



Confraternity of Saint James

Bulletin



March 2006

No 93

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Design inserts in the Bulletin are by Rosalind Billingham, inspired by Romanesque architecture and Spanish motifs.

Cover picture:
Iglesias la Ruta, El Bierzo
- Rosalind Billingham

Editorial

Gosia Brykczynska

It is hard to believe that spring is round the corner with the winter cold still having such a grip on London, but the familiar increase in pilgrim activity at the Blackfriars office is a sure sign that the 2006 pilgrim year is upon us and it's time for Practical Pilgrim days.

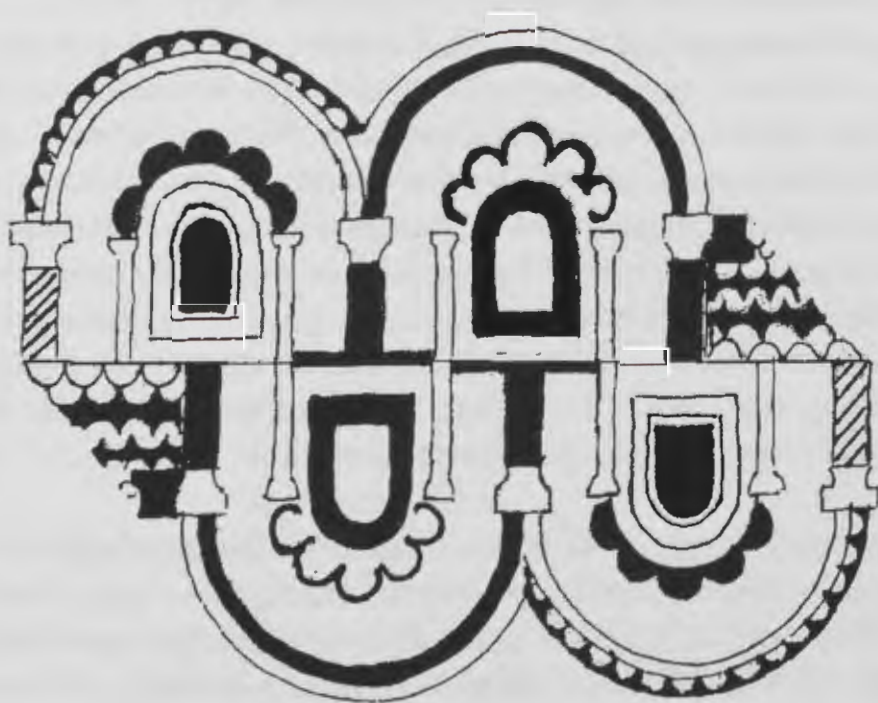
Not that winter has been that somnolent – with yet another successful AGM held at the end of January and our chairman in a decidedly optimistic frame of mind for 2006 with Miraz and Gaucelmo occupying much of our joyous energies (see Chairman's Report).

Meanwhile, our secretary Marion Marples and I went to Burgundy in early February to do a reconnaissance for the autumn CSJ trip that will include such pilgrim delights as Vézelay, Beaune, Cluny, Autun and many more perfectly magical and spiritual places. We both managed however to freeze to an attractive blue colour in the cold vastness of the basilica at Vézelay, but the famous local wines and food soon revived us. (See the *CSJ Events* page for more details of the planned autumn trip.) That is just as well, since we are now in the throes of preparing an equally exciting programme for the late May 2006 CSJ trip to Durham Cathedral and the north of England (where we are told by reliable sources that it will be a lot warmer). Appropriately enough the event will start right after the feast of the Venerable Bede, and of course we will be visiting his tomb and the shrine of St Cuthbert, and the monastery at Jarrow where the Bede story began so many centuries ago. (Again, please take note of the event on our *CSJ Events* page and sign up as soon as possible as there are limited accommodation places at Ushaw College where we will be staying.)

Contemplating the CSJ trip to the north of England reminds me of the enduring legacy of the industrious monks who helped transform so much of the English countryside (many of whom were inspired by the Cluniac reforms in Burgundy) and who then recorded their work and achievements on vellum in cold *scriptoria*. If you find yourselves in London this spring I suggest that to appreciate this sort of work, you visit the Victoria and Albert Museum where pages

from the Saint John's Minnesota Bible are on display. This amazing project undertaken by contemporary American Benedictine monks is mammoth and costly and involves co-operation over many sites (the chief scribe and illuminator is Welsh and the scriptorium is located in Monmouth, in South Wales), but the finished work is both awe inspiring and enormously informative of that ancient calligraphic craft and worth every single penny spent on it. See the *Other Events* page for further details about the exhibition or find out about this living-history project on their webpage at www.saintjohnsbible.org

Our own artistic endeavours and pilgrim accounts in this *Bulletin* include Rosalind Billingham's beautiful designs inspired by Romanesque architecture, a cautionary tale by Michael Walton on the troubles that may befall us but never stop us from pursuing our pilgrim goals and a report from CSJ Bursary winner Rowan Guthrie about aspects of pilgrimage behaviour from an anthropological perspective. Howard Nelson wraps up all these experiences in a poem; all most appropriate and inspiring stories and songs for long nights at home. But believe me, spring - and therefore pilgrimaging - is just around the corner.



Chairman's Report

William Griffiths

In October 2005 a delegation from the Confraternity attended the seventh International Congress of the Jacobean Associations of Spain, in Ponferrada, organised this time by the Amigos del Camino de Santiago de El Bierzo, who have been our partners for so many years in the Refugio Gaucelmo at Rabanal. At the closing gala dinner, it was my honour to receive on behalf of the Confraternity a fine diploma, which is signed by the Presidents both of the Federación Española de Asociaciones de Amigos del Camino de Santiago, and of the El Bierzo Amigos. The wording, it seems to me, is rather significant, and I would like to share it with you: "The Spanish Federation of Associations of Friends of the Camino de Santiago, in the setting of the VII International Congress of Jacobean Associations acknowledges the merit of, and gives thanks for the work undertaken by the Confraternity of Saint James, of London, in creating and sustaining as Albergues for Jacobean pilgrims "Gaucelmo", of Rabanal del Camino, and Miraz."

Here, if it were needed, is the assurance the Confraternity may have sought, that our discernment that the time was right for the launch of a second Refugio project, and its final focussing down on the village of Miraz in Galicia, is in no way to detract from the indissoluble bonds of service and affection that we have forged at Rabanal. Here, if it were needed, is the encouragement for our pioneers of the Miraz project, that our longstanding partners in the work at Rabanal fully support our new work, and consider the fledgling project worthy of citing alongside the Gaucelmo project in this tribute they pay us. In Ponferrada, we made it clear to our co-workers in El Bierzo, and in all the Spanish Associations, how much the tribute means to us, and I share it with you now because it sums up so much of what we have tried to do this last year.

A year ago, when we spoke about the New Refuge Project, several options were still open: the Vía de la Plata, the various Northern routes, even locations outside Spain. Only the Vézelay route had been ruled out, as it had become clear that its more pressing need was for Confraternity members to help as *hospitaliers* at Corbigny and Sorges rather than to create our own new Refuge there. So, how did we come to settle on Miraz, on the Ruta de la Costa, as it swings inland into the Diocese of Lugo? You can hear from Maureen and Keith Young, who

came forward to be for the New Refuge something of what Walter and Mary Ivens had been for the foundation at Rabanal, how detailed criteria were drawn up and the various options painstakingly compared with them. For myself, I prefer to say that St James led us to Miraz, through the intermediary of an old friend in the Diocese of Lugo, who showed to Laurie Dennett a number of villages where the presbytery was now vacant. Among them Miraz, where the Rector had already been sometimes receiving pilgrims. Miraz filled a long gap for pilgrims between Baamonde and the Cistercian monastery at Sobrado. And its church was dedicated to St James: what more guidance did we need ?

So, an exchange of letters took place in which the Bishop of Lugo, Fray José Gomez Gonzalez, granted us use of the building. An advance party went out to Miraz, and found pilgrims already on the doorstep. Clearly, we had to receive them. So a rota of *hospitaleros* was hastily assembled, co-ordinated by Alan Cutbush, and pilgrims have been received throughout the summer: almost a thousand of them. Bunks (of Rabanal standard) were installed, and the *hospitaleros* were also of Rabanal standard. The first workshop for prospective Miraz *hospitaleros* is about to be held in Colin Jones's Worcestershire parish on 25 February, the feast of Blessed Avertanus, who died while on pilgrimage to Rome. An immense amount of work still remains to be done at Miraz, to transform the building from its present very provisional state. But the work of fundraising began as suddenly and spontaneously as the work of hospitality, when Ian Mackey ran the Edinburgh Marathon in Galician *gaitero* costume. An enthusiastic group of fundraisers, led by Angelika Schneider until her move to Ireland, was soon at work. I have in the past made use of three themes from the Pastoral Letter of the Archbishop of Santiago, Don Julián Barrio Barrio, for the last Jubilee Year: Desiring, Giving and Jubilating. Our desire for a new Refuge has been abundantly fulfilled: our giving must continue to bring it to a jubilatory fruition. In the words of the Galician troubadour Martín Codax (slightly adapted):

E miraremos las ondas

E miraremos Miraz.

Reflecting on giving, as always I must thank those whom we have entrusted to perform specific functions in the Confraternity, to make concrete our giving. My Vice-Chairman, Alison Raju, is known on the camino as the pilgrim with two rucksacks. Now she can be known as the *hospitalera* with two refugios, having served at both Rabanal and Miraz this year. Our wise and lucid Treasurer, Tony Ward, will shortly be presenting our accounts to you. I thank all our Trustees: Jane Bradshaw,

Gosia Brykczynska, Paul Graham, Gerry Greene (who stepped down during the year), Revd Colin Jones, Mary Moseley, Graeme Taylor (co-opted to succeed Gerry Greene as Scottish representative), and Revd Ricky Yates. The ever-delightful trio to be found on a regular basis in our Offices: Marion Marples, Alison Thorp and Christine Pleasants, and all the volunteers who assist them there. Marion's fame of course is known on every continent as an authority on the pilgrimage, and the American Friends of the Camino have asked to have her to talk at their conference this year in Boulder, Colorado. Our Subcommittees for Rabanal and for Miraz, from whom you will shortly be hearing in more detail. A special word of thanks for Paul Graham, stepping down from chairing the Rabanal Committee, where he has been succeeded by Cristina and Paul Spink. Cristina and Paul are also a living example of the truth that there must be no contradiction between our commitments to Rabanal and to Miraz. They were among the *hospitaleros* in Miraz this last season, and they were there when those of us who had been to the Ponferrada conference went to Miraz for a delightful meeting with the village notables, to which Cristina and Paul (not least by their linguistic skills) contributed greatly. Thanks as always to those who so devotedly manage our Library, and our Slide Library, Howard Nelson and John Hatfield, and to Rosemary Wells, who manages our Gift Aid. Howard also continues to manage our Website, which continues its success story with 49,000 "hits" in 2005. I hope that you have all logged on to it since June, when it was beautifully redesigned by Piers Nicholson. Thanks to Gosia Brykczynska, who edits our *Bulletin*, and is assisted by James Hatts, John Revell and a valiant team of stuffers every quarter. Finally, what is a Confraternity if it cannot clothe its members with sweat-shirts and T-shirts? For this essential task, my thanks to Ann Truman.

Another occasion for jubilating during the past year was the World Youth Day in Cologne in August 2005. This had been planned, and would have been presided over, by the late Pope John Paul II, so aptly called the Pilgrim Pope. Providence dictated that by August we had a new Pope, Benedict XVI, whose vestments bedecked with scallop shells we had admired, and whose coat of arms is full of pilgrim references: not only the scallop but also the penitent bear enlisted to assist St Corbinian in carrying his pack on pilgrimage to Rome. The Deutsche Sankt Jakobus Gesellschaft, of Aachen, had the happy idea of putting on a display about the Compostellan pilgrimage for the participants in World Youth Day, and invited the Confraternity to be part of it. And so it was that Marion Marples, Gosia Brykczynska, Liz Keay and myself, all of us "of a certain age" went to Cologne masquerading

as young people, enjoyed the hospitality of our German friends, and saw something of their work of waymarking the German routes to Santiago.

I, recently on a visit to Hay-on-Wye, came across a copy of *Literary Distractions* by Ronald Knox, one of the great Christian writers in English of the 20th century, containing his essay *Going on Pilgrimage*. Of course I bought it – only to find, on returning home, that I already had it. So this copy is going to the Library. I am struck by his description “A pilgrim is a sightseer endowed with a kind of second sight”. One of the tasks we perform as a Confraternity is to foster that second sight. We do that before the pilgrimage to a certain extent, at our Practical Pilgrim Days: five of them coming up in the next two months, in Nottingham, London, Liverpool, Glasgow and Thornbury. If you are intending to make the pilgrimage, do come to one of them. If you have already made the pilgrimage, do come to as many of them as you can to inspire and advise new pilgrims.

We are also now fostering that second sight in pilgrims after their return. In 2004 we had a day for returned pilgrims in the Revd Ricky Yates’s parish. In 2005 we had a very successful weekend retreat for returned pilgrims at Anpleforth Abbey, led by my namesake Fr Benjamin Griffiths. We hope to continue this pattern of alternating day and weekend events in the years to come.

“A pilgrim is a sightseer endowed with a kind of second sight.” I am reminded of the anonymous poem painted on the wall alongside the camino outside Nájera, the one that begins “*Polvo, barro, sol y lluvia es Camino de Santiago*”. It goes on to ask:

“Pilgrim, who calls you?
What hidden force pulls you?
Neither the people of the way
Nor the rustic customs.
It is not history and culture,
It is not the cock of La Calzada,
It is not the palace of Gaudí,
It is not the castle of Ponferrada.
I see everything as I pass,
And it is a joy to see everything,
But I feel the voice which calls me
Far more deeply.”

May that voice call us ever more deeply in the year ahead. May all that we see and jubilate in, in 2006 be enriched with that second sight.

Communitas and Conflict on the Camino de Santiago

By a novice anthropologist

Rowan Guthrie

In July 2005 I walked along the Camino Francés from León to Santiago de Compostela. I went as a social anthropology student, working towards my MSc at the University of Oxford, and as a Christian looking forward for some time to pray and reflect. By awarding me a bursary, the Confraternity of Saint James offered me my first chance to try my hand at original research. Social anthropologists no longer study only tribal people hidden away in deep jungles, or exotic and faraway lands,



they now research all manifestations of social life in the developed as well as the developing world. And what I think is special about social anthropologists is that they are committed to a method of study which requires 'participant observation'. This is the idea that in order to understand people you have to take part in their lives, for to really understand what is going on you cannot observe remotely from an ivory tower, but must engage fully in the society being studied. In most cases anthropologists will turn their noses up at less than two years of living with the people they are researching, immersing themselves in the culture, forming relationships and learning new languages.

As a 'beginner' in the world of anthropology I could offer none of this long-term research and I can't say that my Spanish is fluent either! However, I could go and be a pilgrim for three weeks, immerse myself totally in the experience and gain a far better insight than I would have gained from the cold analysis of statistics so often focussed on by 'fly by night' researchers, or the dryness of understanding a human phenomenon merely by the writings of other anthropologists and historians. I was offered a chance to take part and really feel like a pilgrim. And so I walked, got blisters, entered naturally into friendships, had interesting conversations, rather like any other pilgrim would, and this is what I found.

