



Confraternity of Saint James

# Bulletin

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September 2012

No 119

## About the *Bulletin*

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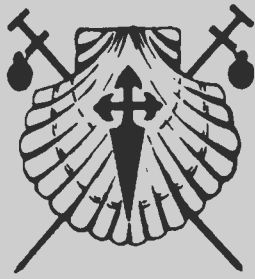
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Cover photograph:  
St. James, Edinburgh  
window



It's been an eventful CSJ summer – what with a successful trip in June to Edinburgh in the footsteps of St Margaret (see article in this *Bulletin*), a St James' Day weekend in Portsmouth, significant increases in pilgrim numbers in both Rabanal and Miraz (see reports in this issue of the *Bulletin*), and continuing positive feedback from the Welcoming project in Santiago (look out for a full report in the December *Bulletin*). Perhaps the most exciting of all this summer activity – for me at any rate – was the celebration of St James's Day in Miraz; joining in with the villagers and pilgrims to celebrate the village's patronal feast. The village was decorated with street lights and the church was beautifully cleaned and decorated with flowers, while a weekend fiesta was held on the green, together with obligatory fireworks, which were heard up to five kilometres away – according to some pilgrims – who thought that a hunting party had been let loose into the peaceful countryside! The pilgrims enjoyed the fiesta and our accompanying celebrations – which were held in the *refugio* itself.

This year, on the cusp of my professional retirement, I decided to put my hand to being a *hospitalera* in Miraz.

Last time I had spent any significant time in Miraz, I was there in the capacity of “cook and bottle-washer” – literally – with a winter working-party; and it all took place in the old *casa rectoral*. Now, the adapted priest's house has been transformed into a modern pilgrim home. As pilgrim numbers have increased so has the work and to satisfactorily run the *albergue* in the busy summer months there is a need now for three energetic *hospitaleros* to do justice to the demands of the work and still leave time to get to know the pilgrims and their needs. In Miraz, the pilgrim numbers have increased in the summer months to the point where twice as many pilgrims could have been accommodated as we had beds for. Certainly, when I ran into some Camino del Norte pilgrims in Santiago, upon finishing my tour in Miraz, the pilgrims said that they remembered the refuge very well and insisted on having their photos taken with me – outside the Pilgrim Office! Being a *hospitalero/a* is a demanding job – but it is also very rewarding. If there are any young-retired CSJ members out there who would like to “give something back to the camino”, please consider signing up to being a *hospitalero/a*.

Meanwhile in this *Bulletin* we have a very timely account from Christine Morris about the mysterious disappearance of the Codex Calixtinus, a rather well publicised theft over a year ago from the Cathedral archives – and its even more amazing recent recovery.

Caroline Hough writes about the therapeutic benefits of undertaking



CSJ group outside St Margaret's Chapel, Edinburgh

the camino while John Read echoing my own observations about being a *hospitalera*, writes about the joys and hard work involved in being a refuge warden, albeit in France. As we well know, keeping the pilgrim spirit alive upon returning to the UK can be difficult at times and so any information about local pilgrimage sites and routes is always welcome – and this is beautifully supplied for us by Richard Deallers and George Derbyshire. Meanwhile, I wrote an account of St Margaret of Scotland and how some CSJ members went in her footsteps from Edinburgh to Dunfermline Abbey. Finally, we have a scholarly account from José M Andrade concerning the maritime pilgrimage to Santiago. One pilgrim who stayed in Miraz traversed many seas in order to reach Santiago. He was from Brazil, and he recounted for me his story – how he promised to go to Santiago to ask the apostle to cure his dying daughter-in-law. The apostle heard his prayer and this year he was undertaking the Camino del Norte in order to go to Santiago again and tell the apostle personally – thank you for a most amazing miracle cure!

So in conclusion, I will leave you with a prayer associated with a northern Celtic saint – St Columba of Iona – which my Brazilian pilgrim could well identify with. May it guide you on your pilgrim ways.

*Be thou a bright flame before me, Be thou a bright star above me,  
Be thou a smooth path below me; Be thou a kindly shepherd behind  
me, Today, tonight and forever.*

# One Moment in Time

Christine Morris

An account of happenings in the summer of 2012 in Santiago de Compostela that came to light upon the return of the stolen Codex Calixtinus.

*At 12 o'clock midday on 4<sup>th</sup> July 2011, I entered the cathedral, went through the sacristy, out into the cloisters and on into the archives where I found the door unguarded and open. I went in, picked it up, took it, and went out."*

These are the words of Manuel Fernández Castiñeira, during police interrogation, which tell how he stole the Codex Calixtinus from the cathedral in Santiago. He kept the codex in the boot of his old, green car all that afternoon and then drove home to O Milladoiro, south west of the city in a relatively quiet suburb in the council of Ames (A Coruña). It took him only fifteen minutes to drive the five kilometre distance straight to a garage cum lock-up on Rúa da Cruza and not to his home on Avenida Rosalia de Castro 27.

He wrapped the Codex thoroughly in newspapers, then in plastic bags to protect it from the damp and placed it finally in a cardboard box which he hid amid rubbish against a wall and he placed a slab of concrete on top of it.

There it remained untouched until 5<sup>th</sup> July 2012, when police conducting a search for stolen money came upon the box and its contents. And the rest is history . . . or is it?

For the finding of the Codex has unravelled a course of events the nature of



which would be hard to imagine and the repercussions of which are leading to some serious changes in and around the sanctuary of the beloved saint.

### **A grudge**

Manuel Fernández Castiñeira, a self-employed electrician, worked in the cathedral for 25 years. In 2004 the Chapter had decided that the wiring and electrical installations in the cathedral and its precincts were in need of modernisation. A larger firm was awarded the contract and Fernández Castiñeira was made redundant. He had considered the cathedral his home and continued to walk around the precincts on a daily basis. He kept up his routine of daily mass at 7.30 a.m., returning to the cathedral at 12 midday and then again in the afternoon, remaining within the precincts until about 7 pm.

Unknown to all, in the toolbox, which he insisted upon carrying with him, was a bag of keys including, among others, the keys to the cathedral safe and archives. Fernández Castiñeira had attempted for years to obtain a permanent contract for maintenance work within the cathedral but had been refused by the Dean. It is reported that the two men were always at odds with one another after Fernández Castiñeira demanded financial compensation for lost income. But the Dean was not the only object of his irritation. In 2008 there were reported incidents of disputes between the accused, the staff of the cathedral, and other Canons of the Chapter. On one occasion the police were called to the cathedral and Fernández Castiñeira was removed because of insulting behaviour in the nave. This did not deter him from returning to the cathedral.

**“He is by no means a small-time thief. This man is audacious.”**

*Judge José Antonio Vázquez Tain in an interview on 10<sup>th</sup> July 2012*

The case revealed that the person who confessed to stealing this 12<sup>th</sup> century manuscript is “a very astute person” who never informed his wife Maria Remedios Nieto Mayo or his son Jesus Fernández Nieto that he had stolen the Codex Calixtinus a year previously. Fernández Castiñeira and his wife and son were all arrested along with the son’s girlfriend as accomplices in the crime of stealing monies from the cathedral. The girlfriend was released after several hours. The other three were remanded in custody. Apart from being charged with the theft of the Codex, Fernández Castiñeira is accused of continued theft with aggression, larceny and breach of privacy.

### **Stealing on a daily basis**

During interrogation, Fernández Castiñeira admitted to stealing on a regular daily basis from the collecting boxes and the cathedral safe. This had been going on for at least 20 years. In the search of one of the electrician’s properties, the house in O Milladoiro, notebooks for the years 2004-2006



came to light in which Fernández Castiñeira had annotated meticulously the daily amounts of his thefts. At the end of each year the sums were totalled and marked with a red ring. The accused had dipped his hands into the collection boxes before taking them to place them in the safe box. This would explain why the thefts were never really discovered or documented, as the amounts



were never officially missing. It was not the custom for the collections to be counted and accounted for immediately in the sacristy, before finally being deposited in the safe box. The accused rested sure in the knowledge that he had his own key to the safe box and that an out-of-order camera in the vicinity was facilitating his deeds.

### **The cathedral in Santiago was aware of a theft of money in 2005 which was not reported to the police**

In 2005 those responsible for the finances of the cathedral discovered a large discrepancy between cash flow and the accounts. An internal inquiry came to the conclusion that the money had been stolen. The Chapter of the cathedral decided not to report the matter but instead invested in a new video camera that was installed in the vicinity of the safe box. Two days after the installation, the camera was found to have been damaged. The chapter chose not to report the crime until after the annual audit had been published. This damage has now been included in the on-going investigation.

### **An annual deficit of 33,000 euros**

Don Daniel Lorenzo, Canon for the arts and responsible for the fabric of the cathedral, has presented the figures for 2002-2011 which show an average annual loss of 33,000 euros. These sums have only been compensated for by the generosity of the faithful and tourists during the two Xacobeo years



included in the period, namely 2004 and 2010. The income of the cathedral proceeds from the contribution of the faithful, from the museums, its shops and rented properties. The main expenses annually are; 446,000 euros for staff and 465,000 euros for maintenance euros. During the holy years, income is 2,200,000 euros and costs 1.7 million euros.

### **600,000 euros**

During a police search in the early hours of the morning of 9<sup>th</sup> July in the house of Fernández Castiñeira, a suitcase was found containing 600,000 euros, 30,000 US dollars and an unknown quantity of coins of varying currencies. There were also letters belonging to several of the canons of the cathedral chapter and other private persons. These were presumed to be a source of information for the accused to use in future planned actions. Before the discovery of the suitcase, the electrician's bank account revealed deposits amounting to 1.2 million euros.

It would appear that Fernández Castiñeira kept a lot of the money at home and police photos taken in the house show large bundles of euros stashed in bags and boxes.

Fernández Castiñeira owned his house in O Milladoiro (which he had purchased over a period of many years), another property in Sanxenxo (which he inherited) and another in Negreira. In 2008 he had bought an apartment in A Lanzada for cash. In the same manner, he had also purchased a flat for his son near his own property and the payment had been made in cash. The police have not been able to demonstrate the source of these sums of money and are convinced that Fernández Castiñeira had been stealing regularly during the 25 years of his presence in the cathedral.

### **The family knew “nothing”**

Fernández Castiñeira's theft of the Codex came as an absolute surprise for his wife, Maria Remedios Nieto Mayo and his son, Jesus Fernández Nieto although they knew that he had been taking money from the cathedral. They claimed it had never passed through their minds that he could have been responsible for the theft of the Codex. The Judge released Remedios and Jesus from prison on bail while awaiting trial.

### **“I wanted the Dean to suffer”**

The accused had no contacts within the underworld of art and made no attempts to sell the precious manuscript. As he said later on: “I had no intention of damaging the Codex or selling it. I know how valuable it is and how important it is to the life of Santiago. I only wanted the Dean to suffer for having destroyed my life and I was prepared to return it when I had decided that he had suffered sufficiently.”

The final days of the investigation were hectic as there were indications there was more money to be found in some of the accused's properties. The investigations leading to the arrest of the accused were complex because, as Judge Vázquez Taín said "this man lived unostentatiously. The marital home was austere. His behaviour was contrary to what could be expected of a person who stole large sums of money on a regular basis and which was not used for personal gain. There were no flashy clothes or cars, no obvious signs of wealth. The accused kept himself to himself." The Judge was obliged to add however, that the accused had his own firm and that some of the money found must be considered as licit gain. For example, in 2005 he had purchased a small pension.

