



Confraternity of Saint James

Bulletin



September 2011

No 115

Camino Calendar

- » Until Sunday 9 October
Treasures of Heaven exhibition at British Museum
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- » Saturday 24 September
Office Open Day
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- » Friday 30 September
Screening of 'The Way' at British Museum
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- » Thursday 6 to Saturday 8 October
Matter of Faith Conference
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- » Friday 21 to Sunday 23 October
Retreat for Returned Pilgrims
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Reflections on a Renaissance Conference, Utrecht
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Editorial

Gosia Brykczyńska

My editorial is intentionally short this time because much of its material is included in the separate report on the recent Rabanal/Miraz visit which follows. Apart from the June visit to Spain members of the CSJ in the UK gathered together as in previous years to celebrate our patronal feast in Reading on the weekend preceding St James's Day. In Reading the CSJ managed to arrange for the attributed relic of the hand of St James – which was found at Reading Abbey and is now kept in St Peter's Church in Marlow – to be on display by the main altar. For those interested in further information about this relic I suggest they read Stephen Badger's article about the hand which was written for *Bulletin* 50 July 1994 or read about it in the CSJ library located in the office on Blackfriars Road.

The CSJ choir formed part of an assembled choir which got together specifically to sing the Cantata in honour of Pilgrimage composed by John Read. The local parish church of St James where this was performed welcomed the CSJ like long lost friends (which we in fact were, as the fledgling CSJ made a trip to Reading Abbey in its inaugural year of 1983 and several times after that...) On the Sunday after a very festive Mass the group gathered for a special lunch followed by a tour of Reading Abbey ruins. Such memorable gatherings inevitably lead one to reflect upon the various activities of the CSJ and how they have grown over the years – especially the work undertaken in connection with the *refugios* and the volunteer work in the CSJ office.

This *Bulletin* therefore will focus especially on the concept of hospitality as it is experienced along the camino – in its more thoughtful aspects – as presented by Colin Jones our chairman posing the theological question as to how to address the needs of strangers and in its more practical guises by Graham English, Sandra Collier and Michael Osborne. Meanwhile Patricia Quaife and Mervyn Samuels provide an historical account on an early English refuge which originally appeared in *Bulletin* 40.

Priscilla White tells a tale of joy and intergenerational pride that

is heart-warming as John Rafferty and Eirik tell a particular story of how the camino can challenge and spur you on – even in the face of adversity. Finally, a story from the French press about art and defiance underscores the hidden resentment felt in occupied France during World War II.

As already mentioned in previous *Bulletins*, the CSJ is currently trying to address the changing needs of its membership and will be revitalising the website and the *Bulletin*. Please think generously and seriously whether you think you could contribute some of your skills and energy towards this end. The Confraternity needs your help – if it is to continue to deliver assistance to pilgrims and run its varied pilgrim and pilgrimage related activities in this the twenty-first century.

Celebrations, a painting, a *hospitalera* and a funeral

Gosia Brykczyńska

In June of this year a group of around twenty CSJ members gathered in Spain to celebrate the twentieth anniversary of the opening of our refuge in Rabanal and the official blessing of the newly-extended Miraz *albergue*. While a quick report by Tony Ward on the festivities in Miraz was hastily despatched for the June *Bulletin* no mention was made there of the activities in Rabanal and the Sunday trip to Peñalba followed by a visit to O Cebreiro as the group made their way to Miraz.

It has been sometimes observed that different CSJ members are involved in different activities; thus some go on CSJ organised trips and other members become *hospitaleros* or undertake serial pilgrimages, while still others become committee members and undertake repair jobs on working parties. But this trip was slightly different in that the CSJ members gathered in Rabanal and Miraz represented between them the entire history of the CSJ from the beginning to the present. There were current and past committee members, two previous Chairmen and our current Chairman, a founder member of the CSJ, several *hospitaleros*, many past and present pilgrims and members of various working parties from both *refugios* going back to the day dot (and even earlier). Chief among those present was Mary Ivens, whose husband Walter had been the guiding inspiration behind Gaucelmo in years past, and the tally was rounded off by some of our office volunteers and overseas members, two of whom were from New Zealand. What united everyone was the desire to acknowledge the work and effort put into running and maintaining the two *refugios* and to give everyone involved a heartfelt thank you.

In Rabanal the herbs in the patio were at their summer best and the climbing roses scrambling up the stone walls were truly magnificent. The reception in the *huerta* prepared by the Rabanal Subcommittee and *hospitaleros* was a great success and that evening the church was filled to capacity for vespers. It was a peaceful summer celebration and it was good to see the *hospitaleros* giving great support to pilgrims. The day ended with a splendid meal in Antonio's where Walter Ivens was

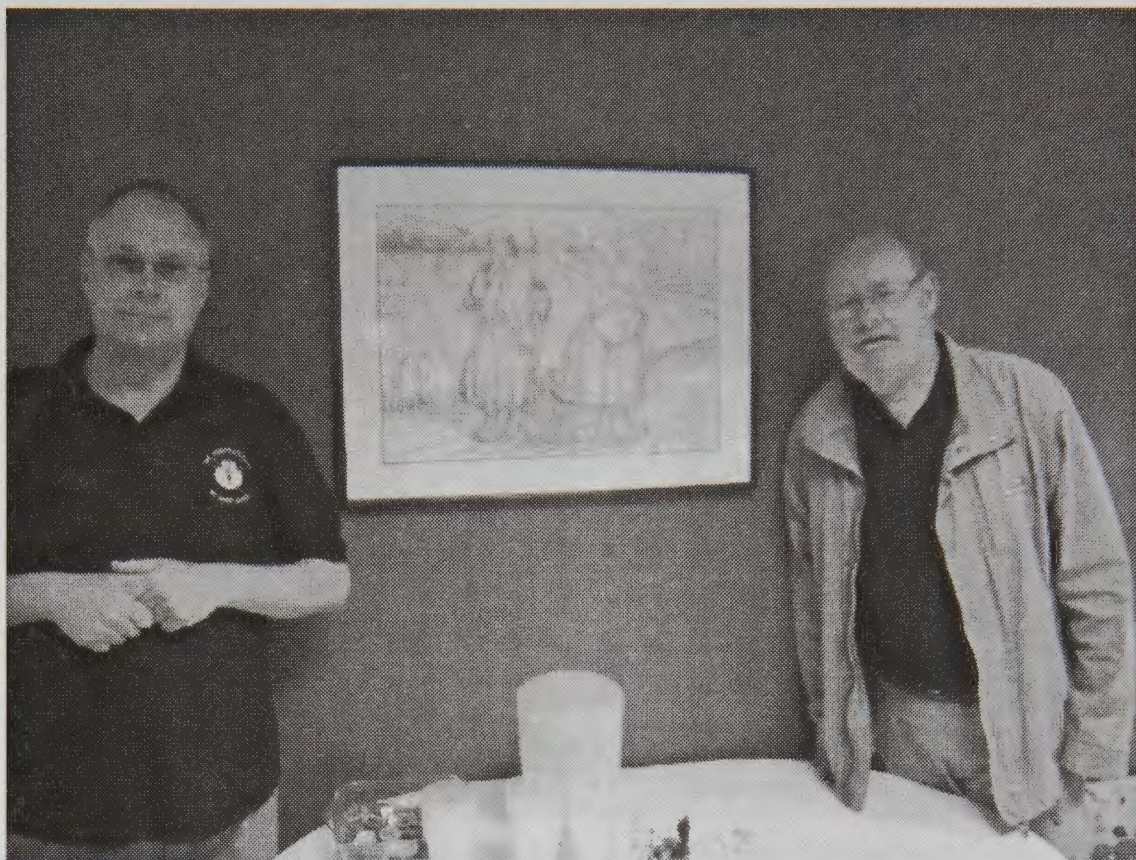
heartily toasted and the Rabanal co-ordinators accepted with grateful thanks a gift from the monks intended for Gaucelmo.



Meanwhile in the breakfast room in Gaucelmo a framed sketch by the sculptor José María Acuna (1903-1991) which was prepared for a bronze statue of a lost pilgrim standing by a waymark, was much admired and the current wardens stood next to it to have their photos taken (see accompanying photos). The sketch however was on its way back to Galicia – as its final destination was Miraz – and it was to permanently adorn the walls of the *albergue*. José María Acuna was a famous Galician sculptor. Pilgrims to Santiago will be familiar already with his enormous statue of the exuberant *peregrino* placed on the roundabout on the entrance to the town. Several years ago there was an exhibition of Acuna's work in the Hotel de los Reyes Católicos in Santiago, where the sketch was purchased. It was subsequently framed pending its return to Spain.

The next day being Sunday some members of the group gathered at an early Mass celebrated by Father Javier – one of the monks – in the church of Santa María opposite the *refugio*. Although it was anticipated that the Mass would be fairly quick and muted to facilitate the prompt departure of the hired bus that would take the group to the mountains and the church of Peñalba it turned out to be a lovely liturgy with a pilgrim-orientated sermon which gave us something to ponder during

our journey. The trip up into the villages to see the church and ruins was quite memorable not least because of the splendid luncheon in Peñalba.



The next day – Monday – the group departed for Miraz but not before the Acuna sketch was safely shipped onwards. On the way to Miraz in spite of a thick mist the group managed to find the village of La Laguna de Tablas and call in for morning tea at the home of our past Chairman Laurie Dennett. Laurie now lives just outside O Cebreiro and accompanied the group to the village and its magnificent church. Also present on this trip and enjoying herself immensely was Joyce Culnane, a pilgrim from Colin Jones's Portuguese camino, a former *hospitalera* in Miraz, an office volunteer and vital kitchen support worker during our AGMs. Joyce was quite moved by the aura experienced in the old church and so we lit our candles by the Eucharistic shrine and said some prayers together – lingering by the tomb of Don Elías and promising to come back... A great meal followed at a local restaurant and it was a group of very satisfied CSJ members that finally made their way to their hotel in Parga in preparation for the next day's festivities in Miraz. On the final day of the trip, after the conclusion of the Miraz festivities, some members of the group went on a day trip to La Coruña and as is the custom with St James a minor miracle occurred and we were able to participate in

a Mass in his historic church by the port and a guide explained the architecture to us. The visit was followed by a pleasant trip around the old town and finished off with a mid-day meal in a small workers' café.



The meal was delicious (see photo of group on the steps of the Church of St James with Joyce in the centre left).

Joyce did not know that that was to be her last trip to Spain – since she was planning to return in September to do another stint as a *hospitalera* in Miraz – but she enjoyed herself as if she knew it could be. Upon returning to England she managed the time to watch with me the recently-released film *The Way*, parts of which she found very amusing. I did not know then as I watched her waving me goodbye as I got onto my bus, that it was in fact I who was waving Joyce goodbye and that like Acuna's pilgrim she was in fact far closer to her final goal than she realised. Joyce died suddenly in mid-August and several CSJ members were present at her funeral. The family asked that instead of flowers friends could donate money towards the Miraz Appeal.

