



**Confraternity of Saint James**

# Bulletin



**September 2002**

**No 79**

## **Confraternity of Saint James**

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### **Bulletin No 79 September 2002**

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

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



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Cover picture:  
St James, Strasbourg  
Cathedral  
(Gosia Brykczynska)



# Editorial

Gosia Brykczynska

The summer has passed swiftly and quietly, leaving many of us bemused at how fast time flies. They say that when you are busy time flies. Well, this summer was busy, and the office is getting many reports back from CSJ members of pilgrimages accomplished and friendships renewed and tales that just have to be recounted! Now is the time to gather in this rich harvest and already some of the accounts appear in this *Bulletin* while other reports will appear in the next few issues.

Most of us have returned from our pilgrimages and we are now settling in for a period of quiet re-adjustment and reflection. This *Bulletin* is certainly about reflection and taking a few steps backwards, in order to consider the fruits and effects of the camino and of going on pilgrimage, on our lives. This certainly comes over strongly in the Micheal Hargreave's poem and Richard Cruttwell's account of his retreat-pilgrimage at Estaing.

This issue has also a strong northern and celtic flavour with pilgrimage accounts from Northern England and pilgrim tales from Ireland and there are even Scandinavian sagas about kings, queens, Vikings, and even secluded monasteries. However, traditional camino tales and pictures are also present to re-kindle our tired imaginations, with Alan Howard concluding his report of the finest *refugio* on the camino, and Alison Raju and Marigold Fox encouraging us to keep a look out for St James iconography.

Through the pilgrim tales' runs the conviction that we are somehow changed and touched for having gone on pilgrimage whether it be to a local shrine as the Norwegians would go to Nidaros to visit the shrine of St Olav, or a distant shrine such as Santiago de Compostela, in far away Spain. But it is not the length of the pilgrimage itself that seems to matter, or the number of pilgrimages which we undertake in a lifetime, or the number of pilgrims that go to a particular shrine, at any particular time. St Brigitta seemed to have gone on several long pilgrimages in her lifetime, as have several CSJ members and St Olav's burial place became a pilgrimage site for the Norwegians for several centuries after his death, and today his cult is being revived. Meanwhile, this August in Krakow, Poland Pope John Paul II was proclaimed the

Pilgrim-Pope, to a gathering of over two and a half million pilgrims, the largest such gathering in Europe, while reports have come into the office of successful pilgrimages by a handful of CSJ members to Dorchester Abbey for St Birinus Day celebrations! Whether the group is big or small and whether the pilgrimage shrine is local, national or in another country, what unites all pilgrims everywhere is the way itself, and the process of getting there, spiritually and physically, for as Richard Cruttwell observed *"the answers to the questions raised by a pilgrimage do not lie out on the Chemin St Jacques or the camino, but within ourselves."*

# Ian Tweedie RIP

Marion Marples

In 1975 Fr Gerry Hughes was planning his pilgrimage to Rome. He received a letter from Ian Tweedie of Edinburgh who had walked some years previously. As an ex Army man Ian generously shared his practical experience of routes and equipment and as a lecturer in engineering offered to construct for Fr Gerry a trolley on pram wheels to take his rucksack. He also advised a military rest of 10 minutes every hour. He appears briefly in Fr Hughes' account of his walk in *In Search of a Way*, 1986, and *Walk to Jerusalem*, 1991.

In 1988 Ian joined the Confraternity and supported a number of members who wanted to walk to Rome, including Br Anthony Brunning and Laurie Dennett. He also initiated the award of a small cross to those completing the pilgrimage to St Peter. For *Bulletin* 37, December 1990, he contributed a list of churches in Rome where St James could be found.

Ian was a meticulous member of the Research Working Party which attempted to document all the churches dedicated to St James, and representations of him, throughout Great Britain. He comprehensively trawled the secondary sources for Scotland and concluded that most of the Scottish dedications are the result of the Minister, churchwardens or donors being called James. Another explanation was the tradition that St James was the Patron Saint of the Stewarts. Ian wrote 'A Saint, a devout King and a very large Archangel' for *Bulletin* 32, August 1989, and 'A Ship for the Apostle', *Bulletin* 39, June 1991.

I only met Ian twice, first at the innovative multi-disciplinary conference held at Roehampton in 1998, which gave birth to *Contesting the Sacred* by John Eade and Michael Sallnow. In 1991 he attended the opening party at the Refugio Gaucelmo and delighted the Maragato ladies with his stylish kilt and energetic Scottish dancing, becoming a front page celebrity on the local *Faro Astorgano*. He then walked with Pat Quaipe's Conques to Moissac pilgrimage group in 1992. An idiosyncratic walker, he was known for frequently changing his socks and for always drying them on the outside of his rucksack.

Ian died in May 2002 after some years of ill-health. May he rest in peace.

# A Halfway House

Richard Cruttwell

**T**he Hospitalité Saint Jacques (HSJ) at Estaing, a small town in the Lot valley, is a Roman Catholic lay community that ministers to pilgrims on the Le Puy route. Each Lent it organises a seven-day pilgrimage/retreat (three days walking from the Abbey of Notre Dame de Bonneval to the Abbey of Sainte Foy de Conques, followed by a four day retreat at Conques) for anyone who has made their pilgrimage within the previous two years. I walked from Le Puy to Santiago in 2001 and decided to attend.

The Abbey of Notre Dame de Bonneval, home to a community of Cistercian nuns, lies in a remote wooded valley on the western edge of the Massif Central. Sixteen of us – recent pilgrims from all walks of life and all French apart from myself – gathered there on a Sunday afternoon in early March. That evening after supper we met as a group and Leonard Tandeau de Marsac, co-founder of the HSJ and the retreat co-ordinator, invited us to introduce ourselves and say why we were there. Listening to the others, I realised that we had all been profoundly affected by our experience of pilgrimage; and that most of us were uncertain how to integrate that experience into our everyday lives. The HSJ had advertised the retreat as ‘an opportunity to reflect upon and deepen the experience of pilgrimage, and to discern for the future’; that seemed a succinct summary of why most of us had come.

Monday began with Morning Prayer followed by Mass in the sisters’ chapel. After breakfast we assembled outside the main gate of the Abbey with our rucksacks, ready for the road. We carried sleeping-bags, waterproofs and clothes for the week; food would be organised by the HSJ. Leonard distributed leaflets containing three short texts from St John’s Gospel; the first was read aloud, then we set off for the HSJ house at Estaing, sixteen kilometres away.

We walked in twos and threes in a strung-out group and stopped every hour to pray. Coming down into the Lot valley, we picked up the GR65 at Espalion and walked on to the little 11th-century church of St Pierre de Bessuejols for a leisurely picnic lunch (food was delivered by HSJ helpers). We reached Estaing by the middle of the afternoon and slipped back easily into the pilgrim routine – claim a dormitory bed, unpack, shower, change into clean clothes, then out to visit the



town.

Vespers was said in the chapel in the HSJ house; after supper and Compline we met again as a group to discuss the days passage from St John at greater length. Lights were out in the dormitory by 10.30pm.

The next two days followed the same pattern – the reading of another passage from St John's gospel, walking and talking (occasionally Leonard would propose a period of walking in silence), and stopping for prayer. On Tuesday night we were at the *gîte d'étape* at Golin hac, sixteen kilometres from Estaing. On Wednesday, Fr. David a priest from the Communauté St Jean who would preach our retreat, joined us on the walk and said Mass for us in the last village church before Conques. Then the long descent into town, the first view of the Abbey church below, arrival at the pilgrim hospice. Some had booked private rooms; the rest of us installed ourselves in the dormitory. It had been twenty-two kilometres from Golin hac, and after three days on the road together, we were all on terms of easy familiarity.

Fr Joel, the Prior of the Premontstratensian Order of monks who have the care of the Abbey at Conques, welcomed us at supper. The daily Offices – Lauds followed by Mass, Midday Office, Vespers and Compline were said in the chapel below the hospice, and we were welcome to attend. After Compline that night, Fr. David gave an introductory talk. He gave two one-hour talks each day, morning and afternoon, claiming "...But all I can do is push and pull, and encourage you to pray, reflect, and keep silent. Let the Holy Spirit direct your retreat." He and Fr Joel would be available for private talks and Leonard urged us to avail ourselves of these opportunities, for "...Talking about your pilgrimage will allow other thoughts, other questions to surface."

Conques was quiet, the streets not yet thronged with tourists. I attended the Offices and Fr David's talks, wandered in and out of the Abbey church; browsed in the bookshop; visited the main café. I spent more time on my own, approaching the heart of the retreat: my own experience of pilgrimage.

Reflecting on my journey after I got back from Spain, I had come to realise that I had set out from Le Puy not as a pilgrim but as a tourist; yet I had become a pilgrim by the time I arrived at Santiago. I had thought to spend the retreat pondering this process of change; instead I found my attention shifting to the question of how to remain a pilgrim. It is easy to say 'The pilgrimage of life goes on after the Camino'. Life certainly goes on, and we with it; but exploring these ideas with Fr Joel, I began to see that remaining a pilgrim on the greater journey through



life does not just happen on its own accord. It is something we have to choose – and go on choosing.

On Friday afternoon there was a walk up to the chapel of Sainte Foy on the hillside opposite Conques; on Saturday, a visit to the tribunes of the Abbey church. After Compline that night there was a 'soirée de recapitulation' at which everyone declared themselves well satisfied with the week. Mass on Sunday was in the Abbey church. Fr Joel and his brethren served us pre-lunch aperitifs in the sunlit hospice garden; and the retreat finished after lunch.

Had it been worth coming? The idea of a combined pilgrimage/retreat is a very good one and it worked well (although, having walked to Santiago alone, I found walking and talking in a group hard work). Leonard's organisation had been excellent and the monks' welcome at Conques could not have been warmer or more gracious. I was already aware of the danger of living with my memories of pilgrimage rather than learning from them, and in this regard the retreat helped me to move on. For anyone, and there seem to be many, who finds returning from the Camino to everyday life difficult if not traumatic, a retreat such as this can provide a halfway house between the two states: a place where we may better realise that the answers to the questions raised by a pilgrimage do not lie out on the Chemin St Jacques or the Camino, but within ourselves.

Cost in 2002 of staying at the Hospitalité for a retreat : 880FF (134E) which includes all meals, single room at Bonneval and dormitory accommodation en route to and at Conques. Single or double rooms were available at Conques for a supplement. Getting there: Fly Heathrow to Toulouse, then train Toulouse to Rodez. HSJ will collect pilgrims from Rodez.

## Notes

For a fuller account of the HSJ and its work, see: *Hospitalité Saint Jacques at Estaing* by Marie-Claude Piton (tr. William Griffiths) in, *Body & Soul: Hospitality through the ages on the Roads to Compostela* Proceedings of April 2001 Conference at Canterbury- Kent, in *Bulletin* 75, September 2001.

