



Confraternity of Saint James

# Bulletin

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**June 2007**

**No 98**

## About the *Bulletin*

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Cover picture:  
St James's Church, 865  
Madison Ave, NYC. See  
[www.stjames.org](http://www.stjames.org) for  
account of 2007 parish  
pilgrimage along the  
camino.  
Photo: Marion Marples

# Editorial

Gosia Brykczynska

We are fast approaching the feast of St James; but also the feasts of St Brigid of Sweden, St Arilda (see Jane Bradshaw's notice on the Members Pages), St Mary Magdalene, St Roch and many, many other wonderful summer saints. Churches are celebrating fêtes and fairs and pilgrims can be seen walking in large numbers along the foot-paths and byways of Europe – a fair percentage of whom will be heading towards the shrine of St James in Santiago de Compostela. Therefore, it is not surprising that the current issue of the *Bulletin* commemorates this seasonal activity of Christian pilgrims.

There is an article about St Roch – patron saint of all pilgrims especially those undertaking the Arles route, and a heartening piece by Maureen Measure about the hidden energies and reserves of the older pilgrim – even when it comes to crossing over the Pyrenees. This of course puts into serious doubt the often heard expression to be “over the hill”. Meanwhile, Paul Smith gives us some food for thought about the relationship between biblical Jacob and St James while Robert Gussman enters into a much needed discussion concerning the spirituality of the camino. Robert Gussman's piece is long and as a result it shall be presented to the membership of the Confraternity in two parts with the second part to be published in the September 2007 *Bulletin*.

In Robert Gussman's article there is mention of the Rev Sebastian Ihidoy. Below is a photograph of the Rev Sebastian Ihidoy, hospitalier par excellence, with pilgrims (including CSJ members) at his presbytery in Navarrenx in May 1995. Any more recent pilgrim news of the Abbé Ihidoy would be most welcome.

It only remains for me to wish all CSJ members and their families a happy Saint James's Day and in the name of all CSJ committee members to wish you all a *Buen Camino* - wherever you maybe this 25<sup>th</sup> July 2007! I, together with a



representation of pilgrims from the CSJ plan to be in Rabanal del Camino for St James's Day – but more about those festivities in the September *Bulletin*.

# Ancient monastery on the Le Puy Route

1500<sup>th</sup> Anniversary

Michael Naessens

Pilgrims from Le Puy to Santiago, while nearing Figeac, should visit the little gem of a church at Lunan. It is situated in an undeveloped valley where 1500 years ago the monastery of St Martin was founded. Historic annals record that either in the year 506AD or more likely in the year 507AD Clovis, King of France, rested in the valley with his army en route from Toulouse to Bordeaux. While he was in the region, and because he had become a Christian and wanted to give thanks for his victory over the Visigoths, he founded several churches and other religious establishments, one of which was this small monastery housing monks of the Order of St Martin. It was St Martin of Tours who, about two centuries earlier, brought Christianity to the region and it is believed that he actually made this valley a special centre although there is sparse evidence to this effect. The monks, throughout subsequent years, complained about the inundations from which they suffered but it was when Pepin le Bref (Charlemagne's uncle) came by, some two centuries later that their plight was finally recognised. Pepin transferred the six monks who had remained on this site over to the adjoining valley of the river Célé and founded a large abbey there to house ninety-four extra monks who were refugees from the pillaged abbey of Monte Cassino. The rule of St Benedict was adopted and the rule of St Martin abandoned. Around this abbey grew the town of Figeac, blessed and confirmed by Pope Etienne II.

There are now no tangible remnants of the monastery in the valley of Lunan but opposite the church there is a house (now owned by a hospitable English couple) behind a stone wall and ancient gateway. In the wall there can be seen a well - now dry - which is known locally as the *Fontaine du Clovis*. Tradition maintains that this house was built “*sur les ruines de l'ancienne monastère, berceau de Figeac*”. In the field next to the house traces of the monastery can sometimes be seen on the frost-covered grass. Near the head of the valley is a spring which

flows into a small, very overgrown hollow called *Source Saint-Martin*; its water is supposed to be curative of eye problems, especially those of children.

The church is mainly 11<sup>th</sup> century though parts are much older. Plain and uncluttered it is a haven of peace. (If closed, the key can be borrowed from the house up the road on the left.)

To reach the valley, take the road signposted Lunan which goes off to the left just after you start the long descent down towards Figeac. After about 300metres, at the *Mairie-Ecole*, bear right and descend into the valley. To regain the pilgrim route, either retrace your steps or go up the track opposite the church, at the end of the house wall, by the “washeteria!” At the top of this track turn right, follow the tarred lane and turn right at the T-junction. After about 400metres there is another T-junction. Turn left and you are back on the pilgrim route. It would be a tiring deviation after a long day but the valley and church are delightful.

## References

1. *Clovis Le Berceau de la France* by Firmin de Croze. Publishers: Marc Barbou et Cie, Limoges, pp 243+, 250, 254. 270. (This is a 19<sup>th</sup> century French publication. Author has a copy.)
2. *Annales Ecclesiastiques et Politiques de la ville de Figeac en Quercy*, 1829, by J F Debons, retired canon of the Diocese of Cahors, parish priest of Figeac. Publishers: Augustin Manavit, Toulouse, p12 (*imprimeur du Roi et de Mgr Le Cardinal Archevêque*) (This has been reprinted and is currently available.)

# St Roch

## Not just the pilgrims' patron

Gosia Brykczynska

It's easily done, mistaking St Roch for St James. The usual clue to the vital distinction between the two is that in classic iconography St Roch is portrayed with an accompanying dog, usually white, sometimes licking the saint's thigh, or holding in his mouth a small bun or round loaf of bread, while St James never seems to have such a canine companion. But then there is also St Benedict Joseph Labre (died 1783) – another itinerant pilgrim saint, also sometimes depicted with a shell and in a



Statue in a church on the Arles route

route pilgrim cloak, but about him another time. For now, I would like to shed some light on St Roch, not only because he is the patron saint of pilgrims generally, but also because he is personally responsible for all those pilgrims undertaking the Arles route. St Roch was a native of Montpellier. Montpellier sits on the Arles route – and almost every church along the way has a statue or window dedicated to him.

The life of Roch was first written up in a formal way by Archbishop Jacobus de Voragine in the 14th century and this work was later translated into English in 1483 by William Caxton. As far as most hagiographies of the saint can agree, St Roch was born of a well-to-do (some even suggest, aristocratic) family in Montpellier around 1295. Legend adds that his parents longed for a child, and when the baby was born he was found to have a red cross on his chest – perhaps some odd shaped birthmark – but one which would play a vital role later on in the saint's life.

Early childhood was routine enough for Roch. Some documents suggest that he may even have studied medicine at the local university, Montpellier being a major centre of learning in the Middle Ages. The idea of his studying medicine is not that far-fetched as his reputation for curing any number of nasty diseases (especially the plague which was playing havoc in Europe at that time) was quite impressive. When

he was aged twenty his parents died and rather than take on the ensuing public responsibilities of a leading member of society, as was expected of him, he decided to go on pilgrimage to Rome.

It was on his way to Rome that he stopped at many Italian towns such as Aquapendente, Mantua, Modena and Parma, which were being ravaged by the plague, and everywhere he stopped he looked after the sick and cured many in his care. He did eventually reach Rome after several years. According to his biographer Roch had several audiences with the Pope while he was in Rome. He continued to heal the sick but without revealing to anyone who he was, except to say that he was a pilgrim. On the return trip to Montpellier, he contracted the plague himself in Piacenza. Retiring to the forests nearby and living as a hermit he resigned himself to an inevitable death. However, heaven intervened in the form of a friendly hunting hound that belonged to a local nobleman called Gotard. In iconography this hound is usually depicted as a white hart. The hound not only brought St Roch food from his master's table but he started to cleanse his wounds by licking them clean. St Roch miraculously survived his illness and slowly made his way back to Montpellier. There, his uncle and other members of his extended family no longer recognised him – and mistook him for a spy in pilgrim's clothing. This being the height of the city state wars, such an accusation was not that surprising. St Roch was absent several years and (like many a modern pilgrim) came back looking somewhat more dishevelled and unkempt than when he left ; in his case he was totally unrecognisable! What is surprising is that St Roch did not protest or say who he really was. As a result, he was thrown into a dungeon and forgotten about for five years. During that time, he ministered to the other prisoners in the dungeon, finally dying there in 1327, without ever revealing his identity. It was not until after his death that the citizens of Montpellier realised who they had imprisoned – and this was confirmed by the odd shaped birthmark on his chest in the shape of a red cross!

The good citizens of Montpellier immediately started to pray to St Roch for his intercession (and possibly forgiveness for what they had done to him) especially asking for help over matters to do with infectious diseases and the plague. In 1414 during the progress of the Council of Constance plague attacked the city. The council fathers and citizens of the town began praying to St Roch, and the city was miraculously spared the worst consequences of the disease. Meanwhile, some relics of the saint were furtively taken to Venice in 1485, where



the Italians developed a great affection for him. His cult was officially recognised by Pope Urban VIII (died 1644) who decreed that the feast of St Roch be held throughout Christendom on 16 August.

Some sources suggest that St Roch could have been a Franciscan tertiary, but there is no confirmation of this. However, his sanctity did encourage others to found confraternities under his patronage, one such being approved by Pope Paul III (died 1549). It became very large and eventually was elevated to the status of an Arch-confraternity. It flourishes to this day! These religious organisations concerned themselves with providing hospital care



St Roch by Carlo Crivelli 1430-1495

and social care to the destitute and operated very effectively in Italy and France where the cult of St Roch was very strong.

St Roch is not only the patron saint of Arles route pilgrims, but also considered patron of those suffering from the plague, invalids, those with knee disorders and those falsely accused of crimes. But St Roch himself never made the pilgrimage to Santiago; he was completely side-tracked performing great deeds for the plague-stricken villagers along his way to Rome! No wonder the Italians are extremely fond of him. In Italy he is known as Rocco, while in Spain he is known as Roque. In the National Gallery in London there is a fine painting by Canaletto (1697-1768) depicting the Doge of Venice leaving the church of St Rocco on 16 August – the official feast day of the saint. On that day, all of Venice traditionally would give thanks to St Rocco for saving the city from the plague in 1576! The church to this day has relics of the saint. According to the National Gallery, on that day there was also an exhibition of new paintings in the School of San Rocco, which is depicted in the Canaletto painting! Meanwhile, in Bingen Germany, there is an annual pilgrimage every August in honour of St Roch (St Rochus) called the St Rochusfest – and one can look up details about this year's pilgrimage and festivities on the web. On a more secular note, in 2005 the main SNCF railway station in Montpellier was re-named after him, Montpellier-Saint Roch!

Finally, what about the iconography of St Roch? Why is St Roch always holding up his tunic for the dog to lick his leg? Well, Roch was

suffering from the bubonic plague, and the bubos that were forming on his body concentrated along the lymph-nodes including those on his groin. As you can well imagine, portraying a dog licking a man's groin may have induced a few unwanted palpitations among the more delicately conditioned members of the congregation, so in the time-honoured fashion of artistic compromise the faithful dog was allowed to lick his shins, or upper leg instead. Occasionally the dog (no doubt exhausted by now) is not licking St Roch's infected leg at all, and the saint is left in perpetual suspended animation hovering on his pedestal with his leg exposed for all eternity - waiting for something to happen.

Next time you go on pilgrimage especially on the Arles route, give a prayerful sigh to St Roch taking with you a well-equipped *small* medical kit for emergencies. I did – and I didn't need to use it once!

Secretary's Cautionary Tale: An American parish priest newly appointed to a church of St James enquired how to obtain a statue of St James. I advised to try to get someone to bring one back from Santiago or perhaps look on the then quite new internet. Later he wrote to say he had obtained a good statue. But he had just one question: some of the more elderly members of the congregation were distressed by the nasty sore on the saint's leg. Though they did think the little dog was just cute. I had to break the news that he had been sold St Roch, not St James. "No-one shall ever hear of this!" he said.

# Of Saint Roc and his dog

A rhyme for dog lovers

Jessie Bayers

*Good Saint Roc was a pilgrim brave,  
With sandal shoon and a gourd and stave,  
Good Saint Roc, as afoot I wend  
Bring me safe to my journey's end.*

*Good Saint Roc had a little white hound  
Close by his side to leap and bound,  
Little white hound, I've got one too,  
Just as dear and as wise as you!*

*Little white hound, the roads are rife  
With things that threaten a poor dog's life.  
Little white hound, while mine runs free,  
Keep him safe on the roads for me!*

*And for good Saint Roc, here's a candle round,  
And a juicy bone for his little white hound!*

Poem found in a church in Montpellier

# Over the Pyrenees

Maureen Measure

**F**or many pilgrims the prospect of crossing the Pyrenees can be rather daunting and as I got nearer and nearer I became more and more worried. I would have to leave my Ramblers' Holidays companions and continue alone. In theory, I would be fairly fit after walking most of the way from Cahors, so why not do another week?

