



Confraternity of Saint James

# Bulletin

---



September 2016

No 135

## About the **Bulletin**

ISSN 1755-1617

Editor	Gosia Brykczyńska
Proofreader	Liz Crean
Production Editor	Elżbieta Frankiewicz
Production Coordinator	Freddy Bowen

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.*



# Bulletin

September 2014 No. 132

Editorial	2
Responsibility in the 21st Century	6
Globalization and the Role of the State	10
Philosophical Foundations of Training	13
The History of the State	18
Philosophy of Education	20
Philosophy of the Teacher	25
St. James and the Philosophy of Education	27
Philosophy of Education: A Report	31
Education in the 21st Century	36
Education	38
Education in the 21st Century	41
Book Reviews	42
University's Handbook	43
University's Handbook	44



Confraternity of Saint James

# Bulletin

September 2016

No 135

- 2 **Editorial**  
Gosia Brykczyńska
- 6 **Hospitality on the camino**  
Abbot Jeremias Schröder
- 10 **Garlic**  
Brother Pius Mühlbacher
- 13 **Australian Hospitaleros Training**  
Julie-Ann Milne
- 18 **The Happy Pilgrim Song**  
A member of the CSJ Choir
- 20 **Kumano Kodo**  
Mike and Sue Boon
- 25 **Spirituality of the camino**  
Stephen McCathy
- 27 **St James and Al-Andalus**  
Evan Rutherford
- 31 **Refugio Gaucelmo Summer Report**  
Julie Davies
- 35 **Albergue San Martin de Miraz**  
Priscilla White
- 38 **Obituaries**
- 41 **Members' Pages**
- 45 **Book Reviews**
- 49 **Secretary's Notebook**
- 51 **Upcoming Events**

Cover:  
St James window,  
Fianarantsoa  
Cathedral,  
Madagascar

# Editorial

Gosia Brykczyńska

It seems a very long time since I last put together a Bulletin – but the wonderful June edition consisting of the history of Rabanal was great. It really is difficult to believe that Gaucelmo, has been operating for over twenty-five years. So much has happened on the camino since then, that it is almost impossible to imagine what it was like – back then. One thing is sure, the crazy-at-the-time vision of a group of grateful English pilgrims, has changed forever the landscape of the modern camino. It has helped launch a camino-inspired world-wide movement, which in turn has encouraged in hundreds of other pilgrims, the flourishing and fruition of a volunteer Jacobean spirit, the establishment of genuine pilgrim centred hospitality along the various caminos and demonstrated that with the help and support of local peoples, many wonderful things – could and are – being achieved. That this is not an isolated blessing



Dick Crean and Gosia Brykczynska, down by the river, Rabanal del Camino

specific to Gaucelmo, can be easily shown by just looking at the many *albergues*, pilgrim associated movements and various associations which have sprung up, since 1991, along the camino trails, from Eastern Poland

to Southern Portugal, from Norway to Slovenia... Even in USA, pilgrim routes are being way-marked and the camino inspired pilgrimage spirit is being locally ignited and fostered. It would seem that *Pilgrimages-at-home*, will be the next big expansion of the camino movement. This summer, not only did Rabanal celebrate its quarter-century anniversary – but the CSJ and some members of our Chairman's parish, under his knowledgeable leadership, undertook a coach pilgrimage from Lisbon to Santiago, along some of the Portuguese routes. (See **Members Page** for fuller account.)

Meanwhile, while I was in Santiago this summer, I managed to pop into the new Pilgrims' Office and speak to Sister Cecilia at the Pilgrim



Sister Cecilia, Pilgrims' Office Chapel Chaplain

Office Pastoral centre/chapel, based at the PO itself. She assured me that everybody is welcome to come to the chapel, of any faith and none, pointing out that even Muslims have stopped by to pray and reflect. It is a cool and quiet oasis, though right off the main corridor in the pilgrim office, which is heaving with hot and (hopefully not too bothered) pilgrims, awaiting their turn to collect their *compostellas*. It would appear that the English speaking chaplaincy in Santiago is working well and pilgrims now have more opportunities than ever, to talk to someone about their lives and pilgrimage, in their own languages, should they so wish. There is already an established German and Dutch chaplaincy and the Poles seem happy with the chaplaincy services offered to Poles from the Polish albergue at Monte de Gozo. In the cathedral itself services and confessions are now

offered in several languages. Pilgrimagging is truly becoming a universal phenomenon – and the camino is reflecting the ever wider cultural and spiritual attraction it offers to pilgrims from many parts of the world. It is not surprising therefore, that as Mike and Sue Boon write in this Bulletin, some pilgrims from the occident are beginning to turn to other parts of the world, like Japan, to continue their pilgrimage experiences! But the camino as we know it, is essentially a Spanish phenomenon, with European fine touches – perfected over many centuries. So we are happy to print Evan Rutherford's essay on ancient Spain, and the reflections of Brother Pius on garlic and other such Spanish matters. Meanwhile, the Arch-Abbott of St Ottilien, Dom Jeremias Schröder, has sent us the transcript of his sermon delivered on the occasion of the anniversary of the establishment of Gaucelmo, in Rabanal del Camino. A pilgrim appropriate version of an old favourite (German) rambler's song is also included in this Bulletin, unfortunately without the music, but that can be obtained more or less easily from the web. The lyrics to the song, in this Bulletin, replace a poem – but do keep sending in your poems as they improve the quality of the Bulletin no end. Much can be said in a poem, that regular grammatically correct speech, often finds hard to articulate. So please keep sending in your poems. We have included however, one special poem – by Don Jose Garcia – written in Spanish, and we would be delighted if members fluent in Spanish translated it for the rest of the membership. We will publish the best version... in the next Bulletin. Meanwhile, Julie-Ann Milne tells us about *hospitaleros* training in Australia, reminding us that we have members all over the world and that we are fortunate enough to have volunteer *hospitaleros* from all over the world. Pilgrims want to give back – and say thank you – for all they have received from the camino, and some like Stephen Mc Cathy even make it a new way of life. It is with interest and pleasure that we include his description of his oasis-albergue, in France. Another spiritual haven along the camino. And so, as I sum up, I am looking back at my activities associated with CSJ Bulletin, since come December 2016, I will be editing my last edition. However, this should not be a sad nor an awkward occasion, rather a genuine chance to revamp the Bulletin (already started with this issue), and to pump in some new blood and vision into a much fatigued friend. It will give a chance for other CSJ members to contribute towards the work of the CSJ and thereby give something back to the camino, while giving me (after sixteen odd years) a chance to focus on some other aspects of CSJ work. Perhaps I will even write a poem or two...

# **WE NEED YOU**



**The CSJ is looking for a volunteer to be  
our**

## **NEW BULLETIN EDITOR**

**We are offering members a fantastic opportunity to give something back to the Camino by overseeing our team of writers, reviewers and coordinators for our quarterly booklet.**

**Could it be you?**

**What would the role involve?**

You would be overseeing a team of people each responsible for sourcing the different components of the booklet. You would be communicating with them principally via email, eventually pulling together everyone's contributions for submission to the CSJ office for printing. So good IT skills are essential. We are looking for 2-3 years' commitment at first. Depending on the level of interest, we would consider a team of editors who would operate on a rotational basis between each edition.

**Who do I contact for more information?**

If you would be interested in this opportunity please do not hesitate to get in touch with the Office at [office@csj.org.uk](mailto:office@csj.org.uk) and put "Bulletin Editorship" in the subject line.



# Hospitality on the Camino. Twenty-five Years of the Albergue Gaucelmo in Rabanal. Homily on the 9th of July 2016

Abbot Jeremias Schröder OSB

*En Espanol:*

*En la tarde de ayer hemos escuchado la historia (y muchas historias) de los inicios del Albergue Gaucelmo. Muy impactante era la descripción de lo que era entonces Rabanal, y como ha cambiado en estos 25 años. Mucho de esta transformación es debido a la presencia este Albergue inglés. Por eso hoy es un día de agradecimiento. Y es para agradecer a la Confraternity, que esta misa de hoy se va celebrar en gran parte en Inglés.*

Let me start with my own personal acquaintance with the CSJ. I came here for the first time in 2001, and then barely understood how important Gaucelmo is in Rabanal. But that would soon change.

There had been a more or less technical problem between the monastery and the refugio, and Laurie Dennet suspected, quite rightly, I believe, that there was a bigger issue underneath. And so she upped sticks and travelled to our remote rural monastery in Upper Bavaria which happened to be the motherhouse of this little monastic presence here in Rabanal. There she was, all of sudden, to my utter surprise and slight bewilderment. A bewilderment which turned into admiration – my first exposure to the qualities of the Confraternity: Commitment to a common project, personal sacrifice for the sake of that project, gentle fierceness in the face of adversity, and also a reliance on common sense and the fundamental goodness of people, a positive prejudice which was extended even to monks. There was a sturdiness and resilience about it, and a hands-on pragmatism which I have come to appreciate and love in our British neighbours. (This is a thought that – under the recent circumstances - makes me a little sad, but we shall not dwell on it today. The Camino is a 1000 years old, it has seen kingdoms and empires come and go. Things that seem important to us today are just another blip in the history of this Jacobean pilgrimage.) Twenty-five years, that is one generation. We have

seen plenty of change and diversity in the refugio. We have had tea at four and gin at five, we had very outgoing – even gregarious – *hospitaleros* and others who were rather reticent. I remember some who generously shared their own wisdom, and others who were still fighting their own demons. We had devout church-goers, and others of a more skeptical bend.

But throughout this diversity you could always discern an impressive continuity: Practically all the *hospitaleros* that we have known brought a willingness to do hard work. We Benedictines are not work-shy ourselves, at least as a rule of thumb, but we are also aware of the concept of holidays. Coming to Gaucelmo clearly had nothing to do with that. You have always shown a strong desire to get on with the village. Once, I was allowed to read the *hospitaleros'* manual, and it gave me a glimpse of what you could perhaps call “institutionalized prudence”, giving instructions for wise and fair dealings with your village and neighbours.

Most importantly, however, there was always a clear willingness to serve pilgrims. And that is what counts more than anything else. It is what we have in common, and it really is what we should be talking about today.

For this Mass we picked the readings of the feast of Saints Lazarus, Martha and Maria. These three shared a house in a place called Bethany, and they are described as the friends of Jesus. The Lord seems to have stayed often in their house, and thus they have become the saints of hospitality. We can learn a few things when we contemplate what scripture tells us about them.

First of all there is Martha. In the gospel we have just heard (in Spanish) she complains that she has got to do all the work and that Mary simply sits and listens to Jesus. “Tell her to help me”, she pleads in desperation. The reply of Jesus seems to be a bit harsh: “Martha, Martha, you worry about many things, but only one thing is necessary. That shall not be taken from her.”