# My Camino

Angela Cuskin

**T**hrough a series of ‘happy coincidences,’ or perhaps, ‘divine interventions,’ my parents and I were able to walk the Camino Francés together in May 2001.

Despite the fact that I had read so much about the Camino before setting off, I had one major misconception: I regarded the Camino primarily as a walk, during which process I should experience new things; enjoy the scenery, have time to think about the ‘meaning of life’ and perhaps attain some spiritual enlightenment. As a keen Rambler, I expected to enjoy the walking with anything else being an added bonus. WRONG!

The Camino is a process of experiences during which one walks. The walk is essential, and yet almost incidental. The Camino is after all, a pilgrimage; a concept which I now realise that I had not grasped at all. I imagined it as a nice walk, with a few churches en route and a chance to think, paint and watercolour, to get away from the day-to-day treadmill of life.

The first hint that I might be in for a surprise came during the evening mass at Roncesvalles, when we were given an English interpretation of *The Pilgrim's Prayer*. This referred to rather unpleasant sounding things such as, ‘fatigue ... danger ... darkness ... and ... dejection.’ Surely, I thought, more appropriate for pilgrims of old. For the next two weeks I struggled with my sense of frustration and disappointment as the walk revealed itself to be contrary to my expectations, and I hoped and prayed it would ‘get better’ as it went along. That it would become the experience that I had expected and wanted: an enjoyable leisure activity.

In fact, obvious really, the walk was never designed to be ‘leisure activity’, it evolved as a practical route from A to B, incorporating churches, and hospitals etc. en route. One of my first frustrations was that for the first few days all I could think of was the weight of my pack! This was the main topic of conversation between myself and fellow pilgrims: how to lighten the load, how to pack the weighty items more comfortably, how to post excess stuff back home! Hardly, it seemed, spiritually enlightening. When, I wondered, would I have time to consider more important things, life changing issues.



Drawing by Angela Cuskin

Then we managed to recreate the 'rat race' on the Camino. Fear of not getting in to the next *refugio* led to a bizarre few days where our little band of pilgrims felt compelled to get up at the crack of dawn (if not earlier), and then walk without a pause to the next *refugio*. Then they would pass out with exhaustion and lack of nourishment, only to wake in the evening, get a meal, wash socks, tend wounds, repack and put all clothes aside for the ready, steady, marks... for a fast exit next morning. So much for appreciating the scenery! Churches and other places of interest received only a cursory glance, time to get the Pilgrim's Record stamped and then onward, or get left behind. Why, those 'in the know' said so. And for a while we followed the crowd. Until we realised that we didn't have to. We could set our own pace, follow our own rules. We learned to trust our own instincts - the power of faith over the power of fear. The Camino is in fact a personal experience, it is what we make of it ourselves and it's a process which we can flow with, or fight against. We can start to compete in a race to get to Santiago, or we can decide to just get there when the pilgrimage is complete.

I slowly began to realise that the hours of mundane ponderings on the question of how can I reduce the weight of my pack, in fact taught me a valuable lesson about the weight of unnecessary possessions, emotions, all kinds of excess baggage which we carry around in life. The pain of blisters and the hours of trying not to focus on every minute pain in my body, lead to the discovery of the three kilometre rule: after suffering and walking for three kilometres, a sort of numbness takes over and the body assumes automatic, walking pilot. Beware of



stopping for a rest however, as the pain will return with a vengeance and remain for a further three kilometres. How fortunate I am to have good health. How important to take care of one's body. Travelling from town to town, what we began to look forward to most was not the new town with its sights of interest, but meeting up with our Camino friends, people who had become important to us – those with whom we had a common goal, a shared experience. Sharing became a part of the experience: sharing events, blister treatments, food, washing-powder, giving and receiving encouragement, sharing space – not easy when you're about to fall asleep and the *Orchestra of Snorers* begins...

We were privileged to share a meal with 30 pilgrims at the *refugio* in Navarette, where the wardens demonstrated beautifully the lesson of hospitality and the laws of cause and effect: those who give freely shall also freely receive. They very kindly washed, dried and folded our dirty clothes and generally made everyone feel welcome. The meal was provided free of charge to all who wished to attend. I wondered how the wardens could afford to do this day after day. I felt compelled to leave a larger donation and some food which I had bought for the next day. When I went into the kitchen to do this I noticed that many others had obviously felt the same way, and there was a large pile of food on the kitchen table. The donations box seemed to be full as I tried to stuff my money in.

Alan and Liz, the wardens at the Confraternity's Gaucelmo *refugio*, gave an equally warm welcome, with a much appreciated breakfast to set us up for the day. Thank you.

We learned gradually to keep things simple, yet be open to challenges, not to let the fear of the unknown inhibit us, but to move forward trusting our instincts and faith. Keeping a diary helped us to reflect upon each day and over a period of time to see patterns and lessons emerging.

For me, the Camino was not an answer to my questions, but a beginning to a new experience of life. I now try to see life as it is for me, and value that, instead of constantly comparing my life to other people's ideals of how I ought to be. I also realise that what I think I want, is not always what is best for me. The true experience of the Camino was far greater than the pleasant, but limited experience which I thought I wanted. Whilst the walking of the Camino may be complete, the journey of the Camino, the search for truth and spiritual discovery has just begun.

# Pilgrim iconography and monuments along the roads to Santiago de Compostela – an illustrated announcement of forthcoming booklets

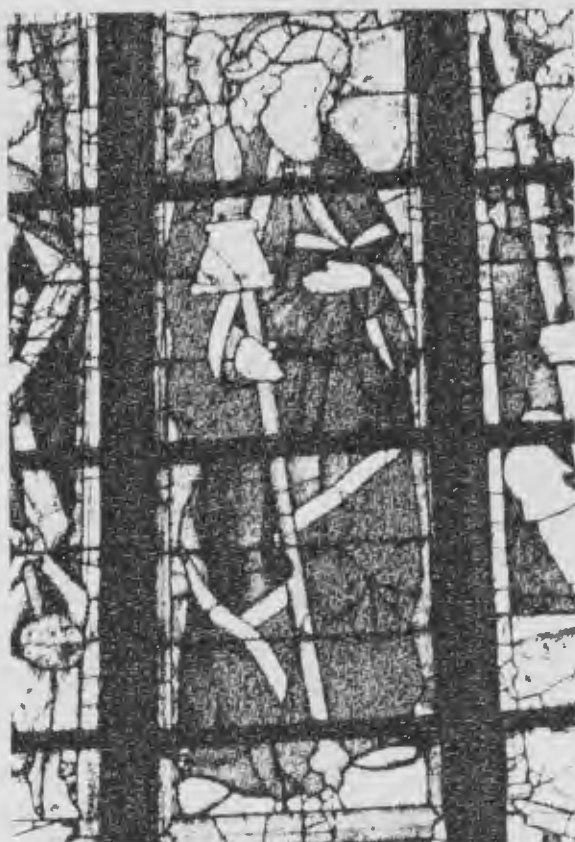
Alison Raju and Marigold Fox



Picture 1

**R**epresentations of St James and St Roch (who is the patron saint of pilgrimages) and monuments and buildings related to the Jacobean pilgrimage are to be found everywhere along the different pilgrim roads to Santiago de Compostela. Some iconography however, are well-kept secrets, hidden away in locked churches, high up in the sculptures or stained glass of great cathedrals or simply lost in insignificant ruins, all difficult to see unless one knows where to look.

St James appears in various guises. As *Santiago Apóstol*, he is portrayed as a saint, with a halo and often carrying a book and very occasionally,



Picture 2



Picture 3





Picture 4

holding his sword of martyrdom. As an apostle St James can be seen alone in free-standing statues, paintings, stained glass, carvings, as part of a group of apostles as on church portals, or in Last Supper scenes – which are sometimes seen on tympana or along lintels. *Santiago Apóstol* is well represented in Picture 1 – the sculpture of St James from the portal of Chartres Cathedral, which is on the Paris route. As a pilgrim – *Santiago Peregrin* he frequently wears a hat, with a scallop shell at the front, a cloak – often decorated with scallop shells and carrying a staff, gourd and scrip, e.g. as seen in Picture 2 from the stained glass window of the south apsidal Chapel of Saint Sauvent at the Abbaye de la Trinité in Vendôme also on the Paris route – Chartres branch. As the Moor-slayer – *Santiago Matamoros* – often euphemistically referred to as an “equestrian St James”, he is seen riding a white charger, brandishing a large sword and not infrequently trampling on the heads and/or bodies of dead Moors who are lying at his feet. This is how he is portrayed above the south portal of the church of Santiago Mayor, in Lagroño on the Camino Francés (see picture 3). There is also a *hybrid* version, a fusion of the St James the apostle and St James the pilgrim figures, in which the bareheaded saint carries a book but also a staff and often has scallop shells on his clothing. A statue of St James displayed in the west porch of the Cathedral of San Pedro, in Jaca, on the Arles Route, via Tolosana, illustrates this pilgrim-apostle St James excellently – see



Picture 5

picture 4. Finally, there are statues of a seated *Santiago Apóstol*, with scroll and book, leaning on a *tau* (a short T-shaped staff), such as the example seen on the trumeau of Santiago cathedral itself. Illustrated in Picture 5 is *Santiago Apóstol* at the base of the trumeau on the Pórtico del Paraiso, from the Cathedral of San Martín in Ourense, on the Via de la Plata.

As *pilgrim* or *Moor-slayer* he is normally portrayed alone. St James is also portrayed, from time to time, kneeling before the Virgin Mary who is standing on a pillar – the *Virgen del Pilar*. This portrayal refers to a legend where the Blessed Virgin is said to have appeared to the apostle during his ministry in Spain. Finally there are portrayals of the Saint from various scenes from his own life and ministry, particularly scenes of the Translation of his body to Galicia.

St Roch (*San Roque* in Spanish) is portrayed, as a pilgrim saint, with the front panel of his coat/tunic turned up to reveal an open plague-sore on his thigh pointing to it with his hand (sometimes it is the left side, sometimes the right). At his feet is the (normally seated) dog that faithfully brings his loaf of bread each day, often in its mouth. St Roch was born in Montpellier, which is on the pilgrim route from Arles, but he spent many years in Rome caring for sick pilgrims where he



Picture 6

contracted the plague. He withdrew to live an isolated life in a forest, the sore displayed to warn people of his condition. He is occasionally seen accompanied by a child – his guardian angel.

