



Confraternity of Saint James

Bulletin



June 2006

No 94

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Editorial

Gosia Brykczynska

It has been an exceptionally busy spring for members of the CSJ committee. Not only has the Confraternity managed to hold another series of highly successful Practical Pilgrim days in February and March, but Marion Marples our secretary visited the USA on the invitation of the American pilgrims in Boulder, Colorado, and William Griffiths visited Extremadura and the Spanish associations promoting the *Vía de la Plata*, on behalf of the Confraternity of Saint James. There was also a very successful talk by Edwin Mullins about his book *In Search of Chluny*, at St Etheldreda's in Ely Place.

I managed among all my travels this spring to visit the exquisite Romanesque monastery of St Martin-du-Canigou in south western France, currently looked after by the French Congregation of the Beatitudes, and the ancient Abbey of Cuxa, also in the Pyrénées Orientales, now once again in the stewardship of the Benedictines. It was from this latter abbey that part of the cloisters were "rescued" from dereliction in the last century and re-erected in the Cloisters Museum in New York City! I also managed to visit once again the Church of St James in Brno, Moravia and once more I was impressed by the beautiful Gothic building and the extent of the far flung devotion to St James, from Sandomierz on the eastern boundary of Poland to the southern Balkans and all the way to Finisterre the end of the world.

It certainly must seem like going to the end of the world when embarking on a pilgrimage to Japan in the footsteps of St Francis Xavier, or even appreciating the pilgrimage traditions of other faiths, as we find out from Mervyn Samuel's fascinating article. Others continue on pilgrimages to the sites of local saints, like Liz Keay, who has been on pilgrimage to Germany several times, and in this *Bulletin* recounts the joys of following in the footsteps of St Boniface, whose feast we celebrate on 5 June. People start pilgrimages from their front doors, and if you live in Sweden that might well be from Stockholm, as Christine Bäcklund recounts. The growing trend to spread the delights of pilgrimaging over several years is also reflected in her piece, as she starts her narrative in 1995 and finishes ten years later. This of course re-affirms the poetic wisdom of Stephen Malone who upon

encountering a fellow pilgrim-snail asks of him ... *Which of us the epic Voyager?*

But of course none of this activity would be present without an established cult of St James that fostered the pilgrimage movement in the Middle Ages, as beautifully presented to us by our bursary winner Will Anderson. The devotion to St James nurtured by a deep spirituality was often found in the monasteries along the camino and upheld all over Spain and Europe by hard working parish priests, many of whom actively promoted the pilgrimage and today help run *refugios* and pilgrim stops. One such was the parish priest of Rabanal, and Janet Richardson has made available to us some insights into the daily life and workload of this forgotten champion of local social and spiritual community life.

Finally, as we approach the major summer feasts, local and international pilgrimaging really starts to take off. June is full of feste dates for our calendar, such as St Margaret, patroness of Scotland on 10 June (even though the canonical feast has been moved back to November), and St Barnabas; but possibly the most significant is the feast of St John the Baptist celebrated in so many of the churches along the camino, and especially in France along the Paris route. In August many countries of Europe celebrate with much enthusiasm the feast of the Assumption of the Blessed Virgin Mary, and many Marian shrines become magnets for pilgrims, such as Chartres, Rocamadour, Czestochowa, and Eisedeln. However, July is our focus, and as we approach the feast of St Mary Magdalene on 22 July we know that St James's Day is just close behind.

Therefore, wherever you may be on the feast of St James, we wish you many greetings of the way; for those of you in Santiago, a joyous well done and congratulations, for those still on the way a most heartfelt *buen camino*, for those at home I suggest you celebrate the feast with the CSJ (see CSJ Events page) or with your local pilgrim friends, with a prayer and a song over a glass of Rioja. It remains only to say from the entire CSJ committee and *Bulletin* team - have a wonderful day and know that prayers will be said for your intentions up and down Christendom, and we will be remembering in a special way all those CSJ members who have died over the past year. They have already reached their pilgrimage goal.

I, with the blessing and help of many saints (canonised and otherwise), some living and some long dead; and equipped with new walking boots, hope to be somewhere close to Revel for the feast of St James. Needless to say it will be a rest day. ¡Ultracia!

'Shelles of Galice' Pilgrim Signs from Santiago de Compostela

Will Anderson

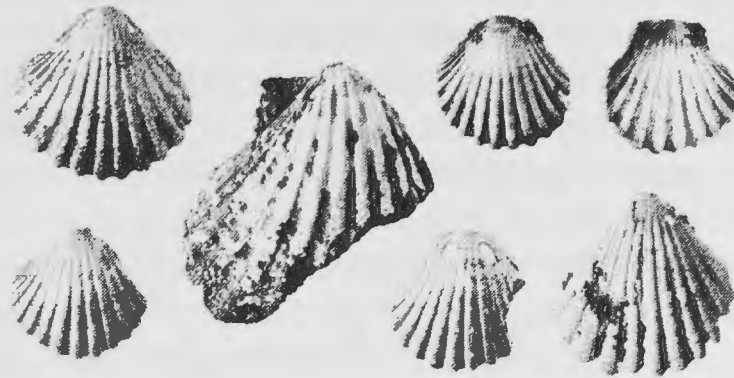


fig.1 - Scallop shells found at Schleswig in northern Germany (Köster 1983)

Scallop shells have had religious meaning since prehistoric times, but are best known for their connection with Santiago de Compostela as the sign of St James. From the eleventh century pilgrims to the Spanish shrine bought perforated shells which they wore on their hats or mounted on their staves. Manufactured souvenirs – mostly shell-shaped metal badges – were made in the twelfth century, and before long pilgrim signs were produced at hundreds of shrines across Europe.

Pilgrim souvenirs are a fascinating source of information for religious, social and economic behaviour. On one hand they show how Christian saints were promoted and popularised, and how cults attracted trades catering for pilgrims. As religious objects, they also reflect customs and beliefs, and give clues about the identity of pilgrims – their social background, devotional habits and motivations for pilgrimage.

Medieval pilgrim signs are frequently discovered at locations across Europe, found in ploughed fields, rivers and coastal districts, often using metal detectors, and also at archaeological excavations in town centres, churches and graveyards. This article reviews the location and context of St James pilgrim signs to assess the extent and nature of medieval pilgrimage to Compostela.

According to the *Liber Sancti Jacobi*, written in the mid-twelfth century, 'the shells which are the signs of St James' were sold at market stalls outside the north of the cathedral at Compostela. The metrical *Life of St Thomas the Martyr* (1172-74) records English pilgrims returning from Spain with 'the scallop which is cast in lead'. Thirteenth-century documents give a more detailed account of pilgrim sign production, describing how bishops sought to regulate the industry and how the *concheros* who produced souvenirs formed guilds to protect their trade.

The earliest pilgrim souvenirs from Compostela were shells of the *pecten maximus*, fished from deep water off the Iberian coast. These were adapted by having holes pierced into the beak, allowing them to be worn: some were painted and varnished. (fig.1) Shells were acquired from Compostela throughout the medieval period, but from the twelfth century badges cast from a lead-tin alloy using stone or wooden moulds were more common. There were several benefits to the method, which enabled mass production and durability at a moderate cost. The mould-made technique also encouraged experimentation in terms of design.

Shells and shell-shaped badges were the most popular pilgrim sign from Compostela but there was variation in the iconography and form of souvenirs over time. As pictorial and sculptural representations of St James were given the typical attire of a medieval pilgrim - the hat, scrip and staff - the figure of the saint was added to shell-shaped badges. (fig.2) Other souvenirs from Compostela included figurines carved from jet and mounted in silver, and miniature staves made from ivory, bone or metal.



fig.2 - Metal pilgrim signs from Compostela (Spencer 1998, Van Heeringen, Koldeweij and Gaalmand 1987)

Early pilgrimage to Compostela can be assessed from numerous written sources including hagiographies, pilgrims' diaries, calendars and liturgical records, travel documents and proceedings of tribunals, but the cult's material remains are far more plentiful. Pilgrim souvenirs are especially informative because their context shows where pilgrims came from and how objects collected on pilgrimage were regarded.

In his research on St James scallop shells, the German scholar Kurt Köster recorded over 330 examples from 86 locations. Findspots were widely dispersed, but there were two notable clusters; one in southern France along the Rhône valley, and the other in Denmark and southern Sweden, where examples came from 20 locations in a fairly limited area. Scallop shells have also been excavated in Britain and Ireland, although there have yet been no hoards or clusters like those found on the Continent. (fig.3)

The medieval kingdom of Denmark has one of the highest concentrations of scallop shells in Europe. Köster's survey records 23 shells from Lund in Sweden, and 11 from Schleswig in northernmost Germany, at the base of the Danish peninsula. The popularity of St James in this region is also evident from churches, chapels and fountains dedicated to the saint, and the use of scallop shells on parish seals.

The extent of the medieval pilgrim souvenir industry has become apparent in recent times, particularly since the growth of metal detecting, which accounts for many thousands of discoveries each year. Another reason for the increased number of finds is the rescue archaeology movement established in the 1970s and 80s in response to redevelopment of town centres. Brian Spencer's catalogue of objects retrieved from the Thames foreshore over these two decades indicates the quantity and diversity of medieval pilgrim signs.

Assessing the distribution of all pilgrim signs from a given shrine is difficult because the data is so inconsistent and so few discoveries are recorded in controlled excavations. It is therefore more effective to study distribution over a limited area, as was done in the delta region of Zeeland in the southwest of the Netherlands. Over 700 metal pilgrim signs were assessed, 600 of which came from Nicuwanle, a medieval town that became submerged below tidal dunes in the sixteenth century.

The pilgrim signs were grouped according to their decoration,

Scallop shell finds in UK & Ireland



which was used to determine their place of production. Of 455 items whose origin was known, 28 or 6.2 per cent were from Compostela, a high proportion when compared with the local provenance of the other artefacts. The Zeeland study proves that pilgrimage to Santiago from northern Europe was popular throughout the Middle Ages – most examples dated from the fifteenth century - but what else can be concluded from such information? How can the context of these objects be interpreted?

To assess their geographic distribution, it is useful to distinguish between organic and manufactured souvenirs, and this is also true when summarising the context in which pilgrim signs are found. Scallop shells are invariably discovered in graves, buried as funerary goods, whereas metal badges come from a range of sites, usually in rivers, ports and coastal districts.

The practice of burying scallop shells as grave goods long predates Christianity, but the use of St James shells began in the eleventh century, and continued after the Middle Ages; a shell found in a grave at the crossing of the cathedral at Compostela dates from between the ninth and early twelfth century. Examples from northern Europe are mostly from the twelfth to fifteenth century, but are also found in burials as late as the eighteenth century.

At Keynsham Abbey near Bristol, one of the major points of embarkation for English pilgrims taking the maritime route to Compostela, a shell with traces of painted decoration was found in the grave of a young man who died at the end of the twelfth century. In nearby Worcester, a shell was found at the base of the southeast tower of the cathedral in a grave dating from the last decade of the fifteenth century which belonged to a man who died in his 60s. Beside him was an ash wood staff painted purple with an iron spike at one end and a horn tip at the other on which the shell was probably mounted.

Scallop shells have also been found in graves outside churches. Two were excavated beside St Mary's Cathedral in Tuam, County Galway; one was in situ, on top of a skeleton thought to date from the thirteenth century. Another scallop shell from a medieval cemetery was excavated at York, just outside the precinct of the Gilbertine



fig.4 - Burial containing a scallop shell, excavated at York
(www.archaeologicalplanningconsultancy.co.uk)

Priory of St Andrews. It was with the skeleton of a woman, positioned just above her pelvis, suggesting it would have been attached to a scrip, and again showing that pilgrims were buried fully clothed. (fig.4)

Scallop shells have also been excavated in non-funerary contexts in the British Isles – one was found at Upper Thames Street in the City of London; another came from excavations in Winchester at the site of a medieval house in Lower Brook Street and dated from the mid-thirteenth century. Shells have also come from thirteenth-century contexts in Norwich and Perth.

Manufactured badges are more prevalent than organic shells, but it can be hard to determine which items are really St James signs. The scallop featured on some early ampullae from Canterbury and Mont St-Michel, and in the late medieval period it was adopted by a number of shrines including Walsingham. The emblem was also used on non-religious objects such as decorative mounts and horses' bridles, so distinguishing between pilgrim signs and secular jewellery can be difficult. The prevalence of the shell motif on late medieval metalwork – often in tandem with livery – complicates the customary demarcation of objects that are seen to have had a sacred/religious meaning and those that were decorative or secular.

As with other pilgrim signs of the late medieval period, St James signs are mostly found in rivers, ports and coastal districts. Brian Spencer documented examples from such contexts in London, King's Lynn, Salisbury and elsewhere. One of the earliest rescue excavations in London was at Trig Lane, a medieval waterfront site close to the famous Baynard's Castle. Among the metal finds was a shell-shaped mount made of thin copper-alloy with a small hole bored into the centre. Spencer suggested it could have been attached to a girdle of scallop shell badges, but it might just as well have been a decorative spangle, fashionable at the time of Edward III. Whether the item originated from Compostela or was a local product is uncertain.

Medieval pilgrim signs came in a variety of forms that evolved over time as perceptions of saints changed and shrines positioned themselves in relation to each other. Production of pilgrim souvenirs was pioneered at Compostela in the eleventh century when decorated scallop shells were sold to pilgrims, and from then on a range of souvenirs was made, but the shell continued to be a highly valued religious object throughout and beyond the medieval period.

The presence of scallop shells in graves is an important feature

of the cult of St James. Few metal souvenirs were deposited in graves – they were usually discarded in waterways or fields, perhaps to bring healing, redemption or good fortune to their owner. Scallop shells found in graves along with other pilgrim paraphernalia such as staves and scrips, show that certain pilgrims had the privilege, usually reserved for the clergy, of being buried fully clothed along with objects that reflected their piety and lifetime achievements.