Memorable Albergues

Graham English

I am 66 and I have just walked my first camino. I walked 630km in 27 days in the spring of 2011. This is a short review of some of the *albergues* which I stayed in. It is up to individual pilgrims as to where they stay along the camino and therefore experiences of *albergue* will reflect those choices and also the specific interactions with particular fellow pilgrims encountered along the way. One thing is certain - all *albergues* want you out early. Some places insist you are out by 7.30 and others by 8am. In my experience no *albergue* was awful and all were at least satisfactory. Meanwhile I found all the *albergue* staff, whether acting in the capacity of volunteers or working professionally, to be helpful and welcoming. Some *albergues* are memorable by themselves; Esprit du Chemin in Saint-Jean-Pied-de-Port for example. The food is great as is the welcome. It costs more than other places but if you are starting from Saint-Jean it is a great place to begin. I enjoyed Orisson too. For first-time walkers it can be a good place to stop on the first day after a 10km climb to over 700 metres. The food is good there too.

Some *albergues* are nothing special of themselves but on some nights the people gathered there make them special. *Albergue Ave Fenix* at Villafranca del Bierzo is pretty special anyway because it has a good communal dinner and a welcoming atmosphere, but also on the night I was there I found a group of young Spaniards who sang a sort of flamenco that they improvised with the help of a young man who sang and played rhythm on a cardboard box!

Random thoughts

- In Zubiri there is a small municipal *albergue* as you first get into the town and an expensive private *albergue* in the main street with a town hall clock nearby that chimes throughout the night, and a busy highway beside it where trucks rush through at all hours. I was too tired to care but I'd probably walk 5km further on – to Larrasoña – the next time!
- Albergue Jesús y María at Pamplona is located in the main town. It is big but I liked it. There are good tapas bars nearby too.

- At Estella I found the parroquial *albergue* after a hot and tiring walk. It has good cooking facilities, and lots of bits and pieces of food which other walkers have left there, and on the night I was there an Italian lady cooked a great pasta sauce and we had a good community meal. Some of us bought the salad and wine. Peggy, the maitre'd is also welcoming and helpful. I'd stay there again.
- In Nájera there is the tiny *albergue* La Juderia with only twelve beds, no kitchen and no heating. A fellow walker found it in the guide book. I slept in my clothes as well as my sleeping bag but the people I was with made it a great night. Such is the camino.
- The *albergue* at Santo Domingo de la Calzada is on the main street and is open all year round and has good cooking facilities and helpful volunteer staff and it costs whatever you can afford to donate. I found that I'd often try the first *albergue* I came to and I had no regrets about any of them.
- The *albergue* in St Juan de Ortega is out in the wilderness, and it was cold when I was there but I am glad I stayed there because of the people I met.
- The municipal *albergue* in Burgos is outstanding though it doesn't open until 2pm and I am one of those people who starts out early and arrives early; but there are some good cafés around about in which to while away the time. I caught the bus from Burgos to León because I had only four weeks to walk and I thought the meseta was the bit to miss.
- In León I stayed at Santa María *albergue* run by the Benedictine nuns. I'd give it a miss next time. I found it noisy. Maybe it wasn't the *albergue's* fault. Some walkers are just noisy and I caught up with them at León. On the other hand León has a fabulous cathedral nearby with stained glass to die for.
- After León you have a choice of roads. I went via San Martín del Camino and stayed in the unprepossessing *Albergue* Santa Ana. San Martín is a forgettable town but I booked in for the dinner at the Santa Ana because there seemed little choice. It was a great meal as was the company. You just never know on the camino; places that look great can be awful and some places are just great when you do not expect them to be.
- Rabanal is a delightful village. Despite the great reputation of refugio Gaucelmo I stayed at *Albergue* del Pilar and it was good.
- In Portomarín I stayed in a private *albergue* beside the river. It has great cooking facilities and was clean and comfortable but it cost

10 euros when most *albergues* cost 4 to 6.

- Finally, I encountered only two really bad snorers in all the 630kms. I can't get ear plugs to stay in my ears, which seems to make things worse for me... One night a chap near me snored until five o'clock in the morning. I asked a gentle Belgian near me if he'd slept. 'No, George snored until five o'clock then he stopped. Then you started. And I got up at six.' I used to say to people, "If I snore please poke me. I'd feel mortified if I kept you awake." I am not an Olympic class snorer and had no further complaints. Maybe the others were just too polite to poke me. However, one particularly bad night drew this comment from me for the guest book next morning:

*The man in the bed to my right
Snored loudly all through the night
He made my bed shake
It was like an earthquake
Please God he's not near me tonight!*

My recommendations may lead you astray; you just have to find out for yourself...

Editor's Note: Graham is an Australian pilgrim and we can only hope he will undertake to walk the Camino del Norte next year and this time stay at our *albergue* in Miraz. He has also written a review of his 2011 camino which has been put in the CSJ library.

What was Sophia's lucky number on the day she arrived at Rabanal?

Sandra Collier



I first saw Sophia in the early afternoon at the door of *refugio* Gaucelmo when I was warden there. She took a few steps in and just as quickly retreated to the street. She entered again and this time made it to the courtyard. She was contemplating walking on to Foncebadón as her immediate funds were low as she had not anticipated that there were no banks on this stage of the camino. “Are there cooking facilities in Foncebadón, can I buy food there?”

Then she spotted the herb garden, she walked up and down almost embracing each plant individually, toured the kitchen, and gave a big sigh of relief when told that Gaucelmo was *donativo*. With the news that Mirabella's shop was closing in five minutes, the decision was made. To secure her place she gave me her pilgrim's passport and was once more out through the front door running to “the best shop on

the camino”.

To celebrate this milestone in Gaucelmo's history, Bob and I prepared afternoon tea using Irish and English tea from the USA and Australia. We made signs showing that 119,000 pilgrims had slept here since the *refugio's* opening and made ready for the presentation of the special silver badge to Sophia.

It transpired that this had been Sophia's gap year; she was 19 years old, and was born in 1991 and her height is 1.91m. Her lucky number is 19 (and perhaps now any combination of same). For here she was on the 11.9.10 the 119,000th pilgrim to stay at Gaucelmo since its opening in 1991.

Sophia later wrote in our visitors' book:

“Wow! I'm so glad, to have spent a little while in this little piece of paradise – oasis. I felt, like this place attracted me, so I needed to stay and ... I'm the 119,000 peregrino! It was a very special moment and a great honour for me. I thank you for being surrounded by such nice hospitaleros. You care so much about us, that's what I needed”.

Signed – Sophia Stürmen, from Waldkirch, Germany. I started my pilgrimage in Saint-Jean-Pied-de-Port.

Photo was taken by Bob Holm a CSJ member from USA.
Sandra Collier is a CSJ member from Sydney Australia.

My stint as an emergency sub-assistant *hospitalero* at Miraz

Michael Osborne

It was fairly warm by the time I arrived at Miraz from Villalba at about 3.30pm one Thursday in mid June. But the door was locked despite the notice saying *Open at 2.30pm*. A worried-looking *hospitalera*, who introduced herself as Francoise, came out to explain that the new hot water system had broken down and they were forced to close the *albergue* for health and safety reasons. The only option was to take a taxi to the next accommodation at Sobrado. This was extremely disappointing. As I am one of the members of the Confraternity of Saint James, which helped set up the refuge, I especially wanted to stay at Miraz. I suggested that there were two possibilities: I had my tent and could camp somewhere close, or as a member of the Confraternity I might be considered as staff for the night (or whatever) to overcome the regulations. Time for consideration was needed. I went along to the bar in the village for a beer. When I got back Francoise still looked worried. Circumstances had forced the other two *hospitaleros* in the team of three for this fortnight to return to the UK six days early. There was a possibility that a relief volunteer could arrive on Monday or Tuesday. In the meantime the *albergue* could tick over but could offer no breakfast and no hot water. My offer to stay and help until Monday or Tuesday was greeted with the keys to a private room and a towel. Perhaps it was just pure chance that a member of the CSJ should be on the camino and should arrive at Miraz within half an hour of the decision announced by the departing couple. My only duty that first evening was to just sit at the desk, in case anything was needed by the ten *peregrinos* who had arrived before the closure. Work in earnest started the following morning at 6.00am with what became the routine: preparing a limited breakfast of tea, coffee and the universal camino biscuits, clearing that up, putting the benches and chairs on the tables, stripping the used beds of the bottom sheet and pillow case and then the two-person job of putting the clean cases back on the long pillows.

There might be a coffee break before starting to put the sheets back

on, if there wasn't another urgent priority. Each morning the money from the cash box had to be counted and noted in the day book to record the *donativos* (approximately €5 from each pilgrim) plus any food sold from the "refuge shop" or gifts from the Confraternity table. Then the hard work could begin. While Francoise did the detailed cleaning my job was to sweep or vacuum-clean the tiled floors in the kitchen/common room and dormitory – the two biggest rooms designed for the maximum capacity of 26 pilgrims. The kitchen area then had to be thoroughly washed and mopped with a bleach-based solution and the dormitory with a general purpose one. If nothing interrupted us we could just about finish that in time for a 12.30 lunch. It all had to be dry and ready for the first pilgrims who were allowed in at 2.30 but might have been sitting on the steps since 12.00 if they had only come from Baamonde and didn't want to do the 40km to Sobrado in one stage. The afternoon's work was the most important – welcoming the new arrivals, showing them where things were and answering questions. For me it was a wonderful opportunity to see people again whom I had met further back on the road and to catch up with all their news and company. We had to try to sort out the boiler problem as no amount of coaxing persuaded it to give hot water. The local plumber visited on Friday evening, followed shortly after by the "clerk of works" for the architect who had designed the extension and specified the heating system. The inauguration of the new work had been just the week before. Neither visitor spoke English but with the help of Julia (a young multi-lingual German engineer) we managed to get a series of instructions on how to get the boiler working again. Not only did we have hot water that evening but we could relight the burner the following day when the problem recurred. The first couple of days were harrowing for Francoise as she coped with the new circumstances and a completely untrained sub-assistant. With the confirmation that the volunteer, Jim, would arrive on Tuesday morning it was delightful to see her relax on the third and fourth days. The pilgrims came and went full of congratulations to her for running such a welcoming, friendly, clean, well-equipped *albergue* – The Best on the Camino! I will never again take it for granted when I go into a clean, neat and well-provided *albergue*. I now know how much hard work goes into achieving such a standard; come hell or high water or just disappearing *hospitaleros* and wayward boilers.

The English Hospital at Herrerías

Patricia Quaife and Mervyn Samuel

Pilgrims walking from Villafranca del Bierzo to O Cebreiro – one of the most beautiful day's walking on the camino – will pass through the village of Herrerías in the wooded valley of the river Valcarce. For English pilgrims Herrerías has a special significance: just beyond it, un-signposted, are a few houses still known locally as *Hospital Inglés*, the site of a 'Hospital of the English' mentioned in a papal bull of 1178 issued by Pope Alexander III: '*In valle Carceris hospitale quod dicitur Anglorum cum ecclesia sua.....*' Most countries in Europe had a hospital of their own in or near Santiago and it is interesting that the name of the English one survives, at least orally, over 800 years later.