Criticism has been made that the police investigating the crime had received information in the very early days which pointed to the accused and this had not been looked into. The accused had in fact been questioned by a policeman asking him if he had burned the manuscript. He had replied "It has not been burned." but no further investigative action was taken. Vázquez Taín pointed out that it was the accused himself who told the investigators to look in the plastic bags in his garage. They then went off and did this. The Codex Calixtinus was returned by the Head of Police into the hands of Archbishop Julian Barrio Barrio. The Dean, José María Díaz examined the manuscript to identify the hidden marks he had previously made both in the illuminations at the beginning of pages and the end of the text at the bottom of every page. Once he was convinced that this was the original manuscript and not a fake and that none of the pages were missing, they then permitted themselves to rejoice and express their gratitude in a truly Jacobean manner. *Botafumeiro, botafumeiro, botafumeiro...*

### **Restored to its home**

The Dean then declared that this jewel of Spanish medieval treasures would be on show to the general public in the cathedral on Friday 6<sup>th</sup> July though the date was later altered to two days to be held in the following week in the Palace of Xelmírez, and then changed once again to a date in August when the Codex would go on show for a week in the Chapter Room of the Palace. All necessary requirements had to be fulfilled with regard to security, including a special display case made to house the precious document. The original would be replaced after a week by a facsimile. The *Instituto del Patrimonio Cultural* (national art heritage) was responsible for the examination of the Codex by different groups of experts to analyse and document any possible deterioration in the condition of the manuscript during its year in Castiñeira's garage. In a display of political support Prime Minister Mariano Rajoy travelled to Santiago de Compostela to officially deposit the Codex Calixtinus once again in the custody of the Cathedral.

**There has been a noticeable increase in interest for the Codex both from historians, researchers and the general public, since the theft, and not least since its recovery.**

## **A shift in perspective**

In a change of perspective, the joy at the return of the Codex has now turned into an ever-increasing sense of wonder at the audacity of such large amounts of money being stolen from the cathedral and the state of management of the sanctuary's finances. It points to lack of transparency and accountability, laxity of attitude and lack of responsibility, naivety in dealing with situations that were over and above the capacity of those in charge, a laissez-faire attitude with regard to donations given by visitors to the shrine, inadequacy of security routines; inadequate financial control; outdated methods of collecting and recording finances; a sacristy with pretty free entry for anyone; keys of the safe box in the hands of unauthorised staff; keys unaccounted for and not returned; lack of regular security controls. The list is long and painful to document and to read, but gives an indication of what the enormous increase in the number of pilgrims and the expansion of the works of the cathedral has led to in the hands of an organisation poorly equipped to deal with them.

## **The chain of errors leading to the disappearance of the Codex Calixtinus**

The Codex was only insured if and when it left the cathedral of Santiago. Its value is considered to be incalculable due to the unique quality of its historical, musical, cultural and religious content. It has never left Santiago de Compostela, has been in the custody of the cathedral for the past eight centuries and has only ever left the cathedral once in 1975 when it was displayed in San Martin Pinario and once in 1993 to another location in Santiago. On that occasion, it had been returned to the cathedral after two days.

## **The custody of the Codex**

The Codex was kept in a safe box of wood where only three people had access to the key, the Dean of the cathedral and two of his collaborators. On the day of the discovery of the theft, 5<sup>th</sup> July 2011, the police confirmed that neither the room nor the safe box where the Codex was kept, had been subjected to any form of forced entry. Initially the police believed that the theft was commissioned by a black market art dealer in antique manuscripts.

The security measures in place to guard the Codex were minimal. There was no direct vigilance of the manuscript, which was kept in a wooden chest placed on a cushion and with a textile cover draped over it to protect it. One of the main security problems that the investigation revealed was the lack of closed circuit supervision of the safe box. The 25 CCTVs installed in the precincts covered only a few of the small passages in the building and that limited the work of the police. They checked more than 400 hours of video sequences in the hunt for possible suspects. Sources purport that the accused



was recognized entering the premises, wearing a large jacket under which a square object was identifiable.

The trial for defence of the accused has pleaded that he stole the manuscript “on the spur of the moment”. At least 15 years imprisonment is what Manuel Fernández Castiñeira will be facing for monetary crimes, but only a maximum of three years for the theft of the Codex.

### **Resignation**

The Dean of the Cathedral, José María Díaz, declared that prior to the robbery he had not seen the Codex for at least 4-5 days and that it must have been stolen between 30<sup>th</sup> June and 5<sup>th</sup> July. Already within 72 hours of the theft, the Dean was convinced that he knew who was responsible for the theft. Theories of conspiracy and revenge within the ranks of the researchers and archivists were suggested but he spoke to the press to deny that there was any form of revenge involved in the theft. He was later to be proven wrong and, three months after the theft of the Codex, he tendered his resignation to the Archbishop as Head of the Archives. He had been in post for 36 years. Among other objects stolen from the cathedral the police have retrieved a Book of Hours, ten facsimiles of the Codex Calixtinus, various documents from that past two centuries, silver trays and other valuable works of art and artefacts.

### **Closing the stable door . . . . .**

Eight people, forty CCTVs and stringent control of the keys. That's what it's going to take to fortify the Cathedral of Santiago! Ricardo Sanz has been appointed as Head of Security and has been commissioned to present a risk analysis upon which will be based all future security measures. The cost of the operation has not been disclosed. The main point of contention has been the lack of surveillance of the keys and the lack of accreditation permitting access to restricted areas. The fact that the former electrician Manuel Fernández Castiñeiras had access to keys long after he was dismissed from working in the cathedral precincts is one of many points will all need to be addressed.

*The theft of the Codex Calixtinus was not a spectacular white gloves operation planned down to the last detail but rather a deed of vengeance at the hands of a former employee of the cathedral. A man who knew the place inside and out and considered it his home.*

# Saint James and the sea

Professor José M. Andrade

Since its very beginning, the veneration of St. James has been closely tied to the sea. By the year 830, a particular tomb was identified as containing the remains of the Apostle St James the Greater. This discovery took place in a scarcely inhabited place, in what today is Northwestern Spain. However, as the few learned people of those days were aware, according to the brief account of St James's martyrdom as narrated in the Acts of the Apostles, evidence pointed to Jerusalem as the setting for the death of James. This immediately raises a series of questions: Why and how had the apostle's remains ended up in such a distant place as Galicia?

The answer to the first question started to slowly take shape during the 6th century. Starting in this era, tradition had it that each apostle had been buried in the place where he had preached the Gospel. The western world came to be identified as the area where St James spread the word. This area would gradually be narrowed down even further. The Christianization of *Hispania*, the Latin name for the Iberian Peninsula, started to be associated with the figure of St James by the middle part of the 7<sup>th</sup> century. At the same time, it was understood that his body was buried in an unknown location, somewhere in the Iberian territory.

These beliefs continued to grow over the next century but not throughout the entire Hispanic territory, however. It turned out that most of Hispania was conquered by the Arabs in 711. The image of St James started to fade in Al-Andalus, while it grew even more powerful in certain areas of the newly formed Christian kingdom of Asturias. The power of his image did stem merely from the remembrance of his preaching, but also from the fact that he was presented as the patron saint of Spanish Christians. These key factors may help us understand why the bishop of the area where the tomb was discovered, and even King Alfonso II of Asturias, had no doubt whatsoever about this particular tomb being the final resting place of St James the Greater. It provides us with an answer to the question why, at least according to the interpretation given by the political and religious leaders of the Kingdom of Asturias.

Let's move on to how it was moved from Jerusalem to a still unnamed place in Iria, the westernmost of the dioceses that made up the Kingdom of Asturias. People opted for a mystical explanation of this question, in which the power of God was the driving force. A few years after the discovery, a story was written, the *translatio*, which more or less narrated the following events.

After his execution in Jerusalem, St James's body was thrown outside the walls of the Holy City and left to be devoured by dogs. That night, some of his disciples took the body and wrapped it in a shroud. They headed for Jaffa, on the coast. When they arrived, a ship was mysteriously waiting for them, and there they laid the apostle's remains. The ship set sail, guided by nothing more than God's plan, on a long voyage that ended on the Galician coast.

The *manu Domini gubernante* is not a unique reference. It is also found, for example, in the famous *Navigatio Brendani*, the oldest Latin text of which may date back to the same time as the story of the transfer of James's remains. Over time, this version was enhanced, and the magical ship transporting St James's remains took on new shapes and features. Thus, a famous sermon included in the recently disappeared Codex Calixtinus,\* tells us that at the beginning of the 12th century, the ship was thought to be made of stone or even glass.

The answer to the question how lies in the power of God and the magical sea voyage. Therefore, it is evident that from the very origins of this legendary legacy, the figure of St James has been closely linked to the sea.

The main emblem of the pilgrimage to Santiago also makes reference to the sea. It is a known fact that from the 11th century on (and quite likely even before), pilgrims who arrived safely in Santiago decorated their clothes with a scallop shell. This object has had a profound and diverse symbolism since ancient times, but in the case of St James, it has an obvious connection to the sea. This is also backed by the most famous of the legends created to justify the scallop shell as a symbol for the pilgrimage to Santiago.

Furthermore, Compostela, as it started to be known one century after the discovery, is not far away from Cape Finisterre. This is one of the westernmost points of the European continent, known since ancient times to be one of the ends of the Earth. With the passing of time, it has become a custom for pilgrims to extend their journey beyond the temple of St James. After completing the mandatory visit and rites, pilgrims continue their way until this "end of the Earth",



where the vast ocean lies before them, and where they still put a different sort of end to their journey, a more final end.

Some authors see this link between Compostela and Finisterre, between the end of a religious journey and a natural or purely geographic route, as the proof of the ancient, even prehistoric, nature of this route. They speculate that the current *Way* is none other than the result of the Christianisation of a thousand-year-old route. A route, that in ancient times would have taken men from the more central lands to the end of the world as they knew it. A cosmic, natural route that followed the daily path of the sun until it set.

Regardless of the symbols and myths, the sea was nothing new to the pilgrims to Santiago. While it's true that whenever we talk about the pilgrims to Santiago, we tend to think of people on foot, we must not forget that the pilgrims who arrived in Galicia by sea were more important than we usually think.

Throughout history, the Galician coast in Northwestern Spain has been a mandatory route for maritime traffic between the Mediterranean and the British Isles. This was so in the remote days of the tin route and even during the so-called Dark Ages - even though Maritime traffic was supposed to have disappeared during this period. However, thanks to advances in archaeology, it has become evident in recent years that it was not completely interrupted, and that the coasts of Galicia remained in contact with other northern shores.

References made to maritime travel start to increase at a slow pace, as of the year 1000. The first graphic evidence of this can be seen on the fascinating Cotton map, created in Anglo-Saxon England around the year 1000, and now preserved in the British Library. The map has the traditional layout common to most of the cartographic samples of the time, placing East at the top of the map (which would be North on today's maps) and showing the Galician territory with the name *Brigantia*. This name in all probability makes reference to the ancient Roman lighthouse known as the Tower of Hercules in what today is A Coruña. Back then, the lighthouse may have served as a landmark for those trying to reach Compostela by sea.

Graphic evidence of the lighthouse-Compostela pair is found in another outstanding sample of cartography from the Early Middle Ages: the world map included in the Beato de Burgo de Osma. Created in the late 11th century, when the pilgrimage to Compostela was already an undeniable fact, the map shows the Coruña lighthouse (the only one on the map, other than the mythical lighthouse of

Alexandria) next to the Cathedral of Compostela and, interestingly enough, facing the British Isles.