Communitas

The question I have looked at during my research on the Camino has been an evaluation of the work of British anthropologists Victor and Edith Turner and subsequent criticism of the theories which they presented in their important book *Image and Pilgrimage in Christian Culture* (1978). The Turners have been the most influential anthropologists to look at pilgrimage studies and their central theory is that pilgrimage demonstrates 'communitas'. They tell us that communitas is a special kind of community which occurs when people are in out-of-the-ordinary circumstances, due to which they experience comradeship and treat each other as equals (see Turners 1978:250). This communitas occurs on pilgrimage because pilgrims leave behind their everyday routine and social status and embark on a completely different way of life for a transient time. It frees people from some of the norms of their everyday social structure, hence the ease with which people form close associations with one another. Also, the shared experience of pilgrims as pilgrims overrides the usual social divisions experienced in day-to-day life. The Turners argue that these unlikely bonds which transcend, for example, class, age, sex, nationality and status, are found in pilgrimage situations in many different cultures, as we shall see.

A good example of this comes from the autobiography of Malcolm X who describes his experience of the Muslim Hajj pilgrimage to Mecca as a time of equality and comradeship. He writes that, "Love, humility, and true brotherhood was almost a physical feeling wherever I turned" (Malcolm X 1966 quoted in Turner 1973:218). Could something similar be said for the Camino de Santiago? Another example of communitas is said to occur on Hindu pilgrimages to the Lord Vithala temples in Pandharpur, Maharashtra. The Indian anthropologist Irwati Karve wrote an account of this pilgrimage in the 1960s. She tells us that divisions between different castes became partially dissolved during the pilgrimage. Castes are hereditary groups which are maintained due to the belief that some groups are affected by greater ritual pollution than others. Normally people of different castes do not eat together, do different kind of jobs and avoid touching. Such rules were lessened on the pilgrimage and otherwise impossible friendly relationships between castes were made possible due to the pilgrimage process (Karve 1962, discussed in Turners 1978).

The question with which I set out was whether the effects of this communitas can be said to exist on the Camino de Santiago, and if so,

what generates this mysterious bonding force? To help me I looked at some of the personal accounts of CSJ members, a fascinating resource held on file in the Confraternity library. One walking pilgrim's personal account of the camino in 1998 had this to say:

It was delightful to meet up at the end of a day's walk, to exchange addresses in the forlorn hope that the common bond of pilgrimage would one day be rekindled. It was a bond which often irritated, its many languages frustrated communication, its invaded 'personal space' – especially at night in the somewhat cramped overnight accommodations, when one longed for the solitude of the morning. Yet there was a unique friendship which grew from sharing the journey, from the mutual endurance of blisters and bruises, hunger and thirst, fatigue and strains.

(Personal Account of CSJ Member, 1998 File #1627, PAM 252)

It is clear that the pilgrim quoted above sees the physical rigour of the pilgrimage as helping to surmount difficulties of speaking different languages and sleeping in uncomfortable conditions. Ricky Yates, in his article on being a 'Semi-Winter Pilgrim' in the December 2004 edition of the CSJ Bulletin, tells us that

'my greatest and lasting joys from my pilgrimage were my fellow pilgrims....In all my life I cannot remember experiencing such a depth of friendship and support.' (Yates in CSJ Bulletin No 88 December 2004: 29)

Many pilgrims on the camino arrive and walk alone and even if they are with friends it can be a daunting experience. When I set off for my flight to Santander, planning to continue to León by bus, I felt terrified. I sat on the aeroplane with a thumping headache, wondering what I had gotten myself into and why I ever wanted to go in the first place! Where would I stay each night? Would anyone talk to me? As a researcher would I be judged as not going to Santiago for the right reasons? This last minute panic completely eclipsed the excitement which had been building up for weeks, but only for a short while. It was a passing phase of nerves soon to be replaced with many kind faces, friendships formed, beds found, and such things as people fixing my blisters, and laughter over pilgrim menus.

Whilst the Turners were right in emphasising that the character of pilgrimage stems from people being away from their everyday structures, it is not only that pilgrimage is an out of the ordinary experience. What is important is that by going on pilgrimage, you make yourself vulnerable to unfamiliar surroundings, to physical suffering, lack of accommodation, and most importantly, lack of friends and family. This vulnerability promotes the forming of unlikely

bonds which cut across age, nationality, language and religion. It is my view that such bonds are also formed because people recognise that others are in the same sticky situation that they are. I believe that the source of *communitas* is shared experience.

Conflict or Communitas?

Although the 'Turners' interpretation of pilgrimage has been of seminal importance for anthropologists working in this area, many scholars have given examples of pilgrimage to prove that pilgrimages are characterised more by conflict than by the egalitarianism and bonding of *communitas*. Michael Sallnow is an expert on pilgrimage in the Cuzco region of the Andes. Here pilgrims walk with other members of their community to various Marian and Christian shrines. In his work, he observed that there is a strict code of conduct on the pilgrimage which emphasises sharing all food equally despite status and gender. This sounds like the qualities of *communitas* I outlined before. However, he notes that when one group comes into contact with another on the way to or at the shrines, there is hostility between them. Here he provides a vivid picture of this conflict:

At some regional fiestas wardens patrolled the sanctuary and its precincts, armed with whips to subdue such outbreaks of conflict amongst the pilgrims. Opposition and conflict between contingents, in sum, were endemic in the pilgrimage process.

(Sallnow in Man 1992 16(2):173)

On the basis of this conflict between groups, Sallnow concludes that the 'Turners' emphasis on *communitas* was misplaced. Furthermore, *communitas* in his experience was not spontaneous, but enforced on the pilgrimage. There was no choice other than to treat each other in a brotherly fashion. When two groups would meet one another this discontent between communities did not disappear, but was even brought to the fore. For him conflict can be an important part of pilgrimages.

On reading Sallnow's critique of *communitas*, I was reminded of my experience on Scottish Cross, an ecumenical pilgrimage to Iona which I went on before I became interested in the academic study of pilgrimage. On reflection, it struck me that the intensity of shared experience on pilgrimage produces *communitas*. In this Holy Week pilgrimage, two groups of about twenty-five pilgrims start in Fort William and Loch Lomond respectively. After several days of walking as separate groups, the two parties meet up in Oban and complete the

walk over Mull to Iona together. Whilst no whips were brandished, as in Sallnow's experience, I experienced along with the rest of my group, a certain discomfort at being united with this 'other lot' in Oban. After almost a week of spending every waking (and sleeping) minute with one group, it was very difficult to get used to being part of a bigger pilgrimage, though social convention and the spirit of Scottish Cross quickly overcame these differences.

I wonder if anyone reading this has noted some kind of similar experience on their camino. When there is no shared experience, *communitas* undoubtedly falters. When people feel themselves to be pilgrims on a special journey sharing each day with others whom they also recognise as pilgrims, *communitas* can flourish. However, Sallnow was probably right in noting that there is a danger in describing pilgrimage as some kind of Utopian, harmonious social event where no one questions or judges anyone else. Surely it would be a mistake to imagine the camino as such and would not help us to understand it so well. Could we, like Sallnow, see pilgrimage in a different light if we look not only at friendship between pilgrims, but also at conflict? To my mind these conflicts, or rather tensions, do not outweigh the experiences of *communitas* I have outlined above. However conflict tends to exist over the question of who is an authentic pilgrim and who is a tourist along for the ride.

Conflicts and the Authentic Pilgrim

The Camino de Santiago has become increasingly popular as a traditional pilgrimage with more and more pilgrims walking and cycling (and riding) to Santiago every year. In her excellent book, *Pilgrim Stories*, the anthropologist Nancy Frey gives us an idea of the number of voices that have tried to define the camino today from General Franco to the Tourist Boards of Spain (see Frey 1998: 237-254 for a detailed description of the reanimation of the camino). The camino has many clamouring voices which define it and many different ideas of what it means to be a pilgrim. As an example I would like to discuss the motivation of pilgrims on the Way of Saint James.

The Cathedral Office in Santiago will present pilgrims with *compostelas* if they have walked or ridden at least 100km, or cycled at least 200km. Pilgrims will only receive the *compostela* if they agree that they have completed the pilgrimage for religious or spiritual reasons. Those who have any other motive may be granted a general

certificate but not the *compostela*. This suggests that in order to be an authentic pilgrim you must have a Christian motivation, either searching for faith or deepening faith, and the Pilgrim Office of the Cathedral tells us on its website that ‘it is the intention that makes you a pilgrim’. (Arzobispado de Santiago, emphasis original, see website). Yet it is important to bear in mind that pilgrims may have different intentions for being on the *camino*.

Many of the pilgrims I spoke to said that being in Santiago and the various rituals undertaken at the cathedral were not the most important part of their pilgrimage. There are mixed views on what motivation a pilgrim should have and whether the most important aspect of the *camino* is the tomb of Saint James or the journey in itself. Frey gives a good anecdote to illustrate this point. She tells us of a man who was refused the *compostela* because he was not a Christian. Here he protests at what he felt was an unfair decision, with Frey’s comments on the episode:

My sincerity wasn’t acknowledged and my efforts didn’t merit the small acknowledgment of the certificate....The Church discriminates against belief, or better said, discriminates against sincerity.” For him and many other pilgrims, this experience contains all the elements of an authentic pilgrimage temporal, spatial and physical. He clearly developed a different sense of the authentic pilgrim during his journey, which did not correspond with the Church’s.

(Frey 1998:160 quoting El Pais)

Some would say that the pilgrim’s motive should be to reach the tomb of Santiago, and I myself felt some surprise at the number of non-Christian, but nevertheless spiritually motivated people, on the *camino*. Many walking, cycling and riding pilgrims find their experience on the *camino* to be a profound one, simply because the rhythm of life is so different from their everyday life at home.

I made friends with Moritz (real name not used) who had walked from his front door in Switzerland. He described the effect this journey was having on him. Sometimes he had cried with loneliness as he walked or longed for his own space when surrounded by companions. He felt these emotions keenly as he walked, changing like the weather. Whether walking in beautiful or industrial areas, Moritz explained to me that he was learning that he had to accept life as it is in each moment, accepting the good times and bad times as they arrive without fighting against it. This will not resonate with everyone’s experiences on the *camino*, but it is fair to say that

Moritz's attitude was developing due to the experience of walking long distances and the slow rhythm of this walking. He was not focussed on the arrival in Santiago as much as he was on the process of getting there step by step.

If pilgrims are to be defined as those who are journeying to a religious site, it would seem that *communitas* does not extend to the entire pilgrim community. For many non-motorised pilgrims, it is not simply a case of getting yourself to Santiago; it is how you get yourself to Santiago. Nancy Frey has observed that pilgrims who go by non-motorised transport see a world of difference between their own experience and that of pilgrims arriving by motorised means. (Frey 1998:18) I also noted that pilgrims, like Moritz, find their traditional mode of travel as central to their experience. For someone who has not attempted at least part of the camino by non-motorised transport, this may seem strange. Surely an authentic pilgrim is one who goes to a religious site for healing, devotion or penance, regardless of transportation. However, as I have shown, motorised pilgrims are often seen as something altogether different, even as tourists by non-motorised pilgrims.

If I am correct in thinking that *communitas*, this special kind of bonding found on pilgrimage, comes about when people share an out-of-the-ordinary experience then this may explain some of the divisions and tensions within the pilgrim community. For example, there are further divisions to be found between cyclists and walkers. I never experienced any conflicts between walkers and cyclists, but I had little contact with cyclists because we were moving at a different pace. However, at the time of Nancy Frey's research in the 1990s she heard the cyclists described by Spanish walking pilgrims as *peregrinos descafeinados*, that is, 'decaffeinated pilgrims,' a watered down version of the real thing. In a personal account of a CSJ member from 1998, I noted the following record of a cycling pilgrim who was about to set out on his pilgrimage:

I read the following sentence, 'a pilgrimage on foot and nature is the only way in which God can be communicated to men.' I realized for the first time that a pilgrim on a cycle was not thought to be seriously on a pilgrimage.
(Personal Account of CSJ member, # 655 PAM 202, 19 August – 11 September 1998)

It appears that conflict can arise when the authenticity of pilgrims is questioned, leading to some groups feeling alienated. This is not because *communitas* cannot exist in pilgrimages, but it is because

communitas can only exist where experience is shared. Where the central experience is centred on the slow rhythm of pilgrim life, those going at different speeds may find it harder to see each other as fellow pilgrims. In my view there is no one definition of an authentic pilgrim but it is true that pilgrims will bond with others who are 'in the same boat as they are' rather than as a general rule encompassing all types of pilgrims.

I have spent some time outlining this source of conflict because I felt myself acutely aware of it on my own pilgrimage. This is partly due to my own bias. For example, it was important to me that I should walk the entire section I set out to complete. Although I was walking a smaller section than many other pilgrims, I still didn't want to catch a bus or have my bag transported. However, such concerns were not a product solely of my imagination. For example, I walked for a time with a German pilgrim who had walked from the French border and who asked me outright, "Do you feel guilty for only having walked from León?" In all honesty the answer was yes, I had felt a bit guilty about it, and his direct question led me to dwell on the different ways people decide on what makes a pilgrimage authentic. I asked him what he thought a true pilgrim was. He answered that a true pilgrim walks all the way from their home and then turns and walks back. He articulated distance as the key characteristic of a true pilgrim and this attitude is reflected to varying degrees in the pilgrim community.

Conclusion

I am sure that other pilgrims reading this would be able to add their own disgruntled stories to my examples. Conflict is a real part of the camino, as it is part of everyday life. Many anthropologists writing after the Turners have been reacting against grand theories which sweepingly miss out the complexities of social life and they have focussed on the differences between people's views in society in order to give a fairer sample. And to my mind the Turners were presenting rather a Utopian view of pilgrimage. However, I don't think that it is conflict which is the defining feature of the camino today. I of course observed (and participated in) the grumpiness over long queues at Santiago Cathedral, and being woken up at 5am by pilgrims over-keen to arrive at the next bed. However, what far out-weighed all these troubles was my relief at finding people to talk to who were similarly in need of companionship. I found friendship as I walked and people to eat with in the evenings, avoiding the loneliness I had

feared on the aeroplane to Santander.

It would seem that the whip brandishing stewards described by Sallnow in the Andes are not quite needed on the camino yet! Due to my shared experience of being a pilgrim, the *communitas* described by the Turners prevailed and it was this, rather than the conflict, which left the most lasting impression. Though I feel the issue is more complicated than the Turners allow, the overarching experience for me was one of *communitas* and I'm very grateful to the CSJ for having given me the opportunity to experience it first hand.

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Camino Catastrophe or Life's little irritations

Michael Walton

Having already walked the camino from Le Puy to Saint-Jean-Pied-de-Port my next stage was to be Roncesvalles to Burgos, starting on 12 September. This would leave Burgos to Santiago for the following year. The 500 or so miles from Le Puy had been completed with no problems, no equipment lost and no accidents. This was to be the year when all these things happened, in quantity.

