Crusade in 1097 – Jerusalem was taken by an assorted group of religious nutters, ambitious nobles and thrill-seeking adventurers who believed their

3 Liber Sancti Jacobi, p.271.

4 *ibid.*, p.262-263.

5 “Patron of pilgrims, my most pious advocate and our patron James H. Santiago Otero, *El Camino de Santiago, La Hospitalidad Monástica y las Peregrinaciones*, p. 11.

victory proved God's favour – enthusiasm for Crusading, the Holy Land and killing Muslims grew rapidly. St James, multi-talented chap that he was, put down his pilgrim's staff and floppy hat, jumped on a white charger, acquired some armour and an enormous sword and became Santiago Matamoros – St James Slayer of the Moors.

St James as the idealised Crusader was a new idea but James Protector of the Christians against Muslims was much older. In 997 Al Manzor, the last of Al Andalus's great Muslim rulers, sacked Compostela, stole the cathedral's bells and took them to his mosque in Cordoba.⁶ In keeping with common Islamic practice Al Manzor's army believed Mohammed supported them not only spiritually but also helped physically in battle, their Holy War (*Jihad*).

It is not difficult to see why this Muslim idea would appeal to Christians on the point of having their Kingdom destroyed. They had always prayed for fortune in battle but a physical link with St James could be seen as proof of divine favour. Having their own Mohammed on side, in the face of what must have been a terrifyingly devout enemy, would have helped boost self-belief. Fear of the Muslims and the need to boost morale is undoubtedly one of the reasons why the factually ridiculous story of St James being in Spain was so widely, and unquestioningly believed.⁷ The scattered Christians of northern Spain were a mess of different peoples with different cultures, languages and traditions. St. James was a unifying figure; he did not represent a particular group and would help Christians as Mohammed helped Muslims.

Miracle stories were effective in promoting this new idea. One of the most famous tells of a hermit named Stephen who overheard pilgrims praying to "blessed James, good knight". The hermit told the pilgrims that the Apostle was a fisherman, not a knight and called them "stupid, fat-headed country folk".⁸ The next evening James appeared to Stephen dressed in full armour and holding two keys. He shouted at the hermit for criticising the pilgrims and said that the keys were from the Muslim city Coimbra⁹ which would fall to the Christians at nine the next morning. Stephen went straight to the local

6 The bells were returned to Compostela with the fall of Cordoba to the Christians in the thirteenth century.

7 See A. Castro, in J. Rubia Barcia, *Américo Castro and the Meaning of Spanish Civilisation*, p. 95.

8 *Liber Sancti Jacobi*, ed. W.M. Whitehall, p. 284.

9 In modern-day Portugal.

clergy with news of his vision and, sure enough, the next day word was received of victory in Coimbra at the very hour promised by St. James.¹⁰

While St James as the defender of Christians in Spain was an idea that had been around for a while the systematic, sustained, religiously motivated, slaughter of Muslims for no better reason than that they were not Christian was a development of the Crusades. St James did not cause this change, that was done by shifting political-ecclesiastical fortunes and ideologies, but his religious authority helped justify it. The religious fervour evoked by taking Jerusalem and fighting Muslims in the Holy Land, radicalised Christendom and luckily occurred at a time when Islamic civilisation in Spain were beginning its terminal decline. Toledo, right in the middle of Spain, fell in 1085 and the opportunities this presented, together with the new religious climate, added urgency, and international interest, to the *Reconquista*¹¹ which would not be complete until the fall of Granada in 1492. Although it was the Pope, in 1123, who officially declared the struggle in Spain a Crusade, 'Santiago Matamoros' had a large part in popularising it.

Prior to the twelfth century, St. James was a Spanish hero, the creation of Matamoros was part of the process whereby Crusading in Spain, rather than the Holy Land, became a popular alternative for Knights looking to gain valour, renown, profit and spiritual benefit. James the Moor Slayer attracted and popularised Spain and Compostela to foreign Crusaders in much the same way as his presentation as the idealised pilgrim did for foreign pilgrims.¹²

Wherever there were pious knights pledging to risk their lives for God, the promise of financial rewards were usually not far away. The conquest of Toledo had liberated vast swathes of land in northern and central Spain. It soon became clear that if steps were not taken to secure these areas they would be retaken by the Moors. At a time of rapid demographic growth in France where land was increasingly difficult to find, northern Spain in the twelfth century was a land of opportunity where good service against the Moors could lead to great financial rewards.¹³ There were estates to be run and Muslims

10 Liber Sancti Jacobi, ed. W.M. Whitehall, p. 285.

11 Literally reconquest.

12 see H and MH Davies, Holy Days and Holidays, p. 53.

13 J. Suarez Alvarez in Las Peregrinaciones a Santiago de Compostela y San Salvador de Oviedo en la Edad Media, p.269. J. de la Peña Solar

to plunder. The conquest of Zaragoza in 1118 was famous for the huge amount of booty it delivered to its 'liberators'.¹⁴ Between the eleventh and thirteenth centuries French knights mounted thirty-four expeditions in the name of the Reconquista. St. James had inspirational and motivational powers for pilgrims but there was also a lot of money to be made in Northern Spain and that helped Compostela.

The Reconquista and Matamoros also affected ordinary pilgrims too. It was another reason to go to Compostela: no other shrine in Western Europe could boast that it took pilgrims to the edge of the Christian world, where there was a real possibility of coming face to face with an Infidel. Only Jerusalem could compare and Compostela was closer, cheaper and safer to visit. Islam was in decline in Spain whereas the Holy Land was mostly populated and completely surrounded by Muslims. In a world where travel of any type was risky and rare, Compostela's comparative safety helped make it more attractive.

The protection of crusading Orders of Knights helped provide some of this security. At Ponferrada, a strategically important staging post along the Camino, the King gave the Knights Templar permission to build a castle. It's still there, looming like a set from a King Arthur film: the largest surviving reminder of the scattered network of fortifications that protected pilgrims and trade in the Middle Ages. The coming of crusading orders, the Order of Santiago was founded in 1170, was another facet of Compostela's virtuous circle of growth: its religious importance attracted people who simply by travelling to the Apostle's tomb attracted more people. This helped boost the economy along the Camino but the creative money-spinners in Compostela recognised the need for the Basilica at the centre of the cult to not miss out on this new wealth. Miraculously it was remembered in the twelfth century that St. James had appeared at the battle of Clavijo in 844 and killed 60,000 Muslims single-handedly.¹⁵ This led directly to the 'Votos de Santiago', a sort of Saint Tax, whereby all parts of Christian Spain had to offer up a tribute to Compostela in return for the protection that 'Santiago Matamoros' gave them. Over the next 400 years St. James continued to pop up on battlefields, slaughter enemies and save Christians. Giving thanks to Santiago Matamoros was important but

in *ibid.*, p.295.

14 C. Smith in *The Pilgrimage to Compostela in the Middle Ages*, p. 27.

15 This was based on the 'Diploma of Ramiro I', a document invented in the twelfth century, H and MH Davies, *Holy Days and Holidays*, p. .

did not butter many parsnips. Services rendered had to be paid for and the relevant authorities made sure that across Iberia the 'Votos de Santiago' were paid.

Even as the appeal of pilgrimage waned, the symbolic importance endured. Following the fall of Granada in 1492, King Ferdinand and Queen Isabella, who sent Columbus off to India in that same eventful year, went to Compostela to give thanks to St James for their victory. By this time the Medieval Golden Age of pilgrimage was long gone. The Camino had fallen into disrepair and political power had shifted south, but James remained important in helping to define what being Spanish meant. As Spain's horizons expanded so did James's sphere of influence. He was able to help anyone who was an enemy of Spain, whether in the New World or Old. Spaniards in America used him as a rallying cry against indigenous tribes.

Nor did he just help Spaniards. As it was James who gave victory and thus brought Christianity to a new audience he was also the defender of indigenous converts. This popularity spread as far as Japan. In 1615 the Shogun decided Jesuits had been too successful in converting his people and so decided to expel all Christians. In the subsequent civil war the ramparts of Osaka Castle, defended by Japanese Catholics, were bedecked with banners of St James.