In fact, the itinerary that was copied and included with the chronicle of Adán de Bremen, possibly dating from the year 1075, specifies that in order to travel to the Holy Land, one had to go through the *Far, iuxta Sanctum Iacobum Compostelle*. Therefore, for the cultivated minds of the time, the Tower and the city next to it were connected to the cathedral that was supposed to house the remains of St. James the Greater.

The spreading myth, geographical knowledge and, in particular, the growing phenomenon of the pilgrimage all explain the increasing number of people who travelled to our coasts by sea (mostly in Coruña) on their way to Santiago. The first historical records describe the arrival of pilgrims from Northern Europe as *Palmers* travelling to the Holy Land, who made a stopover in the bay of Coruña to visit the sanctuary in Compostela. The fame of the apostle's sepulchre would at least partially explain the first maritime pilgrimages that took place at the end of the 11<sup>th</sup> and throughout the 12<sup>th</sup> centuries.

As an example of this, in 1147, during the Second Crusade, a great number of ships (between 160 and 190) reached the Galician coast. The ships carried British Crusaders. Part of this fleet sailed around the Galician coast and reached the *Turrem Faris*. They did not stop there, rather they continued their voyage until reaching the mouth of the Tambre river to pay a short visit to the temple in Santiago.

Eventually, the Crusades failed and the Crusader States in the Middle East disappeared. This new scenario brought about a change in seafaring pilgrimages. Starting in the middle part of the 13th century, pilgrims began to arrive in Galicia by sea, with the main purpose of visiting the Cathedral of Santiago, which was no longer merely a stopover on the long voyage to ports near Jerusalem. During this new phase, British (and particularly English) pilgrims constituted the majority.

We do not know exactly when the English pilgrimage to Compostela started. Constance Storrs recorded the first English pilgrim to Santiago in the year 1107. Furthermore, there is a tradition that tells of the arrival of the Empress Matilde, daughter of Henry I of England and mother of the future King Henry II, in 1125. In Santiago, this illustrious lady was allegedly given a relic of St James: specifically, a hand from the Apostle's body. This hand would eventually be donated to Reading Abbey which was closely linked to the pilgrimage, as shown

by the fact that its coat of arms included the scallop shell and pilgrim's staff, both classic icons of the pilgrimage to Compostela. There are many records of English pilgrims during the last part of the 12th and throughout the 13<sup>th</sup> centuries. In any case, English pilgrimages by sea intensified during the second half of the 14th century.

Local pilgrimages aside, mainly to Canterbury, Compostela was the destination of choice for English pilgrims who decided to set off on a journey beyond the isle. Brian Tate estimated that around 5,000 English pilgrims arrived during the 14th century. However, Elisa Ferreira revised this figure upwards, since during the Jubilee of 1395 alone, around 2,000 English pilgrims arrived by sea.

But it was during the first half of the 15th century when maritime English pilgrimages reached their peak. During this half century, about 11,000 English pilgrims reached the Galician coast, mostly in Holy Jubilee years. The pilgrims heading to Galicia departed from many different English ports. Elisa Ferreira has recorded as many as 64, four of which stood out above the rest: in order of prominence, Dartmouth, Bristol, Plymouth and Fowey. The voyage could be quite short. With good weather conditions, it could last only four or five days. However, a short journey was not necessarily a comfortable one. The pilgrims travelled in small cargo ships, which, in addition to the seasickness suffered by those who were not used to sailing, could make the voyage quite an unpleasant adventure.

This is described in an English poem from the 15th century. It must be said that this clearly satirical poem makes exclusive reference to pilgrims to Compostela, as if they were the main non-commercial sea travellers. Bristol and Sandwich were, among others, the main departure ports, according to the writer of this poem, which mainly tells about how the crew played jokes on and mocked the pilgrims, so seasick that their heads pounded and they were totally unable to eat.

The English pilgrims mostly arrived at the port of A Coruña, known as Gwrne or La Groyne. The pilgrims disembarked at the port and after attending to customs formalities and obtaining the required documentation, they would enter the city, passing by the Church of Santiago. The first rites and religious celebrations completed, upon leaving the temple they would start the walk to Compostela, following one of the routes of the English Way, recognizable even today in the streets of A Coruña, thanks to a series of pilgrimage landmarks.

We know details of the voyage of English pilgrims to the port in A Coruña and information about their stay in Galicia thanks



to the diaries and stories written by pilgrims. This genre was especially fruitful in the Late Middle Ages, although it mainly refers to pilgrimages completed on foot. All the same, we have some testimonies from seafaring pilgrims. The famous book by Margery Kempe, who made several pilgrimages, including (like St Brigitte) one to Compostela in 1417, focuses mainly on her experience in the Holy Land. Regarding her seafaring adventure to Galicia, she only mentions her port of departure, Bristol, and that the voyage lasted seven days.

On the contrary, we have the pithy and often cited itinerary written by William Wey, one of the founders of Eton.\*\* Wey set out on his pilgrimage in the Holy Jubilee Year of 1456, departing from Plymouth. His ship, the *Mary White*, set sail with five others on May 17. After sighting the everlasting lighthouse, identified as *Turrís Delavale* in the text, Wey and his traveling companions arrived in Grwne (A Coruña) four days later. According to his account, 84 ships were anchored in the port in A Coruña, of which 32 were English, representing almost 40% of the total number. In addition to English ships, Wey talks about Irish and other vessels from different regions of France. He departed on the return trip to England on June 5, after two weeks in Galicia, the details of which are bit sketchy. He stressed the preferential treatment that the English pilgrims appeared to receive at the temple in Compostela, as they were considered to be especially rich and generous.

The Reformation, as it is well known, opened a new stage in the history of the pilgrimages to Santiago. Taken into account the particular case of England, we have to realize that the creation of the Church of England and, at the same time, the political fights between the kingdoms of England and Spain, signified a radical stop in the seafaring pilgrimages from England to the Galician coasts. Up until the 20th century, and with few exceptions, it is possible to say that English pilgrims almost stopped existing.

Then in the 1980s, the pilgrimage to Santiago started a new life. The key to that renewal is of a different nature and is quite hard to explain. Anyhow, in this new era, English pilgrims returned to practise a nearly abandoned tradition. In this return, we must point out the great contribution of the associations represented, in the British case, by the Confraternity of Saint James as one of the main keys to this new stage in the history of pilgrimage.

Since its foundation, in 1983, the Confraternity has been largely responsible for the increasing interest in Jacobean pilgrimage among English people. At the same time, it does extraordinary work in

different fields related to giving help and advice to new generations of English pilgrims. It has to be stressed that the Confraternity runs two pilgrim hostels in Spain: the Refugio Gaucelmo at Rabanal del Camino, on the French Way, and, more recently, another one in Miraz on the Northern Way.

Nowadays, pilgrims no longer arrive by sea, even though, as Colin Jones had informed me, fifteen years ago, a group of members of the Confraternity set sail from Plymouth to A Coruña.\*\*\* On the other hand, the English Way (Camino Inglés) is one of the least travelled of all the Ways of St. James. However, it seems that, after centuries of absence, British pilgrims have resumed their pilgrimages to Santiago. Last year, Ireland boasted the seventh largest number of pilgrims, while the United Kingdom occupied the ninth position. This year, almost 2400 English pilgrims received the Compostela.

While they may have taken land routes, it would be nice to think that still acting within them is the power of the maritime legends of St James and the remembrance of the glorious past of the seafaring pilgrimages from England.

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\* Now found

\*\* A Bursar of Eton

\*\*\* In 1993 the CSJ was the first group of English pilgrims to walk the Camino Inglés since the Reformation.

This lecture was given at the Instituto Cervantes, London on the Día de E in June 2012.

# A road to recovery

## the therapeutic benefits of pilgrimage

Caroline Hough

To go on pilgrimage is to take a journey, usually to a sacred or holy place, often hoping for spiritual enlightenment. People do pilgrimage for a variety of reasons, which may include a significant life change. It may be retirement or the death of someone close; to give thanks for their blessings (family, friends, health); recovery from illness; because they have a significant role (organizing); because someone invited them along; or in response to a calling.

I have suffered from a crippling depression for years and have struggled and worked very hard to get better. I have learnt many things on my journey towards health and pilgrimage has been hugely beneficial in moving me forward on that journey. I have been to Lourdes twice, once as a schoolgirl and once on a *jumbulance* (an ambulance coach) trip caring for sick pilgrims - but I am going to share some of my stories of pilgrimage on foot. I started doing pilgrimage in England because I knew I was not well enough to venture abroad and I joined established pilgrimages where I would be well supported. A few years ago I walked from Lastingham on the North York Moors to Lindisfarne with the annual A & B pilgrimage and from Carlisle to Lindisfarne carrying a life-sized wooden cross with the Northern Cross pilgrimage. I progressed faster than I thought possible.

When I realised 2010 was Holy Year in Santiago and that this would not come around again for another 11 years, I set off for Northern Spain and walked the last 150 km of the Camino Francés through Galicia. This is one of the great Christian pilgrim routes and is also walked by many who are just journeying for vacation or for cultural experience. However, when you walk on an established pilgrim route, even if you are by yourself, you are never alone. Others walk in the same direction and a common goal is shared for all to succeed – each offered support in their own time and in their own way.

An adventure takes you outside your comfort zone and pilgrimage is certainly an adventure. I was frequently outside my comfort zone physically, emotionally and spiritually but I grew in each of these



areas. I trained before the first pilgrimage which was a huge help. I still had blisters and plenty of aches and pains but my body knew what was coming and responded well. I learnt to listen to my body and to work with it and not push it too hard. I faced fears and anxieties; about blisters, wet feet, coping, sleeping, snoring, food, being alone. I knew that I had a tendency to blow anxieties up out of all proportion – known therapeutically as *catastrophising* – and CBT (cognitive behaviour therapy) encourages one to imagine the worst possible scenario. On pilgrimage I learnt that some of the things I feared did happen and I was still ok! It was fine! On a church hall floor with 60 others present I did not sleep at first and then something led me to let go and trust that the Lord would give me the right amount of sleep. Eventually I arrived in the place where, if I was awake, I sometimes lay and listened to the snores grateful that I was not alone, that there were other pilgrims around who cared and shared with me in both the good and hard times. I could walk with blisters, I did not dissolve if it rained (though my mobile phone did not fare so well) missing the odd meal was not a disaster. I always found somewhere to sleep. It is surprising how little you actually need to get by and be both happy and at peace.

During pilgrimage some of the complications and responsibilities of life are left behind making space to **be** instead of **do** all the time. Even when walking in a group I often walked alone for long periods allowing time for meditation, contemplation and listening to God. One of the amazing things about walking on pilgrimage is the ease with which people share stories. I had come to appreciate the importance of story during my recovery. Telling a story often helps its understanding. Other people's comments can provide a different perspective enabling feelings to change. Accepting a story and no longer fighting or struggling with it, allows one to move on – an enormous therapeutic benefit. I am still amazed at how pilgrims trust and share stories so readily whether with a group during a prayer stop or just walking along. As an example of this, one day on the Camino I knew I was in trouble and needed help. I was very upset and as a girl walked past I said "Do you speak English?" Sylvia was Brazilian but her English was good. I asked if we could walk together and talk and she readily agreed. For three hours we shared stories, she shared her lunch with me and we parted. Often pilgrims keep bumping into one another but I did not see her again until she rushed up to me in the Cathedral in Santiago. We hugged and went for coffee to catch up. I told her God had sent her as an angel to help me when I was in

trouble. But she said no I had helped her far more than she had helped me. Sylvia told me that she had been walking for a week and had not really spoken to many people but then when she walked past me and I had asked for her help she had willingly given it. When she saw the effect of her help on me it gave her the confidence to start to offer help to others and her Camino then changed - significantly for the better.