The physical context of pilgrim souvenirs informs us about religious and funerary customs, and gives a better idea of the identity of pilgrims. Find spots can reflect regional trends in the popularity of certain shrines: distribution of St James signs shows that pilgrimage to Compostela was undertaken from many areas of Europe but clusters of similarly-dated artefacts suggest pilgrims travelled to Spain in organised tour groups. As material evidence is unearched and its context recorded, a far more detailed understanding of medieval pilgrimage is possible.

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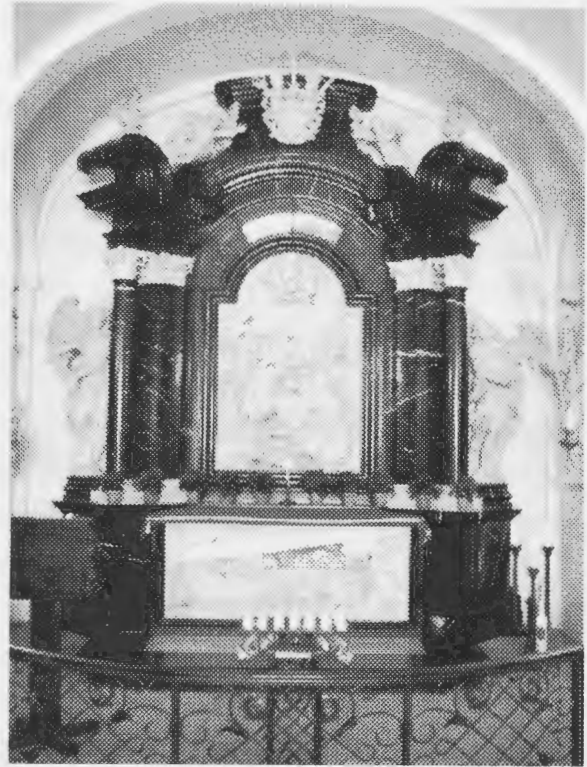
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Will Anderson was awarded a CSJ Bursary in 2005.

St Boniface Pilgrimage

Liz Keay

St Boniface, known as the Apostle of the Germans, was born around AD675-80 in the area around Crediton, Devon. Son of a Saxon family, he was baptised Wynfrith. His early education was near Exeter, and at the age of 14 he entered a Benedictine house, Nursling, in Wessex (near modern Southampton), where he was ordained at the age of 30. Following the Celtic *monachus peregrinus* tradition he was drawn to travel in strange lands which led to a desire for the conversion of that part of the Frankish kingdom which included Friesland and



Germany (not entirely under Frankish control), and a rejection of the proposed appointment as abbot at Nursling in favour of further travels. A visit to Rome and meeting with Pope Gregory II confirmed him in the role of teaching and preaching.

He founded a number of monasteries, and the tradition is that at Geismar he felled the sacred oak of Thor, and offered the fir tree as the new symbol for Christ in those lands. He was appointed bishop and in 744 together with the monk Sturmius he founded the monastery closest to his heart in Fulda, Hesse. He was finally made Archbishop of Mainz, but continued his mission and in 754 was martyred in Dokkum, in Friesland, by tradition holding up a book of gospels to fend off his attackers, which was pierced by a sword. This has become his emblem.

The name Bonifatius was conferred on him by Pope Gregory II when he became Bishop of Mainz in 746. Boniface's work involved structuring church parishes, formalising baptisms and marriages and the foundation of monasteries, and much of his correspondence

survives through the monk Lull, who succeeded him as Archbishop of Mainz. It includes individual comments such as his advice to women “to behave in a seemly manner when making pilgrimages abroad lest the English church be discredited”. He crowned Pepin, father and predecessor of Charlemagne, King of the Franks in Soissons in 751. As the territories he travelled through were more or less under Frankish control their support was essential.

In the year 2004, to commemorate the 1250th anniversary of Boniface’s death, a waymarked pilgrim route was established following the journey made by the saint’s funeral cortège. His mortal remains had been transported from Dokkum to Mainz, and thereafter were carried to Fulda, the monastery he had founded together with St Sturm, who became Abbot, and here Boniface had expressed a wish to be buried.

The walk is about 180km (with maybe a further 10-15km for diversions from the route). It starts along the River Main from Mainz then makes a large circuit around Frankfurt, visible in the distance for the first half of the way as the pilgrim heads north-east.

Passing Bad Weilbach, early on, there is a sulphurous spring which you can drink from – here the pilgrim signs were confusing but eventually local people gave directions via Hofheim, the centre of the fruit growing region with market stalls laden with fruit. The priest at the church of St Bonifatius in Bonames had had an English stepfather and had himself spent time in England. This he revealed after I had explained my problem in basic German – and he very kindly requested help from his delightful mother Ursula whose hospitality was out of this world.

The way then heads for the Vogelsberg, with hills, forests and abundant wildlife. Next day led to Kloster Engelthal where I arrived in time for Vespers, had supper and stayed overnight. There were around two dozen nuns and their singing of the chant there was beautiful. From there it leads to Hochwaldhausen, through dense forests with wild raspberries as well as wild animals and birds – here the route joins the old St Jakobsweg. It goes through the attractive village of Blankenau with a Cistercian church, now manned by Franciscans (who provided me with welcome ice-cold sparkling water).

After Hochwaldhausen the route follows the old St Jakobsweg, following hand-painted outlined white shells (later on stickers), and pointing in the direction from Fulda westward. The route doesn’t seem to be part of the main published German pilgrim routes to Santiago. Just before Fulda, the last halt of Boniface’s funeral

procession is tiny Kleinhciligkreuz, in a beautiful setting surrounded by forest, and consisting of inn and church. In the church are old statues of St Boniface, holding a book of gospels pierced by a sword, St John Nepomucene, and another one which looked like St James as pilgrim but the name was too unclear to be certain. The church had a good feeling of pilgrims past. Further on Stations of the Cross lead in reverse order to the village of Malkes where there is a small chapel of St James with small medieval carvings of St James as pilgrim, St Sturm and some of the Fourteen Holy Helpers including St Dionysus holding his severed head under his arm.

Fulda's cathedral houses Boniface's shrine. It has been largely reconstructed in Baroque style, as are many buildings in Fulda. Depredations of the Thirty Years' War and later secularisation caused much of the cathedral's treasury to be dispersed, but the museum contains many medieval artefacts from other churches which had become displaced in the 20th century. Fulda itself was the cathedral town of the Prince-Bishop of Hesse who instigated much building in the 18th century including a Versailles-style Schloss. The Michaelkirche, close by, looks over the town – this dates back to the time of the original monastic foundation and Mass has been celebrated there daily since 822. It is said to be the first church to offer the right of sanctuary, and the building with its arched round nave of the 9th century has not been altered since 1122. Also on the outskirts of Fulda is the church of St Lioba in the Petersberg area. This was closed for restoration in 2004/2005 but there is a good description of the interior in the Plymouth diocesan yearbook for 2005 (see below). St Lioba was a nun who was a kinswoman and close friend of St Boniface – she had previously been in Wimborne convent, and followed Boniface's example. She became Abbess of the monastery of Tauberbischofsheim and is buried in Fulda as she had wished. St Lioba's is the third oldest church in Germany and although closed for restoration the interior was visited by a group of pilgrims in 2004 with the help of their guide, Fr Winfried.

The pilgrim route was opened in 2004. In July 2005 there were almost no pilgrims to be seen (only two Dutch pilgrims, going in the opposite direction) and so it was not possible to confirm map directions and share some experiences. The dates of this pilgrimage coincided with a formal group pilgrimage to the village of Kevlaer in northern Germany and the World Youth Day in Cologne followed soon after. These events may have reduced potential pilgrim numbers – and also the difficulty in finding basic accommodation en route

for lone pilgrims. The waymarking was in most places easy to follow (though it points in both directions). There were places, at crossroads for example, where navigation via the map was necessary in various directions - the sun was invaluable but a compass would have been very useful. Sometimes the waymarks appeared further on and one could pick up the trail.

Accommodation was very variable. There are youth hostels at Mainz and Fulda, but there is no network for pilgrims. Some resorts in the Vogelsberg are holiday bases for walkers, eg Hirzenhain, and basic rooms are available, whereas elsewhere there are the more expensive hotels or nothing. Much appreciated help was at hand for me via churches in Sulbach and Bonames. The area is mixed Catholic and Lutheran and there is usually one old and one new church; which church is which depends on the allegiance of the area (or final result following the 'Thirty Years' War). A regional information sheet is available from which it is possible to find more details of accommodation but I only acquired this later on at the Glauberg Archaeological Park, just after Kloster Engelthal. A very good Eurostar deal was available in 2005 if booked in good time, and it is possible to travel from Cologne to Mainz down the Rhine along the railway running alongside most of the way or more slowly by boat (special reduction available for senior citizens on specific days).

There may be a long-term plan to link all the places associated with St Boniface on a pilgrim route, but there appeared to be no information on any further waymarked route at this time. It is not too physically demanding apart from stretches where accommodation was hard to find, but it is sufficiently absorbing, particularly in the Vogelsberg region, to make a rewarding complete pilgrimage on foot. There are also cycle routes following approximately the same path.

Useful publications and addresses

St Boniface AD675-754 - The First European by David Cook (2004) This booklet is well illustrated and has a full bibliography on St Boniface. Available from the church of The Holy Cross, Crediton.

Plymouth Diocesan Yearbook, 2005 pp 34-43 An account by Mrs Pat Griffiths of a group pilgrimage to a number of towns and churches associated with St Boniface, including Erfurt, Frittlar, St Andreas in Fulda and St Lioba in Petersberg.

Pilgrim passport, guide book and map of the route are all available from: Rhein-Main Verkehrsverbund e-mail freizeit@rmv.de or write to them at Alte Bleiche 5, 65719 Hofheim, Germany. A guidebook is also available from Mainz Cathedral.

To a snail

Stephen Malone

*House on your back,
Making tracks.
Blackliquid snail,
Tiny traveller.*

*By the time I reach the edge of the world
End of my tether
You'll have reached the end of the hedge.*

*Which of us the epic
Voyager?*

The snail was the first creature encountered on Stephen's pilgrimage around the world: 1 April 2006

From Stockholm to Vézelay

Christine Bäcklund

1995 Stockholm (Sweden) - Skanssundet

For at least twelve years I had wanted to make a pilgrimage. I had thought about walking to Rome, but somehow I did not fancy walking through Italy. Then I found a book about pilgrimage to Santiago and discovered my goal. For another couple of years I hesitated before I got started, but in 1995 I had a couple of days free before my vacation was over. So on Thursday 8 August I started. First I travelled a couple of kilometres north to my home church to buy a postcard and get it officially stamped there. Then I walked through Stockholm where the asphalt melted beneath my feet. I walked for three and a half days in temperatures above 30C. Every night I took local transport back home. The very first day I stumbled on a bicycle road, going all the way through Sweden, which I followed most of the way to Denmark. On the last day I also came upon the medieval church in Grödinge which was closed. This turned out to be all too usual in Sweden.

1996 Skanssundet - Bråviken

Most memorable during this summer were all the thunderstorms! I got soaked several times a day and broke the walk in the middle to go home for a crayfish party. Still I walked for six days between 24 August and 5 September. There are not very many places to spend the night, so I used to take local buses to find accommodation. Nothing particularly outstanding happened this year.

1997 Bråviken - Målilla

On Pentecost Monday I walked from Bråviken to Stegesundet. On 6 August I returned and walked for nine days in boiling hot sun. Again I had problems with accommodation and had to use local buses. I nearly got stranded in the middle of nowhere on the very first day. For literature this summer I found a book about pilgrimage in Sweden written by bishops who described their bishoprics. My favourite is the Bishop of Härnösand who used a citation from Galatians v 5, 22-23. I do not know if I can translate correctly, but I have used the words "love, joy, tranquillity, patience, friendliness, goodness, faithfulness,

humility and self-restraint” for meditation ever since. It is a pity that I did not mention in my notes where on the stretch between Östorp and Vimmerby I saw the pretty old church with a roof like a barrel and a beautiful old altarpiece in addition to a later painting. On the last night in Hultsfred the owner of the small hotel was celebrating her 85th birthday, so I was invited to the party!

1998 Målilla - Osby

On 8 August it was time to restart my yearly pilgrimage. At last I had better shoes so I could start walking instead of dragging myself forward on constantly hurting feet! I walked for ten days. Most of the time it was cool with rain constantly around the corner without actually materialising. I had forgotten to take any literature and bought a rather silly Buddhist meditation book, which taught me two things:

1. Everything is made up of intelligent material and knows how it should be used. So I tried to let my shoes and the road determine the walking. It worked! As long as I managed to concentrate on walking and did not determine where I should set my foot down next, I could walk much more efficiently.

2. A Zen saying: *Before enlightenment chopping wood and carrying water; after enlightenment chopping wood and carrying water.*

In Korsberga on the third day two gentlemen, the elder almost 90 years old, served coffee in the church. I also saw the medieval churches of Drev and Dävesjö, described by one of the bishops of my book of the previous year. Drev was from the 12th century and had old paintings like the paupers' Bible. The old church of Dävesjö was equally as old and did not look like anything I had seen previously. It had benches attached to the wall and a very small window high above on the north wall. In Vislanda I left the bicycle road to meet it again in Hälsingborg the following summer. This summer for the first time I managed to get into a lot of churches. Previous years I had walked through areas where most had been closed to prevent theft. Shame!

1999 Osby -Korsør (Denmark)

This year I managed to walk the final stretch through Sweden. I started on Sunday 1 August and on the morning of the fifth day I took the ferry to Helsingør. Following the coast south I managed to see the Magritte exhibition at Louisiana. Suddenly everything was

much more exciting. The first night in Denmark was spent at a Bed & Breakfast in a room in the attic with a big black stove and a mobile with moons and drops of glass hanging over the bed. The garden with its banana tree was full of iron bedsteads in bad repair (with 24 visible from the bedroom). I was very kindly invited to dinner!

