



Confraternity of Saint James

Bulletin



June 2010

No 110

About the *Bulletin*

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Editorial

Gosia Brykczyńska

*And there's another country, I've heard of long ago,
most dear to them that love her, most great to them that know.*

Although the words of this hymn refer to heaven it always reminds me of my never fully satiated quest to reach Santiago, down the highways and byways of continental Europe. One of the more elusive aspects of the camino is trying to capture that deceptive casualness of the deep imbedded spirituality of the road which forms the heart of its lived experience. Whether we tread lightly on the footpaths admiring nature and the beauty of architecture whilst exercising our city-pampered bodies that yearn for physical challenges or we delve deeply into the theology of hospitality and interact with fellow pilgrims in a shared pastoral dream of a different order – the calling to undertake the camino is common to us all. We are all pilgrims heading for another country, heard of long ago.

The caminos to Santiago are different in at least one other aspect, to almost all other pilgrimages. The actual undertaking to traverse the way - the camino - has its own unique attraction and fulfilment and its magnetism is independent of any joy experienced upon reaching the set goal of Santiago de Compostela. But is that truly the case? Are we not over-generalising here? And what has the mystique of being a St James's pilgrim to do with the pastoral allegory which considers all of us earthlings as pre-destined to being pilgrims - as we plod onwards through our busy lives - to another place? In this 2010 Jubilee Year such considerations abound, as we contemplate the enticing simplicity of the road with a determination to reach our desired goal and hug the apostle in Santiago.

Not surprisingly this *Bulletin* addresses some of these issues. Tony Green and Katherine Lack both in their different ways comment on the inexplicable aspects of the cult of St James, the camino and its associated saints. On a more reflective note Rosalind Billingham observes that the camino elicits in some people something – *moving beyond exhaustion and even conventional appreciation of beauty to something extraordinarily moving, but very hard to write about* – as we have noted. Lindy Williams's account on the Member's Pages, of her

pilgrimage reminds us that a major part of the joy of being a member of the CSJ (even at a distance in Australia) is being able to share experiences of the pilgrimage with others who understand and share common insights. Finally, Philip Wren explains how it is possible to undertake the pilgrimage – even if suffering a serious chronic disability, such as diabetes. His account is proof positive that the poet Bunyan was right ...*fancies, flee away! I'll fear not what men say, I'll labour night and day – to be a pilgrim.* Meanwhile, Laurie Dennett in her beautifully clear explanation of Holy Days, Jubilees and *Compostelas* helps us to understand the mysteries of the cult of St James. Finally, once in Santiago, if we wish to obtain a *compostela*, the focus of our pilgrim interest will be the Pilgrims' Office at the cathedral. There, behind a desk one can find María Eiras Díaz, and Johnnie Walker has provided for us an account of his interview with her.

This St James's Day, whether in Australia, Spain, North America or in Worcester (where the CSJ will be celebrating this year), united in our quest to be CSJ pilgrims, we will be remembering all those members who are on their way to St James this Holy Year and all those members who have already reached the end of their personal life-pilgrimages. If upon reaching the heavenly ante-room they should find waiting there with them to collect their final *compostela* other kindred souls adorned with scallop-shells, so much the better.

Approaching Frómista

John Barrett

Approaching Frómista in the mid-morning, I was hailed by Eduardo and we stopped to exchange greetings. He was an old man, clearly down on his luck, with tattered and dirty clothes, but with an engaging smile – despite the total lack of front teeth! With my poor Spanish I tried to answer him that, yes – I was indeed a pilgrim on my way to the cathedral at Santiago and I understood him to ask me if we could go to the bar just ahead to have some coffee.

It had been a short day's walk from Boadilla along the banks of an old canal and I was in no particular rush to complete my day's journey into the little town of Frómista. I had been thinking during the early morning walk along the canal – still in active use as a source of irrigation for the surrounding vineyards – about the difference between a pilgrim and a tourist and had come to the conclusion that it was in the purpose of their journey that they differed. The pilgrim travels for a spiritual purpose while the tourist does not. So I was happy that Eduardo had recognised me as a *peregrino* – a pilgrim. In all honesty however, I thought that all he saw in me was an opportunity for a free cup of coffee!

Feeling generous, I agreed to Eduardo's plea and off we went to the nearby bar. Eduardo kept up a stream of mostly incomprehensible Spanish, to my uneducated ears, but seemed to be trying to tell me about the trail ahead beyond Frómista. When I asked him if he himself had ever been to Santiago, he replied that he had not, but that he had met many people who were going there. He reminded me of the story of the man who, when asked if he ever went to school, replied "No, but I met with the scholars on their way home"

As soon as we were seated at the bar, Eduardo quickly ordered a beer – at 10.30am! I was a little taken aback, since the agreement had been for mid-morning coffee, but to each his own taste. After taking a deep swallow of his beer, Eduardo leaned back with a smile of great satisfaction on his face, while he proceeded to tell me about the splendours of the church of San Martín in the little town ahead. At least I think that is what he was saying as I sipped my coffee, interjected "Si" at appropriate and infrequent pauses in his conversation, and

wondered if Eduardo lies in wait for passing pilgrims in his lair close to the bar. How many beers does he get from the passing pilgrims every day?

As I reached for my wallet to pay for his beer and my coffee, I was astonished when he reached across and stopped me. He dug deep into the pocket of his tattered and dirty pants, produced ten Euros and insisted on paying for both of us, vocally and clearly – even to my ear – pointing out that he had invited me for coffee and that he was proud to be able to help a poor pilgrim on his way to Santiago. I had thought that I was being generous to an old man down on his luck, when in fact it was he who was being generous to a poor pilgrim.

He saw in me what I had failed to see in him. He saw an old man with a pack on his back and the scallop shell of the pilgrim on his hat, hobbling along on two walking sticks in the growing heat of the mid-morning, on his way to the cathedral at Santiago. Eduardo knew that, even though he himself had never – and might never – make the pilgrimage, he could participate in my pilgrimage by giving me some strength to carry on. Refreshing me with a mid-morning cup of coffee as the canal waters refreshed the vineyards, and that by doing so he himself could help in the true purpose of my walk - he also could play a part.

And what had I seen in him? A poor and dirty old man with tattered clothes, who presumed to talk with authority about my journey, even though he had never undertaken it himself. And worse, I had thought him to be a scam artist, like the medieval highwaymen and robbers; I had envisioned him preying on the passing pilgrims. I had totally failed to see him for what he was. A person who although not walking the way himself, sets out to help those who are. There is a name for such people. They are called “Trail Angels” and the gift that they give is called “Trail Magic”.

Why had I not recognised him for what he was? Was it because of the way he looked? The fact that he ordered a beer and not a coffee? Louis Sullivan, the great Chicago architect, has famously observed that “Form Follows Function” but is this true of people? Can we predict how people will behave based on the way they look? Can we ascribe motivation for their actions based on their appearance? Why had I thought and acted as I had?

As I slowly and thoughtfully continued on my way, I realised that it was because I had considered myself superior to him. That I had money and that he did not. That I was on a spiritual journey and that

he was not. That I had knowledge of the road that I travelled and that he did not. But in all of these conclusions I was wrong.

The essence of pilgrimage lies in its purpose. A pilgrimage is a journey to a sacred place undertaken for a spiritual purpose. Since all places can be considered in some way sacred, the difference between a pilgrim and a tourist is in the purpose of their journey. Why do pilgrims walk to the cathedral at Santiago? To pray at the cathedral? For what do they pray? I am sure that the diversity of their prayers is matched only by the diversity of the pilgrims themselves. They offer thanks for gifts received, they offer atonements for wrongs done, they intercede for themselves or others to overcome various adversities in their lives, some rejoice that they have been able to complete the walk. There are many prayers, but we all in some basic way pray so that we may become better. We walk in order that we may become better people.

But Eduardo already knew all of this. He knew that the way for him to become better was to help others. He felt that he had an obligation to assist the pilgrims he met. To refresh them with coffee to maintain their bodies and tales of the way ahead to maintain their souls. And had I been educated and wise enough to understand him, who knows what other help he could have given me? He was already better than I because he gave charity without pride, but with true humility. What need did he have to walk the road when he had already learned its lesson? He saw his purpose and acted on it with every cup of coffee and glass of beer. He had indeed gained all the knowledge that he needed by meeting the scholars on their way to school.

Approaching Frómista in the mid-morning I met with a "Trail Angel" and failed to recognise him or his magical gift. I had failed to see in him that to which I myself aspired. If I could not even recognise my purpose in its real incarnation, how then could I ever attain it?

Approaching Frómista in the mid-morning, I suddenly realised that I still had a long way to go that day.

Faith can work wonders

Tony Green

One very hot afternoon, a Dutch couple arrived, tired and sweaty but elated. The girl was most animated, and said she was overjoyed to be back at Rabanal after nine years. She'd been before, all that time ago, with her father who had recently died. She told me that the experience of going to the service in the church in the square had 'caused God to find me', and that she had become a deacon in a Templar church back in Holland as a consequence. Her main purpose in Rabanal was to place a white rose on the altar of the church in memory of her father. She'd carried this beautiful artificial rose, which she'd made herself, all the way from home in Holland.

Unfortunately, the trouble between the monks next door and the villagers was at its height, and there had been no services for some time. When I told her, very reluctantly, that the church was locked and bolted, she burst into tears, poor girl. Ann and Terry, and Peter too, were very good at taking care of her and trying to help her cope with the disappointment.

Some time later, she came to me with the rose, and a piece of paper. One of the others had suggested that she write a note asking anyone who entered the church in the near future to place the rose on the altar in memory of her father. She'd written the note out in English, and I translated it into Spanish for her, and we attached it to the stem of the rose.