St Roch is also represented as a *pilgrim*, carrying a staff, scrip and gourd, usually wearing a hat (with a scallop shell) and shell decorations on his clothing. There is a *hybrid* version, also, with St Roch managing to hold his staff in one hand while pointing to the sore on his leg with the other. In whatever manner he is depicted, though, he is always alone, most frequently portrayed as an item of freestanding sculpture as in the example shown in Picture 6 from inside the church of Saint Jacques, Chatellerault, on the Paris route – Via Turonensis.

To alert pilgrims, and others with an interest in Jacobean history and iconography to the existence and location of images of St James and St Roch and of certain other monuments and items in the Jacobean tradition, such as St James churches and chapels, St Roch chapels, scallop decorations, pilgrim hospitals, bridges and fountains, which they may wish to search out on their travels, we are currently in the process of preparing a series of booklets. Each booklet will cover a different pilgrim road to Santiago and those for the Le Puy, Arles and Paris routes through France and the Camino Francés, Vía



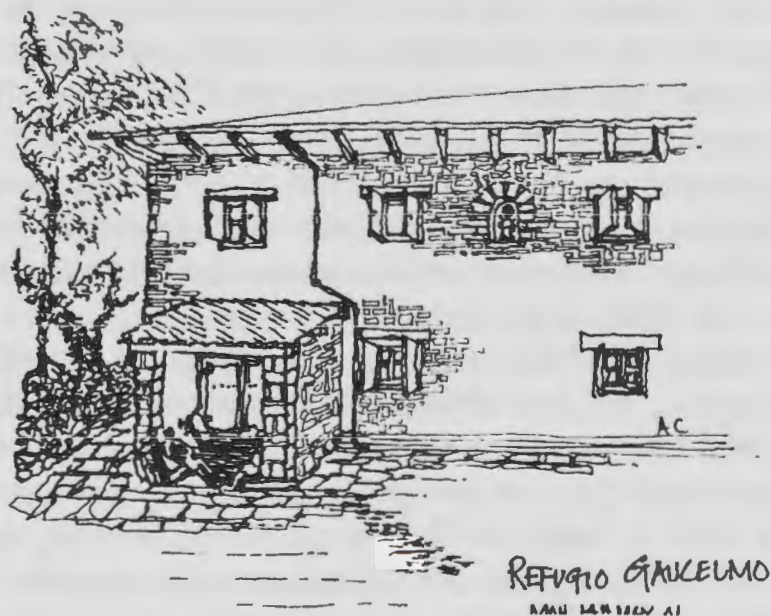
de la Plata and Madrid routes through Spain should be available later this year. There are also plans to prepare further iconographic guides for the Vezélay route, the Northern Routes in Spain and the Camino Portugués, all in due course.

These booklets are not intended to be exhaustive art-history gazetteers however – just an inventory of what can be seen along each route. Artistic quality and condition may vary but items of sufficient quality and interest to be worth a special visit and a special effort to locate the key holders of locked churches will always be indicated. The artworks and monuments date from the earliest days of the pilgrimage in the ninth century right up to its recent revival in the late twentieth century – after all, modern pilgrim-art will one day become historic art! Most of the entries in the listings have been seen and verified.

These listings are not addressed to any particular type of pilgrim or visitor – whether on foot, bicycle, horseback or travelling the road by car – but to all those with an interest in Jacobean history and iconography, so that their journeys may be more rewarding and enjoyable.

# Refugio Gaucelmo: Working Party Report – Part 2

Alan Howard



The wooden staircase will have at least three coats of varnish applied. This would best be done in the autumn so as to harden during the winter when the *refugio* is closed. We have prepared the wood skirtings ready for varnishing. The high ceiling and walls have at last been painted afresh which has really brightened up this area, but the leak between the adjoining monastery wall has yet to be repaired. We hope this insurance job will be done within the next two months. Again, the wall has been cleaned up ready for painting.

The door at the top of the stairs opens onto the balcony where there has been much making good because the old heater and flue were removed. It is suggested that next year we should box in the telephone apparatus. The wooden balcony floor, railings and doors have been rubbed down, varnished and white emulsion applied to the walls and ceiling. Again, the old paint splashes have been removed from the tiles. There must be some product available in Spain that is better than this annual varnishing ritual! I wonder why pilgrims hang their clothes from the balcony to drip on the patio below, when there are clothes' lines in the *huerta*.

Next year, we really must try to get round to painting the higher parts of the balcony structure. The ladders we have are too short, so somebody has the bright idea of hiring a scaffold tower. That's something to look forward to!

The greatest transformation has probably taken place in the pilgrim dormitories. With the cooperation of our friends from the *Asociación Amigos del Camino de Santiago de El Bierzo*, represented by their Vice President, Xavier, 18 new double bunks (36 beds) were delivered and erected before the *refugio* opened this year. The *Working Party* had to collapse and remove the existing heavy iron bunks and mattresses, then clean and repaint the dormitories ready for the new beds. The *Asociación* also arranged for the old beds to be removed and at the same time took away the three water heaters we no longer required. All will be reused in other *refugios* along the Camino.

The pilgrims' *servicios* had been redecorated last year, but because of the intensive use were already looking somewhat tired. The shower ceilings had been scrubbed, treated and painted earlier in the year in the hope of reducing that horrible fungal growth. Damp is a problem in most Rabanal buildings. The tedious job of carefully cleaning the grouting between the tiles was carried out without protest, the walls and pipes painted, small plumbing repairs done and everything cleaned and polished to the highest standards. The new shower curtains finish it off nicely.

The small dormitory is a difficult room to paint, more so now with the new, slightly larger bunks, but it is accomplished in a few hours. The smaller wardens' bedroom and outside corridor are also painted, the furniture sorted out and repaired and a bedside light cable run around the skirting. No more getting out of bed and stumbling in the dark!

The larger wardens' bedroom and bathroom will probably be redecorated next year. A quick test of the alarm at the top of the stairs and back outside, to the barn. The *servicios* were checked over, new grab rails fitted in the showers to avoid accidents on the sloping tiles and the roof timbers cleaned up. The roof has some minor leaks, but nothing too serious. The four new bunks look good in the barn, but we now have a mixture of bunks – 4 new and 5 old. The pilgrims are always grateful for *any* bed.

The new drains were laid in early 2001. These function without problems, but the *huerta* was left in a bit of a mess. During the autumn, we arranged for Juan, a local farmer, to plough up the middle of the *huerta* and it was left to the winter weather. This spring it was levelled



and two lorry loads of topsoil delivered so that new grass seed could be sown. Hopefully, we shall see the results fairly soon. The ground all round the enclosing walls was cleared of weeds and other rubbish by the Working Party, the well covers removed and painted and the old wooden gates broken up for firewood. Three dead trees were grubbed out – victims of the severe winter frosts. We agreed with our *Asociación* friends the design for new metal gates and these are now ordered and should be fitted by June. A low, dry stonewall was built by the gates to ensure easy opening and closing. Ublines, the sacristan and bell ringer, expertly repaired a large gap in our boundary wall. The more we can involve the village, the better we shall be able to care for the pilgrims.

Whilst all the actual work was going on, there was shopping to be done; and not only for paint and decorating materials. The workers had to be fed. This job, as usual, fell to our caring Warden Co-ordinator who ensured we were well topped up and always bursting with energy. For some, there was a formal and friendly afternoon meeting with the *Asociación Amigos del Camino de Santiago de El Bierzo* in Molinaseca, and then there was the preparation for the evening party which we traditionally give for the village before the *refugio* is opened. Such gatherings are important to ensure the continuing support and success of the *Refugio Gaudelmo*.

This year, some of the *refugio* founders from England visited Rabanal during the Working Party week. In addition, Alberto Morán, the priest and musician without whose help the *refugio* would not have opened, was invited to lunch. They surely saw many changes. I was heartened by their enthusiastic support and absence of any criticism.

As we neared the end of our week, the List of Jobs was checked to make sure nothing important had been overlooked. Somebody then proposed that we redesign part of the *refugio*, but by then a lot of the Working Party were out of earshot and on their way home. Next year, maybe.

Thanks to Alison, Blandine, Elizabeth, Janet, Paul, Tony & William.

# Pilgrimage in the September of our life

Michael Hargreaves

Early boots smack on the same cobbles  
climbing out of mist ponded valleys  
the day after carnage black eagles hang  
down through woods after woods after woods  
to dark Roncevaux.

Tender stomach weakened  
needing to travel alone  
slowed to a pilgrim's plod  
learning it's not a race  
wise road.

Full of starting, the place and missing you  
I didn't take in what you'd said  
but on every bar TV the same images  
You must hate this talk of war  
Quaker heart.

An interweaving of tongue and faith  
forcing blisters with a needle  
sharing foot massage oil  
after living from sack and bunk  
the house felt too big.

In the cloister American graces  
wonderful people, not sure of the refuges  
left me in sapphire beams, soaring stone  
the whole silent, gilded shell  
all to myself.

Sacred road, reconquista bloodied  
footsteps of a ragged crowd  
so many friends in a small pocket of days  
your very names  
make a poem.

Just a little snatched time  
had to stop at Najera  
but from the bus kept seeing them  
pack-bent, footsore, dogged  
the way always west.

# The Northern Cross Pilgrimage

Christine Pleasants

Catharine and Kenneth Williams met on the Camino Francés. When they were no longer students they decided to start an Easter pilgrimage in the north, as they were living in Edinburgh at the time. Kenneth had already done the Students' Easter Pilgrimage to Walsingham and so hit on the idea of establishing a pilgrimage to Lindisfarne, the Holy Island, over Easter. This event started twenty-six years ago and has since developed into the *Northern Cross Pilgrimage*, which has four "legs". Each 'leg' has a different character and is designed for different abilities. They start at :- Lanark, a long route; Carlisle, a hard route; Hexham, a slightly shorter route and Haddington, the shortest pilgrim route and designed for families with younger children. The aim is for each leg to carry a pine-wood cross to the Holy Island arriving at the causeway on Good Friday morning, when all the legs unite to form one body and process across the sands on the old pilgrim way to the centre of the village and then to celebrate Easter together with the parishioners at the church of St. Mary the Virgin. The present vicar is David Adam, who is famous for his books on Celtic worship.

I found the details of this pilgrimage via a link to the website of: [www.northerncross.co.uk](http://www.northerncross.co.uk) and in November 2001 I registered to walk one of the legs of the pilgrimage route the following year. I felt this would be ideal training for my next St. James pilgrimage which I planned for May. When Catharine discovered that I had walked the Camino Francés and parts of other routes she suggested that the Carlisle leg would best suit my requirements. It involves stretches of Hadrian's Wall, the Pennine Way and skirts the Cheviots. I found that it takes six days of just under twenty miles a day and one morning mostly walking along the foreshore to reach the goal.