I had always been fascinated by the Pyrenees since I was 17 and stayed for a fortnight with an unfriendly French family in Ascaïn, near St Jean-de-Luz. A group of young people in the village took pity on me and we went out to do something interesting every day. One day we climbed the mountain called *La Rhune* and another time we went through a passage into Spain, where a Spaniard showed me a one peseta note and bought me a glass of wine. Three years later I was in San Sebastián, doing a two week Spanish course and one day we went to Pamplona. Whilst our coach was stuck in road works, our guide pointed up to where 'Roldán' (Roland) had fallen. The whole story of Roland was very romantic to a young girl and I wanted to climb up to where he had died. Who could have guessed that, 45 years later, I would be negotiating road works in the same area?

The more I read about the Route Napoléon, the more I dreaded it. 'Lonely, wild, deserted, isolated, steep, a stiff climb, harsh, no shelter and rough' were some descriptions in English and French. The weather could be 'extremely windy, very wet, foggy, changeable, treacherous and unreliable'. But on the plus side there could be 'wonderful views and a sense of exhilaration in the serenity of the mountains'.

What were the plusses? I am a fairly strong walker and speak both languages. I had walked alone for some of the Le Puy route. The *Accueil Pèlerins* at St Jean-Pied-de-Port had given me directions and a bit of confidence. Nobody but I would know how many times I would rest and I could go at my own pace.

The day before my friends went home they had the option of climbing to the Spanish border. As I was not going to do this twice in one lifetime, I joined the transport with those who were not walking to collect those who were. The weather was disappointing, with continuous rain and they saw nothing. At the Vierge d'Orrison,

(shrouded in mist) we picked up two or three walkers and soon others emerged from the mist. On the way down we stopped at Honto for two or three more. A vulture flew beneath us. That evening we bade a tearful farewell, with lots of hugs, because the Ramblers were going home the next day.

The next day dawned misty, but the weather forecast looked good, with clear skies. At eight in the morning one very apprehensive and lonely pilgrim left Saint-Jean-Pied-de-Port. I needn't have worried. Yes, the climb was stiff and hard, but after a coffee and use of the facilities at Honto, I felt more confident. Furthermore, the mist was clearing and I got out my camera. I seemed to be on autopilot after that (not the first or the last time that my mind has 'emptied') and found myself at the Vierge d'Orrison, which was again shrouded mist. There were just the *balises* to show the way now. But soon the mist cleared again and I was rewarded with fabulous views for the rest of the day. There was no more rain that week. Onwards and upwards, between two huge rocks, and to the Croix de Thibaut – good, this is the right way.

At the Spanish border at the Fontaine de Roland I met a group of young Austrians. "Congratulations," they said, "to have climbed so far and so high". "Well, so have you", I answered. "But in your condeeeetion," was the reply. Yes, I was retired, a pensioner and I suddenly realised that this was the first week of term – without me – yippee!

Onwards and upwards again, through a very muddy beech wood and then a stony path. The huge rocks, back in France, were well below us now. Eventually I arrived at the Col de Benarte, 1,400 metres up, and Roncesvalles lay below. I took the easy way down, as advised at the *Accueil Pèlerins*. By 4pm I was sipping a glass of Rioja in Roncesvalles. I had done it – not got lost, not collapsed, not left for the vultures. That night I slept for ten hours.

The adventure continues this year, from Logroño to Ponferrada alone and from Ponferrada to Santiago with Waymark Holidays. I am left with wonderful memories of Conques, Cahors, Moissac, the Pyrenees and the Monte de Perdón, and the kindness and helpfulness of the French and Spanish people. And I have also raised over £2,400 towards a minibus for disabled people!

# The Camino of St Jacob

Paul Smith

In mid-June 2006 I walked from Ponferrada to Santiago as part of my sabbatical from parish ministry. I had been inspired to be a pilgrim on the Camino Francés by a companion on a previous pilgrimage I had made to Canterbury in 2001. I learned about St James the Great, beheaded and whose remains had been translated to Galicia, and hence the great tradition of seeking his shrine.

At Alto de San Roque there is a large statue of *Santo Iago Peregrino* (Saint James the Pilgrim) and it set me thinking about the many appearances in statue form that *Santo Iago Peregrino* makes along the camino. I found myself being reminded of Jacob in the Old Testament more frequently than of the Apostolic James. I thought of Jacob always on the move, sometimes running away, always restless. I thought of his name which means “The Supplanter”. In a way Santiago has supplanted Jerusalem and Rome for many. Its popular appeal is to many who do not count themselves explicitly or devoutly Christian, or even religious. Yet the peaceful ways to Santiago draw so many along and they meet together from so many countries. Perhaps Rome is too closely associated with Western Christianity and Jerusalem is anything but the City of Peace. That leaves Santiago, the third most sacred Christian pilgrimage site, as the pre-eminent place of popular pilgrimage, tucked away in peaceful Celtic Galicia.

Somehow I have always found the Patriarch Jacob more attractive than St James the Apostle. It is easier to identify with Jacob on a psychological and personal level than the Son of Thunder, even though he also was a twin like his Old Testament namesake. Jacob is a God-of-Surprises type figure – feeling God-forsaken, lying down to sleep in a lonely place, and then waking after his vision of the angels on the ladder between heaven and earth. *Peniel* – God is after all in this place - a common but profound experience, both for the pilgrim and for the person of faith in everyday life. A place or an experience so painful, so empty, so difficult, we don't even think about God. We are wrapped up in our own weariness, boredom, misery or sadness and are not conscious of much else. But waking up from the “sleep” which our senses bring on us, we look back and realise somehow, somewhere,

God *was*, after all, subtly present.

Jacob wrestled with the mysterious being at the brook *Jabbok*. Was it God himself? Was it Jacob's own inner demons? Whichever, the experience both wounded and blessed him – he was never the same again. From that point on he faced his estranged brother Esau whom he had feared until that day. From that point on Jacob stopped running away, being resentful, supplanting, bargaining, trying to establish his own identity. Many go on the camino not perhaps as an act of penance or for healing, like the ancient pilgrims, but in order to work something out – a bereavement, a need for adventure, a mid-life crisis or a retirement challenge. The process of walking the camino is like the mid-night wrestling of Jacob. Mid-life, mid-ministry, mid-appointment, I went on pilgrimage to seek fresh impetus, fresh motivation in my calling. I expected the going to be more enriching than the arrival. The going certainly helped me with my wrestling. But the arrival was so unexpectedly a *Peniel* experience, that I wept as I stood inside the Pórtico de la Gloria, listening to the closing strains of the organ voluntary at the end of the daily pilgrim Mass. I have come to value Jacob as my patron saint and am grateful to have got to know him better along the camino.

# ¡Ultreia!

## An exploration of the soul of pilgrimage

Robert Gussman

Striding through the eucalyptus forests, on the last day of walking to Santiago de Compostela, I fell into conversation with a young Spaniard called Noel. He came from Barcelona where he worked in computers, and had chosen to spend his fortnight's summer holiday walking the final stretch of the Camino Francés, from León to Santiago. I asked him, "What have been the most important things for you along the way?" He turned the question back, pressing me to tell him what I thought. With typically English reticence about these matters, but also because it was easier in my elementary Spanish, I started with the physical things – the glory of the changing landscape, and the delight of the company we kept – and only then hesitantly stammered out that I had found my faith somehow stretched and developed. He almost leapt down my throat and said, "But you should have said that first, for that is by far the most important of all." When he began he had thought it a good opportunity for healthy exercise. That is one aspect that makes walking the Camino de Santiago a popular not to say fashionable activity for his generation, regardless of its religious connotations. He had of course been baptised and brought up as a Catholic, though he had not practised his faith for a long while. But now, he insisted emphatically, through walking the Camino de Santiago, his faith had grown "this much", and to make the point he held up his hand and stretched out his thumb from his forefinger as far as he possibly could.

As I progressed along the Way of St James, meeting dozens of other "pilgrims" of every age and from so many different countries around the world, I found myself wondering about the power of the experience we were undergoing. What is it that attracts tens of thousands of people of all ages from all over the world each year, to retread the steps of those who have travelled along this way for a thousand years? What is it that makes the pilgrimage such a universally appealing experience, and not just for those who wish to pay homage at the shrine of St James the Great? And what account can we offer to describe the profound impact the journey makes on the



inner spirit of each person who attempts at least a substantial portion of the route, thereby qualifying for the handsome certificate available at the cathedral office in Santiago? No doubt, each pilgrim's answer will be different in the small detail, but I dare to suggest that there are a number of themes that most will recognise among the spiritual fruits of this wonderful experience.

While the physical journey takes the pilgrim across majestic country, and exposes her or him to constantly varied challenges and the supporting joys of meeting an amazing variety of people, all this simply provides the external context for an interior process, a sort of journey of the soul. For each person, the contours of this journey will be unique, and to some extent depend upon their own background and previous experience. No single account dare claim to speak for all, and it would be foolish to suppose that this inner transformation is complete the moment you reach the physical destination at the steps to the shrine of St James in Compostela. But in the months and years since my return home, I have found that with time to allow for the digestion and sifting of many rich memories, a number of salient themes have begun to emerge that point to the value of making the pilgrimage today. And I offer my account of them, not because I could pretend that they offer the fullest, most authentic or best understanding, but in the hope that they will encourage others to explore their own experience of this remarkable venture.

My thirteen-year-old son Tom and I started out from Le Puy-en-Velay in mid-June and reached Santiago de Compostela at the end of August 2000. We walked on average fifteen miles a day, through weather ranging from sweltering heat in the high thirties or even low forties centigrade, to torrential rain and hail storms. I kept a diary each day, and this has been invaluable since our return in helping to digest the whole experience and beginning to discern the deeper impact the pilgrimage made upon me.

### **The Open Road**

It seems appropriate to begin with the feelings I had as we set out at the beginning of the long journey: an overwhelming sense of excitement and freedom as the open road lay before us. Each day stepping into new country, under our own steam, we were leaving behind the burdens and responsibilities of life at home that felt so stale by comparison. Before us lay the prospect of three months with the date of our ferry booking home at the end the only fixture. Of course it took a week or

two to get through the process of unwinding from the regular pattern of work and home life you leave behind as when on holiday. But even when we had done that, we still had months stretching out before us.

The countryside from Le Puy to Conques is often described as the prettiest section of the whole route, and that is a source of encouragement to the pilgrim as he or she adjusts to the rigours of walking, coping with the heat and the mountainous paths with their ascents and descents. There were days when we seemed to march along the top of the world with stupendous views on all sides, others when woodland or bad weather kept our eyes down. But whatever each day brought, there was space unlimited. Yes, we had responsibilities, to ourselves, to ensure that we had plenty of water to drink, that our feet were nurtured against blisters, and that we found food and shelter. But otherwise we were free, simply to make our way along the route, pacing ourselves by the distances between the *gîtes d'étapes*.

This particular combination of space and movement forms the creative context for personal growth and discovery. We find this classic dynamic of pilgrimage as a spiritual experience in the Bible with Moses and the people of Israel wandering for forty years in the desert on their way to the Promised Land, and Jesus Christ led into the wilderness for forty days to be tempted by the devil. In both cases, however demanding they were at a physical level, these experiences were supremely important because of the way they shaped the character of the people, sharpened their identity and focussed their sense of purpose. Forever afterwards, the people of Israel looked back to the Exodus from Egypt and their journeying in the desert as the foundation of their national identity and special covenant relationship with God, expressed in the Ten Commandments handed down on Mount Sinai. The gospels record Jesus's experience in the wilderness to help define at the start of his public ministry precisely who he was and what mission he had come to fulfil.

The modern pilgrim may not be expecting such an exalted destiny, but the experience of the Way of St James offers a chance to discover oneself at a new level. Time to reflect; the challenge of physical effort and perseverance spread over weeks and weeks; the constant pressure to keep on moving; exposure to whatever the journey may bring: these factors all make the attraction of the open road something which becomes an immense resource for growth.

## **Travel Light!**

Every prospective pilgrim will want to plan carefully what to take and what to leave behind. Tom and I knew that whatever we needed for our three months away we would have to bear on our backs. But at the same time we knew that there was a severe limit to how much we could actually carry over the mountains and in the heat. For example, we knew that if we shaved our heads we would have need of neither hairbrush nor shampoo. But we took a tent, advised that it would be useful in France. On our first day, I carried something in the region of seventeen kilos, including two litres of water, and realised I had to discard even what I had believed to be essential. So, extra clothes and books were posted home. By the end of three weeks we had discarded the tent and exchanged our thick sleeping bags for light sheet sacks. The pilgrimage effectively stripped away more and more, and we found that we were positively rejoicing in the simplicity. We coped perfectly happily without the sort of comforts we would normally take for granted, and found ourselves released to observe, listen and engage more freely. This proved a fascinating lesson on the relative unimportance of so much we regard as essential in modern life, and has been a spur to be more detached from the plethora of possessions that we fill our lives with.

