

**Digital Magazine of the
Fundación Jacobea nº 1**

Our Project

The Fundación Jacobea

The Fundación Jacobea starts out with the aim of promoting and protecting the pilgrimage routes, in particular of the Ways of Santiago, by generating projects and activities that contribute to the improvement of its social and cultural environment.

The institution was also created with the intention of defending and promoting the values and philosophy inherent in pilgrimages throughout history, but one which is also firmly linked to the reality of the 21st century, with all its international and cultural innovations.

The Fundación Jacobea was founded with the aim of promoting the cultural, artistic and historical heritage, the defense of the environment and the promotion of local development – social and economic – within the framework of



the Pilgrim Ways, with special emphasis on the Jacobean Routes and their inclusion within the world of professional tourism.

Attention to the cultural heritage of the Camino de Santiago pilgrimage itineraries, both material and immaterial, and support for new artistic talents, within the framework of these itineraries.

The promotion and management of services and structures for the reception and care of pilgrims and visitors to the Ways of Santiago, while trying to respect the principles of universal accessibility.

The promotion of applied ICTs and directed towards sustainable development.

The training of volunteers and salaried persons involved in the reception, maintenance and tourist-cultural development of the pilgrimage routes.

The promotion and development of the values of the pilgrimage, i.e. perseverance, austerity, sustained effort, the desire to excel, and the capacity to make rational decisions. To this must also be added the exchange of experiences between pilgrims and those involved in their reception and care.

The improvement of the quality of life of people, especially children and youth, using the know-how of the Foundation and its collaborators. colaboradores.

The web and the digital magazine of the Fundación

During the present year 2018, the Fundación Jacobea is launching an ambitious project to spread and promote the Camino de Santiago and create a "Memory of the pilgrimage of the 21st century". This project will have two digital tools: a web page and a digital magazine.

The website of the Jacobean Foundation will have all its contents in Spanish and English, contents that will be divided into three thematic fields, the first of which will be a



"Memory of the 21st century pilgrimage". This section or space with a blog format will allow pilgrims to share their testimonies and stories, gathered online as well as directly through in-person interviews with pilgrims.

The "Memory of the 21st Century Pilgrimage" aims to create a new and necessary space in the world of pilgrimages to Compostela, a space that will also have an openly international character, aiming to cover as many nationalities as possible.

It also seeks to become an innovative and valuable tool for the promotion of the pilgrimage to Santiago, as it will bestow a human face to the Camino de Santiago experience in Spanish and English, with a particular emphasis on the values and spirit of the pilgrimages to Compostela.

The web will also offer practical, cultural and tourist information about the Ways and the city of Santiago, for which it will have two spaces with a blog format in which it will share the contents prepared "ad hoc".

The second of the thematic fields will be, therefore, the one related to the Camino de Santiago, collected in a space with a blog format that will have the following sections or axes: preparing the Way; the routes of the Camino de Santiago; towns and cities of the Camino; what to visit?; history and Jacobean tradition; wine and gastronomy.

The third of the thematic fields -both also with a blog format- will be dedicated to the city of Santiago de Compostela and will have thematic axes: our outstanding photo; streets, squares and parks; what to visit?; the routes of the Camino and the city of Santiago; our agenda of Santiago.

The Fundación Jacobea also intends to turn its web space into a place of encounter and interaction for pilgrims of different nationalities, for which it will give rise to specific spaces such as the one dedicated to collecting links linked with associations and brotherhoods of pilgrims as well as institutional links of interest for the pilgrimage. But above all, to give place to this interaction, it will have social networks where you can

establish a direct exchange relationship with pilgrims from all over the world, creating profiles on Twitter, Instagram and Facebook.