In Roskilde I decided to take a day off on the Sunday. This was a very good idea, and since then I have developed the habit of resting after walking for one week. This made it possible to go to church (the cathedral) and visit the Viking Ship Museum. Rain was pouring down that day, so I was really lucky to be out of it. The first week had been very hot and the second brought some showers. This year I ended at the railway station in Korsør and had real momentum on my journey home never having to wait more than 15 minutes changing transport. From Korsør you face the prospect of crossing the Store Belt (Big Belt) by train or on the motorway, so it was a good point to stop.

It is funny that I had to walk for five years and around 800km to realise that this is *my* pilgrimage. It is not just some kind of transport stretch! This I started to understand around Roskilde!

2000 Nyborg - Glückstadt (Germany)

Some time this year I found out about the Confraternity and joined! I still did not know that you could have a Pilgrim Passport and collect stamps before you got to Vézelay or one of the other official starting points, so I just went on as before!

On arrival at Nyborg (the first railway station on the Fyn side of the Big Belt) there was a piano concert with Grigorij Sokolov. As I belong to his fan club I was happy to obtain a ticket and listen to music by Schubert, Schumann and Chopin. This was a very good start for this year's pilgrimage between 6 and 18 August. For meditation this year I had St Ignatius, and I did not manage to make very much of it!

There were some nice churches on the Danish side of this year's walk, for example the round church at Horne, and Faaborg is a charming little town. On the way from Flensburg to Schleswig I passed Bishop Poppo's Stone, where he is said to have baptised King Harald the Bluetooth. In Schleswig it was time for a break, so I could visit the Viking Days that were on and then go to evensong at the ex-monastery of the St Johannes nuns. This year I ended in Glückstadt on the Elbe estuary.

2001 Glückstadt - Osnabrück

Time again for my pilgrimage! This year I walked from 31 July to 10 August using William James's *The Varieties of Religious Experience* as literature. In Bremen I saw a statue of St James the Pilgrim in what is left of the old town and stayed at an hotel called Jakob. I took a day off in Bremen and went to Sunday service at the church of Our Lady. The sermon was interesting (about the mustard seeds). The service ended with a garden party in the cloisters. On leaving Bremen I mislaid my passport at a small shop, so I had to spend the whole afternoon going back looking for it in all the places I had stopped. Next day I started by using a bus to get to the point at which I had turned back.

When I stayed the night in Bohmte I did not know that Varius lost his eagles round the corner from there, so I missed the new Museum about the battle in the Teutoburgerwald! As usual the weather was favouring me and most of the showers happened when I was indoors. This stretch was not very interesting, the country mostly flat and I cannot remember visiting any old buildings.

2002 Osnabrück - Köln (Cologne)

At last I had found out that you could use Pilgrim Passports before the official routes through France and wrote to the Confraternity to get one. This year I also got in touch with Christopher Porsch, who chairs the local branch of the Jakobusgesellschaft in Osnabrück. He gave me lots of tips and lent me a book about pilgrimage roads in the Rhineland. In Osnabrück I sought my very first stamp in my passport. The people at the Bishops Centre were as unused to the procedure as I.

It was much more fun after I started collecting stamps. I met a lot of people who offered me money, food etc. They were all extremely friendly and I found it hard to explain that as I only walked for one or two weeks annually, financing was no problem. In Emmigerloh I found a St James church. A lady who had made the pilgrimage from Puente la Reina to Santiago invited me to coffee in the rectory. She also telephoned a member of the parish, Walter, who had cycled all the way to Santiago, so that I could meet him!

From the little town of Brecherfeld I followed the directions in the book I had borrowed and the roads suddenly became more interesting, though it was not always easy to follow the directions in the book. In Brecherfeld they have two churches dedicated to St James and in the old medieval one there was an exhibition about pilgrimage. It was

closed, but the rector and some helpers were in the building next door busy arranging a pilgrimage and they kindly let me in to look at the exhibition.

This summer I walked from 7 to 16 August and appropriately read *Pilgrim's Progress*. What impressed me most this year was all the kind and helpful people and that the rector in Füchtorf asked me to pray for him when I reached Santiago!

2003 Köln (Cologne) - Prüm

This year I came prepared with the second part of the book about pilgrimage in the Rhineland and followed it. I really recommend this book for anybody who wishes to walk the less well known pilgrim roads. There are a lot of old churches and other buildings of interest and the environment is beautiful. You walk along small country roads, pedestrian and bicycle roads and footpaths. As long as roads were used I had no problems, but I tended to lose the German markings in the forests. I never had any real problems though. It was much easier to follow a guidebook. It was reassuring to know that it was possible to find food and accommodation at the end of the day.

I started walking on Palm Sunday 14 April and walked for one week only. I enjoyed the *Confessions* of St Augustine in the evenings. I had meant to continue in the autumn, but when I was due to start the temperatures were around 40C and in some parts of Germany right of entry into forests was restricted, so I had to abandon the attempt.

2004 Prüm - Colombey-les-Belles (France)

I was still able to follow the guidebook from last year all the way through Germany. This stretch took me through national parks. I started in Carolingian country and the first path I took had been used by Pepin the Short, who obviously had spent much time in the area. In Prüm there is an old monastery, and the abbots there were a power in the land in medieval times. On the way to Prüm I spent some hours in Trier, and never having liked the town much, I decided to cut a corner through Luxembourg instead of following the guidebook to Trier. This was perhaps a mistake, because as a result I had problems finding accommodation. I entered France on Ascension Day across the Mosel from Schengen. In Perl on the German side of the border they had warned me that it might be difficult to obtain lodging due to people taking a long weekend, so I did not dare to follow the

recommendations I had found on a German website and so missed an old monastery and spent the first night in France in a dirty industrial town instead. I took Sunday off in Metz going to Mass and visiting the museum. I walked from 14 to 27 May in beautiful weather. On my last day in Germany I met a man from Luxembourg who had walked the previous year from his own front door to Santiago via Vézelay. He was cycling past and seeing my pilgrim's shell stopped and came back to talk to me. He had had real difficulties before reaching Vézelay and he had been forced to spend one night out of doors. This frightened me even more than all the information from the Confraternity about the difficulty for walking pilgrims on the Vézelay route. I still had not made up my mind which way to go, Vézelay or Le Puy, so I kept to an easterly route.

At breakfast in Toul on my last walking day I met a man from the Netherlands who was also on his way to Santiago. It was great fun to meet other pilgrims after all those lonely years through areas where nobody had heard about Santiago.

2005 Colombey-les-Belles - Langres

This year I used Paula Fredriksen's *Jesus of Nazareth* as evening literature. I started by walking along an old Roman road. The problem was that in that way I did not pass any villages and I run out of water. Luckily in the first village I arrived at I managed to find a Bed & Breakfast, where I could have dinner with the family. I was getting rather tired by then.

I continued to meander along small country roads and Roman roads and then on the fourth day, two hours out of Langres I took a wrong short cut, the path getting narrower and narrower, and then I slipped and broke my arm! After thinking things over I decided to continue walking to Langres, where I was taken into hospital and had surgery on my arm. Everybody at the hospital was extremely helpful, but not many could speak English, and my French is miserable, but we got along. All the same I had to break my pilgrimage and return home, so I walked only between 30 April and 3 May.

2005 Langres - Vézelay

I had set my heart on reaching Vézelay this year, so on 17 September I was back in Langres, ready to continue my march. For the first time my husband Sven, who had retired in the summer, was with me. It had

suiting me very well to walk on my own, but there is no denying that it is nice to have company. For seven days we walked in a rather chilly easterly wind and at midday on the 23rd we arrived at the Basilica of St Mary Magdalene in Vézelay. By then I had spent many years and much labour to get that far!

Many pilgrims seem to wrinkle their noses at people who walk only short stretches, stay in hotels and use local transport to cope. I have done all of it and do not regret it. I have also made every one of the errors Jocelyn Rix wrote about in the Confraternity's twenty years anniversary *Bulletin* in December 2003, except perhaps setting out without water. The only thing I possibly regret is not reading enough beforehand, especially about Sweden, and selecting boring major roads just because they were shorter. Now I usually start looking forward to the next year's pilgrimage about a month after I return home!

Bibliography

Jakobuswege – Wege der Jakobuspilger im Rheinland, Band 2, ISBN 3-7616-1600-7

Ed. Note : Readers of this Nordic saga will be interested to know that Christine Bäcklund has just completed a spring 2006 pilgrimage from Vézelay to La Souterraine, via Nevers.

Notes from the Camino Francés

Spring 2005

Robert Mullen

Day One: Entering the world of the camino begins, ironically enough, with a bargain flight to Biarritz. Pilgrim staffs are much in evidence at the small airport, and as many rucksacks as suitcases are loaded into the bus for Bayonne. More pilgrims still board the little train that runs to St Jean-Pied-de-Port and the Accueil Saint Jacques, where the welcome couldn't be warmer or more reassuring. Out to supper with a Korean pilgrim who, in his manner of removing the backbone from his trout, reveals himself to be a surgeon.

Day Two: Set off at dawn for a long slog on the roads, as poor visibility and a forecast of worse weather to come make the upper route to Roncesvalles impracticable. Was it wise to have come alone? What if I miss one of the turnings? Catch up with a somewhat bedraggled looking Frenchwoman who proves to be very good at spotting the yellow arrows. There's a long, steep, slippery grass slope to negotiate before we reach the monastery, the refuge, and a bar. A first pilgrim mass, a first pilgrim supper, and lights out at ten o'clock.

Day Nine: Entering the town of Nájera at the end of another day's walk, I'm greeted by the following notice:

Peregrinos, en Nájera, najerinos.

Which expresses, with the concision of the best poetry, "Pilgrims, when you're in Nájera, you're one of us". A fine welcome indeed, even if a good half of the town seems to be under repair.

Day Ten: Pause in Santo Domingo de la Calzada long enough to call on the two chickens kept caged inside the cathedral in memory of a miracle said once to have been performed here through the agency of a cock and a hen. On to Grañon, for a mat on the floor in the tower of the church, Mass, and a communal meal. The label on the *donativo* box here reads, "Give what you can, take what you need."

Day Eleven: No, this most definitely isn't just a long distance walk. Take the advice of a Spanish pilgrim and walk only as far as Tosantos, another "pure" refuge. Here there's a short service after dinner in the refuge chapel - a small garret room with stained glass windows and a

candle-lit altar. After the multi-lingual Bible readings, reflections left behind by earlier pilgrims are then read aloud. *¡Muy impresionante!*

Day Twelve: Two French women in a camper van are parked on the route today giving out coffee, tea, and biscuits to the passing pilgrims. Pause to view the church in San Juan de Ortega and to fill up with a *bocadillo de jamón*. Carry on to Atapuerco and a bed in an only barely converted farm building - which becomes immensely



more comfortable and cheery once we manage to get a fire going in the ancient wood stove.

Day Thirteen: Just a short stroll today (for a fit pilgrim) into Burgos, where the cathedral bells begin pealing continuously in the afternoon to mark the election of a new Pope. Out in the evening to sample the tapas bars and to bid farewell to several friends of a fortnight, who must now return home.

Day Sixteen: Walking today in the company of nesting storks, swarming swallows and a ubiquitous cuckoo. Our host in the church refuge in Carrión de los Condes is a priest, and the welcome includes a video presentation (with wine and biscuits thrown in) showing off the religious statuary of the town and its Holy Week procession. Yet one more place which we would never otherwise have heard of, but which we'll now never forget.

Day Seventeen: Sleepyheads are awakened to the strains of

Pachelbel's *Canon*. A sunny morning becomes a wet afternoon, but today's refuge at Terradillos de los Templarios has a *comedor* with a wood fire - an ideal spot for a few hours of reading and writing. By ones and by twos, familiar figures trudge in out of the rain, just getting home, as it were, at the end of their day's work.

Day Twenty: A rest day in León, a day for self-indulgence, for sitting writing in a street café, and for sampling the *embutidos* - the many and varied sausages of the region. Keep encountering familiar pilgrim faces on Calle Ancha. A pilgrim "reunion" in the evening for the Mass at San Isidoro, after which a visit to some of León's justly famous *tapas* bars and a late Spanish-style supper.

Day Twenty-one: On the road again at dawn. Not a lot to remark on until, passing through an otherwise nondescript village, I notice a basket filled with fruit, nuts, and biscuits outside someone's door, with the following note on it, "Pilgrims, this is for you." (And the boost to a pilgrim's spirits which such a gesture provides lasts far longer than the time it takes to eat a clementine and a handful of peanuts.) Hospital de Orbigo offers the pilgrim a choice of refuges, including one in a pine forest which I end up having all to myself.

Day Twenty-three: Next the walk to Rabanal del Camino, arriving just in time to witness the astonishing arrival in a taxi of Frank a Scotsman from Dumfries, the incoming *hospitalero*, in his kilt. A well-run refuge in an intriguing landscape. Attend vespers in the chapel, have a pilgrim menu in one of the village's two bars, and go to bed with the strong feeling that this won't be my final visit.

Day Twenty-six: A day of climbing, first along the alternative route to Pradela which is well worth the extra effort as it cuts out a stretch of road walking. Pass a pleasant hour chatting with a Brazilian who's been working in London and - like so many others met along the way - now needs to figure out what to do next. Uphill again, in the rain, into O Cebreiro with its perpetually crowded refuge. And yet what initially seemed a hardship - this sleeping in the same room with so many others - has by now come to seem as much a part of being a pilgrim as the boots, the rucksack, and the scallop shell.)

Day Twenty-seven: Walking alone today in the rain and the mist, surrounded by brooding peaks. What I'll miss most is this easy transition from conviviality to silent and solitary contemplation. Another village for my mental map, Triacastela, and a pilgrim service in the church in which we read aloud, in four different languages, the meditations of the village priest on the true meaning of the camino.

Day Twenty-nine: Asked by a priest sitting beside the route at a picnic table reading his Bible if I'm German. The average pilgrim these days, according to one estimate, is a middle-aged German, a schoolteacher, and slightly more likely to be male than female. The priest, hearing that I live in Edinburgh, remarks on the similarities between Galicia, which has more cows than people, and Scotland, which houses more sheep than Scots. Stop for the night in Portomarín, enjoying a fine meal beginning with *empanada Gallega* - a savoury pie filled with *bacalao* - and ending, appropriately enough, with *tarta de Santiago*.