Pilgrimage allows an opportunity to practice different behaviors in a safe environment with people who are on your side, who want you to succeed and will help you do so. It builds confidence whether in asking for help, in giving it, in appreciating your physical strength, in realizing you can go through that wall, sleep on the floor, and survive on food you might not choose. It helps build community where pilgrims pull together and share to allow all to succeed. It builds confidence. You get a wonderful sense of achievement. Best of all it can be fun! Life, like pilgrimage, is a journey and what matters is how we undertake that journey, not the final destination or when we get there – after all which of us can choose how and when we die? How we live, how we influence others, how we support and be with them are likely to give us a sense of happiness and peace, the feeling that we are **traveling** well. Many lessons can be learned from a walking pilgrimage. Why not give it a go and see what you learn?

I am available to share my lived experience and offer both talks and workshops. I can be contacted via [houghcaroline@hotmail.com](mailto:houghcaroline@hotmail.com) or through the CSJ office.

This article first appeared in *Retreats Magazine* 2011.

# Saint Cuthbert

## concerning a book, a saint and a pilgrimage

George Derbyshire

You may have noticed earlier this year that the British Library has acquired a book known as the St Cuthbert's Gospel for nine million pounds. Not your typical Waterstone's Bookshop three-for-two bargain, I thought, and on my next trip to London, I popped into the British Library at St Pancras to find out more.

The Library has put on a special exhibition telling the story of the Gospel and a remarkable one it is too. The Gospel book is important for two reasons.

Firstly, it is the oldest European book to survive intact, dating



from the 7<sup>th</sup> century and thus an artefact of major significance. It is a manuscript copy of the Gospel of St John. In some ways it is a modest object, about the size of a small paperback and whilst it has a beautiful red leather binding, the text is written in plain black ink; none of the elaborate decoration and illustration we associate with

early manuscripts. The British Library has digitised the manuscript so it can be read on their website, in Latin of course, commencing with: *In principia erat verbum*. The reason it has survived thirteen centuries is that it was placed in the coffin of St Cuthbert on his burial in 687 and discovered when the coffin was opened in 1104, since when it has been treasured in a number of collections and libraries.

And that leads us to the second significance of the Gospel – the focus it places on the life of the Saint himself. He was born in Northumbria in about 634. Northumbria in those days covered huge areas of northern Britain from York to Edinburgh and across

to the west coast – no Scottish border then! He joined the monastery at Melrose at the age of around 15 and helped found a new monastery at Ripon. He was quickly appointed Prior of Melrose, embarked on missionary work across Northumbria and was instrumental in the reconciliation of the Celtic churches of the north with those in the south who looked towards Rome. He became Prior of Lindisfarne, the mother monastery



of Northumbria, and was consecrated its Bishop on Easter Day 685 in York Minster. But what he really craved was solitude, not power. He chose to live a humble life as a hermit on Holy Island and then the Farne Islands, where he died in 687. He was buried in Lindisfarne Priory.

It is a romantic but not unrealistic thought that the Gospel was his personal copy. The Priory soon became a place of pilgrimage as word of his miracles and healing powers spread and he was canonised by the bishop in 698. The story does not end there, for soon the relative peace of the area was destroyed by Viking raids and the monastic community travelled extensively to escape the raids, carrying St Cuthbert's body with them for over 200 years until it found its final resting place in Durham Cathedral. Many relics of the Saint, including his pectoral cross and indeed his coffin, are exhibited in the Cathedral Treasury.

One thing can lead to another and so it was we found ourselves at the gates of Melrose Abbey, about to set out on St Cuthbert's Way, a 66 mile route linking many places associated with the Saint. They include the abbeys of Melrose, Dryburgh, Jedburgh and of course Lindisfarne, and St Cuthbert's Cave, where his body was hidden from the Vikings



for a time. It traverses magnificent scenery as we cross from Scotland into Northumberland National Park; prosperous farming country, riverside paths by the River Tweed, forests dark and not-so-dark, ruined castles, and Iron Age remains. The Roman Dere Street – straight as an arrow on the map – proved to be a meandering, muddy and overgrown path. We are well north of Hadrian's Wall, after all! There are some steep climbs of the Eildon Hills by Melrose and later across the Cheviots, but the views are reward enough.

We took six days, which we found comfortable but the pace is yours to make. We met some walkers who had chosen a leisurely ten-day schedule. Baggage transfers are available, as is a wide range of accommodation in the small towns on the way, including Kirk Yetholm, home of the last Queen of the Gypsies and the end of the Pennine Way. And the waymarking is excellent, especially north of the border.

The highlight of the walk of course, is arriving at Holy Island. As we crested the crag behind St Cuthbert's Cave, the island, with the unmistakable profile of Lindisfarne Castle, gradually came into view. It was perhaps 7 miles away as the crow flies, but rather further as the pilgrim plods especially as it requires a crossing of the A1, the East Coast Main Railway Line and of course the sands linking at low tide the island to the mainland. A note of caution; it is vital to check safe crossing times, not only because it would be extremely foolhardy to risk being caught by the fast-moving tides but also because you don't want to wait too long in the North Sea breezes to embark on your crossing!

On the day we arrived, the first safe crossing was posted as 12:15 but we could see a queue of traffic had formed well before 11, when the first white-van-man felt his way across through the receding waters. The causeway is the vehicle route and perfectly respectable, but for the authentic experience you should take the Pilgrims Path across the sands, which strikes out in a straight line for over two miles, marked by substantial poles. Boots off – of course – though the sand was surprisingly hard underfoot. In our impatience however, we still ended up wading thigh-deep across the last channel!

And so to Lindisfarne Priory. The present Priory church was completed about 1150 by monks from Durham, and shows the influence of the mother church, especially in the carving of the columns in the nave. It is built in soft, pink sandstone, the most spectacular remain being the Rainbow Arch, a solitary surviving rib

of the vault beneath the tower. By contrast, the adjacent monastic buildings are in a grey stone, their construction following that of the church. There is much evidence of fortification: after all we are in the territory of the Border Reivers and many years of Anglo-Scottish conflict.

Adjacent to the Priory is St Mary's Church, the present day parish church of the island. Dating from the twelfth century, it is believed to occupy the site of the original wooden church. It is full of interest, including a contemporary letter from a Norwegian bishop apologising for the Viking Raids, facsimiles of the Lindisfarne Gospels, the great illustrated manuscript created in honour of St Cuthbert, and carpets made by local women taken from its intricate designs. There is a life-size modern carving – mainly chainsaw – of six monks bearing the body out of St Cuthbert out of the church as it began its long exile.

Our time on the island was coming to an end. We walked down through the village to Lindisfarne Castle. Amongst the crowds of tourists we stood on the roof terrace and gazed out at the green Northumbrian fields, the forests, the sands, the sea, the distant Farne Islands. Much has changed over thirteen centuries: but some things remain constant.

# Mary/Michael Pilgrims Way

## Progress Report

Richard Dealler

Over the last two years I have written a couple of short pieces for the *Bulletin* of the Confraternity concerning the development of this walking pilgrimage route extending across southern England from West Cornwall to the Norfolk coast.

The first stage involved establishing a pilot section of approximately 135 miles between Brentor on the western fringe of Dartmoor and Glastonbury, that noteworthy destination for pilgrims prior to the Reformation with its mythic associations with Joseph of Arimathea. Today the town remains a draw for an eclectic mix of spiritual seekers. There is a satisfying symmetry in this journey from the hilltop St Michael's Church at Brentor to the iconic St Michael's tower on the summit of Glastonbury Tor. We put up occasional way markers on finger posts along this route to reassure pilgrims that they were still on track. The accompanying guidebook has proved popular and is for sale through our website (details below). A guidebook for the Cornish section of the pilgrimage is now also available. This describes a route starting on the cliff tops at Carn Lês Boel near Land's End and progressing eastwards through the beautiful and magical landscape of the Cornish peninsula. On the way are places of spiritual significance both Christian and pre-Christian, including St Michael's Mount and the stone circles at Boscawen-un and The Hurlers on Bodmin Moor. The pilgrimage extends over the county border into Devon and connects with the pilot section at Brentor, thus creating a continuous route of over 250 miles between west Cornwall and Glastonbury.

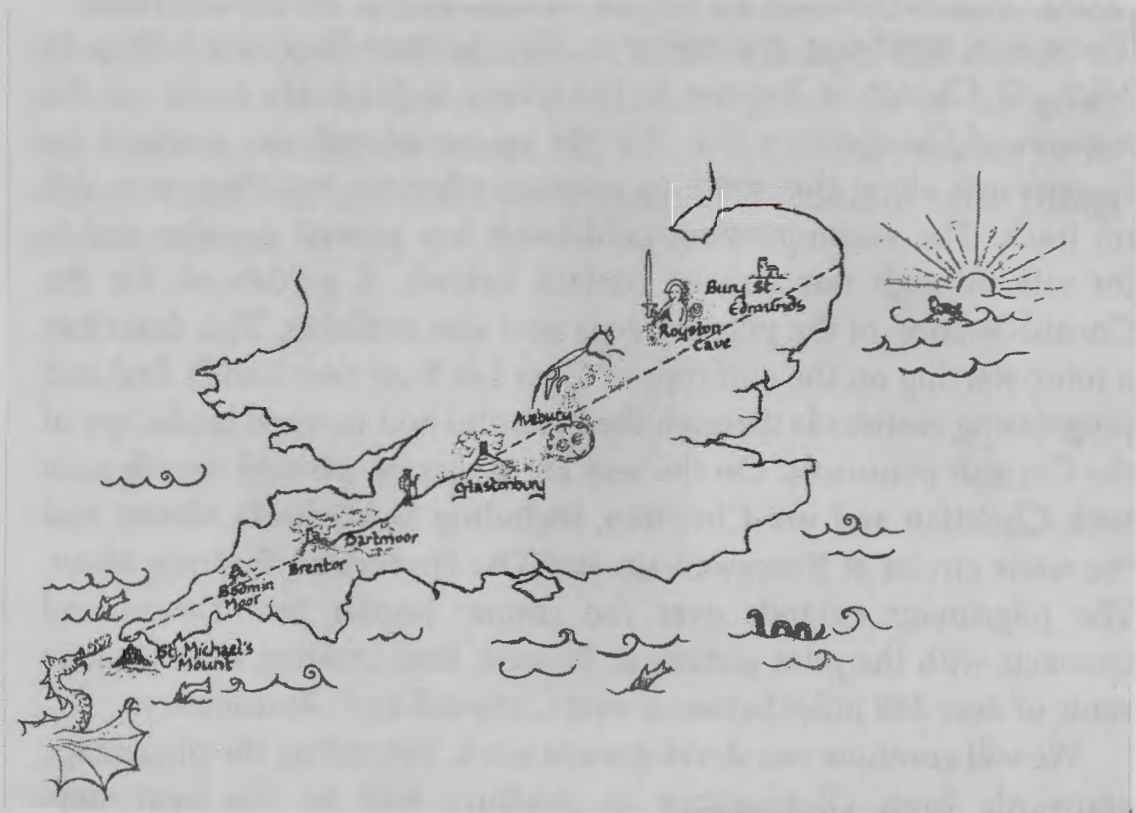
We will continue our development work. Extending the pilgrimage eastwards from Glastonbury to Avebury will be the next step. Alongside this we plan to start offering guided pilgrimages for groups of up to 12 people. These trips of between 5 and 7 days duration could be a warm up for Confraternity members preparing for a longer journey to Santiago de Compostela, and/or an opportunity for anyone to connect with some ancient routes and hidden gems that have inspired pilgrims in our own land for millennia.