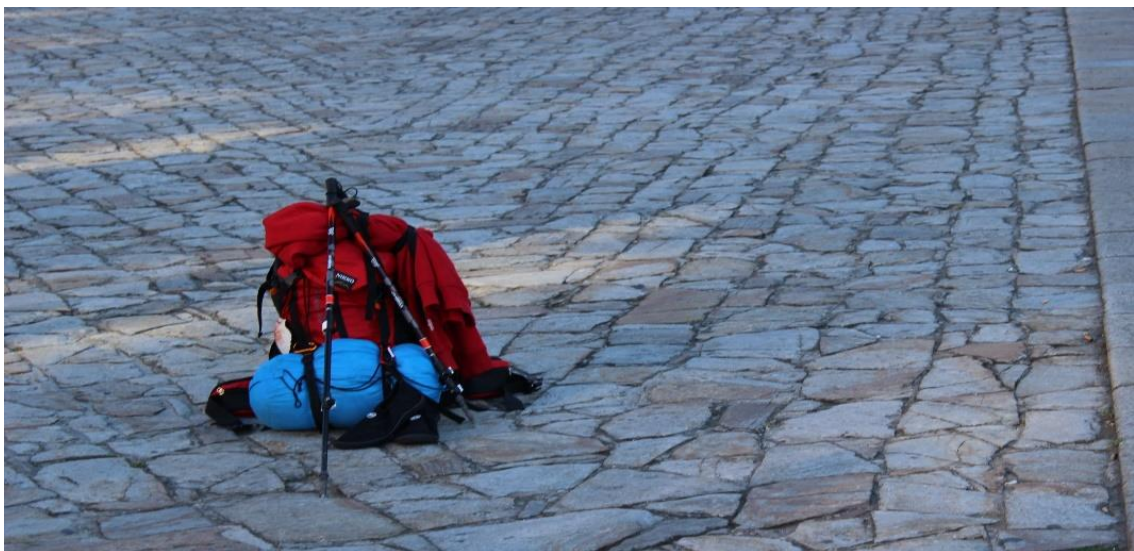
Along with the web, the Jacobea Foundation creates a digital magazine that includes a selection of texts on the three thematic lines already introduced: the memory of the pilgrims of the 21st century; the Camino de Santiago and its different routes; and the city of Santiago de Compostela.

These contents will necessarily will be of a highly personal nature, and while they will also be subject to a certain intellectual rigor there will be an attempt at all times to be accessible to a general and international public.

The digital magazine of the Fundación will be a digital periodic publication with bilingual character (Spanish / English) and will have 4 annual copies.

The fundamental objective of the Foundation's digital magazine is its use for the dissemination and promotion of the Camino de Santiago, as well as to deepen the creation of a network of contact and exchange with the world of pilgrimages.

To achieve its objective, the Jacobea Foundation will use its network of contacts, website and social networks for distribution via e-mail and digital accessibility.



Pilgrims

Janet. USA. 2018

She made her first Camino in 2013. About a year previous to that, she used to work as a volunteer at the Indianapolis Film Festival, and it was there that they screened the movie *The Way*. In that film she recognized something of herself: a desire for adventure and, in addition, for an adventure in Europe, which she had never visited. It seemed to her that the idea of doing the Camino would combine a number of her wishes and she yearned to go, but she thought it was impossible, having neither the time nor the money to spare, so she set aside the thought.

What had seemed impossible, however, soon began to be less so. Janet is a writer and editor, and knew that one of her author clients was going to take a sabbatical year off to live and write in Ireland. This person invited Janet to visit her as payment for editing, and she decided to do so to be able to visit Ireland. It was after that decision that she realized how close she would be to the Camino. That is the moment when she began to think seriously that she would be able to do the Camino, so she realized that she needed extra money and began looking for a way to get it. As fate would have it, she was called for an interview and got a three-month contract with a successful computer company. They paid well and with that money she could do the Camino.

The building she worked in during those months was huge and the work she had to do could be done in a shorter time than that scheduled. Therefore, she began to use this time to prepare her Way, not only with research on the computer, but also physically. Walking up and down in that immense building and going up and down the stairs without pausing provided good training for the Camino. What she had thought when she saw the movie *The Way* was that she had never had an adventure, and this thought led her to become independent, to realize she could do big things and conquer fears. Camino.

She began her first Camino in the month of May, in Saint-Jean-Pied-de-Port, and at the beginning it was snowing. She decided to start it there because something inside told her that she had to go through the experience completely. She did not want to set limits and start shortening it. Somehow, she thought that she did not want to limit herself. She wanted a total, unlimited experience, because she realized that even though she was independent in her job her whole life had been confined within limits that existed in her mind.

Well, she did it and is very happy to have done so. She felt very happy to have achieved it, even more so because she had done it alone.

Janet says she had experienced miracles along the Camino. From the

beginning it seemed like a metaphor for life: you walk, you find people and different situations, and you go forward, all going the same way, alone and yet not alone. She made friends, and a very important one in particular, someone with whom she is still very close. It developed along the Camino, although they separated and met again numerous times on the Camino. He is German and at the time of this account they still maintain a deep friendship. She has gone to visit him in Germany after completing her second Camino.