General Franco, keen to present himself as the defender of Catholicism from the menace of Godless Communists, followed in Ferdinand and Isabella's footsteps by taking his army to Compostela to give thanks for his great Catholic victory in the Civil War. Sadly for the General a large part of his army was made up of Spanish Moroccans and so sculptures of 'Matamoros' slaughtering Muslims had to be covered in sheets. The irony of a partly Muslim army celebrating a Christian victory in one of Christendom's holiest shrines appears to have been lost on Franco, but then he was a very strange man: he kept the finger of Spain's other patron saint, St Theresa of Avila, on his bedside table. The finger can now be seen in Avila in a nice glass box.

The Spanish army's link with St James was only severed in 2003 when the cross of Santiago was removed from combat uniforms. It was realised that Spanish soldiers serving in Iraq would not be helped in their quest to win hearts and minds in this ill-fated war of liberation by wearing the emblem of someone whose epithet was "killer of Muslims".

Santiago Matamoros's malleable image: able to change from idealised Crusader to Oriental explorer to general enemy of non-Christians, helps explain his enduring popularity. Miracles, imagery,

iconography and a virtuous circle of wealth creation helped inspire pilgrims to travel to Compostela rather than anywhere else. However, the prominence of money in this phenomenon should not diminish its spiritual dimension. During the Golden Age of the twelfth century the Camino de Santiago witnessed an explosion of architectural and artistic achievements. There were undoubtedly crooked clerics and unscrupulous folk who were attracted to the Camino and Compostela by its financial possibilities but for the vast majority, whether directly because of 'Santiago Matamoros' or not, the motivation was to glorify God. The creativity and passion which created the monuments from that era still astonish and inspire pilgrims today. Nonetheless a total absence of evidence was not allowed to get in the way of linking St James with something, or someone, that would benefit the Camino or his shrine in Compostela which was how he came to be associated with Charlemagne.

GAUCELMO: WORK PARTY VOLUTEERS

Volunteers are needed to help with the Gaucelmo (Rabanal) Opening and Closing Work Parties.

We need people who are fit, healthy and can deal with physically demanding jobs.

The following list gives some idea of the general tasks we face during a Gaucelmo work party:

Hauling and stacking firewood	Weeding and clearing the
Cutting back Ivy	garden
Heavy Duty Laundry	Deep cleaning the premises

More specifically we need people who are **good** at painting and decorating.

Your reward will be minimal. You will have to make your own way to Rabanal. Once there we will pay for a meal a day and your accommodation will be free. However the greatest reward will be the satisfaction that you will have helped maintain if not the best, one of the best *albergues* on the Camino Network.

If you would like more details or simply would like to chat about the possibility of helping us, please contact the Premises Co-Ordinator r-premises@csj.org.uk or the CSJ office.

Starting from scratch – Pilgrimage to St Andrews

Hugh Lockhart

On a sunny Sunday in July 2012 a group of 30 pilgrims assembled round Eduardo Paolozzi's giant bronze foot outside St Mary's Metropolitan cathedral in Edinburgh. Then, after interviews with the BBC and blessed by a cardinal in full regalia, they set off on the 70 mile pilgrimage route to St Andrews. Another pilgrim initiative, starting from scratch? Not quite, but there's been a lapse of nearly 500 years since the Protestant reformers, after a fiery sermon from John Knox, invaded the giant cathedral complex at St Andrews and put an end to a pilgrimage tradition dating from the 10th century.

It is therefore ironic that much of the credit for the revival of pilgrimage in Scotland must go to ministers, members of the same church as John Knox. In particular, it was under the leadership of the Reverend George Macleod that the abbey on the holy island of Iona, founded by St Columba, was restored and now welcomes thousands of pilgrims annually. Other churches followed suit and in 2012, a group of lay Catholics, in awe of the camino to Santiago, felt that it was time to set up a similar pilgrimage.

St Andrews was the logical choice of destination in Scotland because of its past association with pilgrimage; also its world renown as the cradle of golf and, of course, as the university where Will met Kate! It is also one of the driest places in Scotland prompting the view that, "If the Camino to Santiago can pull 200,000 people a year to the wettest part of Spain, then surely we can achieve something similar to the driest place in Scotland!"

Taking the lead from the camino, the priorities were to establish pilgrim trails in Scotland and into England. Many existing historical trails are now major roads so the priority was given to finding new routes which offer great and diverse scenery, historical interest, and little vehicular traffic for the pilgrim.

"Starting anything from scratch" relies on enthusiasm outweighing the obstacles. The ideal, in emulation of the camino, was to provide cheap accommodation where pilgrims could meet, eat, and sleep at

little cost. The obvious solution lay in community halls staffed by local volunteers but that was confronted by daunting new regulations. Fortunately, there are great youth hostels in the larger towns, but in the smaller country areas pilgrims will need to rely on bed-and-breakfasts and camping.



St. Andrew pilgrim

Discouragement from regulation was more than made up for by the enthusiasm of student volunteers from Edinburgh University. A website <http://www.thewayofstandrews.com> was up and running in three days, a *Facebook* presence in another two, and over forty students volunteered to help reconnoitre the trails.

So, little more than six months from the germ of an idea, there is the revival of an ancient pilgrimage, faithful to the principles of the camino, with three established pilgrim paths, another three under research, and shortly to make a grand entry to Wikipedia.

Editor's Note: Hugh Lockhart is secretary of the *Way of St Andrews* and to get in touch with the group you can email: contact@thewayofstandrews.com

Preparing a feast for Saint James's Day

APPETISER

GREEN STRING BEANS ST JACQUES

A rather unusual and yet delicious way of preparing fresh string beans. This dish can be served either as an appetiser or it can accompany the main course of either fish, meat or eggs.

Method

1. Wash and clean the fresh string beans. Bring 2 quarts water to boil in a large saucepan, add the beans, cover the pan, and continue boiling over medium heat until the beans are tender. Don't overdo it, for the beans must remain firm. Fresh beans from the garden will cook more quickly than beans from the market. When the beans are tender enough, drain them, and set them aside.
2. While the beans are boiling, clean the red peppers and cut them in half. Remove the seeds. Butter a flat baking dish, place the peppers on it, outside up, and press them flat to the dish. Place the dish under the grill and thus cook the peppers until they are entirely roasted. Peel and slice them.
3. Pour olive oil into a large pan, add the minced garlic and the roasted peppers, and sauté them gently for about 1 to 2 minutes. Stir continually. Then add the beans and continue to stir over medium-low heat for another 2 minutes. Turn off the heat and cover the pan until it is time to serve. Add salt and pepper according to taste. Serve hot.

Recipe Source: *This Good Food: Contemporary French Vegetarian Recipes from a Monastery Kitchen* by Brother Victor-Antoine d'Avila-Latourrette, Overlook Press, 1993

MAIN COURSE

STEAK AND KIDNEY PIE À LA ST JAMES

In the ration-free seventeenth and eighteenth centuries, Saint James' feast was long pleasantly celebrated in rural England by the blessing of the new apple crop. The rector of the town was expected to distribute from his rectory "pyes" of mutton or beef to those who came to ask for them. The recipes are still at hand, and here is one favourite from happier days.

Method

Cut the steak into 1-1/2-inch cubes and slice the kidneys. Melt the butter and brown the onion lightly. Add the steak and stir well until all sides are browned. Add the stock (or 3 cups boiling water with 3 bouillon cubes), cover, and allow to simmer for about one and a half hours. Then add the kidneys and cook an additional twenty minutes. Season with Worcestershire sauce, salt, and pepper. Place in a baking dish, cover with piecrust, making a slit for steam to escape, and bake at 450° F. for about twenty to twenty-five minutes or until crust is done.

Recipe Source: *Feast Day Cookbook* by Katherine Burton and Helmut Ripperger, David McKay Company Inc., New York, 1951

OR

SEA SCALLOPS

Ingredients : A kilo of sea scallops. Six baking potatoes. ½ cup of butter. 2tsp minced onion. ½ cup of flour. 2tsp dry mustard. A dash of Tabasco. 1 tsp of Worcestershire sauce. 3 cups of milk. 2 cups of green peas

Method

Defrost scallops, if frozen. Cover with boiling salted water; cook gently 12 to 15 minutes; drain; save broth. Scrub potatoes; rub with a little butter or margarine; bake at 450° for 50 to 60 minutes. Meanwhile, melt 1/2 cup butter or margarine; add instant minced onion; cook 5 minutes, but do not allow to brown. Combine flour, salt, and dry mustard; blend in. Add Tabasco and Worcestershire sauce. Add milk

and 1 cup scallop broth. Stir over low heat until smooth and thickened. Add peas and scallops; heat over hot water 10 minutes. Serve on buttered baked potato halves. Makes 6 servings.