A generous benefactor has enabled us to purchase a van which we have kitted out as a simple mobile kitchen. It will also carry walker's

tents and other equipment so that participants in the pilgrimage can travel light. As a not for profit organization, we hope this will provide an attractive, cost effective alternative for potential pilgrims faced either with the expense of nightly B&B costs or the burden of a heavy pack.

These pilgrimage retreats will include space for each participant to share their own gifts and inspiration. To support a deepening of the experience of journeying together we intend to make space for ritual, story and poetry, silence, meditation and other forms of sharing.

If this or anything else about our project inspires or intrigues you please get in touch. Our website is [marymichaelpilgrims.org](http://marymichaelpilgrims.org), phone 01647 432093 or e-mail [contact@marymichaelpilgrims.org](mailto:contact@marymichaelpilgrims.org)





# Grim's Fairy Tales

## Looking after a pilgrim refuge in France for a fortnight

John Read

Starting in 2000 Tim Mowat and I carried out a cycle pilgrimage to Santiago de Compostela spread over three years in fortnightly stages. As those who have been on pilgrimages will know, this can be a life changing experience. In my case it prompted me to give talks about the journey and to write a cantata on the subject, which has now had its fourth performance.

Despite all this effort to deal with the return from the pilgrimage I still felt I needed to re-connect with the simplicity of life on The Way. So I enquired about serving as a helper, a *hospitalier* as it is known in French. and learned that the Association of the Friends of the Vézelay Way needed helpers in their refuge of St Ferme near Bordeaux. I applied and was accepted. It is a condition of acceptance that one has to have completed a pilgrimage and I cast around for who might accompany me and naturally asked Tim. In a weak moment he said “yes” and in an even weaker moment his wife Ruth said “I’ll do the cooking,” so we found ourselves in the delightful hamlet of St Ferme with its 12<sup>th</sup> century fortified abbey church on a cold and wet day on the 15<sup>th</sup> May 2012.

Our first task was to complete the handover from John and Ana, two delightful Canadian *hospitaliers*, who must have worked like Trojans to cope with the steadily rising number of pilgrims. Unfortunately this also involved keeping very detailed records of each pilgrim and accounting scrupulously for every penny spent and received. After a rather stern session with M. Joel Guitton, who is the President of the Association, and his wife, we resolved to keep our records as accurately as possible. In France the President of a charitable organisation is *solely and personally* responsible for all accounting records – so we understood M. Guitton’s concerns.

After the briefing we looked round the refuge. This was the upper floor of a converted barn – the lower floor housed the local hunt. One enters the refuge via a staircase into the kitchen-dining room. This was reasonably well equipped, though Ruth would have welcomed more space, particularly when it was filled with up to eight wet and hungry pilgrims. The *hospitalier’s* room had two bunk beds and a wardrobe – unashamed luxury when compared to the pilgrims’ dormitory which

crammed in three bunk beds to accommodate six pilgrims in a space barely twice the size of the *hospitalier's* room. A loo and a shower and washroom for two people completed the main part of the refuge. Readers may be intrigued to know that the dormitory was mixed. Most nights we had at least one woman in the dormitory sleeping happily amongst the gently, and not-so-gently snoring menfolk. The rest of the refuge consisted of an unfurnished room containing an overflow camp bed, a washing machine and spin dryer, a food storage cupboard and clothes lines. I should also explain that I occupied the *hospitalier's* room and Ruth and Tim stayed nearby in their camper-van. There are limits to friendship...

The next few days were also cold and wet with a succession of cold and wet pilgrims whom Ruth nicknamed *The 'Grims'*. Anyone would feel grim if they had walked up to 35 kilometres and arrived soaked to the skin. The day started at half past five or six depending on when the pilgrims needed to get on the road. As the days got hotter the start became earlier. I have no difficulty in waking early and was on site so I prepared the breakfast, which thankfully was not of the full English variety. It usually consisted of bread, butter, jam, cheese and yoghurt made by Ruth from the local full-fat unpasteurised milk. The latter was much appreciated. Then the daily round of cleaning, shopping and cooking began. We quickly divided the chores up between us with Ruth doing the cooking (she always got a round of applause for her four course meals); Tim did most of the cleaning and I welcomed and registered the pilgrims. The work of an *hospitalier* can best be described as character-forming. As a result I have developed a greater respect, not to say awe, for people who keep bed and breakfasts. gave them breakfast. Occasionally I cooked a couple of meals to relieve Ruth and did the shopping and some of the washing up. I also started to do the accounts and was relieved to have Tim kindly, but firmly, take over after I had made a complete mess of the first page.

The evening meal provided a chance to talk to the pilgrims. This could be taxing as usually there would be a mixture of French in a variety of accents including that of Quebec, Dutch/Flemish and English going on at the same time. We quickly learned to avoid asking probing questions about the reasons for the pilgrims walking to Compostela but listened if they needed to tell their stories. Mostly people were on the point of retirement and this was a way of marking the end of one chapter of their lives but there were some who were nursing personal problems like Johannes who was still grieving over

the death of his wife, and Bernard who had had a religious experience when walking part of the Way out of curiosity. After breakfast, he joyously recounted to us the reaffirmation of his Catholic faith. Hideji-san, our Japanese pilgrim was a Zen Buddhist who had been to Compostela four times already. He spoke a little English, almost no French and didn't have a computer or a phone – he simply wrote to his family. For him, walking was a form of meditation. He sang beautifully after dinner, as did Helmuth, our gentle German giant. Michael was Jewish and had been both a pilgrim and an *hospitalier* himself and gave us useful advice on how to talk to pilgrims. After his pilgrimage he was going to Jerusalem to further his studies of the Talmud.



Pilgrims come in all shapes and sizes. Most were walkers but we had two Spanish cyclists, a French couple on a tandem and one Flemish man, Roger, with a donkey called Leon who despite our best efforts managed to leave his calling card on the little strip of lawn in front of the refuge. Our youngest pilgrim was 25 and our oldest an amazingly fit lady of 75. Some were rich, some poor, some bright, some not so bright but on the Way everyone is equal and all are welcomed. We were glad to have been of service and the pilgrims were always very grateful. At the end of the fortnight I think we all felt some of that sense of fulfilment that people in the caring professions (our priests, doctors, teachers and care workers) experience. As the French say, "*On rend ça qu'on a reçu*" or less elegantly in English "You give

back what you have received.”

Readers may be wondering how much religion entered into the lives of the pilgrims. This was never easy to establish and we didn't wish to ask the direct question but a number volunteered that they were practising Catholics, some from the northern countries were probably Protestants and some were of no faith though this is not to say that there was not a spiritual dimension to their journeys. On the occasions we said grace before a meal we therefore had to be careful not to give offence. I chose to say before our evening meal that we might bear in mind a similar meal which had taken place in Jerusalem 2012 years ago but without making any false declarations of my own faith or lack of it. It was only later that I realised with something of a start that our meal was also taking place in an upper room. It is the Benedictines who, recalling the supper at Emmaus, say that one should always give hospitality to a stranger – he might be Jesus. In the original Rule of Benedict, Chapter 53 on The Reception of Guests, we find:

‘All guests who present themselves are to be welcomed as Christ, for He himself said: *I was a stranger and you welcomed me* (Matt. 25-35).’

Perhaps over the fortnight we felt a little of His presence in all our pilgrims. Despite our tiredness we felt truly privileged.



# Margaret Queen of Scotland

## In the footsteps of a northern Princess

Gosia Brykczyńska

Like pilgrims from the past, once a pilgrim to St James – always a pilgrim and so visiting on pilgrimage local more accessible shrines becomes something of a habit. So it was that in June of this year, several members of the CSJ made their way to Edinburgh for a weekend pilgrimage in the foot-steps of St Margaret (1045 – 1093). Margaret's grandfather was Edmund Ironside, and her great-uncle was St Edward the Confessor while one of her close relatives was Richard the Fearless, Count of Normandy, founder of the great Abbey of Fecamp. The Aethlings had found refuge at the Hungarian court of St (King) Stefan where Edward married Agatha, a Hungarian princess. They lived in Rékavár, in Mecseknádasd, southern Hungary and Margaret was born there in 1045 as their eldest daughter and she was sister to Edgar Aetheling. They returned to England in 1057 at the invitation of Edward the Confessor and lived at his court in London but were forced to flee again in 1067 shortly after the Norman Conquest. It is not clear where the Aethlings were trying to escape to, possibly back to the continent, but legend states that their ship landed instead – during a storm – at a place known to this day as Margaret's Hope along the Firth of Forth.

Margaret was contemplating entering religious life, (like her sister Christina, who later became a nun at Romsey Abbey in Hampshire) but instead, around 1070, she was married to Malcolm Canmore III, by Fothad the Bishop of St Andrews. At the time Malcolm was around forty years of age and a widower and Margaret was twenty-three. Their highly successful marriage was to last another twenty-three years. Aelred of Rievaulx, a Cistercian contemporary, wrote that Malcolm “was a king very humble in heart, bold in spirit, exceeding strong in bodily strength, daring, though not rash, and endowed with many other good qualities . . .” Other contemporary observers have not been so generous however, commenting instead on his rather brutish mannerisms. Meanwhile Margaret was to become a devoted wife and the mother of eight children three of whom became Scottish kings.

Her first biography was written by Turgot the Benedictine Prior of Durham Abbey and Bishop of St Andrews and was written

after Margaret's death at the specific request of Margaret's daughter Matilda, who was living in England. Margaret was renowned during her life for her Christian generosity and many works of charity and is especially well remembered — even to this day — for funding a ferry across the Firth of Forth which was to transport pilgrims on their way to St Andrews.

Members of the CSJ re-enacted as far as was possible this pilgrim crossing over the Firth of Forth. However, instead of taking a ferry — these were discontinued on the 3<sup>rd</sup> September 1964 with the building of second Forth Bridge — the group went on a local bus over the estuary from South to North

Queensferry. First the fishing village of South Queensferry was carefully explored with its medieval Carmelite church of St Mary's and then the corresponding village of North Queensferry on the other side of the Forth. The latter has a small churchyard left from the Church of St James, which was sacked in 1651 by Cromwellian soldiers! The group had a much-needed lunch break there.

Turgot tells us how Margaret was good at embroidery and how she taught others this skill. He notes that “her chamber was so to speak a workshop of sacred art in which copes for the cantors, chasubles, stoles, altar-cloths, together with other priestly vestments and church ornaments of an admirable beauty were always to be seen either already made or in course of preparation.” She is also credited with reforming the Celtic Church of Scotland — in particular in respect to the celebration of major feasts, such as the date for Easter and in



regards to clerical celibacy. She did admire however the many Culdee monastic establishments scattered around Scotland and she is known to have generously supported many of them, such as the crumbling church of Iona which she had rebuilt and Bishop Fothad's church at St Andrews. Legend states that Margaret visited the island of Iona with her husband Malcolm in 1072. Most significantly, she gave money to enlarge the small Dunfermline Priory of the Most Holy Trinity (which was to become a large abbey and burial place of several Scottish kings including Robert the Bruce). She was married and later buried there. The CSJ group visited the Abbey and sang at the foot of the plinth – all that remains of her once magnificent shrine, and which is now situated completely outside the post-reformation church. She brought over Benedictine monks from Canterbury to live in Dunfermline and to continue the work of reforming the Church. This is not surprising given her friendship with Archbishop Lanfranc. These links continued even after her death when in 1128 Geoffrey, who was prior of Canterbury at the time, became the first abbot of Dunfermline.