Unlike the Santiago pilgrimage, we had backup transport, but I could backpack when I wanted to. All accommodation and meals are arranged in advance. Easter was early this year of 2002, and we were to start walking on 23<sup>rd</sup> March, so we were warned to anticipate frost, snow and even blizzards! I, not being used to the luxury of backup, didn't carry a fleece 'inner' lining for my sleeping bag or a hot water bottle, both of which were recommended after the start. But I did take





an air bed and pump, as we slept on village and church hall floors. I apologised for taking a weekend bag as well as my backpack but was told not to worry and I realised why when I saw the amount of luggage some young pilgrims took! We were expected to take turns with all the duties. It is an ecumenical religious event, prayers being said before the start of each day's walk and in the evening. We were fed, on most days, by the church communities that we passed through. We ate vast amounts of sandwiches and cakes for lunch and tea. Luckily for me we had brilliant weather. Waterproofs were donned only once. Blisters were a bit of a problem to some of us. Also sometimes the heating didn't come on or wouldn't go off when we wanted it too! But all said and done it was so well organised that I was very impressed. I took turns in driving, unloading, cooking and shopping and prayer times. These duties were just as demanding as walking and taking turns as leader or cross bearer, which was done by pairs of well matched walkers, at one's own volition.

The excitement at reaching Holy Island and walking across the sands on the ancient causeway was tremendous. Old friends who had walked on different legs embraced and spent the walk/paddle recounting events of the past year. There is a packed diary of events and activities once one is in the hostel on the island, although there is also time to ramble, sight-see, reflect and enjoy the unique location. One felt steeped in the atmosphere of the Celtic saints who had formed the

community. It all culminated in the lighting of the Pascal candle from the bonfire on the beach on Holy Saturday night a ceremony which is included in the long Catholic Mass celebrating Easter. Some of the young and not so young, subsequently stayed up all night, in order to watch the sun rise over the sea. Then there was the wonderful Anglican service on Easter Sunday morning when the flower decked crosses are brought into the church and afterwards processed around the village before being dissembled and left in the church until the next year.

The event has a natural ending with lunch being rather hurriedly taken while exchanging addresses and plans for the next year before the approaching tide would preclude one from catching one's transport home.

I'll elaborate no further because I hope some members of the Confraternity or their friends and families will be encouraged to take part in the pilgrimage next year. New members are needed and would be as warmly welcomed as I was. Friends are made quickly as bonds develop through hardship and laughter, of which there was plenty, in the way many of you will have experienced on the pilgrimage-journey to Santiago de Compostela.

So please visit the website if you have the facility or write to:  
The Northern Cross Co-ordinator, Mr. Walter Guy-Briscoe, 704  
Willoughby House, Barbican, London, EC2Y 8BN.

# The Pilgrim Way of St Olav in Norway

Eivind Luthen

When the Reformation came to Norway in 1537, the cult of ancient relics was abolished and pilgrimages to Nidaros (Trondheim) ceased. Almost 500 years later, Norwegians and foreigners alike have once again picked up the pilgrim staff. It is nothing short of sensational that a national pilgrimage has been established in a Protestant country such as Norway. Few Catholic countries can boast the same. The Nidaros Cathedral with its holy shrine of St Olav was one of the fundamental pillars of religious devotion in the Nordic region during the Middle Ages. For centuries pilgrims came from the south of Norway, from Sweden and Finland, from Iceland, the Faroe Islands and Greenland to pay homage to St Olav. In many ways, the routes taken by the pilgrims acted as arteries for spreading the cult of St Olav. They went from church to church, from village to village, from town to town and from region to region. The cultural elements of the cult of St Olav, in art, architecture and literature were distributed by the traveller-pilgrims along the way. The trails were alive with ballads, legends and sagas associated with the pilgrimage. The medieval pilgrimage also had a religious significance in providing a clear picture of life's difficult journey to eternity. The steep hills, the lonely mountain tracks and the vast forests not only taught our forefathers about travelling in the physical sense, they also helped them understand something about the spiritual journey through life. The Pilgrim Way of St Olav Project started in 1992, when the Ministry of Environment gave the Directorate for Nature Management and the Central Office of Historic Monuments the task of reviving the ancient pilgrimage routes to Trondheim. The routes, consisting mainly of tracks, gravelled roads, and the like, were officially opened on 28 July in 1997 and way-marked from Oslo to Nidaros and from the Swedish border in Verdal to St Olav's city, Nidaros/Trondheim. In addition several municipalities have applied to extend the link, *inter alia* from Oslo to Hamar via Eidsvoll (which is to be opened in 2002). The project has also aroused considerable interest in Sweden where there is talk about opening up additional pilgrimage routes to Trondheim. The idea of encouraging people to walk along the pilgrim routes today is

primarily to stimulate outdoor activity and cultural awareness. At the same time, however, it is important to understand that ideologically speaking the pilgrimage represents more than a cultural excursion through the countryside. In the Middle Ages, the pilgrimage was often a departure. The principle aim was to unite with God, not a terrestrial attraction. To be pilgrim today means trying to restore this spiritual sense of direction; the ancient routes still provide an existential impression of time and space. This makes the journey significant in itself and generates a strong feeling that you are going as a pilgrim on a spiritual plane to another place.

### **Norway's intrinsic history**

Today's pilgrimage routes offer a history in which tangible relics are few and far between. Gran in Hadeland, however, can at least boast Nikolauskirken (the church of St Nicholas). St Nicholas is not only synonymous with Santa Claus, he is also the pilgrim's patron saint of travelling in Nordic countries. In front of the church is Aasmund Vinje's grave, whose journey to Trondheim in the last century had several elements associated with a pilgrimage. In the local museum there is a replica of Dynnasteinen (The Dynna Stone) from around 1050, showing among other things the motif of the Three Wise Men on their journey to Bethlehem. Perhaps we may interpret the stone as our oldest relic from the time of ancient pilgrimages? If we cast a glance towards the Domkirkeodden (the Cathedral promontory) in Hamar, the herb garden will point us in the direction of yet more pilgrim links. The garden is inspired by a botanical description in the Hamar chronicle from 1560, which recounts how various herbs had been brought back to Norway by pilgrims who had travelled abroad. Ringsaker church from 1150 has a triptych image of St Roche, one of the finest medieval images of a pilgrim existing in Norway. A modern pilgrim statue inspired by the medieval sculpture of St James of Santa Maria de Tera in Spain has recently been donated to the Ringsaker-church by the Norwegian Confraternity.

Tjodveien in Oyer has retained some of the atmosphere that medieval pilgrims would have experienced centuries ago. From Skåden, where the district's first church once stood, the pilgrimage route offers a fabulous view of the countryside. Simple traditional courtyards and farm buildings still punctuate the hillsides. In the summer, the rugged terrain is a colourful array of wild field flowers, while the dark, dense forest envelops the lone pilgrim-traveller – passing anonymous burial mounds; a shaky wooden bridge; and the shadows of curious roe deer.



A fully restored 14<sup>th</sup> century loft at Sygard-Grytting in Sør-Fron is once again used by pilgrims as an overnight stop. Eventually, it may also be possible to stay overnight at Jørundgard, a reconstructed medieval farm in Sel. There is also a statue of Kristin Lavransdatter here, the famous pilgrim of Norwegian literature. Veslehjerkinn on Dovrefjell has a partly restored medieval alms-house, the equivalent of a modern day self-service cabin. The mountain trails have hardly changed since the time the first pilgrims set foot on them. Here, modern day travellers can wander along overgrown trails, navigate from cairn to cairn, wade across marshes with cordwood bridge-ways and discover fantastic vistas over tranquil plains. The early pilgrims often erected crosses for praying at bridges, also at crossroads and by resting places. Although the crosses have long since disappeared many place names still echo their previous existence, e.g. Korsstuen near Ringeby church and Krossvegen in Oppdal. Perhaps these are relics from a bygone pilgrim age?

Finally we reach Nidaros Cathedral! The apostle James, the principal patron saint of pilgrims, offers the pilgrim-travellers an eternal welcome from his position on the west wall, of the building's main facade. Since last year we are also celebrating St James Mass on 25 July in the cathedral.

### **The pilgrim as a symptom of our time**

For the modern pilgrim, the pilgrim path is often a goal in itself. There is no definitive answer as to why there is such an enormous interest in being a pilgrim. Can its revitalisation be interpreted as an expression of that which many believe characterises Norwegian piety, i.e. the love of nature? It is said that out in nature Norwegians think about God, while in church they think about nature. The pilgrim has re-emerged in an age where there is a strong division between matters of the body and matters of the soul, between aspects of the mind and spirit, and extrinsic and intrinsic values. Rationalism has forced a wedge between spiritualism and materialism. While the ability to see things as a whole may have disappeared, the desire for holism has not. The pilgrim has re-emerged at a time when there is a desire to express belief and values in other ways. Religion today has become a personal issue which for many has no place in the public domain. Thus, the physical forms of expression for concern, desire, belief and a common hope for mankind and the future have disappeared too. The pilgrims' renaissance is also perhaps an expression of the revival of interest in medieval affairs, which is a feature of

today's world. We see here parallels to the romantic sagas of the last century. Are we again returning to the age of greatness in order to compete against the rest of the world? There are many questions and fewer answers, and none are clear-cut. In our post-modern society with its focus on technology and materialism, people have started to realise a need to discover their roots and true identity. As singer/songwriter Ola Paus writes *'We have everything, but that's all we have'*. Many of today's pilgrims regard their pilgrim-journeys as an opportunity to liberate themselves from many things; and the journey begins when they start to pack. The less luggage we take, the more pilgrim-like we become. It is this train of thought that results in a greater brotherhood of man. It shows that all pilgrims are brothers. This is what distinguishes a pilgrim's destination from a tourist's destination; this solidarity between people who on the outside appear as strangers to one another; people who often profess different faiths, and who may express this faith so differently that sometimes they would have difficulty accepting these differences on their home ground. Yet on a pilgrimage they discover that they are truly brothers and sisters after all. Such a journey provides the individual with an opportunity to see himself/herself in a greater context. To be a pilgrim is to opt out of one society and choose to join another. To be a pilgrim is to tear away from the standard way of thinking, standard attitudes and self-assertiveness. As a pilgrim one aims towards the unknown. The surprises along the way are many and one encounters people one would otherwise not normally meet, all of which is a challenge for someone who has become dependent on the Filofax and the mobile phone. In an age marked by individualism and self-assertion, the pilgrim is one who dares to move towards humility; there is no class distinction on the way. People will take you for what you are, not what you represent. The pilgrim's way is the way of democracy. The pilgrim-way is well defined and there are no shortcuts, no easy solutions and no privileges. Perhaps the revived Pilgrim Way to Trondheim can bring people together again. We may disagree over many things, but one thing we can always do, is walk the same path.