Recipe Source: *The Cook's Blessings*, by Demetria Taylor, Random House, New York, 1965



Pilgrims feasting at Miraz

DESSERT

COUPE ST JACQUES

Method

Neatly arrange ice cream and fruit in deep glasses, top with liqueur and garnish with whipped cream.

Recipe Source: *My Name day — Come for Dessert* by Helen McLoughlin, The Liturgical Press, Collegeville, MN, 1962

***Serve meal with good Spanish wine and
toast the day with CAVA.***

If none of these recipes suit you, consider looking into the CSJ's very own Spanish cookbook:

¡Que Aproveche! *It's full of wonderful ideas and can be purchased from the CSJ on-line bookshop.*

Rabanal Spring Report

Hospitaleros:

April: Claire and Keith Taylor (UK); Betty and Dugald Mcdougall (UK);

May: Maggie and John Gardener (UK); Kathy Kennerly (USA) Richard Baldwin (USA)

Even the villagers at Rabanal del Camino were complaining how long and hard the winter had been and pilgrim numbers are only now increasing after a slow start due to the awful weather. However, the *huerta* is finally looking beautiful in late May after having a hard time coping with late winter rains, hail-storms, snow and even frosts. The



Sr. Benedetta and Maggie

blossom is coming out on the fruit trees and miraculously most of the herbs have survived the winter. The herbs have been used each day by pilgrim cooks. Temperatures have varied from minus three on several mornings to balmy twenty-odd degrees in mid-May. Needless to say during the cold

periods, the wood burning stove was very popular, in almost constant use for drying pilgrims and their clothes and as a comforting place for tea and biscuits in the afternoon. The new spin dryer is superb and much appreciated by the pilgrims.

The first pilgrim through the door this season was a Scottish CSJ member (now living in London) and here are just a few who followed him. Some Italian pilgrim-cyclists who deliberately decided to stay at Gaucelmo – as they felt that having to contribute a *donativo* helped make their journey feel more like a pilgrimage! It must be difficult trying to keep the camino spirit going when everything passes before you in a blur of speed and black lycra. Meanwhile, compliments from the pilgrims keep filling the visitors book; e.g a Finnish couple declared that the hospitality, welcome and the environment in Gaucelmo was the nearest they had come to heaven. In similar vein, a brave German, much to the amusement of those around him, stood up and announced “Here I am in Paradise”. No doubt that was celestially confirmed when Sister Benedetta from Gdynia in Northern Poland, a friend of Gosia’s (your Bulletin editor) who was staying in the monastery, stopped by to visit and is seen in the photo chatting with *hospitalera* Maggie on the patio. One of the more memorable pilgrims to stay this spring was a German Franciscan priest carrying an electric organ. His back pack weighed in at 20 kilos! He played the pilgrims awake with some Bach, his own composition and finished with a rendition of *God Save the Queen*. Also memorable was a family with two daughters aged 9 and 7 who were walking the camino with their mother, while their father cycled with artificial limbs. Although they only started in Astorga, these “*niños peregrinos*” will have had a good introduction to refuge life – snoring being but a small part! Finally, one couple was intending to get married at Cruz de Ferro by a Rector that they had met en route!

Ken and Joan Davies, the creators of the garden design, along with Paul Graham, former Chair of the Rabanal Committee, stayed at Gaucelmo in April. They did an amazing job in the garden and the *hospitaleros* introduced some of the interested pilgrims to them. Hopefully Ken and Joan will continue to support Gaucelmo. Their knowledge and expertise has created a low maintenance but much admired area for reflection and peace. We owe them a big thank you. The lawn mower was proving a problem to start at the beginning of the season but a German pilgrim whose profession had been servicing lawn mowers, sorted the problem out and serviced it at the same time! It now works beautifully with German efficiency. That is what is called a miracle of St James.

The same could be said when an American pilgrim managed to leave his

i-phone charger in Astorga. Returning to Rabanal the taxi driver took him for coffee, but the pilgrim then left his phone in the taxi. Eventually, charger, i phone and pilgrim were all re-united; a small task for the *hospitaleros* but one which shows their commitment and care for pilgrims. During this springtide, Gaucelmo *hospitaleros* welcomed the 130,000 pilgrim. What an amazing accomplishment in 21 years of operation!

The Facebook page for Gaucelmo - **Refugio Gaucelmo** went live on the 3rd March. We now have 145 “friends” and continue to receive requests on a daily basis. Hospitaleros have been e-mailing photographs which has enabled the Facebook page to reflect the current day to day happenings at Gaucelmo, e.g. on 18 May Richard and Kathy sent a photograph of 6 inches of snow at Cruz de Ferro, and five days later a photograph showed pilgrims being able to take tea outside in warm sunshine!

A powerful visual representation of the changing weather at this time of the year.

Finally, we knew we must be doing something right (if more proof were needed when a German pilgrim rang up distressed that she had forgotten to make a donation. She sent her €20 via the taxi man!



Spring in Rabanal

Albergue de Miraz News

Spring Reflections 2013

Bruce Hunter

The village of Miraz, along the Camino del Norte, is set among the lovely hills of Galicia, in rolling pastoral countryside. It has very little motor traffic and is surrounded by sleepy farms and tranquil hamlets, each with its own quaint church and above-ground graveyard, looking much like blocks of apartment communities, albeit for the deceased! The whole area seems to be criss-crossed with a plethora of streams and rivers with adjacent mills and industrial workplaces, such as tanneries, although some of the latter appear to be now in ruins. Mercifully so far, there is none of the obvious commercialisation of the pilgrimage route which is so evident in places along the Camino Francés.

By the end of May this year, the pilgrim season at Miraz was in full swing. After a quiet start in Holy Week, (relatively early), Easter saw the *refugio* slowly filling up and business has continued to increase ever since, with current pilgrim numbers in the teens and most recently in the twenties on most nights. As usual, almost half the pilgrims are Spanish, and this year German seems to be the most prevalent second language, followed closely by Italian. There is also the consistent rise in Polish pilgrim numbers, many choosing the Camino del Norte as their first pilgrimage route. One pilgrim who stayed was in a power-assisted wheelchair.

After serving breakfast to the previous night's pilgrims, *hospitaleros* gratefully lock the door every morning as the last pilgrim leaves at around 8 o'clock. Then they have their own breakfast over a wee gossip, check the *Livre d'or*, quickly sort out the pilgrim donations and then get on with the cleaning and preparation of the *refugio* for the next day's pilgrims. With the new larger building to care for, this task now takes two people most of the morning.

Sometimes a trip to Friol or Parga for necessary *refugio* supplies has to be arranged. Fortunately, a lot of basic supplies can be bought from the vans that stop in the village. These mobile shops cannot be missed as they loudly honk their horns to call the villagers out from their houses. After a well-deserved lunch, if the weather is good, the *hospitaleros* might even take a walk around the village. Some *hospitaleros* manage a brisk morning



Eeva with smiling French pilgrim in Miraz

walk into Parga, which they then combine with necessary shopping, followed by a quick meal in a restaurant. They return speedily to Miraz to open up the facilities for the wet and frozen pilgrims waiting patiently at the albergue door, or more often, patiently waiting in the relative warmth of Pilar's Bar. Opening times of the albergue have now been posted on the doors as 4pm in order to allow all pilgrims – including those from Villalba – to have a reasonable chance of obtaining a bed for the night.

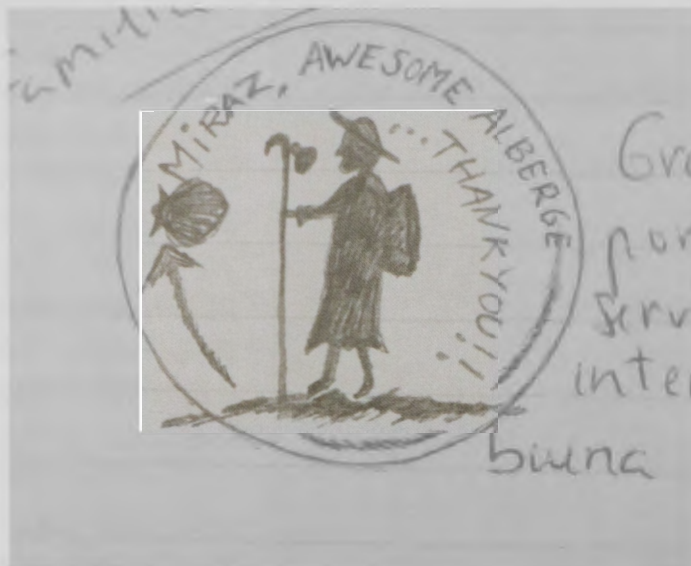
There are always odd jobs that need to be done around the house, or maybe even successfully put off until *mañana*... There is the large stock of logs for the fire, which needs to be stacked in the dry part of the garage to be ready for the cold weather. And a little window-washing may not be uncalled for, given the enormous picture windows surrounding the pilgrims' dining-room on all three-sides. In nice weather, a bit of weeding in the garden may be necessary, especially now since Ken and Joan Davies have been over in May to work on the garden make-over – a project that will be greatly appreciated by pilgrims and *hospitaleros* in the coming years. Then, before one can say *camino*, it's time to open up again for the next group of pilgrims.