As many of you will know, the church door is in a porch, and there's an iron gate blocking the porch from the square. This, of course, was locked, but we managed to place the rose on the floor of the porch very close to the church door. She seemed to be a lot happier about this, and I said to her: "It doesn't matter if it doesn't get onto the altar; God will see it anyway."

She was OK now but said that she really wished she could go to the service, as she had all those years ago.

We were back in the *refugio* chatting at the reception table about this, when suddenly I looked up and saw a friar in a brown habit approaching. He asked if there was anywhere he could say Mass; he was a pilgrim himself and was hoping to say Mass in the church.

Of course, we offered him the use of the *refugio* on the condition that any pilgrim who wished could attend, and he was very happy with that. So, we had a lovely open-air Mass in the *huerta*, and our Dutch girl was over the moon.

So, it looks as if God did see it after all.

Tony Green was hospitalero at Rabanal in August 2009, and in Miraz in September 2009

Some thoughts of an armchair pilgrim

Rosalind Billingham

Armchair Pilgrim,” I hear you say. “How can any CSJ member be an armchair pilgrim?” Well, yes, they can, but this does not mean that such people set out to get a *compostela* by false pretences, or to denigrate in any way the thousands who trek to Santiago annually. Rather it suggests that there is a second tier of supporters of the camino - and what it stands for - who do not presently feel the spiritual or psychological need to go in for long distance walking. This writer humbly suggests that there are characters who, having thought and read about it, have a different perspective on the pilgrimage.

Those who have recently been involved in reading a selection of pilgrim diaries for the library catalogue will probably agree that it proved to be a surprisingly satisfying experience. The scripts had not been written up for publication and were quite varied in their approach. Many contained a wealth of practical information, often about what was worn and carried on the journey, but naturally the writers were not much concerned with relating their experiences to a wider context. Indeed the idea emerged that the therapeutic power of the pilgrimage was that it demanded concentration on immediate physical needs, such as finding food and places to rest. The brain was left with no time for worrying, but also little space for intellectual perplexities. The author of one long diary quoted Laurens van der Post's *Journey into Russia*: “I left speculation alone. I took refuge in my own experience and tried not to exceed it. I carried my days and their immediate shape around with me as a snail carries its own house on its back.”

The static follower, on the other hand, has the luxury of time and physical ease in which to consider wider aspects of pilgrimage. Obvious points of comparison with the cult of St James, such as travelling to Rome or joining an expedition to Jerusalem, can be considered alongside other faith traditions such as the Haj. The great journey seems to be embedded in the human psyche, and it is surely reasonable to see interest in, for example, Captain Cook's exploits in

the Antipodes, or Scott's expedition to Antarctica as part of the same basic urge. It is not surprising that this kind of adventure has become one of the most potent of all religious symbols.

According to the Oxford English Dictionary the oldest meaning of *pilgrim* is "one who travels from place to place" or "a person on a journey". We all know that travel has become much easier in the last twenty or thirty years, and this has brought a renewed interest in pilgrimage. In retrospect it is probably no accident that the CSJ should have been founded in 1983. It was of course just eight years after the death of Franco, when Spain was opening its doors to foreigners, both physically and psychologically. But it was also a time when the number of airports was growing, with the concomitant budget price airlines, which made it possible for more people to go to their pilgrimage starting points during the 90s and early years of this century. For more of us, travel has become one of the most absorbing and enriching occupations available. In this context the interest in pilgrimage was almost bound to grow: such journeys make religion exciting. This is probably related to a phenomenon noted in the Church of England that the one area of growth in recent years has been in cathedral worship.

Those who have not spent vast amounts of physical energy on the camino are in a very good position to consider the pull of History that makes the way so fascinating to those who are not serious walkers. It is worthwhile pointing out that neither of the best known commentators on the art and architecture, as well as the history of the route, Brian Sewell and Edward Mullins, arrived at the sites they discussed mainly on foot. Fascinated by the route from Le Puy to Conques, the present writer asked a fellow CSJ member what it was like to visit the famous abbey after such a long walk. She was very non-committal, and expressed the view that anyone who had walked to Conques would be far too tired to consider the building properly.

The development of the roads, and the people who travelled on them in the eleventh and twelfth centuries, played a very important part in the dissemination of Romanesque architecture across France and Spain. However, in many pilgrimage accounts, both published and unpublished, it is clear that the main stimulus for the walkers and cyclists has not come from wondrous buildings, or even the sense of being part of an historical continuum, but more from joining with people who were attempting to achieve the same goal.

Most unpublished accounts read recently testify to the camino as

something far more valuable than a challenging long walk. This might be expected - those who did not find it so are hardly likely to write it up. But the sense of having had a therapeutic experience came through strongly, and not only from the accounts of committed Christians. Rather more interesting were the diaries of one or two people who had been experiencing a loss of spiritual direction. For them completing the pilgrimage had been deeply satisfying.

Occasionally there are glimpses of people moving beyond exhaustion and even conventional appreciation of beauty, to something extraordinarily moving, but very hard to write about. It is sometimes easier to understand their vision by comparison with other writers. In his famous essay on Leonardo, Freud wrote that an artist had the gift of being able to screen out what was too personal about an experience in order to present it more effectively. One or two of the diarists touched on feelings of overwhelming love, which they felt unable to express adequately. Here George Herbert came to mind because he had put his feelings into a Christian context in his wonderful poem:-

*Love bade me welcome, yet my soul drew back,
Guilty of dust and sin.*

The poet professes his unworthiness, but is finally persuaded to accept the invitation:-

*You must sit down, says Love, and take my meat,
So I did sit and eat.*

A metaphor for Holy Communion, it is also about something sensed personally.

Those of us who have only seen the camino by car, coach and train may perhaps be left with a less intense vision, but with a more panoramic view. Of course the work of the CSJ is in this landscape, but it is hard to define seriously. It is not simply a Christian organisation, a charity, an athletics body, a travel agency, a collection of scholars, a re-enactment society, or, more crucially, a large group of friends. Rather it is all these things, and perhaps it is the weaving together of these strands into a complex web that gives the CSJ its continuing strength and interest.

Note: No references to, or direct quotations from, unpublished pilgrim diaries are given, as these may not have been intended for a wider public. I have however kept notes and references. RB

Lonely Pilgrim Guide to the Lower Danube

Katherine Lack

For various reasons too complex to explain, I found myself last summer working as Guest Speaker on MS *Johann Strauss*, a beautiful vessel making a cruise from Budapest to the Danube delta and back. The cruise itself was a wonderful time, revisiting places seen the year before and seeing many new sites as well. The fact that the river was closed to all shipping for three days because of major flooding, trapping us on the southern fringes of the great Hungarian plains, added an interesting twist and forced the inclusion of some trips not in the original itinerary, the most popular of which was probably to a vineyard!

While travelling in four star comfort through south-eastern Europe and the Balkans, I hoped to use the journey to look out for some new Jacobean sites, and I had decided to include the other Pilgrim Saints in my search-list. It was just as well I made this generous extension, because St James eluded me for the entire three-week, six-nation tour. I only met St Christopher once, in the thirteenth-century church of St Peter and St Paul in Veliko Tarnovo, the medieval capital of the Second Bulgarian Kingdom. The journey was, however, given a grand send-off in the person of St Michael atop his column in Budapest's Heroes' Square. Whether St Michael or our splendid Tour Director was responsible for getting the trip back on schedule after the flood-induced delays on the way down-stream, I would not like to say.

Almost every city and major town we visited had a plague monument to the Holy Trinity, in thanksgiving for the end of the last great plague in the eighteenth century. In market squares and cobbled streets, these complex and tortured constructions brought home to me as much as anything else could do that these countries are a truly different Europe from my familiar north and west, places where the tides of plague and war have moved to a different pulse.

One of the great delights of being a Guest Speaker is that one is marked out, and recognised. The down side of this, of course, is that one tends to be asked questions of great complexity before breakfast, questions which have been maturing in the mind of the enthusiastic

seeker after knowledge, and which are not always strictly within one's pay-grade! Having a husband on hand to politely request that the Speaker be allowed to finish her porridge before answering, is a great asset. But the advantages of a passport to mix with the other passengers and discuss all manner of things with them, far outweigh the occasional breakfast problem.

Thus it was that on the return leg of the cruise, in a heat wave in eastern Croatia, while I contemplated the war damage in a city from which the exiles from the Serbian occupation had only left ten years ago, and gazed at the river which had been the boundary of Justinian's restored Roman Empire, and tried to put these disparate fragments into the kaleidoscope of history, my train of thought was interrupted. Could I perhaps shed any light on a peculiar statue of a saint they had seen, hitching up his robes to reveal a cut in his leg? Who could it be? I have to confess it was a moment to savour. Did he carry a staff, I asked? Was there a dog at his side? My questioner thought not, but had taken a picture. The marvels of modern science revealed that he was indeed carrying a staff, and moreover he wore a beautiful cape, with two prominent scallop shells on it. Ah well, I said, portentously, that would be St Roch, but I'm surprised he has no dog. So I told them the story of the saint, and they clearly thought I had a brain the size of Deep Thought.

Our last stop before rejoining the coaches that day was the Franciscan Convent of St Anthony of Padua, where St Roch lurked in his niche high up on the wall. By balancing perilously on a concrete bollard, it was possible to see into the niche - and Yes! there was a dog, lying at the back, at the saint's feet, complete with his loaf in his mouth. And so my search ended, at 40°C in a conflict zone, not with St James, but with his long-suffering colleague St Roch.

Editor's note: Katherine Lack will feature prominently in our Holy Year celebrations for St James's Day in Worcester next month..