Martha is the essential *hospitalera*. She is a hostess first of all. She provides a space where people can feel welcome, can be at home, can stop worrying because someone else is worrying on their behalf. I wonder whether the words of Jesus display just a tiny bit of the masculine view of the world which seems to take things for granted when really they are anything but, when they do require constant attention and upkeep, and yes, maybe a bit of worrying too. Let's blame this trace of male unfairness on the author of the gospel, who of course was another man.

There is something truly divine about hospitality. Both Old and New Testament describe God himself as a host, as one who provides a place of rest, and as a giver of banquets. In our monastic tradition hospitality is a mandate which is not only expected of the individual monk, but of the monastery as a whole, and at all times. Exercising hospitality means to share

in the goodness of God, who lets the sun rise over the good and over the not-so-good. The origin of hospitality is generosity, not calculation.

The next one in the house of Bethany is Maria, the one who let her sister do all the work. *Hospitaleros* normally come in teams and I suppose you may have found yourselves sometimes paired up with a Maria-like companion. I have no deeper insights on how to deal with that, but I think her presence in our gospel today is important. It reminds us that the chief object of our hospitality is not to meet exciting people and to



Christian hospitality along the camino

have interesting conversations. The chief object is to enable the pilgrims to have an encounter: with other people, with their inner selves, perhaps with God. Our hospitality serves the pilgrim also in that sense, that we do not have him or her for ourselves and our good, but rather for that which his pilgrimage is really about. That is the deeper sense of our language of service: it is not about us, not about the refugio and the CSJ, not about the village or the monks. It is about the pilgrims. Martha, sitting at the feet of Jesus and listening to his words, is a pilgrim. And we – you, the *hospitaleros* – allow it to happen.

This household in Bethany has a third member. He does not feature in today's gospel, but he is a sort of protagonist in another important gospel scene. His name is Lazarus, and in the gospel he eventually dies. Jesus is shown weeping outside his tomb, and then, in one of the most astounding and mysterious passages of the entire New Testament, he raises him from the dead.

As I get older, and as I keep returning to Rabanal and to the Camino, I have started to realize what a strong presence death has on this camino.

Only the other day a French pilgrim told me that she had set out for Compostela to defy her live-threatening illness. So many pilgrims have shared with me the loss of beloved ones, whose memories and sometimes even *credenciales* they are carrying with them to Compostela, something which became famous through the movie "The Way" a few years ago. Others want to complete this camino as they prepare to complete this life.

This house of Martha, Maria and Lazarus is a house where death occurs, where grief is shared, where tears are shed. And so are our *refugios*. The pilgrim is unprotected, the days and weeks of walking have peeled away the many layers of thick skin that we normally grow around our souls. The *albergue* is a place where all this essential humanity can come out, pain and grief as well as joy and hope. It is banal to say that the camino is an image of life. But it is still true. The camino is an enactment or a performance of a life coming to completion. (As a Catholic, I am tempted to call it a sacramental.) And the camino, like the house of Bethany, also contains, I believe, a promise of resurrection.

This is perhaps the moment where we should remember all those who have been part of this in the past, who have since passed away and whose memories we guard. Their lives have become part of that eternal camino which meanders through time on which we all leave traces.

Today, I am standing here also on behalf of the local community, and of its bishop Juan Antonio of Astorga who would have liked so much to be here with you today, but who couldn't. I am here to express gratitude. If I start to be specific, this sermon will never end. So I will just pick out one thing. The gratuity which has been such a strong feature of the presence of Gaucelmo here in Rabanal. Gratuity as a theological term means that you give without expecting anything in return. A strong sign of this gratuity, is the *donativo* principle that you have upheld, against much conventional wisdom, for a quarter of century.

Gratuity is an attribute of grace. We give, freely and generously, because we have received so much. Here in Rabanal, the members of the Confraternity have given so generously over these past 25 years: of your time and labour, of your funds and creativity. And you have done so in a true spirit of gratuity, giving without worrying about the returns.

That is a part of my own Rabanal experience, too. You serve and give, and then on the next morning the pilgrim disappears round the corner of the Calle Real, and you will in all likelihood never hear from him or her again. Your generosity may have seeded something, but you will not see the fruit. There is something of the divine generosity in this. Another word we have for this is: love. *Muchas gracias!*

# Garlic

Brother Pius Mühlbacher

Translated by M. Simon, from the periodical

*De Monjes y Peregrinos*, 2015/3

Two images of two of my Benedictine brothers come to mind as I write about garlic. I lived with both of them for three years in the same community. It was in 1970 when I was sent to our monastery of Jakobsberg (Monte de Santiago) near Bingen, and in the choir, a retired missionary from China always used to sit next to me, a very likeable gardener called Brother Damascus. Every month he would come to me with a certain embarrassment to ask me to buy him a head of garlic; and every day he ate a clove of garlic in order – according to him – to relieve his arthritis. Obviously, not only his breath but his whole body gave off a smell that was both strong and unbearable. Even so, taking that amount of garlic on a daily basis can help one bear the stabbing and continuous pain of arthritis more easily.

Years later, in 2007, a student, Brother Thomas, from our small community of Kouqian in China came to study English at our College in Nairobi. When he felt that a seasonal flu or gastro-enteritis had infected his system he used to take garlic and eat it as if it were an apple. In fact, he refused to take any tablets at all. And, in fact as well, I have to confess that his treatment bore results.

These two brothers introduced us to two cultures in which garlic has been used for therapeutic purposes for centuries: those of China and India. An article in *Medline Plus* of the United States National Library of Medicine, summarises the efficacy of garlic in the following words:

*Garlic has been tried for treating an enlarged prostate (benign prostatic hyperplasia; BPH), diabetes, osteoarthritis, hay fever (allergic rhinitis), traveller's diarrhoea, high blood pressure late in pregnancy (pre-eclampsia), cold and flu. It is also used for building the immune system, preventing tick bites, and preventing and treating bacterial and fungal infections.*

*Other uses include treatment of fever, coughs, headache, stomach ache, sinus congestion, gout, rheumatism, haemorrhoids, asthma, bronchitis, shortness of breath, low blood pressure, low blood sugar, high blood*

*sugar, and snakebites. It is also used for fighting stress and fatigue, and maintaining healthy liver function.*

Many people loathe the bad breath that come from using raw garlic, although raw garlic is certainly far more effective. Doctors recommend the following procedure:

To combat its strong smell and the bad breath that it can cause, chewing a few leaves of parsley fresh mint or celery can take away the smell due to their high levels of chlorophyll. Or else one can clean one's teeth after meals with a toothpaste that contains chlorophyll. Or try chewing a bit of parsley, mint, apple, a coffee bean, or sucking on a clove, aniseed or orange peel. Walnuts with drops of angelica root oil also work well. Or one can drink lemon juice mixed with equal parts of water half an hour *before* eating the garlic. And one should avoid drinking white wine when one eats garlic because it intensifies its smell.

### **The traditional use of garlic: garlic syrup**

Garlic syrup with sugar, lemon, and a jug of water is good for the prevention of varicose veins, strengthening the stomach, the kidneys and improving circulation. Boil up the cloves of garlic in a litre of water, strain them and add lemon juice and sugar. The syrup may be taken up to one or two times a day.

For respiratory illnesses, especially for coughs, take one teaspoon of the syrup that can be made up as follows three times a day: boil up a pound of peeled garlic in a litre of water. Once the garlic is thoroughly cooked through, take it out and add a pound and half of sugar, leave to simmer for about five minutes longer and remove from the heat. The syrup is ready to be used.

For intestinal worms, take a glass of milk mixed with three cloves of ground garlic on an empty stomach. For arteriosclerosis, take a glass of milk mixed with one clove of well-ground garlic.

For whooping cough, boil three cloves of garlic and cinnamon (a small amount) in a cupful of water. Afterwards the mixture can be taken every half an hour, taking care to make sure that it's lukewarm.

For bronchitis, it's very good to drink milk boiled with about three cloves of garlic. If possible, the milk should be sweetened with organic honey and should be taken for four to six evenings.

For asthma, breathlessness, or breathing difficulties, boil up a bottle of milk with half a head of garlic and two carrots, sweeten

with burnt sugar or honey; take it lukewarm at any time of day, but preferably before going to bed.

For cough relief and colds, and lung disease, a spoonful of water in which a head of garlic and an onion have been boiled can be taken three times a day before food.

Another important product is garlic tincture. To make this, peel the garlic, cut it into 3 or four slivers, put this into a bottle of pure white alcohol, leave to macerate for 15 - 30 days, shaking the contents of the bottle on a daily basis. After this period, remove the garlic and it's ready to be used.

For lumbago or pains in the side, take five drops of the garlic tincture in a glass of water. This is to be taken four times a week until the pain goes.

For high blood pressure, palpitations spasms, haemorrhages and varicose veins, take twenty drops of garlic tincture in half a glass of water.

For rheumatism, gout, sciatica, fatigue, neuralgia, hysteria and insomnia, taking twenty drops of garlic tincture in half a glass of water every morning is an excellent remedy. This potion reduces the uric acid, gets rid of stiffness and headaches and is good against depression.

For illnesses of the liver, stomach and the intestines, and above all, for the relief of constipation, take twenty drops of garlic tincture in half a glass of water.

**Postscript from the Editor:** One of the more memorable experiences which I had as a *hospitalera* in Miraz, was helping four Spanish pilgrims – who called themselves *Las Chicas de Oro* – make Garlic soup! It took me a while to understand what they wanted and to remember the Spanish word for garlic – but now I will never forget it. Garlic was found for them and they made the soup, Gypsy-style, on the proverbial nail! It was delicious.

# Hospitalero Training in Australia

Julie-Ann Milne

I had been on many pilgrimages and had long felt the desire to “give back” something to the camino. I knew that, one day, I would volunteer as a *hospitalero* but had been strangely hesitant to apply. Despite my pilgrim experience and extensive research, I still felt that I didn’t fully understand the role. Cleaning and helping pilgrims prepare for the following stages seemed to be straightforward enough but I was beset with lots of “what if ...?” type questions. I was actually bemused by this as, though now retired, my working life had been as a teacher-librarian in a secondary school and I felt sure that pilgrims would be far more understanding of my perceived shortcomings than students would have been.

As is often the case, the camino decided that it was time and my application to the CSJ for a posting at Refugio Gaucelmo was sent well in advance of my desired date of the first two weeks of July 2014. Along with an email informing me of the success of my application, was the information that one of my *hospitalero* partners was also Australian and, to my surprise, it turned out to be Jenny, a fellow member of the Pilgrims in Sydney Camino group. Neither of us had any *hospitalero* experience, however we were rostered to serve with an experienced English *hospitalera*.