Day Thirty-one: The hottest day yet, so hot that a forgotten chocolate bar melts into a liquid inside the pocket of my rucksack. Somewhere along here, rumour has it, there was once an outdoor brothel for pilgrims, perhaps beside the river at Ribadiso do Baixo. Pass by without investigating further, continuing uphill to Arzua to take my place in a stuffy and already over-crowded refuge. Maybe next life, I'll sleep by the river.

Day Thirty-two: Everyone's now planning for their arrival in Santiago, and the best plan seems to be to stop tonight in Lavacolla, where pilgrims in past times paused to clean up, mend their clothing, and generally put themselves back in order. Everyone's a little more thoughtful than usual, a little more subdued, wondering perhaps what it will be like to wake up in the morning again without any clear idea of what the day ahead will hold or just what will need to be accomplished.

Day Thirty-three: Just ten kilometres more to walk, circling the airport, a reminder of the world that's waiting where the pilgrim road ends. Arrive in time to visit the Pilgrim Office for a *compostela* before heading for the midday pilgrim Mass at the cathedral. In the streets, on the steps, inside the cathedral - everywhere pilgrim friends can be seen embracing. And isn't this one of the meanings of any pilgrimage, this shared joy in what has been in so many ways a shared achievement?

Coda: After two days of rest I walked on to Finisterre, stopping in Negreira, in Olveiroa, and at the new refuge in Corcubión. Just one stage of the camino still remained, just one task: finding ways to incorporate the life of a pilgrim into "real life". That, now that my walking is once more through the streets of Edinburgh, remains a work in progress.

Pilgrims in Japan

Mervyn Samuel

Japan is probably not the first country to spring to mind when a European thinks of pilgrimage. Yet it is a country of profound religious experiences for members of several different religions, and pilgrimage is a phenomenon deeply rooted in the culture of the Japanese people.

In the year marking the five-hundredth anniversary of the birth of Saint Francis Xavier¹ it is natural for Catholics to remember the valiant efforts of some of the first Jesuits to establish the Christian Church in Japan, and a recently-published book² offers a modern social anthropologist's view of the efforts of Francis Xavier and his successors to adapt to a civilisation which they found both attractive and repulsive in almost equal degrees.

Their respect for the profoundly rational attitude adopted by the Japanese rulers and men of religion was tempered by their horror at the cruelty and violence of Japanese society, and at such socially-accepted customs as abortion (practised even by Buddhist nuns), the murder of babies (mainly by poor people) and ritual suicide. They could admire the exquisite courtesy of social manners and the solemnity of the temple rituals, yet were horrified to realise that the venerated monks of the Buddhist monasteries were surrounded by boy novices who provided them with sexual gratification as a normal part of their duties – and this at a time when sodomy was considered both a criminal offence and contrary to natural law in many European countries.

The Japanese, for their part, were astonished that anyone could find sodomy a matter for disgust or reprobation, and were repelled by the poor, patched clothing of Francis Xavier, the passion of his moral outrage and the squalor (by contemporary Japanese standards) in which the early Jesuits lived. In time, Francis Xavier and some (though not all) of his successors were prepared to adopt finer clothing, to observe more rigorous rules of hygiene in their living and (particularly) culinary arrangements, and to offer the elaborate presents required by Japanese etiquette. They learned more about Shinto and the different Buddhist sects, taking particular interest in the Zen Buddhists whose

mystical inclinations suggested a certain affinity to the Europe of St Theresa and St John of the Cross. The Jesuits became adept in their understanding and use of the Japanese language, and they made heroic efforts to restrain their natural ebullience, to eat the local food (which they found repulsive) and even, horror of horrors, to sit on the floor.

The first generations of Jesuits in Japan recruited many thousands of converts to the Christian faith, despite the radical novelty of their theological and ethical message and the nervousness of their superiors in Rome, who tended to regard the cultural accommodations of the missionaries as perilous and potentially divisive, both within the Society of Jesus and in the wider Church. Churches, schools and hospitals were built, and Christianity started to take root in the strange new environment of Japan.

In 1597, however, the Japanese ruler Hideyoshi embarked on a policy of persecution of Christians culminating in the martyrdom in that same year of Saint Paul Miki (a Japanese Jesuit brother of aristocratic origins) and his twenty-five companions (including three young boys). The martyrs were crucified near Nagasaki, and local Christians treasured their clothes and blood as precious relics. Hundreds of other Japanese Christians suffered martyrdom between 1617 and 1632.

As a result, there are places of Christian pilgrimage in Japan itself in honour of the local martyrs³, but pilgrimage was already a widespread phenomenon in the other two major religions practiced in the country, Shinto and Buddhism (which over the centuries have experienced periods of approximation and separation: in some cases a Shinto shrine shares the site of a Buddhist temple, and over certain periods the Buddhist monks would maintain and attend both).

An historic pilgrimage route encircles the southern island of Shikoku (fourth largest of the Japanese archipelago), and involves visiting the "eighty-eight sacred places" over a distance of a thousand miles up and down mountains and across valleys, an enterprise which for the walking pilgrim takes some two months. The central figure revered by pilgrims is Kobo Daishi (774-835), a convert to Buddhism and founder of the Shingon sect. There are in fact more than the basic eighty-eight sites (which include temples run by the four main Buddhist sects active in Japan), and the additional ones include two Shinto shrines which are often visited by the (mainly Buddhist) pilgrims.

The Shikoku pilgrimage is described in some detail in a book by Oliver Statler⁴ based on the two pilgrimages he undertook around the island in 1968 and 1971. He both describes moments of his own journeys and evokes the history of the places on the itinerary, with a surprisingly varied *dramatis personae* ranging from veritable saints to evident charlatans.

An interesting aspect of the Shikoku pilgrimage is its circular nature: although one can start at Temple N° 1 and proceed in a clockwise or anticlockwise direction, one can also start at any other point on the itinerary. The important thing is to complete the circle and return to one's starting point. Like the quest for enlightenment, the journey is unending, since a circle has no beginning or end.

The pilgrim is known as a *henro*, and as on our Christian pilgrims' ways there are special lodgings known as *henro* houses, usually in close proximity to temples and often run by a married priest, whose wife provides meals for the guests each night and a box lunch for each one at dawn. Those travelling on coach tours are welcomed at these houses on an equal basis with the (less numerous) walking pilgrims, and there can be 120 *henro* in a single house.

Much of the *henro*'s equipment will not seem unfamiliar to those who have travelled to Walsingham or Santiago. A hat (often made of straw nowadays), a rosary of 180 prayer beads, a brass bell to hang from the belt ("...a bell calls one to prayer and is a reminder of impermanence: its quickly fading sound is like human life - 'changing, inconstant, unstable' - predestined to be transitory").⁵ The *henro* traditionally wears a white robe, with a stole of purple cloth over his (or her) shoulders, and carries a sturdy staff (which, in a very Japanese manner, is treated with ritual respect).

The equivalent of the pilgrim passport is the *henro*'s album filled with doubled sheets of fine paper. This is presented at each temple where the visit will be certified by vermilion stamps and black-ink calligraphy. A *henro* returning on a second pilgrimage will carry the same album, and the temples add stamps over or beside the old ones.

Pilgrims also carry a supply of name-slips in a special pouch. The slips bear the name of the pilgrimage and a likeness of Kobo Daishi, and at every altar where the *henro* worships a slip is left on which is written name, age, home address and date. The way is marked by *henro*-stones, many of which were placed long ago by holy men. People can complete the pilgrimage in a single journey or in a series of stages over several years, and the varied motives of pilgrims include

a search for healing, both spiritual and physical.

The existence of this Japanese pilgrimage tradition is possibly not well-known in Europe, yet it underlines the fact that pilgrimage is a common feature of societies with a developed sense of the transcendental, and also shows how different religions recognise that a physical journey can develop into a spiritual odyssey.

Footnotes

¹ Saint Francis Xavier was born at the castle of Javier, in Navarra (Northern Spain), in April 1506.

² Carmelo Lisón Tolosana: *La fascinación de la diferencia. La adaptación de los jesuitas al Japón de los samuráis, 1549-1592*. Ediciones Akal. Madrid, 2005.

³ There is a church, a museum and a bronze monument on Nishizaka Hill, Nagasaki, marking the place of martyrdom of the first Christian martyrs of Japan. This hill became known as “Martyrs Hill”, but during his visit in 1981 Pope John Paul II renamed it “Resurrection Hill”.

⁴ O. Statler: *Japanese Pilgrimage*. William Morrow & Co. New York, 1983.

⁵ O. Statler, op.cit., p.30.

The parish priest's role in Rabanal village life in the 1960s and 1970s

based on letters and circulars found in the barn

Janet Richardson

The priest was responsible for a parish extending westwards on either side of the road to Ponferrada from the Rabanals to a little beyond the Cruz de Ferro. Mail was addressed to him in quintuplicate as "Reverendo Señor Cura Párroco de" Rabanal del Camino, Rabanal Viejo, La Maluenga, Foncebadón and Manjarín Labor de Rey, near Manjarín, also fell within his parish). This may explain why so much mail lay unopened in the barn until brought to light during a clear-out by Pat Quaiñe and Alberto Morán.

The letters/circulars fall into several categories which give at least a partial glimpse of village life at the time.

A. Illustrated price-lists for religious items

- 1 Candles, candlesticks, church fittings of all kinds (plate, crosses, statuettes, censers, rugs etc.) and clerical clothing, from chasubles to plastic raincoats.
- 2 Communion wines "fino paladar, suave aroma, dulce 10 ptas, seco 7,50 ptas) produced by the Padres Paúles of Villafranca.
- 3 First communion outfits. For boys, a choice of costumes – sailor, German marine, admiral, dinner suit, Knight of Santiago and Calatrava, cadet, little Lord (Fauntleroy?), little duke. For girls, organdie and lace plus all necessary accessories – veils, headdresses, purses, books, rosaries
- 4 Bedding and linen (mattresses, blankets, sheets, bedspreads, towels, napkins, bedside rugs) and underwear (socks, vests, pants). Since double beds are listed as well as ladies' camisoles, one assumes the price list was to be made available to the parishioners...

B. Training and employment of villagers

- 1) Employment agency offers girls placements as domestic servants in Madrid.

- 2) Details of study courses aimed mainly at young job-seekers evening classes at Editorial Reus Institute and 2-year courses in León for 14-year-olds (commercial studies and work experience)..
- 3) Advertisements for school books (all of an “improving” nature), including some suggestions for school prizes eg *The marvellous tale of the little boy, the swallow and the cat*.

C. The official notification of a parishioner’s marriage in Covadonga (Oviedo diocese). José Feliz Martínez, son of Amador of Foncebadón, born 12 July 1919, married Elena on 8 December 1952, aged 33 (a normal age at that time – he couldn’t afford it before).

D. Charities

- 1) Operación Algodón (Operation Cotton), United States aid (Catholic Relief Services) via Caritas Nacional Española. Receipts for free mattresses distributed by the priest in May and June 1959 to villagers in Rabanal Viejo (4), Rabanal del Camino (1), La Maluenga (3), Foncebadón (7), Manjarín (4) and Labor de Rey (3). Few recipients seem to have been able to sign their names. A useful source of inhabitants’ names.
- 2) Request for donations by the Association of Survivors of the Cuba, Puerto Rico and Philippines campaigns of 1898. There could not have been many left by 1964.
- 3) A printed appeal for funds by “the people of Rabanal” for urgently-needed repairs to the churches and cemetery and the priest’s house “which is a total ruin”. What year was this?

E. Entertainment

(no TV or cinema – or village hall for dances?).

- 1) Leaflet advertising 16mm film projectors and ancillary equipment.
- 2) List of films available, suitability categories 1 and 2 (least harmful) Westerns, Tarzan, Adventure, Passion and films for children.

F. Two leaves from the priest’s notebook

Recording requests for prayers etc.

Note of 200 ptas received from a pilgrim, Carlos Zulueta of Valladolid.

Undated, another source of names.

Sunshine is for Softies

The First Miraz Working Party

by El Trabajador

Here is an authentic Gallego recipe:

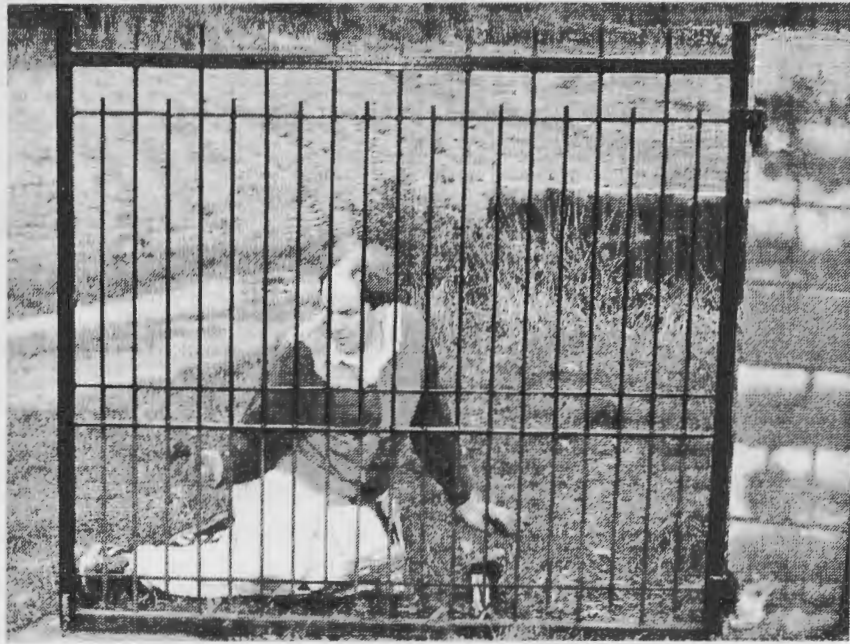
- Take one pig; discard the middle part (retaining only a suitable length of gut
- Chop the remainder (tail, ears, snout) and use it to stuff the length of gut
- Boil with some vegetables
- Serve, to an uproarious welcome, to a hungry Confraternity Working Party
- And receive special commendation from the Quartermaster for staying within budget

And here is the real secret of a successful CSJ Working Party: put the emphasis on the party and the work will take care of itself.