In 1988 Mervyn Samuel discussed *Hospital Inglés* with two Spanish historians of the camino: Don Elías Valiña Sampedro of Cebreiro and Don Eusebio Goicoechea Arrondo of Madrid. The late Elías Valiña told him that at Herrerías, which is just inside the present province of León, the old hospital and church were no longer standing but that the name of *Hospital Inglés* was perpetuated in 'Hospital' applied to one part of the village. The inhabitants, he said, remember the site of an old *ermita* (hermitage/chapel) which apparently had a cemetery around it. In his *Guía del Peregrino* (Everest 1985) he mentions Hospital Inglés on page 144.

In a Bull of Alexander III dated 1178 this locality is mentioned with the name of Hospital of the English. In the same document (translated by Mervyn Samuel) it is said that it had a church, in which, according to custom, pilgrims would have been buried. This is corroborated by the human remains discovered not long ago by the people of the village.

Eusebio Goicoechea believed, in 1988, that some ruins of the old hospital do exist and felt that it would be a very good thing if the Confraternity were to attempt its restoration. An interesting thought for the future if not wholly practical at present (autumn 1991) when energies and fund-raising efforts are still being directed towards the hostel at Rabanal del Camino.

In his book *Rutas Jacobeanas, Historia, Arte, Caminos* (Estella 1971)

Eusebio Goicoechea (translated by Mervyn Samuel) describes the location of Hospital Inglés on page 336 as follows:

At kilometre 429.8 we leave the main road: the Camino drops down to the left towards Herrerías, which we can see in the distance; we cross a little stone bridge, with a single arch, over the river Valcarce though a few years ago the remains of two smaller arches were found; we go straight into the village (of Herrerías) which runs along the pilgrimage road. On leaving the village, about 500 metres away we find the hamlet (barrio) of Hospital (opposite kilometre 431 of the main road) the name of which still recalls an old hospital foundation known as Hospital of the English. On leaving the hamlet of Hospital we again cross the Valcarce by a wooden bridge, and we follow the left bank on the road built over the old pilgrim way.

Later on (page 595) Eusebio Goicoechea gives further details of Hospital:

On leaving the village there is a reminder of a 'hospital of the English' since this is the name given to a few houses standing some 300 metres after Herrerías (Barrio del Hospital). The old people of the hamlet of Hospital remember the existence, to the right of the pilgrim way, of Casa Quiroga, and opposite, on a threshing floor, of the house of the Chapel of St James. It seems that this Chapel had or was a pilgrims' cemetery, since in excavations carried out there and when the Chapel walls were demolished, human remains appeared there.

In the summer of 1989 Pat Quaife was walking the camino from León and reached Herrerías around midday on 18 July. With the aid of the *Guía del Peregrino* which marks Hospital Inglés at the northern end of Herrerías, she tried to identify the hamlet ('the last houses of the village of Herrerías'). She did not have with her the directions contained in *Rutas Jacobeas* which give Hospital Inglés as '500 metres away' (page 336) or 'some 300 metres away' (page 595). The last houses themselves did not reveal anything – there was no sign of any inhabitants nor did there seem to be any sizeable gap of the order given above between the

village of Herrerías and a further group of houses. Sadly there was no time to investigate further so she took a couple of slides in the hope that she was indeed in Hospital Inglés.

In mid-1990 Elías Valiña Sampedro's work *El Camino de Santiago: estudio historico-juridico* (2nd ed.) was reprinted posthumously by the Diputación Provincial de Lugo. Based on his prize-winning doctoral thesis, this important work contains (in chapter V) some fascinating details about the origin of the name Herrerías as well as setting out what is known of Hospital Inglés.

The chapel dedicated to St James is mentioned as being beside the camino in the centre of the village (ie the village of Herrerías). The name Herrerías, meaning 'ironworks' or 'forge' does not appear in any medieval documents, eg Aimery Picaud's 12th century pilgrim guide in the *Liber Sancti Jacobi*, when by its geographical location, ie the last village before the climb up to La Faba and Cebreiro, this might appear to be necessary. In contrast, both Ruitelan and La Faba, the villages before and after Herrerías, are mentioned in other medieval guides (although not in Aimery Picaud's). Elías Valiña then examines the evidence for Herrerías having an earlier and different name, possibly Villa Us or Vi Urs in some documents and Fumeterre in French, and suggests that the iron workings of the Middle Ages and later may have influenced the change of name. Pages 122-123 of his book give further details.

The *Hospital de los Ingleses* never had much importance concludes Elías Valiñas at the end of this chapter. No doubt this is so, but for English pilgrims on their way to Santiago, it is a fascinating reminder of the fact that our medieval predecessors could be given shelter in their own hospital, be cared for, or, in the last resort, be decently buried.

A very early forge (*herrería*) dating back to the 8th century can still be seen in operation at Compludo, which is reached by a narrow, winding road from the village of El Acebo, not far from Rabanal del Camino.

The Needs of Strangers: the theological impulse to care

Part I

Colin Jones

Recently, I went to an excellent talk on the architecture of the pilgrim route to Santiago. With the aid of a wealth of slides (how much easier it is to illustrate a talk about architecture than theology) we were expertly guided along the traditional ways to the shrine of the Apostle. By way of introduction to the idea of this pilgrimage the speaker began with Aimery Picaud's (whom I shall now affectionately refer to as AP) 12th-century pilgrim guide manuscript book V of the *Liber Sancti Jacobi*. It's a good place to start. His writings convey something of the popularity, religious importance, and magnitude of the infrastructure that had grown up to cater for the living tide of men and women going to Santiago. What particularly struck me was the description of this book as a medieval tourist guide and AP as forever complaining about the poor quality of food and wine available to pilgrims, particularly outside his home region. Certainly, much space in this book is dedicated to commenting on food, drink, and shelter that were available. To the modern mind this may seem intrusive compared with the real purpose of the guide which must surely be spiritual. Descriptions of somewhat ropy standards of hospitality seem somewhat fussy in comparison to the descriptions of the holy shrines and sacred purpose of this journey.

The problem is that we look at this text with eyes far too accustomed to a culture now devoid of a religious dimension. For most people religion and spirituality are about difference and otherness. Between AP and us there is a gulf not just of centuries but of culture.

At more or less the half way point of the Camino Francés is the city of Burgos. In the heyday of the Jacobean pilgrimage it boasted a number of churches and hospitals dedicated to the service of pilgrims. Eight hundred years ago King Alfonso VIII founded an institution which became known as the Hospital del Rey¹. Twelve brothers and eight chaplains ministered to the needs of the pilgrims who might seek shelter there. Today, its magnificent buildings house a faculty of Law.

However, the tradition of care is not entirely lost. A few metres away in the adjacent park, the Parral, the local Amigos del Camino have erected a series of barrack-like huts to serve as the present pilgrim *albergue*. An estate agent might describe it as functional, with all amenities, set in spacious grounds. While both serve the same ends, the separation of time means that the inspiration behind these two foundations has changed almost beyond recognition.

The hospital of Alfonso VIII offered hospitality within a distinctly Christian context. The splendour of the building was not intended to reflect the status of its benefactor. It was a statement in stone of how pilgrims were then regarded. Each one was welcomed into its halls because Christian piety saw in these strangers someone who was answering God's invitation to attend his heavenly banquet, a foretaste of which could be enjoyed in such sacred places as the cathedral of Santiago. The quality of care was a mirror of God's kindness; the pilgrim occupied centre-stage in the pageant of medieval devotion.

Christendom has changed into modern and then post-modern society. The motivation to care has changed as well. Today's suspicious, sceptical, and highly individualistic world places pilgrims at its very margins. Religious and communal, the pilgrimage does not easily fit into the neat definitions that define our lives. In a way, the current refuge reflects this. Simple, almost out of town, and above all discreet it has moved the pilgrim near to the bottom rung of the ladder of respectability. If pilgrims were to be honoured now as they were by our ancestors, then the refuge would look different and be at the heart of the city. The reasons for caring for pilgrims appear to be barely religious. Over and over again, the reason for being a warden, for example, is expressed simply as, "I want to give something back to the Camino". This is in no way to deny the genuine nature of care that is afforded. The re-awaking of the pilgrimage to Santiago has helped recover far more than the historic route. Pilgrim hospitality has become a vital tradition within the Camino. But it is not a rebirth of past practice; something new has emerged. To see why there is a distinction between past and present we need to embark on a whirlwind tour of the history of hospitality.

A brief history of hospitality

Most of the ancient world regarded hospitality as a fundamental moral practice. For the Greek and Roman world this benevolence was not open-ended. A payback was expected. Those who were at

the receiving end of hospitality ought to be worthy of it, so that the benefactor could gain a reputation for generosity, wealth, and power, as well as for having dependants and clients.

Early Christianity saw matters differently. Of course, there could be earthly advantages in offering food and shelter to strangers. However, Christians ought not to look for material benefit, but rather heavenly merit. For this reason Christian hospitality tended not to be very picky about who was being cared for. Hospitality meant extending to strangers a quality of kindness others might reserve for family and friends. In this way Christian practice tended to transcend boundaries of status, privilege, and wealth.

The origin of such a radical interpretation of care was found in the biblical resources of Christianity: the scriptures of the Jewish faith and the writings of the early Church.

Stories of hospitality abound in the Old Testament. Several of these were to become formative in the development of the concept of hospitality. Abraham, himself a displaced person, offers hospitality to three strangers. It was in the makeshift world of nomadic tribes that God's will and message are revealed². The moral is clear; there are positive reasons for overcoming natural suspicion and allowing strangers into the folds of your tent. This story is not alone. A foreign widow shelters the prophet Elijah in the midst of famine, and God's blessings are manifested in her home³. These are stories where the relationship between strangers – hosts and guests – defy the expected pattern. Host and guest are blessed, and if this is so it is because God is present to turn things in an unpredictable direction. The blessings are counter to human cause and effect.

New Testament discussions about hospitality extend and also transform Israel's practices. The church is to be a place of hospitality, but welcoming strangers is filled with deep significance. It is an act of humility and solidarity, for we were once all strangers (to God); it is a re-enactment of God's hospitality; it recognises that Christ is present in the needs of the stranger and the marginalised⁴. From the writings of the New Testament emerges an understanding of hospitality that goes far beyond compassion for those in need. Hospitality is not an optional extra for the faithful, it is the key to the identity of the new community and the coming kingdom⁵. The practice of hospitality became the distinguishing feature of the early Church, marking it out from its cultural environment of the Greek and Roman world.

Over the centuries, as Christianity was transformed into

Christendom, the practice of hospitality developed in step with this change. Comforting the needy and stranger, while still the duty of the individual and the worshipping community, also found expression in new institutions. Welcome could be expected and was given at the great lay and ecclesiastical households; at hospices and hospitals; and at monasteries with their special role of sheltering pilgrims.