Australian Hospitaleros Logo/badge

Jenny was going to be able to attend the *hospitalero* training in London in early 2014 but I was initially going to be untrained. To my great delight, a winter trip to Europe was possible and I took the opportunity to go to Spain for *hospitalero* training with Rebekah Scott, an American who lives in Moratinos on the Camino Francés.



At that time, Rebekah was offering training on behalf of the Spanish organisation *Hospitaleros Voluntarios* which supplies *hospitaleros* to many *albergues* run on a *donativo* basis.

The months prior to our *hospitalero* duty gave Jenny and me a chance to get to know each other better and to discuss our strengths and weaknesses. This proved to be very much to our benefit as the experienced member of our team had last minute family problems and could no longer fulfil her commitment.



Australian *hospitaleras* practising reception skills

Despite the best efforts of the CSJ co-ordinator, we two inexperienced *hospitaleras* were going to be on our own! Strangely enough, we were not particularly perturbed by this thought. The CSJ provides a very detailed manual which we had read a couple of times and this, coupled with our training, left us feeling quite well prepared. We met in Astorga and spent the day sightseeing before travelling to Rabanal the afternoon before handover day. Working with the team before us was an excellent introduction into the practical elements of being a *hospitalero* and we were very grateful for the assistance we were given on handover day. However, we were keen to take possession of the refuge and happily waved off the outgoing *hospitaleros* after breakfast the next morning.

The refuge had been opening at 12:30pm but we decided to start with a 2:00pm opening until we had settled into a routine. It actually only took a few days before we were able to have the refuge clean and the washing on the line before opening at 12:30pm to welcome the new pilgrims.

On our first 12:30pm opening day, we welcomed Jayne – not a pilgrim but another *hospitalera* come to work with us. Jayne's duty was originally for the 2<sup>nd</sup> half of July but she wanted an extended experience so she came to work alongside us as well. Jayne was also inexperienced but by the time she arrived Jenny and I felt like old hands and quite capable of initiating Jayne into the *hospitalero* role. Having adapted to the routine, Jenny and I were at first a little tentative about the idea of having a new *hospitalera* arrive. Thankfully, our concerns were short-lived and Jayne was soon a very welcome addition to the team.

Of necessity, you live in close proximity to your *hospitalero* partner(s) and it can be a difficult time if there are personality clashes. The three of us were extremely fortunate to have found ourselves in a team of complementary individuals. Though we each took responsibility for a particular area of the refuge, we helped each other if we finished our tasks sooner than expected.

We also took turns in receiving pilgrims into the refuge, recording their details and showing them to the dormitory. In addition to our native English language, Jayne spoke German and between the three of us we had a smattering of Spanish, French and Italian. We managed to communicate with the pilgrims using basic terminology, gestures and, most importantly, good humour and a smile.

We enjoyed our community contact and donated our stale bread to one resident's chickens and our empty jam jars to another resident. We very gratefully accepted fresh fruit and vegetables from local gardens and were invited to lunch by one of the other *albergue* owners and by the monks in the next-door Monasterio Benedictino de San Salvador del Monte Irago. There are a number of *albergue* tasks that must be done on a regular basis. The refuge is operated on a *donativo* basis and the donation box is emptied every day and the amount received is then registered. All expenses are also registered and the balance is checked by the incoming *hospitalero* on handover day.

The water temperature is also checked on a daily basis as are the gas cylinders. These tasks are fully explained in the manual and the procedure is also explained by the outgoing *hospitaleros* on handover

day.

The physical work is not hard but it can be tedious. The task of cleaning toilets, showers, floors and making beds every day is not particularly satisfying in itself, however it is satisfying to show pilgrims into clean, beautifully presented surroundings. Going on pilgrimage can be a life-changing experience and to be a part of another's camino is both an honour and a humbling experience.

While the practical work had a routine to it, every day brought something different. This ranged from tears in the garden during a heartfelt conversation with a grieving pilgrim to the laughter at the garbage bag poncho we made for a pilgrim who had no wet weather gear. We also consoled, encouraged and assisted many a pilgrim who



Group photograph of Australian hospitaleros

arrived sporting various rashes and blisters.

Refugio Gaucelmo has a tradition of serving afternoon tea for pilgrims. Knowing this, Jenny had baked and transported from Australia a 2kg fruit cake! This proved to be a huge success with the pilgrims (and her fellow *hospitaleras*) as was Jayne's bread pudding, made when we had excess supplies.

The CSJ has always been very understanding of the difficulties faced by those who wish to serve but who are unable to attend training because of the distance involved. Australians have been grateful to

be welcomed into the *hospitalero* family despite the necessity for our generally having to learn on the job.

I thoroughly enjoyed my experience at Rabanal but wondered how Jenny and I would have coped initially if neither of us had undertaken training. Going through the training process is invaluable for changing one's mindset from that of pilgrim to that of *hospitalero*. It also answered many of my "what if ...?" questions. That we had been through that process gave each of us the confidence that we were up to the task ahead.

As a result of my ponderings, I decided to work on behalf of other Australians who would like to volunteer as *hospitaleros* but who felt daunted by the prospect of doing so without training. With Rebekah's support, *Hospitaleros Voluntarios* approved me to teach the English version of their training program. This program is also taught in Canada, South Africa and the U.S.A. As Australian *hospitaleros* have traditionally volunteered through the CSJ, information about Rabanal and Miraz is part of the training offered in Australia.

The program includes role play of issues that could possibly arise e.g. treating pilgrims who arrive with bedbug bites, assisting pilgrims who arrive when the *albergue* is full and how to communicate when you and a pilgrim have no common language. Tips for getting along with the local community and with your fellow *hospitalero(s)* are also covered.

The first training session took place in Sydney in January 2015 and, since then, it has been offered in Perth, Melbourne and Adelaide. Brisbane is scheduled for 2017. Training will be offered in the Greater Sydney Area on an annual basis and in other capital cities as the need arises. Australians who wish to take part in *hospitalero* training can register their interest using the form on the Contact page of our website: <http://www.australianhospitaleros.org/contact.html>

# **The Happy Pilgrim (with apologies) Sung to the tune of the Happy Wanderer)**

A member of the CSJ Choir

*I love to go on pilgrimage,  
Along the mountain track,  
And as I go, I love to sing,  
My rucksack on my back.*

**Chorus:**

*Val-deri, Val-dera,  
Val-deri,  
Val-dera-ha-ha-ha-ha-ha  
Val-deri, Val-dera.  
My rucksack on my back.*

*I love to wander by the stream  
That dances in the sun,  
So joyously it calls to me, “  
Come! Join my happy song!”*

**Chorus**

*I wave my hat to all I meet,  
And they wave back to me,  
And blackbirds call so loud and sweet  
From ev'ry green wood tree.*

**Chorus**

*High overhead, the skylarks wing,  
They never rest at home  
But just like me, they love to sing,  
Along the camino.*



**Chorus**

*Oh, may I go on a pilgrimage  
Until the day I die!  
Oh, may I always laugh and sing,  
Beneath God's clear blue sky!*

**Chorus**

# Kumano Kodo

Mike and Sue Boon

When the summer sun sets over Santiago de Compostela it rises over Japan's Wakayama Peninsula, as walkers set out on the Kumano Kodo. We completed our second Camino in 2011, before moving to New Zealand for four years. When planning our return to the UK in 2015 a Japanese/Kiwi couple persuaded us that Japan would be the ideal stopover. We researched areas for walking, and discovered the Kumano Kodo – the only other long distance walk with Unesco World Heritage status. We could complete a stretch in under a week and include it in our trip. Once again we felt the familiar and irresistible pull.

Kumano? Camino? The similarity is just a quirky linguistic coincidence. Kumano is not “the way”, but a region on the Wakayama peninsula on Japan's largest island, Honshu. The religious origins of the Kumano Kodo derive from Shintoism, supplemented by Buddhism. Paths developed for people to move between the three sacred grand Kumano temples: Hongu Taisha, Hayatama Taisha and Nachi Taisha. For over a thousand years pilgrims, from peasants to emperors, have walked the trails to visit the shrines. We planned to walk some 40 km of the Nakahechi trail, from Takijiri Oji to Hongu Taisha.



Dual logo of Japanese pilgrimage

There is no network of *albergues*, and nothing like the camino's capacity or infrastructure to support a large number of walkers. Each village has just one or two small independent inns (*ryokans*) or B&Bs (*minshukus*), supplying evening meal, futon with bedding, breakfast, and lunch for the following day. Most accommodation has relaxing hot baths, and some have traditional geo-thermally heated *onsen* –

a walker's dream at the end of a day. These journal extracts give a flavour of our little trip:

### 14 May

We catch the 10.15 bus to Takajiri for the start of the walk. The bus climbs through small villages and beside rice fields to the Takajiri Information Centre. The walk begins at the first of many minor shrines, where we collect our first stamps. It's a system not unlike camino *sellos*, with the stamps located at shrines rather than *albergues*. The path is steep with ancient steps and tree roots to navigate. It's a hot day but the deep shade provides the perfect walking temperature. No yellow arrows but good signage when needed.

We see no other pilgrims on the three hour long first stretch. Eventually the beautiful path descends towards the tiny mountain village of Takahara, which is also known as Kiri-no-Sato – 'village in the mist'. A panorama suddenly opens, revealing just how high up we are, with fantastic views to the valley below. The hillsides are covered by beautiful wild flowers, black butterflies swirl around, the air is crisp and clear, and we pass a lovely shrine venerating huge 1,000 year old cyprus trees. The shrine has three stones wearing red bibs, with offerings of food and sake. Being culturally sensitive types we assume that the bibs go with the offerings, and perhaps they're just messy eaters.

Jan is our host at Takahara Lodge. He's Japanese but speaks excellent English with a Spanish accent having lived in both countries. He's a terrific host and loves to chat and laugh. The Lodge overlooks the valley, and the air is full of swooping swallows, and black kites drifting above the azaleas. It has an *onsen* where we soak before dinner. We are all pilgrims together here and are served in a large dining hall. The food is fantastic – fresh mountain herbs, wild vegetables, huge skewered prawn, beef, peanut tofu, miso and rice – washed down by beer and plum wine, and served by an attentive girl who likes to practice her English. It's soon dark and a large and scary paper-cutter insect and a frog cling to the window outside.

### 15 May

A wet day is forecast but it turns out hot and humid with cloud and sun as well as rain. Breakfast includes preserved plum called *ume* – the



zestiest food invented by mankind. We start uphill past rice fields then into deep dense forest. The track passes more shrines and leads to ridges with steep forested slopes. We meet some Australians we'd seen the previous night. One chap is keenly photographing everything to show his poor wife who's doing the journey on buses as she's broken her foot and can't walk.