The journey to Roncesvalles started in Sherwood, Nottinghamshire, waiting for the National Express bus. With the bus forty five minutes late it was time to worry about the connection in London. The bus was fifty minutes late but the driver made up for lost time and the connection in London was caught easily. The Paris bus had seven passengers. At Dover we found out that one was an illegal emigrant whose French visa was out of date. The officials at Dover held us all up whilst they asked the French if they would admit him. After over half an hour the expected answer came back and the bus was told to leave the docks, put the passenger off and return. The driver, of course, spoke no English. When a vehicle is sent off the dock it goes down the lane to the search station, so we were pulled in and two customs officers appeared ready to search us. A few explanations later we were allowed off the dock and the passenger put off, still asking why he could not carry on and what he was to do next. By this time we had missed the boat so we were late arriving in Paris.

The bus last year had also been late so I had been thirty minutes late at my booked hotel to be told that my room had been sold. This year I had booked and also paid in advance. So I had a room for the night, a room but no key. It was not on the board and could not be found. A search in the hotel safe produced the only duplicate and I went off to bed to find the room key in the door.

I was walking with a Belgian friend and was to meet him at Montparnasse to catch the TGV to Bayonne. I had decided that my angina would be happier crossing the Pyrenees in a taxi so we were in Roncesvalles by 6.15pm. We attended mass and the pilgrim blessing,

which we found very moving. Also in Roncesvalles was a horse and cart that had come all the way from Venice - one horse, two people and two dogs.

First day on the camino, early morning mist and we had breakfast at the *panaderia* at Burguete. A mile past Burguete I realised that I had lost my hat, a companion of 500 miles. I retraced my steps but could not find it. If anyone found it later I would have been happy to have it back. As the weather was hot and sunny I really needed something on my head. We stopped in the next village and I bought a straw hat, four yoghurts and two cans of orange. The hat was fated not to last long. We stayed at Zubiri that night and Cizur Menor the next night. Here we shared a room with two American women. It was their first night in a refuge. They had left most of their luggage in a Hilton Hotel and had not known that men and women slept in the same rooms. They were not happy with this arrangement. I had bought a sleeping mat for Spain. Just outside Puente la Reina, on the way from Eunáte, which was closed, it was attacked by brambles and had large pieces torn out of it. I never did have to use it. We stayed in the new refuge in Puente la Reina. I was not sure if it was a converted sports hall or a new barn. The dormitory was huge and noisy.

It was after Los Arcos that things really started to go downhill. We left at 7.15am in torrential rain, the first of the trip. My new cover-everything type of poncho covered nothing. Legs and arms were soaked in minutes. It was my own fault. I should have tried it at home. The situation was not improved by seeing others going past in lovely long ponchos with humps for their rucksacks. The mud was what we in the Midlands call 'clarty'. Close to Viana my companion Chris slipped in the mud, fell down and broke his leg. He just lay there, said in a quite voice "I've broken my leg." and fainted. Another pilgrim came along and we were able to take Chris's rucksack off and sit him up. Luckily we were in sight of the main road into Viana but Chris was the one who spoke Spanish. So, there I was, standing in the middle of the road, phrase book in hand stopping cars until I found someone with a mobile phone. SAMU (Spanish ambulance service) was there in fifteen minutes and Chris was in Logroño hospital within half an hour of falling. We were both covered in mud and our rucksacks were little better. Chris was plastered, given an ECG and then taken off to be manipulated. Apparently it was a bad fracture, both bone and ligament being broken. So there I was, in a strange city, with two lots of luggage, no accommodation and little Spanish. Incidentally, my

new straw hat had not stood up to the rain very well and was now stuffed in my rucksack.

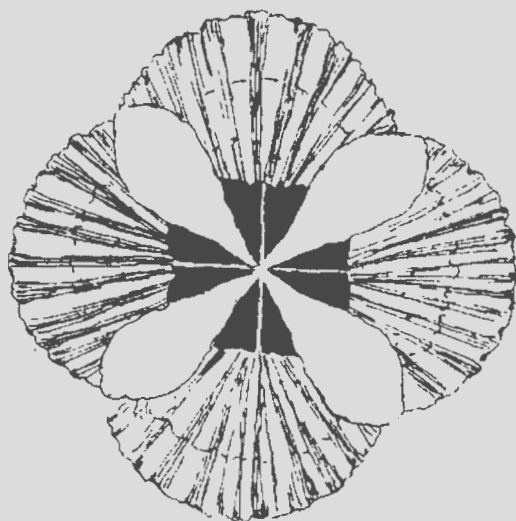
Leaving that day's uneaten picnic in the hospital dustbin I took a taxi to the refuge. They kindly agreed to let me stay until Chris could travel and I could take him back to Paris. Next day I went to visit Chris in hospital. When I arrived he had already had a visit from two Spanish girls we had met on the camino. On the second day of his stay he had a visit from another pilgrim and was sent a get-well card from a group of French pilgrims. Surely this is part of the Spirit of the Camino. All those we had walked with were concerned about his accident and sent their best wishes. When back home he received a phone call from a Canadian pilgrim we had met two years before. Chris was to stay in hospital that day but could be discharged on the day after if all went well. That night in the refuge I met two Confraternity members who asked me to share their evening meal. This was very kind of them and I was very happy to accept their invitation. The next day was the start of the *fiesta*. Bands everywhere, shops closed and bulls running in the streets. I went to see the bulls running behind the barricades and then went off to hospital to see if Chris was to be discharged. He could go if I could take him home to Versailles by train and he would need a pair of crutches. These are not provided in Spain. This was no problem, they are sold in pharmacies, but it was *fiesta* and the shops were closed. Two pharmacies were open in the whole city so off I went, map in hand.

The next problem was the train, and sleeping accommodation. With a leg in plaster, Chris would need to lie down on the journey. I booked an overnight train journey, changing at Burgos, with a bottom bunk for Chris. I now had two lots of luggage and Chris to put on the train during its short stop at Logroño. At the refuge I had to pack both rucksacks and make them as easy to carry as possible. My sleeping mat made my rucksack very unwieldy, and was a bit tattered after its fight with the brambles, so that was abandoned. My new hat ended up in a rubbish bin at the station. A taxi took me to the hospital and parked in a restricted area whilst I fetched Chris down in a wheelchair. Then it was off to the station. When the train came it was obvious that I could not cope with Chris and two rucksacks. The step up into the train was about two feet and there was a gap between train and platform. Luckily help was at hand as two Spaniards picked Chris up and slid him onto the floor of the train. I threw the rucksacks after him and we were off. At Burgos we had to change platforms so Chris staggered

down one flight of stairs, with me in front in case he fell down. Then it was up the next flight, with me behind this time. Ten o'clock at night and the station buffet had no food! I always carry something for emergencies and this was an emergency of sorts. Dinner was orange juice, a Mars bar and flapjack. At least it was better than nothing.

At eleven the Paris train came in and the same mounting procedure happened again. Chris was taken away by an attendant and I was pushed into a dark compartment, with both rucksacks. Luckily the first place I put my hand was on an empty bunk. There seemed nowhere to put luggage so I left it on the floor and went to sleep. The next morning we arrived in Paris to be met by Chris's wife Nicole and a taxi. I stayed with them for two days and then started for home. Did things improve? No they did not. Whilst queuing for the Eurolines bus my walking stick was stolen. When we arrived at Dover we had an illegal immigrant on board and we had to wait while he was seen to. I could not understand him reaching Dover as his papers had already been checked three times. Heavy rain on the M1 meant that I was an hour late arriving in Sherwood.

But I will still go back to finish the camino. Chris's leg has healed well and he too will be walking.



Here, in your scaffolding

*The moving brightness of the candle flame,
the bell's reverberance,
the breathing stillness of our evening prayer;
while, in the cloister, birds give place to bats:
sometimes we sense you
as a rushing wind; at others
you grant us glimpses: your garment's fringe.
It is enough: it is not time,
and we have work to do,
here, in your scaffolding.*

Howard Nelson

Real pilgrims, authentic routes

Peter Robins

Several of the contributors to *Bulletin No 90* raise the issue of 'authenticity' and being a 'real pilgrim'. Philip Wren is hurt by a Frenchman's claim that he was 'not a real pilgrim'; what's more: 'I did not feel a true pilgrim because I had skipped too much of the journey'. In a similar vein, John Blackwell, en route from Namur, meets Dutch pilgrims who are 'horrified' because he is not following the preordained GR route. It seems he is not a 'real pilgrim' either, though he consoles himself with the thought that his route is 'more authentic' because it was 'the most likely route for the medieval pilgrims'.

Meanwhile, Michael Shearer finds 'much lacking' on the Camino Francés compared with twenty years ago: overcrowded, 'more self-conscious and more commercial' and 'lost its innocence'; for him, it seems, the camino has become less authentic. He heads for Norway; but even there it seems there are arguments about which routes are authentic!

I'm sure no-one would disagree that the camino has changed considerably from twenty years ago. Spain itself has changed rapidly through its economic boom, much of which is readily visible from the camino: large population movements, particularly of the young, from countryside to town, decreased influence of the Church, and of course a large increase in road-building. This has led to the historical echoes on the camino becoming ever fainter. As it's grown in popularity, inevitably it's attracted the attention of tourist and other bodies that are not interested in pilgrimage as such, but in attracting outside money to the areas it passes through. This has led to an increase in commercial interest, but I'm actually surprised at how little commercialism there is on the Camino Francés. True, Rabanal for instance now has a *hostal* and a hotel but these surely do not hugely alter the character of the place. It's certainly nothing like the extent that, for example, Mediterranean fishing villages have been changed by commercialism. No doubt, this is at least partly due to the large number of non-commercial bodies like the Confraternity that are involved.

It seems to me the problem is more of a muddying of concepts: the timeless, largely abstract, spiritual concept of pilgrimage has got muddled up with the entirely modern tourist concepts of going on a package tour and following a waymarked trail. So the idea has become widespread that the pilgrimage to Santiago consists of a waymarked trail called the Camino Francés which starts either in Roncesvalles or in Saint-Jean-Pied-de-Port (or, bizarrely, Le Puy-en-Velay). To participate in the pilgrim package-tour you get a special document called a *credencial* which proves your status as a pilgrim. You go to one of the official starting places to start the tour, you stop in special pilgrim *albergues* and eat in restaurants with pilgrim menus, looking at the historic monuments along the trail, and discussing the meaning of life with fellow-participants. As you go along, you get your *credencial* stamped so when you get to the end of the tour at Santiago you can get a certificate called a *compostela* to confirm that you have successfully completed a pilgrimage; now you can stop being a pilgrim, and return to the real world. Of course, there's nothing wrong with following a waymarked trail, or having a *credencial*, stopping in an *albergue* or any other of these rules. The problem comes with their being *de rigueur*: you must adhere to the rules or you are not a 'real pilgrim'.

Compare this with, for example, medieval pilgrims to Santiago from Britain and other countries on the Atlantic seaboard. They would have largely gone by sea to Galicia, so they did not go anywhere near the Camino Francés, let alone Le Puy. They will have over-nighted or eaten wherever and whenever something was available. They did not get anything stamped. They would not have qualified for a *compostela* as most of them would have walked less than 100km. What's more, we can be sure if there had been a navigable river to Santiago they would have sailed directly there. After all, the objective was to get to Santiago, not to go for a walk or follow some waymarked trail.

So where does the idea come from that pilgrimage involves some kind of long walk? No-one ever suggests that the many thousands who go every year to places like Rome or Lourdes have to walk there to be called pilgrims; indeed, many who go to Lourdes are unable to walk. It's true that many of Europe's pilgrimages, in Galicia for example, involve a procession along a predefined route: to the shrine in the church, from the church to the shrine on the hill or in the forest, etc. However, most of these are quite short, an hour or two at the most. Santiago cathedral came up with the idea of a minimum distance for a *compostela*, but this is an entirely arbitrary number, and it's hard to

see what historical or religious justification there is for it. It excludes most Galicians starting from their home, forcing them to start at some arbitrary place like Sarria. It also excludes anyone from outside Galicia starting the Spanish part of their journey at one of the major ports, such as La Coruña; it would thus have excluded those medieval pilgrims from Britain.

Etymologists tell us that ‘pilgrim’ is from Latin *peregrinus*, ultimately from *per* and *ager*, that is, someone from over the fields, a foreigner, a stranger, someone outlandish. By going on pilgrimage, you cast off the familiar and venture into the unknown. In medieval times, this would definitely have been the case: setting off to a nearby shrine would be a major undertaking, fraught with danger and uncertainty; setting off to a distant place like Rome or Santiago, with no real knowledge of the places one was going through; and unable to read or communicate with the locals, would have been daunting. One really would have to put one’s faith in the Lord and/or St James.

Nowadays, however, this is not really so any more: the modern pilgrim can prepare by reading books and consulting maps, can learn Spanish (or even Galician), become reasonably expert on the relevant history and architecture. In fact, modern pilgrims bear little resemblance to their medieval counterparts: the years of education, the high-tech clothing, maps and accommodation lists, camera, mobile phone, credit cards, taking money out of the cash machine, having recourse to modern hospitals and medicine, etc. In addition, modern pilgrims can opt out if things go wrong: catch a bus or a train, or fly home. Medieval ones had no such option, either going there or coming back. So, in this respect, ‘modern pilgrim’ is a bit of an oxymoron.

As for the routes, ‘authentic’ seems to mean ‘based on medieval’. Apart from localised access roads to the remoter shrines, medieval pilgrims did not create their own special roads. They used the ordinary road network of the time, so pretty much all medieval roads are ‘authentic’ in the sense that they will have been used by some pilgrim at some time. If by ‘most authentic’ we mean those routes most used in medieval times, they will have been those from and between the main population centres of the time. Look at a map of the main roads in medieval France, for example, and you see three heading for the south-west corner: from Paris/Tours via Bordeaux, through Limoges and Périgueux, and from the Rhone delta via Montpellier and Toulouse; these correspond nicely to three of the routes listed in the Codex Calixtinus.

By and large, these routes remain the main roads of today. However, a modern main road - multi-laned, tarmaced, with juggernauts and other heavy traffic thundering up and down - bears little resemblance to a medieval one, and so can hardly be seen as 'authentic' if by authentic you mean medieval. The line may be authentic but the road itself isn't. So those looking for something more pleasant have to modify the route; where the number of users justifies it, a new parallel track can be created, as has happened on many stretches of the Camino Francés. Otherwise, alternatives that 'shadow' the main road have to be used. Then the question becomes how far an alternative can deviate from the old line to remain 'authentic' - a largely personal judgement.

In France, there is an additional factor: one of the main bodies involved in creating *Sentiers de St Jacques* is the walkers federation, the FFRP, whose priority is not necessarily creating an 'authentic' route, but the more pragmatic one of creating one as quickly as possible; a simple way of doing this is to use existing GRs as much as possible. A good example of this is the GR654 that John Blackwell comments on: at least ninety percent of the Namur-Vézelay section is composed of pre-existing GRs that were linked together and 'rebranded' as a 'Sentier de St Jacques' - nothing very 'authentic' about that. The same applies to a lesser extent to sections of the new GR655 from Paris. John is therefore surely right that his route is more authentic. But then the majority of those coming from Namur or Reims will surely have gone via Paris, not Vézelay, particularly in the later Middle Ages when Vézelay ceased to be of much interest to pilgrims after it was declared not to house the relics of Mary Magdalene.