Walking the Camino as a diabetic

Philip Wren

With respect to John Windle for his advice in *Bulletin* 107 I would like to make some observations that might be helpful, as I think his specialist was overly cautious. This article may not make sense if you are not diabetic and I apologise for that. I was just gobsmacked that John could find so little help when there are so many diabetics who walk the camino today.

With constant activity it is likely that your blood sugar levels will initially go all over the place. Don't panic. As long as you avoid a coma or ketones the short spell you are on the camino will not have any significant long-term effects. However, you can help yourself and minimise the risks. Your insulin needs will drop, possibly dramatically. My morning injection went from 30 units down to 5. Remember, exercise can affect your insulin needs for up to 24 hours. My diabetic specialist nurse Gill Morrison reminded me that they usually advise a 50% reduction in insulin requirements as a starting point due to the increased insulin sensitivity due to exercise, but you may have to reduce it further if necessary. Take plenty of blood tests and don't be afraid to give a corrective dose or eat extra carbohydrates. Gill is of the opinion that corrective dosages should be avoided unless you are ill, but I found them to be a necessity. When your blood sugar level is 28 you cannot ignore it! Likewise, don't forget, that a hypo can have a rebound effect for up to 24 hours on blood glucose trends. Managing your diabetes on the camino is more time consuming but well worth the effort.

The longer you are on the camino the easier it will become as you gauge your insulin needs. Of course if you break in your boots and equipment by walking at home you will start to build up an idea even before you go to Spain. This is a really sensible option.

Remember that the meals served to pilgrims tend to be high in carbohydrate. It helps to prevent your sugar levels going too low, but can mean you spike with some high readings, especially if you eat after 8pm at night. At a rough guess a *bocadillo* has three to four times as much carbohydrate as an English slice of bread. They are large. While

you are walking the extra carbohydrates may be helpful! Diabetic specialists rightly tend to be cautious. However, I have not met one who has walked the camino. With respect, they do not know what we face and they may not be aware of how many pharmacies, doctors or hospitals there are on the way. They are not aware of how many other pilgrims there are on the camino at any one time. It is not like walking in the Lakes or the Peak District. The camino is in civilisation. You are no more at risk than, say, a walking holiday in the Cotswolds.

Contradiction: if you have poor circulation or feet that do not heal reasonably swiftly you probably should not go. Good circulation and good control reduces the likelihood of gangrene developing.

In my experience getting hold of food has never been a problem, though John Windle is right when he says that you should carry some high sugar, high energy bars or dextrose tablets for an emergency.

Remember insulin can only be bought – note, bought – with a doctor's prescription. It is better to make sure you have more than enough for your trip before you even set out. It must *not* travel in the aircraft hold where it will freeze or you *will* be in big trouble.

Take plenty of blood testing strips. The Spanish use a strip that measures blood sugar levels on a different scale to ours and does not work in a mmol meter. By altering the menu to the mgdL setting, my meter can read the Spanish test strips, but the readings would not mean anything to me. Gill added a warning note: All modern meters now bought in the UK cannot be converted onto mgdL due to the risk of patients accidentally turning this feature on and acting on results; it *has* happened, prompting an NHS alert! She also suggests that if you take more than one bottle make sure that the batch numbers are different.

I carry either a large camera bag or a shoulder bag which travels on my tummy. It contains Lucozade or Coke (*not* diet!) for a quick sugar fix. Carry it in a bottle (and maybe only half full as replacing it is easy). A bread roll supplements the quick fix. Further thoughts: loo roll and soap (not always available in bars and *refugios*) and insulin, insulin pen if you use one and toenail scissors. The final item is the blood testing kit. This bag *never* leaves my sight and is next to my pillow at night. You might need any of these things in a hurry and they must be at hand.

Feet are made for walking. It is the weight of the rucksack that causes the blisters. Minimise what you carry.

In the only guide you need, the relevant route guide from the

CSJ, write down all your contact numbers including your doctor and hospital phone numbers and patient ID. A hospital will find someone who can speak and read English.

If you get a bad blister or foot injury, don't panic. Take your time to consider your options. It might be worth resting over for a day while you do so. The two traps for any pilgrim are to give up too easily or, worse, to continue when coming home is the only sensible option. You need time to make the correct decision.

Remember that on the camino you often feel as if you are in the middle of nowhere. In reality you are often a short taxi, bus or train ride away from a hospital or competent medical care. Pilgrims get respect from hospitals and pharmacists. Make sure you have your European Health Insurance Card (through the Post Office) and carry medical insurance. I strongly recommend you insure through www.diabetes.org.uk. *Refugio* wardens are usually helpful and in an emergency will help get you to competent medical care.

If you are not allergic to iodine carry a small bottle of Bentadine to put on blisters. Apply it with a pad and fix it in place with Mefix 10cm tape. Alternatively carry Mepore 7x8 cm adhesive surgical dressing. Cut to size as needed. I promise you they are what you need. Do not carry a huge supply. If you cannot speak Spanish, you can show them to a pharmacist and they will be able to supply you with the same or similar.

Carry a letter from your doctor or hospital to explain you are an insulin-dependent diabetic. Pop a Spanish translation on the back. Even if a *refugio* is full the letter should get you a spot on the floor as chronically ill pilgrims should not be turned away. 2010 is a Holy Year. Numbers will be significantly up and the pressure on accommodation will be correspondingly higher.

If you break in your boots and wear double-layered walking socks eg 1000mile socks or Bridgnorth - your feet should cope. Build up to walking with a rucksack and test your sugar levels.

I carry a pair of Texas walking sandals and wear them wherever I can. They rub and chafe in different places to the boots and keep the feet cool. I only wear boots when it is raining or the surface is slippery or uneven. Yes, I do end up changing several times a day, but my foot problems have been fewer because of doing this. More than half of my walking on the camino has been done in Texas. If you wear trainers it serves you right!

Carry flip flops to wear in the showers and to go to the loo at night.

Never go bare-footed.

If it goes pear shaped you might consider taking a bus or a train to Sarria and then walking for four or five days to Santiago. That will still gain you your Compostela.

My last journey was on an insulin pump. I coped much more easily. If you use a pump do not revert to injections for the camino but contact me via *PJ691WREN@aol.com* and I will be happy to discuss some coping mechanisms and give some tips from what I have learnt

I was diagnosed diabetic in 1979. I walked 500km in 1998, 785km in 2004 (which I walked as a solo pilgrim) and since then have walked short stretches (often by myself) once a year. I currently stand at 2,272km. I am due to return in October 2010. I am 53 years of age.

My pump specialist Dr Philip Weston and my specialist nurse Gill Morrison have both read this article. They both feel that there is nothing in it that they would disagree with. They added that they have consistently said that my going on the camino was perfectly acceptable, and that they didn't want to be seen as being among the cautious specialists! I need to acknowledge the help of Gillian Morrison, Diabetic Nurse Specialist, in writing this article, though for Insurance and Legal purposes she points out that you have to take responsibility for seeking advice from your own specialist if there are particular issues affecting you. (Gill and Philip are why I am still alive and able to walk the camino. Ta everso.)

Finally, ¡Ultreia!

Worcester Pilgrim

Rosemary Orr

*Last Good Friday around the cross
while we lit our candles, as the choir
chanted psalms, it was as if you
joined the procession.*

*But how would you fit in
wearing your strange woollen garb
and long leather boots,
carrying your purple staff?*

*Today what would you think
of the tourists, their relentless
voices and footsteps plodding
around your ancient grave?*

*Would you recoil in shock
at their desecration? Or instead
would you invite them
to the nearest tavern
to drink ale, sharing tales
of joy and woe, on the road
to Santiago De Compostela?*

The origins of Holy Years and the Compostela

Part I

Laurie Dennett

The terms “Holy Year” and “Año Santo”, “Jacobeo” or “Xacobeo”, “Jubilee” and “Año Jubileo Compostelanum”, “Jubilee Indulgence”, “Compostela” and “Compostelanum” are ones we have all probably heard very often since we have had anything to do with the Confraternity and the pilgrimage to Santiago. Bearing in mind how often we use and hear them, it seemed to me, potentially useful as well as interesting to investigate their origins and meaning.

One of them we may despatch at the outset, and thus make the task more concise. The hi-jacking of the Holy Year 1993 by the Xunta de Galicia, and its repackaging as an “Año Xacobeo” need not detain us here. That said, I propose to consider, firstly, the history of the important institution of the “jubilee” and the idea of generalised pardon, both of which are often included in the term “holy year”, and secondly, the history of that document so closely associated with the jacobean pilgrimage, the “Compostela”.

In discussing the origins of jubilees and holy years, I need to refer briefly to a further concept, that of the “sabbatical”, which we will also recognise as a modern survival. The idea of a time of remission in which land and people were returned to their original state is a very ancient one. In the Judeo-Christian tradition, it is found in the Mosaic Law. During the Israelites’ years in the wilderness, the alienation of family goods and the development of money-lending at interest had



as a consequence an increase in poverty and indebtedness. This was contrary to the social equality that had existed during the confederacy of the Tribes of Israel, and which was still an ideal in the time of Moses. To redress this undesirable development, as the Pentateuch relates, the sabbatical year and the jubilee year were instituted.

The cycle of years that ended with one in which the land was allowed to lie fallow was modelled on the creation cycle ending in a day of rest. But the "sabbatical" year included additional, social components. In chapters 21 to 23 of the Book of Exodus it is specified that slaves were to be given their liberty after seven years, and that every seven years, the produce of the vine and the olive were to be left unharvested for the benefit of the poor. Deuteronomy, chapter 15, institutes the "remission", or *semittah*, which provides for the return, every seventh year, of goods held in satisfaction of personal debts. In Leviticus, chapter 25, we again find the provision of a cyclic period of repose for the land. Historical references dating from later periods suggest that in practice the sabbatical year may have been difficult to effect: the First Book of Maccabees, chapter 6, tells us that the Jews were short of provisions "because it was a sabbatical year conceded to the earth". In the reign of Herod the Great, the revered rabbi Hillel was the originator of a clause in contracts whereby the signatories agreed to forego the privileges of remission, liberty, *et cetera*, given to them by the sabbatical year - presumably because the cost of granting them was prohibitive.