Our next stop is Chikatsuyu-oji where we stay at the *minshuku* along with the Australians. After soaking in the *onsen* we wear *yukatas* (combined *onsen* robes and evening-wear) and dine on *shabe shabe* – a large bubbling bowl of broth in which we cook pork, tofu, vegetables and noodles. Over dinner the owners discuss routes with everybody to ensure we know where we we're going. This is very helpful as it's a complicated route with changes due to path erosion, and the choice of an extra-long day's walk or a bus detour. Later we stroll outside as fireflies put on a shimmering show over the moonlit river.

## 16 May

Soft and gentle rain is falling this morning. We're walking on tiny hillside roads today and get a feel of the life of the country people who live in these remote mountain villages. During the day we see just one group of walkers and are passed by a solitary car. There are misty views of the sort we've seen only in Japanese paintings. As for wildlife there are deer and land crabs, and the gentle rain brings out 15 inch long worms, one of which is being eaten by a snake that looks to be about an inch shorter than its prey. It's grotesquely fascinating, but

not too hard to tear ourselves away.

Arriving in Yunome Onsen we find our *minshuku* then wander down the main street, bumping into a few pilgrims we know. The 1,000 year old UNESCO World Heritage *onsen* is in the village centre.



Japanese pilgrimage route

We pay our money, and wait our turn outside what looks like a rather grand and ancient shed. Only two people are allowed at a time, and once inside we undress and climb down. Realising we've landed ourselves in very hot water, we're relieved to find that cold can be added from a separate tap.

Back at our lovely *minshuku* we find that the dining room is traditional Japanese style, and so the soothing benefits of the *onsen* are temporarily undone by the discomfort of squatting on the floor throughout dinner. The eccentric owner explains to us foreigners how to eat various items, and tells us about her organic vegetables. She laughs a lot, which seems to be the Japanese way to resolve any misunderstanding; which suits us just fine.

### 17 May

We breakfast and say our goodbyes, bowing like mad to our landlady. Today is our final day of walking, switching from the Kumano Kodo to the Kumano Dainichi-goe.

We descend into Hongu Taisha in sunshine. After the solitude of our walk we encounter coach-loads of tourists here to visit the shrine. We sit on the grass to eat a snack and a kind man comes over and presents us with a large cotton napkin. We follow the path through a gigantic arch leading to the visitor centre. Here we learn that those who have completed both the Camino de Santiago and the Kumano Kodo are entitled to a Dual Pilgrim Badge no less. The staff are thrilled to hear that we've walked both routes. But, despite their evident joy, they won't reward us with the badges as we don't happen to be carrying our Camino de Santiago *credenciales*. Yes dear reader – we know it's the journey that counts!

Within a few minutes there's a buzz of excitement. We guess that some clever pilgrims have arrived equipped with their Camino *credenciales* so they can wave their Dual Pilgrim Badges under our envious noses. But no, the Japanese prime minister, Shinzo Abe, is visiting the shrine and being introduced to a few chosen locals. We spot our wonderful host from last night's accommodation amongst them and she beams at us – evidently proud that we're witnessing her big moment.

We walk up more stone steps to the Hongu Taisha shrine, passing a little stone pillar bearing a familiar yellow *concha* on a blue tile, telling us that we're 10,775 Km from Santiago. The next leg of our



Hayatama Taisha Temple

journey is a boat trip. This is the traditional mode of transport for Japanese emperors who, having walked the Kumano Kodo, would travel down the Kumanogawa River to Shingu. It's an unforgettable end to an unforgettable journey with the younger boatman giving a commentary in Japanese and English. We see cormorants, kites, and then spot a family of monkeys up on the cliffs. It's the first time monkeys have been seen on the trip so all are very excited, including the boatmen. After a song and some flute playing from our guide we disembark at Shingu and make our way to the centre of town where we look round the Hayatama Taisha Temple, the second and our final grand shrine of the Kumano Kodo.

# Spirituality on the Camino

Stephen McCathy

Some years ago I walked the Camino, in stages, from Le Puy to Santiago. One day in France I was inspired by a little roadside notice explaining that on this particular spot a certain Monsieur (whose name I've forgotten) used to sit by the Way and talk to passing pilgrims until the day he died. Being by now in my late sixties I thought: 'Well that would be a worthwhile way to end one's days!' So encouraged by Carol, my wife, who said: 'If that's what you want to do, you'd better get on with it!' we duly bought a house directly on the camino in Arthez de Béarn in France, with a view to establishing a place of daytime hospitality for passing pilgrims. I reasoned that, while there are many choices for food and night time shelter along the Way, opportunities simply to stop, have a drink and, if desired, some conversation of a spiritual nature, are relatively few and far between. As our website <http://caminoaccueilarthez.org/> says:

At *Emmaüs* pilgrims walking the Camino de Santiago can, for a while, lay down their burdens – either physical or spiritual. They can



Caravaggio's Supper at Emmaus

take off their rucksacks to rest, take a drink, or shelter from the sun or the rain. They can also take a moment to reflect and pray in our little 'chapel' or unburden themselves in anonymous conversation.

So why the name *Emmaüs*? Well the inspiration for that came from Caravaggio's painting in London's National Gallery of the *Supper at Emmaus*. Interestingly this shows one of the two disciples whom Jesus met on the road wearing the cockle shell – presumably indicating him to be St James. Of course there is no scriptural justification for this, but it's a beautifully appropriate image – as well as being a great conversational opener for those pilgrims who stop by.

In 2015 we opened *Emmaüs*, which at the moment is little more than a tent in the front garden of the house we had bought, and we slowly assembled a team of volunteer helpers who stay for a week or more and make themselves available to offer hospitality and conversation to passing pilgrims. Now, in our second season, I increasingly believe that a pilgrim's spiritual journey would be much enhanced if she, or he, could be pointed to other centres of spirituality along the Way - similar to *Emmaüs*, but each no doubt uniquely different. I know of a few, such as the Monastery of Monte Irago, just opposite the Confraternity's own *refugio* at Rabanal, the Camino Chaplaincy and Camino Companions in Santiago itself. But I have searched in vain for a published guide on such centres. So, I have decided to put together such a guide myself, initially as a digital document that will grow as more information becomes available, and perhaps one day in hard copy.

You can find the first steps towards such a guide on our website. But this article is also an appeal to you, reading this article, that if you can provide additional information do please get in touch with me at: **[email@caminoaccueilarthez.org](mailto:email@caminoaccueilarthez.org)**. With many thanks in advance.

*Arthez de Béarn, France*

# St James and Al-Andalus

Evan Rutherford

The Arabic expression “Al-Andalus” now refers to Spain’s most southern province. For several centuries it applied to the whole of what is now Spain and Portugal. Politically, it lasted between the Arab invasion of 711 and the date in 1502 when all inhabitants were required to have been baptized, but the last of the Moriscos remained until their final expulsion between 1609 and 1616.

Remnants visible on the Camino Francés include the castle overlooking Castrojeríz and the Fuente de los Moros just after Estella. Many reminders from the anti-Moorish side appear in the figure of Santiago Matamoros. There was once a genuine belief that St James appeared in the battle of Clavijo in 846. Its most striking representation, the huge equestrian statue in Burgos Cathedral, suffered the indignity of being draped in a sheet under General Franco to avoid offending his Moorish soldiers.

The *compostela* itself has been the object of changing perceptions. The Matamoros featured in 1993 has been replaced with a Masonic symbol of the Eye of God. Under General Franco such a change would have incurred the death penalty. Recent scholarship has changed the idea that Al-Andalus came to an end through the killing of Moors, by St James or anyone else. The pressures involved have historical implications which continue as far as the world we live in now.

An insight which applies for the first three centuries, is that the difference between town and country dwellers may have been more significant than that between Moors and Christians. The word used in Arabic documents, *‘ajam*, means persons who did not speak Arabic well or use it regularly: the word *nasara*, specifically referring to Christian belief, starts to predominate in the eleventh century. Dwellers in towns would have noticed a difference due to Muslim rule during these centuries but country dwellers would not.

In these three centuries Spain was dominated from Córdoba by the Umayyad dynasty, finally proclaimed as a Caliphate in 929. Other states in Europe would have regarded it as the most brilliant of all – in the Western world. From the point of view of Christian mini-states in the north of Spain, the Caliphate was a centre to which tribute (*parias*) had to be paid. This was often enforced by armies passing through in

an *aceifa*, the result being recorded in terms of plunder gained, men and beautiful women taken as slaves, and captives slain.

In 997 it was the turn of Santiago de Compostela to be overrun and destroyed by Al-Mansur. According to Arab manuscripts a guard was put on the shrine of St James itself, but the remaining destruction included the removal of the bells to Córdoba to be used as lamps. After the battle of Navas de Tolosa in 1212, Muslim captives were obliged to carry them back. Al-Mansur's motives can only be guessed at, other than a desire to do something extremely provocative to Christians. His place in the history of Al-Andalus is out of rational sequence. He appears to have been attempting to start a dynasty of his own in Córdoba, but without usurping the spiritual authority of the Caliphate, which he tried to keep going in a watered-down form. All his efforts came to nothing after his death, at which time the unifying power of the Caliphate disintegrated.

From about 1002 to 1031, Al-Andalus went through one of the periods known as *fitna*, the time of quarrels. Many successor mini-states, or *taifa*, then continued systems resembling the Caliphate, but without the strength which would enable them to dominate the emerging Christian states in the North.

Rodrigo Díaz, the adventurer celebrated in *El cantar del mio Cid*, belongs to this period. A case can be made for saying he was as much a Muslim hero as a Christian one, since he fought for both sides before installing himself as ruler of the *taifa* of Valencia (1094-1099). A permanent Reconquest there had to wait till later. After the fall of the Caliphate, competing states fought each other in a system which only partly involved religion. This changed in 1085 with the conquest of Toledo by King Alfonso VI of Castile.

It has been said that 1085 is a date as significant for Al-Andalus, as 1066 for the Islands of Britain. From that time there was a wedge of territory between the Muslim lands around Zaragoza and those further South. Beginning in Toledo itself, there followed a tougher system of Christian rule over urban populations which up to that time had been Muslim. Toleration was gradually replaced by compulsory resettlement, first in outlying areas of cities where they had lived, and later with conversion of religious buildings to Christian use.

The intellectual history of Al-Andalus over the next four centuries is vast. Translators based first of all in Toledo and later in other cities were an indispensable part of the transmission of Graeco-Roman culture to the West. Muslim, Christian and Jewish scholars all made

contributions to their own faiths and to new systems of philosophy.

If one intellectual system might be chosen as an example of thought with political consequences, it is the doctrine of Ibn Tumart of Marrakesh. The resulting Almohad Empire temporarily united Muslim areas of Al-Andalus and kept Christian encroachment in check. It lasted from 1147 until the setback at the battle of Navas de Tolosa in 1212.

The Almohad doctrine originated with the assertion that applying physical attributes to God is heretical and blasphemous, since God is infinite. There is "an absolute impossibility of establishing any similitude between the Creator and his creation". Having found roots in the Berber tribesmen of Morocco, the doctrine led to an invasion which replaced the (similarly named) Almoravids. Such fierce, though temporary bursts of intensity have recurred in Islam up to our own day.