Hospitaleros sign pilgrims in, check their *credenciales*, nationality, etc and show them a bed. This is a simple task yet how grateful they are! When the pilgrims have showered, washed their clothes and rested a bit, they sometimes like to tell their story over a cup of tea. The pilgrims' satisfaction is the best part of a *hospitalero's* work. *Hospitaleros* get to hear about various pilgrims' journeys, sometimes even about their life. I have yet to encounter a story that wasn't interesting. Each pilgrim has his

or her own unique story to tell and unique adventures to recount.

Hospitaleros also have stories to tell, such as when a French pilgrim on her way *back* from Santiago to Le Puy in France, showed up at the *refugio* one rainy night well after 10pm – only to be addressed by a truly tired *hospitalera* with the insightful question – “Are you a lost pilgrim by any chance?” thereby immediately catapulting her banal query into the lofty league of H M Stanley’s legendary interrogation of Dr Livingstone. The pilgrim’s reply was confidential however, but her smile the next day (as seen on the photograph) can be appreciated by everyone.

Hospitaleros also get to observe the many friendships that form along the way and sometimes they see whole families pilgrimaging together, some apparently determined to fulfil a private vow or beg or thank the Saint for some special intervention. One such Spanish family illustrated their feelings (see below) in the albergue guest book. Once, I was moved



Book entry of Serrano family

to see two young women helping a much older pilgrim, carrying some of his stuff and sharing their food with him. The story was that he had been robbed somewhere along the way before they even met. And then there was Paul, a very tall chap from Warsaw, who had walked from his own front door carrying a large cross, and followed by quite a few admiring young women, to whom he seemed oddly indifferent.

This spring *hospitaleros* in Miraz experienced many such events and as the weather warms up one can only imagine them having even more such stories to recount as pilgrim numbers increase.

Members' Pages

5

From Sandra Collier and Jenny Heesh in Australia

The Spanish Club in Sydney has been taken into receivership and so we are not sure if our camino meetings will continue through the summer – but when we know in three months' time we will let you know. In the mean time we are trying to encourage Sydney pilgrims and visitors to check the CSJ web pages to verify details



Maria Margarínós Casal and Sandra Collier at the Cervantes Institute, Sydney, Australia

concerning new meeting dates and times. When all is settled we will have our twelve Saturday meetings again throughout the year – as twenty plus new pilgrims to advise and talk to is too many at once for informal chats. We enjoy reading CSJ *Bulletins* from the 1990s – and note how things have changed on the camino and how the infrastructure has improved since then. Our Australian 82 year-old pilgrim has left the *Via de la Plata* as he found it too hard to walk since he was forced to

walk longer distances that he felt comfortable doing, although this is his fourth camino. He is currently therefore walking the *Camino Francés* but is finding it hard to find a bed for the night, even though he is always in by 2pm! He has been told that this is due to the biggest number of pilgrims to walk in May ever – but maybe this is just camino talk? Albergues along the route have confirmed however a significant rise in the numbers of pilgrims towards the end of May (see reports in the *Bulletin* from Miraz and Rabanal) after a slow

start to the season due to an early Easter and extremely cold weather. The Cervantes Institute in Sydney hosted a cultural and film afternoon for Sydney pilgrims, families and friends on Saturday, 27 April which was attended by 45 people. The event was jointly organized by Sandra Collier, Sydney Co-Coordinator of the Pilgrims in Sydney and Maria Margarinõs Casal, Librarian at the Institute. The afternoon began with a meeting in the Institute's Library where an impressive collection of Camino de Santiago books were on display, followed by a welcome speech from Maria. Maria gave an outline of the aims of the Institute and the resources available, of which there are many, including language courses, cultural activities and access to the Institute's library.

A film on the camino was then shown in the Institute's Auditorium, including scenes of *albergues* that were familiar to many in the group. Everyone enjoyed the film – in a most interactive way – and exclamations in the dark were heard of “I was there!” or “I stayed there!” or “I met that *hospitalero!*” and “I have that stamp” – all of which were greeted with much laughter from the audience.

Afternoon tea provided everyone with an opportunity to discuss the film and to catch up on all things, *Camino*; everything from the unusually cold Spring in Northern Spain to the best hiking sandals, now that the Northern Hemisphere Summer is shortly to be upon us!

A large selection of information booklets on the various camino routes were available for everyone to take home and Maria was able to answer questions and discuss in greater detail the various resources of the Institute, Spanish courses and help with bus and train timetables for pilgrims. Sandra then gave a briefing on the afternoon and on general *Pilgrims in Sydney* matters. In April there were six first time Australian pilgrims walking in Spain; three repeat pilgrims; one walking on the Camino Francés, and one walking from Granada (reading Ailsa Piper's *Sinning Across Spain* each day). David, who is 82 years old started walking northwards on the Via de la Plata, but then switched to Camino Francés. Another three of our group will soon be volunteers on the camino! The afternoon concluded at 5.30pm. Our heartfelt thanks to Maria and the Institute for a particularly enjoyable event.

Note: Sydney Pilgrims – please check the CSJ UK home webpage – www.csj.org.uk for a list of 2013 meetings.

From Gosia Brykczyńska

I note with some enjoyment that Polish pilgrims in the Beskidy highland region of Southern Poland have successfully held their Third Annual *Narciarska Pielgrzymka Beskidzką Drogą Św Jakuba* (Skiing camino along the Beskidzka Way of St James) at the beginning of February 2013, co-ordinated by the Szczyrk Association of St James. There are plans afoot for a similar pilgrimage in 2014!



Finally, of some historical interest to Anglophiles, I note that the much loved John Bunyan hymn *To Be a Pilgrim* was sung at the funeral of former British Prime Minister *Margaret Thatcher* on 17/4/2013. It was apparently one of her favourite hymns.

From Alison Raju

If you have already walked to Santiago and are now thinking about Rome or are just interested in hearing more about this second of the three great medieval pilgrimages, the CPR (Confraternity of Pilgrims to Rome) is organising an Open Day in Canterbury on Saturday, September 14th. (see Other Events Page) This will be held at a venue close to the Cathedral, from 10.30am to about 4.30pm, with speakers on different topics related to this pilgrimage.

This event coincides with the visit of a group of 30 French pilgrims from the AVFF (Association Via Francigena France) based in Reims (twinned with Canterbury). They will walk from Dover to Canterbury over two days (Friday 13th and Saturday 14th), led by one or several members of the *Confraternity of Pilgrims to Rome* and anyone wishing to join them, CPR members or not, will be very welcome.

More information will be available later on the CPR website (www.pilgrimstorome.org.uk). If you would like to attend please contact the secretary, Bronwyn Marques, after the beginning of July: pilgrimstoromesecretary@yahoo.com,

Obituaries

Dr Marilyn Boll 1946-2013

Marilyn had been a CSJ member since 1995, as a vicarious pilgrim. She was a keen supporter of CSJ and attended the Body & Soul Conference at Canterbury in 2000. She worked as a GP and in family planning in Cowes on the Isle of Wight. We send our condolences to her husband Michael and to her family on their loss.

Philip Wren RIP 1957-2013

Philip Wren was a passionate pilgrim and Methodist minister who served in circuits as diverse as Doncaster, Gainsborough, Golders Green and Liverpool South.

He was making his 10th camino and hoped to reach his 3000km target. He had revisited a place painful to him, where ten years earlier, his father had had to give up on the long climb up from Saint Jean-Pied-de-Port. Philip died in his sleep after a heart attack in the refuge at Logroño. He will have been known to CSJ members through his regular and perceptive writings in the Bulletin.