The sabbatical, then, was an ancient institution, but it is hard to gauge how faithfully it was observed. It did, nonetheless, underlie the concept of the jubilee year, which, as it was laid down in the Book of Leviticus, was a year of rest and remission that was to take place every fifty years - that is, as the culmination of a cycle of seven sabbaticals. "You will declare holy the fiftieth year, and you will proclaim in the land the liberty of all the inhabitants: this will be for you a jubilee" (Leviticus 25, 10) The etymology of the word "jubilee" lies in the latin *jubilæus*, from the hebrew *yóbel*, the word for the horn that was blown to announce the start of the year. The jubilee was to be a full-scale exemption for the entire population from prevailing economic conditions. As in the sabbatical, the land was to lie uncultivated, property was to revert to its original owner, and insolvent debtors were to be released. In practice, again, this would have been a difficult law to enforce and to fulfil. Coming immediately after the seventh sabbatical year, the jubilee would have meant TWO fallow years, two

years in succession when many habitual transactions were suspended. The law of the jubilee is very unlikely ever to have been practiced, and seems to have proposed an ideal of justice and social equality that was longed for, but never achieved. It implied a revolution in social and economic life, as the prelude to spiritual conversion, a turning away from the affairs of the world to render due homage to God.

It is in this sense that the idea of the jubilee found its way into Christian thought. St John's Gospel speaks of the power of Christ's teaching to liberate from the tyranny of sin. Through the writings of St Jerome, Isidore of Seville absorbed it and in his *Etymologies* (V, 37, iii) clearly defined the jubilee year as "a year of remission of sins". In the latin translations of the psalms words with the same root but the somewhat different meaning of "shouts" or "popular cries" were used to express the joyful acclaim of a people whose God was all-powerful: "jubilation" as a natural component of the call to conversion..

It is impossible to carry all this forward to the early 12th century, and link it to the pilgrimage to Compostela, without briefly saying something about the doctrine of indulgences. The heightened awareness of sin and death that seems to us so characteristic of the medieval mind was counterbalanced by the promise offered by this doctrine. According to it, all sin, short of actual mortal sin that entails the eternal punishment of separation from God, must be purified, either here on earth or after death, in the state called Purgatory. Sins can be absolved on earth, but the so-called "temporal punishment" for them in this time of purification after death remains. Very simply, an indulgence is a remission of the temporal punishment due for sin, and thus obtaining them a way of reducing the time spent after death in Purgatory. The first indulgences were general and partial, remitting a quarter or half of the penalty for the faithful who satisfied conditions such as going on pilgrimage and almsgiving. By the mid-11th century the Church promised particularly generous indulgences to those participating in the reconquest of Spain, or making especially long and arduous journeys to the shrines of the saints.

There is more to be said about this a little farther on, but for the moment, let us leave it, and shift our attention to Compostela at the beginning of the 12th century. Pilgrims have been making their way to the tomb of St James, mainly from France and central Europe, in increasing numbers - although we do not know precisely how many - for more than a century. This is not the place to review the many interconnected reasons for the growing fame of the Apostle's tomb up

to this time, nor for an overview of the pilgrimage phenomenon, with its variety of motives and the many areas of enquiry it leads to, such as the veneration of relics. Rather, we will simply remind ourselves that the pilgrimage to the sanctuary of the “First among the Apostles” to gain the crown of martyrdom is by now well-established. The church honouring him has been rebuilt after its earlier destruction, a vast new basilica has arisen around it, and with the translation of the former see of Iria Flavia to Compostela in 1095, this splendid creation now officially enjoys the rank of cathedral.

In the year 1100 the dynamic and cosmopolitan Diego Gelmirez became bishop of Compostela. In the course of his 40-year episcopate, he was to succeed in raising the stature of his already renowned see to rival that of Rome itself. Initially, this was not easy: the Roman Curia had apparently regarded Compostela with hostility since a papal legate was given a chilly reception in 1068, and the growing pilgrimage to the shrine of St James, together with the pretensions and wealth of the cathedral, fed the idea that this far-off Iberian bishopric was a potential, if not an actual, rival. Gelmirez, however, was a consummate politician, and proceeded to align himself with Rome for the furtherance of his diocese. Four years after assuming his office he was made an archbishop by Pope Pascual II, and in 1109 the same Pope allowed him the privilege of designating seven of his canons “cardinals” who were to celebrate Mass at the High Altar, and for the great religious feasts adorn themselves with mitres as Roman cardinals did. Curial suspicions were allayed, and interest in the prosperity of the compostelan cathedral assured, by making the Roman cardinals canons of the latter. The intention was no doubt to deflect attention from the fact that the shrine of St James was almost as much visited by pilgrims as that of St Peter.

Gelmirez’s ambitions were further realised with the accession to the Papacy in 1119 of the cluniac Guy of Burgundy, son of the Count of Burgundy and formerly bishop of the French see of Vienne, who took the name of Calixtus II. The Pope’s brother Raymond had become Count of Galicia on his marriage to Doña Urraca, the daughter of Alfonso VI, and Gelmirez had been Count Raymond’s Chancellor. Calixtus II was thus the uncle of the young Alfonso VII, king of Castilla, León and Galicia; he was well acquainted with Gelmirez, and viewed favourably his efforts to promote the see of Compostela. The name of Calixtus II was to become, through the dedication to him of the famous *Liber Sancti Jacobi* among other reasons, one of the most

important in the history of the pilgrimage. In 1120 he granted the see of Compostela the metropolitan status - that is, authority over a given area - hitherto held by the ancient see of Mérida, and made Gemirez papal legate in the sees of Mérida and Braga.

Since 1095 and Pope Urban II's proclamation of the First Crusade, those who went on pilgrimage to the Holy Land were promised a plenary indulgence - that full remission of the temporal punishment for sin mentioned earlier - if they died on their journey. This established a link between pilgrimage and plenary indulgence that, as travel to the Holy Land became more fraught with danger and that to Compostela was promoted and protected, tacitly became a dominant motivation among the many that prompted people to undertake it. Contrary to the way in which it is often presented, however, the truth about the documented beginnings of this association is far from clear. It is widely claimed that Pope Calixtus gave to Compostela, in 1122, the privilege of granting a plenary indulgence to the faithful who visited the shrine of the Apostle, availed themselves of the sacrament of confession, attended Mass, gave a donation for the upkeep of the shrine, and performed good works during each year when the Saint's feast, 25 July, fell on a Sunday. This privilege is often confidently declared to have been confirmed by Calixtus's successors before being made perpetual in 1179 by Pope Alexander III by means of the bull *Regis Aeterni*. It is on this document that Compostela rests its claim that "jubilees" have taken place since 1122, in a set and recurring pattern of 6, 5, 6 and 11 years. The "jubilee" is both the year in which a plenary indulgence can be gained, and the indulgence itself, hence the phrase "to gain the jubilee" ("ganar el jubileo") which one so often hears in Spain. (Interestingly enough, it is said to be *Regis Aeterni* which contains the first use of the term "holy year" as synonymous with "jubilee".) It is important to remember that any baptised person coming to the shrine with the right interior dispositions and carrying out the designated acts of piety could gain the jubilee; the fact of having made the pilgrimage from far away was only part of what was necessary.

About the authenticity of the bull *Regis Aeterni*, however, there has been grave doubt since the end of the nineteenth century and the publication of the *Historia de la S.A.M. Iglesia de Santiago de Compostela*, a vast 11 volume work by the eminent compostelan cathedral archivist A. López Ferreiros. According to him and to later scholars, the surviving copy of Alexander III's bull contains language

and terminology, not to mention anachronisms, which rule out a 12th century date. It is indeed strange, given that it was only in the year 1300 that Pope Boniface VIII instituted the Roman jubilee, to find in the purported Alexandrine bull of 121 years earlier the declaration that the jubilee indulgences obtained by the faithful at the shrine of St James be “gained in the same way and manner as in the Roman Church”.

The earliest documented account of the indulgences granted to jacobean pilgrims by the Popes in fact dates only from the mid-13th century, forming part of the proceedings of a compostelan diocesan council. There is no indication of when each of the indulgences was conceded, nor by which individual Pope. Neither is anything said about a particular privilege related to years when the Saint’s feast-day fell on a Sunday. Of the indulgences mentioned, the only plenary one is to pilgrims who died during their journey; the others were partial: 40 days’ remission for taking part in the Sunday procession; 240 days for attending a Mass celebrated by the compostelan archbishop or cardinals (that is, at the High Altar); 200 days for attending a Mass celebrated at the altar of St James; 600 days and remission of one-third of one’s temporal punishment for keeping the Saint’s vigil and feast, and the feast of the dedication of cathedral, the 21 April; and one-third for having made the pilgrimage at all. It is possible, though not proven, that Calixtus II may have granted some of these, and that Innocent III may have granted the one relating to the dedication of the cathedral on the occasion of it in 1211. Whatever their origin, these indulgences were still in force, with only slight modifications, until the end of the 15th century. Purchas’s anonymous English pilgrim jotted them down in 1422, and William Wey in 1456.