# Scandinavian Pilgrimages and St Olav

Marion Marples

## **Birgitta Jubilee 2003**

Preparations are in hand in Sweden for the 700th anniversary next year of the birth of Saint Birgitta (Brigit) in Finstad, Upland. Birgitta who was known to have mystical experiences from an early age was married to Ulf Gumarsson, with whom she had eight children. She made a pilgrimage with her husband to St Olav in Nidaros in Norway in 1339. A few years later she went with her husband on pilgrimage to Santiago in 1342. Upon the death of her husband she had a vision that she should found a convent at Vadstena. King Magnus Erickson and Queen Blanche donated a royal palace for the monastery and also his own mausoleum. In 1349 Birgitta set off for Rome to obtain Papal permission to establish a new order of monks and nuns and to receive a papal blessing on the work. She then lived the next 24 years in Rome, and proceeded to establish the Brigittine order, which still exists today. The new Rule for the order was not approved however, until 1370. In the meantime she made a pilgrimage to Jerusalem in 1372, before returning to Rome where she died on 23 July 1373. Her body was returned to Vadstena Monastery in 1374 by her daughter Katherina, and the monastery subsequently became an important pilgrimage centre. In modern times the old buildings of the monastery and monastic herb garden have become a focus for visitors seeking spiritual help and a new ecumenical pilgrimage centre has been established. St Brigitta is the only Swede to have been canonised, and her feast is celebrated on the 23rd July in the new Roman calendar, but the Swedes celebrate her feast on 7th October.

Prayer of St Brigit: *Lord show me your way  
and make me willing to follow it.*

More information can be obtained from [www.pilgrimscentrum.org](http://www.pilgrimscentrum.org) or Pilgrim Office, Klostergatan 7, S-59230 Vadstena, Sweden. Tel +46 (0)143 10571.

Other religious sites nearby include Alvastra Monastery, where St Brigitta lived after the death of her husband. The site contains the remains of a Cistercian monastery by Lake Vättern and Mount Omberg, south of Stockholm, see [www.raa.se](http://www.raa.se) or [www.stocklycke.info](http://www.stocklycke.info)

### **St Erik's Path**

A 6km walk from Uppsala cathedral to the church of Old Uppsala along which the relics of St Erik were regularly carried in procession. The cathedral is the largest church in Scandinavia, and contained the shrine of Erik the Holy. It is the historic burial place Swedish sovereigns.

With thanks to Steven Blake of Cheltenham for this information.

### **Saint Olav 995-1030**

Saint Olav Haraldsson grew up in Ringerike in south-eastern Norway and as a young man travelled as a Viking to England and northern France. Here he came into contact with Christianity and was baptised in Rouen. When he returned to Norway in 1015 he took with him several bishops and proceeded to Christianise the country. Under his rule as Olav II, he unified the disparate lands which helped him in his task of completing the conversion of Norway, which had already begun under the influence of French and German missionaries, and through contacts with Ireland and Scotland. As a result of internal political strife he was forced however to flee his land and he spent the last year of his life with his brother-in-law Grand Duke Jaroslav in Kiev. Olav decided to return to Norway in 1030, but before he reached home, died at the battle of Stiklestad on the 29<sup>th</sup> July. His body was taken from the battlefield and buried on the spot where Nidaros Cathedral now stands. He was canonised on August 1031 as an apostle of the faith in Norway and as a martyr, having died under the banner of the cross. His feast is held on July 29<sup>th</sup>. Most of what is known about St Olav comes down to us from the writings of Archbishop Oystein of Nidaros, in his *Passio Olavi*, the historical writings of Adam von Bremen and Snorri Sturluson's account in the Icelandic Sagas.

With thanks to Alison Raju for this account.



# The Church of St Andrew West Tarring

Heather Coleman

**W**est Tarring today is a suburb of Worthing in Sussex, but it was once a small town with the right to hold regular markets. As late as the 1930s there was still a pond opposite the Church while the center of the town has stayed more or less intact for the past few centuries with narrow streets lined by the characteristic flint and brick houses of Sussex. Near the Church is a building, now used as the Church Hall, which was formerly one of the palaces used by the Archbishops of Canterbury when traveling around their See. Legend has it that St. Thomas Becket stayed in the building and had the fig orchard planted in the nearby garden and it is certain that St. Richard of Wyke took refuge there when he was unable to take up his position as Bishop of Chichester due to Royal opposition.

The 13th century Church of St. Andrew has one of the most unusual interiors in the country. During the period of the Arts and Crafts movement, the then Rector, Dr. Henry Bailey decided to install mosaics on the north, south and west walls of the nave. These were designed by William Butterfield who took his inspiration from the mosaics in the Basilica of S. Apollinare Nuovo in Ravenna. The work was carried out by the Hammersmith firm in London of Burke and Co. with the mosaics put together in Paris but installed in the West Tarring church of St Andrew, by an itinerant band of Italian mosaicists.

The two tiers of mosaics depict the 12 Apostles supported in the lower tier by medallions of the Patriarchs separated by a band containing the Apostles Creed. The figure of each apostle is 6 feet high and stands within a panel between fruiting palms and stars, each apostle identified by his attributes. St. James depicted as a pilgrim is the central figure on the right hand wall of the nave. Dr. Bailey faced a certain amount of criticism for his grandiose plans from his congregation and the final mosaic over the chancel arch which should have shown Christ in his Glory flanked by St. Andrew and St. Peter was never made due to a lack of finance, even so, this is the largest example of parish church mosaic in the country.

Due to the method of manufacture it may be difficult to see the details of the work. The Italian mosaics were made from glass tesserae and inserted into the plaster individually and usually at a slight angle,

which made them glitter. Those here were made from different coloured stones and set face down on stiff paper, then cut into sections like a jigsaw and sent to England where they were hammered into the wall and the paper removed. This produced a flat surface and it is said that many members of the congregation never even noticed the wall decorations which are now much overdue for cleaning and restoration. At the entrance to the chancel, behind a 15th century low oak screen with large spikes are situated 6 seats with misericords.

If you are planning a trip to West Tarring and this fascinating church, a good lunch can be obtained at the George and Dragon in the market place, which was an inn once frequented by smugglers, and is situated almost opposite the Bishop's Palace. The nearest railway station is West Worthing, due south from the church.

## Book Reviews

### *The Pilgrim Road to Nidaros*

Alison Raju, 2001, Cicerone, ISBN 1 85284 3144, £12.00

The way marking of the Norwegian Pilgrim Route (pilegrimsleden) from Oslo to Nidaros, the medieval name for Trondheim, has progressed at an impressive speed in the last ten years as described in the article by Eivind Luthen. Alison Raju's guide is therefore very timely. In 2000, Alison walked the 640 km pilgrim route to research it thoroughly, receiving enthusiastic help from Eivind, who also provided some of the photographs in the book. Bearing in mind that the infrastructure of the modern Camino Francés took over 50 years to evolve, there is still much to do on the pilegrimsleden to acquire the many facets that we take for granted on the Camino.

Written to the same high standard as her walking guides, *The Way of St. James*, *Le Puy to Santiago*, and *Via de la Plata*, it is the first guide of its type on the Road to Nidaros, which specifically addresses the needs of the walking pilgrim. It has already received complimentary reviews in Norway. The guide includes the historical background and the tradition of St Olav setting the pilgrimage to Trondheim in a European perspective.

Although initially a Nordic pilgrimage, pilgrims from other countries, especially England and Scotland travelled the long distance to St Olav's shrine in Nidarosdomen. While planning for the journey, the pilgrim will appreciate the wealth of practical advice and good descriptions of the route, particularly the many impressively detailed maps.

It is no surprise that several influential Norwegians have already used this English guide on the route – they all seem to speak our language perfectly! As the Guide is distributed to many countries, Alison Raju and the pilgrim road to Trondheim beckon us all!

For more information on the Nidaros Way, see : Alison Raju, *A different camino: the Pilgrim Road to Nidaros*, *Bulletin* 70, June 2000, pp. 20-29.

**John Hatfield**

*Romanesque – Architecture, Sculpture, Painting*

Edited by Rolf Toman and Photos by Achim Bednorz. Published in English by Konemann of Cologne and Printed in Germany. ISBN. 3-89508-447-6; £19.99.

I would like to bring to your attention a book that I have recently found in Waterstones Bookshop and is classed as a coffee table book. I am most impressed by this book, its text and its colour photography. Have you ever tried to take a photograph and found a tourist or pilgrim is nearly always standing in the way? Well, Achim Bednorz has managed to take his pictures without someone in his way. You will find many of the familiar pilgrim churches etc. in this book.

I compared this book with Kingsley Porter's books on Romanesque Sculpture of The Pilgrimage Roads, which has photographs in black and white. Porter deals more with individual pieces of sculpture on the Camino than this book. There have also been such great advances in photography in the last 75 years between the publishing dates of these two books. This is a large book at 11" x 13" with 481 pages including maps and a good index. It is not the type of book to carry on pilgrimage unless of course you have been ordered to undertake a penitential pilgrimage.

I tried to weigh it on the kitchen scales but they only go up to 2 Kilos. The arrow went straight off the dial. So I tried the bathroom scales, standing on them first and again this time holding the book. Not a very accurate method, but lets say it weighed in between 2 to 3 Kilos. May I suggest however, that you inspect this book, and you just may be tempted to buy it.

Talking of pilgrimage books, looking on the internet at [www.tesco.com](http://www.tesco.com) (click on books). The other day I noticed that *Holy Days and Holidays - The Mediaeval Pilgrimage to Compostela* by Horton and Marie –Davies and published by Associated University Presses in 1982 is still available in hardback copy at £29.95 and that Jonathan Sumption's book. *Pilgrimage - An Image of Mediaeval Religion*, has now been re-published in a paperback edition at £11.99. available from Amazon.co.uk. I have not seen this latest paperback edition, but both of these two books are worth reading. It's always worthwhile keeping an eye on the remainder bookshops as you sometimes find pilgrim books and books on Spain there.

**Peter FitzGerald**



## Members' Page

### **From Aileen O'Sullivan**

Recently in Kerry, I was contacted by a famous broadcaster, to tell me he was taking a group to Santiago, in order to raise funds towards the cost of Bone Marrow Transplants, and he was looking for some information on the camino and Pilgrim Passports, which the group wanted stamped at Saint James' Gate, in Dublin, at the start of their pilgrimage. Donnacha O Dulaing had arranged to get this done for the group, hence his request to me.