His funeral took place in a packed Childwall Valley Methodist church on 30 May. His hat, scallop shell, boots and staff were placed on his coffin. Passions were very much a theme of the tributes made by his sister Helen and sons Tim and Jonathan and I was privileged to speak about his pilgrimages on behalf of the Confraternity. The

congregation was made up of people from many of his parishes, including from Golders Green (in north London), and local civic leaders as well as several fellow pilgrims and CSJ members.

Philip's other passions included football and his family. Pilgrimage gave him time to think and relax after times of intensive pastoral ministry. He was clearly 'addicted' to the camino – in 2008 he wrote he was going to make his final pilgrimage and reach his 2000km target. Yet he was on the Way again in 2012 and 2013. Unfortunately he was not able to stay in Gaucelmo last year as he planned, for there was a last minute closure due to the flue in the salon leaking.

Philip's *Bulletin* articles* reveal his active and profound living faith. Life was not always easy, but the struggles gave greater self understanding and brought him closer to Jesus. As he struggled with illness, including diabetes, not only did he find a way to cope physically, but he could resolve the many spiritual circumstances which made him angry, including 'turigrinos' using public transport and the appointments committee of the Methodist church who were asking him to move once on again.

However, we are encouraged in the knowledge that those who die on pilgrimage are assured of heavenly and peaceful rest. The Pilgrim Office at Santiago issued a final 'Compostela' for Philip and he was remembered at the Pilgrim Mass on 30 May. He himself wrote:

"I believe that those arriving in heaven share that which any earthly pilgrim to Santiago may also experience; a moment of utter peace coupled with an intense feeling of joy. Along with that is the sheer overwhelming sense of having completed the journey, safe in God's hands.

* *Bulletins* 90, 92, 102, 105, 107, 109, 110

Book Reviews

Hiking the Camino de Santiago

Dintaman, A & Landis, D ; Village to Village Press, 320pp ISBN:978 0 9843533 4 7, www.villagetovillagepress.com , £19.99 from CSJ bookshop

A camino guidebook needs more than a glossy pictorial cover, colourful pages and plentiful illustrations for it to be of practical use. This one has all of these and abundantly more in its 320 impressive pages. Eleven pages lead on Camino history and spirituality. The following nineteen offer comprehensive practical advice to prepare for and to carry through the walk including an extensive packing list, how to combat bed bugs and suggestions for energising en-route snacks. Proposals for wider reading, a four-page Spanish phrase list and an index of in-use symbols lead to the back cover.

The book's core describes the whole Camino Francés to Santiago and onward to Hospital then from there to Muxia, to Finisterre and from Finisterre to Muxia (though not in reverse). The route is divided into 35 stages of varying lengths. Introducing each stage is a snappy motivator - "Imagine the excitement...", "Stand in awe..."etc - and an overview. Then your eye quickly picks up details - elevation profile, full colour topographical route map, distances, difficulty grading, suggested walking time, paved/unpaved trail percentage, summary list of albergue locations. Succeeding pages describe the trail. Bold place names head up in-sequence historical or architectural notes interspersed with italicised route instructions. Numerous recognised alternatives to the main route are printed on tinted paper without impairing legibility. Side panels detail varied types of accommodation, their prices and contact information. Competing for space are skeleton town and city maps (approx.100 in total), occasional additional information sidebars and vivid and interesting full-colour photos.

What's not to like about this book? Its pages are conveniently sized at 7" x 5" but it weighs 14¼ oz (402gr). Town/city maps inevitably lack deep detail as the authors recognise. A price-banding guide for accommodation would be more durable than exact prices which are soon out of date. I regret the absence of an index of place names and a cumulative/reductive distance tally over the whole route. More importantly, trail directions often occupy least space on the page and some walkers may find them distinctly slim-line. The authors anticipate this - "Some prefer light, minimalist guide books whilst

others choose more thorough guides. We have tried to make this book as flexible as possible.....” On a route as heavily trodden as the Camino Francés slim-line is probably fine.

Would I carry this book in my backpack? For planning my camino I know of no current guide in English more practical, comprehensive and up-to-date... As a lasting reminder of one of my life’s most significant experiences I would treasure it. I couldn’t bear to fillet it as I’ve done with other guides in order to lighten my load. No problem! The final tour de force is that free GPS files for all the stages are available from an associated website and “An e-book will be available for ultra-light portability.” Technology, like the pilgrim, marches on!

FELIX DAVIES

Pilgrim Tips and Packing List – Camino de Santiago

What you need to know beforehand, what you need to take, and what you can leave behind. Yates, S & Hnatiuk, D; 2013, 138 pp ISBN-13: 978-1484079843 available from Amazon

The reason for this book is that it seems about a third of all pilgrims give up before they finish their intended pilgrimage. The authors believe that the main reason for this is that these people have not done enough preparation and are carrying far too much weight in their backpacks.

Having walked a few caminos, I’m not quite the intended audience, so I’ve had to try and imagine how I would respond to it if I was reading it before walking my first camino. Whether because of this or for other reasons, I’ve found it hard to know what to make of this book.

First off there doesn’t seem to be a clear structure for the book. It doesn’t for instance take a chronological approach to the camino such as going through what you need to do beforehand, during and after. Nor does it make a clear attempt to separate general tips about doing and surviving the camino from the packing advice – both seem to pop up as and when they come to mind. It has a perplexing contents page which is not a great deal of use if you are looking for a specific subject. And there’s no index at the end to help you either. So, for instance the pages on safety are buried in ‘More Tips for Pilgrims’ and pages on health insurance (which look useful) pop up in the ‘Your Gear’ section under ‘Weightless Items’.

The authors write with authority about the camino and I certainly found quite a lot of detail that was new to me and which I’m glad to have picked up. Their experience comes through in the sensible approaches

they take to things that people can be anxious about, such as dogs, foot care and bed bugs. But when they stray off their camino experience and onto more general subjects, I found myself often thinking – ‘well, that’s your opinion.’

There are things in here that certainly raised my eyebrows: if you have long hair, consider cutting it off to make life simpler. If you are female and not on the pill, consider taking it on the camino (to ease the cyclical symptoms, I should add). If you drink beer, the non-alcoholic version is recommended and don’t get coffee from a vending machine, because they are invariably dirty. Take three syringes full of iodine with you in your first aid pack and, as the body self-regulates after a few days, there’s no need to take deodorant. Their advice on selecting a guide is that only the CSJ and Brierley versions will do (despite one of the authors being a contributor to the excellent PiliPala guide). And to make your guide lighter, cut out the unnecessary pages, such as those on flora and fauna. Trainers are a no-no but there’s one particular (quite hefty) walking boot that is recommended over all others. One of the most original pieces of advice is on what to do when confronted by an unfriendly dog: ‘If you carry a walking stick, keep it calmly close to your body, walk slowly and, to combat your own fear, start to sing or hum with a deep voice. Gospel or blues work best.’

There’s a lot in here for the anxious person and for the US citizen, with explanations of metric weights and measures and lots on money, paperwork and digital matters. But I wonder how an anxious person will, having read the section on dogs, react a few pages later to the advice that a cellphone can be used to ‘tell friends and family at home that you still have not been eaten by the wild Spanish dogs.’ True, for a lot of the time the guide keeps up a light and jokey tone, so you should get it and this makes for an easy and enjoyable read.

Interspersed with the tips are some anecdotes from the authors’ times as pilgrims and particularly as *hospitaleras*, where they have obviously seen and dealt with all sorts. These offer some further opportunities for mirth. There’s a section on unnecessary items that pilgrims have taken with them and which apparently our intrepid *hospitaleras* have separated from weighed-down pilgrims. These include electric toothbrushes and hairdryers. Another item was ‘- a surgical mask (The pilgrim ignored my question as to why it was in his backpack).’

So, I’m still a bit confused. I shook my head a lot at first, thinking this is what happens when you publish your own book, bypassing the

skills of a good sub-editor. You can end up with something uneven in tone and lacking a coherent structure and not much use as a quick reference guide.

On the other hand I did smile a lot while reading this. I started to imagine myself as a naïve pilgrim on my first day, lost in the clouds between Saint-Jean and Roncesvalles. Suddenly two chatty *peregrinas* appear, one either side of me and start checking the size of my pack, the cut of my clothing and the state of my footwear and assessing my overall suitability for the task ahead. Then they launch into a great long list of advice on this, on that and ‘oh, another thing, while I remember...’ Hours later the clouds dissolve and they have disappeared and I’m rolling into Roncesvalles, equipped for the task ahead.