Apart from the changes up to 1085, ideology altered on the Christian side following Pope Urban II's call to the Crusades at Clermont in 1095. It could now be said that St James was involved in a political if not a physical sense, for the spread of monasteries under the Cluniac influence from Burgundy, provided a solid pattern of settlement all the way to Santiago. Added to this, various expeditions to Spain were counted as Crusades, supported financially in the same way, and with similarly intermittent success.

King Robert I of Scotland – Robert the Bruce – symbolically participated in such a crusade when his heart was taken there, in a casket, by a body of Scottish knights. Sir James Douglas gave them the task of retrieving the casket, thrown into a concentration of Moors. The knights rescued it at the cost of the lives of many of them, and returned it to Melrose Abbey. The centuries up to the final conquest were marked by intermittent wars but a remarkable fact is that Al-Andalus resisted for many years without collapsing. The battle of Navas de Tolosa is generally held to have produced total Christian military domination in 1212. The very beautiful flag, said to have flown outside the Muslim leader's tent, can be seen at the Monasterio de las Huelgas, in Burgos. The consolidation of that victory nevertheless took three more centuries.

St James had his part in that consolidation, since the chivalric order of Santiago de Compostela was founded in order to anchor the military settlement of two newly acquired areas, one at Cáceres in Estremadura and the other in Murcia. The knights of the order were



settled using the income from the acquired land. With other orders such as Calatrava and the Templars they set up a defensive perimeter against Granada, the military involvement of St James being defensive rather than aggressive.

Granada, the last Muslim kingdom, survived military inferiority until its conquest by the Reyes Católicos in 1492. For the 280 year period it was a tributary state, rather similar to the Christian kingdoms at the time of the Umayyad Caliphate. But the records show that most of the Muslim cities which fell after Navas de Tolosa gave up without a struggle, whereas the Nazari dynasty of Granada established a strong and enduring state. The final collapse came, it has been said, because their counterparts over the Straits of Gibraltar did not share their motivation to defend them

The Reyes Católicos guaranteed the inhabitants of Granada their existing places of worship and rights in the treaty of surrender. By 1502 these rights were withdrawn. Baptism was compulsory as a condition of residence, as it had been for Jews since 1492. In many cases this was carried out by sprinkling Muslim crowds with holy water.

Revolts by these Moriscos resulted in forcible resettlement outside Granada, which still left Spain vulnerable to further revolts. The decision was taken in 1609 to expel the entire Morisco population, in the full knowledge that this would be economically disastrous for Valencia. Cervantes puts the sentiments that might have been felt into the mouth of one of his characters. He has no other home than Spain, but loyalty to his king demands that he obey the order to leave.

The memory of Moors versus Christians is celebrated in many events in Spain, not least in re-enactments reminiscent of a seaside football match. The rapid growth of the Santiago pilgrimage in our time can be expected to match other ways in which perceptions of the past will now alter. It is to be hoped that some of this will take account of the way things were in the first three centuries of Al-Andalus.

Those living in the land were treated first as inhabitants, with matters involving religion left to be considered afterwards.

**Footnote:** The very complicated Arabic sources are set out in detail in Richard Hitchcock *Muslim Spain Reconsidered*, Edinburgh University Press, 2014

# Refugio Gaucelmo Report, Summer 2016

Julie Davies  
Hospitaleros Co-ordinator

Hospitaleros June - Hope Nicholson (UK), Alan Pearce (AUSTRALIA); Betty Macdougall (UK), Margaret Macdougall (UK), Antonio Tejero Sanchez (ESP)

Hospitaleros July - Sue Hemmings (UK), Rowena and Bob Macdonald (UK); Ann Anscombe (UK), Ann Dent (UK), Peter Hullah (UK)

Throughout the course of Gaucelmo's 2016 season every type of weather will be experienced, from blistering heat to driving rain and cold. Both sets of extreme conditions create problems not only for pilgrims but also for *hospitaleros*. Many pilgrims arrive in the heat, dehydrated and exhausted. The wet and cold equally brings its challenges of getting everything dry for the next day, plus keeping the wood burning stove going – yes even in June! The *hospitaleros* at Gaucelmo have risen to the challenge even when their duties have been depleted of volunteers through illness etc. Many *hospitaleros* open early to allow pilgrims in from the heat or the cold. Cold drinks offered on entering and the joy when pilgrims discover the wood burning stove is satisfying enough for many *hospitaleros*.

Pilgrim numbers, so far this season, appear to be lower than previous years. The variety and frequency of accommodation between Astorga and Ponferrada has blurred the stages and given more flexibility to pilgrim choices of where to stay. There have been many pilgrims who have returned to stay with us, some on their 4th, 5th, 6th even 7th visit. We have also had an “explosion” of children staying at Gaucelmo. An Italian family, with three children aged three, two and one and the mother two months pregnant arrived exhausted having walked from Astorga in scorching heat. The next morning they decided to get transport to Ponferrada but no taxi would take them not having child seats. So they walked back to Astorga – thankfully all downhill.

Travelling on the camino with children gives another dimension to the experience. From the comments on Refugio Gaucelmo Face book page – you either love or hate the thought! A family arriving in El Acebo after staying at Gaucelmo, discovered their three year old

son had lost his stuffed dog. Telephoned Gaucelmo and *hospitaleros* discovered it in the barn behind one of the bunk beds. *Hospitaleros* returned the dog to its rightful owner at El Acebo. Their “thank you” was a hug from the little boy and seeing the sunset over the mountains on the way back to Rabanal.

So far this season *hospitaleros* have given three badges to our 1,000 pilgrims – Allegra from London, Brooklin from Canada and Ricardo from Catania. He had never won anything in his life – St James provided!

Saint James Day 2016 was celebrated at Gaucelmo with delicious



Rabanal pilgrims

cake, specially decorated chocolate biscuits by the *hospitaleros* and bunting of international flags. After vespers there was a party in the square where villagers, pilgrims, *hospitaleros* et al, socialised and enjoyed the atmosphere. Our *hospitaleros* helped to clear up afterwards. Pilgrims left the next day with a balloon tied to each individual ruck sack.

Most *hospitaleros* realise how important Gaucelmo's position is in the square at Rabanal - next to our very good neighbours in the Monastery and opposite the church of Santa Maria. Father Javier and Father Pius are always a joy to see sweeping around the corner of Gaucelmo in their monk's habit. However, they have been joined by Father Clement a Korean monk who is now resident in the Monastery. Many Koreans (and we do have rather a lot!) are seeking him out to speak with him. He has not yet walked the camino, but I believe it is part of his future plan.

Gaucelmo owes a big debt of gratitude to our sponsors who contribute to the up-keep of Gaucelmo generally. The Canadian Association of pilgrims sponsored "Canada Week". They sent in pins, flags, hats and a topical display was made by the *hospitaleros* in the entrance. It created much interest with the pilgrims who didn't realise that Gaucelmo had sponsors. To finish on a camino (true) tale - ten years ago a religious education teacher (Hans) from Cologne in Germany stayed at Gaucelmo. He had no money but was looked after anyway. On his return he told his class about the wonderful generous welcome he had been given. A decade later, in July this year, two of his students called into Gaucelmo to put some money into our *Donativo Box* given to them by Hans their teacher when he learned they were doing the camino. Many thanks Hans for your donation - your pupils said what an inspirational teacher you were.

And then of course there was the twenty-five years of Gaucelmo's opening, to celebrate. That's for someone else to tell...

Below is a poem written by José Antonio García and read out in the *huerta*, in Rabanal during the July celebrations. A prize will be given to the best translation of this poem and of course it will be published in the December Bulletin.

*"EL ROBLE DEL PEREGRINO"*

*Sólo Dios puede hacer cosas  
tan bellas y tan bonitas,  
como este frondoso roble  
con los brazos hacia arriba.*

*Aquí se lució Dios,  
haciendo esta maravilla,  
modelando sin cesar,  
los tres siglos de tu vida.*

*Para darle una estructura,  
de tan graciosa armonía,  
de la forma más hermosa  
que se ha visto en esta vida.*

*Eres el rey de los robles,  
nada se oculta en tu vida,  
todo el mundo te conoce  
desde cualquier lejanía.*

*Das descanso al peregrino,  
le alivias en sus fatigas,  
asolado en el camino,  
a tu sombra se cobija.*

*La sombra de tus ramas,  
son bálsamo al mediodía,  
para seguir caminando,  
recobrando la energía.*

*Paso a paso hasta Santiago,  
caminando sin cesar,  
son las fuerzas recibidas,  
del roble de Rabanal.*

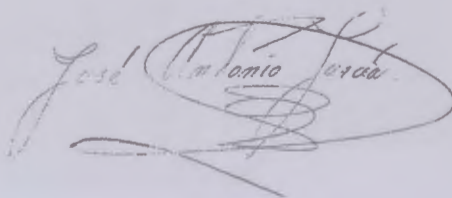
*Árbol incomparable,  
que nadie podrá olvidar,  
la estructura más bonita,  
que Dios pudo modelar.*

*¡Viva este roble bonito!,  
¡viva mil años más!,  
y todos los peregrinos,  
aquí puedan descansar.*

*Y llegar a Compostela,  
llenos de felicidad,  
de tantas cosas bellas,  
que han podido contemplar.*

*Dios os bendiga a todos,  
y todos lleguéis en paz,  
recordando para siempre,  
al Roble de Rabanal.*

J.A. García.

A handwritten signature in dark ink, appearing to read 'José Antonio García', enclosed within a large, loopy, circular flourish.

# Miraz Report Summer 2016

Priscilla White

Chair of Albergue San Martín committee

The *albergue* opened at Easter after a great deal of hard work by Ted and Averil Jones to see that it was ready for the pilgrims after the winter break. Miraz has seen huge changes since last year, as three new *albergues* have now opened with a combined total of 150 extra beds within three kilometres of Albergue San Martín.

The old La Laguna bar by the crossroads at Seixon has been transformed into a smart pilgrim hostel providing 26 beds with a restaurant and an excellent shop for provisions. It is now known as A'Goa.

Round the corner at the back of the chicken coop is a new 80-bed facility, run by a man who also manages the hostel in Villalba. For 10€ paid up front, he will transport the pilgrims' rucksacks from Villalba to Albergue Turistico Miraz and provide them with a welcome drink on arrival. The name of this new *albergue* has caused a good deal of



Happy pilgrim leaving Miraz after breakfast

confusion as it is not strictly in Miraz and taxi drivers arriving with either rucksacks or pilgrims often end up on our doorstep.

The third new hostel, called O'Abrigo, is at the end of the village providing 40 beds as well as meals. All three hostels take reservations and are not limited to pilgrims only, but also *excurcionistas* wishing to use off-road tracks for sport and recreation.