It has long been my personal opinion that vast numbers of individuals 'use' the pilgrimage to Santiago in order to raise funds for their chosen charity, but few ever think of giving something back to the Pilgrimage Way itself – where even a small percentage of the funds which they manage to raise would be such a wonderful help towards restoring so many ruined hostals, shrines etc. Many of these buildings are found in very poor and isolated regions, such that the local people could never raise sufficient funds themselves in order to do the necessary improvements and repairs. It would appear that some pilgrims take for granted that it is others who have the duty to supply them with all the services which they need on their pilgrimage, never seriously considering who makes the pilgrimage possible in the first place... I am happy to say that Donncha and his group were pleased and more than willing to "give something back to Santiago."

The main Saint James Day celebrations in Dublin took place on Sunday 28th July at the church of St James, with around forty members of The Irish Society of St James present. A framed picture of St James as a pilgrim was displayed on the altar, and the parish choir sang hymns to St James from Santiago Cathedral and the camino. After Mass there were refreshments in the Parish hall and later lunch at The Green Lizard pub, close by. In the afternoon was the traditional visit to St James Gate, now the headquarters of the Guinness firm, but in the olden days this was the gate on the outer defence walls of Dublin City where pilgrims gathered before taking a ship to Santiago. After the tour of the gate we were all treated to a large glass of Guinness and enjoyed the wonderful panoramic views of the city from the 7th floor bar.

## **From Piers Nicholson**

*www.santiago-compostela.net*

This new picture website aims to help people planning to walk the Camino, or thinking of it, to get a good idea of what the Camino is actually like. It does this by presenting twenty pictures or more for each of the thirty stages of the Camino Francés from San Juan Pied-de-Port to Santiago. It thus aims to complement the many excellent and informative websites and books about the Camino. We have been very gratified to hear from people who have walked the Camino that it has been interesting to them too. They comment that 'It brought the memories flooding back'.

I decided to do ten days on the Camino in March 2002 as an act of celebration for moving on from my long-term job involving a commute to London from Epsom where I live. I now devote myself to two small businesses, one selling sundials which I have designed, and one making websites. I had not originally intended to do a website for the Camino, but I had taken a digital camera with me, and took a good number of pictures, at that stage with the idea of showing my family what it was like on the Camino.

We have recently done a number of travel websites including one about the Inca trail in Peru at *www.inca-trail.com*, and have put some work in developing simple methods of transferring many images from digital cameras to web pages. So it was not surprising that after two or three days my thoughts turned to putting the camera images on a website. My companions on that first 100 miles of the Camino were very encouraging, as were some friends who had walked the Camino when I showed them the pictures on my return. In those first eight days, I covered the 101 miles to Logroño, and then returned by bus to Biarritz to fly home. The website went up two weeks later. I had already booked a further 10 days in May, but I was now in a slight quandary.

Should I do the next section on foot (which would be the most correct) or should I do it by bicycle in order to get the website more advanced. I opted in the end for the bicycle since I was curious to do the 40 km side trip to visit Clavijo (the site of the battle where Santiago appeared on a white horse and personally slew 40,000 Moors). The weather was much colder and wetter than it had been in March. I had resolved to follow the pedestrian path in order to take the right photographs, and this meant that there were very severe problems with the mud which jammed solid between the wheel and the mudguard.

Walking pilgrims kindly (and perhaps slightly triumphantly) enquired whether I was having problems with my bicycle.

I covered 360 miles in that section, so the website now has 23 of the planned 30 stages completed. The final 7 stages are planned for completion in October. Someone mentioned to me the saying that the Camino begins where the Camino ends, and it has certainly been true for me!

### **From Alison Raju**

With the increasing interest in other pilgrim routes to Santiago shown by those who have already walked or cycled the “classic” Le Puy – Camino Francés routes, the Confraternity will be holding an “Other Routes Practical Pilgrim” day on Saturday 22 February next year, in addition to its normal practical days. This event will cover, in particular, the Camino del Norte and the Via de la Plata in Spain and the Arles route through France but information will also be available on other pilgrim roads to Santiago as well. The day will be of interest to those who have already decided to walk or ride a specific “other route” in the near future, to those with no plans to travel them but would like to learn more about them in a general way and, of course, to those who have already traveled one or more of these other pilgrim roads and have information and advice to offer to newcomers to these routes. The day will be held in Nottingham, from 10am to 6pm, and further details will be available later in the year. Look out for the CSJ Diary of Events for 2003.

The Asociación de Amigos del Camino de Santiago Via de la Plata de Sevilla, from whom pilgrims walking or cycling this route can obtain the special Via de la Plata credencial and up-to-the-minute information about that route have moved and are now located at the following address:

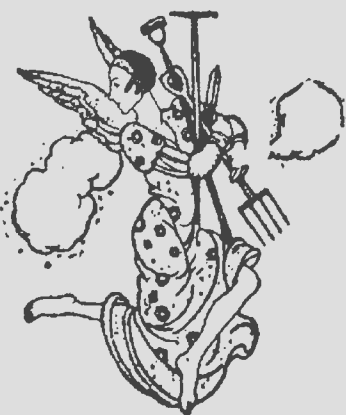
Real de la Carretera 25, 41001 – Sevilla, SPAIN .They also have a web site: [www.viaplata.org](http://www.viaplata.org) and an email address: [sevilla@viaplata.org](mailto:sevilla@viaplata.org)

### **From John Hatfield**

Another reminder that slides are available to illustrate any pilgrimage talks you may be giving this Autumn/Winter in the UK. Please give me at least one month's notice, so that a catalogue can be sent to you and you can make your choice. I have to operate on a first come, first served basis, so the sooner you let me know the sooner I can reserve the slides for you. I can be contacted at : 9, Vicary Way, Maidstone, Kent, ME16 0EJ Tel : (01622) 757814

### **From Jocelyn Rix's gardening notebook**

In 1987 I gave a talk about walking to Santiago, to the Continental Choice Circle in Cheltenham. A woman in the audience, already a Hispanophile, decided to become a member of the Confraternity, and proceeded to walk the final stages of the Camino Francés with her son.



When we met after she returned, Christine told me that when in a place she liked, she would look for a plant from which to discreetly take a cutting to bring home as a living souvenir. Outside a restaurant in the Plaza de Obradoiro stood a fine begonia – and a cutting came home in her sponge bag. By this time it had grown into a fine plant and in its turn provided me with a couple of cuttings. I grew them on, propagated them, and gave some away. One was even a raffle prize at the Confraternity AGM. Like the FitzGerald's experience with the forsythia in Rabanal, I was able to return a plant to Christine after hers had died.

I do not know which species it is, but the leaves are a dark glossy green colour and are smooth. It bears dainty panicles of small flowers from mid June to September, which are white with red hairs, so that the overall effect is pink – with male flowers blooming first. It has never set seed however, but vegetative propagation is as easy as for busy Lizzie.

One that I grew had an amazing personality, producing some shoots as erect and sturdy as telegraph poles, and others as weak and trailing as *trandescantia*. It lived in a big pot on the dressing table in my bedroom, some distance from and at right angles to the window. It grew until it had created a green curtain from ceiling to floor, making the basin almost 'en suite' and the top two drawers completely inaccessible.



# From the Secretary's Notebook

Marion Marples

## **Summer Volunteers**

Many thanks go to Christine Pleasants, Bernard Masson, Pat Watson and Alison Thorp for keeping the Office open and running efficiently during my summer break. There were still many visitors and phone calls to respond to. Alison started work 2 days a week for the Confraternity in mid May and is becoming very familiar with the many aspects of our enterprise and has met most of the volunteers whose work is vital in keeping the CSJ a friendly and professional organisation. She has also helped as a Thursday volunteer and has worked with Howard Nelson in the introduction of 'cclear', a new system for processing credit card payments on the internet bookshop.

## **Pilgrim Register Forms: Thank You and a Reminder**

Thank you very much to all those who have returned their Pilgrim Register Forms, either to the Office or to Eric Walker. Although you may not always receive a further response from us the forms are noted and filed and referred to when we have questions about particular routes or situations. If you have not returned your form please do so. Either return by post your feedback to the Guide for the route which you used or to the Office - I will inwardly digest the contents and pass on the information appropriately.

## **Rabanal del Camino and the Refugio Gaucelmo: why? how? when?**

At the meeting on 20 June 2002 a recording was made of the contributions shared by several speakers. James Hatts has edited it and made a CD for the Library. He hopes to make a couple more copies. Is there anybody who would be prepared to have a copy and transcribe the contents onto a computer? This would be very helpful act and allow the wider transmission of the story of how Refugio Gaucelmo came into being 11 years ago.

## **Office Visitors**

If you are coming to London to buy equipment as well as visit the Office, we have a 10% discount card for the Outdoors store in Ludgate

Hill, just across Blackfriars Bridge from the Office. Members are welcome to use it as long as it is returned to us afterwards!

### **Stoke Orchard, near Cheltenham, Glos**

The environmental survey work is continuing on the 12th century wall paintings in St James's church. If any members living in the Gloucester/Cheltenham area would like to attend meetings of the Friends of Tredington & Stoke Orchard Churches on our behalf please let me know and I can send more information.

### **Recent Acquisition**

We have received a copy of *Incorporating a Hero's Journey: A Modern Pilgrimage On the Camino de Santiago de Compostela*, a PhD thesis written by Kathy Gower, one of our American members. She has kindly provided a synopsis:

*Along the Camino de Santiago de Compostela, people are going on pilgrimage for a variety of motives: spiritual, social, cultural, historical, physical, and other. Many pilgrims have professed to have had epiphanic and profound experiences as they have travelled beyond the comforts of home and what is known during this sustained journey. This dissertation shares interviews with several recent pilgrims, highlighting their individual stories of miracles and blessings, overcoming of pain and suffering, the rediscovering of faith and more, in a format of the 'hero's journey'. It also examines how pilgrims reincorporate their pilgrimages once they have returned home again, through storytelling and deep witnessing, and the ability to perform meaningful actions in the world utilizing insights gained from their pilgrimage experience. It is available for loan from the Library.*

### **Cycling website**

Ian Lerner writes: "While 'surfing the web' for Saint Jacques organizations I came across this website, which seems well written and to have a lot of useful information for pilgrims thinking of cycling to Santiago, at least from Le Puy onward. The site seems pretty new and up to date, and links to the CSJ web site."

[www.mayq.com/Best\\_european\\_trips/Saint\\_Jacques/Saint\\_Jacques.htm](http://www.mayq.com/Best_european_trips/Saint_Jacques/Saint_Jacques.htm)

(And one for the Arles route: [perso.club-internet.fr/santiago\\_via\\_arles](http://perso.club-internet.fr/santiago_via_arles) - MM)

### **Los Caminos del Norte**

Eric Walker has produced another in the series of guides to Los Caminos del Norte. This is the volume *F: Camino Primitivo, Oviedo-Lugo*, 64pp, £5, which describes the possibilities of walking and cycling routes through the mountains from Oviedo to Lugo and on to the Camino Francés. There is a link from the north coast at Villaviciosa to Oviedo (Route A2) and the link between La Espina and Luarca (route A5).