She was also known to be supportive of scholars and learning and today Edinburgh's second university is named after her – Queen Margaret University. She strove to do good to everyone, and in order that all her subjects, no matter how poor, might have easy access to her, she was in the habit of holding courts in the open fields. There still exists, on the North Queensferry Road near Dunfermline, an old stone in the form of a seat, called St Margaret's Stone because it was one of the queen's seats of judgement – but the CSJ group had problems actually locating it! She died on 16 November 1093 in Edinburgh Castle, a few days after hearing about the death of her husband and eldest son in a border raid in Alnwick. She was buried in Dunfermline Abbey, next to her husband.

She was an extremely popular Queen and much loved and soon after her death, there were calls to have her canonised. While Margaret's husband could not read he admired Margaret's intellect and obtained for her a wonderfully illustrated *Gospel Book* that can be seen to this day in the Bodleian Library, in Oxford. There is a story attached to this book which was used to illustrate one of the miracles associated with Queen Margaret and one that was cited in her canonisation process. One day travelling round the country as she was crossing a stream, her precious *Gospel Book* fell out of its protective leather pouch and, unbeknown to her entourage, fell into the water. The loss was not noticed till much later and when her servants retraced their path

in search of it they found it lying at the bottom of a stream, the pages gently turning over in the flowing waters. Most miraculously of all – no harm came to the book!

In a Bull from Lyons, dated 16 September 1249, Margaret was formally canonised by Pope Innocent IV. It was decided soon afterwards to move her remains from the royal tomb where she was buried next to her husband, to a more fitting place closer to the high altar. This event was recorded by a fifteenth-century monk of Dunfermline, who wrote the chronicle known as the Book of Pluscarden. He wrote that on 19 June 1250, the men who were assigned to transfer the body, found it impossible to do so and even stronger men were ordered to lift it, but still to no avail. Even more men were therefore brought in but all their strength was unavailing. It was clear to the pilgrims present that their saint objected to what was being done to her remains. After some time an inspiration was granted to a devout member of the congregation; namely, that the saint did not wish to be separated from her husband! As soon as they began to take up his coffin, that of his dutiful wife became quite light and easy to move, thus both were laid on one bier and translated with ease to the honourable place prepared for them near the high altar. Throughout Scotland the 19th of June was celebrated up to the Reformation as the Feast of the Translation of St Margaret. Eventually in 1297 an ornate reliquary shrine was situated behind the high altar at Dunfermline Abbey.

During the Reformation her relics were secretly taken to the Continent for safe-keeping while her head reliquary was first given to Queen Mary Stuart – at the time resident in Edinburgh Castle, and then after several years, in 1627, the reliquary of her head was deposited in the Scots college in Douai where it was recorded as still being there in 1785. However, her relics seem to have been lost during the French Revolution. All extant relics of St Margaret (such as those seen by the CSJ in the RC Church of St Margaret in Dunfermline) and those in the Scots College in Rome have been obtained from the relic known to have been kept in the Spanish Kings' chapel in the Escorial and deposited there by Philip II, an avid collector of relics. Those Spanish relics have also now been lost.

In 1673 the Rector of the Scots College in Rome, Father William Leslie, petitioned Pope Clement X, in the name of the Catholic clergy and laity of Scotland, that St Margaret should be named patroness of Scotland and that her feast day should be celebrated throughout the



universal church. In 1693 Innocent XII transferred Margaret's feast from the day of her death to June 10. This was certainly a better day to hold fairs and processions in her honour – though November 16 was always considered the official day in which to celebrate her feast – at least in Scotland – and it is this day which is currently celebrated universally, after the reforms of the Second Vatican Council.

At the end of Saturday, CSJ members attended Mass in St Margaret's Catholic Church in Dunfermline and following the Mass the Parish priest showed us the new reliquary of St Margaret (which



is kept in her chapel) and which had only recently been given to the church by St Margaret's Convent School in Edinburgh.

The little chapel in Edinburgh Castle (the oldest structure within the citadel) is named after Queen Margaret and legend states that she spent many hours there in silent prayer. On Sunday morning the CSJ group made its way to the chapel and a prayer was said in that ancient space for all pilgrims everywhere and for all those named after the saint. Although the present chapel was probably built after the death of Margaret by her son David I – in her honour – she was known to have prayed for long hours in her castle oratory. This small but beautiful Romanesque chapel was falling to ruin when in 1853, Queen Victoria had it repaired and furnished with coloured glass windows. It has been restored several times since then and is now maintained among other agencies by the St Margaret Chapel Guild, established

in 1942 by and for women and institutions around the world, named after the medieval saint! In 1993 to commemorate the ninth hundred anniversary of the death of Queen Margaret the last major restoration of the chapel was undertaken.

Later on the Sunday morning, members of the CSJ made their way down the Royal Mile and attended Mass at the Redemptorists' church of St Patrick where there is located the national shrine of a more recent saint – that of Venerable Margaret Sinclair (1900-1925). Margaret Sinclair was a native of Edinburgh, an apprentice French polisher and biscuit factory worker, who found her true vocation as a Poor Clare nun in a Notting Hill Monastery, in London. We prayed to Margaret Queen of Scotland that the poor Franciscan from Edinburgh may be also elevated to sainthood one day. The Confraternity members then continued down to Holyrood Palace, visiting the ruins of the abbey (founded by Margaret's son David I) and art gallery situated in the castle and when all this was done and tea was had – we closely inspected St Margaret's well. The weekend was rounded off by an excellent concert in St Giles cathedral performed by a visiting American choir. This was a most fitting end to an inspiring time.

Apart from holding her *Book of Gospels*, Margaret is often shown in iconography holding a black Holy Rood. It was known that this very special cross accompanied her wherever she went – but after ending up in the fifteenth century in Durham Abbey, like her physical remains, it has long since been lost. Possibly the earliest representation of St Margaret is to be found in a wall painting dating from the 13th century, at St Faith's Priory (which was founded as a Benedictine house of prayer in 1105) in Horsham. The CSJ visited that house while in Norfolk, many years ago. Meanwhile Durham Cathedral has a long association with Scotland and more specifically with Queen Margaret as it was Malcolm her husband, who was present at the laying of the foundation stones of this great Romanesque building in 1093. There is also a fine modern painting of Queen Margaret to be found there executed by Dame Paula Rego. On the feast of St Margaret 2005 a huge project was completed in the cathedral, when an altar, kneelers and an altar frontal were blessed and dedicated to St Margaret. Closer to my home, in West London, there is a modern Catholic church dedicated to St Margaret of Scotland (in Twickenham) and the church even has its "own" railway station – appropriately called – St Margaret's!

# News from Rabanal

## Happy Endings with Tea and Biscuits!

Julie Davies

**2012 Summer Hospitaleros:** Gene and Rosann McCullough (USA), Betty and Dugald McDougall (UK) Marga Van Ree (Netherlands); Gilbert Cabergs (Netherlands); Deirdre Kennedy (Ireland); Mary Harnett (Ireland); Megan Butler (UK); Caroline Clery (IRL), Lucy Simpson (UK) David Lynn (UK), Keith and Claire Taylor (UK); Darlene Mckee (CAN), Dave Arthur (UK)

“Conversation about the weather is the last refuge of the unimaginative” – Oscar Wilde. It’s quite obvious he was never a pilgrim or a hospitalero! Cloudless skies and hot days have created tired and exhausted pilgrims arriving at Gaucelmo. Those walking from Hospital de Orbigo have arrived at around 8.30 at night after resting somewhere from the heat of the day. Alternatively they have had to battle atrocious storms and driving rains...

It is fortunate for our *hospitaleros* that not every new duty starts with a mercy dash to hospital! Inheriting a sick pilgrim on change over day from the out-going *hospitaleros* is always a worrying scenario. However, if it hadn’t been for the medical expertise and concern from the two hospitaleros on duty, the outcome might not have been such a happy one. The pilgrim, discharged from the medical centre locally and sent back to Gaucelmo in the early hours of the morning, deteriorated further. Worried *hospitaleros* took her to Ponferrada Hospital where she was admitted into an Intensive Care Unit in a critical condition. An infection had spread to her blood system, lungs and sinus. After treatment and a lengthy stay in hospital our pilgrim was able to return back home to America. Her husband wrote “Your efforts saved her life, and I thank you for caring so much. I cannot thank you enough for your kindness. You two are remarkable”.

St James appears to have been working overtime at Rabanal. A camera left by a pilgrim in the church, was found by Father Javier, who gave it to the Hospitaleros at Gaucelmo for safe keeping. Meanwhile, the pilgrim’s parents contacted the CSJ office in London and the

Hospitaleros were able to identify the owner. The outgoing Hospitalero took it to Santiago and handed it over to me (working as a volunteer Amigo in the Pilgrims Office at the time). Camera and owner were happily reunited when he passed through Santiago collecting his Compostela and camera at the same time!

This summer saw a very generous donation of 50 euros from a French Doctor who practises in Toulouse. Last year, whilst staying at Gaucelmo, he met the “love of his life” but lost her in Santiago. (No comment!) He has managed to track her down through Face book/ Twitter, apparently, the romance is “back on”. He has suggested that Gaucelmo could be renamed Cecila after his love.

Volunteering to be an Amigo in the Pilgrim Office at Santiago, one’s curiosity is drawn to the Pilgrim Credential. I wondered how many of those tired Pilgrims waiting wearily on the stairs for their *compostelas* had stayed at Gaucelmo. One soon realised that after being on the road for six weeks, the weary pilgrim, is unable to pick out Gaucelmo from all the other places they have stayed at. That is until one mentions “tea and biscuits”. Eyes light up in recognition, smiles and laughter spontaneously erupt. Gaucelmo is placed in context! Memories are rekindled – the herb garden, vespers, the spin dryer, the peace and calm. Pilgrims who were able to enjoy our tea and biscuits included – our first pilgrim from



Turkey, a lady walking from Austria, a pilgrim walking from Rome, a gentleman who had left from his home in Holland, a French pilgrim walking back from Santiago picking up rubbish left on the *camino*, an Italian family pushing two young children in buggies, a lady who had stayed at Gaucelmo five years ago with the same *hospitalera* on duty, a horse and a Great Dane! I just know that the pilgrims are going to be well looked after and supported when the opening remarks to me at Gaucelmo are: “We are thrilled and honoured to be back here”. I will therefore end with a quote from an Australian pilgrim’s entry into the guest book: *Thank you, thank you, thank you....to CSJ. A most peaceful, tranquil refuge with wonderful amenities – the garden and herb gardens. What a welcome – even had the luxury of having my back pack carried upstairs. That cup of tea - best ever!*



# Albergue de Miraz News

Richard Jefferies

**2012 Summer Wardens:** Francoise Murphy, Zaida Hillier, Jim Gemmell, Simon Wethered, Anthea Hopkins, Gosia Brykczynska, Alan Cutbush, Thomas Mosler, Anne Wrapson, Joe Murphy, Jim Unsworth, John Smith

Our thanks are due to all our hospitaleros. A weekly contact was maintained with the hospitaleros in this remote spot of Galicia. The number of reported pilgrims staying in Miraz has increased over the summer, as expected. To the middle of August we welcomed over 1800 pilgrims. In August the refugio was full virtually every day, with pilgrims arriving very early and many waiting from 10am onwards. All wardens report that this can cause difficulties managing their entrance and also trying to leave enough space for those arriving later from Vilalba, over forty km away. Consuela has been opening the church to sleep excess pilgrims but this does not seem to be on a regular basis. Indeed, on 12th August the register showed 50 pilgrims in total! Wardens had been allowing those staying in the church to use the shower and toilet facilities. However, the subsequent hospitaleros working in the latter part of the summer have been well aware of the potential for sewage and water problems stemming from over-usage that this can create and have not allowed this practice to continue. They report however that a noticeable number of pilgrims not able to stay in the refuge have been quite quarrelsome; and this has been stressful for the hospitaleros. Otherwise, all seems to be well.