Although the existing copy of *Regis Aeterni* is accepted by most modern scholars as a forgery, there is disagreement over its possible date. Could it not, for instance, have been compiled not too long after the celebration of the Roman Jubilee of 1350, by a highly placed cleric who had seen at first hand the dynamic effect such a celebration had had on the number of pilgrims visiting the Roman shrines, and who wished to stem the ostensible decline in the numbers making their way to Compostela during a time of plague and intermittent war? Most often, the document is attributed either to the early part, or to the end, of the 15th century. Nonetheless we see it tacitly accepted on every side that compostelan jubilees have been celebrated since 1122. Giving some support to an earlier date for *Regis Aeterni*, Constance Storrs’

earliest identifiable jubilee year is 1395, her next, 1417. Thereafter - verified by the testimony of the many 15th century pilgrims whose accounts have survived - in the set pattern of 6,5,6 and 11 years, jubilees were celebrated in 1423, 1428, 1434 and 1445, and so on, with a few hiccups due to plague, war and political considerations, down to our own day. It is apparent from what is related by William Wey in 1456 that the jubilee was by then being celebrated in much the same way as it is today, and that the institution of it was by then attributed to a privilege granted by Calixtus II.

Storrs makes the point that in the 15th century few pilgrims from England sailed except in jubilee years. Pilgrimage over land went on in a steady stream, of course, but given the importance placed on gaining the promised indulgence, was very likely much greater in jubilee years than ordinarily, as it is today. It is a fair assumption that a heightened sense of devotion would have led many pilgrims to try to be present for the feast of the Apostle on 25 July, celebrated in the cathedral with great solemnity. (The winter date of the feast of the translation may have kept numbers down, even in holy years).

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The Origins of the Holy Year by Laurie Dennett and *Holy Year
Curiosities* by Patricia Quaife. (2004)
This can be bought at the CSJ Bookshop/Website for £5**

A life in the day of María Josefa Eiras Díaz

Coordinator, Pilgrims' Office,
Santiago de Compostela

Johnnie Walker



María's name is in the usual Spanish form: first name, father's family name and then the mother's maiden name. She is known simply as Mari.

Mari was born and brought up in Santiago. Her parents moved there after they met and married in the little Galician village of Aldegunde which has five houses. Her mum lived at number 1 and her dad lived at number 3. She lived with her parents in a flat in the *barrio* Sar about fifteen minutes walk from the cathedral but she moved when she married her fiancé, Jesús.

Over the last ten years the number of pilgrims arriving in Santiago has steadily increased. Pilgrims are welcomed in the Pilgrims' Office run by the cathedral authorities where the staff under Mari's direction check that they have travelled at least 100km by foot or 200km by bicycle before issuing the *compostela* - the certificate of completion.

In 1999 the cathedral advertised for volunteers to help in the Office and Mari who was studying languages at the University of Santiago applied. She was successful and for a year she was in charge of the pilgrims' left luggage, a service they still provide at a modest cost of 1 euro per day.

In addition to Spanish and Gallego, Mari speaks French, English and German. After a year as a volunteer and a year in France to study she returned to Santiago and the cathedral authorities remembered her. The Director of the Pilgrims' Office - or to give him his full title the Canon Delegate of Pilgrimages - is always a priest from the cathedral. The Director of the day Father Jaime invited her to apply for a paid job. He also gave her a little advice. "If you want this job Mari," he said. "Take your CV and pray with it at the Tomb of Saint James". Mari adds

with the slightest blush, “I did just that”. Divine intervention or not, she got the job and after a while was promoted to be one of the two coordinators in the office. She shares this responsibility with Eduardo and they work in two shifts. Mari usually covers the late session.

Mari gets up every day at 8am and has *café con leche* and fruit. After doing her email she settles down to study advanced English. Her ambition is to become an English teacher in a public school. Spaniards employed in public pensionable jobs are called *funcionarios*. This is a much prized appointment as it is generally for life and makes getting an *hipoteca* (mortgage) easier. Mari is preparing for the *Oposiciones*, the test, to see whether or not she will be accepted.

Whereas breakfast is light, lunch is the more traditional three courses. Usually the family has a starter of soup followed by meat or fish finishing with fruit. After lunch Mari makes the fifteen minute walk to the Office where in 2010 they expect to receive about 250,000 pilgrims as it is a Holy Year when the Feast of St James falls on a Sunday.

Mari supervises a staff of eight people. Everyone is employed by the cathedral mostly on temporary contracts of nine months because of the funding which comes from the Government. One of the things Mari does is work out a rota for the staff team so that the office is always covered.

At 11.50am every day a member of staff takes the previous 24 hours’ statistics to the sacristy in the cathedral. This enables the priest at the beginning of the Mass to welcome three pilgrims from Valencia who walked from Sevilla, one pilgrim from Scotland who walked from Roncesvalles and so on.

Mari thinks she has the best job in the world. She works with a fun team. Each year they try to walk a bit of the pilgrimage routes themselves and Mari would love to take a month off to walk from Roncesvalles. Above all Mari loves the interaction with the pilgrims who come to the Office. Some don’t want to talk about their experiences and others can’t stop. Whilst she recognises that some older pilgrims make special efforts and some other pilgrims walk prodigious distances the aspect which impresses her most is always the commitment of pilgrims to the experience no matter the length of the route.

On the other hand some pilgrims expect the pilgrimage routes to have full tourist facilities and complain that there are no public toilets every kilometre or so. Then there are the *trampas*, the cheats. Mari shakes her head as she describes pilgrims who hitchhike, or get the bus

or park minibuses or cars round the corner from *albergues* and turn up for their *compostela*. She thinks they are simply sad people. “What’s the point of having a *compostela* if you have cheated?” she asks. But the cathedral authorities are aware of *albergues* being used by tourists and hikers who have no interest in the pilgrimage experience. They are also aware that some unscrupulous tour companies and travel agencies running bus trips are selling their own pilgrim passports as part of a package deal. Therefore from January of this year they are only accepting “official” pilgrim passports – either the one available in Spain from cathedrals, pilgrim associations and *albergues* or outside Spain from recognised Confraternities or other pilgrim organisations.

Trampas are in the minority and Mari has some lasting memories of other pilgrims. Mari talks fondly about a young German woman. “She had no connection with religion and didn’t believe in God. She had some difficulties in her life and friends suggested she get away from it all by walking the camino. When she reached Santiago she asked if she could be baptised. Her view of life had changed.” A fellow pilgrim who had walked with her became one godparent and Mari was the other. They will be lifelong friends.

Mari laughs as she recounts some humorous stories of pilgrims. In summer a queue forms in the Office. One of the staff said to a woman standing in the queue beside a man, “You come with me and my colleague will see your husband.” The woman replied, “He isn’t my husband, I have no idea who he is.” A year later they returned, married, to get a photograph taken at the spot where they met. Mari says this is not a service they offer everyone!

After Mari closes the office she goes to dinner at around 9.30pm. Her favourite is a dish of lamb ribs. In her spare time she is an enthusiastic salsa dancer with a secret longing to learn the tango. She is a fervent reader and currently on her bedside table is a copy of *Blindness* by José Saramago.

Does she have three wishes? “Si,” she replies lapsing into Spanish to list the traditional, “*Salud, amor, dinero y tiempo para disfrutarlos*”. Health, love and money...and time to enjoy them!

For more of such Santiago lore and stories please read Johnnie Walker’s blog: johnniewalker-santiago.blogspot.com

Confraternity of Saint James

2010 Jubilee Competition

Part I

1. Where was the hospice of Santa Cristina on the camino?
2. Where would you find The Stele Gibraltar?
3. In medieval times it was reported that the river water was reputed to be bad and that your horse should not drink it. Where was this place?
4. Why might you wish to visit Clavijo?
5. Where might you have been knighted along the camino by a statue of St James?
6. Where is the Bridge of the Paso Honroso?
7. Whose idea was it to paint yellow arrows along the Camino Francés for modern pilgrims to follow?
8. Where was the first open meeting of the CSJ held?
9. Margery Kempe sailed from Bristol to A Coruña. How many days did the voyage take to get to Spain and how many days to get back?
10. How many Chairmen has the CSJ had since 1983?

This is the first part of a two-part competition to celebrate this 2010 Jubilee Year. When both parts of the competition have been answered – in December 2010 - should you wish to take part and enter into the competition, please send in your results (in an envelope clearly marked **Jubilee Competition**) with a donation to the Miraz Appeal. You may also answer electronically clearly stating the subject of the email as **Jubilee Competition** or as an attachment supplying us with your name and contact details. Prize winners will be announced at the 2011 AGM.

Answers to the questions can be found in the CSJ pilgrim guides, past *Bulletins*, CSJ Occasional Papers, and on the CSJ website and from books in the CSJ library.

John Read's *Pilgrimage*

Mary Moseley

On Saturday 27 March Gosia Brykczynska and I made a very special pilgrimage into the Cotswolds, to the strikingly beautiful 15th-century church of St Mary's in Fairford, Gloucestershire, to hear the world première of *Pilgrimage*, a cantata by the CSJ's own John Read.

As many of us know, making this pilgrimage, on foot or by bicycle, car or even on a beast changes your life, and John and his companion *peregrino* Tim Mowat, found that cycling to Santiago de Compostela between 2000 and 2003 certainly changed their outlook on life. The words and music of *Pilgrimage* have been compiled and composed, respectively, to describe their physical and spiritual journey along the Camino Francés, from St Jean-Pied-de-Port to Santiago. As John, a singer and organist, explained in his programme notes, he wanted "to give the best account I could of the journey and for this I needed the emotional power of music". The words are in several languages, including Galician, reflecting the ancient nature of the way of St James, and the people of many nations who have trodden – and continue to tread – its path.

The cantata was performed by a narrator, a part spoken by Tim Mowat himself, and the Fairford and District Choral Society, with soloists Fiona Doble (soprano), Peter Burrows (tenor) and Derek Walker (bass), accompanied by Fiona Brown (organ), Simon Mumford (flute) and Rachel Williams (percussion), conducted by the composer. Slides showing various stages of the camino, projected onto a large screen, heightened the emotional experience, and seasoned *peregrinos* will understand that at least a few tears were shed.