### **St James's Cemetery, Liverpool**

The Friends of St James's Cemetery has been formed to regenerate the area around the 2 cathedrals in Liverpool. The 17th century stone quarry of Mount Zion became a Cemetery after St James's Church was built in 1775. The burials tell the story of the growth of Liverpool's transatlantic trade and of course the connections with slavery.

Membership is free, apply to The Friends of St James's, c/o The Conservation Foundation, 1 Kensington Gore, SW7 2AR, or see [www.stjamesscemetery.co.uk](http://www.stjamesscemetery.co.uk)

### **Book for Sale**

We obtained in France *Les Etoiles de Compostelle* by Henri Vincent for an enquirer, who then decided she did not want it. Any offers in the region of £5?

### **Film or TV Script competition**

Entries are invited in Spanish, Gallego or English for a Film script competition. The closing date is 20 November 2002, and there is one indivisible prize of EUR 12,000. The theme is *Los Caminos de Santiago*. Full details are available from the Office.

### **Student Bursary Leaflet**

Included with this *Bulletin* is a copy of our annual Bursary leaflet. Please do your best to pass it on to any student aged 18-25 known to you who might be persuaded to investigate some aspect of making the pilgrimage or studying the camino.

# Confraternity Events

**Saturday 12 October**

**Spanish National Day**

**In your own Time**

## **Special Pilgrims on the Way to Santiago**

3.00pm; St Alban's Centre, Baldwins Gardens, London EC1 (off the south end of Gray's Inn Road, tubes Farringdon or Chancery Lane).

Speakers include

**Paul Darke** (Winston Churchill Travelling Fellow and wheelchair user), **Tim O'Neill McCoy** (walker) and **Brian Matthews** assisted by Hugh Nelson (L'Arche community). There will be tea and *tarta de Santiago* to celebrate the National Day. **Andrée Norman Taylor** will then reflect on making the pilgrimage when challenged by increasing age.

*For many of us completing the pilgrimage to Santiago is an effort and challenge. However, some pilgrims overcome tremendous obstacles to make the journey. Most of us on the Camino have met pilgrims in remission from cancer or HIV, or those who have undergone tracheotomies. The speakers today, all members of the Confraternity, will give some insight into their pilgrimages, made 'at their own pace'.*

The meeting will also see the launch of the Confraternity's new St Christopher's Fund, established to help elderly or frail members who need assistance or a companion with making a pilgrimage to Santiago.

**Saturday 9 November**

**VIII Constance Storrs  
Memorial Lecture**

## **The pilgrimages of Margery Kempe**

**Professor Caroline Barron**

5.30pm; St Etheldreda's Crypt, Ely Place, EC1

Professor Caroline Barron, Professor of the History of London, Royal Holloway, University of London has very kindly agreed to give this year's lecture.

We have never had a lecture devoted specifically to Margery



Kempe, who went on pilgrimage to Santiago in 1417. In Constance Storrs's book *Jacobean Pilgrims from England to St James of Compostella from the early twelfth century to the late fifteenth century* her life and journey are dealt with in two paragraphs. However, *The Book of Margery Kempe* is substantial and was dictated by Margery to a priest late in her life. It is the earliest example of autobiographical writing in English. Her life of pilgrimage starts after persuading her husband to join in a vow of chastity. She visits many shrines in England, Europe and the Holy Land, attracting attention and controversy by her displays of weeping, shouting and visions.

**Thursday 21 November**

**New Members' Evening**

**The Pilgrim's Guide:**

**all that the 12th century pilgrim might have known.**

**A dramatised reading of Book V of the Codex Calixtinus.**

6.30pm; John Marshall Hall, Christ Church, 27 Blackfriars Road, SE1  
Many pilgrims become aware of *The Pilgrim's Guide* without realising. It is widely quoted in pilgrim accounts to illustrate the problems encountered by the early travellers. It is a very lively text full of partial comment on the places and people encountered on the way. Please volunteer to read a section or act out an incident to entertain and inform our audience.

**IMPORTANT NOTICE**

**Walk to Walsingham 2003**

I am delighted to announce that David Charlesworth, who lives near Kings Lynn, has offered to be the organiser – in – chief of the Walk to Walsingham next year. We shall start on Sunday 20 July from Bury St Edmunds's Cathedral of St James and walk in 5 c20km stages via St James Castle Acre to Walsingham, known to some as 'England's Nazareth', where we shall arrive on St James's Day, Friday 25 July. Accommodation will be pilgrim-style, except at Walsingham where we have reserved rooms in both the Anglican and RC shrines for 2 nights. Luggage can be carried by van. We hope for about 50 people, and are inviting friends from the Normandy Association and others. The total cost will be reasonably modest. If you would like to join the group at Walsingham, that should be possible but please indicate early as there may be a shortage of B&B accommodation. Please complete the form at the end of the *Bulletin* if you would like to join this group, sending a deposit of £20 per head.

## Other Dates for the 2003 Diary

Saturday 18 January	<b>AGM</b>
Saturday 22 February	<b>Practical Pilgrim for ‘Other Routes’</b> , including the North Coast Routes, the Camino Mozárabe and the Vézelay Route, Nottingham
Saturday 1 March	<b>Practical Pilgrim</b> , Richmond, N Yorks
Saturday 8 March	<b>Practical Pilgrim</b> , London
Saturday 15 March	<b>Practical Pilgrim</b> , St James’s Church, Coatbridge, Scotland
Saturday 29 March	<b>Practical Pilgrim</b> , West Country
25–27 April	<b>Weekend School, The Dream of Charlemagne and the Way of St James</b> , Aylesford Friary, Kent
Sun 20–Sun 27 July	<b>Walking Pilgrimage Bury St Edmunds to Walsingham</b>
Thursday 18 September	speaker from the Oikoten organisation in Belgium, on the use of the Camino in working with young offenders.

Several other events are still to be organised throughout the year. See the December *Bulletin*.

## Other Events

**Saturday 2 November**

**Day School**

**Hermits & Hospitals: some neglected aspects of the monastic world**

Given by C J Bond, £16. University of Bristol, 8-10 Berkeley Sq, Bristol. Course ref BO2D008RCA, tel 0117 954 6070 for booking and details.

**Thursday 14 November**

**Presentation**

**Change your holidays: Tourism and culture in Castilla y León**

6.30pm; Instituto Cervantes, 102 Eaton Sq, SW1, tube Victoria

Talk by Director of Tourism for Castilla y León, followed by music and wine tasting.

**2002-3 Season Lectures British Archaeological Association**

Meetings are held at 5pm at the Society of Antiquaries, Burlington House, Piccadilly, W1. Visitors are welcome but are asked to sign the Visitors Book and to make themselves known on arrival.

**Wednesday 4 December**

*Regional Diversity in English Romanesque Architectural Sculpture*

Dr Kathleen Lane

**Wednesday 8 January 2003**

*Monuments to death: the danse macabre in England and on the continent*

Dr Sophie Oosterwijk (followed by 12th Night Party)

**Wednesday 5 February**

*Women's seal matrices in the Middle Ages: stamps of authority or seals of approval?*

James Robinson

**Wednesday 2 April**

*England, Normandy and Sicily: architectural transformations in the Norman kingdoms*

Prof Lisa Reilly (followed by reception)

# New Members

## LONDON

02395	Society of the Sacred Mission 90 Vassall Road London SW9 6JA	020 7582 2040
02348	Mr Gerardo Arregui & Mr Jesus Briseno 659 Fulham Road London SW6 5PY	07900 65513
02420	Ms Hazel Bradley The Red House 1 H Robson Road London SE29 9LA	020 8670 3341
02364	Mr Doug Bullock & Ms Patricia Howard 128 The High Road London SW16 1HA	07768 404380
02357	Mr Mick Butler & Miss Ailve Chapman 17 Glynde Street London SE4 1RU	020 8690 8247
02386	Mr Alex Caton 14 Cambridge Street London SW1V 4QJ	07968 976450
02429	Ms Eleanor Cave c/o Sumner 79 St Quintin Avenue London W10 6PB	0788 444 0523
02400	Mr Paul Cawte & Mrs Dini Widiastuti 44 Claudia Place London SW19 6ES	020 8789 1317
02384	Mr Tony Hawker 115 Elmhurst Mansions Edgeley Road London SW4 6EX	020 7622 4039
02380	Mr Michael Hekimian C/O Shiva 28 Oppidians Rd London NW3 3AG	
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 Palmerston North PB11 222 New Zealand



## Walk to Walsingham 2003

Sunday 20–Sunday 27 July (see page 43)

About 25 places are available, first come, first served!

### **I/we would like to join the Walk**

- ☐ joining Sat 19 July (6 nts PA\*, 2 nts B&B)
- ☐ joining Sun 20 July (5 nts PA\*, 2 nts B&B)

\* Pilgrim-style accommodation (eg church hall floor)

### **I/we would like to join the pilgrimage in Walsingham**

- ☐ Fri 25 July (1 nt B&B)
- ☐ Fri 25 + Sat 26 July (2 nts B&B)

### **Helpers**

I would like to help with the organisation (please specify if possible):

- ☐ catering
- ☐ arranging meals
- ☐ driving back-up vehicles
- ☐ first aid
- ☐ other \_\_\_\_\_

*Please return this form to the Office by Saturday 30 November, including a non-returnable deposit of £30 (cheques payable to Confraternity of Saint James)*

Name(s) \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Postcode \_\_\_\_\_

Tel \_\_\_\_\_

Email \_\_\_\_\_

Confraternity of Saint James, 27 Blackfriars Road, London SE1 8NY



## Confraternity Publications

available from Registered Office:  
27 Blackfriars Road, LONDON SE1 8NY  
telephone (020) 7928 9988 fax (020) 7928 2844  
or through our secure online bookshop at [www.csj.org.uk/bookshop](http://www.csj.org.uk/bookshop)

*The editors of our guides are always keen to receive feedback. If you have recently been on any part of the pilgrimage to Santiago de Compostela, have used one of the guides listed below, and wish to pass on the benefit of your experience to those who may come after you, please contact the relevant author/s:*