Working Party in Miraz, 2016

There was naturally a certain amount of nervousness amongst the *hospitaleros* arriving early in the season, as both numbers and income were down, and it was feared that we would struggle to maintain the figures of previous years. Several volunteers voiced their concerns that as an *albergue* asking for *donativo* only, we would encourage those pilgrims unwilling or unable to pay. However, as summer, sun and pilgrims in numbers arrived, it appears that the low numbers were due more to the atrocious weather in Spring, persuading those starting at Villalba or Baamonde to delay their departure until the rain, cold and wind had diminished. Now that the summer season is in full swing, the *albergue* has been full or nearly full, almost every night, so the attraction of a well-run, welcoming pilgrim *refugio* with dedicated and hard-working volunteers cannot be overstated.

The pilgrims really appreciate the opportunity to spend a quiet half hour in the Church that is open each evening for prayer and reflection with a short talk on the history of Miraz and the Church delivered by one of the *hospitaleros*. For some pilgrims there was the treat of hearing *hospitalera* Lucy, an opera singer, sing in the church for the pilgrims. Don Ramon has visited a few times and it is always so nice to see him. We have also received many positive comments in the visitors' book about our kitchen facilities. In Baamonde there is only one saucepan, no cutlery or plates, making it difficult if not impossible to cook a meal. Pilar has been providing the *albergue* with lettuces and courgettes that are most welcome.

I must extend a huge vote of thanks to all the volunteers who have had to struggle with seemingly endless problems with the well, the boiler, the showers, the washing machine and the electricity. Poor Luis was a daily visitor struggling to sort everything out. In the end, it was outside agencies creating most of the problems; workmen laying the new water system in the village had cracked one of the main pipes, causing silt to get into the pipe feeding the washing machine; a new pump was installed in the well and valves replaced the old ones in the showers. Last but not least, rats had gnawed through the electric cabling causing the fuse to trip as soon as the lights were put on.

The problems have now been identified and rectified and at last all seems well with the *albergue*. This has been a year of change and challenges and without the dedication, patience and enterprise of all our volunteers, it would have made the pilgrim experience far less worthwhile.

Well done to you all!



# Obituaries

## **Bert Slader 1931-2016 RIP**

Bert Slader was an early member of CSJ who popularised the camino through his book *Pilgrims' Footsteps: a walk along the ancient road to Santiago de Compostela\** (1989) and who helped to develop the annual Irish MS Society walking sponsored pilgrimage to Santiago from 1990. He was a sports teacher who became deputy Director of the Northern Ireland Sports Council and pioneered the development of the Ulster Way, the first waymarked long distance route in Northern Ireland. He walked the Camino himself after retirement in 1985 and in 1987 walked from Santiago south to the Algarve. He wrote widely, gave many lectures and inspired many to sport, walking and pilgrimage through his enthusiasm and energy. One his many quotable quotes is: *'The secret of the grail is not to be found at journey's end but is the reward of the hopeful traveller'*.

\*copy in CSJ Library

*From Marion Marples*

## **Michael Cura 2000-2016 RIP**

Michael was a pupil of Bishop Vaughan Catholic Comprehensive School in Swansea. A 29 strong group of pupils and teachers were 9 days into a cycle pilgrimage to Santiago this July, as they did each year, when Michael died unexpectedly from medical complications. He was a server at the local Sacred Heart church and was actively involved in fundraising and supporting others. We send our condolences to his parents and to the school.

*From Marion Marples*

## **Alison Parkes 1940-2016 RIP**

Alison was an energetic walker who made friends very easily. I first knew her in 2000 when she joined a group from Southwark Cathedral walking from Winchester to Portsmouth as the start of a longer pilgrimage through France which later continued from Cherbourg to Mont-St-Michel. Through this she became a member of the Normandy Friends of the Chemin (see: [www.chemins-pelerins-normands.fr](http://www.chemins-pelerins-normands.fr))

and walked several pilgrimages with them. In 2010 they were part of a pilgrim relay from London and other starting points which arrived in Santiago in September. Alison, with the help of Sue Morgan, helped to organise the Croydon to Newhaven section and walked several other sections.

*From Marion Marples*

## **Père Sébastien Ihidoy 1932-2016 RIP**

Père Sébastien Ihidoy, known and loved by countless pilgrims at Navarrenx on the Le Puy route, died of a heart attack, aged 83, on 5 February 2016 (a few weeks after his co-author, the veteran Louis Janin.) He liked to call himself a frontiersman, between the Basque Country and Béarn, and had early experiences with the *Mission de France* (the worker-priests). On being appointed *curé* of Navarrenx he encountered pilgrims and opened the door of his *presbytère* to them. It is said that, if the house was full of pilgrims, he would sleep outside in his car. In a pilgrim passport he would not only put a stamp but fill up a couple of squares with a personal message. I received his hospitality in 1994, when walking with my irrepressible friend Jacques Camusat (Obituary in Bulletin, September 2007). Jacques, pleading a bad knee, had accepted a lift to go ahead, while I plodded on under heavy rain. On learning from Jacques that I was still on the road, Père Sébastien came out in his car to find me. The house that night had pilgrims sharing a joyful improvised meal and sleeping everywhere. It was well known that our host would not accept any financial contribution from his guests. If one were to slip a note under the breakfast plate, he would run after him to return it. A merry *badinage* ensued between Jacques and the *curé*. "*Mon père, surely we can leave something for the poor of your parish?*"

"The poor of the parish are the responsibility of all the parishioners. Pilgrims are my responsibility." At this point, the *curé* remembered that there was a bottle of excellent Armagnac in the kitchen and offered it to us. Jacques demurred on the grounds of weight. Père Sébastien ran into the kitchen, produced a small empty bottle of Perrier, and filled it with Armagnac. "This will not be too heavy for your rucksac."

Our encounter with him was comical, but his message in my pilgrim passport is moving. Many pilgrims received valuable counsel from him, and went to seek him out again after their pilgrimages.

From Navarrenx (where he ensured that his parishioners would

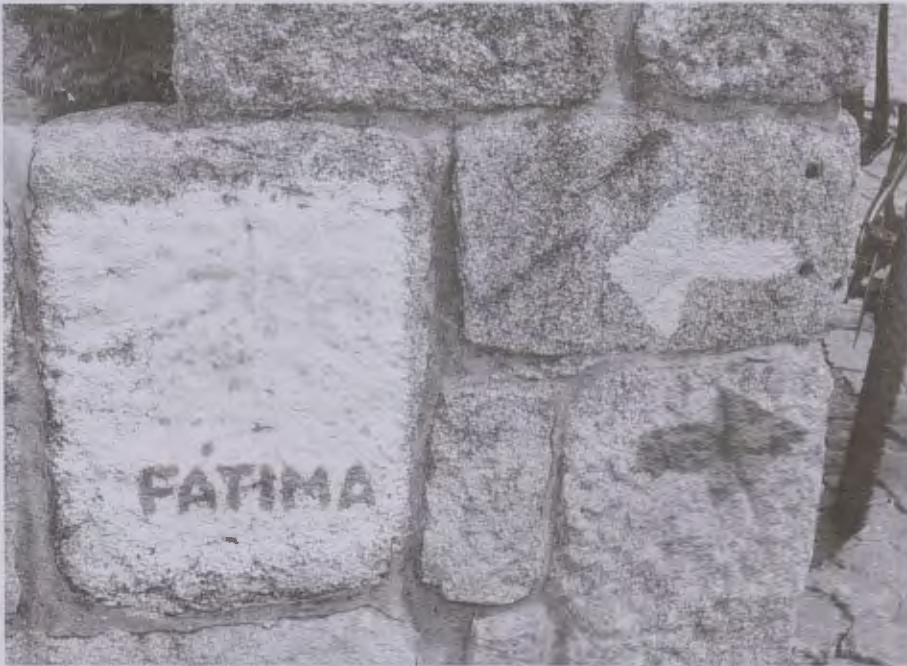
continue the welcome of pilgrims) he was transferred to Mauléon, on the *Chemin du Piémont*, and finally to Cambo-les-Bains. Two books appeared (both in our Library) which contain his writings. One is Laurence Lacour's "*Jendia, jendé: Tout homme est homme*" (2003) where the account of her pilgrimage is interspersed with quotations from Ihidoy. The other, published only in 2015, is "*L'Hospitalité sur les Chemins de Compostelle*" co-authored by him and Louis Janin. I had the good fortune to meet Père Sébastien again twice, at gatherings of *hospitaliers* on the Le Puy and Vézelay routes. There is a charter of Christian *accueils*, drawn up on the Le Puy route in 1993, which stipulates that they should not charge set prices but accept a *libre participation* towards their expenses. Mischievously, I asked Père Sébastien why he did not adhere to the charter as he refused any contributions. He replied that it was because what he gave to pilgrims was insignificant compared with what he received from them "*largement*". He said the word with a wonderful, expansive, all-embracing gesture. The host famous for his *largesse* has received from his guests *largement*. God grant him his reward.

*From William Griffiths*

# Members' Pages

## From Gosia Brykczyńska

At the beginning of June a group of CSJ members and parishioners from Stourbridge, in the Midlands under the leadership of our Chairman Rev Colin Jones, went on a coach pilgrimage along some of the Portuguese camino routes. This pilgrimage was well attended and a great time was had by all, staying in fantastic hotels and enjoying excellent food. In the world famous Portuguese Catholic shrine of Fatima, the group attended their own Eucharistic service and beautiful



Dual signage in Oporto

hymn-singing was heard across the plaza, in English! Likewise in Porto, attending a service in the Anglican chapel, it was wonderful to be able to sing familiar English pilgrim hymns. The resident vicar, who looks after the Anglican community in the city, explained to the group the fascinating history of the chapel and we all felt it was a very fitting place for the CSJ and Colin's parishioners – to visit and pray in. The route had been well chosen by Colin and it was lovely to be able to stop by the medieval Templar town of Tomar, the camino associated village of Caminha, and enjoy folk music and dancing along the way. We even



Group outside Templar church in Tomar

went on a boat trip along the Dour River and had ample opportunity to sample Portuguese wines. In Santiago itself a Eucharist was celebrated in the Cathedral, to which other English speaking pilgrims also came.

### **From Colin Jones, Chair of the CSJ**

As some CSJ members may know already, on the 15th September 2016, Dr Mary Remnant was made a Dame of the order of St Gregory, a Papal honour, in recognition of her work in promoting medieval music and art, via her writings and lecture recitals and her involvement in the promotion of the pilgrimage to St James, in the UK. She is of course the convenor of the first meeting of English pilgrims to St James, and the CSJ midwife, as our association was brought to life around a table in her house in West London, in January 1983. She also directed the CSJ choir for many years, and her collection of reproduction medieval musical instruments enlivened many a CSJ occasion. We heartily congratulate Mary and wish her all the very best and assure her of our prayers.