Peter FitzGerald was the Quartermaster, and Sybille Yates the cook, who kept in order and fed the first Miraz Working Party (but special thanks to Colin Jones and Pat Chambers for stepping in as cooks for the first few days until Sybille arrived). A couple of German pilgrims – more than a little bemused to find themselves among this raucous group of Brits, but who joined in the work with a will – came by during our fortnight. We explained to them that no, we weren't actually on pilgrimage, but we did make a couple of trips to the bar each day ... where Colin "Pacharan" Jones had soon established a *chinchon* school.

So it went on, with far more discussion of the menu than the work, much laughter, and many gatherings around the wood-fired Gallego stove in the kitchen – for it rained and it rained and it rained. "Sunshine is for softies" we assured each other as we scurried back from the bar for another of Sybille's copious meals.

Maureen and Keith Young arrived as the first of the season's



hospitaleros, to find that over the winter Luis had installed the new bathroom for pilgrims, made the connection to the main drain, and finished installing the power circuit; that our well had been dug to augment the village water supply; that the winter caretakers had chopped all the firewood and built and painted a sturdy balustrade round the otherwise unprotected hole at the top of the staircase, and fitted a handrail; and that the Working Party had managed, despite the rain, to lay a beautiful path of large irregular slabs of slate between the house and the stable, to put up the guttering on the garden side of the house, to repair the broken windows, to paint the walls, ceilings, doors and windows, the garage door and the back gate, to install a new cooker, to change the locks and install a key safe, convert an old bedside cabinet into a first-aid cupboard, put up a message board and a *donativo* box, put up the signs (delivered in person by Ian Mackay while we were there), convert the old wardrobe into a tool cupboard and to scrub and polish throughout.

Undaunted by this record of achievement, Keith and Maureen immediately set to to draft a new and improved wiring specification for Luis, to call in roofers and wood-worm specialists, and a metalworker to remake the front gate, and to install a small fridge for pilgrims' use.

And as the echo of the last of the hammering and drilling died away, and the last member of the Working Party set off for home, the house – almost derelict when we first saw it less than a year ago – returned to its true state of warm and bright tranquillity, and its true vocation as a welcoming haven for wet and weary pilgrims.

Refugio Gaucelmo News

Stuart & Tricia Shaw

The year opened with the usual working party visit to Gaucelmo and the following few paragraphs from Paul and Cristina Spink, who are taking over as joint chairmen of the Gaucelmo committee and were the first *hospitaleros* of the season, gives the best overview of the week. It picks up on the building work being done to replace the disintegrating windows.

The items on the work list we had from Alison Raju (who was one of the last hospitaleros last year) and those we had added were completed apart from the re-painting of the main dormitory. We feel that this is a considerable achievement, considering we were six in number and the refugio was a scene of devastation to greet us on arrival. To give you an idea, piles of set mortar and plaster and scraps of wood littered the patio; and the installation of windows and making good around them had not been completed. The office had only a windowless frame and its floor was covered with plaster and shards of broken brick and timber; dust was everywhere and zealous closing-down hospitaleros had removed every single item from its normal place, even stair handrails, and piled them somewhere else; they had also removed almost every notice, even, apparently, the servicios plaques from entrance toilets and those in the barn. Fortunately, we two arrived in the afternoon, two days before the main working party was due to start. We were followed, on the same day, by Colin and Margaret Walsgrove and although we four set about the huge task, the refugio was not a habitable place on that first night.

*With the people of the working party we were very lucky. Everyone set to with a great will and in good humour and a fine spirit and generally worked on the tasks on their own initiative; Colin Walsgrove cut well into the firewood stack, using his chain saw, but was frequently delayed by rain and tackled other tasks, Margaret set about restoring the refugio, staining windows and other tasks, Graham Scholes tackled the majority of **DIY** tasks and painted almost everything that hadn't moved for two minutes and Trevor Carnore willingly tackled almost everything that presented itself. Another plus from the working party was the gift and the planting, by Colin and Margaret, of a selection of spring flowers and herbs, which really enhanced the garden of the*

refugio at this time. Sadly, Paul Graham was ill from the very start and after a couple of days returned home.

New items installed at the refugio include larger capacity washing machine, and a new fridge for the pilgrims. This is also a convenient place to report that, during our time as hospitaleros, four new bunks were installed in the barn, thanks to the arrangements made by Alison, and we arranged for new steps and a protective rail to be installed by the washing sinks, to avoid accidents, as had been suggested. This was done, by local contractor Amando (and Silvia) and they did a fine job. We added a couple of coats of linseed oil to protect and improve the wooden railings. We have also arranged for the remaining firewood to be cut to length.

On behalf of the CSJ our thanks go to this year's working party, Paul and Cristina, Colin and Margaret, Graham Scholes, Trevor Curnow and Paul Graham.

After much deliberation the Gaucelmo sub-committee has decided to hold a further working-party this autumn (the first week of November) and consequently we are looking for offers of help from keen painters, decorators, cleaners and handypersons. Previous experience is not essential, but team spirit and a sense of humour are. If you are interested, please contact either office@csj.org.uk or Paul and Cristina Spink at spinkroua@hotmail.com

The season is now underway and the house is nearly full most nights. Our first reports suggest the weather is a pleasant Maragato spring and as I sit writing this in Nottingham I wish I were there. Did I ever mention the memories the smell of wood smoke brings back? A constant problem last year was that the showers were always too hot. However, Sr Puente the plumber has been on the job and this week the mixer valve was replaced, so now our pilgrims can relax in warm water, rather than dodging a scalding blast. What would medieval pilgrims have thought?

We are now beginning to assemble the 2007 list and would be pleased to hear from any member who would like to be sent more information regarding the role of the *hospitalero* in general, or with a view to volunteering in 2007. Please contact us, either via the CSJ office or e-mail us direct at stuartandtricia@btinternet.com

Gaucelmo has a new phone number: + 34 987 631615.

Recording Pilgrims

Paul Turnbull

Neither cynical nor old soldier am I, but even I had heard of those two old rules, 'never ask questions' and 'never volunteer'. But since I am neither, I did both. Having found interesting the statistics that emanate from the Pilgrim Office in Santiago, I asked the Confraternity for their figures. Thus I ended up producing the statistical report for the year 2004 that appeared in the December 2005 Bulletin. Having continued analysing I can now report on 2005. That report can, however, be brief; nothing has changed, significantly, from the figures reported for 2004.

Not surprisingly, having undertaken to provide 'cold' statistical reports, I came to find the 'figures' behind the figures of far greater interest. Of course what is reported by pilgrims of their pilgrimage is confidential but I breach no confidence in telling you that the Pilgrim Register Forms include: youth groups walking with their leaders, families with young children walking together, Mums walking with their now grown up daughters, Dads walking with grown sons. Sadly some pilgrims walk to reflect on family deaths or divorce. Joyfully some walk to celebrate: victory over very major illness or surgery, retirement, or simply the fact that at eighty their limbs will still carry them to Santiago. Some have undertaken six or seven Caminos since the millennium. Almost without exception they speak of a life changing experience. Most find true charity on the route as both fellow pilgrims and 'locals' help them along the way. Fellow pilgrims I can understand what I think is exceptional is the help rendered by the Spanish people to the thousands of pilgrims who pass their doors not just annually but almost monthly. Reports speak of numerous small acts of unsolicited kindness. The last heading on the form asks pilgrims to briefly describe their journey the most concise reply simply read 'long'.

The computerisation of the records, necessary for the analysis, has enabled the production of a new format Pilgrim Register. Commencing in 2000 it contains 792 entries celebrating those peoples' hard earned pilgrim status. But that is a mere handful of the estimated four and a half thousand members issued Pilgrim Passports during that period. So, if you completed a pilgrimage during that time, but never recorded it and now wish to do so, please forward

your details, (Member Number, Name, Camino followed, place and date of departure and date of arrival in Santiago) to me at *pilgrim.paul@ntlworld.com* Whilst your details will not be entered into the statistical database you will be inscribed in the Pilgrim register.

Statistical Footnote 2000-2005

(Figures are averages over the six year period)

Analysis of the years since 2000 produce a very constant picture.

Number of Credencia per year: 750 (from a low of 720 to a high of 780 no bulge in Holy Year)

Pilgrim Records returned: 17% (14% rising to 21%)

Female Pilgrims 38%, Male Pilgrims 62%, (both fairly constant figures)

Pilgrims Travelling: Solo 50%, in Groups 50%, (slight increase in the Solo percentage and consequent decrease in the group percentage over the years)

Walkers 84%, Cyclists 16%, No 'riders'. (No trends)

Places of Residence: UK 86%, Australia 3%, Canada 2%, Ireland 1%, New Zealand 1%, USA 5%, Spain 2%. Other places record, but rarely. (There is a slight decrease in the numbers from most of the other English speaking countries during the time from a high of 18% to a low of 4%. Australia runs counter to that trend with numbers increasing from 1% to 6%. Do those figures reflect a growth in other nations own pilgrim societies?)

Arrivals in Santiago: May 26%, June 15%, July 10%, August 9%, September 16%, October 16%, the rest of the year shows very small figures (These figures run contrary to the general arrivals in Santiago that peak in August)

Some of the Caminos taken: Francés 74%, Le Puy 9%, Plata 4%, Inglés 3%, Portugués 3%. (There is possibly a trend here, slowly away from the Francés 77% to 68%, with consequent increases in Inglés 0% to 9%, Portugués 1% to 7% and Plata 2% to 4% though the figures are not clear in the abstract and will not total if you try)

Some Camino Francés Starts: Saint-Jean: 40%, Roncesvalles 8%, Burgos 7%, León 11%, Ponferrada 6%, Sarria 7%. (With no discernable trends)

'Saint-Jean pilgrims': walk 91% and cycle 9%. They take 35 days on foot and 10 days on the pedal.

Finally Finisterra: 8% continue their pilgrimage to this fitting end point.

Members' Page

From Sandra Collier: News from Sydney Australia

New South Wales and Canberra pilgrims will meet six times a year at the Spanish Club, 88 Liverpool Street, Sydney (Town Hall closest station) at 12 Noon - 1st Saturday of the even months i.e. February, April, June, August, October and December. You may contact Sandra directly for more details on email : sandra_collier@hotmail.com

Calling interested Australian cycling pilgrims to an informal St James Celebration in St James, Victoria. Meet at Scribblers Coffee Shop 10am Tuesday 25th July Reid Street Wangaratta and cycle 45 km across the Warby Hills to St James. If there are sufficient numbers a luncheon can be organised at the St James hotel. Please contact Graham Brown 02 6032 7345/ grmibrown@bigpond.com if interested.

From Jane Bradshaw

St Arilda's Walk and Picnic will take place on Thursday 20 July, meeting at St Arilda's church, Oldbury on Severn at 7 p.m. There will be a walk of about 1 mile to St Arilda's Well, followed by a picnic, cider, the singing of the saint's hymn and a return walk. All welcome: for further details contact Jane Bradshaw tel. 01454 413199 or e-mail jane.bradshaw3@btinternet.com, but you are welcome to just turn up with food to share and waterproof footwear.

From Alison Payne

In 2004 I walked the Camino across Spain, which I found to be a thoroughly enjoyable and rewarding experience. In Feb 2006 I walked The Pilgrims Way from Winchester to Canterbury. I feel that as a cultural, spiritual and historical resource, it is being vastly under-used, possibly due to a lack of co-ordinated information being readily available. I would like to set up an organisation, similar to the CSJ, to promote the Pilgrims Way. I have received support for this idea from Winchester, Guildford and Canterbury cathedrals, among others.

I would be interested to hear from any-one who has walked the Pilgrims Way, also from anyone who would consider supporting such an idea, in any way. Contact Alison Payne, 9, Redlands Cottages,

Norfolk Lane, Mid-Holmwood, Dorking, Surrey RH5 4EX, tel 01306 640 448, email alipayne2004@yahoo.co.uk

From Gosia Brykczynska

As we approach the season of holidays and pilgrimages I wonder whether CSJ members are aware that in the Episcopal Cathedral of St John the Divine in NYC is a wonderful chapel dedicated to St James – just the place to celebrate the apostle's feast – if you happen to find yourself in the The Big Apple on July 25. The Large chapel can seat 250 pilgrims and boasts an Acolian-Skinner organ with 857 pipes. The chapel was built in 1916 by Henry Vaughan, who also built the St Boniface Chapel in the Cathedral. It was built as a gift for the cathedral by the widow of the 7th Bishop of New York – The Rev Godman Potter and his recumbent effigy can be seen in the chapel.

From a member of CSJ Choir Sing in honour of St James!

Althea Hayton has kindly given to the CSJ the words and music to a lovely pilgrim song that you may wish to learn to sing in time for St James's Day and for your pilgrimages this year. If you send a SAE to the CSJ Office this will be sent to you as soon as possible. Or you can request a copy via the office email address and it will be sent to you immediately electronically. Keep on singing...

From Simona Bennett

A retired lady teacher is looking for walking companion on pilgrimage to Santiago de Compostela in 3 (or 4) instalments -- first leg from Saint-Jean-Pied-de-Port to Burgos, late September to early October 2006. Please phone on 020 8959 3521 or e-mail at db@soas.ac.uk.