On the Camino she felt all kinds of things, also sadness and loneliness, but they are easily overcome because you see others the same as you, and you also realize that emotions come and go.

At first, she was afraid to sleep in shelters, with so many people around. Sometimes, before she left for the Camino, she would wake up fearful in the middle of the night, thinking that she could not do it—the fear of the unknown sometimes paralyzed her. Also the rain on the Camino worried her. In the end she lost her fear or, better, realized that in reality what she thought scared her she actually liked, including the hostels. She enjoyed all the changes of weather too. Everything that presented a challenge she loved. And, above all, she loved to live in a random, haphazard way—by not knowing what is going to happen, everything can be possible, and the not knowing is fun.

The end of her first Camino was a bit sad because she had to separate

from her friend, and she says that she did not want it to end. But she decided to walk some more, to Finisterre. She also visited Porto and finished up walking some of the way back to Santiago. But after her friend had left, she didn't enjoy the adventure as much anymore.

When she returned to the United States, she began to desire to face the things that scared her and to live more adventurously. For example, speaking in public had been something that frightened her before. She took on the challenge of public speaking in America and ended up discovering that she liked doing it, and when she dared to look at the audience she saw that they were interested and excited. She began to collaborate with a company, giving talks about the Camino in her country. She continues to give talks for XXX, a company which sells sports goods for trekking and they have invited her to give lectures about the Camino.

Now she has just completed her second Way. It started when a friend who did not dare do it alone, asked Janet to accompany her and she accepted. The experience was difficult and they ended up separating after 3 weeks. Her friend was too dependent. They separated in Rabanal, from where Janet continued alone. Walking with someone who was always checking, reserving, planning ... imposed a routine on her and took her away from the Camino. For this reason, she believes that this time her Way really started in Rabanal. It was a very strange Way.

She also spent two weeks as a

'hospitalera' in Grañón, and would like to do it more in the future. She wants to write about the Camino and give some lectures. In fact, she is writing a book, one that touches on the supernatural in her life but also her Way. She also draws and wants to illustrate it with her drawings.

Since she began to follow her desire to do the Way, all her wishes seem to have come true. She has given up her apartment and when she returns to the States she will go to a friend's house and also visit her mother and complete creative projects there. Her mother is 93 years old and she would like to talk to her and write about her. She also completed her first coloring book for adults, which she sells on Amazon and on her own website that she built herself. Before, all these undertakings seemed impossible, now she is doing them.

Endika. Spain. 2018

Endika is from Navarre and lived 35 years alone, in the mountains, having the beach very close -about 20 kilometers - but he lived and always went to the mountain. As a child, at night, he saw the Milky Way with his grandfather and asked him about it. His grandfather, whose name was Santiago, explained what the Milky Way is and its relationship with the Way. From the very beginning Endika wanted walk the Camino, to do it from Navarre, from Roncesvalles. That desire never left him but only at the age of 46 did he have the opportunity to satisfy it.

Now he is an experienced pilgrim, with many roads behind him and who also accompanies small groups – although he does it as unpaid work-, but even then he does no other way than the French Way and from Navarre. He can accept to accompany a group from León or Astorga, but he starts in Roncesvalles and picks them up there. For the last few years, he has added other routes or itineraries of the Camino de Santiago to the French Way, and also, whenever possible, starts from the beginning.

He undertook his first Camino in the spirit of an adventure, mainly because of what his grandfather and the people of his childhood had told him. He did it with a group of friends, much in the spirit of a sporting event, but decided that the next time he did it he would do it alone.

A couple of years later he was able to fulfill that wish. Just like a medieval pilgrim, he left his home and set off alone through the Monegros. That was 1992 and there were few people on the Camino then, so he crossed the Monegros almost alone, without any land marks or arrows to guide him, and then he fell in love with the Camino. His love for the Camino de Santiago is unconditional, he likes everything about it: whatever the season of the year and regardless of whether he is alone or accompanied.

Endika believes that he is like a compass on the Camino. From the very beginning people used to approach him to ask him where to go, in some

way he felt himself to be a guide, and these chance events lead him to believe that he was capable of leading others. He did not look for that job, the pilgrims went looking for him, they suggested that he be their guide and so he went ahead and became one. He has been saying for two years that he will drop the Camino him, but he hasn't done so yet.