Dr Mary Remnant

### **From William Griffiths**

When Good Friday coincides with the Feast of the Annunciation, 25 March, Le Puy-en-Velay celebrates a Jubilee. Mathematicians may calculate that this occurs far less frequently than the Santiago Jubilee Years, and that the next one after the 2016 Jubilee will be in 2157. (Our Library has Peyron's book on the history of the Le Puy Jubilees.) Lucy and I went to the opening of the Jubilee. The celebrations of the Easter Triduum in Le Puy were splendid, led by the new Bishop, Luc Crépy. (The former Bishop, Henri Brincard, whom we knew, is buried with his predecessors near the Fever Stone dolmen.) The new Bishop has included a scallop shell in his coat of arms. The most remarkable celebration was the Way of the Cross procession of the *Pénitents Blancs*, hooded and sometimes barefoot *à l'espagnole*, on Good Friday from the foot of the rock of the *Aiguilhe*, round the streets and into the Cathedral. (There are hooded penitential processions elsewhere in France, such as Perpignan, but this was the first that I'd experienced.) As for the

celebrations proper to the Jubilee, they consist in making a *démarche*, a brief pilgrim route, beginning by enrolling at the *Village du Jubilé*, then the chapel of St Alexis (Roman pilgrim saint), the 5th century Baptistery of St John, where one receives one's white Jubilee scarf, enters the Cathedral by the Door of Mercy, pausing by the Black Virgin, the fever stone, the representation of the empty tomb, and opportunities for Confession and Mass. The Jubilee continued until 15th August – on the main feasts there would doubtless have been processions through the streets with the Black Virgin statue (and suitably coloured mantle).

We saw a few pilgrims bound for Santiago (and there is also a route to St Gilles) but did not bestir ourselves in time for the Bishop's 7am Mass and pilgrim blessing. There is a fine new audiovisual experience called *Le Camino*, very extensive so we didn't press every single button, but including the voices of various figures of the Camino. The building also includes a garden cafe, and the room where the local *Amis de St Jacques* meet pilgrims over a *verre d'amitié* (but that didn't start till April). Also near the Cathedral is the *Éspace Europa-Compostella* run by the *Fédération Française des Associations de St-Jacques*, but that also we did not see as we were there before April.

### From Evan Rutherford

There was a re-enactment of the Carlist battle of Lacar (3rd of February 1875) on Saturday 25th June at Lorca. The battlefield overlaps the camino at Lorca, 4 km before Estella. It was the last victory of



Spotted along the camino. Photo: No WiFi

any consequence on the Carlist side. This re-enactment is something which happens every second year and people dress up as soldiers, musicians and various participators. At such times it can be hard for pilgrims to find accommodation along the way, except in designated pilgrim *albergues*

# Book Reviews

*The Seductions Of Pilgrimage: Sacred Journeys Afar and Astray in the Western Religious Tradition* (ed. Michael Di Giovine and David Picard) 2015, Ashgate Studies in Pilgrimage, ISBN: 978-147244075 pp288

"But look, I am going to seduce Israel and lead her into the desert and speak to her heart." Hosea, 2:16

*"Au coeur avions si grand désir  
D'aller à Saint-Jacques  
Avons quitté tous nos plaisirs  
Pour faire ce voyage."*

*La Grande Chanson*

All pilgrimage begins with desire, indeed with a sacred seduction away from the pilgrim's usual environment into what anthropologists, since Van Gennep (1909) and the Turners, call the liminal, or threshold, space. The pilgrimage can also be beset by seductions away from the sacred in the return of the forsworn *plaisirs*. This recent anthropological work deals with both forms of seduction, as seen in a wide range of contemporary pilgrimages. The Ashgate Studies series has among its editors John Eade, of Roehampton University, who has spoken to the CSJ; the editors of this volume are Michael Di Giovine, from West Chester, USA and David Picard from Lausanne.

The main attraction for our members is in Chapter 8, "The Seductions of the Way: The Return of the Pilgrim and The Road to Compostela as a Liminal Space" by our Storrs Lecturer Eduardo Chemin. When Eduardo, Brazilian by birth, delivered the Storrs Lecture in 2011, he belonged to Exeter University, but he is now Assistant Professor of Sociology at Tarsus in Turkey, appropriately the birthplace of that great pilgrim St Paul. His paper modifies the Van Gennep / Turner concept of the liminal on the grounds that modern pilgrimage is "more limited, temporary, transient and impermanent" (perhaps what pilgrim purists mean by the term *descafeinado?*) and so prefers the term *liminoid*. Quoting a Galician interview project, CETUR, he seeks to establish a classification, more detailed than that of the Pilgrim Office, for the motivations of pilgrims, in their multi-layered complexity. Considering in particular the motivation "to find



oneself" he suggests that the emptiness of the previous life experienced by that pilgrim may be more liminal than what he finds on the Way. Other chapters deal with Walsingham, rather sensationally ("Purity as Danger?") and an interesting religio-politico-commercial study of Israelis guiding Christian pilgrimages in the Holy Land ("The Seductions of Guiding"). "As if the Road There is Covered with Honey" is a study of pilgrims from an "ordinary" Greek Orthodox parish in the USA to a monastery in the Arizona desert, founded by the renowned Elder Ephraim of Mount Athos. "The Seductiveness of Saints" is set in the southern Turkish province of Hatay where Saints such as Moses and St George are venerated both by Christians and Muslims. One chapter deals with "The Seduction of the Past in New Age Pilgrimage." Another chapter of interest to Santiago pilgrims deals with "Seduction in the Gipsy Pilgrimage at Les-Saintes-Maries-de-la-Mer" (for one of the Maries whose relics are venerated there is St Mary Salome, mother of St James.) "Seductions of Suffering" is an account of pilgrimage to the tomb of Padre Pio (now St Pius of Pietrelcina) at San Giovanni Rotondo. The final chapter "Up in God's Great Cathedral" looks at "Space Travel through the Lens of Pilgrimage". All pilgrims have surely been aware that, though their path may have been laid down by their predecessors over centuries, their individual experience is unique and that they are called "to boldly go where no man has gone before."

The book is available in the Confraternity Library.

**WILLIAM GRIFFITHS**

*Camino Voices*, Iain Dryden, 2016, Beret Books, ISBN 978-0-9934867-0-8, pp136

An intriguing record of a pilgrimage with a difference... Ian Dryden was physically unable to accompany on foot his pilgrim wife during her walk along the Camino Francés but completed a parallel journey in their beaten up campervan - 'Le Van Blanc' - in which he drove from St Jean-Pied-de-Port to Santiago, on his own voyage of discovery and this compilation of drawings and 'voices' is a valuable record of the camino.

'I write with an artist's finger and paint with words touching my hands'. Dryden sums up his approach to his writings on his website <http://www.iaindryden.com/books>. You can learn more about his concept from this site, in which you see him talking about the book.

Edging his way along the route, stopping, observing, drawing, listening and talking to the walkers, Dryden recorded the words of hundreds of pilgrims across the north of Spain. These 'Camino Voices' form the core of his book, which also contains his own at times acerbic commentary and lively sketches. The hopes, philosophy, criticisms, complaints, jokes, joys and woes of these anonymous pilgrims are printed up and down and across the pages... a quirky idea. Sometimes the differences in fonts and letter sizes appear rather contrived but the freshness and immediacy carry the reader forward and I felt a real sense of movement conveyed by these captured moments and Dryden's reflections on his own journey. It may sound fanciful but the fact that I had to do more than just turn pages was quite appropriate... the random position of the printed fragments necessitated turning the book from side to side in order to be able to read the text, and it struck me that this reflected in a very tiny way the constant movement forward of those on the road. I liked the white empty spaces on some of the pages... these seemed a metaphor for the pauses and the space encountered on any journey.

Dryden is fully aware that his wife and the others making their way step by step, were in a different world – their 'narrow stream of consciousness' – in which walking, eating and sleeping narrowed the concentration down to essentials. To them he and the van appeared and disappeared during their days like a 'repetitive mirage'. There is an intimacy to the content as one 'hears' their individual voices – mundane and profound.

This is a short, easy read and the sketches have a charm which conveys a real sense of place... and as he says are a metaphor for life itself – the difficulty of pinning it down successfully! Those familiar with the camino will enjoy recognising some of the places he has drawn. At the back of the book is a page which should perhaps have been given more prominence. It lists many of the key villages and towns on the camino and printed all across the page, like a random word-association brainstorm, are words that might spring to mind when one thinks of pilgrimage... shade, albergue, journey, cold, smiles, horizon, frustration... and so on. A nice idea...

This is a very personal 'take' on the pilgrimage, as Dryden completes his own version of the pilgrimage to Santiago. In compiling this book he has added to camino literature an interesting and at times moving anthology which illuminates the many reactions to aspects of the long walk to St James. The echoes of the words of those he

recorded convey a universality and timelessness befitting to the spirit of the camino. A quirky, seductive little book into which one can dip in and out, or read cover to cover and then return, to rediscover and smile and be moved by the 'voices'.

HELEN WILLSON

*Baggage: A book of Leavings*, by Victoria Field, 2016, Francis Boutle Publ., ISBN: 978-0993534430, pp 192

This a very literary account of the author's pilgrimage to Santiago, undertaken with the aim of working through the outstanding issues and events of her marriage which had recently ended, and often with reflections on the connections with her life in Cornwall.

Much of the book is very reminiscent of the pilgrimage as it has been for years back, with details of the various pilgrim *refugios* she visits (there is more choice of accommodation these days, e.g. between municipal and private *albergues*, including a brand new one where she stayed), and there are amusing accounts of the trials and tribulations of sleeping in dormitories. Although she begins at León, she soon gets into the swing of things and meets a variety of pilgrims from far and wide. One particular spot which truly resonated was the *pulpería* at Melide, an entertaining account of a memorable visit.

Throughout the book, Field regularly lapses into her own thoughts and reminiscences, mostly addressed in the second person to her husband, and including episodes both from her earlier life and during their marriage. This must have been necessary for her to unravel the issues. But though well written it was sometimes quite intimate and long-drawn out for this pilgrim reader, at least, who was always relieved when she reverted to her engaging thoughts and descriptions for the next stage of the Camino. The two aspects of the book must have been for her closely entwined, and it appears to have been therapeutic, as by the end of the book it seems that her anxieties are largely resolved, and her "baggage" unloaded by the Camino as it exerts its power.

LIZ KEAY

# From the Secretary's Notebook

## Office

Business in the office continues to thrive. We issued our 3000th new concertina-style Pilgrim Passport a couple of weeks ago, which just goes to show the growing popularity of the camino among people from all walks of life!