As well as carrying less and less, we were learning how to live in the slow lane. The hectic pace of life that is such a feature of modern western civilisation, with its expectation that not only can we have everything on demand, but that it will be available to us instantly, was being replaced by a far slower rhythm. Our ultimate goal, which never entirely faded from our minds, was a very long way off. We delighted in the necessary patience required as we made our way, step by step, and found that there is so much to enjoy in each moment, in every ordinary corner of the world.

We were discovering that the traditional Christian values of poverty and simplicity are far from being unwelcome austerities. Rather, they help us to get rid of so much of the clutter that distracts us from the real sources of joy: walking, breathing, living in the natural world, our senses more alert to everything and each person around us. From time to time, I asked myself if I was missing, say, the chance to read a book, or to make music, or anything at all. And my answer was always no. Each day was already so full of wonders to enjoy – I even remember the hours spent trudging through torrential rain, cold and mud-spattered, slipping about in the rough tracks through woods

or open fields. I would not have had it otherwise, for at least we were kept down to earth, with what is real. This wide spectrum of weather conditions certainly made us appreciate each day for itself.

In the churches we went into in France, again and again we were faced with a large mass-produced poster of the figure of Jesus Christ with the caption "*Ouvrez votre porte au Christ!*" - open your door to Christ. Travelling light gave us room to open up our lives to the fundamental values that transform human life from the mechanical treadmill into fully personal engagement with everything, loving and receiving love. In Burgos Cathedral, a fellow pilgrim pointed out to me the huge heart at the centre of the great rose stained-glass window over the west door; that, she said, is what it is all about: getting to the heart, God's love, God loving us, and God present in our love for one another. Then, when we were almost within sight of our longed-for destination, we crossed the last stream at a village named Lavacolla, which really means, without putting it too crudely, wash your bottom! Together with a small group of other pilgrims, and determined to enter fully into the traditional pilgrim rites, we located a meadow where the river ran more deeply, stripped off and washed away the dust and sweat. Once more we found a new variation on the same theme of the value of stripping away, travelling light, so that we might live more fully.

## **Trust**

On the sixth day of our pilgrimage, we began the climb up onto the high plateau of the Aubrac. I had been looking forward to this section with eager wonder, hoping to enjoy the grandeur of the landscape and its spectacular views. That was not to be. I wrote in my diary that night that this day had been "a warning that pilgrimage is not about enjoying glorious scenery so much as persevering along often very hard ground, scarcely able to do more than make out the next step..." The reason for our disappointment was quite simple: fog! As we pressed on, it grew thicker and thicker. Soon we could see little more than four or five feet ahead of us. Our usual reliance upon the frequent *balises* - red and white waymarks to show where the GR65 footpath ran - was completely dashed. Even the tall marker posts set at frequent intervals for bad weather, which our guidebook mentioned for this section, were completely invisible. We groped our way forward, straining to detect where the footprints of other walkers might lead us. We had read somewhere about the dangers of getting

lost in bad weather up there. I wondered if it had been a dreadful mistake to have left my pocket compass at home in the interests of saving weight. Yet, quite remarkably, despite the dank cold penetrating our clothes, we felt surprisingly assured and the sense that all would be well. I don't know whether we walked straight or in circles, but we reached our destination for the night in good time. And I had a deep sense that we were being protected throughout the day, guided along the way by some benevolent being. All we had to do was to dare to place one foot in front of the other, moving forward in faith. It was like the experience T S Eliot describes to in *The Waste Land*:

*Who is the third who walks always beside you?  
When I count, there are only you and I together  
But when I look ahead up the white road  
There is always another one walking beside you.*

(lines 359-362)

and before that, Ernest Shackleton and his companions, crossing the wilderness of South Georgia, with the unspoken awareness that they were not alone. How you make sense of such a moment, it seems to me, is ultimately not as important as the effect it had on us, creating and developing in us a growing sense of trust, of new confidence, that we had no cause to worry or get anxious about our day-to-day welfare. And there were other occasions, not perhaps approaching quite that intimation of the supernatural, which strengthened our sense of fortune smiling on us.

When we arrived in Navarrenx in the Basque country, and found the *gîte d'étape* completely full, we were welcomed like angels by the local parish priest, the Abbé Ihidoy and pressed to stay with him at his presbytery, though he had only that afternoon been discharged from hospital after a serious bout of peritonitis. Many weeks later, in Galicia, weakened and wearied by a day of diarrhoea, we struggled along the section from Sarria to Portomarín, charmed to be on what Alison Raju describes as “one of the most quiet and peaceful of the camino” but warned at the same time that there are no facilities of any kind; suddenly as we turned a corner in the hamlet of Morgade, a large board pinned to a house confronted us proclaiming “*Hay camas!*” - we have beds! It was already 6pm and I was beginning to wonder if we could really cover the remaining ten kilometres to Portomarín. So we were happy to pay the extra for a room with soft mattresses, and a supper of omelette and salad, and our first taste of the Santiago almond cake. We never found any mention of this place in the guidebooks. Of

course we took notice of the Pilgrim Guides and planned carefully each day, sometimes carrying extra food when we knew there would be no shops for a couple of days. But even when we had to spend a night in a haystack, our last before reaching Finisterre, we always had shelter, and we always had a good meal each day. So a new depth of faith developed in our pilgrim hearts.

### ¡Ultreia!

For every pilgrim there will be places along the way that stand out in the memory; for us Conques was among the most special. Even before our first sight of it, I had a powerful premonition that this would be particularly significant. We approached along the old narrow path, descending steeply from the high plateau, flanked by thick trees and overgrowth, the ground rough with stones and the marks left by the streams of water that must cascade down it in wet weather. This little track can hardly have changed at all over the centuries, and I seemed to have become as one of the pilgrims of old, hurrying to reach the shrine of St Foy, that pre-dates Santiago itself as a place of devotion. The path went on and on, descending steeply, and we took perhaps half an hour to reach the village. My heart seemed fit to burst with excitement, and I was longing for the first glimpse of the roofs of the Church. It stands at the centre of the little community that clings to the hillside. The first thing that strikes the new arrival is the remarkable sculptured tympanum over the west door, depicting the Last Judgement. Even though it has been there for some eight hundred years, exposed to the weather, you can still see quite clearly traces of the brilliant colours that the figures originally bore. Inside the austere simplicity of the Romanesque vaulting prefigures the towering effect of later Gothic architecture, lifting eyes and heart heavenward, and creating a tangible sense of prayer. Indeed this place has been the home of praying religious communities almost continuously for well over a thousand years.

The Norbertine Brothers who maintain the hostel welcomed us, and we happily lingered there for an extra night. At mealtimes they taught us a song to carry away with us on our continuing pilgrimage:

*¡Ultreia, ultreia, et sus eia, Deus adjuva nos!*

(Onward, further and higher, come on, God helping us!)

“¡Ultreia!” became a sort of password amongst us, a spur to keep going. It also very succinctly expresses an essential dynamic of pilgrimage, and the psychological outlook that begins to dominate:

forwards! The pilgrim has no place to call home until he or she has reached Santiago.

There is what becomes an almost relentless pressure to keep moving on, and this is most powerfully felt in Spain where the sheer volume of people seeking shelter in the *refugios* each night means that no one is allowed to spend more than one night in a place. The *Ultreia* spirit means that we are always reaching out beyond where we are and what we are, beyond the safe and the familiar. Pilgrimage forbids us to search for security in what we have around us and enjoy today; we can only hope to find that beyond, indeed in God Himself. But as we progressed, partly because we could not cling to where we had been or try to rely on the past, and partly because we were becoming ever more open to whatever each day might bring, every day life became better and richer. This outlook is well expressed in the saying that the best is yet to come. The pilgrimage shapes the hearts and minds of those who follow it, giving them a new habitual way of living, always looking forward. So Hope is born and nurtured.

It came as no surprise to discover an echo of this in Dante's Divine Comedy. In canto XXV of *Paradiso*, the poet encounters St James and finds that he is specially associated with this very same Hope, the second of the three great gifts of the spirit, while St Peter is assigned faith and St John love. It seems entirely appropriate that the saint who presides over the pilgrim on his way, and bids him reach out to visit his shrine, stretching his soul in hope, is so identified.

Here we have an important Christian perspective, too often neglected, which is summed up in "looking to the end", and expressed most powerfully in St Paul who wrote of "forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus." (Philippians 3. 14)

### **The other pilgrims**

As we set off, Tom and I knew that we would at least have each other for company; otherwise we anticipated that there would be long stretches of our journey without much other human contact. But pilgrimage is never entirely solitary, and we were to be amazed at the importance of the relationships we made with our fellow pilgrims along the way. This was the feature of our whole experience that was the least expected. For we soon found that our friendships were tremendously significant and enduring, not least because they were in fact the only

constant feature. Our bonds with one another were strengthened through little gestures of help and support, by the sharing of the sense of achievement and wonder, and in the mutual encouragement we could offer. The day we set out from Le Puy, we went to the early Mass in the Cathedral. Immediately following it the clergy gathered the twelve of us who were about to begin our pilgrimage that day in the north aisle, beside the large wooden figure of St James, and sent us forth with a special blessing and a little medallion to wear round our necks. At that point the others were complete strangers to us. Within a day or so many of them were people we were fast getting to know well. On our third day of walking, Tom had a fall on a stretch of tarmac road, tripping over his staff while at the run. Though they must have been fifty yards ahead, a Dutch family whom we had already become acquainted with, heard his crash, and came hurrying back to offer help and share some of their medications. Little instances of human vulnerability like this opened the way to friendship. Another aid to the building of friendship was Tom's football, which he carried in a plastic bag hanging from his rucksack, and which he got out each evening, on reaching our destination. This was an immediate ice breaker, defying language barriers. Little wonder that we were soon most commonly known as "the English boy with a football, oh, and his dad!"

But this social feature of our experience went much deeper, and pointed to a sense of some supervising guide lovingly and purposefully drawing and holding us together. Over and over again, we would meet up with people we had seen earlier, with a frequency that seemed to surpass mere coincidence. We made many friends, of various nationalities, and drew enormous strength from them all.

I recall in particular how we first met a German, Markus by name, in the porch of the great abbey church at Moissac, gazing in wonder at the Romanesque sculptured frieze showing the parable of Dives and Lazarus. Enquiries about where we had come from soon elicited that he had started his journey from Munich, and was known to a German girl we had been walking with for a couple of days. We put them in touch with each other, and said farewell. Five weeks later to the day, not having seen anything of him since, Tom and I were walking through the streets of Frómista, and he happened to say, "I wonder if we shall ever meet up with Markus again." Two minutes later, we turned a corner and there he was. The occasions when we found ourselves together increased, we became close friends and greatly valued the chance to share our insights and reflections on the spiritual nature of



our pilgrimage. Perhaps we naturally gravitated towards those of a like mind. But maybe it is not entirely fanciful to believe that something or someone was at work arranging our companions along the way.

In the little town of Manciet in southern France, where incidentally we found our first bullring, we also came upon a little chapel with the text set out for us of a long prayer to St James, composed by the *Fraternité de Jérusalem* in Paris. It concludes as follows:

Toute ta vie peut se résumer en ces mots:

S'oublier, écouter, méditer, aimer.

Saint Jacques,

Prie pour nous,

Que notre vie soit de nous oublier,

D'écouter, de méditer et d'aimer.

(All your life can be summed up in these words: self-forgetting, listening, contemplating, loving. St James, pray for us, that our own lives may be the same)

Can anyone really love another person without setting aside their own preoccupations and being ready to listen? It seemed to me this prayer offered a programme for the spiritual formation of anyone, not least the pilgrim, and that it suggests at the very least the importance of valuing and loving those around us. In the love we were able to share along the Way, we were privileged to taste something of the quality of life of the Communion of Saints.

## **Failure**

And what is it that makes a saint? Well, of course our concern was simply to make our way, mile by mile, to our pilgrim destination. This demanded a whole-hearted dedication and commitment that is not perhaps so different from that required of a saint. I carried with me the desire to persevere faithfully to the end, whatever happened. The challenge of such a long journey, and the sense of achievement we anticipated at the end might well lead one to believe that pilgrimage is a kind of endurance test. If that is the case, I count myself a failure. I certainly could not go along with those who set themselves a daily target of, say, sixty kilometres. Nor did I see any value in pushing oneself beyond the limits, as I saw in one man who arrived at Santiago having walked non-stop for 93 kilometres and was absolutely shattered. I learnt one night that pilgrimage is emphatically not about setting some sort of record for achievement, and that whatever might distinguish the true pilgrim – let alone saint – it is not a form of heroism.

The day we left Nogaro in southwestern France, the long spell of fine weather we had enjoyed so far broke. Already early in the morning black clouds were racing across the sky and soon the heavens opened upon us. We were not expecting to enjoy particularly majestic scenery that day, and if that section of the route is noted for it, we missed it completely. It was cold and we were soaked to the bone. We managed to find a little shelter from the winds in the lea of a hedge to munch our bread and cheese, but altogether it was a miserable day. Eventually, we trudged into Aire-sur-l'Adour, fighting every step along the road against the storm; the rain seemed to blow horizontally in relentless gusts, making it almost impossible to look up and see the way ahead. It happened to be Bastille Day, a national holiday, and the *gîte d'étape* was closed. Our only refuge was a dank caravan in the municipal campsite.