The people always stimulate him, both when he travels alone and when he offers assistance to others as a guide. He says that he feels like a travelling hospitalero who is available for anything for anybody. In some way that has been his vocation all his life, because until he retired he worked in a youth hostel and his wife has the same vocation to help others. They met when they were both scouts and all their life they have participated in groups of young people. She is also a pilgrim, up to 2008 she had done more than 20 Caminos, Endika many more.

Unlike so many people who say they go on the Camino in order to 'find themselves', he is not looking since he has already found himself. The Camino for him was his destiny. What he found on the Camino was what he already knew he was looking for. On the Camino he found his place, his identity and his vocation. His devotion to the Camino is such that he used to do the whole Way from Roncesvalles 6 times a year, now he usually does it 3 or 4 times a year, guiding groups or alone.

He is mindful of the changes that are taking place on the Way. Now it has become too easy and the

relationship with others is different. Sometimes he tries to recapture the old spirit by doing it in winter, when there are fewer people, less comfort and more cold.

He has a good friend in Burgos whom he always visits. Through her he came into contact with the Burgos association who suggested that he write a book of anecdotes about the Camino. He used to take notes but never thought about writing until they suggested it. Finally he wrote that book and then a second one, called "The Pilgrim's Sandals".

The title of his second book refers to an important aspect of his story: he always walks wearing sandals. It is something that dates from his childhood. When he was small and lived in the mountains he always wore sandals, later, when he joined the boy scouts, he tried to change but was always uncomfortable wearing boots, so he went back to the sandals. Even in the snow, he walks with sandals. He thinks that it is also better for one's feet. His wife walked in boots and suffered from blisters, but when he tried it wearing only sandals and no socks he arrived in Santiago without blisters or anything. He has climbed 3000 meter peaks in sandals.

Thus he walks just as he used to as a child and it is for him still the most comfortable way to do it. He has four pairs of sandals that he chooses depending on the type of walk and always without socks.

After so many years on the Camino and so many paths travelled, his opinion is that the main things, the most important things in life are, people and nature.

The Way of St. James

The North Way: A little history

The Northern Way is the pilgrimage route that borders the Cantabrian Cornice, it is an overland pilgrimage route but also a maritime one, since many pilgrims did the Camino by ship and then disembarked in one of its ports.

These ships came from countries of northern Europe or France, whose territory was difficult to pass through for centuries because of wars and conflicts such as the Hundred Years' War.

The establishment of a pilgrimage route was decisive in the establishment of hospital networks, historic roads, but above all, for the Calixtino Codex.

The pilgrims are the ones who tell us where they passed. The diaries and stories of travellers and pilgrims are the main basis for substantiating the passage of a pilgrimage route through an area.

On the Northern Way, texts from the 15th to 19th centuries have been preserved, some of the best known being those of the Flemish Lord de Montigny (1502), the Englishman Robert Langton Clerke (1511), the Polish Jackub Sobieski (1611), the Austrian Christoph Gunzinger (1654-55) or the Frenchman William Manier (1726).

The current vitality of this route, also known as Transcantábrica or Camino de la Costa, is supported by the efforts of numerous associations of pilgrims and studies, such as those of Arturo Soria Puig who charted the passage of pilgrims from any Cantabrian port, such as the consolidated ports of Castro, Laredo, Santander and San Vicente.

Another important indication of the passage of pilgrims are the traces of an important cult and devotion to Santiago: from Guipúzcoa to Ribadeo there are many churches and chapels dedicated to the Apostle, who also became patron of some of its towns and cities, such as Bilbao.

Another fundamental aspect of this route is that, like the Primitive Way, it maintained a close relationship with the city of Oviedo. Many of its pilgrims came there or passed on from there to reach the Cathedral of San Salvador in which an extraordinary treasure of relics is kept, many of them linked with the life and passion of Christ.

According to some specialists, up to a third of the pilgrims who have left testimony of their passage on the North Way moved on to visit Oviedo.

This is hardly surprising when one remembers that in those times few pilgrims would not have known the

Asturian quatrain: Who goes to Santiago / And not the Saviour / Serves the servant / And forgets the Lord.

In spite of everything, the absence of a pre-existing Roman road and the lack of evidence of a well-built hospital network, lead us to conclude that the number of the pilgrims who travelled on the route from Irún was much lower than on the French Way.

The Credential of the Pilgrim

The credential or accreditation of the pilgrim is a document of medieval



origin. In the Middle Ages special safe-conducts were created so that pilgrims could cross the European territories and find accommodation in pilgrims' hospitals and monasteries and the present-day credential reflects this ancient tradition.