From Jacek and Joanna Bernasinska

Jacek and Joanna recently wrote up experiences of their Camino Portugués pilgrimage in 2005 for the Polish church newspaper published in the UK – *Gazeta Niedzielną* and explained the history of the pilgrimage to a Polish readership. The article took up a whole page of the newspaper together with a photograph of the weary pilgrims. Meanwhile interest in the pilgrimage to Compostela is catching on in central Europe – especially in Poland. There are now several Polish websites explaining and promoting the pilgrimage to Compostela. One of the best is www.camino.webd.pl . Another good Polish

website belonging to the Polish Club of the followers of St James is www.santiago.defi.pl. Meanwhile one of the more interesting new Polish websites to be set up promotes interest in the history and Romanesque architecture of the church of St James in Sandomierz on the Eastern side of Poland. On the 2 June 2001 the church and surrounding monastery of St James were given back to the Dominicans and it has once more become a focal point for pilgrimages and the cult of St James in those parts of Poland. It is probably the most Easterly based Romanesque church dedicated to St James in Europe. To see beautiful photographs of the church see their website: www.swietyjakub.republik.a.pl There also exists the Church and waymarked pilgrimage of St James along the Western side of Poland in Jakobów – restored by the Polish Confraternity of St James and linking to the German paths of Jakobusweg. Obviously it is only a matter of time before someone does an East – West Pilgrimage from the church of St James the Greater in Sandomierz to the church of St James in Jakobów.

From Ann Milner

Having walked to Santiago from Cornwall, I am walking to Rome for primarily spiritual reasons. I also approached two charities working for the homeless, The Depaul Trust and the North Herts Sanctuary and offered this project as a fundraiser for them. To this end I have set up a website so people can find out about it and donate if they so wish. I am keeping the site updated with a weblog. My website is www.walk2rome.me.uk

From Peter Robins

St James's Church, Toxteth, Liverpool: there seems to be a new future for this building, as it seems the Churches Conservation Trust has now signed an agreement with the Novas Group (www.novas.org) for a 'programme of innovative community cohesion projects'.

Reviews

Available to order from *www.csj.org.uk* or by post

In Search of Cluny: God's Lost Empire

Edwin Mullins, 2006, Signal Books, 245pp, £16.99

Edwin Mullins became fascinated by the power and influence of the great Abbey of Cluny, in Burgundy, whilst researching The Pilgrimage to Santiago in the early 1970s. He has had to wait until retirement to fulfill his ambition to write about it. This is a highly readable account of the foundation of the monastery in 910, through the 11th and 12th century glory as the largest church in Christendom, to its decline after the death of Abbot Peter the Venerable in 1156 until its eventual near destruction after the French Revolution. Mullins brings to life the abbots who were so influential in the church and politics, and examines the relationship between Cluny and the pilgrimage to Santiago. He discusses the great Romanesque churches at Tournus, Autun and Vézelay, agreeing with Prof Zarnecki that Gisclbertus, who made the tympanum at Autun (1125-35) had trained at Cluny.

We hope to have some signed copies available in the bookshop for a while.

MM

My Camino: a Personal Pilgrimage

Michael J Moon, 2006, 124pp, £12.99

When Michael Moon discovered that his ancestor, William de Mohun, had undertaken the pilgrimage to Santiago de Compostela in 1280, he knew why he felt so drawn to the journey. This book is well illustrated with excellent colour photographs and is the diary of his walking pilgrimage from Saint-Jean-Pied-de-Port in May and June 2003. Each day is illustrated with a stamp from Michael's *credencial*. There are short appendices on William de Mohun of Mohuns Ottery of Somerset, a list of hotels where Michael stayed and some practical advice. He observes that by paying a little more than the *menú del peregrino* price for meals he often felt he enjoyed much more interesting food! He has produced the book to raise money for the Alzheimer's Society, Chester Branch and is also generously donating £6 per copy to the Miraz Appeal.

MM

Following the Milky Way: a Pilgrimage on the Camino de Santiago

Elyn Aviva, 2001 (2nd edition), Pilgrims Process, Boulder, Co, USA, 278pp, £8.50

I was very pleased to meet Elyn Aviva, née Ellen Feinberg, at the Boulder Gathering this spring. Her original book, *Following the Milky Way*, was published in 1989, but somehow I had never got round to reading it. This edition has a new Introduction, in which Elyn notes some of the changes in the twenty years since her first forays onto the camino. She reflects on the experience of being drawn back constantly to the idea of pilgrimage and her developing belief that there are truths beyond the Christian pilgrimage. She explores the esoteric traditions of, among others, telluric energy lines and the connections with the Game of the Goose. The bulk of the book is her well-written diary account of her walking pilgrimage with friend Bill in 1982 which reminds us of the universality of the experience, though of course the infrastructure was much less developed. She manages to include useful historical background without the text becoming overloaded. However, she experiences arrival at Santiago as an anti-climax *'I felt caught in the middle, incomplete. How, and where, and when would my pilgrimage end? I had been participating in an extended rite of passage, during which I had become a pilgrim. But how did I end the rite? I had no ecstatic sense of completion at the shrine itself.'* As she prepares to leave Santiago to go and live in Sahagún for a year she makes a visit to Finisterre. The Milky Way she sees there gives her the title for her first account and points the way for her ongoing encounter with 'all things camino'.

See also www.pilgrimsprocess.com

MMI

The Journey: A Novel of Pilgrimage and Spiritual Quest

Elyn Aviva, 2004, 422pp, £14.

Also available from the CSJ Bookshop.

“Camino” : a CD by Oliver Schroer

Big Dog Music BD 0601

Oliver Schroer is a Canadian composer-violinist, who walked the Camino from Le Puy in May-June 2004, with 3 companions, and his violin and “a portable recording studio” in his rucksack. The result is a CD that is full of the spirit of the pilgrimage. He played his violin in any churches that were open and “appropriate”, to one listener or a crowd. Some pieces were freshly improvised, others from his repertoire (like the soaring harmonies of the opening track “Field of Stars”, a “reinvention” of an earlier piece called “A Million Stars”.) Most delightful are the recordings of other sounds of the Camino, footsteps crunching on gravel or padding through a forest, sheep bells, cow bells, and church bells of every size up to the great Berenguela of Santiago. The CD is attractively packaged, with stamps from the pilgrim’s *credencial* and photographs by his companion Peter Coffman. It can be obtained, as they say, from all good record stores or from www.oliverschroer.com. If you visit the website, you can listen to a couple of tracks before buying, and also to a bonus recording (not included in the disc) of pilgrim snoring.

William Griffiths

From the Secretary's Notebook

Marion Marples

Art Exhibition

The official opening of the Camino Art Exhibition will be on Tuesday 19 September at Guildford Cathedral. There is plenty of parking outside, or it is a short taxi ride from the station. All are invited to Choral Evensong at 5.30pm and then to the Opening at 6.30pm there will be a welcome, few short speeches and wine and nibbles.

New Office Volunteer

Welcome to Wendy Beecher, who has joined the Thursday volunteers Willy Bossert and Bill Marchant -Smith on a monthly basis. One more volunteer would be very welcome to help inform and encourage pilgrims preparing for the camino as well as opening the door, answering the phone and making the coffee! Additional tasks include packing the bookshop orders.

Saturday Open Days

I would also like to train up some regular volunteers for the Saturday openings, which are getting busier. It is very helpful if volunteers become familiar with the CSJ website, which can then be consulted as necessary. Please contact Marion at the Office for more information.

More Volunteers needed

This time help is needed with desktop publishing skills for a number of different items: designing certificates, compiling information sheets on our new publications, production of Occasional Papers etc. We should also be glad to know of some people to review some of the many books available and anyone who would be interested in compiling a new Pilgrim Anthology. Please contact Marion if you would be able to help.

Visiting Paris this year?

We are considering whether to reprint the *Paris Pilgrim Guide*. This contains "two itineraries for the discovery of Jacobean monuments in Paris, with brief historical notes" and was written in 1998 by Hilary Hugh-Jones and Mark Hassall. Is there a member making a

visit to Paris who would like to take a copy of the booklet with them to follow the walking routes described, make corrections if necessary and express a view as to whether we should reprint? Contact Marion if you are interested.

St James's Day – Tuesday 25 July Knill Steeple, above St Ives, Cornwall

In 1782 John Knill, a Customs Officer, constructed a mausoleum on Worvas Hill, above St Ives (now on the St Michael's Way). He was not in the end buried there but he left money for a ceremony, on St James's day every 5 years, for girls in white dresses to dance around the monument to a fiddler playing the Old Hundredth. The proceedings begin at the Guild Hall in St Ives at 10.30 with the ceremony of the Keys. The procession climbs the hill for the dancing at 12noon. Details and B&B accommodation addresses from St Ives Tourist Office (highly commended for their efficiency) on 01736 706296. A Guide to the 12 ½ mile St Michael's Way can be bought from Cornwall County Council – see www.cornwall.gov.uk for details. Marion Marples hopes to attend, as do recently rejoined members Nancy and Bernard Rudden from Penzance.

Other members may like to attend the 6pm Mass at St James's Church, Spanish Place, W1 (off George Street). The Parish Priest Fr Terry Phipps is a CSJ member and the church has many reminders of St James, the pilgrimage and Spain. The Apostolic Nuncio, Archbishop Faustino Sainz Muñoz will be present.

Planters

Thanks to the Bankside Open Spaces Trust we have outside our Office door two new planting troughs made by the workshops of the L'Arche community in nearby Lambeth. We shall be planting them up very shortly. Any suggestions for camino-related plants which do not mind shade and drought gratefully received. We hope to receive a cutting of the forsythia rescued from Rabanal by Peter and Eileen FitzGerald in due course.

Thank You

Aileen O'Sullivan has generously presented two decorative embroidered maps of the pilgrimage routes, made by her friend Jane Milbourne, to the Refugio Gaucelmo.

Publications

If you have bought a copy of the Itineraire du Pélerin du Voie de Vézelay you might like to check green page 35. If it is only printed on one side please send an sae to the Office for a replacement double-sided sheet.

The Camino Inglés guide has a 2006 update, being an amalgam of earlier updates, available in return for an SAE marked Camino Inglés.

American Pilgrim

We have received copies of Issue 2 of *American Pilgrim*, edited by our member Prof George Greenia, who I had the great pleasure of meeting in Boulder. It has articles by Rebekah Scott, who has been a hospitalera at Miraz with her husband Patrick O'Gara and who helped us with publicity in the American press, and by Mariluz Melis, hospitalera at Eunate about her vocation to hospitality to pilgrims. Please send an A4 sized sac with 49p postage if you would like a copy or see www.americanpilgrims.com.

The Way of St James on Horseback, Javier Pascual

I have at long last been able to obtain more copies of this helpful book for horseriders published in 2002. It may be getting out-of-date but provides useful starting points for contacts in Spain. Price now £5 plus postage (for 500g).

Le Jeu de Robin et de Marion

This is a new CD of work by Adam de la Halle, produced by Antony Pitts and performed by Tonus Peregrinus. The medieval instruments are played by Mary Remnant, CSJ founder member and expert on medieval bowed instruments. Each instrument was recorded separately and digitally mastered. Available from Naxos, www.naxos.com, code 8.557337. 'This is unquestionably an intriguing and highly original presentation of Adam's masterpiece', The Gramophone, June 2006

El Camino de Santiago, no un Camino de Rosas

A delightful new DVD about the camino, produced by Jose Alvarez, who was born in Asturias and who has studied in London. See www.freehighway.org for a short clip of the film, featuring some of the priests and hospitaleros as well as pilgrims reflecting on their experience. The film had English subtitles and can be ordered online. The CSJ Library has a copy.

Miraz: Caretakers required again for winter months

in the refugio at Miraz, Lugo on the Camino del Norte. How do you fancy a minimum of one month during the period 1 November 2006 to 20 March 2007, rent-free in rural Galicia?

- Would suit single, retired person or couple, but they would need to be fit and healthy and very self sufficient in this rural location. It is sometimes wet, cold and lonely and you have to chop your own firewood! The nearest shops are 6 km away, but food vans call at the village on a regular basis.

- Miraz is a wonderful village with a church, bar and a friendly local community, relying mainly on agriculture and the local quarry for its existence. There are many opportunities for walking and cycling.

- A Spanish speaker is essential as maintaining contact and continuity with the village is an important aspect of the arrangement.

- Duties would include keeping the refugio warm, dry and secure, supervising any building works, keeping records, affording access to the local priest on his official duties and any light handyman tasks. Pilgrims may be allowed to stay at your discretion.

- You would make your own way there and back and pay for your own food and provisions. Applicants will need to be members of the Confraternity.

If you feel you could be interested, please telephone Alan Cutbush on 01473 687203 or email him on alan@cutbush35.fsnet.co.uk to discuss the matter.

Stop press: Also contact Alan Cutbush if you are interested in being a hospitalero at Miraz next year.

New websites

Brittany Association: www.saint-jacques-compostelle-bretagne.fr includes a section on routes through Brittany, from Le Conquet, St-Pol-de-Leon, Locquirec and Paimpol to Nantes and Clisson, as well as Mont-Saint-Michel to Rennes and Nantes.

www.pilegrim.info is being developed by Eiler Prytz for the Norwegian Nidaros pilgrim route. He hopes to have English translations ready soon, then we shall link it to the CSJ site

www.eurovia.tv A website of the Association for The Establishment of European Pilgrimage Routes) which is a rival to Adelaide Trezzini's site *www.francigena-international.org*

A new service for pilgrims can be found on *www.jacotrans.com* for transporting luggage and giving bike support, rucksack hire etc, based in Navarre.

New refuge at Pamplona

The Jakobusfreunde Paderborn from Paderborn, Germany has opened a new refuge at Pamplona. It has 23 beds, hot showers, no kitchen but a restaurant nearby. The restaurant offers special prices for the guests of the albergue. It is in an old house right on the riverside. It is open from 1 April to 31 October. For further information see here: http://homepages.uni-paderborn.de/pilger/Etappen/01_SjPdP-Pamplona.html

New refuge on the Via de la Plata

Rionegro del Puente (Zamora), Virgen de la Carballeda, opened May 2006, 24 beds, facilities for disabled, dining room, kitchen, covered bicycle parking, etc Food shops nearby. Keys from Bar Central next to the church, tel 980 65 20 27 or 980 65 21 32. Alison Raju writes: "This is a very good move - this *cofradia* is one of the few still going (for several hundred years) whose sole business was to help pilgrims. The original pilgrim hospital building is still in place and I have often wondered when they'd get round to doing something about it! It's also a good location as regards distances."