During this period material care for strangers, and especially pilgrims, had a clear theological rationale. Such welcome was an image of Jesus' own actions of drawing to himself the poor, the maimed, the blind and the lame. Meeting their needs assumed near sacramental significance as if meeting the needs of Christ himself. And indeed, were not these the very people who would enter the heavenly banquet way ahead of those who were materially secure?

So poor old AP, far from being the fussy, ever-complaining tourist, always looking for five-star treatment on a two-star budget, was interpreting the medieval pilgrim infrastructure through the sharply focused eyes of faith. His gaze, I believe, saw not only the sacred but also the profane. Rough treatment was not just an inconvenience, but dishonoured the saint for whom the journey was being undertaken and scandalised the Christ who walked with the poor on their journey to the shrine that was a foretaste of heaven itself. If bread was stale or wine was sharp it was an impoverishment of Christian hospitality that struck at the heart of the pilgrimage itself, and betrayed the hope of receiving an open-handed welcome into the heavenly feast.

That was then. This is now.

How much of this spirituality that gave rise to the pilgrim refuges and hospitals can really be said to apply to the present day Camino? There has, after all, been a significant rupture in the tradition of the Camino. There has been a break not only of time but also of culture. Once the men and women who walked, rode, or dragged themselves to the shrine of Santiago traversed a landscape that may have been alien compared to their home, but they were bound by a common Christian culture. Now the Camino has many aspects. For some it is heritage, historical or cultural, for some it is a walking route, for some it is a tourist curiosity, and for some it is the pilgrim route, and for some it is a mystery that needs to be explored and experienced before they can say what the Camino could possibly be. In this melting pot of definitions there are few signs of a confident and assured faith. Rather, the ambience of the Camino feels more nebulous, more modern.

A new look at an old tradition

The revival of the Camino to its present vibrant state has been a piecemeal affair. Small bands of enthusiasts, local associations of Amigos, parishes, local councils, and regional governments have all had a hand in rescuing this historic route from the brambles. As it began to emerge from the cover of earth, so the way was open, quite literally, for increasing numbers to use it. This gave rise to a question, "What to do with these pilgrims?" Until the Holy Year of 1993 numbers were small enough not to put too much effort and money into the housing of pilgrims. And anyway sleeping in abandoned houses or cowsheds had the air of the authentic pilgrimage, as accounts of early pilgrims testify. As numbers increased such ad hoc arrangements would not suffice. Also it became apparent that although individually a pilgrim might not spend a lot of money, en masse it was quite significant. However, there was also a genuine desire to recapture something of the historic traditions of hospitality in service of the pilgrimage. This required that the Camino infrastructure needed something more than a series of temporary shelters in sports pavilions or the floor of parochial houses, and an awareness that some stages such as between Burgos and Castrojeriz, were relatively too sparsely populated to cope with a massive influx of human bodies.

And so bit by bit the present network of *refugios* grew up. As villages put in place their *albergue* in old schools or purpose-built hostels (seasoned with a touch of "anything they can do we can do and with more showers") an important discovery was made. The Camino comes fully alive not simply by being traversed by thousands or even tens of thousands of pilgrims but when these pilgrims are welcomed and cared for in local communities all along the way.

Of course, the motivation for opening *refugios* varies considerably. Whereas it is possible to think in terms of a coherent overarching theology that can explain the energy that was put into caring for medieval pilgrims, it is a highly risky job trying to discern one today. Today, all-embracing explanations are not possible. I think that many associations and individual wardens would find odd a description of what they are doing in terms that their medieval counterparts would have been comfortable with. However, I believe that some sense can be made of what has happened, but in order to do so we need to see the practice of hospitality in the context of the Camino itself.

The Camino as definition and context of hospitality

The Camino is in many ways the real host of the thousands of strangers who pass along it. "Host" not just in a physical sense that it provides the geography of pilgrimage, but in a more spiritual sense. It is everyman's pilgrimage. All the diverse motivations, impulses, and aspirations that bring men and women from all over the world appear to be accommodated by today's Camino. The Camino does not seem to impose only one set of experiences and interpretations. Pilgrims with explicitly religious objectives in mind happily rub shoulders with those taking time out or who feel some indefinable urge to do the route. All are included without edging any out. Significantly, this wide range of motivations does not seem to dilute the Christian meaning of the pilgrimage.

I would like to argue that this represents a concrete example of the hospitality of God. All are welcomed with the only condition that they should wish to do the Camino in some form. All may abide within it on terms that suit their needs, and all draw from it what appears necessary for their particular circumstances. While this may seem a retreat from the certainties of yesteryear into post-modern fudge, theologically the Camino could not possibly have reached its present state unless God is in it. It may not be immediately obvious but today's amalgam of enthusiasts, tourists, New-Age seekers and athletes, is an expression of God's visitation to our lives in a particular place, time and manner.

And if God is in it what does this say about His activity? The Camino is an example of His desire to draw very widely the list of those invited to be with Him.

Those who follow the way of St James regularly speak of a profound sense of acceptance, inclusion, unexpected kindness, the discovery of neighbourliness and community. Many speak in terms of a faith response to the experience of the Camino and its atmosphere of hospitality that changes their understanding of their lives and the world around them. This pilgrimage is a vehicle for transformation.

¹ For a brief description of this and the other pilgrim related buildings see *The Pilgrim's Guide to Santiago de Compostela*, Annie Shaver-Crandell and Paula Gerson, Harvey Miller, 1995

² Genesis 18: 1-15

³ 1 Kings 17: 7-24

⁴ Matthew 25: 31-46

⁵ 1 Cor. 11: 23-34

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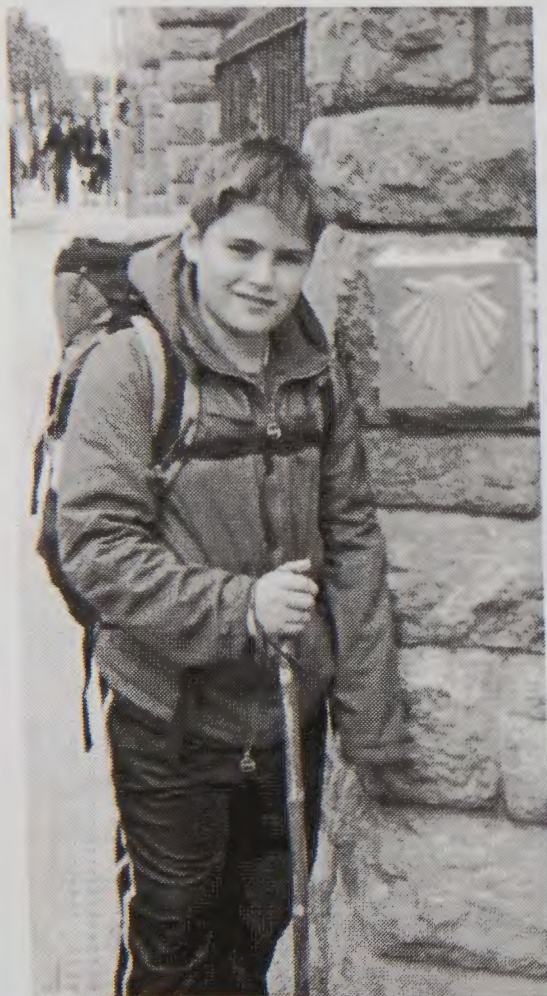
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A Generation Gap

Walking the Camino del Norte
with my grandson

Priscilla White



For a boy of eleven, my grandson Mark was upliftingly enthusiastic about walking the camino with me. It was something that we had discussed for some time and eventually he persuaded me to actually commit to it. Living in Spain, he understood the history of the camino and loved the idea of a great adventure.

Not too much preparation, more a case of turn up and let's go; me from London and Mark after a long bus journey from Salamanca to our starting point of Llanes in Asturias where we have a holiday home. His rucksack contained some holiday homework and one change of clothes – no need to persuade him to jettison the extra pair of this and that. His only luxury was a

thermos so that we could enjoy a cup of tea when our energy flagged. My essential item was Eric Walker's Guide that was to prove invaluable in the days to come.

The sun shone warmly on the April day that we set out to walk along the Camino del Norte to Santiago, some 420 kilometres ahead. We had barely reached the outskirts of the town when I first heard the question that was to accompany me all the way, "I'm starving, Grandma. When can we have something to eat?" That time, we stopped for a very early picnic lunch, but subsequently I hardened my heart and insisted that we walked for several hours before having a break. You forget that

young boys are always hungry and Mark was no exception.

Asturias can be brutal on the legs, with mountains to climb and long stretches of tarmac to cover. Each time I saw yet another vertiginous track ahead, Mark would issue encouraging words and up the hill I would stagger. Of course the view from the top as we looked back over the green flower-dotted meadows was always worth it.

The bright spring days and warm weather carried us along, together with the encouragement and friendliness of the people we met. “*Muy valiente*” was the usual reply when Mark was asked his age and where he had started out from.

Everything was an adventure to him, from the spartan dormitories and cold showers to the food and stories shared with fellow pilgrims. The acceptance of discomfort and the excitement of exploring the unknown was all part of the great experience and the gregarious Mark embraced it all with enthusiasm and humour.

Inevitably, as we approached Galicia, the rain set in and we trudged for days along muddy tracks, our boots squelching through deepening puddles, soaked to the skin. There was to be no overnight stay in Miraz as the refuge was shut for refurbishment, but Pilar’s welcoming smile put our world to rights and as we continued on to Sobrado dos Monxes, the sun crept out from behind leaden skies and warmed our backs. The warblers sang in the gorse bushes and the heather bloomed purple in the sunshine on this most beautiful of days. We began to dry out. All was definitely well with the world.

There were of course the scratchy moments when nothing seemed right and grumbles and moans would accompany our weary steps. Blisters proved a real challenge over the first few days, but a siesta and a hot meal usually soothed the irritations and discomforts. I envied Mark’s capacity for sleeping through thunderstorms, barking dogs and noisy fellow pilgrims, waking refreshed and ready to face a new day, whilst I cursed the snorers on all sides of me.

Mark’s cheerful disposition and ready smile meant we encountered only the kindness of strangers as we walked along the Ancient Road. Fellow pilgrims took him under their wing. Indeed when we reached Arzua in the middle of a downpour and soaked to the skin, with not a lodging place to be had, it was love rather than money that found us in a *hostal* where St James in the guise of two Spanish pilgrims had persuaded the rather fierce *señora* to keep a couple of beds for an Englishwoman travelling with her grandson. Never has a windowless basement covered in dripping clothes looked so inviting!

Now we joined the river of pilgrims anxious to reach Santiago for the great Easter Mass. Mark's sense of excitement grew as we counted down the marker stones and on reaching the Cathedral, now bathed in afternoon sunlight, we were both overcome by feelings of elation tinged with regret that our first pilgrimage together was at an end.