The current Credential has two very specific practical functions: allowing the bearer to spend the night in a pilgrim hostel and, once in Santiago, to obtain the Compostela or pilgrimage certification.

In this sense it is important to know that to deliver the Compostela, the Cathedral of Santiago only accepts some models of Credential: those that are issued by the Pilgrim Assistance Office of the Cathedral of Santiago or from some recognised pilgrim associations.

The Credential is a document with a book format, printed on cardboard and with a number of pages (16 in the case of Santiago Cathedral) which unfold in the form of an accordion.

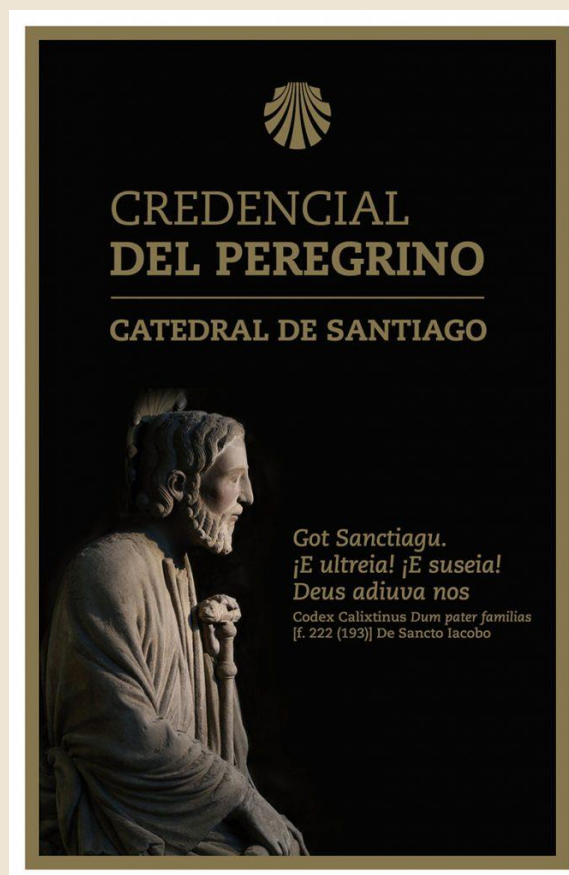
On the first page must be clearly written the association or institution that the pilgrim belongs to, together with his or her personal data. This must also be accompanied by his or her original point of departure.

At the top of the first page, the body that delivered the Credential must put its stamp, while the lower one is reserved for the Cathedral of Santiago, which at the end of the Way will put the date of arrival and its official stamp.

As we have explained, the objective of the Credential is to identify the pilgrim as such, therefore all users must be pilgrims who follow the way on foot, by bicycle or horseback and, according to the credential of the Cathedral of Santiago, do so for religious or spiritual reasons or, at the very least, in the spirit of a personal 'quest.'

The new pilgrim can request and obtain his Credential through the Pilgrim Office of Santiago, parishes, town halls, pilgrim hostels, brotherhoods and, above all, through Associations of Friends of the Camino de Santiago, both Spanish and foreign .

To locate the association or place where the Credential can be obtained, as well as information about the Way, you can consult our section of useful links.



Santiago de Compostela

The Cathedral of Santiago: The façade of the Obradoiro

The west façade of the Cathedral of Santiago takes its name from the square which it gives onto: Obradoiro in Galician, workshop in English, an allusion to the workshops and the stonemasons that it housed for centuries while work was being carried out on the cathedral.

The current façade is the result of the alterations that were made between the sixteenth and eighteenth centuries, giving rise to the magnificent baroque façade which covers up the former Romanesque one.

This new baroque façade was due partly to be in keeping with the prevalent style at the time but also because something had to be done about the damage to the medieval façade that had been caused by the twin actions of time and weather.

The first work undertaken was that of the great main stairway, a work designed by the architect Ginés Martínez at the beginning of the 17th century, following classic Italian models of the 16th century. This stairway is preceded by what is known as the "old cathedral" -the

lower part of the cathedral where the 12th-century crypt by Maestro Mateo is to be found. It consists of a double ramp that leads to a terrace or landing just before reaching the Portico de la Gloria.

Throughout the seventeenth century the alterations to the two medieval towers and the central canvas began. The first attempt at enlargement was begun by the architect Peña, but it would be left to Fernando de Casas Novoa to develop and finalize the project.