New flights from Liverpool

Ryanair – *www.ryanair.com* – is flying from Liverpool to Santiago in the autumn 3 times a week, alternating with a flight to Santander; 6.30am departure from LPL will dampen demand though!

Sponsor-a-Week

Binnie Mobsby writes: One doesn't need a reward for making a donation towards the running costs, but I am delighted to share with you a letter from the hospitaleros who were there for the week I sponsored 10-16 April 2006.

Greetings from Paul and Cristina, the first *hospitaleros* for the year at Refugio Gaucelmo...

We have been fortunate to be here at Easter time, with many pilgrims able to take part in the special services in the

beautifully simple Templar church across from the refugio. The young monks, with the beautiful voices in their chanted services, are now two in number, Juan Antonio having returned from Madrid.

This land of the *Maragatos* is awakening is awakening to spring, with the flowers from the earth. The trees full of blossom and days of rain, and others mixed, with some lovely sunshine. The cherry tree in the *huerta* has been a study in white and now the patio pear is a picture in bloom. The symphony of bees is an incredible boom of buzzing noise.

We've had some lovely afternoons, with the pilgrims really enjoying the peace and beauty of the *huerta*, as well as the practical place to dry their washing; also very cold, sometimes freezing cold nights, which have turned washing left out into solid boards. The fire in the salon has really been appreciated, warming as it does the dormitory above as well. One day we had an impromptu concert in the salon, with a pair of young Spanish pilgrims playing flute and violin together.

The spring pilgrims have included a Japanese man and, unusually, nine Australians, seventeen from Great Britain and the first Argentinian. They have been a very international bunch of very nice people, most of whom appreciate our efforts to give them a warm and friendly atmosphere and, as with most *hospitaleros*, we've had some lovely comments in our 'Visitors Book'. In these days of *Semana Santa* we've been nearly full most nights and have also had the chance to finish working to get the refugio in good heart for this new season of welcoming pilgrims in 2006.

For this week:

Number of pilgrims 134

Nationalities 19

Weather mixed, cold rain, warm sun, freezing nights

Bajaras Airport, Madrid

If you are passing through, or are delayed at Barajas airport, try to visit the new chapel, which is dedicated to Santiago. The Opening Mass was celebrated by the Cardinal Archbishop of Madrid, who was formerly Archbishop of Santiago. The airport also has a mosque and a multi-faith chapel.

CSJ Events

Saturday 24 June

Office Open Day

10.30-3.30pm

Office and Library open for pilgrimage advice and browsing

Sunday 25 June

West Way Walk - in reverse!

11.30am. Meet at St James RC Church in Twickenham after Sunday Mass. Walk with Gosia to Ealing Broadway via Brentford Locks, Grand Union Canal, Osterley Park, Richmond Park, Kew, River Thames, Boston Manor Park, Lammas Park, Walpole Park. Ending at Ealing Abbey for Vespers 6pm. Optional meal at local Portuguese Restaurant at the end of the day. Suggested donation £10.

Further details from Gosia - Tel: 020 8560 0120

or email: gosia.brykczynska@btinternet.com

Tuesday 25 July

St James's Day

12 noon John Knill Ceremony , St Ives, Cornwall

6pm Patronal Mass, St James's Spanish Place RC church, George Street, W1

(see *From the Secretary's Notebook*)

Mon 18 September-Fri 13 October

Exhibition

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

Tuesday 19 September Evensong 5.30 & Reception & Private View 6.30, Guildford Cathedral

Saturday 23 September

Office Open Day

10.30-3.30pm

Office and Library open for pilgrimage advice and browsing

Thursday 28 September

Miraz

Blessing of Refugio de Peregrinos de Miraz, Galicia
by the Most Revd Bishop of Lugo, 12 noon Mass at Church, followed
by Blessing and party at the Refugio

Saturday 7 October

Returned Pilgrim Service

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

Sat 28 October–Sat 4 November

Burgundy

Visit to Burgundy - now fully booked

Thursday 16 November

Lecture Recital

by Dr Mary Remnant in aid of Miraz: see Miraz Newsletter/*Bulletin*
95 for details

Thursday 23 November

Fund Raising Reception

Reception for Miraz, kindly hosted by our Honorary President, H E
The Spanish Ambassador - see Miraz Newsletter for details

Saturday 25 November

Office Open Day

10.30-3.30pm

Office and Library open for pilgrimage advice and browsing

Saturday 2 December

Storrs Lecture

Constance Storrs Memorial Lecture. Professor Colin Morris. See
Bulletin 95 for title, time and venue. Professor Morris has written on
the Holy Sepulchre in Jerusalem and is an expert on the Crusades.

New Members

Information is for members' personal use only.

SCOTLAND

Mr Tony Brotherton 01671 404154
5 Cree Avenue, Newton Stewart, Wigtownshire, DG8 6LF
Mrs Carole Fletcher 01241 870836
36 Patrick Allan-Fraser Street, Hospitalfield, Arbroath, DD11 2LX
Mr Eddie Gregg 01236 726970
38B Clouden Road, Cumbernauld, G67 2EW
Ms June Jones
103 Stevenston Court, New Stevenston, Motherwell, ML1 4HW

EAST ANGLIA

Mr John McLeod & Mrs Sara Muldoon 01206 302814
5 The Woodlands, Brightlingsea, Essex, CO7 0RY

HOME COUNTIES NORTH

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Mrs Patricia Doyle
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Mr John Hayes 01462 712430
40 West Lane, Pirton, Herts,
Mr Stephen Hibbert 07785 280493
24 Cunningham Avenue, St Albans, Herts, AL1 1JL
Dr Glenville & Mrs Winifred Jones 01442 876771
157 High Street, Northchurch, Berkhamsted, Herts, HP4 3QT
Miss Rachel Lawrence 07875 153956
Flat 75, Room 3, Ivy Lane Flats, Osler Road, Headington, OX3 9DY
Mr Rob McClement 07778 392291
4 Wellen Rise, Hemel Hempstead, Herts., HP3 9PE
Canon Hall Speers 020 8449 3894
The Rectory, 38 Manor Road, Barnet, Herts, EN5 2JJ
Mr Max & Mrs Anitra Woolfenden 01628 624683
Appletree House, Moneyrow Green, Maidenhead, Berks., SL6 2ND
Mr Clive Wrench 01295 250692
62 Bloxham Road, Banbury, Oxon, OX16 9JR

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Dr Helen Cowie 020 8949 3376
75 Acacia Grove, New Malden, Surrey, KT3 3BU
Mr Roy Dean 01273 673386
105 Moulsecoomb Way, Brighton, Sussex, BN2 4PE
Mrs Susan Lloyd 020 8940 4370
126 Ennerdale road, Kew, Richmond, Surrey, TW9 2DH

LONDON

Mr Tim & Mrs Liz Delap 020 8691 2065
78 Royal Hill, London, SE10 8RT
Mr Richard Grogan 020 7584 2333
20 Eaton Square, London, SW1W 9DD
Mr Nicholas Lane 020 7352 9040
Studio 19A Edith Grove, Chelsea, London, SW10 0JZ
Mr Graham Loveitt 07793 058550
Flat 2, The Charter Building, Catherine Grove, Greenwich, SE10 8BB
Mr Andrew Palazzo 020 7791 4802
McCormacks, 122 Mile End Road, London, E1 4UN
Ms Lella Pohle 020 7240 3295
B20 Peabody Buildings, Wild Street, London, WC2B 4AB
Mr Christopher van Kampen 020 8455 2228
93 Greenfield Gardens, London, NW2 1HU
Mrs Dinah Wiener 020 8995 3884
12 Cornwall Grove, London, W4 2LB
Dr Sam Harris & Miss Gina Bilenkij 07981 097854
Flat 68 Bevin Court, Cruickshank St, London, WC1X 9HB
UK - Midlands East Ms Carole Bates 01604 845530
13 Willow Close, Spratton, Northampton, Northants., NN6 8JH

EAST MIDLANDS

Mr Phil & Mrs Cathie Bleazey 01623 836814
62 Chestnut Drive, New Ollerton, Notts., NG22 9SJ
Mr Dominic Cornford 01433 651464
Derwent House, Saltergate Lane, Bamford, Hope Valley, S33 0BE
Mr Eric & Mrs Angela Wright 01832 737833
6 High Street, Woodford, Nr Kettering, Northants., NN14 4HF

WEST MIDLANDS

Mr Adrian & Mr Jim Deeny 01527 870568
Meadowbank House, 124 Hanbury Road, Stoke Prior, Stoke Prior,
Bromsgrove, Worcs, B60 4JZ
Dr Wendy, Mr Andy, Miss Charlotte & Dr Paul Rylance 01746 716399
Roughton Farmhouse, Roughton, Worfield, Shropshire, WV15 5HE
Mr Terry Wintertion & Miss Gay Pannell 01270 623848
143 Audlem Road, Nantwich, Cheshire, CW5 7QJ

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Mr Paddy Burke 01609 779803
17 Mill Hill Crescent, North Allerton, N Yorks, DL6 1RY
Mr Mike Hall 0191 487 6832
23 Springfield Avenue, Eighton Banks, Gateshead, NE9 7HL
Mr Matt Pallister 01913 866306
180 Devonshire Road, Belmont, Durham, DH1 2BL
Prof Paul & Mrs Louise Younger 01914 920396
45 The Uplands, Birtley, Co Durham, DH3 1RJ

NORTH WEST

Mr Geoff Berry
4 Ashridge Close, Lostock, Bolton, Lancs., BL6 4PR
Mr Robert Moore & Mr Roger Stubbings 01257 265701
190 Lea Road, Whittle-le-Woods, Chorley, Lancs., PR6 7PF

SOUTH

Mr Tadeusz & Mrs Susan Malinowski 01202 516855
23 Strouden Avenue, Bournemouth, Dorset, BH8 9HT
Mrs Dodie Marsden 01264 738211
Little Brook House, St Mary Bourne, Andover, Hants, SP11 6BL
Ms Jane Mellett & Dr Edward Waller 07796 832375
Flat 5, 56 Richmond Gardens, Highfield, Southampton, SO17 1AE
Mr Alan & Mrs Janet Smith 01202 481175
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Revd Ted Longman 01749 343699
5 Old Wells Road, Shepton Mallet, Somerset, BA4 5XN
Mr John & Mrs Sue Monaghan 01458 448108
10 Wilton Close, Street, Somerset, BA16 0SZ
Mr Stephen Palmer 01823 661109
34 Crosslands, Tonedale, Wellington, Somerset, TA21 0AT
Mrs Gill Puddephatt 01503 264783
14 Tregarrick, The Downs, West Looe, Cornwall, PL13 2SD
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1 Timothy's Corner, Tresco, Isles of Scilly, TR24 0QF
Mr Sandy Simpson 01364 631344
Langaford Cottage, Buckfastleigh, Devon, TQ11 0HY
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Hill House, Fayreway, Croscombe, Wells, Somerset, BA5 3RA
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Mrs Anne Wolf 01970 615246
Bryndedwydd, Antaron Avenue, Southgate, Abertystwyth, SY23 1SF
Miss Liz Homans & Mr Tim Fordham 07952 490715
Tre Gof (The Caravan), Llandoona, Anglesey, LL58 8UB

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Dunmahon, Castle Road, Blackrock, Cork, Co Cork, Rep. of Ireland

Ms Mary Anne Taylor 0039 3386 073768
c/o Valentina Piacenza, via Bozzalla N.8, Pollone, (BI), 13814 Italy

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Mrs Ann Davies 0061 2 9337 6394
2 Wharf Road, Vncluse, Sydney, NSW, 2030 Australia
Mr Anthony Kevin 0061 2 6295 6588
13 Dampier Crescent, Forrest, Canberra, ACT, 2603 Australia
Mr Mick Kranas 617 33455329
41 Garro St, Sunnybank Hills, Brisbane, Queensland, 4109 Australia
Mr Clive Lane 0061 2 9660 0445
1 Hereford Street, Glebe, NSW, 2037 Australia
Ms Anne McCamish 0061 3 5829 0406
305 Cornish Road, Ardmona, Victoria, 3629 Australia
Mr Patrick & Mrs Annette McClure
8 Huntleys Point Road, Huntleys Point, NSW, 2111 Australia
Mrs Pamela Roberts 0061 2 9960 5787
13 Calypso Avenue, Mosman, NSW, 2088 Australia
Mr Paul Silveston & Mrs Joy Ryan-Silveston
790 Mount Macedon Road, Mount Macedon, Victoria, 3441
Mr Tony Tribe 0061 2 9969 6429
54 Hopetown Ave, Mosman, NSW, 2088 Australia
Dr Rose Williams 0011 61 417 966848
41 Cleaver Street, West Perth, WA, 6005 Australia
Miss Kerith Fowles & Miss Ann Clipsham
1 Rosenthal Avenue, Bundanoon, NSW, 2578 Australia

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Rua Frei Henrique de Coimbra 2116, Curitiba, Panama, 81630-220 Brazil

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New Zealand Mr Neili & Mrs Joan Franssen 0064 3338 1380
38 Rahera Street, Christchurch, 8002 New Zealand

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Mr James & Mrs Emily Fanjoy 001 765 631 1203
191 W Tompkins St, Apt 3, Galesburg, Illinois, IL61401 U S A
Mr Adam Grabowski 001 415 819 4697
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Mr Stafford Matthews 001 415 425 5550
212 Jamaica Street, Tiburon, California, CA94920 U S A

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

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 Quaife & 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
- Practical Pilgrim Notes
- | | |
|-----------------------|-------|
| <i>for Walkers</i> | £1.50 |
| <i>for Cyclists</i> | £2.50 |
| <i>Winter Pilgrim</i> | £1.00 |
| <i>Which Camino?</i> | £2.50 |