### Pilgrim Guides to Spain

- |   |                                       |  |
|---|---------------------------------------|--|
| 1 | <i>Camino Francés</i><br>£6.00        | David Wesson, Hield House, Holwick, MIDDLETON-IN-TEESDALE DL12 0NR<br>(01833) 622201 <a href="mailto:dhwess@supanet.com">dhwess@supanet.com</a>                        |
| 2 | <i>Camino Mozárabe A</i><br>£4.50     | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB  |
| 2 | <i>Camino Mozárabe B</i><br>£4.50     | Bernard Münzenmayer-Stipanits, Cumberlandstrasse 111/5, 1140-WIEN, Austria<br>+43 1 895 6508   |
| 3 | <i>Finisterre</i><br>£3.00            | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB  |
| 4 | <i>Los Caminos del Norte</i><br>£1.50 | Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG<br>(01274) 562559 <a href="mailto:eric@gawthorpe40.freerve.co.uk">eric@gawthorpe40.freerve.co.uk</a> |
| 5 | <i>Camino Portugués</i><br>£3.00      | Rod Pascoe, The White House, Pensilva, LISKEARD, Cornwall PL14 5NA<br>(01579) 362819   |
| 6 | <i>Madrid to Sahagún</i><br>£4.00     | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH<br>(01763) 244525   |
| 7 | <i>Camino Inglés</i><br>£4.00         | Patricia Quaife & Francis Davey, 1 North Street, Topsham, EXETER, Devon<br>EX3 0AP   |

### Pilgrim Guides to the Roads through France

- |   |  |  |
|---|--|--|
| 1 | <i>Paris to the Pyrenees</i><br>£5.00    | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH<br>(01763) 244525 |
| 2 | <i>Vézelay to the Pyrenees</i><br>£4.00  | John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ (01622) 757814                   |
| 3 | <i>Le Puy to the Pyrenees</i><br>£4.00   | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB  |
| 4 | <i>Arles to Puente la Reina</i><br>£5.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH<br>(01763) 244525 |

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

Contributions to these and other publications should be addressed to the Office.

# Confraternity of Saint James

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Information and Publications available from Registered Office:

**27 Blackfriars Road, LONDON SE1 8NY**

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

telephone (020) 7928 9988 fax (020) 7928 2844 email [office@csj.org.uk](mailto:office@csj.org.uk) website [www.csj.org.uk](http://www.csj.org.uk)

*President* H E The Spanish Ambassador

*Secretary* Marion Marples

*Please contact her via the office (above) except in an emergency.*  
45 Dolben Street, LONDON SE1 0UQ (020) 7633 0603

*Pilgrim Records Secretary* *For pilgrim records, please apply (quoting membership number) to:*  
Eric Walker, 4 Gawthorpe Avenue, BINGLEY, W Yorks BD16 4DG  
[eric@gawthorpe40.freemove.co.uk](mailto:eric@gawthorpe40.freemove.co.uk)

## Committee 2002 Charity Trustees and Company Directors

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*Vice-Chairman and sales of  
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*Wardens' Coordinator,  
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*Other Members* Laurie Dennett, Alan Howard, Marion Marples, Alison Raju, Timothy  
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*Membership Secretary* Tim Siney, Tandem House, The Hill, Hartest, BURY ST. EDMUNDS,  
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*Gift Aid Secretary* Rosemary Wells, 154 Rivermead Court, Ranelagh Gardens  
LONDON SW6 3SF

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

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



## The CSJ...

- was founded in 1983 to bring together people interested in all aspects of the pilgrimage to Santiago. It is a non-denominational registered charity
- arranges regular meetings on a variety of topics and visits to places connected with the pilgrimage in Britain and abroad
- has an office, bookshop and library open Thursdays 11am-3pm and by appointment
- provides practical information in Pilgrim Guides and at meetings for independent travellers
- publishes a quarterly *Bulletin* on pilgrimage news and topics
- since 1991 has restored, maintained and provided wardens for a pilgrim *refugio* at Rabanal del Camino, León
- undertakes and promotes research into the pilgrimage in Britain
- maintains a library, slide library and exhibition for use by members
- takes part in identifying and safeguarding monuments and works of art connected with St James and the pilgrimage
- participates in activities organised by other European groups

The Confraternity of Saint James welcomes as members all who are interested in its aims and activities, whether or not they are pilgrims.

## Finding out more

For more information about the Bursary, the Confraternity, its activities and how to join, please write to:

**Confraternity of Saint James**  
**27 Blackfriars Road**  
**London**  
**SE1 8NY**

Tel **020 7928 9988**  
Fax **020 7928 2844**  
E-mail **bursary@csj.org.uk**  
Web **www.csj.org.uk**



## Confraternity of Saint James



# Bursary

**2003**

**An exciting opportunity for  
young people  
between 18 and 25  
to research  
the pilgrimage to  
Santiago de Compostela**

Registered Charity 1091140  
Company limited by guarantee, registered in England &  
Wales no 4096721



## Aims of the CSI

The Confraternity of Saint James was founded in 1983 to advance the education of the public in the pilgrimage to the shrine of Saint James the Greater at Santiago de Compostela and its related history, art, architecture, music and spirituality.

## What is the Bursary?

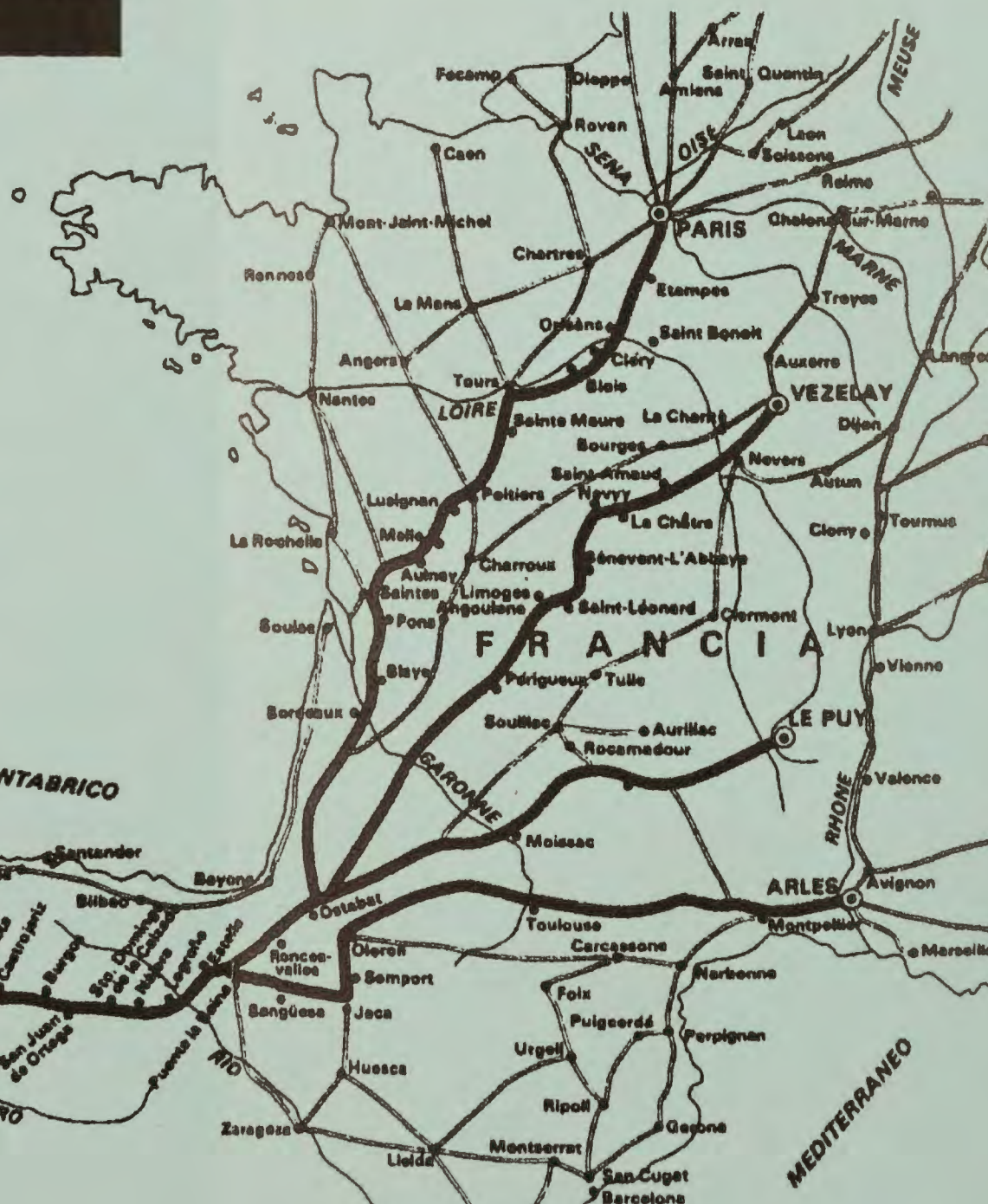
The Confraternity is offering a Bursary of £750 to be held between 1 June and 31 September 2003 for original research work on the pilgrimage to Santiago de Compostela and/or the cult of Saint James.



## Who is eligible?

The Bursary is open to candidates aged between 18 and 25. The closing date for applications is 8 January 2003.

## Map



## How to apply

- Applicants should submit:
  - (i) a 250 word statement of their project, which should demonstrate its relevance and contribution to the aims of the Confraternity, and the feasibility of its completion within the specified period; and
  - (ii) the names and addresses of two referees.

• Applications should be sent on the form provided herewith, to:

**Mark Hassall**  
**Confraternity of Saint James**  
**27 Blackfriars Road**  
**London SE1 8NY**

- The Confraternity undertakes to publish in its *Bulletin* a brief account of the findings of the successful applicant. The publication of a full scale article in the *Bulletin* would be subject to discussion.

## Conditions

- The Bursary is open to members and non-members of the Confraternity of Saint James.
- A shortlist of applicants will be drawn up early in 2003 by the selection committee.
- Shortlisted UK applicants should be prepared to travel to an interview in London (travel expenses paid). Overseas applicants should be prepared to submit a recent substantial piece of work.
- The successful candidate will be required to sign a document of commitment and intent to meet the terms of the Bursary.
- The decision of the selection committee is final.



# **IMPORTANT ANNOUNCEMENT**

## **Call for Art Works**

**Confraternity of Saint James  
20th Anniversary Year  
2003**

## **Planned Art Exhibition**

As part of our 20th anniversary celebrations we hope to stage an exhibition in the Autumn 2003 or 2004 which may be called (unless you can think of something better!)

## **El Arte del Camino**

We know that there are a good number of sketches, paintings, quilts, embroideries, sculptures and other artistic outcomes which have been created by members or commissioned by them, directly inspired by the experiences of following one of the Caminos de Santiago.

If you have such a piece, or pieces, which you would be prepared to loan, subject to conditions of security, carriage etc for a short exhibition please send a photo/slide or description stating size, materials, any special features to

**Mary Moseley  
CSJ Office, 27 Blackfriars Road, London SE1 8NY  
by the end of October.**

***Thank You!!!***