This architect worked on the design between 1720 and 1731, giving rise to an ambitious baroque project, capable of joining the stairs and belvedere of Ginés Martínez and the upper part of the facade of the church and its towers.

The works began around 1738 and in 1750, when the architect died, they were being completed, resulting in the splendid vertical and curvilinear wall that still covers and protects the medieval basilica.

From the façade, its two famous towers stand out, and at a sufficient height so that, even today, they can be seen by the pilgrims who approach their goal from the top of Monte do Gozo. Both towers retain their secular names: the tower of the Bells (south) and the tower of the Carraca (north).

Between both towers the body or half wall is arranged, topped with three niches at different heights that house three monumental sculptures: one of the apostle Santiago in the centre and beside this, at a lower level, Atanasio and Teodoro, disciples of the saint who, according to tradition, are buried in the cathedral.

Among the numerous ornamental elements, mainly linked to the style of the so-called "cut plates" typical of so many buildings of Compostela, some iconographic elements stand out, Jacobean symbols linked to the presence of the tomb of Santiago: crosses of Santiago, urns, stars.



The park of La Alameda

There are many pilgrims who, when arriving in Santiago, look for a place to eat or sleep for a while, where they can share their experiences with other companions and where they can reflect or meditate on the experience that has just been completed... Those pilgrims should know that Santiago is full of parks and Historic gardens, the finest of which is the Alameda: the oldest and most emblematic park in the city.

The history of La Alameda begins no less than four hundred and seventy years ago, when in 1546, the Count of Altamira made a donation to the town to "plant trees and groves." From that moment on, spaces for trees were designated for recreation and relaxation and the planting of masses of trees can be verified in some old plans of the city, particularly the plans of López Freire of 1786, which clearly show their distribution for the first time.

The current park area, the result of successive projects and reforms, consists of 85,000 square metres divided into three main areas: the carballeira (oak forest) of Santa Susana, the walks and gardens of the Alameda and La Herradura.

The oldest part of the park is the area known as Alameda, gardens that in the past were known as "Campo da Estrela". This area is divided into three spaces or sections, a division that until the 19th century was designed to separate the different social classes. This area was constantly changing throughout the twentieth century,

adapting to the new possibilities offered by gardening, installing a bandstand where even today concerts by the municipal band still take place.

From this spot we point the visitor to its main promenade, where you can enjoy ancient camellia trees, linden trees and plane trees and where you can make use of the beautiful stone and wrought iron benches, which were put there in the nineteenth century.

The Carballeira de Santa Susana looks just the same as it did in the 18th century, when it was already an oak grove with many old trees. Throughout the nineteenth century and for much of the 20th livestock fairs were held here and it was known as the "field of fairs".

However, since 1971 its role has been only recreational, but during the main local festivals-Ascension and the Day of the Apostle – it

recovers part of its function as a festive field. It owes its name, Santa Susana, to the medieval church that still stands in the middle of the wood, one of the churches consecrated by Diego Gelmírez in 1102 and one whose outer walls and some other decorative elements date from that period.

In addition to this church there are other buildings in the park, including the Pilar church and an interesting modernist building: the Santa Susana nursery school, whose origin was a pavilion built for the Galician Regional Exhibition of 1909.

The Paseo de la Herradura is arranged as a belt surrounding the Carballeira de Santa Susana, forming an oval or horseshoe-shaped walk that can be divided into several sections: the north known as the Lions; the most internal or close to the oak grove, called Paseo de Bóveda; and the outer one that borders the University Campus, known as the Galician Letters Walk.



The most famous stretch of the Herradura is known as "de los Leones", a long walk that runs between two rows of old oaks parallel to the Rua do Pombal from which you can enjoy beautiful views of the cathedral and the historical area. Along this promenade, you will also come across a bronze sculpture of the Galician writer Ramón María del Valle Inclán, sitting on a bench and looking faintly ridiculous, or a little strange, perhaps.

The outermost section (from which the University campus can be

reached by descending a magnificent stone staircase) is also of great interest since there is a great variety of specimens of botanical richness and beauty, among which some magnolias and large palm trees take pride of place in view of their age and size.

In addition, there are examples of very unusual species, such as Normandy spruce or *Eucalyptus globulus*. In this space there is another sculpture, a large stone monument dating from the 19th century in honour of Galician writer, Rosalía de Castro.