We were delighted and felt very privileged to have been there at the first performance of this uplifting work. It is to be hoped that it will be given many more outings – technically it should be within the capabilities of a number of amateur groups – and we would encourage anyone who has the opportunity to hear it to do so. On behalf of the Confraternity: well done, John!

News from Gaucelmo

Roger Davies

2010 Hospitaleros

May	Martha Crites, Jim Lambardi Istvan Igloi-Nagy, Alison Raju, Louis Barrau
June	Rowena and Bob Macdonald, Richard Baldwin, Chard Woodruff Leo and Marina Bolsius, Pat Chambers and Victoria Wallace
July	Gene and Rosann McCullough, Betty and Dugald McDougall Keith and Clare Taylor, Rob and Monica Wilcock

Gaucelmo opened its doors to welcome pilgrims on 1 April. Since then the fire in the salon has been working overtime because the weather has been cold, foggy and wet. It was even snowing in mid May.

Because of a combination of bad weather and volcanic ash (which has obviously disrupted travel plans of pilgrims) pilgrim numbers have been relatively low and other refuges in Rabanal have been uncharacteristically quiet. However there are signs that pilgrim numbers are gradually increasing.

Because of the cool weather more pilgrims have been staying for breakfast. The kitchen with its new tablecloths and chairs has a Bistro feel to it! The kitchen is much appreciated by pilgrims with its added space due to the removal of the old stove.

The herb garden is looking good with pilgrims already using some of the plants for cooking. During the second two weeks of April Ken and Joan Davies (volunteer gardeners) tackled the weeds which had grown over the herbs and replaced the plants which had died during the Winter. The grass was cut and the whole area is a pleasant and relaxing place to sit and rest – weather permitting.

Bed bugs are an increasing problem everywhere and are spread along the camino in pilgrim clothing and rucksacks. Thanks to the bad weather they are so far proving to be less of a problem this year.

We have experimented this year with disposable paper sheets

and hospitaleros at Gaucelmo think that they are a worthwhile introduction. It may assist in the continuing war against bed bugs but the main benefit is that it saves a great deal of washing!

The barn has not yet been much in use but is ready for when pilgrim numbers increase. We are looking forward to a warm halcyon summer!

Thank you to all the hospitaleros that have given their time and efforts to make the pilgrim stay at Gaucelmo a pleasant and peaceful one during the past few months.

Members' Pages

From Lindy Williams - Camino Reflections

It's not every day you meet someone who is excited about the prospect of walking 850km, even if it is through the most beautiful countryside.

Mar-Lou and I met when our children were in pre-school; our chats were rarely over coffee but much more often they were while striding out with our dogs. Walking has always been part of our friendship. It was on one of our walks that I mentioned the camino; the little I knew about it came from a reference in a David Lodge novel read some fifteen years previously.* It had sown the seed but it took Mar-Lou's enthusiasm to germinate it. No sooner had I mentioned the idea than *camino* had been googled, the Confraternity discovered, Spanish lessons organised and a training regime initiated. The journey had begun.

We flew out of Sydney as the kids went back to school for the second term, coinciding our arrival in Pamplona with early spring. On day three we came across the charming medieval hilltop village of Cirauqui where we could easily have stayed but our destination that day was Estella, another 14km. We arrived tired, still a little jetlagged and hungry. The recommended *refugios* were either full or closed so we reluctantly climbed the hill to the new parish hostel. It seemed very utilitarian with cold, cramped dormitories and limited facilities. On our way out for a stroll around the village we noticed a little sign – Soup at 8pm.

On our return we found two long tables crammed with *peregrinos* who instantly made room for us. The *hospitaleros* were a charming couple from Madrid who knew the camino well from walking it and volunteering in hostels for a couple of weeks each year. Platters of cheese and salami were placed in the centre of each table and big bowls of hearty vegetable soup were served with crusty bread. A cacophony of voices rose and filled the room as speakers of several different languages chatted, translated, interpreted and laughed while everyone began to help themselves. I was fortunate enough to sit next to a Spanish university lecturer who effortlessly moved from her own dialect to Italian, French and English. We were also fortunate to catch up with her on another evening and had a most interesting impromptu talk on Spanish history and politics.

The cold, utilitarian hostel had become a warm haven where everyone felt welcomed and accepted.

- *Therapy* by David Lodge is available in the CSJ Library.

From John Hatfield

Are you planning to give a talk about your pilgrimage? Why not use the CSJ slide library to help you? Did you know that the CSJ's growing collection of over 3300 slides, available to UK members, covers not only the Camino Francés, but also the other main routes in France and Spain?

Please give at least a month's notice so that a catalogue can be sent to you and your choice made. As soon as I hear from you, I can reserve the slides and dispatch them two weeks before your talk. I can be contacted at: 9 Vicary Way, Maidstone, Kent ME16 0EJ; Tel: 01622 757814

From Henryk Karaś in Poland

Two Polish pilgrims Stanisław Ozdoba and Andrzej Kofluk - both in their 60s - have taken time off work to undertake the 3526km pilgrimage all the way from Wrocław to Santiago! They plan to be in Santiago for St James's Day!

From Sandra Collier in Sydney Australia

The Spanish Club has recently closed and our monthly pilgrims meetings now take place the Spanish Restaurant *Casa Asturiana*. This Restaurant is at 77 Liverpool St Sydney across the street from the old Spanish Club. We meet in odd months on the first Wednesday for dinner at 7pm and in even months on the first Saturday at 12 noon for lunch. See the CSJ home page (click on other English Speaking Association and follow the links to Sydney). Fourteen pilgrims attended the April meeting, we started with drinks on the street side café and spoke about our Camino plans.

- We started with email news from the Camino, Janice in Rabanal and Jenny on route from Le Puy.
- Josephine asked advice about walking with children, crossing the Pyrenees at Saint-Jean-Pied-de-Port and booking arrangements for the Refugio Orisson.
- John produced his meter square map and shared his crossings the Pyrenees at the Col du Somport and Saint-Jean-Pied-de-Port
- As always, the topic of bedbugs, Patricia our resident expert gave

advice – Sealed plastic bags and vitamin B.

- Marilyn and Stephen read the CSJ March *Bulletin* and sought advice from June about her recent stay at a private *gîte* at Lectoure.
- Pam and Jan chatted about their plans to join UK Confraternity members on pilgrimage from Croydon to Chartres.
- Plans were made to meet at the Spanish film festival to see *The Road to Santiago* that was filmed in Galicia.
- Advice was given to a first time pilgrim leaving for Spain the next Monday, on how to travel from San Sebastian to Roncesvalles
- Guide books were shared; and author Marc signed two copies of his recent publication.

We then moved inside to the restaurant and there was a shift of conversation to the ABC Compass television program that was shown on Good Friday and the establishment of a **Camino in Australia**: In Western Australia there is the Dom Salvado Camino. This route leaves Perth and follows the route taken by Dom Salvado in the 1860s to establish Australia's only monastic town at New Norcia. The route is 125km; it starts at St Josephs Church Subiaco, passes churches and cathedrals, the banks of the Swan River, The Walyunga National Park, Muchea, Chittering, Bindoon and finishes on the sixth day at the Benedictine town.

Dom Rosendo Salvado was born at Tui in Galicia and at 15 he entered the Benedictine Abbey of San Martin in Santiago taking his final vows in 1832, he came to Australia in 1846 and established a Benedictine Monastery at New Norcia. He died in 1900 at the while on a visit to Rome. His body was returned to New Norcia three years later and buried in a tomb of Carrara marble behind the alter of the New Norcia Monastery.

Publications news

New CSJ electronic guides

In the past few months we have been able to add more downloadable guides to our coverage of 'Other Routes'.

As mentioned in *Bulletin* 109, through the work of Rebekah Scott, Laurie Reynolds and Piers Nicholson we have a guide to the Camino del Salvador, the 120km 'feeder' route taking pilgrims from León to Oviedo through the mountains to the cathedral of El Salvador at Oviedo. This is recalled in the old saying:

*He who travels to Santiago and not to El Salvador
Honours the servant and ignores the master.*

Pilgrims may have continued to Santiago along the Camino Primitivo.

For those wishing to extend the Camino Portugués there is a new guide *Camino Portugués: part 1: Lisbon to Porto*, covering c 380km to complement the *Camino Portugués part 2: Porto to Santiago* by Johnny Walker, which covers 240km.

New: there is an updated version by Johnny Walker of *Pilgrim Guide to Spain no 6: Madrid to Sahagún*, a 240km feeder route to the Camino francés and not a complete route in itself. It is based on the historical information from Maurice & Marigold Fox's 2000 edition but brought up to date with the route waymarked and accommodation developed by the Asociación de Amigos de los Caminos de Santiago de Madrid.

Hard copies of all these guides will be available soon from the bookshop.

Camino del Norte

with the help of generous feedback from many pilgrims Eric Walker has revised for 2010 4. *Los Caminos del Norte A: Ruta de la Costa 1. Irún - Villaviciosa*, which will be available soon in the bookshop.

CSJ member Michael Gaches entered the Astorga Association Pilgrim Diary competition some years back and we are also just about to publish his prize winning diary, 'Valiant' about his walk along the Camino del Norte.

New books

Libro de Oración Común: a simple prayer book, CTS, London, 83pp, £1.95

A handy, pocket sized, dual language prayer book containing the basic prayers, creed etc and order for Mass in both English and Spanish.