Clutching his precious *compostela*, Mark and I entered the cathedral to hug the saint and find a place to watch the *botafumeiro* as it swung over our heads. The look of astonishment on his face as the incense burner floated down the aisle will be forever imprinted on my memory.

Later, celebrations and a good night's sleep. The following day it was back to reality and a long bus ride back home. "So, where shall we go next, Grandma?"



Walking the Camino with Parkinson's

Eirik and John Rafferty

In the spring of last year I walked my third camino, the Vía de la Plata from Sevilla. I got very good information from the CSJ and I would like to tell you how I got on. I don't know how many among the pilgrims walking to Santiago suffer from handicaps or serious diseases, and how that affects them. Maybe that was more common in the middle-ages than today. I have Parkinson's disease, which is trying ever harder to cripple me since I got it seventeen years ago. This involves me in an increasing struggle to control my own life. And then I contracted something called Guillain-Barré Syndrome (GBS) six years ago.

When I left hospital in July 2005, it was in a wheel chair. The doctors had told me that my nerve cells, destroyed by the rare GBS, would repair themselves but it might take a year. Further, they could not in any case guarantee my recovery because of my pre-existing Parkinson's, and because they had little or no experience with such a combination of diseases.

There and then, I estimated that I had about 15% strength. I could not eat on my own, somebody had to feed me, I could not lift a toothbrush to my mouth, I could not rise from a chair or bed, I needed assistance at the toilet, and a host of other problems. I could not walk properly. I had no balance and if someone came closer to me than half a metre, I was sure I was going to fall on top of them.

I got home from the hospital with a comprehensive training program, the doctors having said that recovery could take an additional year or two after the repair of the nerve cells. But I had suffered muscular atrophy; if muscles get the idea that there is no use for them they start to diminish. So there was not much muscle left to train! And bodybuilding at the age of 61 is in any case difficult.

I needed strong motivation to train 26 hours a week, starting each day before 7am. Then in the spring of 2006, Norwegian Television showed three programmes from the camino. That was tempting, and at a party, when I still needed assistance to move, I spoke about my decision to walk the Camino Francés early in the spring of 2007. I was accused of probably having had too much to drink. However, I had a year for training, planning and preparations. I fixed the starting date

for 28 April 2007. From Saint-Jean-Pied-de-Port I planned to walk the Camino Francés to Santiago de Compostela.

The first thing I realised was that I needed a companion – mainly for minor things, which most people don't realise can be a problem. Like coordinating my fingers for tasks like doing up my shoelaces, or picking up something, like coins. Or for support when crossing a stream or passing through rough terrain. Friends and family were very helpful, but as they had their jobs to do, they could only be away for a short time. I therefore used five of them, changing “crew” in Logroño, Burgos, León and Ponferrada.

For a Parkinson's patient, control of your two legs is a major issue; for a camino walker, good legs are essential. It is not easy to combine those two, but a lot of daily training over a long time makes a remarkable difference. Still you frequently risk getting stiff legs and using much more energy than other people, because of the reduced length of step. I struggled a lot with this and I was especially anxious about the mountains after Ponferrada, with Alto Pradela at 930m and O Cebreiro at 1300m. But following several days with stiff legs and strenuous walks, and some experiments with the medication (eight times a day), the stiffness was blown away. After Ponferrada it felt like I was flying and able to walk any distance. As for Parkinson, I almost forgot his presence. I remained “flying” the rest of the way to Santiago, where I enjoyed my own triumph and the incredible atmosphere of the city for a couple of days.

In September 2008, following the same pattern, we set course for Porto to undertake the Portuguese Route. I felt that Parkinson was demanding more of me. Especially I struggled with speaking, and also a little more with the balance, a fundamental skill. But it was very successful, and in fact I walked it twice, with three days in between. “Again,” remarked the receptionist in Ponte de Lima when she saw me after two weeks. (I don't know why she remembered me!)

The success with two caminos gave me the spirit to try the presumably biggest challenge, the Vía de la Plata. I spent some effort trying to find out what to expect, and if I had a chance to make it. I studied the guide books and contacted the Confraternity, who handed my questions over to a member. I got quick and relevant answers, and I was very encouraged, and promised this report afterwards. So I stepped up my training and went ahead with the planning, also based on five companions, changing in Cáceres, Salamanca, Benavente and Ourense. We also put in ample time in the beginning, to enjoy the

rich archaeological and cultural treasures on our way. We started from Sevilla on 3 April 2009, turned west at Granja de Moreruela, walked in solitude the “southern route” between A Gudiña and Ourense, and ended up in Santiago de Compostela on 27 May.

Another personal victory to celebrate. Not only for making it, but for the remarkable effect it had on my Parkinson’s. The stiffness, which had given me trouble on the Camino Francés was almost non-existent. And even better, on the Vía de la Plata, the effect of my medication was stretched to two hours a day, which was a significant improvement, and made my quality of life considerably better. Some of this effect still remains, as I am careful to keep up training.

After this, one should think that my Parkinson’s problem is solved. But it is not. Even if you are able to keep it at arm’s length for a while, it returns a little stronger each year. I plan to walk further caminos but I would like to find a way to improve my control of balance and speech. I’m working on it. And it is so much more fun when you can talk to people directly.

Thanks to the Confraternity for so much good advice.

An Act of Artistic and Religious Defiance

Gosia Brykczyńska



St James is not described as the son of thunder for nothing. We have become used to seeing him depicted as the friend and defender of pilgrims and we acknowledge his role as the legendary Slayer of Moors – Matamoros – who fought with the Spaniards to expel the caliphate from the Iberian Peninsula. But a recent story carried by the French daily *Le Parisien*, relating to a stained glass window by the Mauméjean brothers depicting Herod Agrippa as Adolf Hitler – the *Führer* – in the process of beheading St James portrays the saint in a new light, and has only now been recognised as an act of silent artistic and religious rebellion against Nazi occupation of France.

For several decades the parishioners of the parish church St Jacques in Montgeron, approximately 20km south of Paris, have been singing below the stained glass window in the choir of their church, oblivious to its subversive significance. Commissioned by Father Gabriel Ferone – the then parish priest – the stained glass which was put in place in July 1941 depicts the beheading of St James. By making the executioner look like Adolf Hitler the brothers, who were known to be vehemently anti-Nazi, manifested their personal defiance and thereby continued a long tradition of politically subversive art. The defiance was however quite subtle. The execution of St James (a variant name

of Jacob, whose tale is recounted in the Old Testament as the father of the twelve tribes of Israel and therefore in Jewish tradition considered to be the patriarch of the Jewish nation) implies that with his death comes the destruction of the children of Israel. In German-occupied Paris this was an act of brave resistance and defiance. To make no mistake about the meaning of the allegory the face of the executioner is made to resemble that of Hitler with his most distinguishing feature – his angular moustache – conveniently obscured by his raised hand. The wartime parishioners of St Jacques would have recognised the intended double meaning of the story depicted in the stained glass – but in time that obscure significance became lost. It has come to light after seventy years!

The Mauméjean Brothers were famous art nouveau stained glassmakers working in the second half of the nineteenth century into the twentieth. Their father had set up the original workshop in Paris in the 1860s, and they later opened additional workshops in San Sebastián and Madrid. In Spain, among many pieces of art they also executed the windows in the Gaudí Episcopal Palace in Astorga (which is a well known landmark to passing pilgrims and CSJ wardens from Rabanal...) With the brothers' death in the 1950s the workshops ceased to operate.

News from Gaucelmo

Roger and Julie Davies

2011 *Hospitaleros*

August	Keith and Claire Taylor and Allan and Christine Fletcher Gilbert Cabergs, Eleanour de Eyto, Andrea Gergacz and Stefano Sirilli
September	Gene and Rosann McCullough, Paul Kew and Joe Diamond Dugald and Betty McDougall
October	Margaret Simonot and Tony Green Brendan and Ann Nolan

As I write this article we are three quarters of the way through the season at Gaucelmo. Pilgrim numbers have fluctuated widely with no obvious pattern emerging. With many thanks to the statistics of David Wesson - we had 2,467 pilgrims visiting from April to July.

- 2,347 on foot
- 119 by bicycle
- 1 donkey

For the first time Algeria has been added to the list of countries that have visited Gaucelmo. Germany (372) has the most number of pilgrims that visit us closely followed by Spain (348) and Italy (211). The UK had 120 visitors.

Although life in small villages such as Rabanal may not always be as idyllic and serene as it first appears, relationships within the village of Rabanal are now much more positive than a few years ago. St James's Day on 25 July was a joyous affair in the village. After Vespers there was music (pipes and drums) outside the church with the monks serving food to about 200 pilgrims and villagers. One of the *hospitaleros* described it as having a fantastic fiesta atmosphere which appeared to unite the whole village.

This year an important milestone was reached. The 20th anniversary of the opening of Gaucelmo was celebrated in a joyous way. When one considers the logistics of establishing a refuge in a small village in remote Spain, one is filled with admiration for the drive and

determination of the early pioneers of the CSJ.

Every year the Confraternity of Saint James takes time to consider whether the refuge at Gaucelmo needs to be adapted to meet the changing needs of pilgrims. This is an issue which is debated and considered with great care given the changing nature of the camino, the increasing amount of accommodation being provided in neighbouring villages and the increasing expectation of pilgrims. The weekly telephone updates provided by Gaucelmo's *hospitaleros* throughout the summer have been extremely heartening and suggest the refuge is managing to steer a healthy way through the many imponderables and is carving out a niche of being an oasis of calm and peacefulness for pilgrims.

We will end this article with some extracts from the weekly *hospitaleros*' telephone updates and quotes from pilgrims who have stayed at the refuge this summer:

- The garden at Gaucelmo is looking particularly attractive. Pilgrims have enjoyed the peace and tranquillity of the space and Spanish visitors have been calling to look at "the English garden" which has been admired by all. (*Telephone report in June 2011*)
- "I found here a place not just for sleeping, but where there is laughter, loving and being loved." (*Extract from visitors' book*)
- "We did not plan to stay here – a gift from God." (*Written by a family travelling from Le Puy with two donkeys and four children ranging from 3 months to 10 years. They were accommodated at the end of the barn.*)
- "A warm embrace of joy." (*Extract from visitors' book*)

...we must be getting something right!

Sadly Roger Davies died on 28 August. See accompanying obituary.

Gaucelmo Sub-Committee News

Paul Graham has now handed over the chairmanship of the sub-committee to Dick Crean. We are indebted to Paul for his dedication to Gaucelmo since the beginning of the project in 1989.

Book Reviews

Miracle Cures: Saints, Pilgrimage, and The Healing Powers of Belief

Robert A. Scott, University of California Press, Berkeley 2010. ISBN 9780520262751, £16.95

Modern day pilgrims set out on the camino to Santiago de Compostela for a wide variety of reasons, but many find, after a time on the roads of Spain, that the experience has begun to affect them in ways which they would never have anticipated. The camino appears for many to have an agenda of its own, and Robert Scott's recent book, which examines both medieval and present day pilgrim practices, offers some suggestions as to just what might be occurring.