That evening, over supper in the local pizzeria, the Dutch couple and a Frenchman who had been walking with us for some days announced that the next day they planned to take the bus. Would Tom and I join them? At first this struck me as sheer heresy, but I promised to consider their suggestion and let them know in the morning. I realised why they had decided on this course of action. The Dutch woman, who was normally amazingly strong, had had a fall a week or two earlier, and the badly swollen muscle in her back was proving unbearable in the wet and cold. The Frenchman had set out from Cahors, shod only in a pair of trainers which had been virtually reduced to pulp by the rain; he could not afford to delay his progress along the route, as he had to reach a certain point whence he could catch a train back to Brittany to return to his job. On the other hand I had set out intending to walk every inch of the way, and believed those who had generously sponsored our walk for charity, to the tune of £14,000, were expecting the same.

I spent one of the most anguished nights of our whole pilgrimage, and not just because of the cold and damp. But by the morning I had resolved that we should take the bus with the others, concluding that a pilgrim is not required to be a hero enduring all conditions. Rather, this is a journey of exploration in which we are faced with and come to terms with our natural limitations; perhaps more important than that, and following on from my insight about the importance of our relationships with one another, it demands a degree of solidarity and loyalty towards one another. Slowly, I was learning not to be afraid of weakness. In the event, our bus took us due south for about twenty

kilometres, and left us at a spot from which we still had to struggle a good twelve kilometres through more fearsome rain. We spent the night at Arzacq-Arraziguet, where we slept little because the village was holding its annual carnival, and the small town square reverberated to the thumping beat of three or four rival heavy bands till nearly four in the morning, while their strobe lighting illuminated our room with bright flashes of colour every few seconds. It felt a very low moment on our journey. I have every sympathy for a man I met recently who started the pilgrimage at Le Puy, like us, but in March, and by the time he reached this very place was so lonely and miserable from constant wet and cold weather that he abandoned the journey till warmer days made it less of an ordeal. I comforted myself by reflecting on those words of St Paul in 2 Corinthians 12:10, "therefore I am content with weaknesses, insults, hardships, persecutions and calamities for the sake of Christ; for whenever I am weak, then I am strong."

*In memory of my wife Elizabeth who suggested we make the pilgrimage, before she died of cancer in 1995.*

To be continued in *Bulletin 99*

# Refugio Gaucelmo News

## Hospitaleros

April: Alison Raju and Frank Farrell

Peter & Kathleen McKenny

May: Nancy Troeger and Michele Peyrot

Brendan & Anne Nolan and Maggie Gardner

This year saw a re-scheduling of the 'working party' away from the normal spring pre-opening date at the end of March, back to a November post closure period. Although the re-scheduling has provided an opportunity to carry out maintenance works to protect the building for the onset of winter, it has meant that there was an increased workload awaiting the first hospitalero team of the year in order to prepare Gaucelmo for the arrival of the first pilgrims in 2007, this preparatory work having been traditionally carried out by the spring 'working party' team. Fortunately, Gaucelmo joint chairmen Paul and Cristina Spink were also in Rabanal at the end of March and were able to provide a helping hand.

Structural changes at Gaucelmo at the start of this year include the building of a wood store at the entranceway into the huerta. It is hoped that this will not only improve the overall appearance of the garden, but also provide better storage conditions for the supply of logs for the wood-burning stove in the salón.

22 April saw the arrival at Gaucelmo of its 99,000<sup>th</sup> pilgrim, a lady from Bristol. She was presented with a silver cockleshell necklace to mark the occasion by the hospitaleros on duty. As detailed in other reports in this *Bulletin*, arrangements for the festivities to commemorate the arrival of the 100,000<sup>th</sup> pilgrim at Gaucelmo are well under way although, based on historical pilgrim number statistics, the actual 100,000<sup>th</sup> pilgrim is likely to arrive well before the end of July. [Stop Press: Luigi Magno from Rome, a cyclist, arrived on 1 June].

A list is now being assembled of prospective hospitaleros for 2008/9. If you would like to know more about the role, or wish to volunteer for 2008/9, there is a 'Giving something back' day planned for Saturday 6 October 2007 to be held at the John Marshall Hall, 27 Blackfriars Road, SE1 (where the CSJ office in London is). There will be a presentation, followed by an opportunity to meet representatives and experienced hospitaleros from each of the refugios where the CSJ has an involvement to answer any questions regarding the role of the hospitalero. See the CSJ Events for more details. Alternatively, please contact the hospitalero co-ordinator Tricia Shaw via e-mail at [stuartandtricia@btinternet.com](mailto:stuartandtricia@btinternet.com).

# Book Reviews

## **Guide to the Via Francigena**

Monica D'Atti & Franco Cinti, *Guida alla Via Francigena, 900 chilometri a piedi sulle strade del pellegrinaggio verso Roma*, Milano; Terre di Mezzo editore, 2006. (Supplemento al numero 132, aprile 2006, di "Terre di mezzo"). ISBN 88-8938-565-0, 204pp, €17. There is a copy in the CPR (Confraternity of Pilgrims to Rome) library housed in the CSJ offices.

This is the second edition of a guide book to routes to Rome for walking pilgrims, starting in the north-east of Italy.

The route described in the greatest detail starts at the Mongenèvre pass, just over the border in France, and used by those coming from this direction. It is then joined some 50km further on, in Susa, by the path coming over the (higher) Montcenis pass further to the north. 136km after that this route is then joined, in Vercelli, by the *Via del Nord*, the "Sigeric" route coming from Switzerland over the Great St Bernard Pass, and taken by the 10th century Archbishop of Canterbury of that name when he journeyed to Rome over 1000 years ago. This latter route is only described very briefly, as is also the *Cammino della Costa*, the coastal route starting shortly before the French border near Ventimiglia and used by pilgrims coming along the *Via Tolosana* from Spain, Arles and other parts of the south of France. 250km long, this alternative continues via Genoa and joins the other routes in La Spezia, for all roads, as the saying goes, lead (eventually) to Rome.

The introduction provides information on pilgrimages to Rome in general and, more specifically, on the route starting (in this guide) from the Montgenèvre pass, describing the maps, stages and accommodation indicated in the text together with practical hints on what to take and wear. The book then provides a detailed route description of the route with distances, divided into 38 daily stages, each one accompanied by clear maps, two or three colour photographs, a section entitled *visitandum est* with information on the monuments worth seeing and brief details of pilgrim accommodation (OP = *ospitalità povero/al pellegrino*) along the way. A brief list of suggestions for further reading is also included.

This guide to the Italian section of the *Via Francigena* ("French Way") is highly recommended.

ALISON RAJU

## **In the footsteps of St Francis**

Angela Maria Seracchioli, *Di qui passò Francesco, 350 a piedi tra La Verna, Gubbio, Assisi... fino a Rieti*, Milano; Terre di Mezzo editore, 2004. (Supplemento al numero 115, giugno 2004, di "Terre di mezzo"). ISBN 88-88424-41-5, 138pp, €17. There is a copy in the CSJ library.

This is a guide book to a newly-devised, waymarked pilgrimage route for those who would like to visit, on foot, the different places associated with the life and work of St Francis of Assisi. The 350km journey starts in La Verna (the crag upon which Francis, towards the end of his life, received the stigmata) in Tuscany, and passes through Gubbio, Assisi, Trevi and Spoleto in Umbria, ending up at the four Franciscan shrines in the Rieti valley, some 70km to the north of Rome. Though the terrain is hilly the walking is not difficult and the journey can be completed comfortably in 15 days.

An introduction gives practical advice on what to take, when to go and where to sleep and eat. This is followed by a detailed route-finding descriptions, divided into 15 daily stages, each containing a map to the scale of 1:50,000, information on accommodation as well as the association of the places along the way with St Francis and short selections from his writings. A brief list of suggestions for further reading is also included.

This is a new route, conceived in the spirit of the Camino de Santiago (and it is interesting to note that St Francis is believed to have gone to Santiago - traces of his passage remain in the Franciscan house(s) in Spain which claim descent from him). It is not part of the *Via Francigena* but offers a shorter, parallel walking way to Rome, with a different focus, and will be of interest to pilgrims and others who would like to follow in the footsteps of "Francesco".

ALISON RAJU

## **Ultreia! Onward! – Progress of the Pilgrim**

Edited by Robert L. France, 2007, Green Frigate Books, Sheffield, Vermont, USA ISBN 0-9717468-5-0; 126pp, £8. This book will soon be available in the CSJ Bookshop.

This little book is designed to be a devotional aid for pilgrims making their way along the *Camino de Santiago*. Using the temporal sequence of the old Christian prayer clock of Lauds, Prime, Terce, Sext, None, Vespers and Compline, he provides a quotation for reflection for each of these points during the day, from the writings of a variety of modern pilgrims. As Robert France himself describes it, he has created, "...what might loosely be described as a pilgrim's 'Book of Hours.'"

As compiler and editor, France makes several assumptions, among them being that the pilgrim will walk the *Camino Francés* and that the journey will take 31 days. There is no reference to other routes other than mentioning the possibility of starting the journey further back in France. However, with that proviso, the basic concept is a very good one. The book's A6 size and relatively light weight makes it easy to slip into a jacket pocket or the top of a rucksack. Most of the quotations are very apposite and come from more than thirty different authors, a number of whom are well-known CSJ members including Laurie Dennett, Howard Nelson and the late Rob Neillands. A few are somewhat more esoteric such as Shirley MacLaine!

Although being compiled for, and quoting from, modern-day pilgrims, France unfortunately tries to give the book a medieval feel. He does this by using black and white photographs of medieval prints and adopting a gothic font for all the quotations, which is far from easy to read. Although he acknowledges the source of the quotations and the illustrations he uses, it is not at all clear whether permission has been obtained from all the copyright holders. I also spotted at least one publisher error in his list of quotation sources.

Whilst this compilation has its faults, it is good to see a publication specifically designed for devotional use whilst on pilgrimage. And as France suggests, it may encourage the pilgrim to obtain copies of some of the works quoted in order to read them in full upon their return.

RICKY YATES

# Music Reviews

## **Path of Miracles**

Signum Classics, SIGCD 078

This is the title of a recent composition by Joby Talbot (b. 1971) who was Classic FM's Composer in Residence in 2004. The path of the title is the Camino. It is an unaccompanied choral work in four movements and lasts just over an hour in performance. It was recorded in July 2005 and became available on CD last year (Signum Classics SIGCD 078). The performance, by the professional chamber choir Tenebrae, is conducted by Nigel Short. Clearly complex to perform, the music is accessible to the listener, not least through the composer's sensitive handling of the words.

Robert Dickinson, the librettist, names the movements after four main pilgrimage centres: Roncesvalles, Burgos, León, and Santiago. He uses a wide variety of texts in several languages. The most easily recognised is the pilgrim hymn *Dum Paterfamilias* with its multi-lingual refrain, and some lines from the *Carmina Burana* better known through Carl Orff. Dickinson, like Talbot, has obviously researched the pilgrimage with care.

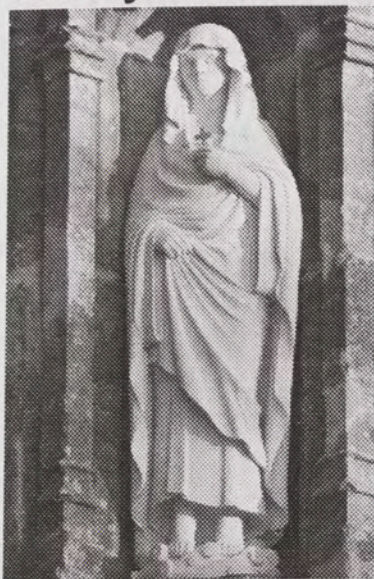
This work should appeal to many members because it reflects their experience. The relentless tramping of feet is well suggested in the second and third movements (Burgos and León) and feelings of joy at seeing Santiago from Gozo are movingly expressed. Whether or not this work takes its place in the canon of choral works of the early 21<sup>st</sup> century in the future remains to be seen, but it is certainly unusual and is a major contemporary contribution to the cult of St James.

ROSALIND BILLINGHAM



# Members' Pages

## From Jane Bradshaw



St Arilda's Walk and Pilgrimage will take place on Friday 20 July. We leave St Arilda's Church, Oldbury on Severn (OS Explorer 167: ST608919) at 7pm and walk about a mile to St Arilda's Well where we share the food we have brought and sing St Arilda's hymn before walking back to the church for (hopefully) a glowworm hunt in the churchyard.

The nearest town to Oldbury on Severn is Thornbury (3.5 miles). For further information contact Jane Bradshaw (01454 413199, e-mail: [bradshaw@uwclub.net](mailto:bradshaw@uwclub.net)).