Guides to the route from Le Puy to the Pyrenees

With the publication in March 2010 of Alison Raju's new edition of *Le Puy to the Pyrenees* we thought it would be helpful to summarise the content of the various guides available for this route and stocked in the CSJ online bookshop.

	CSJ Guide 3. Le Puy to the Pyrenees	A Raju: Way of St James: Le Puy - Pyrenees, Cicerone Press	J Higginson: A Cyclist's Guide: Le Puy to Santiago	L Clouteau + J Clouteau: miam miam dodo la Voie du Puy, GR65
Price	£5	£12.95	£12.95	£15.50
Weight	90g	270g	250g	300g
Publication date	2006	2010	2009	2010
Language	English	English	English	French
Glossary	No	Brief -common French words	Brief-common French words	Yes
Maps	No	Sketch	Sketch	Sketch
Route description	No	Yes	Minor roads for cyclists	No
Accommodation	Gites and pilgrim friendly	Selection	Selection	Comprehensive
Historical info	Brief introduction	Brief introduction	Brief introduction	Origin of name of Guide
Images of St James/ references	4pp summary	In text and Appendix	In text	No
General advice/ preparation	Yes	Yes	Yes	Yes
All services	Summary, pilgrim relevant	Slightly more than CSJ Guide Yes, inc various various break points	Basic for cyclists To le Puy and return from Santiago	everything
Travel advice	Yes, inc various break points	Appendix	n/a	No
Luggage transfer info	Yes	Appendix	n/a	Full list inc taxi numbers
Height profiles	No	No	Yes	No
Facilities for disabled	No	No	No	Yes

The French Topo Guide series, published by the FFRP, are available in 3 volumes from www.stanfords.co.uk or Stanfords map shop, 12-14 Long Acre, Covent Garden, London WC2E 9LP. They are in French, have maps with the route shown and directions, accommodation, monuments etc . New editions published 2010. It may be cheaper to buy them in France.

From the Secretary's Notebook

Marion Marples

Pilgrim numbers/website

The Pilgrim office has a new website www.peregrinossantiago.es

Airport closures

I was interested to note that many people, describing the emergency journeys they had be forced to make across Europe when flights were first cancelled due to the volcanic ash cloud, referred to them as pilgrimages. One can only hope that the excitement generated by people who gradually began to realise that there were many fascinating places to be seen in continental Europe will start to find their way to the pilgrimage routes too.

News from Santiago:

VIRTUAL CANDLES

One can now pay for electric, virtual, candles to be lit in Santiago cathedral, by credit card. www.mivela.com. This is to bring much needed revenue to the ccathedral.

HOLY YEAR CHANGES

There is a strict one way system in and out of the cathedral, with long queues for the Holy Door most mornings and the cathedral frequently filled to capacity (2000 people) for the 12 noon Pilgrim mass. You must enter by the south door in the Plaza de Platerias and exit either by the north door or through the Pórtico de la Gloria. The scaffolding tours described in *Bulletin* 109 have been withdrawn while the cathedral is prepared for the November visit by the Pope. No rucksacks are allowed in the cathedral – leave at your accommodation or at the consigna set up in rua do Vilar, near the Pilgrim Office.

Anthology request

Thank you to all those who have offered or suggested itme s for the forthcoming second volume of the CSJ Pilgrim Anthology. Please continue to keep your ears and eyes open for suitable texts for us to consider for publication.

CSJ Events

As well as these events there will be shorter notice gatherings, mainly to raise funds for the Miraz Holy Year Appeal. All Trustees have been asked to arrange an event in their areas and we encourage all members, especially those who have joined in the last 5 years to consider how they can best contribute to the variety and fun of Holy Year with a local fund raising event. See the Miraz Newsletter for more details.

Sat 26 June–Mon 12 July European Pilgrim Relay

Walk with friends from the Association Normande des Amis de Saint-Jacques from South London/Croydon along the Vanguard Way to Newhaven and (from Sat 3 July) Dieppe to Chartres to meet up with a pilgrim group from Paris.

Friday 23–Sunday 25 July Weekend in Worcester

On the Trail of the Worcester Pilgrim

Dr Katherine Lack makes a persuasive case for the Worcester Pilgrim, whose body was discovered accidentally during works on the cathedral, to have been Robert Sutton, a wealthy dyer, who lived in Worcester in the 15th century and certainly made a pilgrimage to Compostela. See enclosed flyer for the programme and Booking form.

Saturday 24 July Peterborough Pilgrims

Peterborough Pilgrims to Santiago Service

12noon Pilgrim service, followed by feast (donation) Then a walk, the beginning of the walk to Portsmouth/Santiago. S Mary the Virgin Parish Church, Towcester Road, Northampton NN4 8EZ. Please email intent to join us for the feast so food is available,veggies option, to ianholdworth@aol.com

Sunday 25 July St James's Day

London

St James's Church, Spanish Place (RC), 22 George Street, W1, 10.30am Sung Mass (in Latin) for St James's Day

St James Garlickhythe, EC4 (CofE), Patronal Festival Eucharist, 10.30am followed by cold buffet lunch (£10pp). Please note this

splendid church, of medieval origin but rebuilt by Wren, is also open on Sat 10 July for the City Churches Walk. Pilgrims would have prayed here before embarking for Spain and also given thanks for a safe return, as demonstrated by the number of pilgrim badges found in the mud of the nearby river Thames.

Lincolnshire

St James the Greater Aslackby: 2.45 pm gather on the Old Vicarage lawn for a glass of wine or juice. 3 pm the angelus is rung and after the words “let us process in peace” we begin the ‘pilgrimage’ to the church, followed by Festal Evensong with a guest preacher. After the service there is a lavish tea. To get here from London by car is very easy - Aslackby is just off the A15 between Bourne and Sleaford. Basically drive north up the A1 to Grantham and then take the A52 east to the A15 or it possible to turn off the A1 at Stamford and take the road to Bourne and then the A15 north to Aslackby. Railway stations at Peterborough or Grantham are reasonably close. Peterborough has the best bus connections or arrangements can be made to collect someone from the station.

Tues 14 –Tues 28 September Walking Pilgrimage

Walking Pilgrimage on Camino Portugués. Fully booked.

Saturday 25 September Office Open Day

10.30am-3.30pm Office open for enquiries, sales, use of Library

Mon 27 Sep-Sun 3 Oct Visit to Santiago

Fly from London Stansted (dep 8am) to Santiago. 6 nights in a central hotel, meet walking group from Camino Portugués (see above) guided tours of the cathedral including the triforium and organ, cathedral roof, Portico de la Gloria, museums, a day trip out of the city, etc Price tbc Please book as soon as possible so we can arrange the flights.

Sat 16 October Returned Pilgrim Service

Location to be confirmed

Saturday 30 October

Office Open Day

10.30am-3.30pm Office open for enquiries, sales, use of Library

Sunday 21 November

Holy Year Celebration

- 3pm Holy Year Celebration Service, St Mary's Clapham Park Road, SW4 7AP (Clapham Common tube) with guest of honour Canon Don Jenaro Cebrián of the Pilgrim office, Santiago Cathedral.
- 4.30pm Celebration Spanish Lunch for Holy Year & Miraz, La Terraza, Bedford Terrace, SW4

Saturday 27 November Open Day & Storrs Lecture

- 10.30am-3.30pm Office open for enquiries, sales, use of Library
- 4pm Storrs Lecture, to be confirmed

Other Events

Sunday 20 June-Friday 2 July

Exhibition

South-West France and Way of St James, limited edition photographic prints by Jill Swainson, Salle Caravan Cachin, 81630 Salvagnac, near Gaillac, Tarn. See www.jillswainsonphotography.com

Sunday 4 July

St Birinus Pilgrimage

12.15 picnic, depart 1pm, Churn Knob, Blewbury; 3.30pm short walk starts from Brightwell-cum-Sotwell; 4.30pm on Teas in St Birinus presbytery garden, Dorchester on Thames; 6.30pm Pilgrim Service Dorchester Abbey

19 & 20 July

Celebration in honour of St Arilda

Monday 19 July: 5.15pm Choral Evensong for St Arilda at Bristol Cathedral.

Tuesday 20 July: 3pm Leave St Arilda's church in Oldbury to walk to the well, sing the hymn and have a small picnic. 7.30pm. Choral Eucharist at St Arilda's.

For more information contact Jane Bradshaw: bradshaw@uwclub.net

Sunday 25 July

Pilgrim's Progress

Walking, Talking and Singing with Marilyn Quaife. 2.30pm, St John's Anglican Church, 86 Clendon Road, Toorak, Melbourne, Australia 3142 Admission \$20

to Sat 31 July

Rome Exhibition

A Pilgrimage a Mission – Non angli sed angeli

An exhibition presented at the Venerable English College, Rome exploring the route which English medieval pilgrims took to Rome and from 1579 the route that English Catholics took from Rome to England. The exhibition is open on Tuesdays/Thursdays/Saturdays at Via di Monserrato 43, Roma 00186. For more information please contact: www.angelisunt.it or tel: (0039) 06 0808 546

11-12 September Conference

International Conference on St James

Kraków, Poland. Conference in Kraków and Więclawice Stare, including walking a part of the Małopolska route. For more information please contact: konferencja@swjakub.pl

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Information is for members' use only.

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or through our secure online bookshop at 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 *Camino Francés* William Bisset
editorcf@csj.org.uk
- 2 *Camino Mozárabe* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com
- 3 *Finisterre* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com
- 4 *Los Caminos del Norte* Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG
(01274) 562559
- 5 *Camino Portugués* John Walker
johnniewalker-santiago@hotmail.com
- 6 *Madrid to Sahagún* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525
- 7 *Camino Inglés* John Walker
johnniewalker-santiago@hotmail.com

Pilgrim Guides to the Roads through France

- 1 *Paris to the Pyrenees* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525
- 3 *Le Puy to the Pyrenees* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com
- 4 *Arles to Puente La Reina* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525

Pilgrim Guides to the Roads through Europe

- 2 *Nürnberg to Konstanz* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com
- 4 *Via Gebennensis* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com

Practical Pilgrim Notes *for Walkers*
for Cyclists
for Riders
Winter Pilgrim
Which Camino?