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

Confraternity of Saint James

Registered Charity number 1091140
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Information and Publications available from Registered Office:

27 Blackfriars Road, LONDON SE1 8NY

usual opening hours Thursday 11am to 3pm (other times by appointment)
telephone (020) 7928 9988 fax (020) 7928 2844 email office@csj.org.uk website www.csj.org.uk

Honorary President H E The Spanish Ambassador
Secretary Marion Marples
Please contact her via the office (above) except in an emergency.
45 Dolben Street, LONDON SE1 0UQ (020) 7633 0603
Pilgrim Records Secretary *Please apply with SAE (quoting membership number) to:*
Eric Walker, 4 Gawthorpe Avenue, BINGLEY, W Yorks BD16 4DG

Committee 2006 Charity Trustees and Company Directors

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Vice-Chairman Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
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Other Members Jane Bradshaw, Gosia Brykczynska, Paul Graham, Colin Jones,
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Lincolnshire NG34 9BX stuartandtricia@btinternet.com
Other Members Laurie Dennett, Marion Marples, Alison Raju, Stuart Shaw

Research Working Party

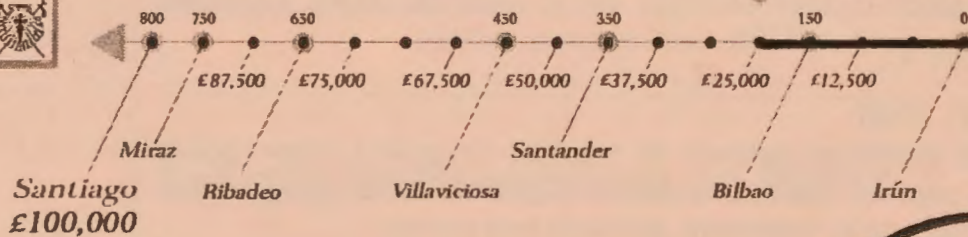
Chairman Professor Brian Tate, 11 Hope Street, Beeston, NOTTINGHAM
NG9 1DJ (0115) 925 1243
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alison.thorp@virgin.net
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Librarian and Website Manager Howard Nelson, 71 Oglander Road, LONDON SE15 4DD
howard@csj.org.uk
Gift Aid Secretary Rosemary Wells, 154 Rivermead Court, Ranelagh Gardens
LONDON SW6 3SF
Slide Librarian John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ
(01622) 757814
Members wishing to borrow slides should make their selections from the catalogue four weeks in advance.



How has the gaitero progressed?



Raffle Prizes wanted!
see p 6

*** Stop Press ***

- Appeal Total **£25,149 - THANK YOU**
- Spanish Embassy - Fundraising Reception - Are you coming?

"Gracias por darnos este pedacito de paz en este maravilloso pueblo." "Thank you for giving us this little haven of peace in this wonderful village".

*** The Miraz Appeal ***

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.

Much of the work to the main building will be completed within the next few months and we are very grateful to all those Confraternity members and friends who have contributed their time and skills and the finance to support the work to date.

Here is a summary of the estimated funding for Miraz :-

Phase 1a - 2005 Beds, basic household equipment & tools, emergency repairs, appeal leaflets and admin.	£ 6,868
Phase 1b - 2005 Replace existing bathroom furniture, conversion of bedroom to shower room, replace electrics, install water borehole, additional tools & equipment, 2005 running costs, admin.	16,363
Phase 2 - 2006 Replace drainage system & connect to mains, new power circuits, replace gutters, downpipes, cooker, front gates, repair roof, wood beetle treatment, publicity and admin.	9,482
Phase 3 - 2007+ Conversion of outbuildings (including architect's fees), solar powered heating, contingency	47,000
Fund for future running costs and maintenance	20,000
Total	99,713

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

"What a lovely welcome for the pilgrims. Thank you for all the work you have put in to make this refuge special. Bravo to the Confraternity of St James in London for such an initiative."

The Confraternity of Saint James

*by kind permission of
H E The Spanish Ambassador
The Conde de Casa Miranda*

Invites you to a
Fundraising Reception

Thursday 23 November 2006

(Early evening)

*at The Spanish Embassy
24 Belgrave Square London SW1*

*RSVP by 30 Sep
to CSJ office*

*Minimum
Donation*

Refugio de Peregrinos de Miraz

*Blessing by Fray José Gómez González
Obispo de Lugo*

*Thursday 28 September 2006
12 noon*

**Mass in Santiago Church, Miraz
followed by
Blessing of the Refugio
&
Party**

**All Welcome !
Please let us know if you are coming !**

*Please use the form at the end of this newsletter for both
events*

*** Recent Fundraising Events ***

We are particularly grateful to all those involved in the following for all their efforts and enormous contributions.

- Audlem Baptist, Anglican and Methodist Churches - Charity lunch
- Oldbury Methodist Church - Coffee Morning
- Angelika Schneider - Ballyhoura Walking Festival Marathon

*** Forthcoming Events ***

Please help support the following members with their fundraising

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

*Further details from Gosia - Tel: 0208 560 0120
or email : Gosia.brykczynska@btinternet.com*

After 8 July **Bed & Breakfast** **UK - Cheltenham**
B&B offered to CSJ members for £12pppn. 1 single or 1 double room available. Convenient for University of Gloucestershire. Space for caravan parking. Profits to Miraz.
Further information from Doreen - Tel: 01242 248 188

Sunday 16 July **Wye Valley Walk** **UK - SW**
10.30am. Circular walk around Tintern Abbey / Wye Valley - one stiff climb, steps and some stiles. Approx 9 miles leaving time to see the Abbey or enjoy the area. Meeting 10.30 Tintern Old Station on the A466. We walk along the river to the Abbey then circle up and around. End with a pub lunch for those who wish. Plenty of parking at the Old Station for £1 the day and camping too for those who would like to. (If planning to arrive by bus from Chepstow on the 1030 bus, please ensure that you call so we wait for you). Suggested donation.£10.

Call Marian (01600 890282) or Catherine (0797 1407563) with queries

Friday 21 July **Cambridge to Grantchester** **UK - E Anglia**
5.00pm. Meet at the bridge over the Cam (next to the Anchor pub), Silver Street, Cambridge, for a walk to Grantchester, followed by suitable local refreshments (tea if available, otherwise a pub). Latecomers are welcome to join the group in Grantchester circa 6.30. Please call Peter beforehand so he knows who to expect and where. Donations to Miraz.

*Further details from Peter Cousins Email: peter.cousins@merton.oxon.net
Tel: 01223 440453 evenings (or mobile 07817 847249 on the day)*

Saturday 22 July **"Within the Way Without"** **Ireland - Co Cork**
A DVD showing of the film which follows 3 pilgrims on the Camino. To be shown in Midleton, the venue will depend on numbers interested. *Please contact Padraig MacSweeney c/o Angelika, Tel: 02476 365610 or email : amhschneider@hotmail.co.uk. Padraig will contact you after 18th June with final arrangement details.*

Saturday 12 August **Walk in Loughborough area** **UK - E Midlands**
10.00am. Meet David at Nanpanton Reservoir for an 11 mile circular walk via Blackbrook Reservoir, Mount St Bernard Abbey, Warren Hills and Cat Hill Wood. The lunch stop will coincide with a visit to the abbey, grounds, gift shop etc. About a mile further on, liquid refreshments will be available at the Castle Rock pub. Suggested donation £10.

Further details from David McMahon Tel: 0116 2883037 or email : davidmcmahontaf@btinternet.com]

Monday 28 August **Spanish Brunch, Walk & Tea** **UK - S Midlands**
11.00am. Brunch with tapas, Galician wine. Spanish cheese & membrillo. Followed by a 4 mile walk via the Parish Church of St Giles, Water Stratford, then afternoon tea / coffee with Tarta de Cuajada. There will also be pictures to show of the working party visit to Miraz in March. Based in Finmere - 8 miles north of Bicester, 4 miles west of Buckingham, easy access from junctions 9 or 10 of M40). It would be helpful for catering purposes if you would let Ricky & Sybille know if you would like to join them
Cost: Generous Donativos.

Further details from : Ricky & Sybille Yates, The Rectory, Water Stratford Rd, Finmere, Bucks MK18 4AT. Tel: 01280 847184 Email: rickyates@supanet.com

September onwards **Cottages for rent in Rural France** **France**
Set in picturesque hamlet 5km from market town of Gorrion in S Normandy / E Brittany. Variety of restored traditional accommodation, with modern facilities, for 2-6 people. Bayeaux and Le Mont St. Michel within easy reach. Good walking and cycling area. Costs range from £140 to £300 per week of which 50% will go to the Miraz Appeal.

Full details from Chris & Andrea Masters, La Cretouffiere, Colombiers du Plessis, 53120 Gorrion, France. Tel: (0033) 243 08 00 20, Email: andreamast@libertysurf.fr Website: www.philm.demon.co.uk/HolidayCottages/

Saturday 3 September **Blanchworth (Glos.) Charity Tennis Tournament** **UK - W Midlands / SW / Wales**
Tennis players and supporters are needed. Strictly a sociable event with spot prizes, raffles, lunch (including Pimms & wine) and afternoon tea. Organised annually by Gillie Evans (a professional tennis coach and wife of CSJ member, Andrew) and her friend Sally Roberts. The Miraz appeal is one of 4 charities which will benefit this year. All standards of tennis players are welcome, serious and not so serious. Costs £20 per person or £35 per couple for tennis, lunch and tea, or £15 per person for lunch and tea only.

Further details and entry forms from Gillie Tel: 01453 842438 or Sally Tel: 01453 540118 or email : sally@blanchworth.co.uk

From Mid-September **"Within the Way Without"** **UK - NE**
Michael Naessens is prepared to organise showings of the film in Yorkshire and the NE from mid-September (as soon as he can find a suitable projector). If you are interested or can help, please contact Michael at 12 Dean St, Ilkley, W Yorkshire LS29 8JR or Tel: 01943 603149.

Saturday 7 October **"Pilgrim's Progress" Walk (cont'd)** **UK - Bedford**
See September newsletter for more details

Thursday 16 November **Lecture Recital - Mary Remnant & the CSJ Choir - London**
See September newsletter for more details

*** Raffle Prizes? ***

We will be issuing raffle tickets in September for a grand raffle to be drawn at the next AGM in January 2007. Please let us know if you are able to help us obtain some top prizes from firms, shops or individuals..

*** For Sale - in aid of Miraz ***

"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. See Bulletin for details. Many colour photos. £6.50 per copy to Miraz. Order from office or online bookshop £12.99 + p&p (UK-£1.21, Eu-£2.10, ROW £3.95)

"Compostelle -The Ceaseless Tramp of Feet"

CD - including over 300 photos - written diary of a member's experiences along the route from Le Puy to Santiago, as well as some historic perspectives along the way. Send cheque for £6 (UK) or £7 (non-UK) payable to "A J H Grant" to *Andrew Grant, 168 Newhaven Rd, Edinburgh EH6 4QB, Scotland. Tel: 0044 (0) 131 554 1737.* Minimum of £4.50 per CD donated to Miraz

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

Other



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

Calendars

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

Mugs - £5 + p&p (UK-£1.50, Eu-£2, ROW £3 .50)
Designed by the fundraising team.



"It has been a pleasure to stay in this little corner of Lugo. You have created a very special atmosphere that makes us feel completely at home. Congratulations and many thanks for everything"

*Why not try a Spanish recipe and invite friends round
- in return for a donation of course !*

Torta de Santiago
(It's like the tart only cake-ier!)

Ingredients

225g/8oz Sugar
1/4 teaspn grated Lemon Rind
225g/8oz Almonds with skins, finely ground
7 Eggs, separated
1/4 teaspn Ground Cinnamon

For the filling and topping

300ml/10fl.oz. Whipping Cream
1/4 teaspn Sugar
1 teaspn Brandy
Finely chopped Almonds to garnish

Instructions

1. Preheat the oven to 180C, 350F, Gas Mark 4 and lightly grease and flour 2 x 20cm/8 inch round sandwich tins.
2. In a large mixing bowl, cream together the sugar, lemon rind, and egg yolks until the mixture is light and fluffy.
3. Stir in the almonds and cinnamon.
4. In another mixing bowl, beat the egg whites until they are stiff, but not dry.
5. Stir a few tablespoons of the egg white into the almond mixture to lighten it a little, then fold in the rest of the egg whites.
6. Transfer the mixture to the sandwich tins and bake for 45 minutes or until the cakes are cooked and brown.
7. Allow to cool for a few minutes, then remove the cakes from the pans and cool on wire racks.
8. To make topping - in a mixing bowl, whisk together the cream, brandy and sugar until stiff. Spread half the mixture on one of the cakes then place the other cake on top and coat the top and sides of the double layered cake. Garnish with chopped almonds.

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"Thank you very much. In Villaba we saw a notice that said this refugio was closed. In Baamonde they told us that this refugio was being renovated but we could sleep here, but when we arrived we found a beautiful refugio with very friendly and helpful people. They offered us a bed to sleep and moreover we were invited to eat with them. We spent a marvellous time here. Thank you very much for everything."

CSJ - Miraz Appeal

Name

Address

- I am a CSJ member and my number is (if known)
- I am not a CSJ member

I wish to attend the Spanish Embassy Reception on 23 November and to apply for one ticket for myself and one for my joint member / visitor whose name is

.....

Minimum Donation

<i>Individual Member</i>	<i>£30</i>	
<i>Visitor</i>	<i>£35</i>	
<i>2 Joint Members</i>	<i>£50</i>	<i>£.....</i>

NB: Applications for the reception must be received by 30 Sep 06

I will / will not be attending the Miraz Blessing on 28 Sep, together with (number) visitors £ nil

I wish to support the appeal by making a donation of £
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Payment **Total** £
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- I enclose a cheque made payable to "CSJ - Miraz Appeal"
- I authorise the CSJ to charge my credit card as follows

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

Expiry Date - - / - -

Signed Date:.....

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

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