TOM BARTON

Slackpacking the Camino Francés

Syvia Nilsen, Lightfoot Guides, 9782917183281, available from www.csj.org.uk/bookshop, price £6.99.

First of all, I had to Google “Slackpacking”. Definitions vary a little across the internet, but basically boil down to hiking (usually long-distance trails) with support. And this is precisely what this book is about; walking the Camino Francés with only a daypack, having your luggage sent ahead by vehicle.

The book itself is lightweight enough to fit in such a daypack, with a glossy cover and an attractive £6.99 price-tag. Inside it is laid out clearly in chapters on when to go and where to start, travel options, different types of accommodation and reservations, and luggage transfer and travel companies. The accommodation section has a good overview of the different types of *albergues* and explains in detail why slackpacking pilgrims should not expect a bed at *donativo* or municipal *refugios*.

The book is packed with website and phone number information and would suit those looking for an organised tour and also pilgrims planning their own trip. There are four itineraries to choose from, ranging from 5 -8 km per day to 20 -25 km per day. There is also an interesting section on suggested detours to places like Clavijo.

There are a few typographical errors and some pictures are not reproduced very well. Also the packing lists in the appendix are

not ideal (the ladies' list is in table form but has no key to explain what appears to be weight in grams, while the men's section looks unfinished in comparison). Both lists are very precise with brand names. A less specific packing list may be more helpful, particularly if brands are not easily available everywhere.

My main concern lies with the advice given about health insurance at the end of the section for pilgrims least able to walk. The inference is that anyone with a European Health Insurance Card, or who is from a country with other reciprocal health arrangements with Spain, would not need additional insurance. Since such arrangements do not cover the costs of any private treatment, medical evacuation, mountain rescue and changes to travel arrangements caused by medical issues, I think it is unwise to suggest that anyone travels without comprehensive travel insurance.

These points aside, it is a very helpful book that fills a gap in the market. Many people would like to walk the Camino but for health reasons cannot walk far, or carry a backpack, or maybe need the privacy of their own room. For the purists who argue that it goes against the spirit of the Camino, Ms Nilsen makes several relevant points. Firstly the Pilgrim Office in Santiago is not concerned whether you have carried your luggage or not, simply that you have walked or ridden the minimum distances. Also, she explains that backpacking the Camino is a more modern invention since in medieval times rich pilgrims had their luggage carried and poor pilgrims walked with just a small bag, the aim being to get safely to Santiago in groups rather than be ruggedly self-sufficient for the whole journey.

RUTH ABRAHAMS

From the Secretary's Notebook

International Conference on Christian Welcome and the new Evangelisation on the Camino de Santiago, 21-24 April 2013

I was privileged to attend this conference on behalf of CSJ. It was the first International version of a series of conferences held by the church representatives responsible for Christian welcome on the Camino. It was organised by them with the Pilgrim Office/cathedral. See facebook on www.peregrinossantiago.es for reports and pictures.

Spanish representatives included the Archbishops of Santiago and Oviedo, Bishops of León, Valencia, also the Bishop of Le Puy who is the representative of French Bishops on this committee. Priests included our friend D Antolin from Ponferrada, Fr Manuel Gonzalez from Hospital de Orbigo and the new Dean of the Cathedral in Santiago.

Religious orders were well represented by Benedictines from Samos,



Rebekah Scott, John Rafferty and Marion Marples in Santiago

and sisters from León, Augustinian sisters from Carrión de los Condes, Fr Ramon at Monte del Gozo (Polish speaking); and various Franciscans.

As well as various academics and theologians there was a scattering of lay people, including just a few pilgrims. It was good to meet Rebekah Scott, Leonie v Staveren- an energetic Dutch pilgrim and hospitalero and Isabel (Pilar, Rabanal). CSJ's William Griffiths, John Rafferty, Carlos Mentley (American Pilgrims) and J-P Renard (Walloon Association) were also present.

John Rafferty presented the results of his brief online survey on the

Spirituality of pilgrims . See <http://johnniewalker-santiago.blogspot.co.uk/>
See the post for 25 April for the results and his report. His findings show that although most pilgrims believe in God and think others do too. Most do not generally attend religious services and found the Pilgrim Mass unsatisfactory in terms of feeling welcomed and being able to participate. I am glad to say that progress is being made with the new dean and others in welcoming pilgrims in many languages and having the readings given in English and other languages as well as Spanish.

It was also interesting to hear more about the **German Welcome** at the Cathedral- Wolfgang and Angela Schiller explained how their project had developed over the last 5 years. It is a partnership between the Dioceses of Stuttgart-Rothenburg and Santiago. Initially it offered an opportunity to German pilgrims to meet after the Pilgrim Mass and share experience, food, prayer etc It has now extended to giving information before pilgrims leave home, distributes publicity at refuges within last 100km and offers a spiritual tour of the cathedral.

I felt disappointed that there were not more opportunities to discuss the ways in which the providing of hospitality along the camino is changing or to discuss innovative ways of building up spiritual resources for pilgrims and sharing good practice.

Hospitaliers wanted

There is a newly fitted out *gîte* for pilgrims at 43 rue d'Espagne, St Jean-Pied-de-Port, and Jean-Claude Nogues is looking for volunteer *hospitaliers* for early July to late October 2013.

The *gîte* has one dormitory with 12 beds; it will be run on a donativo basis, and will include evening meal and breakfast for both *hospitaliers* and pilgrims. There's a separate flat for the *hospitaliers*, with room for 3 at a time. Jean-Claude envisages stays of a week or preferably 2, with changeovers on Sundays. Board and lodging free, travel to and from St Jean at your own expense.

Some basic French essential – otherwise a range of languages welcome.

People interested should contact Jean-Claude, in French, on jcisard@hotmail.fr

Promoting the Confraternity I

We have been gradually building up our social media to promote the CSJ. We are on twitter/csjnews and both refuges have facebook pages: Refugio Gaucelmo and Refugio de Peregrinos de Miraz. We now have a CSJ-UK facebook page too, thanks to a new volunteer, Sophie. Please look at all these and 'like' them to encourage others to follow our activities.

Promoting the Confraternity 2

The Trustees are considering whether to invest in a stall for 2014 at the annual Greenbelt Festival held over the August Bank Holiday Weekend. Two regular Festival goers, Amanda Harrold and Br Vaughan, think there is a good fit with potential CSJ membership and future pilgrims. It would be an opportunity to meet like-minded people and enthuse them about the camino experience. Amanda has family connections that would generously donate expertise and the loan of exhibition stands. Gosia Brykcznska and I will be attending over one day this year – probably Saturday 25 August – and wondered if any other members, perhaps in the vicinity, would like to meet up with us to enjoy the ambience and see how we could make the most of the experience. Please contact the Office if you are interested.

Camino Experience

Hugh Lockhart, author of the article Starting from Scratch, has devised a short questionnaire about the camino experience from preparation to what you found useful on the way. It can be accessed from the CSJ website – please take a few minutes to complete it.

Camino de Crestone

This 26 mile route, inspired by the experience of the Camino in Spain, brings together a wide variety of spiritual resources and sites in the Sierra de Sangre de Christo mountains in Colorado. There are group tours from June-September. See www.caminodecrestone.com for full details of what is described as the world's first full interfaith pilgrimage.

CSJ Bookshop latest

New for 2013 Guides include: Camino Francés 2013, £7; Camino Inglés, £4; Ruta de la Costa: Irun-Villaviciosa 2013

Coming soon: new editions of Camino Primitivo; Le Puy

Also from Pilgrimage Publications

Camino Lingo: English-Spanish words and phrases for pilgrims on the Camino £6.99

Slackpacking the Camino Francés: Sylvia Nilsen, £6.99 – practical information for those booking hotels and luggage transport ahead

Something Different?

A French firm has made a Pilgrim scarf showing the route and all information about the Camino Francés. See www.cartecompostelle.com
Price €8.50 plus postage

CSJ Events

Thursday 25 July

St James's Day

Summer celebration for our 30th Anniversary. Office closes at 1pm.

Lunch : 1.30 for 2pm Meet at Don Pepe's restaurant, 99 Frampton St, NW8 8NA for Tapas lunch (£10 plus drinks).