## From Robert Sellick

We also had two very providential meetings with Mark and Connie Meehleis, Alaskan pilgrims, whom Catherine Widdicombe met in France (*Bulletin 97*, March 2007).

The first occasion was last July as Cristina, Martín (our 2 year old son) and I walked drenched in a midsummer storm of thunder and lightning on the road from Sahagún to Bercianos. Epitomising the good *hospitaleros* Mark and Connie stood with open hearts in the twilight on the portico steps of the ancient Albergue Parroquial offering us most welcome refuge. We emerged sodden and anxious from the storm, to be calmed, dried, fed and bedded down by them as if we were their lost children in the midst of the crowded candlelit *refugio*.

Secondly, in late October after completing the *vendimia* (grape harvest) we visited our favourite local camino town, Carrión de los Condes. We entered the church of Santa Maria del Camino for Mass and suddenly found Connie and Mark at our side again. Now they were the pilgrims on the last stage of their long pilgrimage from Namur to Santiago. Well-paced pilgrims complete their walking before lunch, so we shared a long contemplative meal together, while Martín played around the restaurant. It was good to revive memories of our nine week camino, alongside the daily experiences currently felt by Connie and Mark. We reflected on our promises that led us

to the camino. There is an unsurpassable sense of fortuitous destiny that is intrinsic in bringing pilgrims and *hospitaleros* together on the camino and beyond. We learned much from Mark and Connie, who consistently sought to deepen their spirit of purpose over many years of commitment to the camino and its followers.

### **From Corwen ap Broch**

My partner Kate and I walked St Olav's Way last year. I have just finished making a website about our trip. It includes helpful tips and information, on kit, etc. It is: [www.ancientmusic.co.uk/hobby/Norway](http://www.ancientmusic.co.uk/hobby/Norway) I hope you find it of interest as there is very little information for prospective pilgrims to Nidaros on the web, especially from the point of view of British pilgrims.

### **From John Hatfield – Slide Librarian**

Are you planning to give a talk about your pilgrimage? Why not use the CSJ slide library to help you out? Did you know that the CSJ's growing collection of over 3300 slides, available to UK members, covers not only the Camino Francés, but also the other main routes in France and Spain? Please give at least a month's notice so that a catalogue can be sent to you and your choice made. As soon as I hear from you, I can reserve the slides and despatch them two weeks before your talk. I can be contacted at: 9 Vicary Way, Maidstone, Kent ME16 0EJ; Tel: 01622 757814

### **From Sylvia Nilsen**

Has the camino taken on a life of its own? Is The Camino now the pilgrimage, not the walk to the tomb of St James the Great?

My observation is that pilgrims today walk the camino to... well... walk The Camino. And then they go back and walk as many of the different routes as they can – or the same one over and over again.

In the Middle Ages it was different - people walked to Compostela to visit the shrine of St James in the hope of gaining indulgences for the remission of sins and time spent in purgatory.

But times have changed. Few people feel compelled to walk the many camino routes today with the purpose of visiting the tomb of St James. Many millions of bus pilgrims come each year to visit the shrine – over 12 million in 2004. But they have nothing to do with The Camino.

Nancy Frey (in her thesis for her doctorate in anthropology)

said: "There are as many reasons for walking el camino as there are pilgrims." True. But I have never heard anyone say that they are walking the camino because they want to venerate the relics of St James in the cathedral at Santiago de Compostela.

On the other hand, I have often heard people say:

- "I felt a compulsion to walk the camino."
- "From the time I heard/read about it, it was as though it was calling me."
- "I had a wonderful, spiritual experience walking the camino so I am going back to walk it again."
- "It is the journey that is important, not the destination."

Perhaps then The Camino has become the pilgrimage; the journey is the destination and the pilgrim a *peregrinus* - one who journeys in foreign lands.

### **From Peter Thomas**

Having now settled down into every-day life after returning from Santiago, my thoughts turn to some of the sites I have seen and people I have met this time on my camino. As they say, nothing stays the same forever. I was saddened to see so many taxis carrying pilgrims from one refuge to another, but the biggest surprise of all came between Castrojeriz and Boadilla del Camino when I was overtaken by a large group of Toyota 4x4 vehicles covered in, what appeared to be, cling-film, to protect their body paintwork from mud and stones. This was part of what was called an 'eco-tour' to Santiago. And just in case any of them got lost, each vehicle was equipped with sat-nav and 2-way radios. This contrasted remarkably with an American lady I met a few days earlier who was walking back from Santiago with her donkey called 'Princesa'. One cannot help wondering if this trend continues if we may one day see a stretch limo en route - heaven forbid!

# From the Secretary's Notebook

Marion Marples

## **Gaucelmo's 100,000<sup>th</sup> Pilgrim**

The 100,000<sup>th</sup> pilgrim arrived on Friday 1 June! He was Luigi Magni, an Italian from Rome, cycling with two friends. He was given a special greeting by the just arrived wardens Roger and Julie Davies. Plenty of Cava and scallop shell badges were produced and he will be awarded a special certificate in due course.

## **Miraz Sub Committee**

At the AGM Maureen and Keith Young indicated that they wished to stand down from coordinating the Miraz New Development Group and sub committee. The Trustees have rationalised the various groupings of people into a Miraz Steering Group which is largely the people who attended the Saturday meetings in London and a Sub Committee for day-to-day decision making. These groups are now being coordinated by Colin Jones, to whom we are very grateful.

## **All Change!**

A number of people have indicated that they wish to stand down in the next six months from jobs they have been doing for the CSJ. Eric Walker would like more time to work on his Guides to the Northern Route and so would like to hand over the Pilgrim Record Secretary task. Howard Nelson would like to hand over custodianship of the Library and the Website to someone who has time and energy to develop them both further. He has also been undertaking one third of the Membership Secretary job so the Trustees have reviewed how this should best be worked in the future.

Graham Scholes has agreed to take over Tricia Shaw's work as Hospitalero Coordinator for the Refugio Gaucelmo. Paul and Cristina Spink have been a Chair-partnership for 2 years and also wish to hand on the responsibility.

And we are still looking for a Committee Minutes Secretary: 6 times a year on a Tuesday evening to take the Minutes and produce them speedily for Trustees to act upon.

Job descriptions will be found elsewhere in this *Bulletin*. If you

would be interested in helping the CSJ to continue with its wide range of tasks please contact Marion at the Office. Expenses (travel or other) are paid.

### **Camino News**

New Refuge at Hospital de Orbigo: A new private refugio with 5 double rooms all ensuite. Prices: 50€ for room with breakfast. Lunch and dinner are 12€ person "El Caminero, C/ Sierra Pambley 56, 24286 Hospital de Orbigo (Leòn), Spain. Email: [info@elcaminero.es](mailto:info@elcaminero.es) web: [www.elcaminero.es](http://www.elcaminero.es)

### **CSJ Bookshop**

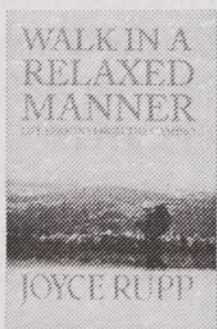
#### **LOS CAMINOS DEL NORTE**

Eric Walker has prepared a new edition of 4. Los Caminos del Norte, A. Ruta de la Costa: 2. Villaviciosa to Arzua and has nearly completed a new edition of: 1 Irún to Villaviciosa, each will cost £5 plus postage. See Note below.

#### **NEW UPDATES**

A new update sheet has just been prepared for the CSJ's guide to the *Vía de la Plata* (Seville - Santiago). This is available on our website or, if you have already bought the guide and would like a hard copy, send an A5 size stamped addressed envelope to the office.

#### **NEW STOCK IN THE CSJ BOOKSHOP**



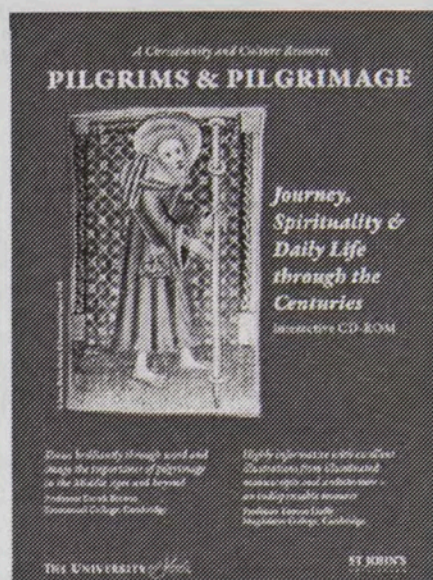
*Walk in a Relaxed Manner: Life Lessons from the Camino*, 256pp, 25 B/W photos, Joyce Rupp, Orbis Books, £8.50 ISBN: 978-1-57075-616- 0. One of the best recent books about the experience of the camino. The chapter headings make a perfect 'Pilgrim's Charter' of how to approach the preparing for and reflecting on the camino.

*Pilgrims and Pilgrimage: Journey, Spirituality & Daily Life through the Centuries*. A Christianity and Culture CD-ROM, Price £15 plus postage.

This CD-ROM is an excellent resource for anyone teaching or thinking about pilgrimage in both a historical and religious context. From a wide ranging introduction to What is pilgrimage? it covers

Pilgrimage in early Christian Spirituality, Pilgrimage in Anglo-Saxon England, Pilgrimage in Later Medieval England, Place Pilgrimage, Inner Journeys and the Ongoing Legacy of Pilgrimage in the 21<sup>st</sup> century. There are accounts of the pilgrimage to Santiago as well as Lourdes, Walsingham and other more unusual shrines.

The Christianity & Culture project also produced a CD ROM , Images of Salvation, to teach students and others basic Bible stories and themes through the great artistic traditions of stained glass, manuscript illumination and sculpture. (Copy in CSJ Library).



### **Cri de Coeur from Eric Walker**

I have a very helpful document with some useful updates from a member who walked the route Luarda to Arzua of the Ruta de la Costa in March/April 2006 but I do not have a name. I would like to acknowledge her in the new edition – please contact me if this was you.

### **Romanesque Sculpture and Wall Paintings**

For all those passionate about Romanesque churches there is an online archive, [www.crsbi.ac.uk](http://www.crsbi.ac.uk), developed through the initiative of Prof George Zarnecki (ex-director of the Courtauld Institute) and others. It is known as the Corpus of Romanesque Sculpture in Britain and Ireland. The Romanesque features of the churches of 22 counties have been logged and photographed.

Those interested in wall paintings should consult [www.paintedchurch.org](http://www.paintedchurch.org) – this time a personal record of wall paintings in English churches, collected by Anne Marshall of the Open University.

### **Anniversary Time**

**THURSDAY 20-SUNDAY 23 SEPTEMBER FORO EUROPEO JACOBEO**

Twenty years ago the Federación Española de Amigos de Santiago was founded at a Conference in Jaca convened by the late D Elias

Valiña, thformer parish priest at O Cebreiro. On that occasion there were major papers given by René de la Coste Messelière (Paris), Dr Robert Plötz (Germany), Prof William Melczer (USA) and Prof Paolo Caucci von Saucken (Italy). This year a Jacobean Forum will be held in Jaca again, with the aim of involving more of the interested parties in the current development of the Camino as well as the now numerous Associations of Amigos in Spain and worldwide. We have no other details so far but anyone interested in attending should please let Marion know at the Office. It would be good to have some new CSJ voices contributing to discussions on the issues faced by those involved with promoting the camino.

### **Confraternity of Pilgrims to Rome**

The CPR have launched their website [www.pilgrimstorome.org](http://www.pilgrimstorome.org)

### **Irish Pilgrims sail from Dingle to la Coruña**

At the beginning of May a group of 29 Irish pilgrims left Dingle on the west coast of Ireland, a place with many Spanish connections, in the 'famine ship' Jeanie Johnston to sail to Spain as their medieval forbears did. There were festivities arranged in Dingle at both St Mary's and St James's Church with displays and children dressed as pilgrims. The ship was seen off by the Spanish Ambassador to Ireland and lasted 4 days, a day shorter than planned. Once at la Coruña they planned to walk the Camino Inglés to Santiago.

### **Little Company of Pilgrims in Canada**

New Address and contact: Marilyn MacKellar, Little Company of Pilgrims, Suite 169,283 Danforth Avenue, Toronto, Ontario M4K 1N2, Canada

### **Greetings from the Confraternity of St James in South Africa**

From Heinrich Brumfield: I have been elected as the new Chairman of the Confraternity of St. James in South Africa at our Annual General Meeting which was held on 4 March 2007.

It is our sincere wish to build good relationships with other CSJs all over the world and therefore I would like to give you a brief introduction to our CSJ in SA.

The CSJ in SA held its inaugural meeting on 19 March 2006 where

we adopted a Constitution and elected a Chairman, Vice Chairperson and Secretary/Treasurer.