Scott draws heavily on the research of social and behavioural scientists working on health and illness, seeking not to dismiss or supplant the views of religious believers, but to extend our understanding of what transpires in the body and mind of those who claim to have obtained relief from suffering by appealing to a saint.

Part One of the book surveys medieval culture and religion, and the role played in that world by the relics of saints and pilgrimages to their shrines. The world portrayed is one in which sin was considered the underlying cause of illness, and a cure through the mediation of a saint therefore indicated that the sin had been forgiven and the sinner restored to the community.

From relics the discussion moves on to apparitions, most notably those at Fatima and Lourdes.

The healing shrines which sprang up as a result continue to attract believers, despite the scepticism of much of the medical profession and the blatant commercialism that flourishes at such sites.

In Part Two, Scott adopts the viewpoint of modern science in order to analyse what believers in saints or sightings report as "cures". Research supports the notion that confronting a condition directly – as a "proactive exercise in self-efficacy" – can significantly improve the patient's prognosis. The pilgrim, who must first prepare, then becomes part of a spontaneously formed and tight-knit group made up of others in similar circumstances – an ideal therapeutic community.

The mechanism at play appears to be the immune system. Gaining

mastery over adverse events has been shown to strengthen components of the immune system, as does confession, or simply opening up to others. A devout pilgrim is also likely to conclude the pilgrimage in a new frame of mind, one organised around religious buildings, images and rituals.

Scott seeks to explain, but not to explain away. There remains, in any case, much still to be said about the role of the mind in the onset and in the curing of our ills. For those curious about these matters and how they might relate to his or her experience of the camino, this is a good book to think with. And for those who walk the camino in search of miracles, it will no doubt be of interest to learn that a belief in miracles, under certain circumstances, may well work wonders.

ROBERT MULLEN

Call of the Camino. Myths, Legends and Pilgrim Stories on the Way to Santiago de Compostela

Robert Mullen, Findhorn Press, 2010, 207pp, £7.99 CSJ Bookshop price £7.00+p&p

I was a little apprehensive about tackling (yet) another personal account of 'my' Camino but was quickly won over by Mullen's lean and elegant prose and the intelligent and stimulating content.

Intrigued by the concept of the numerous myths or stories about St James and the pilgrimage, writer Robert Mullen sets out at the age of 61 to explore the road to Santiago and how it may change those who take it. In particular he is fascinated by how it is now the journey itself, rather than the saint, which may work the miracle of transforming today's pilgrim.

Mullen, like Chaucer's band sets out in April and his approach is made clear to the reader when he states that.....'*the cheapest way to reach the Middle Ages....was a budget flight to Biarritz.*' This wry tone is sustained throughout the book and acts as a delightful, irreverent counterpoint to each chapter's pattern of myth, history, personal account and description of fellow travellers. The latter, although barely more than sketches, are brought alive through Mullen's facility with reported speech – the tone and words used by each of the pilgrims encountered define their personalities and their approach to the pilgrimage and life.

He uses Spanish (and French) phrases and words in the text – not always with a translation – which for me added a note of 'place' and authenticity.

From Saint-Jean-Pied-de-Port to Santiago, through snow, rain and

hot sunshine, Mullen steps (literally) lightly through his own journey – refreshingly, there is no self-indulgent heart-searching here, little mention of his own physical and emotional state. He just gets on with the job, observing those who weave through his walk, such as the feisty Australian ‘energy worker’ ... “*You repair powerlines’ I asked her, ‘after storms?’*” We meet Park, the Korean Christian, with whom Mullen debates life, the universe and everything, including whether God sends mud on the path or just allows it. Park, with his unstoppable faith, always comes up with a logical answer. ‘*Sometimes one, and sometimes the other...that’s why it’s best not to take detours.*’

He shares an unpalatable dish of chicken and rice with Albert the Belgian who asks what he thinks of the current state of British politics: ‘*...about the same as my opinion of the arroz con pollo*’ says Mullen, describing the lack of any meaty substance on his plate.

Once arrived at Santiago there is no climax to his pilgrimage; he declines to perform the usual pilgrim rituals in the cathedral and even in the light of the drama of the botafumeiro, does not waver from his use of bathos and an amused, matter of fact tone – the next sentence deals pragmatically with lunch.

HELEN WILLSON

A Pilgrim in Spain

Christopher Howse, Continuum, 2011, £16.99, CSJ Bookshop price £15.50+p&p

“*Pilgrimage is the expectation of a particular grace to be found in the journey. In Spain it is never looked for and found wanting.*” This book is a pilgrimage through Spain. Howse travels, over the course of many years and by train and bus, through the central region of Castille, with excursions north and west. He loves Spain deeply, and while not turning his gaze from Spain’s troubled past, he conveys that love and helps the reader travel more deeply into Spain.

A Pilgrim in Spain has found a place on my shelf of essential books about Spain. As one would expect from a writer on religion for the *Daily Telegraph*, Howse is deeply attuned to Spanish Catholicism: “*The quickest introduction to a Spanish village is to go to Mass there. A pilgrim in Spain does not have to share that faith, but it is essential to be aware of it.*” He is excellent at distilling Spain, its cultures and customs and history. I was frequently illuminated as to why a village or town was the way it was when I walked or hobbled into it.

He is very witty. A description of the smell of a bar in the evening leads into a discussion of the changing smells of Spain in the past



decade with reference to the influence of the tobacco laws and the introduction of deodorant. An excellent and concise exposition of the lives and teaching of Saints Teresa of Avila and John of the Cross recounts a football chant directed by fans of Avila to those of Seville:

No tiene agua, Sevilla

No tiene agua.

Howse is critical of contemporary pilgrims walking the Camino to Santiago. He sees the devotion and fellowship of the modern pilgrimage but warns of “*a dangerous undercurrent of self-centredness, as if the journey were to prove oneself*”. While this may be well-directed, it is not the whole story of pilgrimage to Santiago. I would see the Camino as a School of Charity where, in a kind of crucible, we are invited to move beyond self in love of others and God. Howse is also blinkered on Camino books, criticising easy targets and making no mention of the several excellent books to have emerged from the Camino.

It is a pity that he has not walked a Camino. A few stages, perhaps on one of the quiet routes, would add more dimensions to the book. Being a pilgrim to Santiago is very deep in the Spanish soul; you encounter Spain in a different way and are often treated with such respect and kindness.

However, *A Pilgrim in Spain* adds positively to one's experience of Spain. It is a good reminder that there are other pilgrimages to make there, and that the pilgrim does not always need to walk. And if we think Santiago de Compostela is busy, there is always the pilgrimage to Nostra Senora de Guadalupe in Mexico. 6.1 million pilgrims visited over two days for her feast in 2009.

ANDY DELMEGE

Members' Pages

From Nancy Rudden

On 25 July 2011, a strange ceremony took place at St. Ives, Cornwall. This celebration at the Knill Memorial is held every fifth year and was inaugurated by John Knill, 1783 to 1811.

Knill, a Cornishman, was born in Callington, became a solicitor in Penzance and London, and then was appointed Collector of Customs in St. Ives. He loved the town and as Mayor oversaw many improvements to roads and a new pier. He hunted, unsuccessfully, for treasure buried by pirate Captain Avery, and though his name has been associated with pirates and smugglers it is now said to be "only in the chasing of them."

Knill wished to be buried in St Ives, so on the summit of Warvas Hill, the highest point, he had built a three-sided granite pyramid over a stone sarcophagus. On one side is carved the word "Resurgam" with Knill's coat of arms and the motto "Nil Desperandum". On the second side are carved the words "I know that my Redeemer liveth", and on the third "Johannes Knill 1782". That was the year he bought the hill. The tall pyramid is a visible waymark to anyone on sea or land around the West Penwith area. Was there a motive here?

Knill was wealthy. His lengthy will has instructions that ten virgins under the age of 10 and daughters of fishermen or tinnerns should dance around the Memorial to the tune of the Furry Dance with two widows over 64 years also related to fishermen, seamen or tinnerns. All should be led by a fiddler and accompanied by the Vicar, Mayor and Customs Officer. The virgins were to be in white with a breast knot of white ribbon, the widows in black, and the fiddler to wear a white cockade in his hat.

This year is the 200th after Knill's death. As Warvas Hill is not consecrated ground he wasn't allowed to be buried there and his remains are in London.

I was in the Guildhall forecourt for the assembly in which virgins, widows and fiddler receive awards. The annuity then paid the virgins 10 shillings (50 pence) each, the widows £1 each, and the fiddler £1. Now the amounts have increased to £5, £10, and £25. Knill also

awarded the best woman knitter of fishnets and the curer and packer of pilchards £5 each. £5 went to the local couple who'd raised the largest family of legitimate children up to the age of 10 years without any parish aid. £10 was for a dinner on the evening of the 25th July, £1 for a vellum book for a report of the proceedings, and £5 for the repair and maintenance of the Memorial. The money for distribution is kept in the heavy, iron triple-locked Knill chest. Originally its source was tithes on Knill's land-holdings. Later the Town Council stepped in to provide token amounts – not the modern equivalent, since, in relation to the average wage, the widows' £1 would now be some £667.

The participants proceeded around the town centre and then boarded a coach for Warvas Hill. Most of the rest of us caught a local bus half-way and then climbed Steeple Hill to the top. The dancers went twice around the Memorial and the Mayor danced with one widow and the Vicar with the other. Then everyone sang the "Old Hundredth" Psalm.

We dispersed, an easier walk down-hill, and remembered John Knill who wished to "remain in the memory of St. Ives people longer than is usual."

From Laurie Dennett in Spain

If any CSJ member is an experienced EFL teacher and would enjoy living in my house near O Cebreiro during January and February 2012 and giving free classes in basic English to local people, please contact me by email at laurie_dennett@hotmail.com. Good Spanish and car essential.

From Sandra Collier in Australia

A ritual of our monthly meetings is the sharing of camino stories, maps, hot tips regarding accommodation, planning and starting points. Hence Tony Kevin's book *Walking the Camino – a Modern Pilgrimage to Santiago* published by Scribe is always doing the rounds, as it answers many of the questions about walking the Vía de la Plata. Many of us went to the launch of his book at the State Library of New South Wales in Sydney. Tony walked from Granada in May/June 2006. He describes himself as an overweight, sedentary, 63 year-old former diplomat who set off for an eight week walk – which turned into a pilgrimage. Tony retired from the Australian Foreign Service in 1998 after having been Australian ambassador to Poland and Cambodia. The book was written to inspire others who may be considering the

camino to Compostela, and thanks to Tony it has.

In February, Stephen from Canberra joined our dinner meeting and kindly gave us copies of his *Vía de la Plata* journal and willingly agreed to support us via e-mail. John and Geoff independently took on the challenge and both set out in May. John has been keeping us up-to-date with his weekly e-mails. He commenced his pilgrimage in Seville. Geoff started a week behind John and with a bus leap-frog managed to catch up. John met Margaret and Sue also from Sydney; their paths had crossed only once before at the Spanish Club in 2010. They all met at the old monastery in Aljucén, but this joy was soon out-weighted by the disappointment of the cold showers and a meal which might have originated from earlier centuries.