It has been a great year so far for our walkers' guides – with our new updates of the Arles route and Camino Inglés flying off the shelves. The next few months will see newly-improved updates to the Camino Portugués, Camino Francés and Via de la Plata guides. Keep an eye out on the CSJ website home page for headlines.

Open Days continue to attract prospective walkers, cyclists and even horseback riders! Enormous thanks should go to our core group of volunteers who make it their mission every week to prepare pilgrims in the best way they can. That said, we are always looking for returned pilgrims to join us and help equip and support others with their experience and knowledge. If you would be interested in volunteering on open days, please contact the office.

## Rabanal

The celebrations for the 25th anniversary at our Refugio Gaucelmo in Rabanal, Spain were a huge success. Guests came from near and far and enjoyed a weekend of hospitality, church services and festivities in the village to celebrate 25 years of providing shelter and welcome to over 150,000 pilgrims since 1991!

As well as meals in two village restaurants, there was a spectacular buffet lunch in the *huerta* attended by 120 guests with Maragato dancing and music provided. A recently rediscovered film of the inauguration ceremony provoked intense interest from the villagers as well as a classical musical concert, which was very well received by a large audience. Great thanks should go to the Gaucelmo committee and the *hospitaleros* Sue, Rowena and Bob for running the very successful weekend.



Maragato dancers

## **St James Day**

This year the CSJ celebrated the feast of St James on Saturday 23rd July with a sunny walk along the Wandle River trail in South London and a fantastic service with Bishop Christopher and Bishop Carlos of Madrid, at St James Merton Church. Great food, pilgrim testimonies, a screening of the film *The Way* and Father Alan Moses speaking of his recent pilgrimage. For photos of the day, please visit our Facebook page! On the 25th July a London-based group of CSJ members attended solemn Mass at St James Spanish Place – where names of the deceased members of the CSJ were read out and all members of the CSJ were remembered in prayer.

## **Membership Update**

Since March, we have enrolled 225 new members to the CSJ from all over the UK as well as Australia, Canada, the USA, Luxembourg, Switzerland, Austria and France.

## **Electronic bulletins**

In addition to our e-newsletters, we are now offering new members the option to receive their Bulletin in an electronic format. If you would like to opt for this, please email the office. Otherwise, you will continue to receive the printed copy.

# Upcoming Events

---

## Wednesday 14 September 2016

---

### **Film screening: Six Ways to Santiago**

A screening at the CSJ Headquarters of the recent documentary that follows a diverse group of pilgrims, ages 3 to 73, from all over the world as they attempt to cross an entire country on foot with only a backpack, a pair of boots and an open mind. Featuring breath-taking vistas and engaging characters, the Camino comes to life in this inspiring look at its magnetic and miraculous power to change lives.

*Venue: Christ Church, adjoining the CSJ Office, 27 Blackfriars Road, London, SE1 8NY*

*Time: Screening from 20:15-21:30 followed by Q&A session about the walking the Camino with experienced pilgrims until 22:00*

*Price: Members - £7.50; Non-members - £10*

---

## Saturday 1 – Tuesday 3 October 2016

---

### **Peak District Pilgrimage**

Our North West contingent 'Ultreia Mancunia' are walking the Peak Pilgrimage from October 1st-3rd, covering 39 miles in 3 days visiting 13 churches, from Ilam to Eyam. If you would like to take part, please contact the office.

*Location: Ilam – Eyam, Peak District National Park.*

---

## Saturday 15 October 2016

---

### **Guided Walk, St Andrews**

For our Scottish members, there will be a walk on Saturday 15th October from Guardbridge, Fife to St Andrews. In the afternoon there will be a guided tour of the historic buildings (or in the case of inclement weather, an illustrated presentation!), followed by a mass.

Numbers are limited so if you would like more details, please contact the office soon – but there will also be the possibility of doing this again in 2017, so do not worry if you miss out this time round.

*Location: Guardbridge – St Andrews, Scotland*

---

## **Saturday 29 October 2016**

---

### **Returned Pilgrims Day**

This is an opportunity for returned pilgrims to share their experiences at St James Church, Reading. Bring something (such as a postcard or your pilgrim passport) that was significant for you on your pilgrimage and a packed lunch! We will be celebrating and reflecting upon our time on the Camino. Contact the office if you would like to attend.

*Venue: St James Church, Forbury Road, Reading, RG1 3HW*

*Time: 11am-3pm*

*Price: No charge but donations for St James Church will be welcome.*

---

## **Saturday 29 October 2016**

---

### **Saturday Open Day**

In addition to our Open Days held every Thursday, we are opening up our office, bookshop and library on Saturday 29th October. You will be able to purchase guides for walkers and cyclists on various routes of the Way through Western Europe, as well as the all-important Pilgrim Passport. There will be experienced pilgrims on hand to advise, recommend and reassure!

Whether you're planning a Winter walk, or want to start gathering information for next year's season, or have just returned from the Camino and want to share your experience, open days are a fantastic opportunity to share knowledge and memories with like-minded people. You're also able to become a member of the CSJ for those wanting to provide and receive continued support!

*Venue: CSJ Office, Blackfriars Road, London, SE1 8NY*

*Time: 11:00 – 15:30*

*Price: Free of charge*

---

## **Saturday 26 November 2016**

---

### **Constance Storrs Lecture**

This is our annual academic talk, this year entitled *The Spirit of the Way – The Historic Route to Santiago de Compostela* by Hilary Hope Guise. The talk explores the founding history of the Camino and the time-honoured life and traditions of pilgrims, and also features some of Ms Guise's own art work and tales of her own pilgrimage from St-Jean-Pied-de-Port to Santiago de Compostela.

*Venue: Blackfriars Settlement, Rushworth Street, London, SE1 0RB*

*Time: 15:00 – 18:00*

*Price: £5 entry*

---

## **Saturday 28 January 2017**

---

### **Annual General Meeting**

This year, the Confraternity's AGM will be held on the last Saturday in January in the usual place. For more details and itinerary as they are released, please keep an eye on our website and e-newsletters.

*Venue: St Alban's Centre, Leigh Place, Baldwin Gardens, EC1N 7AB*



## Local Group Contacts

	Local Group Name
1	1st Baptist Church
2	2nd Baptist Church
3	3rd Baptist Church
4	4th Baptist Church
5	5th Baptist Church
6	6th Baptist Church
7	7th Baptist Church
8	8th Baptist Church
9	9th Baptist Church
10	10th Baptist Church
11	11th Baptist Church
12	12th Baptist Church
13	13th Baptist Church
14	14th Baptist Church
15	15th Baptist Church
16	16th Baptist Church
17	17th Baptist Church
18	18th Baptist Church
19	19th Baptist Church
20	20th Baptist Church
21	21st Baptist Church
22	22nd Baptist Church
23	23rd Baptist Church
24	24th Baptist Church
25	25th Baptist Church
26	26th Baptist Church
27	27th Baptist Church
28	28th Baptist Church
29	29th Baptist Church
30	30th Baptist Church
31	31st Baptist Church
32	32nd Baptist Church
33	33rd Baptist Church
34	34th Baptist Church
35	35th Baptist Church
36	36th Baptist Church
37	37th Baptist Church
38	38th Baptist Church
39	39th Baptist Church
40	40th Baptist Church
41	41st Baptist Church
42	42nd Baptist Church
43	43rd Baptist Church
44	44th Baptist Church
45	45th Baptist Church
46	46th Baptist Church
47	47th Baptist Church
48	48th Baptist Church
49	49th Baptist Church
50	50th Baptist Church
51	51st Baptist Church
52	52nd Baptist Church
53	53rd Baptist Church
54	54th Baptist Church
55	55th Baptist Church
56	56th Baptist Church
57	57th Baptist Church
58	58th Baptist Church
59	59th Baptist Church
60	60th Baptist Church
61	61st Baptist Church
62	62nd Baptist Church
63	63rd Baptist Church
64	64th Baptist Church
65	65th Baptist Church
66	66th Baptist Church
67	67th Baptist Church
68	68th Baptist Church
69	69th Baptist Church
70	70th Baptist Church
71	71st Baptist Church
72	72nd Baptist Church
73	73rd Baptist Church
74	74th Baptist Church
75	75th Baptist Church
76	76th Baptist Church
77	77th Baptist Church
78	78th Baptist Church
79	79th Baptist Church
80	80th Baptist Church
81	81st Baptist Church
82	82nd Baptist Church
83	83rd Baptist Church
84	84th Baptist Church
85	85th Baptist Church
86	86th Baptist Church
87	87th Baptist Church
88	88th Baptist Church
89	89th Baptist Church
90	90th Baptist Church
91	91st Baptist Church
92	92nd Baptist Church
93	93rd Baptist Church
94	94th Baptist Church
95	95th Baptist Church
96	96th Baptist Church
97	97th Baptist Church
98	98th Baptist Church
99	99th Baptist Church
100	100th Baptist Church



## Local Group Contacts

### Bristol & South West

Liz Crean  
thecreans@btinternet.com  
0117 973 4502

### Cambridge

Jo Wibberley  
wibs.anjo@uwclub.net

### Norwich & East Anglia

Diana Alston  
dalston999@gmail.com

### Wessex

Carole Vose  
carolevose@btinternet.com

### West Midlands

Dave Jones  
d-jones56@sky.com  
077132 49661

### Devon

Valerie Brighton  
camigcs@countysidematters.org.uk

# 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 11 am to 3 pm (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* Freddy Bowen  
27 Blackfriars Road, LONDON SE1 8NY

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

## Committee 2016

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* Dick Crean, Robin Dorkings,  
Richard Jefferies, Mary Moseley,  
Tony Ward, Priscilla White, James May

## Rabanal Committee

*Chairman* Dick Crean, Balcony Flat, 30 Cornwallis Crescent, BRISTOL BS8 4PH  
thecreans@btinternet.com

*Rabanal Committee Members* Dick Crean (Chair), Michael Krier (Deputy Chair), David Arthur  
(Premises Co-ordinator), Julie Davies (Hospitalero Co-ordinator),  
David Garcia (Hospitalero Training), Maggie Gardner,  
Peter Garlick, Paul Murray (CSJ) de Ponferrada Secretary)  
Laurie Dennett

## Miraz Committee

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

## Other Officers

*Treasurer* Tony Ward, Syracuse, St. Neot, Cornwall PL14 6NJ  
*and Company Secretary* Work (01579) 320480 mail@tonyward.biz

*Deputy Treasurer* Alison Thorp  
*and Systems Manager* alison.thorp@virgin.net

*Membership Secretary* Linda Hallsworth lhalls@aol.com

*Librarian* Margaret Simonot simonot.m@gmail.com

*Website Manager* TBA

*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.*

*Digital Library Manager* Michael Krier, Hyde, Temple Guiting, CHELTENHAM, Glos GL54 5RT  
krier@btinternet.com