At our first Annual General Meeting, held on 4 March 2007, we already had 103 paid up members. We also have regular contact with approximately 400 other interested parties (prospective pilgrims, etc.). Between March 2006 and March 2007, we issued 165 *credenciales* (not every SA pilgrim decides to join the CSJ). One of our members, Gordon Bell, has bought an old farm house in Vilachá, a small village just before you reach Portomarin in Galicia and named it “Casa Banderas” (the house of flags). Gordon is busy converting this house into a refugio and I will keep you updated with regards to the progress he is making. His website is under construction, but please pay him a visit in cyberspace at [www.casabanderas.com](http://www.casabanderas.com)





# Obituaries

## **Chris Phillips 1956-2007**

Chris Phillips joined the Confraternity in February 2007, in order to make the pilgrimage between leaving his job as chief executive at Scottish Widows and taking up a new position at Morley Fund Management. He left Saint-Jean-Pied-de-Port on Tuesday 3 April and seems to have taken the high level route. That evening he met 2 Italian pilgrims on the Spanish side of the border as they all struggled in deep snow. However, they became separated. When they arrived at Roncesvalles the Italians asked if Chris had arrived. When he had not, checks were made at Saint-Jean to see if he had arrived there; then the alarm was raised. Weather conditions were very bad and he was not found by rescuers until 3pm the next day. He was taken by ambulance to Pamplona hospital but died soon after arrival.

As Chris was well known in the City and in Scotland his death received an amount of press coverage; however, it was not until after Easter that his identity became known. Several CSJ members have contacted the office to say they knew him or had connections with him and Mary Moseley, a neighbour in Chiswick, had encouraged him in his determination to make the pilgrimage. We send our condolences to his wife Elizabeth.

## **Alan Varnam 1945-2007**

When Alan Varnam announced to his family "I'm going to be a pilgrim" they were rather surprised. As a food microbiologist working at the London Metropolitan University he did not profess a faith. However, he did have a non materialistic lifestyle, preferring only to use cash and travel by bike or public transport. In 2004 he set off by bike and cycled from Santander to Burgos to Santiago and back again. The pilgrimage made a great impression on him, especially meeting many people of all kinds, including an Anglican bishop. He instinctively understood the ethos of the Camino and loved the sense of history and the shared journey. He would speak of an enriching experience. He died of pneumonia suddenly in January. Generous donations by family, friends and colleagues in his memory have been given to the Miraz Appeal. He leaves a wife, Jane Sutherland, also a food microbiologist, and a son, Liam.

## **Stella Pigrome 1915-2007**

Stella was one of the first members of the CSJ, joining in 1983. She contributed to *Bulletin* 8, November 1984, commenting on an earlier article about the folklore associated with the building of grottoes in the street for St James's day. She had found references back to 1864 (Chambers Book of Days, vol II) and recorded friends in SE London 60 years earlier who remembered the custom. This inspired me to write to the *Southwark Sparrow* and ask if anyone remembered building grottoes in their childhood. Several people replied, recalling building grottoes on London Bridge (quite lucrative) or near Guy's Hospital. On St James's Day children would build grottoes of oyster shells and decorate them with shiny paper or pieces of coloured glass and ask passers-by "Please remember the Grotter!" in the hope of collecting a few pennies to spend at the famous St James's fair at Mitcham, Surrey.

### **A GROTTORHYME FOR ST JAMES'S DAY, 25 JULY**

*Please remember the grotto  
Only once a year  
Father's gone to sea  
Mother's gone to fetch him home  
He will soon be here.*

*So please remember me,  
A penny won't hurt you  
A ha'penny won't break you  
A farthing won't put you in the work'us.*

# Job Descriptions

## **Pilgrim's Record Secretary**

To take over from Eric Walker. It is not necessary to visit the Office to perform this job. It is a good way of feeling in touch with the membership and encouraging them on pilgrimage.

### **Essential**

- Sense of humour.
- Should be willing to devote at least three (3) hours per week minimum to issuing pilgrim's records during the season.
- Should have email facilities and be familiar with attachments.
- Should have access to Microsoft Word or similar.
- To not be absent from home for long periods during the summer months or at least have someone who is willing to deputise in your absence.

### **Desirable**

- Willing to originate and get simple documents photocopied or copy-printed locally (i.e. simple DTP knowledge and possession of suitable software).
- Be prepared to have the occasional phone call at odd hours of the day from prospective pilgrims who need reassurance before departure or pilgrim records at the last moment.
- Have a good relationship with your post person and the Post office.

## **Membership Secretary**

To take over from Howard Nelson. To work as one part of a team of three in current working pattern. This could be varied according to circumstance. The Membership Secretary job as a whole is thought to be too time consuming for a voluntary position.

- Work from home
- Need computer with minimum Windows XP. Maximiser and FTP software will need to be installed on your computer or CSJ laptop is available.
- Need to be able to input data 2-3 times per week, more in busy times
- Keep database up to date

- Liaise with current team of Secretary, Systems Manager and Pilgrim Record Secretary.

### **Librarian**

To take over from Howard Nelson. The Library has nearly 3000 books as well as personal accounts, maps, videos, CD Roms, DVDs. The Catalogue can be viewed online with a full search facility.

- Have basic Library and computer skills; needs to be careful and methodical
- Keep catalogue up-to-date and online
- Acquire new books in association with Secretary, *Bulletin* Editor and others
- Able to visit Library once at least a month (minimum quarterly).
- Could work on office computer or from home.
- Be able to conduct an annual stock and shelf check

### **Website [www.csj.org.uk](http://www.csj.org.uk)**

To take over from Howard Nelson.

- Work from home computer
- Liaise with Guide Writers, Secretary, Rabanal and Miraz representatives to keep information up-to-date
- Respond to general enquiry emails where possible
- Make major changes in agreement with Trustees
- Possibly assist with general technological matters, especially on the Actinic online Bookshop

Time needed: min 1 hour per week, sometimes more, depending on how much innovation is being carried out

### **Minutes Secretary**

- Be able to attend 6 committee meetings pa in London (currently at the CSJ Office) 7-9.30pm on Tuesday evenings in odd-numbered months, plus one Saturday afternoon in the summer
- Take minutes of meeting; set out Action Points
- Produce draft Minutes in a week for checking with Secretary before distribution to Committee members.
- Helpful to have some familiarity with CSJ and its activities

# CSJ Events

## **Saturday 30 June**

## **Office Open Day**

Office and Library open for browsing and questions, 10.30am-3.30pm

## **Mon 23-Thu 26 July**

## **Rabanal del Camino**

Celebrating the 100,000<sup>th</sup> Pilgrim, St James's day and the visit of the Arch Abbot of St-Otilien, the order to which the monks next door belong.

## **Wednesday 25 July**

## **St James's Day**

### **LONDON**

Mass at 6pm, St James's RC Church, Spanish Place, London W1 (on George Street and behind Selfridges). Any members attending please wear an identifying pilgrim emblem and look out for other possible CSJ members.

### **EDINBURGH**

All pilgrims and friends are invited to mark the Feast of St James with a sung Eucharist with Spanish and English music at 7.30pm in Christ Church Episcopal Church (Holy Corner), Morningside Road, Edinburgh. The service will be led by veteran pilgrims Rev Michael Paterson and Rev Dr Jane Leach. In true pilgrim style there will be a scratch choir to lead the singing of pilgrim songs old and new. If you would like to join in song then come along to the rehearsal in Church at 6.30pm. After the service Jane Leach will launch her new book *Walking the Story: In the steps of Saints and Pilgrims* over wine and tapas in the Church Hall. No charge will be made for the evening but a collection will be taken towards the pilgrim refuge at Miraz. All welcome. If you are planning to come, or would like more details, please contact Michael Paterson on 0131 228 2931, [pilgrim@6a.org.uk](mailto:pilgrim@6a.org.uk)

## **Saturday 29 September**

## **Office Open Day**

Office and Library open for browsing and questions, 10.30am-3.30pm

## **Fri 28 September – Fri 5 October**

## **Visit to Poland**

Organised by Gosia Brykczynska and Marion Marples. The autumn CSJ trip in search of St James in Poland, will start at Bydgoszcz and will include visits to Toruń, Olsztyn, Wrocław and Jakobów. Jakobów is at the start of the Polish Way of St James which reaches Goerlitz in Germany and thereby connects with the German Jakobusweg. There are still some places left for this trip, but please notify the office of the CSJ by 30 June 2007, if you wish to participate.

## **Saturday 6 October**

## **Giving Something Back**

Hospitality on the Camino in France and Spain. John Marshall Hall, 27 Blackfriars Road, London SE1, 10am-5pm

Learn about the ancient tradition of hospitality on the camino and hear presentations in the morning on Rabanal, Miraz and the Hospitaleros Voluntarios in Spain and in the afternoon the Vézelay route refuges and Accueil St-Jacques in France. Find out about being a hospitalero/a from those who have the nitty gritty experience.

## **Fri 2 – Sun 4 November**

## **Returned Pilgrim Retreat**

Ampleforth Abbey, Yorkshire (taxi from York Station)

24 places, £100, (2 nights B&B and all meals). To be led by Fr Ben Griffiths, pilgrim and parish priest of Ilkley who will suggest themes for understanding the experience of being a pilgrim. Ampleforth also provides a welcoming and comfortable place to share the insights gained on pilgrimage with other pilgrims. Two twin rooms and 7 singles still available. Please contact the Office with a deposit of £40 pp if you would like to book a place.

## **Saturday 17 November**

## **Where Next?**

Practical Pilgrim: Presentations on Other Routes including the *Via Francigena* to Rome, St Olav at Nidaros in Norway and the *Via de la Plata*, John Marshall Hall, 27 Blackfriars Road, SE1, 10.30am-4pm

## **Saturday 24 November**

## **Office Open Day**

Office and Library open for browsing and questions, 10.30am-3.30pm

## **Saturday 1 December**

## **Storrs Lecture**

Pilgrimage, Hagiography, Literature - The many faces of the *Liber Sancti Jacobi*, Professor Klaus Herbers, Erlangen University, Nurnberg, Germany, John Marshall Hall, 27 Blackfriars Road, SE1, 6pm. £5.

Each year we have a lecture from a noted academic to increase our understanding of the historical research being done about the Camino. The *Liber Sancti Jacobi* is Book V of the collection of manuscripts known as the *Codex Calixtinus*, which can be found in Santiago Cathedral Archive and other places. Prof Herbers is one of the editors of the *Jakobus-Studien* published in German. His research fields include the early Papacy, the art and literature of the pilgrimage and the early development of the cult of St James in southern Germany.

## **Saturday 19 January 2008 Annual General Meeting**

To be held on at the St Alban's Centre, Baldwins Gardens, London EC1. There will be a special celebration of the 25th Anniversary of the CSJ.

# New Members

Information is for members' personal use only.

## LONDON

Mr Ray Ball	020 8450 9719
4 Harman Drive London NW2 2EB	
Ms Mary Bowles	020 8691 6492
76 Rolt Street Deptford London SE8 5NN	
Mr Edward Capel Cure & Mr Gwenolé Le Blevenec	020 7597 3073
SG Hambros Bank, SG House 41 Tower Hill London EC3N 4SG	
Miss Elizabeth Cromer	07808 400293
38A Myddelton Square London EC1R 1YB	
Ms Carola Haigh	020 7703 2719
50 Grove Lane London SE5 8ST	
Ms Gillian Heathcote & Mr Michael Ganss	020 7701 8653
106 Downham Road London N1 5BE	
Mr Toby Knowles	07967 597073
46 Victoria Park Road South Hackney London E9 7NB	
Mr Jeferson Mariano da Costa	07956 998714
17 Fitzmaurice House, Rennie Estate Galleywall Road SE16 3PG	
Ms Mary Mbema	020 7585 2450
9 Wye Street Bettersea London SW11 2SN	
Mr Robert Rafferty	020 8874 1774
26 Ringford Road London SW18 1RR	
Mrs Anne Shaw-Kennedy	020 7351 13337
28 Beaufort Mansions Chelsea London SW3 5AG	
Mr David & Ms Penelope Shelton	020 7467 0657
Flat D 3 Durham Terrace London W2 5PB	
Mr Bill Tyler	020 8883 2006
22 Southern Road London N2 9LE	
Mr Dale Vaughn & Mr Kai Hochhausen	07931 914182
13 Garthorne Road London SE23 1EP	

## HOME COUNTIES NORTH

Mrs V Adkins & Mrs Margaret Farmer	01295 750977
5 Upland Rise Little Bourton Nr Banbury Oxon OX17 1RG	
Mr David Gigney & Ms Ann Davis	01923 221616
78 Gladstone Road Watford Herts WD17 2RB	
Mr Ken & Mrs Linda Green	01491 638650
Greendale Fingest Nr Henley Oxon RG9 6TH	
Mr Brian & Mrs Valerie Tordoff	01494 870549
10 Vache Mews Chalfont St Giles Bucks HP8 4UT	
Mrs Carol Vitty	01628 670450
'Carlyon', Wildbrook Road Maidenhead Berks SL6 8HS	



Miss Penny Williams 01865 513521  
 51 Godstow Road Wolvercote Oxford Oxon OX2 8PE  
 Ms Elizabeth Wilson 01462 636169  
 105 Common Rise Hitchin Herts SG4 0HP