The GR653, the 'Arles route', does not even follow the *Codex* route. This clearly states that after St Guilhem-le-Désert you visit St Thibiry; as this is on the Roman road to Narbonne, the obvious way to Toulouse is along the main road via Carcassonne. Instead of this, the GR wanders off into the hills, no doubt because its creators considered that more attractive than the more 'authentic' lowland line.

The fourth route listed in the *Codex Calixtinus* is the one from Le Puy. However, the evidence for this being a main road for pilgrims to Santiago is decidedly slim. The modern route, the GR65, is an invention of the 1970s; the creators tried to find evidence for a historical route, but failed to find anything much, so settled for an attractive route linking places of historic interest, and throwing in a few churches dedicated to St Jacques for good measure. The *Codex*

itself only lists two places, Conques and Moissac, on the 700+km to the Pyrenees - hardly a detailed route description for anyone trying to create an 'authentic route'!

But even if the documentation for the Codex routes were substantial and the GRs were tightly bound to this, what is 'authentic' about a British (or North American) pilgrim catching a plane or train to some distant place and starting a pilgrimage there? You might as well just catch one direct to Santiago and be done with it! As there are no ship services to Galicia nowadays, the modern equivalent to the medieval British pilgrim's journey would seem to me to be to fly to Santiago and back. Just as the medieval pilgrim walked to the nearest seaport, took a ship to Galicia, and then continued to Santiago on foot, so the modern pilgrim can walk to the nearest airport, take a plane to Lavacolla, and then continue to Santiago on foot.

However, why should a modern pilgrimage be based on a medieval one anyway? Why is this more 'authentic'? What is authentic about a modern person pretending to be a medieval person (and, for the reasons listed above, largely failing)? What does it matter what medieval pilgrims did? Lourdes is an example of a very popular post-medieval pilgrimage, and it's by no means the only one.

Doesn't all the talk of real and authentic miss the point? The most important thing about a pilgrimage is surely not whether it's 'real' or 'authentic' but whether it's meaningful. It's easy (and quite fun) to mock those on the Camino package tour - 'catching the 7.32 footpath', as Michael Shearer nicely puts it. But one of the striking things about modern pilgrims to Santiago is how many find it rewarding, giving some kind of special experience, perhaps even a renewal or at least a fresh view on some aspect of life. Vézelay or Conques may be largely 19th-century rebuilds, and not very convincing as staging-posts to Santiago; the Santiago we see today may largely postdate the medieval pilgrimage. But they are all splendid places nevertheless, which many find inspiring to visit.

So my advice to anyone told they are not 'real' or 'authentic' is to just shrug the shoulders and say "OK, I'm not a real pilgrim. So what?" or "OK, I'm not following an authentic route. So what?" See what happens.

The exchange of opinion on this topic which has been generated since Bulletin No 90 has been thought-provoking. Perhaps it is time now to terminate the dialogue in deference to other subject matter. Ed

Being locked out in the dead of winter in Miraz

Conrad Halloran

Sunday morning, 11 December 2005, seemed no different to the previous Sunday morning. I woke up at 7.30am as usual, and decided I needed a cup of coffee before doing anything else.

But, strangely, no water flowed out of the kitchen tap. Probably a fault in our new pumped system - I thought. It had been installed the previous Monday on top of a 150mm diameter pipe drilled forty metres down into the granite below the *huerta* a few weeks earlier.

I unplugged the cable of the new supply (temporarily coming though a permanently open window in the new bathroom) threw an anorak over my pyjamas, took a torch and went round the back of the refugio to switch on the old gravity-fed supply coming from a shared source high in the village. It was still very dark outside and the sky was clear and full of stars. Feeling the grass crisp underfoot, I realised that there was a frost - the first of the winter.

I turned on the lever in a recess below ground level and came back into the kitchen. But there was still no water. Mystified by this I went out again and tried the tap in the lean-to wash- house. Luckily a trickle came out, more than enough to fill the kettle. So I was able to make my coffee, had enough hot water left over for a quick cat-lick and then got dressed.

The next task was to relight the enormous wood-burning stove which never lasts through the night unless you are prepared to get up around 3am to refuel it. So back outside again to get poplar twigs from the garage, essential kindling for lighting the stove. But disaster struck as I went out the back door. I let it shut behind me, momentarily forgetting that it was self-locking, and immediately realised that I hadn't got the key. Abandoning the stove I rushed

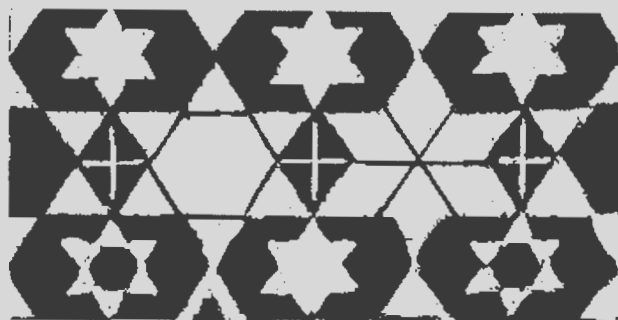
round to check whether Pilar, the owner of the village bar and our very helpful friend and neighbour, had a spare key. She hadn't, moreover she thought it very amusing that I had locked myself out.

However, while talking to her I remembered that Luis, the plumber, electrician, plasterer and tiler (to list a few of his skills) had a key. He was currently converting a corner bedroom into a very necessary

additional bathroom; from May to October 2005, over 800 pilgrims shared the one shower and toilet with the *hospitaleros*. But where could Luis be found at 10am on a Sunday morning? I asked Pilar. "Oh, he will be out hunting" she replied. But, looking out of the window, she noticed his van down the hill and a wisp of rising smoke. "That's him lighting the fire" she said. So I ran back the *refugio*, grabbed the bicycle left by a previous *hospitalero*, and shot down the hill. Luis and another hunter were squatting on the ground to get a big fire going, their guns propped against the van.

He too thought it very funny that I had locked myself out, but gave me his bunch of *refugio* keys and told me he would be back on Tuesday. I cycled back to the bar to let Pilar know that I had got the key but also to consult her about the water problem. She assured me that the pipes were frozen up because of the frost. I had not thought it cold enough, but evidently the plastic water pipes used in the village are not buried far below the surface, nor well protected, and freeze up with even a light frost. She warned me that Sunday night would probably be frosty again and that I should unplug our own pumped supply (to prevent damage to the pump), turn on the gravity supply and then leave the kitchen tap dribbling all night.

I returned to the *refugio*, ate a very late breakfast and relit the stove before getting myself tidied up to go to Mass at 12.45. Two days later when Luis returned without his key, he knocked on the back door for me to let him in. As I opened it, he greeted me with a mischievous grin and pointing to a small keypad, asked me what it was. I hit myself hard on the head. It was a key-safe fixed there (probably by Luis himself) in case any winter caretaker or *hospitalero* should lock himself out. I had been advised by Maureen Young that it was there, but having gone in and out at least a hundred times during the previous two weeks without noticing it, had promptly forgotten all about it.



My Camino in Medjugorje

Alan Brown

I fulfilled a long held ambition when I walked the Camino Francés from Saint-Jean-Pied-de-Port to Santiago in September 2000. The whole experience far exceeded my expectations and left an indelible impression on my very being. Not a single day has passed without my mind drifting back to my camino experiences. It got to the point when my wife said "Why don't you walk it again and get it out of your system?" I did not need another invitation and it wasn't long before I decided to start from Logroño in April 2005. As is my wont I planned



and trained meticulously through the summer of 2004 when to my utter frustration I picked up what seemed to be a serious leg injury. It soon became apparent that I would be unable to walk 20km on a daily basis carrying a rucksack weighing 11kg without causing permanent damage to my leg; and anyway it would not be fair to put my very understanding wife through the daily worry of wondering about my wellbeing. I very reluctantly gave up my dream of re-walking the camino.

Though I'd made what seemed an obvious decision it didn't stop me moping around the house, bemoaning my ill fortune and generally feeling sorry for myself. Then my quarterly "fix" arrived in the shape of the CSJ *Bulletin*. I try and make my enjoyment of every copy last as long as possible and so *Bulletin* No 87 from September 2004 was no exception. Certain events happen in one's life which have no rational explanation and the arrival of *Bulletin* No 87 was just such an event.

Still feeling frustrated and sorry for myself at not being able to re-walk the camino imagine my amazement when I read an article entitled *The camino on crutches* by Denise Imwold.* After reading and re-reading the article I realised that I should be very grateful that I had enjoyed a completely trouble-free, very rewarding camino in 2000, received my *compostela*, fulfilled a dream and that I was being selfish in wanting to relive that dream. Thanks to Denise's insight I realised that I didn't have to be on the camino to walk it. I could walk in the spirit of the camino every time I left my front door to walk in the beautiful Gloucestershire countryside. Thank you, Denise, for opening my mind.

For quite a while I have had an interest in the unexplained and incredible happenings in the village of Medjugorje, Bosnia-Herzegovina (it is alleged that the Blessed Virgin Mary appeared to six children in this corner of the former Yugoslavia in June 1981 and has been appearing to three of them on a daily basis ever since). Millions of pilgrims have been drawn there over the years. I've had a yearning to go and experience what friends had experienced in their visits, so when my wife Joan suggested I might like to go on a pilgrimage in compensation for my aborted camino I immediately made plans and eventually went on a most memorable pilgrimage with a group of Welsh pilgrims in May 2005.

Imagine my surprise when in the course of my planning I discovered that the parish church of Medjugorje was dedicated to the apostle Saint James! It even had a lovely statue of Santiago the Pilgrim. It was uncanny. Was it another of those unexplained "happenings?" I am convinced that I was meant to go on the pilgrimage and everything that occurred there only confirmed my conviction. It became My camino in Medjugorje. He truly works in mysterious ways.

** Denise broke her leg in two places outside Naverrete and after operations in hospital in Logroño had to return home to Sydney, Australia. It was during her recuperation that she came to the realisation that she was on the camino even in her hospital bed and whilst out on her recovery walks. I hope that Denise has fully recovered and is planning her next camino.*

Reflections on the GR10 from a Former Pilgrim to Santiago

Phinella Henderson

What connection does the GR10 long distance footpath along the French side of the Pyrenees have with the pilgrim route to Santiago? Having walked to Santiago on the *Via Francigena*, I reflected on this while walking the GR10 over the past three years. I came up with some observations and reflections which I have pulled together here; they may stimulate interest in the GR10 among Bulletin readers. While I would not wish to see the GR10 become a pedestrian motorway, that fate seems unlikely and it deserves to be better known, particularly by walkers seeking a new adventure.

The GR10 runs for 866 kilometres (538 miles) between the two seaside towns of Hendaye on the Atlantic and Banyuls on the Mediterranean. Like all the French *Grandes Randonnées*, it is marked and signposted throughout its length with red and white splashes of paint and follows paths, tracks and occasionally roads along the length of the French Pyrenees with significant and relentless gains and losses in height. No climbing or real scrambling is involved. Refuges, *gîtes* and hotels are relatively plentiful for most of the way and when they are not to be found, basic shepherds' cabins are available to those not carrying tents. One sees at least a few people every day most of whom are doing short stretches rather than walking the entire route. A relatively fit walker can easily cover the whole distance in seven or eight weeks and the route can be readily broken up into two week stretches. I walked the GR10 alone over four August fortnights from 2002 to 2005.

On the evening of my second day out of Hendaye I met an Italian walker at Ferme Esteben, a Basque farmhouse where we were both staying. We fell into conversation and it soon emerged that he had walked to Santiago fourteen years previously. We reminisced about the Camino for a while and agreed that walking it was a special experience; for a while the dull and rainy evening and an inquisitive donkey agitating for sugar-lumps were forgotten.

Any pilgrim walking to Santiago from France will cross the GR10

at some point, probably at Saint-Jean-Pied-de-Port on the main route into France where the GR65 from Le Puy ends. When I arrived at St Jean on a mercilessly hot afternoon five days into my walk in 2002 I stayed in the small gîte on route d'Uhart run by Madame Etchegoin, a cheerful Basque lady with compellingly bright blue eyes. I was the only walker in the gîte not going on into Spain and I felt the pull of the Camino. I wandered round the town watching groups of dancers and musicians dressed in the traditional white shirt and trousers and red or green beret and kerchief processing through the streets. The town was *en fête* and the evening sky was illuminated by firework displays.

The GR10 heads out of Saint-Jean to the north through the Porte Saint-Jacques and passing through the gateway on an overcast morning I felt sad to be turning my back on Spain. While staying in Sain-Jean I had seriously considered giving up the walk as irrational fears of possible disasters temporarily got the better of me. I put them out of my mind however once back on the GR10 and carried on without any adverse incident; it is trite but true that imagined fears tend to be far worse than reality.

The well-restored medieval village of Borce, mentioned by Aimery Picaud in his *Pilgrim's Guide*, is the next place where the GR10 crosses a major pilgrim route into Spain. It is on the Arles route, now followed by the GR653 footpath, and is the last stopping-place before the Somport pass. I finished the first stage of my walk there, chatted to a couple of Czech pilgrims walking the GR653 and strolled round the village. I visited the Hospitalet de Borce, which houses a restored fourteenth century chapel and pilgrim hospice dedicated to St Anthony and St Catherine and has a small modern gîte attached to it. The building was derelict from the end of the Peninsular War (when it was used to billet troops) until 1992 when restoration work was begun through the intervention of the Federation of the Chemins de Saint-Jacques in the Pyrénées-Atlantiques region.

The following day I took a bus over the Somport Pass into Spain for a rapid visit to the dreary and run-down town of Canfranc, watching the pilgrims as they walked along the path parallel to the road and half envying them the experience ahead of them. Before returning to the UK I briefly visited Lourdes, as a tourist and not in any sense a pilgrim.

I was next reminded of the way to Santiago shortly before the end of my second walk along the GR10 in 2003 when I came across a small locked chapel in a wooded valley near the hamlet of les



Granges d'Astau. Paintings of St James and St Christopher adorned the western wall and an inscription stated that the building had been restored in 1959. With a car park encroaching on it, the chapel had the air of an overlooked relic of another time.

After finishing the central portion of the walk in Bagnères-de-Luchon, one of many spa towns in the Pyrenees, I caught a train a little way up the valley and walked the short distance to Saint-Bertrand-de-Comminges. The Cathedral of Sainte-Marie towers over the enchanting medieval town and dominates the surrounding landscape from its hill-top. It was founded by the subsequently canonised bishop Bertrand de l'Isle in the twelfth century and was the centre of a civilising influence in a place and time of oppression and lawlessness.

About a kilometre outside the town is the Romanesque basilica of Saint-Just de Valcabrère, in an idyllic spot framed by cypresses. The church is on part of the site of the old Roman town of Lugdunum Convenarum and built into its walls are stones and fragments of sculptures from that town. Perhaps it was the Roman element and the cypresses which brought to mind the basilica of Saint-Trophime in Arles. There are elegant carvings of saints, including St Just, on the four columns surrounding the main entrance and the tympanum is occupied by a naïve representation of Christ and the evangelists

accompanied by a pair of angels energetically swinging censers. The church is now little used but remains peaceful and inspiring. It has a so-called pilgrim altar with stone steps cut behind it and up which one can climb; a faint echo of the High Altar in Santiago Cathedral.