On St James's Day this year we celebrated in Saint James's Church, King Street, Sydney with a gala concert given by the Strelizia Piano Trio, Sarah Kim (organ) and with guest artists from Opera Australia.

For information regarding the Sydney meetings see the csj.org.uk home page under: *Other English Speaking Associations - Australia - Sydney*.

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

Wanted: Bulletin Editor

The Publications Subcommittee and CSJ Trustees are looking for a CSJ member who is computer literate and comfortable with Office software and desktop publishing work to join the team as the **Bulletin** Editor. This vital work contributes to the overall functioning of the CSJ as the quarterly **Bulletin** is the main means of communication with members of the CSJ. Additionally, it relates to and feeds into the CSJ website.

The current **Bulletin** Editor is preparing to step down after ten years. If you think you have the necessary skills and time and would wish to give something back to the camino **please contact the CSJ office**. We would be delighted to hear from you. A reasonable handover period is envisaged and all assistance will be provided.

The present editor will still be a member of the Publications Subcommittee but hopes to focus on commissioning new articles, writing and working as a features editor.

Obituary: Roger Davies 1942-2011

‘Fortitude, Love and Companionship’

Roger Davies, with his wife Julie, joined CSJ in 2003 and made their first pilgrimage to Santiago. This was the ‘most life-changing event’ of his life.

Roger had many earlier lives: he was a ‘bureaucrat’, working in the public sector and as a JP and in the probation service.

After his first pilgrimage he had a severe stroke and was not expected to walk again. But showing great fortitude in recovery he was able to tackle another pilgrimage - this time in France and with two donkeys. Unluckily, one donkey soon developed diabetes and the group had to return home. The donkeys still live in a field on the outskirts of Bridport.

Having been a hospitalero at Rabanal Roger became a CSJ trustee in 2008. From 2009 he and Julie took over being Hospitalero Coordinators from Graham Scholes. An early innovation, showing his instinctive care for people’s welfare, was a weekly phone call to ensure all was well with the hospitaleros as well as with the pilgrims.

Roger was happiest with his family but had the gift of instant friendship with others. This is shown by the worldwide pilgrim family Roger and Julie built up at Gaucelmo. Masses said for him at Rabanal, Lugo and in Santiago cathedral itself, attest to the respect of the wider community.

Paul Spink writes: With Roger there was instant friendship, his warm engagement with everyone made him so likeable, but there was a sincerity with him and an enthusiasm for whatever he was engaged in that really came through. In the really short time of knowing Roger we have seen that there are few people like him. Just the way he always remained positive and so cheerful, in setback after setback in his battle against the cancer was amazing, but he didn’t seem to give up at all and showed such courage as to be a real example. His enthusiasm and dedication to the Gaucelmo cause was inspirational, it was clear that he really cared deeply about the refugio,

its sheltering and care of the pilgrims and the importance of its role on 'The Way'. He was a great champion for Gaucelmo and its role, its traditions and the importance of the right way of doing things. A great example for those who have come under the Gaucelmo spell and felt its spirit.

As a Trustee his attention to detail, clarity, humanity and humour were much appreciated. He could always be relied on for wise judgments.

Roger ended his life in the Joseph Weld Hospice in Dorchester. A scallop shell in the Quiet Room there reminds us that a number of earlier Dorset pilgrims had walked to Santiago to raise money for the hospice. Six CSJ members were present at his funeral in Weymouth.

We send our condolences to Julie, and Sam and Catherine, their daughters.

Say not in grief 'He is no more'

But live in thankfulness that he was. (Hebrew Proverb).

MARION MARPLES

From the Secretary's Notebook

Marion Marples

CSJ Webmaster

Howard Nelson, who designed the original CSJ website (the first one in English on camino matters) would like to hand over responsibility very shortly. We are very grateful to him for the way he has nurtured and developed the site over the years and recognise that it is now the way most people find out about us and our activities, publications etc. As we mentioned in the June *Bulletin* a new improved website is being developed using the WordPress content management system so we now *urgently* need someone with IT skills and a camino interest to work with the website developer to take over responsibility for the regular updating of the site and with the opportunity to make the CSJ site *the* essential reference for everyone planning a pilgrimage and then going on to explore other routes as their interest grows. Contact me at the office for more information.

The Codex Calixtinus

Police investigations continue into the disappearance of this important manuscript stolen from the Archive at Santiago Cathedral on 3 July.

The Codex, also known as the *Liber Sancti Jacobi* consists of 5 books of various types, all compiled to promote the cause of St James and the pilgrimage to Santiago de Compostela.

- Book 1 contains liturgical material, including sermons and homilies and hymns in honour of the saint. These include *Ad Honorem Regis Summi* and *Dum Pater Familias* which we sing on major CSJ occasions.
- Book 2 concerns 22 Miracles of St James
- Book 3 gives the account of the translation of St James's body from Jaffa to the coast of Spain and his subsequent burial in Galicia
- Book 4 is the so called Pseudo-Turpin, being the history of Roland's death and Charlemagne's campaign in Spain. Bishop Turpin of Reims died in AD800 and Charlemagne in 814 so could not have written this 12thc manuscript.
- Book 5 is possibly the most famous, The Pilgrim's Guide, often described as the first ever Guide Book. The author is often given

as Aimery Picaud, a French monk from Parthenay-le-Vieux, west of Poitiers. This is now thought to be unlikely. Various of our Storrs lecturers have discussed various theories of how it came to be compiled. Prof Adeline Rucquoi of Paris suggests that it was compiled by a group of scholars gathered in Santiago in the 12th century who assembled documents to promote the cause of St James. It may have been compiled alongside the *Historia Compostelana*, commissioned by Bishop, later Archbishop Diego Gelmirez, who was popularly known as 'St James's Catapult' for his work in raising the status and popularity of the shrine at Santiago.

The CSJ Library has a number of books in various languages on studies of the Codex (type Codex Calixtinus into the search box). In the CSJ Bookshop the following translations are available

- *The Miracles of St James* Ed Thomas Coffey, Linda Kay Davidson, Maryjane Dunn, Italica, NY 1996, (Translation of the sermon 'Veneranda Dies' and Miracles of Saint James) price £11.50
- *The Pilgrim's Guide to Santiago de Compostela* William Melczer, Italica, NY 1993, English translation, with Introduction, Commentaries and Notes. Authoritative art historical essays on the 12th c Pilgrim's Guide price £16.50 CSJ Bookshop £15.50 plus p&p
- *The Pilgrim's Guide: a 12th Century Guide for the Pilgrim to St James of Compostella*, James Hogarth, trans. CSJ, London, 1992. 98 pp. This was the first English translation of the medieval 'Pilgrim's Guide' Price £6 +p&p

St James's Priory, Bristol

The oldest church in Bristol has been restored for a new lease of life as the St James Priory Project. It was once a rich royal Augustinian Priory which surely accommodated medieval pilgrims and other travellers on their way from Bristol to Santiago, Rome and Jerusalem and many other pilgrim destinations. Just the church remains, located by the bus station in Bristol; it has for a long time attracted the rootless and homeless. Over the years an impressive therapy and rehabilitation project for alcohol and drug users has been developed, with the church becoming a beautiful Taizé-like candle-lit oasis for stillness and prayer. The church has been restored with lottery funding and there are meeting rooms and a café. It is hoped that a meeting for members in the Bristol area will be arranged there in the near future. If you are

interested in helping organise or attending such a gathering please contact the office.

St James Way: Reading to Southampton/Portsmouth

The CSJ has been gestating this project for years. We plan to present the new path to our sister European organisations at the International Conference at Utrecht in November. Meanwhile there is last minute checking of the route and distances and the preparation of both a downloadable Guide and a hard copy. The path should fulfill a variety of functions, from being a practice route for pilgrims wanting to walk in England, to being a route to connect in to other long distances routes from elsewhere in the country to become a stage in the route existing in Normandy (Cherbourg – Mont-Saint-Michel) and the Brittany routes which eventually join with the Paris/Tours route at Saint-Jean d'Angély.

That there is a demand for this sort of path is highlighted by the development of several other pilgrim routes, see below.

Mary/Michael Pilgrims Way

The vision is to establish and promote a pilgrimage route across England, from Cornwall to the Norfolk to be walked as a whole or in sections, by people of any faith.

As a pilot project a route has been established between the tiny parish church of St Michael de Rupe - dramatically perched at 1100 feet on the summit of Brentor on the western edge of Dartmoor - and Glastonbury, legendary destination of Joseph of Arimathea and a centre of pilgrimage for thousands of years.

This 140 mile journey, a significant undertaking in itself, has a nice symmetry from Tor to Tor, connecting the wild beauty of Dartmoor with the mythical Isle of Avalon. Along the way are numerous sites to inspire or nourish the spirit, including churches and holy wells, wayside crosses and standing stones, burial mounds and hill forts. Cooperation from The Dartmoor National Park Authority and Devon and Somerset County Councils has enabled us to put up way markers along the way at strategic points.

Mary/Michael Pilgrims Way is a not for profit organisation, supported by voluntary effort and funded by personal donations and grants from the Dartmoor Sustainable Development Fund, Cooperative Community Fund and Elmgrant Trust.

Copies of the guidebook for the pilot section through the website

marymichaelpilgrimsway.org where there is also more detailed information about the project and photographs to give you a flavour of some of the special places and beautiful landscapes along the way.

Two Saints Way project

A new footpath linking Lichfield (St Chad) and Chester (St Werbergh) has been launched to be ready in 2012. A brochure is available to download from *www.twosaintsway.org.uk*

North Wales Pilgrim's Way

Inspired by walking the Camino in Spain a new 110 mile route has been pioneered linking St Winefride's Well at Holywell, North Wales with Bardsey Island, off the Llyn peninsula. See *www.pilgrims-way-north-wales.org* for more information, maps and details of accommodation.

A Santiago and Finisterre Questionnaire

The popularity of contemporary pilgrimage and hiking has drawn attention of academia. The Spanish National Research Council in Santiago de Compostela and the Meertens Institute of Language and Culture (KNAW) in Amsterdam has set up a joint research project on the Camino de Santiago de Compostela, especially on the Camino de Finisterre/Muxía, the so-called 'final' stage between Santiago and the Atlantic coast of Galicia. The questionnaire is intended for walkers (and cyclists) to Santiago, and particularly those who subsequently continued on the route to Finisterre and Muxía.

In order to research the particular experiences of pilgrims and hikers, you are asked to complete an anonymous online questionnaire. In order to get a precise view of all the various aspects and meanings of the Camino and its pilgrims it has become a fairly detailed questionnaire for which one needs to take some time, preferably at a quiet moment. We hope for your cooperation, although the questionnaire is only available in English, Spanish and Dutch.