**HOME COUNTIES SOUTH**

Dr Nick & Dr Margaret Yates 01488 658092  
 5 Halfway Cottages Bath Road Newbury Berks RG20 8NG  
 Mrs Martina Aston 020 8979 5240  
 4 Palace Road East Molesey Surrey KT8 9DL  
 Mr Nicholas Burridge 01342 712105  
 Corryard Sandy Lane Crawley Down W Sussex RH10 4HU  
 Mr George Coppen & Mrs Petra Carroll 01444 471232  
 The Pump House Slugwash Lane Wivelsfield Green Sussex RH17 7RG  
 Mr John Dyer 07941 183786  
 41 Longdene Road Haslemere Surrey GU27 2PQ  
 Mr Paul Kelly 020 8404 2260  
 9 Downside Road Sutton Surrey SM2 5MR  
 Mr Marcus & Mr Samuel Lander 01273 558208  
 34 Hampstead Road Brighton E Sussex BN1 5NG  
 Mr Alan Malarkey 020 8657 5766  
 47 Norfolk Avenue South Croydon Surrey CR2 8BT  
 Mr Jim O'Hara 020 8948 0850  
 61 Church Road Richmond Surrey TW10 6LX  
 Mrs Anne O'Rorke 01892 782282  
 Denstone Wadhurst E Sussex TN5 6SX  
 Mr John Rowan 020 8940 4237  
 35 Ennerdale Road Kew Richmond Surrey TW9 3PE  
 Miss Tamara Webb 07753 490991  
 14 York Road Richmond Surrey TW10 6DR  
 Mr Lincoln Wood 07940 714910  
 16 Tilford Road Farnham Surrey GU9 8DL

**SOUTH**

Mr Martin Clark 07748 633651  
 9 Ramley Road Pennington Lymington Hants SO41 8HF  
 Mr John Dales 01373 832610  
 52 High Street Chapmanslade Westbury Wilts BA13 4AN  
 Mr John Fifield 01258 880639  
 3 Milton Abbas Blandford Dorset DT11 0BW  
 Miss Amanda Gosling 023 8086 4095  
 31 Broadmeadow Close Totton Hants SO40 8WB  
 Mr Andrew Horsey 01935 816283  
 Prospect House The Avenue Sherbourne Dorset DT9 3AJ  
 Mr Nicholas & Mrs Marie Paull 01980 590977  
 2 Beyer Road Amesbury Wilts SP4 7XG

## **SOUTH WEST**

Mr Martin Horrell 01404 822539  
Rull Barton Whimble Exeter Devon EX5 2NX  
Mr Henry & Mrs Andrée Kenyon 07802 786817  
Myrtle Cottage, Harris Lane Abbots Leigh Nr Bristol Avon BS8 3RZ  
Jeffrey, Gillian, Amy Leach, Torquil & Joanne Peters 01803 857098  
Greenover Lodge Greenover Close Brixham Devon TQ5 9NF  
Ms Catherine Nile 0117 924 5503  
24 Russell Grove Westbury Park Bristol BS6 7UE  
Mr J Robinson 01803 295069  
Flat 1, Dolphon House Higher Erith Road Torquay Devon TQ1 2NH

## **EAST MIDLANDS**

Mr Dave, Mrs Helen & Miss Ella Andrews 01158 780355  
221 Exchange Road West Bridgford Nottingham NG2 6DD  
Mr Bill & Mrs Catherine Bolton 01663 744474  
38 Longlands Road New Mills High Peak Derbys SK22 3BY  
Mr Jerome Foley 0115 981 1772  
12 Kensal Court, Loughborough Road West Bridgford NG2 7LG  
Mrs Jennifer Holliday 01636 659794  
8 Winchelsea Avenue Newark Notts NG24 4AD  
Mr Wallace & Mrs Roisin Murray 01332 450505  
101 Western Road Mickleover Derby DE3 9GQ  
Bill, Mr Antony, Josette, Jacob & Michael Sperry 07919 182315  
119 Leicester Road Hinkley Leics LE10 1LR

## **WEST MIDLANDS**

Dr Peter Garlick 01981 540666  
The Rectory Birch Lodge Much Birch Hereford HR2 8HT  
Mrs Jayne Gurden 01538 384225  
The Old Storehouse 33 Compton Leek Staffs ST13 5NJ  
Mr Graham Lambourn 01584 831720  
The Rock Cottage Richards Castle Ludlow Shropshire SY8 4ET  
Mr James McGhee 0121 778 3688  
170 Springfield Road Moseley Birmingham W Midlands B13 9NE  
Mrs Jacqueline Perry & Mrs Frances Ayres 01743 353132  
39 Whitehall Street Shrewsbury Shropshire SY2 5AD  
Miss Veronica Taylor 0121 441 5943  
117 York Road Kings Heath Birmingham W Midlands B14 7RP  
Dr Christopher & Dr Mary Taylor  
65 Salisbury Road Moseley Birmingham W Midlands B13 8LB  
Revd Robin Trew 024 7640 2006  
The Rectory, Rectory Lane Allesley Coventry Warwicks CV5 9EQ  
Mr & Mrs David, Mrs Jo, James & William Wallace 01746 765279  
20 East Castle Street Bridgnorth Shropshire WV16 4AN

## **EAST ANGLIA**

Ms Ann Bishop & Ms F Clark 01621 894112  
Bouncers Wickham Hall Lane Wickham Bishops Essex CM8 3JJ  
Mr Nick Gollaglee 07932 156756  
16 Rectory Close Roydon Kings Lynn Norfolk PE32 1AS  
Mr Geoff & Ms Sarah King 01206 573742  
20 Gainsborough Road Colchester Essex CO3 4QN  
Mrs Gabrielle Service 01371 810422  
Hawkins Harvest Great Bardfield Essex CM7 4QW  
Offton & Somersham Walkers 01473 831326  
Hawthorns, Mill Lane Somersham Ipswich Suffolk IP8 4PA

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# Checklist

## New Publications

- Pilgrim Guides to Spain, 4: Los Caminos del Norte  
A Ruta de la Costa 1: Irun to Villaviciosa, £5
- Pilgrim Guides to Spain, 4: Los Caminos del Norte  
A Ruta de la Costa 2: Villaviciosa to Arzua, £5
- Pilgrim Guides to Spain, 2: Via de la Plata or Camino Mozarabe  
update sheet –free with sae
- City Guides: Paris, £5 (see *Bulletin* 97)
  
- Walk in Relaxed Manner, Joyce Rupp, £8.50
- Pilgrims & Pilgrimage CD ROM £15
- Ultraia! Onward!, Robert France £8

## Book now for these visits and meetings

20-23 Sep	Foro Europeo Jacobeo, Jaca
28 Sept-5 Oct	Visit to Poland : book a place by 30 June
Sat 6 Oct	Giving Something Back Day, £3
Fri 2-Sun 4 Nov	Returned Pilgrims' Retreat, Ampleforth Abbey, deposit £40 asap
Sat 17 Nov	Where Next? Other Routes Practical Pilgrim, £3
Sat 1 Dec	Storrs Lecture "Pilgrimage, Hagiography, Literature" £5

*Remember to check Miraz newsletter for other events*

## Confraternity Publications

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

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

### Pilgrim Guides to Spain

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

### Pilgrim Guides to the Roads through France

- 1 *Paris to the Pyrenees* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH  
£5.00 (01763) 244525
- 2 *Vézelay to the Pyrenees* John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ (01622) 757814  
n/a
- 3 *Le Puy to the Pyrenees* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB  
£5.00 alisonraju@btopenworld.com
- 4 *Arles to Puente la Reina* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH  
£7.50 (01763) 244525

### Pilgrim Guides to the Roads through Europe

- 2 *Nürnberg to Konstanz* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB  
£5.00 alisonraju@btopenworld.com
- 4 *Via Gebennensis* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB  
£3.00 alisonraju@btopenworld.com

<b>Practical Pilgrim Notes</b>	<i>for Walkers</i>	£1.50
	<i>for Cyclists</i>	£2.50
	<i>for Riders</i>	£2.50
	<i>Winter Pilgrim</i>	£1.00
	<i>Which Camino?</i>	£2.50

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

# Confraternity of Saint James

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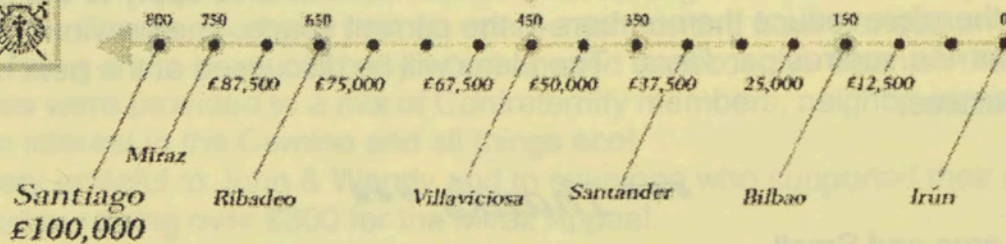
*Members wishing to borrow slides should make their selections from the catalogue four weeks in advance.*



# MIRAZ NEWS - Summer 2007



## How has the *gaítero* progressed?



**Appeal Total £56,861 - THANK YOU**

- What's Next - Phase 3 plans
- Thanks
- Spring in Miraz
- Pictures of Miraz
- Food & Wine - Miraz & Rome
- Scottish St James Day Celebration
- Cottages in France / CDs / Books
- A Spanish Meal?

## \*\*\* *The Miraz Appeal* \*\*\*

**History** - In May 2006, the Bishop of Lugo gave us use of the *Casa Rectoral* (or priest's house) in the village of Miraz in Galicia, to provide a pilgrim *refugio*. Whilst structurally sound, the building needed to be renovated and equipped. We are therefore aiming to raise £100,000 to cover both these and future running and maintenance costs.

**Progress** - The work envisaged in phases 1 & 2 i.e. renovation of the main building, including the replacement of services and provision of necessary fixtures, fittings and equipment., has now been completed at a cost of just over £34,000.

**What's Next ?** - We have now received the architect's draft plans for an extension providing extra accommodation.

The original idea was to convert the outside buildings. These will now be used for storage / bike shed / drying rooms as any change of use would be considered equivalent to a new build and have to be at least 1 metre from the boundary. (They are currently on the boundary).

Our list of criteria for extending the facilities at Miraz have met with various planning restraints and practical difficulties. The architect has now proposed a solution which resolves these issues but which varies significantly from that originally envisaged. The local *Xunta* now require that any changes to the existing facilities must result in allowing 8sq. metres per *litera* (= "berth" or 2-tier bunk bed) which will also apply to the main building and therefore reduce the numbers in the current space. The previous allowance was 4sq. metres per *litera*. The plans will be discussed at the next meeting of the CSJ trustees.

## \*\*\* *Thanks* \*\*\*

### **Donations, Large and Small**

We believe that the following items will be of interest to many supporters of the appeal. However, we also want to stress that we are **equally grateful for ALL donations, both large and small**. People have found many ways to contribute e.g, by donating lecture fees, giving something in memory of members who have died, showing films, making pendants, selling artwork and also simply making a donation. Even the smallest amounts, which quickly add up to a considerable sum, have made a big difference to our total to date of almost £57,000. Thank you very very much.

**"The Musical Road to Santiago de Compostela" - Dr Mary Remnant & the CSJ Choir**  
Dr Mary Remnant gave a lecture recital in March at the *Instituto Cervantes*, and took the capacity audience on a fascinating musical journey, displaying her extensive knowledge of music and her expertise in playing over 18 instruments, copied from medieval manuscripts and sculpture.

Our grateful thanks go to Mary Remnant, to the CSJ choir and to all those who supported them and raised over £500 towards the appeal.

### **The Terry Family Fund at the Silicon Valley Community Foundation.**

Our fame continues to spread throughout the world ! We were delighted to receive a generous grant from the Terry Family Fund in California. This donation has been made in particular to support Phase 3 of the Miraz project and is much appreciated.

## **"Just Walk" - 60km in one day - Angelika Schneider**

In May, Angelika took part in a sponsored circular walk, which started at Goodwood in West Sussex. The route passed Arundel Castle and continued through Arundel Park (where the photo below was taken), Amberley, over the picturesque South Downs and back to Goodwood, a total of 60km !

Afterwards, she said. *"I finished in 10.5 hours, almost blister free, lots of sunshine, great views in beautiful countryside! The big motivator was to get to the finish line before dark, and all went to plan. The muscle ache is now gone, but I'm still taking it easy for a bit. The event was superbly organised and it was great to have support en route. Thanks for all the donations which exceeded my target ! A welcome boost for the Miraz fund"*

Her target was £600 and she raised over £800. Well done Angelika ! and thank you to everyone who supported her.