Both the Cathedral in Saint-Bertrand-de-Comminges and the Basilica of Saint-Just de Valcabrère are on the list of monuments and sites designated by UNESCO in France as relating to the routes to Santiago. It appears that pilgrims would deviate from the Arles route to venerate the remains of St Bertrand. The Cathedral is another fascinating place, with a Romanesque cloister opening out to a view of the surrounding hills. The interior is an interesting mixture of styles; the choir houses perfectly preserved Renaissance wood carvings and panelling. In a chapel, my eye was caught by a wooden statue of Saint James beneath which a brass plaque reads: "In memoriam Louis Titos, restorer of the routes of Saint-Jacques in the Haut-Comminges." A metal sword of Santiago and two scallops are fixed to a wall nearby; a fitting commemoration of a friend of the pilgrimage, whoever he was.

There was once a hospital of Saint-Jacques in the town of Saint-Bertrand-de-Comminges.

Not every pilgrim received a warm welcome however; outside the former town prison there is a plaque stating that St Benedict Joseph Labre, beggar and pilgrim, came to the town in 1773 and was imprisoned for three days following a murder committed on a nearby road. Found to be innocent, he spent fifteen days caring for the sick in the town's hospital.

As I walked east from Bagnères-de-Luchon into the sparsely populated *département* of the Ariège, traces of the pilgrimage to Santiago vanished. Even today, there is only one road through to Spain from this remote and depopulated part of the Pyrenees. My main concern was crossing the area safely and finding sufficient food and accommodation. The traces of the past were few and largely tragic; books about the Cathars in street stalls in the sleepy and attractive riverside town of Seix and a memorial in the brooding village of Aulus-les-Bains to the 686 Jews forced to move there in 1942 by the Vichy Government. Many of them were deported to the Nazi death camps on 26 August 1942. In the words of the memorial: "*Passant, souviens-toi*".

The final stage of my walk took me from the valley of the Ariège River through the Pyrénées Orientales to the Mediterranean. The

roads to Santiago felt distant as I walked due east although I was still sometimes reminded of the pilgrimage. One stormy evening as I was sorting out the contents of my rucksack in the remote mountain refuge of Ras de la Carança, I heard another walker remark to a companion that someone she knew had walked to Saint-Jacques de Compostelle.

Ending the GR10 was of course very different from reaching Santiago. Since I knew that Banyuls is a nondescript resort town I was not expecting anything other than what I found; a walk down a stony track, through a tunnel under the railway line and into streets where shops were promoting the local wine. There was no sense of arriving anywhere in particular and my thoughts immediately turned to finding a hotel and checking times of trains out. However, outside the town hall on the seafront I was happy to see a stylised depiction of the GR10 in tiles. As with all walks, what ultimately counts on the GR10 is the journey rather than the destination, the daily progression onward and often upward, the encounters and the memories, but it was gratifying to have some outward recognition that this was where the route ended and began. Its links to the pilgrimage to Santiago may not be obvious but can be found if one is alert to them. Looking out over the Mediterranean and contemplating other possible destinations, I was far from Santiago but I had not forgotten it.

Publications on the GR10

The indispensable book is the four-volume *Topo Guide* published by the *Fédération Française de la Randonnée Pédestre* and available only in French.

The Pyrenean Trail GR10 by Alan Castle (Cicerone Press 1990, revised 1997) is now out of date and has been superseded by *The GR10 Trail* by Paul Lucia (Cicerone Press, 2002).

My favourite guidebook in English for accurate commentary and shrewd observation is *Trekking in the Pyrenees* by Douglas Streatfeild-James (Trailblazer Publications, third edition 2005) which covers both the GR10 and the GR11 on the Spanish side of the border - the relevant sections are well worth photocopying to take on the walk.

Maps - ten 1:50000 maps in the *carte de randonnées* series published by the Institut Géographique National cover the GR10.

All these publications are available from Stanfords, 12-14 Long Acre, London WC2E 9LP telephone 020 7836 1321 or e-mail sales@stanfords.co.uk.

Books

All these books are available from www.csj.org.uk/bookshop

Pilgrim Guide to the Camino Francés

2006, William Bisset, 98pp

It is hard to believe this is now the 24th edition of the CSJ's annually updated Guide. The main changes have been to the ever increasing amount of accommodation available to pilgrims and the increased number of ways of arriving at different parts of the camino. £6.

Which Camino?

To help future pilgrims decide which route to follow when making their journeys to Santiago Alison Raju has compiled a new guide in the CSJ *Practical Pilgrim Notes* series .

This 56 page guide contains short articles on 22 *caminos* written by CSJ members who have walked or cycled the routes concerned and know them well, in many cases by our own guide writers. It provides information on the routes themselves, length, terrain, places of interest along the way, accommodation and services and the availability of maps and guide books. £2.50

The Cycling Pilgrim

John Curtin, CSJ member, cyclist and walker, has produced a new edition of the Cyclists' Guide which complements the practical advice given in the Pilgrim Guide to the Camino Francés, 2006. He has expanded the sections on cycling resources and transportation and added some new alternative cyclists' routes. £2.50

Way of St James; Vía de la Plata Seville/Granada - Santiago

Alison Raju, Cicerone Press, October 2005, 320 pp, maps, illustrations. ISBN: 1-85284-444-2. £12.95

This is a new, updated edition of a guide to the *Vía de la Plata* first published in 2003. It contains full route-finding instructions, historical background material and information on accommodation and services not only to the route starting Seville (both the options via Astorga and the *Camino Francés* and the *camino* directly through Galicia via Puebla de Sanabria and Ourense) but also the 400km branch

starting in Granada, passing through Córdoba to join the main route in Mérida.

Like the first edition this new guide also contains maps, photographs, a description of the continuation from Santiago to Finisterre/Muxía, suggestions for further reading a glossary and a comprehensive listing of St James, St Roch and other pilgrim references in art and architecture along the way.

Mary Moseley writes:

Reviewing the new edition of Alison Raju's guide to the Via de la Plata has been very difficult for me because I wanted to add many personal details to it. I can't believe it's already three years since I walked from Seville to Santiago; it is all so memorable and fresh. For anyone setting out to walk this *camino*: don't even think of setting out without this book! The original guide was very useful, but the second edition is even better. The new layout makes it extremely easy to follow, particularly with the coloured boxes identifying towns, villages and distances, and the bold typeface picking out other important points.

The guide begins with excellent background history and practical information. It details the route from Granada to Mérida for the first time in print in any language, and has many new photographs in glorious colour and improved maps, also in colour. Because of all this, it's fatter than its predecessor, and weighs in at 375g as opposed to 260g, but is well worth the extra weight. It's a good shape and size to carry in the hand or pocket, and has very good quality paper and cover. This is not unimportant; I can testify that the first edition floated in a number of streams without too much damage!

The text is very matter-of-fact, so as to pack in so much detail and the new version indicates a lot more choices of route which could have saved Sue Booth and me from ending up lost on several occasions. There appear to be more markers, which also decreases the chances of getting lost. There are now also more places to stay on this rather solitary route, so people like me, who don't really want to walk 47 km in one day, won't have to. I believe the Hostal Miraltajo is still closed (*reopening Spring 2006, Ed*), but I'm delighted to see that there is an *albergue* near by. There also seems to be accommodation now in Torremegía, which is good, but I'm sorry to see that the place in Castro Dozón has gone.

If I'm allowed a couple of very personal comments, I'd say that

Santa Croya de Tera has a private *refugio*, while across the bridge Santa Marta offers simply mattresses and showers. Anita and her family at *Casa Anita* in Santa Croya were one of the highlights of our *camino*, and worth a luxury stop. What's more, from her balcony you can look across the river and see the ancient statue of St James Alison chose to put on the cover of this book! Anita also advised us to take the northern route from A Gudiña, via Laza – more solitary, but one of the most beautiful walks imaginable – highly recommended.

Can I find anything negative to say? Well, the photograph on page 289 is of a crucifix, not a “typical *hórreo*” – the Galician or Asturian storage hut on stilts. My other, purely personal comment is about paragraph two on page 251: after seven hard weeks on the *Via de la Plata*, crossing the cobbles at the top of Calzado do Sar, Alison simply says that there is “a view of Santiago cathedral”. It's in plain type, not even bold, but I should have had it printed in capital letters and gold ... but that's not Alison's style.

Well done, Alison: a first-rate guide to this particular Way of St James.

In Search of Cluny: God's Lost Empire

Edwin Mullins, Signal Books, 2006, hardback, ISBN 1904955045, £16.99.

The story of the rise and fall of the great monastery of Cluny and the influence it had over the course of church history and architecture. This is a very readable account of the two centuries when the abbot of Cluny was a third powerful force in Europe alongside the Pope and the Holy Roman Emperor. Full review in *Bulletin* 94.

See also CSJ Events for a Lecture by Edwin Mullins in Thursday 24 April at St Etheldreda's Church, Ely Place, EC1, 6.30pm. This will also be an excellent introduction to the churches to be visited during the autumn visit to Burgundy: Cluny, Tournus, Autun, Vézelay and Auxerre

Walk in a Relaxed Manner

Joyce Rupp, 2005, Orbis Books, New York, 264pp, ISBN 1570756160

The chapter headings of this book make a good Pilgrim Charter: ‘Go prepared’, ‘Be attentive to your body’, ‘Look for unannounced angels’. The author is a retreat giver and Servite sister and her reflections and advice are wise and timely. She writes from a

Christian standpoint but her comments are practical and universal and will enhance every pilgrim's experience. For me it is a welcome counterbalance to the many self absorbed pilgrim accounts around at the moment. She concludes 'Like all pilgrims I am meant to live in the Now; to continue to embrace the road of life as my great teacher. The Camino's gifts will endure just as love endures. Every pilgrim knows this.'

Available from www.amazon.co.uk

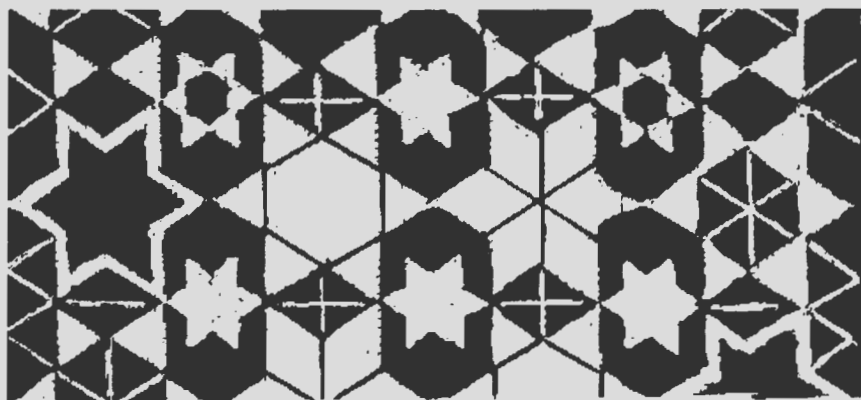
For the collector who has everything

Madú Ediciones – a Spanish publishing house in Oviedo – after years of intensive work, has released a facsimile edition of the oldest codex kept in Oviedo Cathedral: the last will of the first pilgrim to Santiago, King Alfonso II the Chaste (759-842), *Testamentum Regis Adefonsi*, dated at 812.

It is a luxury book, whose value lies in its own technical characteristics, as well as in the historical information it contains. Actually, it is a real masterpiece. Without a doubt, form and content have joined to achieve a real jewel of the bookmaking.

Each facsimile volume of this unique edition of 995 numbered examples, with a certificate of authenticity, is accompanied by a separate commentary volume with the transcription of the manuscript (written in Latin), the translation from Latin into Spanish and a commentary on various aspects of the original text, thoroughly investigated by the authors viz university professors and acknowledged researchers in this area of specialist area.

Visit www.edicionesmadu.com/madu/codice for full information.



Members' Page

From Carol Milliken, in Syracuse, New York State

Sometimes, the most insignificant circumstance can change one's life forever, for good or bad. For me it was not just good, it was great! That small event for me was reading an article in *Conde Nast* by William Dalrymple, entitled *Pilgrimage to Galicia*, in 1992. Actually, that was the beginning of many encounters that would influence my preparation for my 1994 pilgrimage.

A reference to the Confraternity of Saint James as an aid to "wanna-be" pilgrims turned into an eleven year membership, and my eventual pilgrimage. I was introduced to a wonderful book by Laurie Dennett, *A Hug for the Apostle: on Foot from Chartres to Santiago de Compostela*, about her own pilgrimage from France to Santiago, as well as a book by Bert Slader, *Pilgrims' Footsteps A Walk Along the Ancient Pilgrims Road to Santiago de Compostela*. Bert is a pilgrim author from Northern Ireland. I was inspired to write and thank them for their guidance and encouragement. Laurie sent me many pages of advice on what to do to prepare and in such detail, that I will always be grateful. Bert became a friend and pen pal of sorts encouraging me to become a fellow pilgrim.

I began my training for my 1994 pilgrimage by devouring every article I could find on the camino. Without a computer at that time, my reliance was on the Confraternity. I trained by walking many miles with my husband, Lionel, and getting a blessing from the priest at St James's parish in Syracuse, New York. This was done in the pouring rain while the good father was out walking his dog (an omen of weather to come) and I was buying what I thought would be the proper gear including satisfactory shoes. Little did I know that the camino would be littered with every rock and pebble Spain had to offer, and needless to say, my shoes were wholly inadequate.

My camino began in Pamplona. Having a 30 day vacation from work I wanted to cram as much camino into my allotted time as possible. Laurie Dennett warned me in her pages of advice to 'slow my pace', but I was bound and determined to get to Santiago in the time allotted. Little did I know how the rain, wind, blisters and muscle ache would undermine my determination.

What propelled me along were the many kindnesses I experienced. In Santo Domingo de la Calzada I was invited to join in the baptism

of a new born baby at the altar. In Viana, while I was sitting on a kerb waiting out a wind storm, a young boy brought me a package of sweets. In Villafranca Montes de Oca, after sleeping in an old school house alone, waking up ill, cold and facing a hike up a mountain in a rainstorm, on the way to Burgos a stranger offered me a ride in his truck, loaning me his old work gloves. When we reached the top of the mountain he wanted me to keep his gloves, wishing me “ *buen viejo* “. These were only a few of the many kindnesses that touched me along the way.

My advice to those who plan to walk the camino to Santiago would be to carry as little as possible, buy good hiking boots, slow down, stay at the *refugios*, enjoy your solitude, soak up the history and let it change your life!

From Sandra Collier

Calling all Australian pilgrims who have walked in Germany, Portugal, France and various routes in Spain - we are meeting Tuesday 14 March 2006 at 12 noon for lunch at The Spanish Club, 88 Liverpool Street, Sydney For more details contact Sandra on 02 9362 1912

From Gosia Brykczynska

I am thinking of continuing my pilgrimage down the Arles route resuming the trail from Lodève going towards Toulouse. Should anyone wish to accompany me from around the 14th July to the 31st July 2006 please contact me at gosia.brykczynska@btinternet.com.