Donations have been an average of 4 euros. In this peak period more than 50% of the pilgrims staying in Miraz were young Spaniards, again, as might be expected. Thankfully, all equipment is working well. The boiler only occasionally cuts out but everyone is now able to re-light it without any trouble.

News from the village and surrounding area: Chela's husband from bar Laguna is in Lugo hospital with heart problems. Mari Carmen's roof is being redone. The new bar/restaurant in Santa Leocadia is doing well with lunchtime trade from passing pilgrims, but Bar Reche's custom has reduced. At Punto de Apollo, Helena is restoring a small

adjoining part of her house for accommodation and next year would like to restore a larger separate building, but this will be a very expensive venture.

St James's Day was celebrated with a Mass in the church and *Tarta de Santiago* for all the pilgrims back in the albergue. Meanwhile the village and surrounding hamlets have been in fiesta mode for most of the summer. The weather however has been variable, ranging for very hot to cool and showery.

Sadly, pilgrims have said that the *hospitalero* at Baamonde is trying to persuade pilgrims to miss the next stage from there to Sobrado, that is, Miraz. He says that there is nothing along the route and that it is not interesting. He is misinforming pilgrims on both counts!

Meanwhile, we are continually interested in obtaining feedback about the albergue and would be delighted if the group of CSJ cyclists who undertook the camino in order to raise money for a hospice in South London – passing through in mid-July – would contact the office. The *hospitalera* at the time lost your details! And finally, all CSJ members who enjoy gardening and would like to contribute financially to the development of a garden in Miraz are welcome to send in cheques to the CSJ office stating clearly that they are for the garden project in Miraz. More about that project in the December *Bulletin*.

# Members' Pages

## From Pat Quaife

Amanda Bath, who cycled to Santiago in 1984, is well known to long-standing CSJ members. Since the late 1990s she has lived, with her husband Christopher, in the remote lakeside community of Johnson's Landing in British Columbia.

On 12 July, at 10.30 a.m., disaster struck. A massive landslide engulfed and largely destroyed the houses of Johnson's Landing, sweeping everything away in its wake. Fortunately neither Amanda nor Christopher was there at the time – she was shopping in Kaslo, an hour away, while he was in the US visiting his mother. Four neighbours died that morning. While Christopher had their car, his passport and some clothes with him Amanda lost everything she possessed, including their beloved cat.

The next morning, she returned to the scene by boat, from across the lake, to try to find Ozzie, the cat, just in case he had survived. Even as she was getting out of the boat, the boatman called her urgently to get back on board as a second tsunami of mud and debris came streaming down towards them. She managed to scramble on, just in time, and the boat sped away. This was her second lucky escape, but the second slide swept away what remained of their home and garden.

Amanda and Christopher are now rebuilding their lives in Kaslo. She hopes to return to England briefly in early October to see her elderly mother and then possibly again in January to attend the Confraternity AGM, as she has done in previous years. In the meantime the Confraternity sends them both its very best wishes for their recovery from this terrible event.

Amanda's new contact details are: P.O. Box 1274, Kaslo, BC, VOG 1MO, Canada. E-mail: [mbath@kaslo.org](mailto:mbath@kaslo.org)

## From Maureen Measure

Continuing the discussion from the last *Bulletin* I would like to add that when I went on the camino I would sing to the tune of *Guide me Oh Thou great Redeemer* the following words:

*When I went to Santiago  
You were very good to me  
You made lots of loaves and fishes  
When there was not much for tea*

*Loaves and fishes, loaves and fishes  
Fill me till I want no more  
Fill me up until I want no more*

Another verse, possibly more appropriate was:

*I am going to Santiago  
I am doing very well  
On my back I wear a rucksack  
Round my neck I wear a shell  
On I go to Santiago  
On and on and on and on I go  
On and on and on and on I go*

And this we sang in a group:

*We are going to Santiago  
We are doing very fine  
In the daytime we drink water  
In the evening we drink wine  
Wine from water, wine from water  
Pour it till we want no more  
Pour it out until we want no more.*

### **From Gosia Brykczyńska**

Last Holy Year the French Postal service printed this set of stamps to commemorate the four pilgrimage routes that traverse through France.



### **From Martin Davis**

I have published three books of photographs altogether, taken while walking La Voie du Puy pilgrimage route in France between 2004 and 2012. They are named - *Puy people* - *Puy paysage* - *Puy ouverture* and they consist of landscape photographs taken over the whole of the Le Puy route through Saint Jean-Pied-de-Port. You can view them online and free of charge at: <http://www.blurb.co.uk/books/3304198>. Meanwhile I can be contacted at: [m@freerangephotography.co.uk](mailto:m@freerangephotography.co.uk) or by telephone 01242 575779

### **From Dick and Liz Crean**

Thirty medieval pilgrims in the company of Henry VIIth and Elizabeth of York walked through Brislington in Bristol on July 28<sup>th</sup> to St Anne's Holy Well for a community pageant and celebration. Decked in period clothing supplied by a theatre costumier, we re-enacted the royal party's second visit to the well in 1502 in thanksgiving for having conceived their son, Prince Arthur. St Anne was the patron saint of late motherhood and the well was often visited by barren women but she was also the sailor's saint so the 13<sup>th</sup> century chapel that used to stand nearby was a popular shrine for local sailors. A guild would pay up to £5 (now the equivalent of £2,900) for a candle as much as 12 feet tall which would stay alight for the duration of the voyage they were about to undertake.

As we enjoyed the sunshine and some wonderful readings by the actors, we found ourselves walking with a National Lottery Assessor. He was very enthusiastic about the Brislington Brook project that had organised the event because he said it met all the current funding criteria: recapturing history, appreciating the environment, involving a local community and being creative!

A Logaston guide by Phil Quinn entitled *The Holy Wells of Bath and Bristol Region* is full of facts and folklore surrounding many such ancient sites nearby. Be encouraged to apply for lottery funding and set up your own 'Pilgrim Way' event next summer!



# Obituaries

## **Jane Spittal**

We send our condolences to Ken Spittal on the recent death of his wife Jane. Ken has been a hospitalero many times at both Gaucelmo and Miraz, where Jane had helped him from time to time. Sadly she suffered from depression and was at her happiest in Spain. She was an exceedingly good Spanish speaker and most years they would complete a camino or part of one. Our first one was from Rabanal after Ken had been working there. They also walked on the Camino Primitivo together from Oviedo to Lugo and a lot of the Via de Plata over two years. She loved Spain, the Camino, the Spanish culture and was always interested in news from Miraz as she was fond of that place.

## **Oliver Spankie 1937-2012**

A former officer in the Royal Marines and in the Diplomatic Service, Oliver Spankie walked the camino from Saint-Jean-Pied-de-Port in May 2000.

## **Ken Johnson 1931-2012**

Ken, from Southport, joined CSJ in 1999 and cycled 3 times to Santiago. He enjoyed meeting many like-minded people along the way.

## **Andrew Palmer 1966 - 2012**

Andrew was a teacher and rail engineer in York, with interests in conservation. He was delighted to complete the camino on foot from Saint-Jean-Pied-de-Port in October 2011.

## **Peter Colesworthy 1915-2012**

Peter joined the CSJ right at the beginning in 1983. He offered the services of his designer sister Joy to create the well known CSJ logo.

## **Valeriano Yepes**

We send our condolences to Magdalena Stork de Yepes of La Coruña, on the recent death of her husband Valeriano. Magdalena is the author of *la Tierra de Sant-Iago o Jacobsland* in 1985, translated into English by James Hogarth as *Land of St James*, a cultural history of Galicia.

## **Jacques Chevallet**

The founder and president of L'Association des Amis de Saint-Jacques d'Eure at Loir was known to many English pilgrims as the welcomer-in-chief at Chartres.

# From the Secretary's Notebook

Marion Marples

## St James's Weekend in Portsmouth and Winchester

### THREE PILGRIM HOSPITALS AND A BURIAL GROUND

A small group of members enjoyed a fascinating weekend, starting in Portsmouth Cathedral with the regular Evening Prayer. Canon Nick brought along two young Spanish friends, both of whom had been on the camino and one of whom had just returned from walking from León to Ponferrada and had met the monks at Rabanal! Our own service of meditations was a pilgrimage around the cathedral, recalling all the present pilgrims on the way and those who had passed this way before, in particular embarking from Portsmouth. We shared a jolly meal in Portsmouth's oldest inn. As we returned to our nearby university hostel in the moonlight the substantial shape of the Domus Dei or Garrison Church anticipated an interesting visit the following day.

After breakfast, when we were joined by William Griffiths and fiancée Lucy, we had a special visit to the medieval Domus Dei, courtesy of the Friends of the Garrison Church. We noted the shelving beach where pilgrim ships would have landed and were able to stand in the field where the hospital buildings stood. We were able to share our experience of other English pilgrim hospitals eg at Canterbury and in France eg Beaune and Pons. We nearly lost Peter FitzGerald who wanted to climb up inside the turret which held a shipping light. On a sparkling summer morning we then followed the Millennium path around the harbour's edge past Portsmouth Point and the Spinnaker Tower to the station where we took a train via Southampton to Winchester. We took a bus up to Morn Down to meet Dr Simon Roffey who gave us a fantastic exposition on the St Mary Magdalen Leper Hospital excavation. Most excitingly he let us handle the small pierced scallop shell which had been found in a burial. It dates from c 1130 and the bones of the pilgrim showed signs of leprosy. We shall have a full article on this soon.

We walked down St Giles Hill, past the site of the important medieval fair, to visit the third hospital, St John's in the town centre. Here we learnt about Winchester's oldest established charity founded by St Brinstan in the reign of King Alfred. The current church was one half of the hospital with the western end to be found within the ground floor of next door

St John's House. As we were visiting on the eve of St Mary Magdalen's Day we were also able to handle the Mary Magdalen medallion which came to the hospital when St Mary Magdalen's Hospital on the hill was eventually incorporated into St John's Charity. The visit concluded with a visit to the St James's Burial Ground on the hill near the station. Here are buried a number of people with special devotions to St James including Nicholas Tichborne who died in Winchester prison on St James's day 1589.

## **CSJ People needed**

### **PILGRIM RECORD SECRETARY**

Tony Morwood-Leyland, who has been Pilgrim Record Secretary for 2 years, is taking over from Alison Thorp as Membership Secretary and also going to help with some of the basic CSJ bookkeeping. We therefore need to recruit a new Pilgrim Record Secretary. The job would suit a well organised, methodical person with some knowledge of the camino and a huge amount of patience, especially with pilgrims wanting Pilgrim Records at the last minute. It is helpful if you do not go away for long periods. It is not necessary to live in London as batches of records can be sent by post but you need to keep in regular touch with the office and with the Membership Secretary. It is helpful to be on email and have an efficient post office not too far away. Contact Tony on [amleyland@live.co.uk](mailto:amleyland@live.co.uk) for more information.