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

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*Members wishing to borrow slides should make their selections
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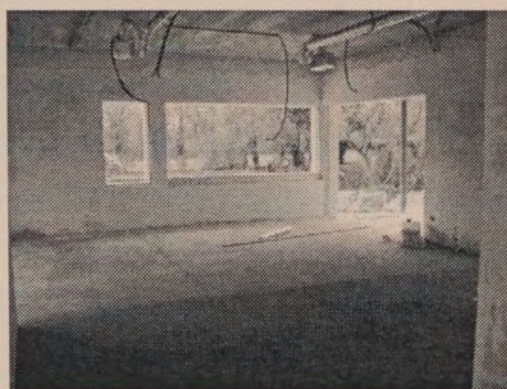
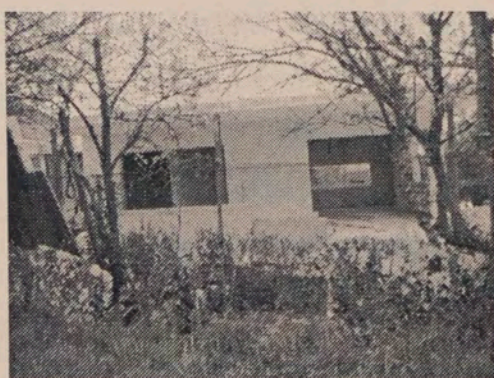
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Confraternity of Saint James

Miraz & Holy Year Appeal June 2010

Planned development at Miraz

The building work on the new extension and the outhouse is now very near completion. The outside of the new extension has been finished, and the builders are just finishing off putting in the fittings inside and tidying up the site. The outhouse has been virtually rebuilt, a central heating boiler and a large fuel oil storage tank have been installed in it, and solar panels fitted on the roof. The *hospitaleros* tell us that it all looks very smart.



Photos: Richard Jefferies

THANK YOU TO CSJ MEMBERS!

There has been a magnificent response to the flyer sent out in May 2010. A request for £10 minimum has touched the generosity of at least 125 members totalling £3532 so far.

This makes **£6781** in total for the Holy Year Appeal. We look forward to receiving news of the use which UK members have made of the second copy of the Appeal flyer –please pass on to interested friends or even better, to any trusts or bodies who would consider an application for support sympathetically. Overseas members will receive their flyers with this Bulletin.

We have recently received a very generous donation of £26,000 from members William and Janice Terry's US family trust. This amount is to be shared between Miraz and Rabanal. Please do however continue fundraising – there will be further costs for fitting out the refuge and other necessary expenditure - and a healthy appeal balance means that payments can be made on time and that the treasurer and chairman can sleep at night! Trust funds across the world could well provide a source of grants to swell the Appeal.

In addition we are writing to the corporate Patrons and Sponsors of the Xacobeo 2010 such as Telefonica, Iberia, Eroski etc (see www.institucional.xacobeo.es). These companies are generously participating in the Holy Year of Saint James in Galicia, showing their firm commitment to the cultural and social values that a civic, multidimensional celebration such as the Xacobeo represents. Any information on corporate contacts will be appreciated by the Office

News from Miraz

- Last year we were fortunate to have the use of the social centre to accommodate pilgrims and are grateful that the village council made that possible. This year the village president has indicated that it will not be available so is fortunate that we will ourselves soon have more room to welcome the Holy Year pilgrims.
- *Hospitaleros* for the next three months are coming from Austria, Australia, Canada, South Africa and USA to help the British teams. This will enable a widespread approach to the care of pilgrims who of course come from many countries.
- To the end of May 548 pilgrims who stayed in our refugio, a 42% increase on the year before. The 10,000th pilgrim to stay at Miraz will be given a special welcome by *hospitaleros*. At current forecast rates this *peregrino* may well arrive in mid July.
- see www.peregrinosantiago.es for more statistics.

Fundraising Events

MIRAZ APPEAL LUNCH

Ann and Frank Chesworth
invite

CSJ members and their friends to

Lunch with a Spanish flavour
(£10 minimum donation) to support the MIRAZ Appeal
at their house in **Amersham, Bucks.**

SATURDAY 4 SEPTEMBER

The day will also include

Dedication of Statue of St James.

Walk to the **Martyrs' Memorial**, St Mary's Church & the Old Town.

Spanish **Wine** on Sale – Raffle – Surprises.

CSJ goods sale – AND - See the
Camino Waymarker wind vane on **Frank's Folly!**
Tea from 10.30 - Start Walk at 11 o'clock.

*Easy access from Amersham Station.
Trains from Baker Street and Marylebone*

For directions, information and attendance notice ,
telephone Ann or Frank at 01494 724812
or email fchesworth@dsl.pipex.com

www.amersham.org.uk/amintro.htm

Donation Form

Name

Address

.....

.....

(1) **Membership**

My membership number is(if known)

(2) **Payment**

I wish to support the *refugio* at Miraz and I therefore

☐ enclose a cheque for £.....,
made payable to "Confraternity of St James "

☐ authorise the CSJ to charge £ to my credit/debit
card as follows

Card Number ____ / ____ / ____ / ____

Issue Number ____ Start ____ / ____ Expiry ____ / ____

Security Code ____

Signed

Date

(3) **Gift Aid** (UK only)

I am a UK taxpayer and wish to add 28p to each £1 by authorising
the CSJ to claim Gift Aid on my donation

Please return form to Miraz (Holy Year) Appeal,

CSJ, 27 Blackfriars Road, London SE1 8NY, UK

Confraternity of Saint James



MIRAZ HOLY YEAR APPEAL

Miraz refugio
89km

Santiago Cathedral



Pilgrimage to Santiago

Pilgrims have been on their way to Santiago de Compostela in north west Spain for over 1000 years. They have found hospitality along the way given by the church, towns and individuals dedicated to their care. Numbers have grown continuously since the early 1980s and in 2009 145,877 pilgrims received the Compostela certificate of completing the pilgrimage to the shrine of St James the Great.

Holy Year 2010

Each year when St James's day, 25 July, falls on a Sunday, is declared a Holy or Jubilee Year. The Holy Door near the shrine is opened only in Holy Years and there are special privileges and events. 2010 is a Holy Year and the next will be in 2021.

Confraternity of Saint James

Founded in 1983 to promote the pilgrim roads through Europe to Santiago de Compostela, the CSJ is responsible for two pilgrim refuges. One is on the traditional Camino Francés at Rabanal del Camino in León and the other is at Miraz, three days from Santiago in Galicia along the Camino del Norte, which is increasing each year in popularity as the network of refuges develops.

Donation Form

Name _____

Address _____

Postcode _____

Membership

- ☐ I am a CSJ member and my membership number is _____ (*if known*)
- ☐ I am not a CSJ member

Payment

I wish to support the refugio at Miraz and I therefore

- ☐ enclose a cheque for £_____ made payable to Confraternity of Saint James
- ☐ authorise the CSJ to charge £_____ to my credit/debit card as follows

Card number _____ | _____ | _____ | _____

Issue number _____ Start date ____ / ____ Expiry date ____ / ____

Security code _____

Signed _____ Date _____

Gift Aid (UK only)

- ☐ I am a UK taxpayer and wish to add 28p to each £1 by authorising the CSJ to claim Gift Aid on my donation

Please detach this page and return to

Miraz (Holy Year) Appeal, Confraternity of Saint James
27 Blackfriars Road, London SE1 8NY

Tel: +44 (0)20 7928 9988 • Fax: +44 (0)20 7928 2844

See www.csj.org.uk for more information on Miraz

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

Thanks are due to CSJ members Willie Bossert and Michael Krier for their illustrations

The refuge in Miraz

The Refugio de Peregrinos de Miraz came into being when the old parish house was granted to the CSJ by the Bishop of Lugo in 2005. To date 8729 pilgrims have been welcomed, with numbers increasing each year. A contract was signed with the builder on 8 January 2010 so work could start the next week to provide an extension and improved facilities for Holy Year pilgrims in Summer 2010. The expected benefits are:

Upgraded standard of existing building 6 additional beds and extra floor space

Improved space and water heating Additional kitchen and dining space

Compliance with current regulations Improved facilities for *hospitaleros*

Provision for disabled Extra room for equipment

Separate facilities for each sex Additional shower and toilets

The Confraternity is most grateful to all those who have given funds over the last five years. The total monies raised by the end of 2009 exceeded £100,000. The amount left after the initial setting up and refurbishing of the basic *refugio*, £65,000, has been allocated to the new extension to ensure a prompt start. In addition the CSJ has pledged to raise a further £20,000 towards the costs of the new building. In Santiago, the Xestión do Plan Xacobeo, responsible for services to pilgrims in Holy Year, has indicated that it will pay the balance of the cost of the new building.

There is now a final push to raise funds to make the new Miraz refuge a success. Trustees on advice from the Treasurer have agreed a further appeal for funds in 2010. In view of the fact that the project is now fully committed, this is now clearly urgent.

Please support the Miraz Holy Year Appeal in whatever way you are able, whether by donation, running a fund raising event, sponsorship or passing this leaflet onto trusts or charities that could give a substantial donation.

This will ensure that the Confraternity of Saint James through its international team of fantastic *hospitaleros* and *hospitaleras* is able to offer pilgrims an even more welcome place to stay as they near their pilgrimage goal of Santiago de Compostela.