From Vivien and Edward Jones

We live on a farm between Mérida and Caceres on the Via de la Plata. The way out of Mérida forms one of our boundaries. We have many pilgrims calling in for water, to ask the way or in need of help and we are keen to offer facilities to them. We can offer accommodation and hope to develop more pilgrim-type accommodation in the future.

El Chorrillo, Alcuescar, Caceres. For more information email thalloo@terra.es or phone 0034 927 384 609, mobile 0034 605 540 309.

Refugio Gaucelmo Newsletter

Stuart and Tricia Shaw

The last newsletter ended with the note that at the windows in the oldest part of the building were falling apart we were going to have new ones. The hot news from Rabanal is that new ones were fitted almost immediately after the refugio closed for the winter. They copy the previous windows and maintain the Maragato style of the building.



We would also repeat the mangle request. Our spin dryer is very much appreciated by the pilgrims but some have the idea it will spin their washing bone dry and a couple have had their motors burnt out (the spin driers not the pilgrims that is). Also we are quite aware that the driers are domestic machines and probably get the equivalent of a week's work in one day. Consequently we are trying to go back to basics with a mangle. So if anyone out there was given two hand mangles for Christmas and would like to pass one on to Gaucelmo we will arrange to collect and take it out there.

As usual a working party will be going out in March; all its new members have been warned that hot water bottles are an essential part of their equipment and are standing by, paintbrushes at the ready.

Although the *hospitalero* list is complete for 2006 we always welcome enquiries from members who would like more information regarding the role of the *hospitalero* in general or with a view to volunteering to go in 2007. As, inevitably, people are forced to drop out we maintain a reserve list for 2006 and this is always open for volunteers. Please contact us either via the CSJ office or e-mail us direct at stuartandtricia@btinternet.com

From the Secretary's Notebook

Marion Marples

2006 Committee

Welcome to new Trustees Graeme Taylor and Catherine Kimmel as members of the Committee. The Officers were all re-elected after the AGM. Paul Graham has retired as Chairman of the Gaucelmo sub committee and we are very pleased that Paul and Cristina Spink have taken over to guide the work at Rabanal for the next two years in the first instance.

Changes to flights to Spain

Iberia has withdrawn its direct flights from London to Santiago; flights are either via Madrid or direct to A Coruña. We do not yet know if Iberia will continue to offer discounts on return flights to pilgrims with Compostelas.

Ryanair has added Vitoria in the Basque Country to Valladolid, Santander and Santiago as ways of reaching the camino.

EasyJet continues to fly to Bilbao and Asturias (Oviedo).

Pilgrim Statistics

The Pilgrim Office in Santiago have updated their statistics for 2005 total 93,924 pilgrims and are posting figures monthly for 2006. January 314 (2005-269), February 351 (2005-558)

www.archicompostela.org/Peregrinos/Inglés/Statistics.htm

Detailed breakdown for the Accueil at Saint-Jean-Pied-de-Port at

www.aucoeurduchemin.org/spip/article.php3?id_article=821

Pilgrim Art Exhibition

I hope by the time you read this that the people who kindly offered works made or commissioned in response to the experience of the camino two years ago will have received a letter about the Exhibition we are holding at Guildford Cathedral from Tuesday 4 to Friday 29 September this year. If any other member has such works which they would like to be considered for exhibition, please contact me at the Office as soon as possible to receive details and a specification. Please note that we can only show framed items.

Ride to Santiago

Ride a mule into Santiago de Compostela along the Camino Francés. There is a choice of a 10/12 day ride from León or 21/23 day ride from Burgos. Riding experience essential.

For further information e-mail blackridgeriding@yahoo.com or phone George Holt 0034 618938314 evenings. George met Mefo Phillips and Susie Gray on their riding pilgrimage and recommends Mefo's book *Horseshoes and Holy Water*, available from the CSJ bookshop.

Pilgrim Gathering in Boulder, Colorado

By the time you read this I shall be on my way to take part in the ninth North American Pilgrim Gathering, being held in Boulder, Colorado. I shall be speaking on *The Ways of St James: a view from London*. I hope to cover a brief history of the Confraternity as an organisation, and the development of our two refuges as well as some reflections on the changes which have taken place in the last 23 years among pilgrims and on the camino.

Little Company of Pilgrims

The LCP March 2006 newsletter advertises meetings in Ottawa, Victoria, Toronto, Orillia, Edmonton and Winnipeg— this reflects the huge growth of interest among Canadians. We are very grateful to them for the generous donation of £175 for Miraz, raised by the showing of the DVD *Within the Way Without*. It was great to receive this cheque personally from Barbara and Anthony Cappuccitti on their recent visit to London. For more information see www.santiago.ca

We are also grateful to their members Ben Cole and Bethan Davies, who have published a second, lighter, edition of *Walking the Camino de Santiago*, Pili Pala Press, ISBN 0973169826, £14, who have donated to the Miraz Appeal already. Order online on www.pilipalapress.com. CSJ members can get a 10% discount.

A note from the Slide Librarian

John Hatfield requests that anyone wishing to borrow slides from the CSJ's large collection for any talks they may be giving should be made with at least 1 month's notice. He will then send a catalogue and supply you with your chosen slides. John Hatfield, 9 Vicary Way, Maidstone, Kent ME16 0EG, tel 01622 757814.

From the Pilgrim's Record Secretary, Eric Walker

At the moment I am receiving a reasonably manageable number of requests for Pilgrim's Records. Most of the requests are from new members who have just received their welcome information packs and who take heed of those instructions, sending a stamped addressed envelope of an adequate size bearing the correct postage.

Life becomes more difficult, the Confraternity is involved in extra postage, additional stationery is needed and a lot of time is wasted when envelopes, plus stamps, have to be provided and addressed. Could I make a plea to established members to please send an addressed envelope that is large enough to contain an A5 booklet (*Bulletin*-sized, 210mm x 148mm) with correct postage.

1 Pilgrim Record	100g	46p	1st class	35p	2nd class
2 Pilgrim Records	150g	64p			47p
3 Pilgrim Records	200g	79p			58p
4 Pilgrim Records	200g	79p			58p
5 Pilgrim Records	250g	94p			71p

There are a number of people, individual travellers, who ask for more than one Record as they feel that there will be insufficient pages in the present booklet. The issuing of more than one Record per person will be strongly resisted as it lends itself to misuse, it also does rather show that the purpose of the 'Passport' is being misunderstood. Your Pilgrim's Record should be a unique document (i.e. a single document), a record of a unique and special journey. It may need some ingenuity but most people find a way of inserting extra pages if they need them.

When requesting your Record please make sure that you do it in good time, you include your date and place of starting your pilgrimage, membership number, name, including your Christian name, legibly written, and that you provide the same information for anyone travelling with you.

With Group membership the Confraternity asks that you make a donation of £1 for each passport requested after the first five free ones.

Thank you for your cooperation.

Obituaries

Ian Lake, RIP, of Devon, died October 2005

Johnny Mann, RIP, of Helsby, Cheshire, died 27 January 2006

Vicente Almazán, RIP, 1924-2006

Professor Vicente Almazán was a member of the Xunta de Galicia's Committee of Experts, on which Prof Brian Tate represented the Confraternity for many years, and held a number of professorships in Germany, America and Canada. He has contributed greatly to wider European scholarship on St James, notably with books on St Olav and Norway (Xunta de Galicia, 2002) and pilgrim connections in Denmark (*Dinamarca Jacobea* 1995, Xunta de Galicia)

Robin Neillands, RIP, CSJ founder member, 1935-2006

First CSJ Chairman Rob Neillands has died after a long illness.

In Holy Year 1982, he joined *Les Amis de Saint-Jacques-de-Compostelle* in Paris and cycled from le Puy to Santiago, happily meeting Jocelyn Rix who had walked from Canterbury in Santiago. His book *The Road to Compostela* was published in 1985 and inspired many to explore the pilgrimage for themselves. Five other English pilgrims had also contacted Les Amis and their Secretary, Mlle Jeannine Warcollier suggested they form an Association in England

The six returned pilgrims met at Mary Remnant's home and formed a Steering Group, with Rob as Chairman, to bring the Confraternity into existence. As a travel writer and publisher he had good contacts in France and Spain and wrote many articles which promoted the pilgrimage and the places it passed through.

In the CSJ history *Give me my scallop shell...* (Bulletin 84) he recalled that he was inspired to make the pilgrimage by the writings of Walter Starkie and Jonathan Sumption. He thus combined his passions for travel, adventure and history. As a former 45 Commando in the Royal Marines he could turn his hand to anything, but he did not stay still for too long. He chaired the first three years of the Confraternity's life, laying strong foundations, with Pat Quaife as Secretary, and then handed over to James Maple.

As he stepped down he proposed the development of a footpath from Reading Abbey, the centre of the cult of St James in the Middle Ages to Southampton, the place where pilgrims could have embarked for France and Spain. The path was researched and walked by Stephen Badger, Marion Marples and other early members, but the demands of the growing Confraternity through the years have meant that a Guide and waymarking have regrettably languished on the back burner.

Rob's writing interests developed from travel to military history and he was thrilled to be eventually awarded a BA and an MA from Reading University, thus recognising his contribution to modern military history. His more recent books range from Napoleon to the Normandy landings as well as many works celebrating walking in France, Spain, Ireland and Scotland. The Wars of the Roses has just been republished.

At his funeral, Pat Quaife, Francis Davey and Marion Marples represented the Confraternity. We heard about his energy, liveliness of mind, passion for the travel, his gift for friendship and his love for his family. Last year his son-in-law Tim Walker followed his footsteps north-south across Spain from Santander to the Mediterranean – the route described in *Walking through Spain* (1991) – to raise money for prostate cancer research.

Marion Marples

CSJ Events

See 2006 Diary card enclosed with this Bulletin. Also see Miraz Newsletter for local fundraising events in your area.

Saturday 25 March

Office Open Day

10.30am-3.30pm Office and Library open for pilgrimage advice and browsing.

Thursday 27 April

Lecture

Cluny and its links to the Santiago Pilgrimage, Edwin Mullins, author of *In Search of Cluny: Gold's Lost Empire* (2006) and *The Pilgrimage to Santiago* (1974, 2001), St Etheldreda's crypt chapel, Ely Place, London EC1, 6.30pm, £3.

Saturday 30 April

Office Open Day

10.30am-3.30pm Office and Library open for pilgrimage advice and browsing

Fri 26-Mon 29 May

Visit to Durham

The world of Godric, Bede and Cuthbert.

3 nights at Ushaw college, visits Saturday to Jarrow and Bede's World heritage centre,

Sunday to Durham Cathedral & Castle, Finchale priory, Pitlington church, Escomb church. Godric was a hermit who lived in his hermitage on this site for 50 years. He also went on pilgrimage to Compostela, some time before 1170.

As this may well be a small group we wonder if there are any local people who would like to provide transport (petrol expenses reimbursed) for one or more of the days and to join our visits?

Costs will depend on the transport to be used. Approx £150; please send deposit of £50.

Saturday 25 June

Office Open Day

10.30am-3.30pm Office and Library open for pilgrimage advice and browsing

Monday 25 July

St James's Day

Tuesday 5-Friday 29 September

Exhibition

Exhibition of Camino-inspired Art by or commissioned by CSJ members, open daily, Guildford Cathedral

Tuesday 19 September

Private View

Evensong 5.30pm & Reception & Private View 6.30pm, Guildford Cathedral

Saturday 23 September

Office Open Day

10.30am-3.30pm Office and Library open for pilgrimage advice and browsing

Thursday 28 September

Miraz

Blessing of Refugio de Peregrinos de Miraz, Galicia by the Most Revd Bishop of Lugo

Saturday 7 October

Returned Pilgrim Service

St. Peter's Church and Parish Room, Stoke Lyne, Oxon (1mile Junction 10 /M40 and 3-4 miles from Bicester North Stn on the London Marylebone - Birmingham line) by kind invitation of Ricky Yates. This will be an opportunity to meet others who have made the pilgrimage this year, have time for reflection and share poems, songs, writings which have helped your camino or your reintegration into daily life.

Sat 28 October – Sat 4 November

Burgundy Visit

Saturday 28 October

Eurostar London Waterloo via Paris to Beaune for 3 nights

Sunday 29 October

Mass in Beaune, visit to Maison Dieu

Monday 30 October

Day trip by train (40 mins direct) to Tournus to visit Abbaye Saint-Pierre (fine early Romanesque abbey church)

Tuesday 31 October

am Coach via Citeaux, Berzé-la-Ville to Cluny for 2 nights

3pm Visit to Abbey church of Cluny, Museum etc

Wednesday 1 November All Saints Day - holiday

Walk to Taizé, return by bus (or vv, depending on times), time in Cluny. Or train to Paray-le-Monial (12thC basilica)

Thursday 2 November

Coach to via Autun to Vézelay for 2 nights

Friday 3 November

in Vézelay

Saturday 4 November

Coach via Auxerre cathedral to Montbard for Eurostar via Lille to Waterloo

Accommodation in ** or *** hotel. Approx cost £600 per person, more if Single room required. There are still 6 places available. Deposit £100.

Saturday 25 November

Office Open Day

10.30am-3.30pm Office and Library open for pilgrimage advice and browsing

December

Storrs Memorial Lecture

TBA

Other Events

Until 1 May

Exhibition

The Victoria and Albert Museum, London is displaying pages from The Saint John's Bible. This skillfully crafted 21st century bible has been made in Wales using medieval techniques. It has been written entirely by hand using quills and paints hand-ground from precious minerals and stones such as lapis lazuli, malachite, silver, copper and 24- carat gold. When open, the bible will be two feet tall and three feet wide, consisting of over 1,000 pages in seven volumes. Commissioned by Saint John's University, this is the first time it has been shown outside the United States.

Selections from *Prophets*, the fourth volume of *The Saint John's Bible* will be featured, including The Vision of Isaiah (Isaiah 6), Ezekiel's Vision at Chebar, Ezekiel's Vision of the New Temple which uses a 17th century image of King Solomon's Temple floor plan for inspiration, and several special treatments of text.

The artistic director of the project, Donald Jackson, is one of the world's foremost calligraphers and scribe to Her Majesty Queen Elizabeth's Crown Office at the House of Lords.

"Illuminated manuscripts have always marked the time and place in which they were created, and *The Saint John's Bible* will reflect our world at the beginning of the twenty-first century for future generations," said Brother Dietrich Reinhart, OSB, president of Saint John's University. "Today, through partnerships with museums and educational outreach, we hope to touch people of all cultures and creeds with the spirit and beauty of this book."

The Saint John's Bible will be completed in 2007 and housed permanently at the Hill Museum and Manuscript Library, Saint John's Abbey and University in Collegeville, Minnesota, in the Midwestern United States, where it will be used in worship and made available to scholars and the public.

Friday 24 March

Lecture

Recent Archeological Discoveries at Westminster Abbey, Warwick Rodwell, Archeologist, Westminster Abbey, the Holst room, Morley College, 61 Westminster Bridge Road, SE1, 6.50pm, £3

Thursday 5 April

Lecture

The aisleless cruciform plan: Augustinian and other canons' churches in Romanesque Europe, Jill Franklin, British Archeological Association, Society of Antiquaries, Burlington House, Piccadilly, W1, 5pm. Free, please sign the Visitors' Book.