### **ELECTRONIC PUBLISHING ADVICE**

The publications sub committee would be glad to hear from anyone who could give advice about the way forward on electronic publications. What would be the best way to develop the CSJ Guides and publications? Do you know about converting texts to download to Kindle? Or developing apps? If you would be able to help please contact Marion on [office@csj.org.uk](mailto:office@csj.org.uk)

## **New Spanish Ambassador in London**

D Carles Casajuana, who has been Ambassador in London for 4 years, has now taken his leave. The new Ambassador is D. Federico Trillo Figueroa, appointed by the new Partido Popular government in Madrid. As is traditional we have invited him to be the Honorary President of CSJ.

## **Pilgrimage in a Secular Age: Religious and Consumer Landscapes of Late-Modernity**

Ed Chemin of Exeter University who gave last year's Storrs Lecture has now been awarded his PhD. For those interested to read his abstract or full thesis they can be found online at

<http://hdl.handle.net/10036/3672>

## **Returning your bike or luggage from Santiago**

Mail Boxes Etc offer a service to pilgrims who need to get bikes or luggage from Santiago to elsewhere in Europe. Phone 0034 981 938 595 or email [mbe127@mbe.es](mailto:mbe127@mbe.es) for the full range of services and prices.

## **Pilgrims' Hidden Santiago**

Just as we have seen with the Amigos Project, the pilgrim welcome in Santiago is often secondary to the actual camino experience. Traditionally, pilgrims have been encouraged to stay for a couple of days and then are encouraged to leave, possibly for home or for other parts of Galicia.

However, the cathedral, tourist authorities and chamber of commerce are now highlighting the part pilgrims have played in shaping the cityscape through the centuries. Launching the project in 2012, the 800th anniversary of the consecration of the cathedral and aware that the next Holy Year is not until 2021, an interactive website [www.santiagooculto.com](http://www.santiagooculto.com) has recently been launched. describing 35 locations in Santiago have been identified to guide pilgrims and visitors to places long connected with pilgrims and St James. Santiagooculto is downloadable as an app for a mobile phone and can be found on Facebook and Twitter.

## **Good walking DVDs**

The DVD produced by Goodwalking.com reviewed in the last *Bulletin*, covering the route from Le Puy to Conques and from León to Santiago is now available for sale in the Bookshop, price £12 plus postage.

## **Way of St Andrews**

The Diocese of Edinburgh & St Andrews has launched a new route to link its two cathedrals. Directions, maps and information can be found on [www.wayofstandrews.com](http://www.wayofstandrews.com) The 100km route is described in 5 stages, crossing the Forth at Queensferry (see article on St Margaret of

Scotland) and then follows the Fife coastal path to Earlsferry, where it turns north to St Andrews.

### **Exhibition of the Stolen Codex Calixtinus**

The copy of the Codex Calixtinus stolen last year and returned this year on 5th July was exhibited in the Palace of Gelmirez for 4 days. 12000 people visited the exhibition. The original copy will now be replaced by a facsimile and the exhibition will be open until the end of the year.

### **Interesting Statistics**

These figures have been compiled by Johnnie Walker at the Pilgrim Office

#### *Pilgrims from English speaking countries 1 January – 31 August 2012*

<b>Country</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>Growth</b>
<i>Australia</i>	577	694	744	1064	43%
<i>Canada</i>	1265	1125	1336	1665	25%
<i>Ireland</i>	1285	1644	1776	2758	55%
<i>South Africa</i>	185	177	318	478	50%
<i>United Kingdom</i>	1157	1340	1475	2373	61%
<i>United States</i>	1826	2294	2743	4539	66%
<i>New Zealand</i>	119	143	145	217	50%



# CSJ Events

## **Saturday 29 September**

## **Office Open Day**

10.30-4pm, Office and Library open for sale of publications, browsing, meeting other pilgrims for advice and encouragement

## **Saturday 27 October**

## **Returned Pilgrims Gathering**

To be held at St James's Priory, Whitson St, Bristol 1 (near the bus station and an easy walk from Bristol Temple Meads station.) An opportunity for this year's pilgrims to reflect on and share their pilgrim experience with others. 10.30am- to 4pm. Snacks available or bring something to share. Contact [office@csj.org.uk](mailto:office@csj.org.uk) to register.

## **Saturday 3 November**

## **Great Northern Jazz Concert**

At St Mark's Hall, Normandy, Guildford, GU3 2DA, 7pm, to raise funds for the Miraz Albergue de Peregrinos, by kind invitation of Richard and Sheila Jefferies. More information and to book from [rjefferies@hotmail.co.uk](mailto:rjefferies@hotmail.co.uk)

## **Friday 23 November**

## **Galician Meal**

Enjoy a hearty Galician meal in aid of Miraz at La Terraza, 27-31 Bedford Road, London SW4 7HJ (opposite Clapham North tube station, Northern line)

## **Saturday 24 November**

## **Open Day**

10.30-4pm Office and Library open for sale of publications, browsing, meeting other pilgrims for advice and encouragement.

## **Saturday 24 November**

## **Storrs Lecture**

Dr Rose Walker will speak on *The role of the papal legates in the transformation of art in Spain at the end of the eleventh century*. Dr Walker will connect this with the development of the pilgrimage.

Dr Walker's academic pilgrimage began with the study of Classics in Oxford, moved on to Medieval Studies at Birkbeck. For her PhD she studied liturgical change in Spain in the 11<sup>th</sup> century. Until 2007 she worked at the Courtauld Institute and now lectures, researches and writes. Last year she gave the course *Saints, Relics and Pilgrimage* at Morley College. 4pm, cost £5, please notify in advance [office@csj.org.uk](mailto:office@csj.org.uk), venue tba

# CSJ Events 2013

**Saturday 2 February**

**Annual General Meeting**

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Celebrate CSJ's 30<sup>th</sup> Anniversary

**Friday 24 May – Sun 2 June**

**Pilgrimage on**

**St James's Way Reading-Southampton**

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Dates to be confirmed

**Monday 30 September – Friday 11 October**    **Learn Spanish and Walk the Camino**

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As an experiment we are inviting members to consider taking up the opportunity to learn Spanish and walk the camino in Galicia with the University of Santiago. If there is interest from a minimum of 10 participants there could be an English version of the course. In this case, Spanish language classes will be available from beginner levels; all other classes and seminars will be held in English.

The cost of the programme is 1,600 euros which includes: 40 classroom hours, Walking seminars and practical workshops, Cultural activities, Walking a section of the Camino de Santiago pilgrimage route, Board and lodging in Santiago de Compostela and the Camino, Medical and accident insurance, Teaching materials, Access to USC facilities, Completion Diploma, Programme and board and lodging organisation, Opening and closing ceremonies.

There is a 10% discount in the course fees for the members of the Confraternity if there are 10 participants. Please let Marion [office@csj.org.uk](mailto:office@csj.org.uk) know as soon as possible if you are interested in joining the group so we can tell Santiago that we are interested!

## Other Events

### **Thursday 25-Monday 29 October      Walk the Saints' Way**

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Follow the footsteps of Cornish pilgrims in a guided walk from Padstow (2 nts) to Fowey (2 nts). Stay in 3\* hotels, £350 pp dinner, b&b, based on 2 people sharing. Organised by local hotels plus the Fowey Chamber of Commerce.

For more information:

phone 0800 05 2244 or email [reservations@richardsonhotels.co.uk](mailto:reservations@richardsonhotels.co.uk)

### **Tuesday 29-Thursday 31 January 2013      Pilgrim Retreat**

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'Walking becomes Praying', three days and two nights' reflection and prayer led by Fr Andy Delmege, vicar of St Bede's Birmingham, pilgrim and writer of a lovely blog [pilgrimpace.wordpress.com](http://pilgrimpace.wordpress.com) The retreat is planned under the auspices of the Archicofradia Universal del Apóstol Santiago and will be led by an Anglican. Accommodation at the Hotel San Martín Pinario in Santiago at c 35 euros per day half board. Expressions of interest to [johnniewalker-santiago@hotmail.com](mailto:johnniewalker-santiago@hotmail.com) as soon as possible . The retreat will go ahead if there is sufficient interest.

### **Friday 19 April – Thursday 9 May      Jakobusweg Nürnberg-Konstanz pilgrimage**

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This year the group will be led by Werner Muller. It is possible to join or leave the group at Ulm on 1 May. Walk 20-25km per day, pay for own accommodation direct, carry own luggage, cost c 30-35 eur per day. 20 euro deposit payable on booking. Group is international and ecumenical and refreshes the waymarks on the route. The exact programme will be on [www.deutsche-jakobus-gesellschaft.de](http://www.deutsche-jakobus-gesellschaft.de) from September.

### **Saturday 21 September – Friday 4 October      St Mary Magdalen Pilgrimage**

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A pilgrimage to explore sites connected with Mary Magdalen in the Pyrenees led by a Danish pilgrim Bente Meyer. The price of 11500 Danish Krone (c £1225) includes 13 nights accommodation, meals, transport and luggage transport, a preparatory meeting in Denmark but not flights or insurance. Contact [office@csj.org.uk](mailto:office@csj.org.uk) for more introductory information and [caminomariamagdalen@gmail.com](mailto:caminomariamagdalen@gmail.com) to book.

# New Members

Information is provided for members' use only

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Miss Sarah Deriaz 44 Hewitt Avenue, London N22 6QD	020 8815 9579 07795 099866
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Mr Carlos Fain-Binda 52 Achilles Road, London NW6 1EA	020 7435 5631
Mr Alan & Mrs Adrienne Gillam 39 Cabul Road, London SW11 2PR	020 7622 4984
Ms Tricia Griffiths 60 Leighton Gardens, Brent, London NW10 3PU	020 8968 7945
Mrs Sandie Hayes 6 Petworth Street, London SW11 4QR	07565 905412
Miss Laura MacDonald 22 Belvedere Court, 65 De Beauvoir Crescent, London N1 5SL	020 7275 9335
Mr Ken Main 52 Burnham Street, London E2 0JF	020 7848 2482
Mr Ben Mann 82 Fawnbrake Avenue, Herne Hill, London SE24 0BZ	07715 577360
Dr Gillian Paterson 215 Highbury Quadrant, London N5 2TE	020 7226 7235
Ms Natasha Redina 51a Tyrwhitt Road, London SE4 1QD	07743 559440
Mr Anthony Seeto 25 Antilles Bay, 3 Lawn House Close, London E14 9YG	07739 424624
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Mr Paul Wells 7 Crescent Court, Crescent Road, London N8 8AU	020 8340 1872

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Mrs Kathy Maskens 12 Stamford Green Road, Epsom, Surrey KT18 7ST	07941 103894
Mr Philip Roberts 31a Ferndale Road, New Milton, Hants. BH25 5EX	01425 612593
Ms Heather Robyn 39a High Street, Robertsbridge, E Sussex TN32 5AQ	01580 881575
Mr Ray Salim Barnsthorn, Ockham Road North, West Horsley, Surrey KT24 6PE	07787 520773
St. Richard's RC Church, Chichester 91 Stockbridge Road, Chichester, W. Sussex PO19 8QW	01243 776494
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West End Keep Fit c/o Mr K R Young, 19 Old Acre, West End, Woking, Surrey GU24 9JT	01276 503000

### **HOME COUNTIES NORTH**

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### **SOUTH**

Mrs Elizabeth Cooper High Roost, Springhead Road, Uplyme, Lyme Regis, Dorset DT7 3UG	01297 445538
Mr Brian Cooper Rock Cottage, The Mall, Brading, Sandown, Isle of Wight PO36 0BZ	01983 408698

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# Confraternity of Saint James

Registered Charity number 1091140  
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*Honorary President* H E The Spanish Ambassador

*Secretary* Marion Marples  
45 Dolben Street, LONDON SE1 0UQ

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

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