Walk to Spanish Place, W1 for a special tour with Fr Christopher Colven, parish priest. A church on this site was originally built as the chapel of the Spanish Embassy in 1791. The direct connection with Spain ceased in 1827 but there are many reminders of the Spanish connection – from the decorative crowns of Alfonso XIII and Queen Ena to the glass in the high rose window with the heraldry of the Spanish Royal family and the Bishops' sees.

Tea nearby. 7pm Solemn Patronal Mass at 7pm, followed by refreshments.

If you would like to join us for a Celebration Lunch, please book a place by email and pay £10 per head for the food (drinks extra). Either pay by cheque (payable to CSJ) or phone to pay by card.

Please note that the events publicised previously for 24 July are cancelled.

Saturday 28 September

Office Open Day

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

30 September-11 October

Spanish course and Camino 150km walk

If you would like to change to *Hablo español* think about joining one of the language courses offered by the University of Santiago. Members of the Confraternity are offered a 10% discount on the 2 week autumn course which offers language tuition in the first week and a chance to walk the last 150km of the camino with an expert Guide and back up in the second. See <http://cursosinternacionales.usc.es/>

Saturday 5 October**Returned Pilgrim Day**

If you have been on pilgrimage this year there is an opportunity to share your pilgrim experiences at St James's Priory, Bristol 1, 10-4pm. Bring and share lunch.

Friday 25-Sunday 27 October**Saints Way
and Concert, St Neot**

A Walk along the Saints Way (2 days, Fri & Sat, Padstow-Fowey) and Pilgrim Concert (Sunday 3pm) featuring A Pilgrimage Cantata by John Read and Bob Chilcott Jazz Mass, performed by Canoryon Lowen of St Neot, Cornwall. For accommodation locally and information contact Tony Ward via *office@csj.org.uk*

Saturday 26 October**Office Open Day**

An Open Day to meet pilgrims planning their journeys and returned pilgrims, buy Guides, use the Library etc at 27 Blackfriars Road, London SE1 8NY, 10.30-4.0pm

Saturday 30 November**Office Open Day &
Storrs Lecture**

An Open Day to meet pilgrims planning their journeys and returned pilgrims, buy Guides, use the Library etc at 27 Blackfriars Road, London SE1 8NY, 10.30-3.30 pm.

4.0 pm Lecture: Dr Tom Nickson, Courtauld Institute, venue tbc

Other Events

Fri 21 - Thurs 27 June

**Mary & Michael Way
Guided Group Pilgrimage,**

c 10 miles per day, max 15 people, support vehicle for luggage, start Polgigga (near Land's End) to Come-to-Good (near Truro). Cost £150 to £220 depending on income. See www.marymichaelpilgrimsway.org for full information.

Sat 10 - Sun 25 August

**Walking Pilgrimage to
Walsingham**

Organised by the Diocese of Arundel & Brighton Ecumenical Walking Pilgrimages. Starts at St Albans, luggage transport, c 16 miles per day at moderate pace, £175 for the whole walk, see www.thepilgrims.org.uk for more information. The group would be grateful if an Anglican priest was interested to walk all or part of the way.

Fri 23 - Mon 26 August

Queen Eleanor Bike Ride

A 200 mile sponsored ride along the route of the Eleanor Crosses, erected to mark the resting places of the body of Eleanor of Castile as she was taken from Lincoln to Westminster Abbey for burial in 1290. Funds raised support The Connection at St Martin's, which works with homeless people in central London. Registration fee £80 (Early bird £65 before 30 June). Includes food, accommodation (in church and village halls), vehicles, insurance and first aid). See www.queeneleanorcyclride.org.uk

Saturday 14 September

**Pilgrims to Rome Open
Day**

This will be held at a venue close to Canterbury Cathedral, from 10.30am to about 4.30pm, with speakers on different topics related to this pilgrimage.

This event coincides with the visit of a group of 30 French pilgrims from the AVFF (Association Via Francigena France) based in Reims (twinned with Canterbury). They will walk from Dover to Canterbury over two days (Friday 13th and Saturday 14th), led by one or several members of the Confraternity of Pilgrims to Rome and anyone wishing to join them, CPR members or not, will be very welcome.

New Members

Information is provided for members' use only

London

Mr. Mike Aris 31 Murray Road, South Ealing, London W5 4XR	07871 853012
Miss Valeria Bolcina 22 Morris House, Salisbury Street, London NW8 8QA	07977 171032
Mr. Mark Fraser 41 Villiers Road, London, NW2 5PG	07429 516464
Rev. John Hereward St. Mellitus Vicarage, Church Road, Hanwell, London, W7 3BA	020 8567 6535
Mr. & Mrs. Roy Hiscock 142 Clements Road, London E6 2DL	020 8472 4730
Mrs. Lisbeth Kjaer Flat A, 3 Church Crescent, Muswell Hill, London N10 3NA	020 8444 1846
Mr. Martin Amherst Lock 53b Manchester Street, London, W1U 7LU	07786 265486
Mr. Daniel Martin 77a Pepys Road, New Cross Gate, London SE14 5SE	
Fr. Lindsay McKenna St. Andrew's Vicarage, 119 Torridon Road, London, SE6 1RG	020 8697 2600
Ms. Capucine Morin 5a Penn Road, London N7 9RD	07887 440657
Mr. & Mrs. Andrew Phillips 8 Crooms Hill, Greenwich, London SE10 8ER	020 8858 4319
Mr. Rupert Plummer 14 Gracedale Road, Streatham, London SW16 6SW	07876 563745
Miss Mariane Roesdahl 23a Balmore Street, London, N19 5DA	07952 912646
Mrs. Patricia Strohm Flat 3, 62 Marlborough Place, London NW8 0PL	07805 971850

Home Counties South

Mr. Peter Aggleton Noel Cottage, 7 Tekels Park, Camberley, Surrey GU15 2LE	01276 676367
Mrs. Cristina Connolly Links View, Traps Lane, New Malden, Surrey KT3 4RY	020 8949 1670
Mr. Andrew Platts 34 King Street, Canterbury, Kent CT1 2AO	07832 388388
Ms Kiran Shetty 30 Mornington Crescent, Cranford, Middx TW5 9SS	07525 790734

Mr. Daniel Toneri 12 Princess Court, Gordon Road, Haywards Heath, E. Sussex RH16 1EF	07800 863508
Ms. Patricia Walker 16 The Meadows, Portsmouth Road, Guildford, Surrey GU2 4DT	07760 111962
Mr. Mariusz Weinert 63 Mill Road, Crawley, Surrey RH10 1ND	07960 133140

Home Counties North

Mr. & Mrs. Edward Currens 1 The Green, Wembley, Middx HA0 3QL	020 8904 7802
Revd. Christine Dale The Rectory, Woolton Hill, Newbury, Berks., RG20 9QZ	01635 253323
Ms. Ann Fairley 31 The Huntley, Carmelite Drive, Reading, Berks RG30 2SB	01189 500862
Revd. John Hayton 89 Harpenden Road, St. Albans, Herts AL3 6BY	01727 761719
Mr. & Mrs. John Holding 35 White Way, Kidlington, Oxon, OX5 2XA	
Mr. Edward Madden 63 Fanshawe Crescent, Ware, Herts SG12 0AR	01920 465547
Mr. William Marsterson The Black Swan, 64 Blanche Lane, South Mimms, Potters Bar, Herts., EN6 3PD	01707 644180
Prof. Saeed Vaseghi 01753 855100 20 Haslemere Road, Windsor, Berks SL4 5ES	
Mr. Jeff Williams 4 Rofant Road, Northwood, Middx HA6 3BE	01923 823482
Mr. David Wright 11 Davenant Road, Oxford, Oxon OX2 8BT	01865 556034

Southern

Mr. Richard Johnson 2 Briar Gardens, Waterlooville, Hants PO7 5AH	07712 479846
Mr. James Scott-Clarke The Fief, Duck Street, Tisbury, Wilts SP3 6LJ	01747 871921
Mr. Derek Shane 1 Argosy Close, Warsash, Southampton, Hants SO31 9BN	01489 582043

South West

Mr. Peter Carpenter 42 Speakers Road, Ivybridge, Devon PL21 0JP	01752 691170
--	--------------