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Information is for the personal use of members only.

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

Pilgrim Guides to Spain

- | | | |
|---|---|---|
| 1 | <i>Camino Francés</i>
£6.00 | William Bisset
editorcfc@csj.org.uk |
| 2 | <i>Camino Mozárabe</i>
£5.00 | Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com |
| 3 | <i>Finisterre</i>
£4.00 | Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com |
| 4 | <i>Los Caminos del Norte</i>
£2.50 | Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG
(01274) 562559 |
| 5 | <i>Camino Portugués</i>
new edition in preparation | Rod Pascoe, The White House, Pensilva, LISKEARD, Cornwall PL14 5NA
(01579) 362819 |
| 6 | <i>Madrid to Sahagún</i>
£4.00 | Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525 |
| 7 | <i>Camino Inglés</i>
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EX3 0AP |

Pilgrim Guides to the Roads through France

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| 1 | <i>Paris to the Pyrenees</i>
£5.00 | Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
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| 2 | <i>Vézelay to the Pyrenees</i>
n/a | John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ (01622) 757814 |
| 3 | <i>Le Puy to the Pyrenees</i>
£5.00 | Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
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| 4 | <i>Arles to Puente la Reina</i>
£7.50 | Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
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Pilgrim Guides to the Roads through Europe

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| 2 | <i>Nürnberg to Konstanz</i>
£5.00 | Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
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| 4 | <i>Via Gebennensis</i>
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- | | | |
|-------------------------|-----------------------|-------|
| Practical Pilgrim Notes | <i>for Walkers</i> | £1.50 |
| | <i>for Cyclists</i> | £2.50 |
| | <i>Winter Pilgrim</i> | £1.00 |
| | <i>Which Camino?</i> | £2.50 |

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

Confraternity of Saint James

2006 DIARY

See also Miraz Newsletter March 2006 for local meetings

Saturday 28 January	AGM, Talk and Party: Baldwin's Gardens, EC1
Saturday 11 February	Practical Pilgrim: Camino Francés & Arles routes, Nottingham
Saturday 25 February	Practical Pilgrim: Camino Francés & Le Puy, London SE1
Saturday 4 March	Practical Pilgrim: Camino Francés & Northern Rtes, Liverpool
Saturday 11 March	Practical Pilgrim: Other Routes, Thornbury, nr Bristol
Saturday 18 March	Practical Pilgrim: Camino Francés & Vézelay Routes, Glasgow
Saturday 25 March	Office Open Day, 10.30-3.30pm
Thursday 27 April	Lecture: Cluny and its links with the pilgrimage to Santiago, Edwin Mullins, St Etheldreda's, Ely Place, EC1, 3, 6.30pm
Saturday 30 April	Office Open Day, 10.30-3.30pm
Fri 26-Mon 29 May	Visit to Durham Cathedral, Finchale and other pilgrim sites
Saturday 24 June	Office Open Day, 10.30-3.30pm
Monday 25 July	St James's Day
Tues 5-Fri 29 September	Exhibition of Camino-inspired Art by or commissioned by CSJ members, open daily, Guildford Cathedral
Tuesday 19 September	Evensong 5.30 & Special View 6.30, Guildford Cathedral
Thursday 28 September	Blessing of Refugio de Peregrinos de Miraz by Bishop of Lugo
Saturday 23 September	Office Open Day, 10.30-3.30pm
Saturday 7 October	Returned Pilgrim Day: St Peter's Stoke Lyne, nr Bicester
Sat 28 Oct-Sat 4 Nov	Visit to Burgundy inc Beaune, Cluny, Vézelay
Saturday 25 November	Office Open Day, 10.30-3.30pm

For further information on any of these events please contact:

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Guides, Historical & Contemporary Accounts

Abbé de Ste Foy, Hosp St Jacques	En Chemin vers St Jacques , 1993, 92pp (Info on Le Puy route, prayers & hymns in French)	£2.50
Association Rhone- Alpes	De Genève au Puy-en-Velay , 2005, 60pp (Guide in French, German to 350km way, accomm and facilities)	£5.00
Association Via Francigena	Vademecum A , 2002, 95pp (Guide to route London, France –Alps, in French, Italian, English)	£6.00
Association Via Francigena	Vademecum B , 2002, 95pp (Guide to Alps -Rome, in French, Italian, English)	£6.00
Association Via Francigena	Topofrancigena A , 2004, 42pp (Route maps in colour Canterbury-Great St Bernard Pass)	£16.00
Association Via Francigena	Topofrancigena B , 2004, 42pp (Route maps in colour Alps-Rome)	£16.00
Baldwin, David	Santiago de Compostela - the Way of Saint James , 2001, 86pp (Account of walk from Le Puy & selected devotional material)	£1.95
Brierley, John	A Pilgrim's Guide to the Camino Fisterra , 2003, 95pp (practical guide with sketch maps to way to Finisterre and Muxia)	£9.95
Brierley, John	A Pilgrim's Guide to the Camino Francés , 2005, 317pp (practical guide with sketch maps of way in Spain)	£15.99
Brierley, John	A Pilgrim's Guide to the Camino Portugués , 2005, 175pp (practical guide with sketch maps of way in Portugal)	£12.95
Champion, Christian	miam-miam-dodo en el Camino Francés , 2006 (schematic guide in French, with glossary, to route and facilities in Spain)	£12.00
Clouteau, Jacques	miam-miam-dodo , 2006 (schematic guide in French to Le Puy route with food and rest info, plus glossary)	£11.00
Chassain, J-C & M	Itinéraire du Pèlerin de Saint-Jacques: Voie de Vézelay , 2005, (Notes, route description, maps, accommodation, in French plus glossary)	£24.00
De Ceballos, Alfonso Rodriguez	The Cathedral of Santiago de Compostela , 2000, 128pp (well illustrated study of origins and development of Santiago Cathedral)	£14.95
Davey, Francis	William Wey: an English pilgrim to Compostella in 1456 , 2000, (illus, 2 maps, includes translation from Latin of Wey's Itineraries)	£5.50
Foot, Judy	Foot by Foot to Santiago de Compostela , 2003, 100pp (author's pilgrimage from St-Jean)	£7.00
Frey, Nancy Louise	Pilgrim Stories: on and off the road the road to Santiago , 1999, 313pp, illus, b/w photos (Detailed anthropological study of modern pilgrims)	£12.00

Gitlitz, David & Davidson, Linda	The Pilgrimage Road to Santiago: The Complete Cultural Handbook , 2000, 440pp, illus (Authors' commentary on Camino and changes since 1974)	£19.50
Guides du Bourdon	1. Le Chemin de Vézelay et l'Oberstrasse' , 2000, maps 2. Le Chemin de Piémont , 2000, maps 3. Les Chemins d'Occident , 2000, maps (Guides in French to routes in SW France, inc Lourdes (2))	£9.00 £9.00 £9.00
Higginson, John	The Way of Saint James: a Cyclist's Guide , 2005, 203pp (route from le Puy to Santiago on minor roads, height profiles)	£12.00
Hoare, Mark	A Painting Pilgrim: a journey to Santiago de Compostela , 2003, 93pp (diary of walk le Puy-Santiago, illus with watercolours)	£22.00
Lack, Katherine	The Cockleshell Pilgrim , a medieval journey to Compostela, 2004, (possible journey of pilgrim buried in Worcester Cathedral)	£9.99
Moon, Michael	My Camino: a personal pilgrimage , 2006, 124pp, colour illus (account of camino in footsteps of William de Mohun)	£12.99
Mullins, Edwin	In Search of Cluny: God's Lost Empire , 2006, 245pp (history of powerful Burgundian abbey and links with Santiago)	£16.99
Mullins, Edwin	The Pilgrimage to Santiago , 1974, reprint 2000, 235pp (early historical account of the Pilgrimage through France and Spain)	£10.00
Nelson, Howard	Trust & Tears: poems of pilgrimage , 1998	£4.00
Phillips, Mefo	Horseshoes & Holy Water: on the hoof from Canterbury to Santiago , 2005, 276pp (Author's ride from Canterbury)	£7.99
Poë, Emma	Diary of a Pilgrim , 116pp, b/w illus (Walk from St Jean Pied de Port to Santiago, May-June 1992)	£7.50
Raju, Alison	The Way of Saint James: Le Puy to the Pyrenees , 2003, 186pp (Walker's guide, illus, sketch maps)	£11.00
Raju, Alison	The Way of Saint James: Pyrenees-Santiago-Finisterre , 2003, 218p (Walker's guide, illus, sketch maps)	£12.00
Raju, Alison	The Via de la Plata: Seville/Granada to Santiago , 2005, 310pp,illus (Includes route finding, accommodation, historical background etc)	£12.95
Raju, Alison	The Pilgrim Road to Nidaros: St Olav's Way , 2002, 224pp, illus (Complete guide to 643km route from Oslo to Trondheim)	£12.00
Robberstadt, Knud Helge	The Road to Santiago , 1997, 160pp (Account & photographs of author's walk from Le Puy)	£25.00
Spanish Diocesan Commission	St James the Apostle and his place in history: 1993, 92pp 10 Study Themes (illus background to the pilgrimage for study groups)	£5.00
Storrs, Constance M	Jacobean Pilgrims from England to St James of Compostella: from early 12th century to late 15th century , 1994, facsimile, 202pp	£7.00
Valiña Sampedro, Elias	El Camino de Santiago , 1993, 112pp (hand-drawn maps by man who revived the Camino)	£4.95

Confraternity Publications

PILGRIM GUIDES TO SPAIN

1. The Camino Francés, 2006, 96pp, ed. William Bisset £6.00
Practical annual guide in English to the traditional route in Spain for all pilgrims
2. The Camino Mozárabe, part A, Seville to Santiago, 2005, 60pp, Alison Raju £5.00
Part B, Granada to Mérida, 2004, 48pp, Alison Raju £5.00
Part C, Zamora-Braganza-Santiago, 2005, 8pp, Alison Raju £3.00
3. Finisterre: 2004, 28pp, Alison Raju £4.00
4. Los Caminos del Norte : Introduction, 2004, 12pp, Eric Walker (intro and map) £2.50
A: Ruta de la Costa: 1. Irun-Villaviciosa, 2005, 88pp, Eric Walker £5.00
A: Ruta de la Costa: 2. Villaviciosa-Arzua, 2005, 88pp, Eric Walker £5.00
B: The Tunnel Route, 2002, 56pp, A Roberts & E Walker £5.00
F: Camino Primitivo (Oviedo- Lugo- C Francés) 2005, 60pp, Eric Walker £5.00
5. The Camino Portugués, *out-of-print*
6. Madrid to the Camino Francés (Sahagún), 2000 + update, 36pp, M & M Fox £4.00
7. The Camino Inglés, 2000 + 2006 update, 36pp, Patricia Quaife & Francis Davey £4.00

PILGRIM GUIDES TO THE ROADS THROUGH FRANCE

1. Paris to the Pyrenees, 1998 + update, 88pp, Marigold & Maurice Fox £5.00
2. Vézelay to the Pyrenees, 1994 + update , 62pp, John Hatfield *superceded*
3. Le Puy to the Pyrenees, 2006, 48pp, Alison Raju £5.00
4. Arles to Puente la Reina, 2003, 66pp, Marigold & Maurice Fox £7.50

PILGRIM GUIDES TO THE ROADS THROUGH EUROPE

2. Nurnberg to Konstanz, 2003, 64pp, Alison Raju £5.00
4. *Via Gebennensis*: Geneva-Le-Puy-en-Velay, 2005, 8pp, Alison Raju £3.00

PRACTICAL PILGRIM NOTES

- The Walking Pilgrim: Advice on training, kit and itineraries, prepared by walkers £1.50
The Cycling Pilgrim: Advice on bicycles, loading etc, prepared by cyclists, new 2006 £2.50
The Winter Pilgrim: Advice on walking in winter months £1.00
Which Camino? Advice on how to choose a route £2.50

CONFRATERNITY OCCASIONAL PAPERS

1. St James in English Literature, 1990, 20pp, Patricia Quaife £2.50
2. The Order of Santiago, 1990, 13pp, Derek Lomax *out-of-print*
3. The Pilgrimage and Path to Saint James, trans John Durant, 2001, 32pp £4.00
4. Pre Reformation Pilgrims from Scotland to Santiago de Compostela, 1997, 15pp, £2.50
Phinella Henderson
5. Pilgrimages to St James of Compostella from the British isles during the Middle Ages, *out-of-print*
R Brian Tate, 2003, 32pp
6. Pilgrim Souls: Marjery Kempe and other Women Pilgrims, 2004, 22pp, C Barron £5.00
7. Origins of Holy Years; Holy Year Curiosities, 2004, 36pp, L Dennett & P Quaife £5.00
8. Emperor Charles V as Santiago Matamoros, 2004, 36pp, Prof J van Herwaarden £5.00

CONSTANCE STORRS LECTURE SERIES

1. Peregrinatio Ad Limina Beati Jacobi, 1997, 21pp, Robert Plötz £2.50
2. Romanesque Sculpture of the Welsh Marches, 26pp, illus, George Zarnecki £3.50
(offprint from Medieval Art: Recent Perspectives ed by Owen-Crocker and Graham)

COUNTY GUIDES

- Leicestershire, 1995, 32pp, E & M Harper £3.00

CONFERENCE PROCEEDINGS:

- Pilgrims from the British Isles to Santiago de Compostela in the Middle Ages, 1991, £5.50
Body & Soul: hospitality through the ages on the roads to Compostela, 2001, 92pp, £5.00

OTHER ITEMS

The Pilgrim's Guide: A 12th Century Guide for the Pilgrim to St James of Compostella, 1992, 98pp, trans. James Hogarth	£6.00
A Pilgrim Blessing, 1989, 4pp	£0.30
The First English Pilgrims to Santiago de Compostela, 12pp, Derek Lomax (offprint)	£1.00
Map of St James' churches in England & Wales, 1996, hand drawn & notes	£5.00
'Give me my scallop shell...': The CSJ 1983-2003, 200pp, History of CSJ, Patricia Quaipe	£7.50

POSTCARDS

Ruta Jacobea: postcards of quilted hanging by Gillian Clarke (set of 6: one whole scene and five details)	£1.20
Waymarks of the Camino: set of 10	£2.00
Camino Scenes: set of 24 + 1 poem	£5.00

BADGES

Pilgrim Badge: reproduction of medieval scallop shell brooch from Santiago	£5.00
Woven Badge: 3" circle, gold on red. Large scallop with legend Camino de Santiago, Camino de Europa	£1.00

POSTER

WAYMARKS A3 size, colour, of various waymarks	£4.00
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DVD

Within the Way Without: a film by Larry Boulting, 150 mins, PAL format (The journeys of three pilgrims of different nationalities in different seasons are woven together)	£15.00
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MIRAZ APPEAL

Mug, 10fl oz, with map of northern route and location of Miraz	£5.00
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Pilgrim Clothing

Order from Office: Easter-July 2006

After July: Anne Truman, 31 Goodwin's Road, King's Lynn, Norfolk PE30 5QY

TIES

Burgundy with one small gold scallop shell.	£8.00
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SWEATSHIRTS Available to order only

With white or black logo, front and back or front only, sizes S, M, L, XL	£14.50
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TShirts: CSJ logo on front

Colours: navy, black, red, white, sunflower, bottle green, burgundy, royal, sky, emerald, heather grey, Sizes S, M, L, XL

Postage & packing

Please use the table below to calculate the postage and packing charge for your order

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over £30	£5.75	£6.75	£14.50

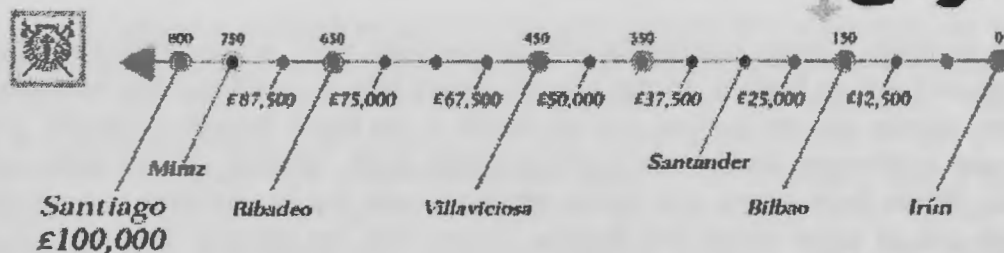
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Cheques (in £ sterling only) payable to Confraternity of Saint James or send credit card number and expiry date to Confraternity of Saint James, 27 Blackfriars Road, London SE1 8NY Tel 0044 (0)20 7928 9988, fax 0044 (0)20 7928 2844 email office@csj.org.uk

MIRAZ NEWS - Spring 2006



How has the *gaítero* progressed?