This project is a collaboration between the Spanish National Research Council in Santiago and the Meertens Institute of the Royal Netherlands Academy of Arts and Sciences in Amsterdam. Both organizations would be very grateful to you if you would contribute to this project by completing the questionnaire.

Find the questionnaire at *www.meertens.knaw.nl/santiago/*

Vía de la Plata

The Seville "Amigos" association has informed us that there are problems on this route between Grimaldo and Galisteo, due to as yet unresolved disputes between landowners in the area and the Ayuntamiento de Galisteo. The result is a lack of waymarking in some places and confusing/misleading ones in others, taking pilgrims out of their way on what is already a very long stage with no facilities and very hot weather a large part of the year. The Association (which is attempting, without much success at present, to find a solution to the problem) therefore recommends pilgrims to sleep in Grimaldo, where there is a simple, municipal refugio, go well supplied with water from there and not attempt to look for any replacements until they reach Galisteo, some 20km later.

The Seville *amigos* association has a new address. It is now Calle Castilla no 82 which is on the Vía de la Plata leaving Seville.

Annual Jakobusweg walk, Nürnberg to Konstanz

There will be details about next year's pilgrimage in the December *Bulletin*

CSJ Events

Saturday 24 September

Open Day

10.30am-4pm Office open for enquiries, browsing and information
27 Blackfriars Road, London SE1 8NY

Saturday 1 October

Day Conference

Patterns of Pilgrimage: Journey, People, Places. Chaired by Dee Dyas (University of York), Speakers include Ian Bradley (St Andrew's University) on Pilgrimage in the Early Church (11.15am) and Diana Webb (King's London) on Medieval Pilgrimage Experiences (2.30pm); British Museum, 020 7323 8181, 10.30am-5pm, £35

Friday 21-Sunday 23 October

Retreat

Retreat for Returned Pilgrims to be held at Ampleforth Abbey, N Yorkshire, and to be lead by Fr Ben Griffiths, chaplain at St James's Hospital, Leeds. This is an opportunity for a weekend of quiet reflection and lively recollection of all aspects of making the pilgrimage for those who have come back from pilgrimage in the recent past. Fr Ben uses music, poetry and prose to recall people and places and understanding of the complex thoughts and feelings aroused by the pilgrimage experience. There is an opportunity for an autumnal walk, worship in the Abbey church, excellent food and warm accommodation.

3 twin rooms still available, price £120 per person.

Please contact office@csj.org.uk for more information or send £55 deposit, payable to Confraternity of Saint James to reserve a place. The programme starts at 6pm on Friday and ends after lunch on Sunday.

Saturday 29 October

Office Open Day

10.30am-4pm Office open for enquiries, browsing and information
27 Blackfriars Road, London SE1 8NY

Wednesday 2 – Saturday 6 November**Utrecht**

Reflections on a Renaissance international conference organised by the Dutch Confraternity. The sessions will be in English or translated. Opportunity to visit an exhibition about St James in the St Catherine Convent and the Pilgrimage in the 21st Century. CSJ will be represented by Gosia Brykcynska, Marion Marples and Angelika Schneider. They will be presenting the CSJ's soon to be launched St James's Way from Reading to Southampton/Portsmouth.

Saturday 26 November**Open Day & Lecture**

10.30am-4pm Office open for enquiries, browsing and information.
27 Blackfriars Road, London SE1 8NY

Saturday 26 November**Storrs Lecture**

4pm speaker and venue tbc

Saturday 4 February 2012**CSJ AGM**

NB Date is a week later than usual. Full details in December mailing

Other Events

Friday 30 September

Film Show *The Way*

THE WAY

Showing of the film *The Way* at the British Museum, London

Tickets at £3.00 and £2.00 concessions, 6.30pm. Preceded by a talk delivered by Dr William Griffiths, past chairman of the CSJ

Tuesday 4 October

Lecture Recital

THE MUSICAL ROAD TO SANTIAGO

Dr Mary Remnant and members of the CSJ Choir

Church of Our Lady of Lourdes and St Michael, Osborn Road, Uxbridge UX8 1UE. A bit cut off by Pavillions shopping centre and Oxford Road but only 5 mins from Uxbridge tube on foot. (Metropolitan and Piccadilly Lines, former generally quicker from central London) See www.catholicchurchuxbridge.org.uk for full directions.

Tuesday 18 October

Lecture Recital

THE WAY TO WALSINGHAM

Dr Mary Remnant and members of the CSJ Choir

Servite Church of Our Lady of Dolours, 264 Fulham Road, London SW10 9EL. (South Kensington or Earl's Court tube and bus/walk, near junction with Edith Grove.)

Thursday 20-Sunday 23 October

Conference

International Conference of the Federación de Amigos del Camino de Santiago in Valencia

Thursday 27 October

Book Presentation

Christopher Howse, author of *A Pilgrim in Spain* in conversation with writer and journalist Jimmy Burns. Luis Vives Room, Spanish Embassy, 39 Chesham Place, SW1X 8SB, 6.30pm Please bring photographic ID for admittance. Organised by Instituto Cervantes & Anglo-Spanish Society.

Wednesday 2 to Sunday 13 November Exhibition

AN ARTIST'S PILGRIMAGE TO SANTIAGO DE COMPOSTELA

Paintings by Keith Stanfield. Portobello Art Gallery, 6 Thorp Close (off Portobello Road, under Westway) London W10 5XL. For more information 07817 919761.

Saturday 25 February 2012 Study Course

MODERN PILGRIMAGE: THE SEARCH FOR HEALING AND LIFE DIRECTION

In the 21st century there is a renewed attention to religious practice and spiritual seeking. Traditional pilgrimage sites are attracting unprecedented numbers of visitors and old pilgrimage paths, like Santiago de Compostela, have been revitalised by spiritual seekers and tourists. In this study day we will introduce some of the recent discussions on pilgrimage, focusing on the motivations to go on pilgrimage, in particular the search for healing and life direction. This will be illustrated with examples and images from our fieldwork at the Christian pilgrimage sites of Lourdes and Fátima, the New Age and Pagan sites of Stonehenge and Glastonbury, and the spiritually eclectic way to Santiago. Oxford Dept of Continuing Education, course code O11P207THJ

Sunday 29 April 2012 Study Course

TRAVELLERS ON PILGRIMAGE

The course will examine the experiences of the travellers, Ibn Battuta, (1304-c.1368), Cristoforo Buondelmonti (c.1380-1430) and Moses Montefiore (1784-1885) who visited holy places associated with, respectively, Islam, Christianity and Judaism. To that extent they were pilgrims, though a purely religious motive was not the only reason for travelling. Each journey was unique and they are widely separated in time. However, the travellers shared similar experiences, often related to the logistics of travel. The course will seek to isolate common themes. Course code O11P241THJ

Fees From £55.00 More information from Oxford Dept of Continuing Education, Rewley House, 1 Wellington Square, Oxford OX1 2JA, tel 01865 270360 www.conted.ox.ac.uk/courses

New Members

Information is provided for members' use only.

GREATER LONDON

Mr Santiago Carvalhido-Cortinhas	07875 107052
88 Glynn Road London E5 0JD	
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Ms Gloria Sanders	07967 104814
40 Conway Road London N25 3BA	
Mr John Watson	07554 192326
320 Willoughby House Barbican London EC2Y 8BL	
Ms N Woods & Mr Paul Cook	07724 492857
12 Swan Court 560 Fulham Road Fulham London SW6 5NW	

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87 Durham Road Newport NP9 7DP

Mrs Christine Myant 029 2081 1644
The Old Post Office, Main Road Gwaelod-y-Garth Cardiff CF15 9HJ

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WEST MIDLANDS

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Quadrant Cottage Great Whitley Worcester WR6 6JA

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Mill Orchard, Goram's Mill Lane Laxfield Suffolk IP13 8DN

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Mrs Clare Bryant 01759 377316
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Revd Deborah Lucas 0191 427 9953
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33 Raikeswood Drive Skipton N Yorks BD23 1NA	
Mr Andrew Palmer	01904 638404
49 Aldborough Way York YO26 4UX	

NORTH WEST

Mr Hervey Magnall & Revd Hugh Bearn	01706 925314
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Miraz News

The New Building Tuesday 7 June 2011

The new Refugio de Peregrinos de Miraz was officially blessed by the Bishop of Lugo, Mons Alfonso Carrasco Rouco. He was accompanied by the Vicar General, D Luciano Armas Vázquez.

After a short service in the church there was the blessing and speeches in the refuge followed by a party.

Guests included representatives of the Xunta de Galicia which contributed 100,000 euros to the project; the President of the Asociación Galega de Amigos do Camiño de Santiago who helped us to secure the funding from the Xunta, representatives from the local authority in Friol, members of the CSJ's Miraz sub committee who, with Chairman Colin Jones, had guided the project from the beginning, the architect Juan Carlos Campelo Pena, friends from the village and of course pilgrims who passed through Miraz that day. A party of CSJ members who had also participated in the 20th anniversary celebrations at Refugio Gaucelmo a few days earlier completed the guest list.



On the day

The Bishop was presented with a souvenir Miraz glass goblet, made in Wordsley, West Midlands, parish of CSJ Chairman Colin Jones. Commemorative goblets were also given to Pilar and her daughter Ana, in recognition of their constant support and help. Ana kindly looked after the Refugio last winter.



A preparatory sketch for a sculpture by the artist José María Acuña was presented to the refuge by Gosia Brykczynska, CSJ Vice Chairman and *Bulletin* Editor.

Many people have contributed to our magnificent new refuge, whether through donations large and small, through practical advice in planning the facilities and hard work in making everything was spick and span in time for welcoming the Bishop.



The refuge boasts improved toilet and washing facilities, a new lounge and kitchen and refurbished dormitories. Solar panels produce the basic power and are supplemented by an oil fired boiler.

There have inevitably been some hitches and difficulties in operating all the new equipment, and this year's hospitaleros have had to deal with quite a few unexpected situations, including no hot water.

However, as ever, the focus has been on welcoming pilgrims in ever increasing numbers, especially in July and August. In the last week of August there are 215 pilgrims staying in Miraz.

Pictured below is the newly restored altarpiece in the parish church. The CSJ contributed 2,000 euros towards the work.





Thank you to ...

The members of the Spring working party – Ted and Averil Jones, Alan Cutbush, Linda Mackenzie and Peter FitzGerald – who transformed a building site into a welcoming refuge. Bob Mullen and Barbar Koester for preparing the building for the opening ceremony.

All the hospitaleros in a sometimes difficult year, especially those who had to stand down from duty due to building work not being complete.

Michael Osborne, a CSJ member and pilgrim on the Camino del Norte who fortuitously arrived and stayed a few days when a *hospitalero* was urgently needed.

Canadian Company of Pilgrims for a further generous contribution of 2,000 euros, including donations from the Vancouver Island chapter of their association, and from inspirational writer Sue Kenny.

All members of CSJ around the world who generously supported this project. In particular thanks should go to Colin Jones, now CSJ Chairman, who has masterminded the whole project and brought it to fruition.

Maureen and Keith Young for organising the party.