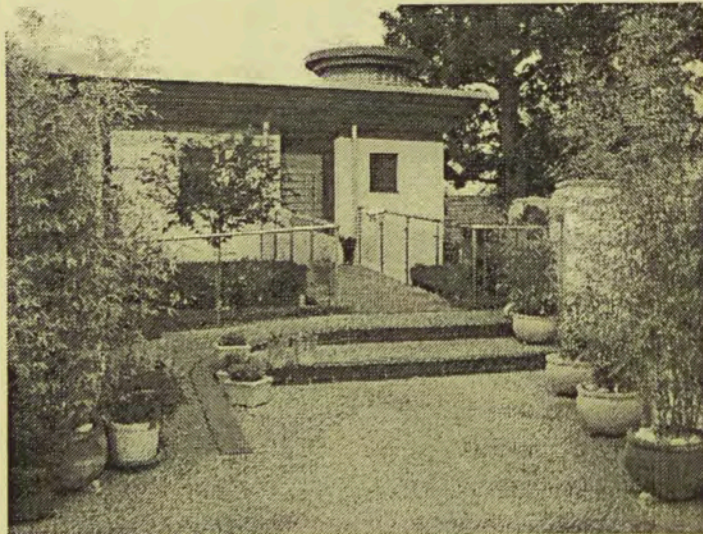
## **Open Eco House - Wendy & John Beecher**

With the Miraz Committee hoping to incorporate some eco-friendly features in the proposed new extension of the refugio in Miraz, it was timely that John and Wendy Beecher held an open house afternoon at their home, in May, in aid of the Miraz Appeal. 'UrbEco' was built on a brownfield site in SE London and has a grass roof, large south-facing windows and a glass-brick tower to maximise natural light and heat, a solar panel to heat the water and rainwater harvesting. John and Wendy were delighted to welcome nearly 40 people, one person visiting from Canada and the youngest being a two-week old baby who behaved impeccably! Spanish themed drinks and nibbles were provided to a mix of Confraternity members, neighbours and friends, all with an interest in the Camino and all things eco!

We are very grateful to John & Wendy and to everyone who supported their day and contributed to raising over £300 for the Miraz Appeal.



Angelika in Arundel Park



"UrbEco"

\*\*\* *Spring in Miraz* \*\*\*  
(and Sponsor-a-week)

*Under the Sponsor-a-week scheme, £50 is donated towards the running costs of the Miraz or Rabanal refuges for a specific week, (or £25 to share the week with another donor). The relevant hospitaleros often write to the sponsor with some details of their week. Doreen Hansen suggested sharing this extract from the letter she recently received from Carole Vose and David Treslove:-*

"The *refugio* received 902 pilgrims in 2005, 1,325 in 2006, and we expect even more this year. One of the objectives in choosing Miraz as a location, was to encourage people off the *Camino Frances*, and onto alternative routes, so this aim is gradually being achieved.

Although only a small *refugio* with 14 beds, we provide a welcome stop on the *Camino del Norte*, in a delightful setting with a large garden, or *huerta*. We have now completed restoration of the original house and our next task is to consider future plans. Pilgrims seem appreciative of the facilities and hospitality we provide.

During the week you sponsored, early in May, we had 18 pilgrims. They came from Spain, Germany, Denmark, France and Austria. This also included a Frenchman, who had walked from Figeac in France, along the *Camino Frances* and was returning along the *Camino del Norte*.

Our first week in Miraz saw a change in the weather, which, up to then, had been quite warm although still chilly at night.



We sought solace in the cold and wet rainy period from the use of the traditional wood-burning stove in the kitchen.- the "*horno económica*". Our meals were cooked in this and we even made Scottish griddle scones on the top! David spent some time re-painting its black front and polishing the brass rail and fittings on the doors

. This last week however, saw an improvement in the weather with sunnier days which meant we were able to cut the grass, and do some general gardening. We visited the market in Parga and bought plants for the garden - tomatoes, Italian green peppers and red peppers.

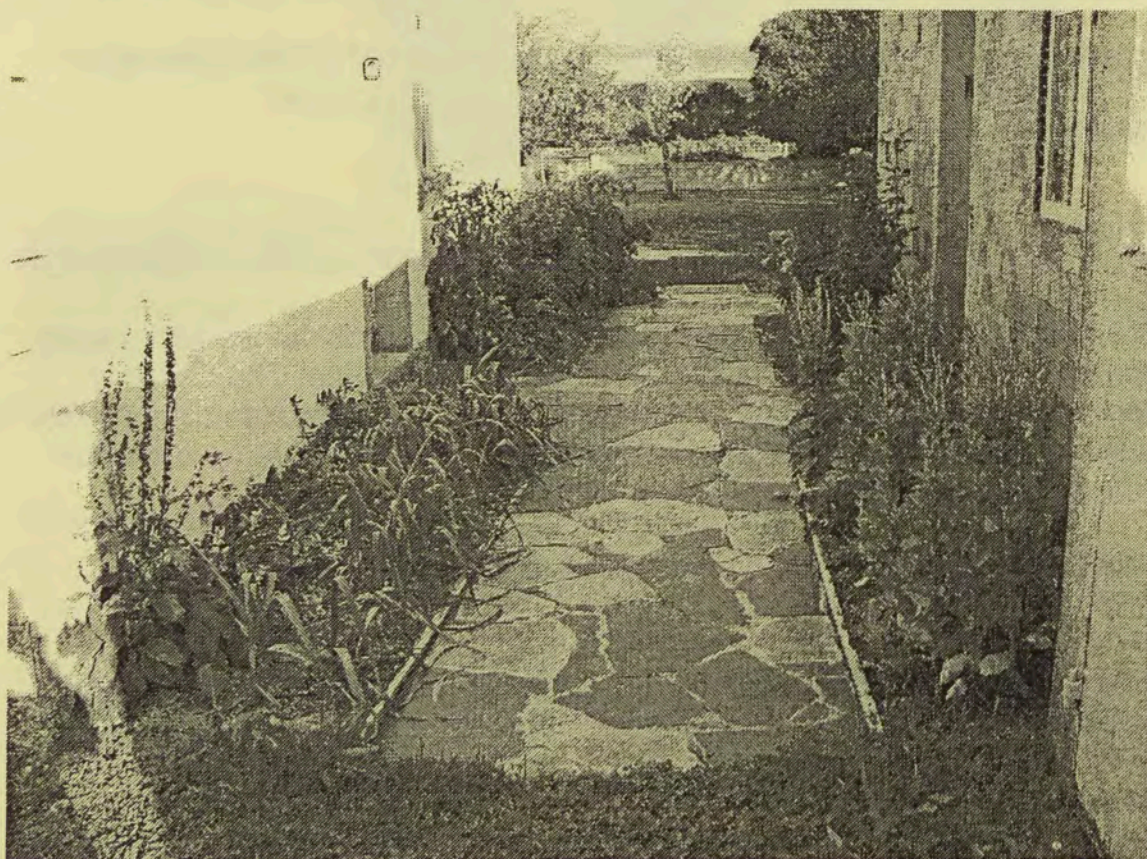
One of our saddest moments was the sudden death of a 77-year-old villager, Don Manuel Roca Varela, known as Manolo. He lived in the house at the back of Pilar's bar. We attended Manolo's funeral, in his birth village of Anxeriz, as he was very supportive of the *Refugio* in Miraz."

*If you are interested, in sponsoring a week, please contact  
Walter Ivens -Tel:0207 229 2624 or email:mwivens@ivensw.fsnet.co.uk*

The view, between the buildings, towards the *huerta* - April 2005



The same view in September 2006



Please check the CSJ website in a few weeks time - we are planning to load more pictures of Miraz onto the website early in July so you can see how your donations have been used.

## \*\*\* *Forthcoming Fundraising Events* \*\*\*

Sat 23 June      Wine & Food - Miraz & Rome      UK- Hertford

\*10.30am start. An opportunity to meet and eat and find out more about the *refugio* at Miraz, the Way to Rome and the wines of the *Camino*.

The day is based at the home of William & Bronwyn Marques and is planned to include

- Morning Coffee
- An easy but hilly circular walk to the nearby village of Little Berkhamsted.
- Lunch
- A wine-tasting tour along the Camino for those interested (Separate donation - cost depending on numbers).
- A Miraz presentation.
- A *Via Francigena* presentation.
- A walking stick demo / talk may also be a possibility.
- Tea & biscuits to finish.

\* For those wishing to have a lie-in and miss the walk, you are welcome to join us from 12.30-1.00 in time for lunch

Cost : If staying all day, we suggest a minimum donation of £12.50 (includes food).

*Further information from William & Bronwyn Marques: Tel: 01707 876805 (home) or 01920 860625 (day-time work), or email: w.marques@cuphosco.co.uk  
The nearest station is at Bayford.*

Wed 25 July      St James Day - A Scottish Celebration      UK - Edinburgh

7.30 pm. All pilgrims and friends are invited to mark the Feast of St James with a sung Eucharist with Spanish and English music in Christ Church Episcopal Church (Holy Corner), Morningside Road, Edinburgh. The service will be led by veteran pilgrims Rev Michael Paterson and Rev Dr Jane Leach. In true pilgrim style there will be a scratch choir to lead the singing of pilgrim songs old and new.

If you would like to join in the choir then come along to the rehearsal in Church at 6.30pm.

After the service Jane Leach will launch her new book "*Walking the Story: In the steps of Saints and Pilgrims*" over wine and *tapas* in the Church Hall.

All are welcome.

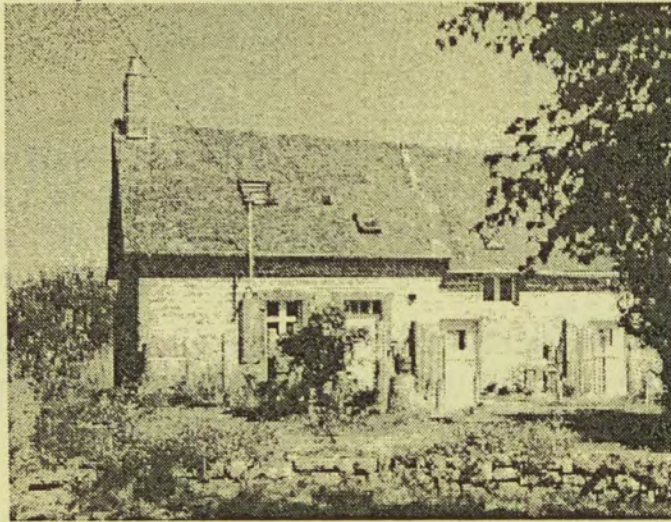
Cost : No charge will be made for the evening but a collection will be taken towards the pilgrim refuge at Miraz.

*Further Information : If you are planning to come, or would like more details, please contact Michael Paterson on 0131 228 2931, or email: pilgrim@6a.org.uk*

## \*\*\* Other Fundraising Offers \*\*\*

This may be your last chance  
to holiday in France and help the Miraz Appeal at the same time

**2007 Cottages for rent / guided pilgrimage walks in Rural France**  
Set in a picturesque hamlet 5km from market town of Gorrion in S Normandy / E Brittany. There is a variety of restored traditional accommodation, with modern facilities, for 2-6 people. Local places of interest include Bayeaux and Le Mont-Saint-Michel. Good walking and cycling area. Do please visit the website to see the full range of facilities (including a swimming pool), for more pictures (both inside and out.) and more information on leisure activities and the surrounding area. Within easy driving reach of Cherbourg, Can, Le Havre or St Malo  
Chris & Andrea have also offered to include some guided walks to local historic sites connected with pilgrimage.  
There is still some availability in 2007 from September onwards.



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/*

### Items for Sale

#### **“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, 72 Easter Warriston, Edinburgh EH7 4QY Scotland. Tel: 0044 (0) 131 476 9576.*  
**Minimum of £4.50 per CD donated to Miraz**  
NB: CD suitable for playing on computer, NOT on DVD player

#### **“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 the office or online bookshop £12.99 + p&p (UK-£1.21, Eu-£2.10, ROW £3.95)

## \*\*\* Help Wanted \*\*\*

### A Spanish Meal

Following on from the success of the Spanish Embassy reception last year, several members have expressed a desire for more social events. We are thinking of arranging a Spanish meal in London in late November / early December. It has been suggested that it should start around the Spanish lunch time of 3pm on a Saturday afternoon, thus giving visitors from outside London the chance to get home on the same day. If you have any suggestions for a menu or entertainment, or are willing to help with arrangements and / or cooking we would love to hear from you.

*Please contact the office or*

*Alison Thorp Tel: 01372-274398 or email : [alison.thorp@virgin.net](mailto:alison.thorp@virgin.net)*

### Events for Sep - Dec 2007

We have been offered access to a venue in the West Midlands at a very reasonable price - a church hall with a kitchen. We have had one offer of a talk and presentation on the *camino*s but if you have any more suggestions for making use of this hall for the benefit of the Miraz appeal, do please call the office or Alison (details as above.)

Also please call if you are interested in hosting an event later in 2007. The fundraising team have plenty of suggestions and would be pleased to come to support you with more information or a presentation about Miraz if you wish.

## \*\*\* Miraz Contacts \*\*\*

If you have any suggestions, offers or comments, please contact the following by email or via the office

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