*** Stop Press ***

- Appeal Total **£21,434 - THANK YOU**
- Bishop of Lugo to visit Miraz on Thursday 28 September to bless the refuge

*** *About Miraz* ***

The idea of a second refuge arose from the response to the CSJ Members' Survey in late 2003. Time was then spent consulting with members as to which route the refuge should be on and to specifying the absolute requirements and desirable criteria of a new refuge. These characteristics were eventually identified in the *Casa Rectoral* in Miraz in the Spring of 2005. An agreement was signed with the Bishop of Lugo giving the CSJ use of the property for a period of 10 years, renewable for further periods of 10 years and thus the CSJ acquired its second refuge.

Miraz is situated in Northern Central Galicia amidst green countryside of low hills and scattered small human settlements. The village is on the Camino del Norte, 80km (50 miles) from Santiago. It has 40 or so houses and there are no shops - the baker's mobile shop calls six days a week, and the mobile grocer, fishmonger, butcher, less often. The nearest public transport is a bus route 2km away. The one Bar and the Parish Church are the places where the local people meet. The small, neat churchyard is bounded by the dignified pinnacled funerary houses that are so common in these parts of Spain. The whole area's sparse population has led to amalgamations of parishes and Miraz has been grouped with five other parishes. This arrangement means the parish priest lives away from Miraz, thus leaving the priest's house, the *Casa Rectoral*, empty.

The house is really a large bungalow with a spacious attic, a very dilapidated outhouse and a large orchard or huerta. In the kitchen there was a gas-fired hot water boiler and a gas stove which run on bottled gas as there is no local supply of mains gas. There was only one bathroom which had a presentable bath, shower, bidet, toilet and wash-hand basin. Pipes from sinks and baths emptied near the house and sewage ended up somewhere out of sight under the huerta. There was an electric lighting circuit but no power circuit. The house had not been lived in for several years, some work needed doing quickly to smarten it up and make it safe and welcoming. Hence a CSJ Working Party went out straightaway and as there was little serviceable furniture they also needed to do some hasty shopping!

Pilgrims started arriving from Day 1 and over 900 pilgrims stayed in the refuge in the 23 weeks to 23 October 2005. The comments in the Visitors' Book show how much our efforts are being appreciated.

Martyn Tonks

*** *The Appeal* ***

A fundraising appeal was launched in September 2005 to raise up to £100,000 to renovate the refuge at Miraz and to provide a fund to cover running costs for at least the first 5 years. The CSJ trustees have allocated £10,000 as a designated fund for Miraz. This has provided the working capital needed to launch the appeal and fund the project so that work on Phases 1 & 2 could proceed while the funds are still being raised. For more details of budget, please contact Alison Thorp.

Thank you to everyone who has made donations so far and made this project possible - it has been an amazing achievement but we still need your help in raising funds.

*** News from Miraz ***

The Winter Caretaker

Three volunteers offered to keep the new refuge open, warm and occupied over the winter; this is a letter received from one of them, Bob Mullen, just in time for the AGM. (For additional photos, please see CSJ website)



Greetings from Miraz! The weather at present remains cold at night, but the days have become warm and sunny. There's still plenty of firewood and kindling and the gas heater fills in any gaps.

The transition between winter caretakers was made smoothly the first week of January thanks to the excellent orientation provided by the outgoing caretaker, Conrad Halloran. No ground was lost with regard to passing on local knowledge or maintaining community relations.

Conrad left behind a protective wall in the attic around the staircase, as well as the start of a path running between the back door of the refuge and the stable. Since his departure, Luis continued to make good progress on the bathroom, painting and tiling as he goes along. He reports that the work is progressing "sin problemas." The present caretaker has cleaned out the stable and arranged with Pilar to have the *Ayuntamiento* haul off the old mattresses and assorted other rubble. All of the dry kindling has now been cut into manageable lengths, with the result that the stove can be lit in no time at all.

There are a number of old mills in the area which make good focal points for walks. In addition, a shortcut to Parga has turned up, a forest track, which cuts off a stretch of road walking and shortens the time needed to reach Parga on foot to just over an hour. The village still talks about the "shortcut" taken by Conrad and Stewart last year, which, after an hour and a half of walking, brought them not to Parga but right back to Miraz!

In the opinion of the present caretaker, anyone visiting the refuge in the future, whether as a pilgrim or as a *hospitalero* will find a real gem of a place - tidy, cozy, and above all welcoming.

Have a good AGM. Good luck with the fundraising. *Hasta luego.*

Bob

Dates Open 2006

The refuge will be open this year from 28 March to 1 November

Hospitaleros prepare for the new season at Miraz



On Saturday 25th February, 23 people attended a day for Miraz *hospitaleros* at Wordsley near Birmingham. It was interesting and instructive with practical information as well as discussion on what is expected of a *hospitalero* and the needs and expectations of pilgrims on a less travelled route. Alan Cutbush presented the *hospitaleros* guide for 2006. An understanding of what Miraz is like, what the villagers feel and what it is like to be a *hospitalero* in other places were also explored.

Colin Jones hosted the day at his house and cooked *Caldo Gallego* which was much appreciated. It was good to see so many members keen to help at Miraz.

Maureen Young

Progress



It has been quite an eventful winter in Miraz with the arrival of some wolves in the area and the bus crashing into the castle wall. In the meantime, thanks to the skills and time given by many volunteers, a lot of work has been completed. The refuge is now well supplied with bunk beds and other essential household equipment. The property has been rewired, we have our own water supply from the new borehole (cost £2,130); there is a new bathroom (cost £2,500) and numerous other improvements have been made. A working party will be at Miraz from 14-29 March cleaning, painting, repairing the roof and continuing to make the refuge welcoming and comfortable. There are still some major tasks to be completed, such as a new drainage system etc so please keep helping with the fundraising.

*** Fundraising ***

Recent Events

We are very grateful to the following members who have organised local events and raised a total of £812 between them.

- Colin Jones - Galician lunch, talk about Miraz, photos & chat
- William Griffiths - walks in London
- Little Company of Pilgrims (Toronto) - showing "Within the Way Without"
- Katherine Lack - supper and showing "Within the Way Without"
- Jane & Mike Bradshaw's "1,000 miles and a Glass of Wine"

About a hundred people squeezed into the church hall at Christ the King, Thornbury on Saturday 11 February for this talk on our pilgrimage from Le Puy en Velay to Santiago: the numbers exceeded our greatest expectations. The talk itself was well received, helped by the excellent *tapas* provided by the Christ the King parish team and the wine, much of which was a gift from members of the Confraternity and also from Vinoselección, a Spanish wine club from whom we occasionally buy wine. Many Confraternity members attended, some travelling a considerable distance. One member from Taunton, who thought she had come a long way, was surprised to find she was sitting next to two members from Sheffield. The proceeds were divided equally between the parish building fund and the Miraz appeal, with £265 going to each.

We would consider repeating the talk, perhaps in its non-alcoholic guise as '1,000 Miles in About Sixty Minutes', for the benefit of the Miraz fund if other members within a twenty mile or so radius of Thornbury would like to host a similar meeting and feel they could get a worthwhile audience together. Unfortunately we can't repeat the refreshments! Contact Mike and Jane Bradshaw via the Confraternity office.

Mike & Jane Bradshaw and Alan Brown

No Events in Your Area ? How about.....

- Sharing your favourite walk with other members ? - as Patricia Watson is on June 10 - see Forthcoming Events on next page.
- Holding a coffee morning and sharing your camino experiences ? - as Jane & Mike Bradshaw are on March 18 - see next page.
- Visit local places of interest - as Tony Ward is on June 10 - see next page.
- Events particularly wanted in Scotland, Wales & E Anglia please

If you wish, we can include details of your event in the next newsletter and / or directly notify members in your area

Forthcoming Events

Please help support the following members with their fundraising

Saturday 18 March **Coffee Morning** **UK - Midlands West**
10-12 a.m. At the Methodist Church Hall, Oldbury on Severn, S.Glos
Further details from Jane & Mike Bradshaw *Tel: 01454- 413199, email: jane.bradshaw3@btinternet.com*

Saturday 29 April **Marathon** **Ireland- Co. Limerick**
 Ballyhoura Walking Festival
Angelika Schneider will be taking part in the walking marathon - please support this amazing effort by sponsoring her - using the attached donation form or via *www.justgiving.com* then selecting "Sponsor a Friend"
Further details *Tel: 00353-851-393494 or email : amhschneider@hotmail.co.uk*

Saturday 10 June **Guided Historic Tour and BBQ** **UK - SW**
2.00pm. Guided Tour of Historic St.Neot, Cornwall - lead by Mrs Jill Thomas - Secretary of St.Neot Local Historians - followed by Garden BBQ (inside if wet) at Syracuse, home of Tony and Margaret Ward. Please note that the tour will be different from that at the Pilgrim reunion held in Spring last year. £5 for tour + donation for food.
Further details *Tel: 01579 320480 or email: csj@syracuse.f9.co.uk*

Saturday 10 June **Sussex Coastal Walk** **UK - SE**
10.15am. Meet inside Eastbourne Railway station and join Patricia Watson on her favourite walk - 11 miles along the Sussex coast from Eastbourne to Seaford - and enjoy the stunning views of the South Downs, Beachy Head, the Seven Sisters and Cuckmere Haven. Lunch at pub or bring your own. Optional meal in Seaford at the end of the day. Suggested donation £10.
Further details *Tel: 01372-274398 or email: patricia.watson@ukgateway.net*

Sunday 25 June **West Way Walk - in reverse !** **UK - London**
11.30am. Meet at St James RC Church in Twickenham after Sunday Mass. Walk with Gosia to Ealing Broadway via Brentford Locks, Grand Union Canal, Osterley Park, Richmond Park, Kew, River Thames, Boston Manor Park, Lammas Park, Walpole Park. Ending at Ealing Abbey for Vespers 6pm. Optional meal at local Portuguese Restaurant at the end of the day. Suggested donation £10.
Further details *Tel: 0208 560 0120 or email Gosia.brykczynska@btinternet.com*

Date: tba **"Within the Way Without"** **Ireland - Co Cork**
A DVD showing of the film which follows 3 pilgrims on the Camino. Further details from Padraig MacSweeney *Tel: 00353 2146 31974 email: macsweeneyp@eircom.net*

Coming soon

Watch for more details in the June Newsletter

Sunday 16 July **Circular walk in the Wye Valley**
Dates: tba **Wine-Tastings**

UK - SW

Other On-going Fundraising by Members

"Compostelle -The Ceaseless Tramp of Feet"

CD - including over 300 photos - written diary of a member's experiences along the route from Le Puy to Santiago, as well as some historic perspectives along the way.

Send cheque for £6 (UK) or £7 (non-UK) payable to "A J H Grant" to

Andrew Grant, 168 Newhaven Rd, Edinburgh EH6 4QB, Scotland.

Tel: 0044 (0) 131 554 1737. Minimum of £4.50 per CD donated to Miraz

NB: CD suitable for playing on computer, NOT on DVD player

Cottages for rent in Rural France

Set in picturesque hamlet 5km from market town of Gorrion in S Normandy / E Brittany.

Variety of restored traditional accommodation, with modern facilities, for 2-6 people.

Bayeaux and Le Mont St. Michel within easy reach. Good walking and cycling area.

Costs range from £140 to £300 per week of which 50% will go to the Miraz Appeal.

Full details from Chris & Andrea Masters, La Cretouffiere, Colombiers du Plessis, 53120 Gorrion, France. *Tel: (0033) 243 08 00 20, Email: andreamast@libertysurf.fr*

Website: www.philm.demon.co.uk/HolidayCottages/

"My Camino : a personal pilgrimage"

Michael Moon's book following in the footsteps of his ancestor who walked from St Jean-de-Pied-de-Port to Santiago in 1280AD. Many colour photos. £6.50 per copy to

Miraz. Order from office or online bookshop £12.99 + p&p (UK-£1.21, Eu-£2.10, ROW £3.95)

Pilgrim Staffs, Calendars, Mugs



William Marques has hand-made some beautiful pilgrim staffs, in a variety of woods and heights, for us to sell in aid of Miraz. Available from the office. Prices £20-£35

Calendars

Mary Moseley & Sue Booth designed and donated a 2006 calendar of the Camino Portuguese. Now reduced to £1. Order via the office or the online Bookshop.

Mugs - £5 + p&p (UK-£1.50, Eu-£2, ROW £3 .50)

Designed by the fundraising team.



*** *Contacts* ***

Any suggestions, offers or comments, please contact the following by email or via the office

Co-ordinators - Maureen & Keith Young - *maureenyoung101@hotmail.com*
Fundraising / Newsletter - Alison Thorp - *alison.thorp@virgin.net*
Operations/ Hospitaleros - Alan Cutbush - *alan@cutbush35.fsnet.co.uk*
Property - Peter FitzGerald - *peter_of_chichester@tiscali.co.uk*
Publicity (Europe) - Marion Marples - *office@csj.org.uk*
Publicity (Rest of the World) - Rebekah Scott - *rebrites@yahoo.com*

CSJ - Miraz Appeal - Donation Form

Name

Address

☐ I am a CSJ member and my membership number is (*if known*)

☐ I am not a CSJ member

Payment

☐ I wish to support this appeal by making a donation of £

☐ I wish to sponsor Angelika on her Marathon walk £

☐ I enclose a cheque made payable to "CSJ - Miraz Appeal"

☐ I authorise the CSJ to charge my credit card as follows

Visa / Mastercard Number - - - - / - - - - / - - - - / - - - -

Expiry Date - - / - -

Signed

Date:.....

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

Please send the completed form to : CSJ - Miraz Appeal, 27 Blackfriars Road,
London SE1 8NY, UK