Ms. Sharen Green 01202 693837
 61 Gravel Hill, Wimborne, Dorset BH21 3BJ
 Mr. & Mrs. Godfrey Leech 07909 963708
 5 Cross Street, Moretonhampstead, Devon TQ13 8NL
 Mrs. Brigid McElorey-Smith 01395 512520
 10 Sidgard Road, Sidmouth, Devon EX10 9DA
 Mr. Stan Patrzalek 07999 599572
 13 Heron Road, Bristol, Avon BS5 0LT
 Miss Alexis Wright 07807 774585
 6 Salutary Mount, Heavitree, Exeter, Devon EX1 2QE

Midlands West

Mr. Nigel Bambrough
 1 Sydgate, Mill Lane, Wadborough, Worcestershire
 WR8 9HD
 Revd. Stephen Buckley 01902 883255
 1 Vicar Street, Sedgley, Dudley, W. Midlands
 DY3 3SD
 Mr. & Mrs. Simon Collier 01952 608846
 8 The Incline, Lilleshall, Newport, Salop TF10 9AP
 Revd. & Mrs. Ian Gardner 01453 546895
 Chestal Lodge, 9 Chestal, Dursley, Glos GL11 5AA
 Rev. Basil Postlethwaite 01242 538 9060
 St. Edwards Jnr. School, London Road,
 Charlton Kings, Cheltenham, Glos GL52 6NR

Midlands East

Mr. Chin Yuan Ee 07544 433749
 Southwell Hall, Jubilee Campus, Univ. of Nottingham,
 Mullaton Rd., Nottingham, Notts NG8 1BB
 Mrs. Sarah Morris 01298 871460
 Cliffe House, Church Lane, Tideswell,
 Derbyshire SK17 8PD
 Mrs. Mary Smith 01858 680492
 5 Aldwinckles Yard, Market Harborough, Leics
 LE16 7AL

East Anglia

Mrs. Diana Alston
 15 West Parade, Norwich, Norfolk NR2 3DN
 Ms. Moreen Barnard 07914 198954
 81 Tamar Square, Woodford Green, Essex IG8 0EB
 Mr. Willem Botha 01255 670805
 2 Heron Way, Frinton-on-sea, Essex CO13 0UU
 Mr. Bernie Curtis 01708 347226
 6 Blanchard Mews, Harold Wood, Romford,
 Essex RM3 0GN

Mr. Michael Doyle 01529 241458
 "Moretti", 16 Blasson Way, Billingborough,
 Lincs NG34 0NL
 Dr. Maggie Wright 07775 857084
 127 Corton Road, Lowestoft, Suffolk, NR32 4PR

North East

Mr. & Mrs. John Conroy 01757 249103
 Rivendell, 76a Main Street, Riccall, N. Yorks
 YO19 6QD
 Mrs. Helen Cotterill 01756 748201
 18 Swire Croft Road, Gargrave, Skipton, N. Yorks
 BD23 3SJ
 Rev. Martyn Crompton 01484 667482
 4 Top Row, Armitage Bdge, Huddersfield
 W. Yorks, HD4 7NP
 Mr. Jeremy Cuss 01484 658440
 14 Scape View, Golcar, Huddersfield, W. Yorks
 HD7 4DH
 Ms. Penny Marrington 01706 819470
 2 Castle View, Todmorden, W. Yorks, OL14 6LN
 Mr. Craig Wilson 07790 490996
 Mill Green, Woodgate Lane, Weeton, N. Yorks
 LS17 0AP
 Mrs. Jo Wilkinson 01423 873134
 Sycamore Cottage, Kirkby Overblow, Harrogate
 N. Yorks, HG3 1HD

North West

Mrs. Pauline Cooper 07929 479681
 2 Amy Street, Cutgate, Rochdale, Lancs., OL12 7NJ
 Mr. Kevin Lawlor 07795 954807
 Townfoot Farm Cottage, Talkin, Cumbria, CA8 1LN
 Mrs. Margaret Lyons 01524 422910
 18a Lodges Grove, Bare, Morecambe, Lancs LA4 6HE
 Mr. Ned Spencer 07867 802744
 2 Smiths Lawn, Wilmslow, Cheshire, SK9 1NN

Wales

Ms. Mary Jones 01286 871261
 Fron Goch, Frachwen, Caernarfon, Gwynedd
 LL55 3HB
 Mr. Wyn Jones 07970 002342
 Plas Mansion, Llanstefan, Carmarthenshire SA33 5JP

Scotland

Miss Yvonne Benting 01878 700849
"Suthainn", Askernish, Isle of South Uist,
Western Isles, HS8 5SY
Mr. Stephen Campbell 07723 915602
13 Lefroy Street, Coatbridge, N. Lanarks, ML5 1PN
Dr. Jessica Enright 07414 715582
3/2 51 Rose Street, Glasgow, G3 6SF
Ms. Catriona Fletcher 01786 472589
1 Ballengeich Rd, Stirling, Stirlingshire, FK8 1TN
Mr. Neil Gaunt 01764 682325
Laurel Bank', Moray Street, Blackford, Auchterarder,
Perthshire, PH4 1QP

Europe

Mr. & Mrs. Perry Bowden 0033 6 79 08 37 46
BAT A, Appt 86 Cit Fleurie, 1465 Avenue de Maurin,
Montpellier, Languedoc-Roussillon, 34070 France
Mrs. Sylvia de Courcy-Wheeler 0041 24 495 4400
Chale Riant Mont, 27 Route du Hameau,
Les Poses-sur-Bex, 1882 Switzerland
Miss. Elisabeth Meiklejohn 0033 549 23 47 55
Vaulliard, La Belle Indienne, Sérigny
Poitou-Charentes, 86230 France

Australia

Mr. Andrew Hosken 0061 4 5726 0802
P O Box 18266, Collins Street, Melbourne
VIC 8003
Mr. Adrian King 0061 0438 133313
P.O. Box 290, Wyndham, WA 6740

New Zealand

Mr. Timothy Anderson 0064 68 449933
127 Wharerangi Road, Napier, 4112

U. S. A.

Mr. & Mrs. Tom Brittain
1018 Perazzo Circle, Folsom, CA 95630, USA
Mr. Santos Macaya 001 718 398 1389
38Int Marks Avenue, Brooklyn, New York,
NY 11217
Ms. Regina Monahan 001 732 261 0159
1035 Kensington Terrace, Union, NJ 07083

Confraternity of Saint James

Registered Charity number 1091140

Company limited by guarantee, registered in England & Wales, number 4096721

Information and Publications available from Registered Office:

27 Blackfriars Road, LONDON SE1 8NY

usual opening hours Thursday 11am to 3pm (other times by appointment)

telephone (020) 7928 9988 email office@csj.org.uk website www.csj.org.uk

Honorary President H E The Spanish Ambassador

Secretary Marion Marples
45 Dolben Street, LONDON SE1 0UQ

Pilgrim Record Secretary *Please apply with SAE (quoting membership number) to:*
Tony Morwood-Leyland, 24 Soper Grove, BASINGSTOKE RG21 5PU

Committee 2013 Charity Trustees and Company Directors

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

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

Other Members Ruth Abrahams, Tom Barton, Alan Bibby, Dick Crean, Liz Crean, Paul Graham, Richard Jefferies, Mary Moseley, Ken Spittal, Clare Taylor, Tony Ward, Priscilla White

Rabanal Committee

Chairman Dick Crean, Balcony Flat, 38 Cornwallis Crescent, BRISTOL BS8 4PH
thecreans@btinternet.com

Wardens' Coordinator, Refugio Gaucelmo Julie Davies, West Wing, Down Hall, Bedford Place, BRIDPORT, Dorset DT6 3ND (01308) 427295 julie@rogerdavies.go-plus.net

Other Members David Arthur, Liz Crean, Laurie Dennett, Maggie Gardner, David Garcia, Peter Garlick, Michael Krier, Marion Marples, Paul Murray, Alison Raju

Miraz Committee

Coordinator Richard Jefferies, Magnolia Cottage, Westwood Lane, Normandy, GUILDFORD, GU3 2LG rjefferies@hotmail.co.uk

Other Members Alan Cutbush (*hospitaleros*), Bruce Hunter, Colin Jones, Ted Jones, Ken Spittal, Tony Ward, Priscilla White, Maureen Young

Other Officers

Finance Manager Vacant

Treasurer and Company Secretary Tony Ward, Syracuse, ST NEOT, Cornwall PL14 6NJ
Work (01579) 343215 mail@tonyward.biz

Librarian Howard Nelson

Website Manager Colin Goodier web@csj.org.uk

Slide Librarian John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ
(01622) 757814

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