



Confraternity of Saint James

Bulletin



December 2010

No 112

About the *Bulletin*

ISSN 1755-1617

Editor	Gosia Brykczynska
Proofreader	John Revell
Production Editor	James Hatts
Production Coordinator	Marion Marples

The *Bulletin* is published quarterly in March, June, September and December. The deadline for copy is the beginning of the preceding month.

Contributions for the *Bulletin* are welcomed from members – please contact the editor via the office (see back cover for details).

Please send copy by email to office@csj.org.uk and a hard copy by post if possible. Hard copy alone will necessitate retyping and delays will occur.

If you send an attachment please make sure that it contains the title of the article and the author's name.

Please present your copy as simply as possible. Please take care with the spelling of personal and place names and ensure that accents are included correctly.

For further guidance email the office for a style guide.



Confraternity of Saint James

Bulletin

112

December 2010

- 2 **Editorial**
Gosia Brykczyńska
- 4 **St James at Westminster**
Rev Canon Ralph Godsall
- 8 **The Armchair Pilgrim**
Helen Willson
- 10 **Searching for Lavamentula**
Kathy Gower
- 12 **The Stationary Pilgrim**
Peter Neall
- 14 **Following in their Footsteps**
Julie Candy
- 21 **Dr George Greenia**
Richard Baldwin
- 24 **CSJ Holy Year Trip to Santiago**
Peter Dickinson, Eileen Eveson, Doreen Hansen
- 28 **Time went by to a different clock**
Peter McGowan
- 30 **Monastery in Rabanal**
Alison Raju
- 32 **Gaucelmo News**
Roger Davies
- 34 **CSJ Jubilee Competition Part II**
- 35 **Book Reviews**
- 38 **Obituaries**
- 40 **Members' Pages**
- 45 **From the Secretary's Notebook**
Marion Marples
- 48 **CSJ Events**

Editorial

Gosia Brykczyńska

The 2010 Santiago Holy Year is drawing to a close. Whilst the year was anticipated for a long time it seems that, once upon us, it has appeared to fly past. Individual plans for undertaking pilgrimages have been made and executed; St James's Day celebrations in Worcester Cathedral have been undertaken; a record number of *hospitaleros* were trained and prepared for their task of delivering generous hospitality. Our two *refugios* in Rabanal and Miraz once again beautifully lived up to their primary objectives - of providing shelter and spiritual refuge for weary pilgrims. The CSJ office helped countless pilgrims undertake their pilgrimages; the Constance Storrs memorial lecture has been successfully conducted and the conclusion to the Holy Year was prayed over and celebrated in St Mary's Church, Clapham, complete with a beautiful rendition of the Santiago Cathedral *botafumeiro* hymn *Santo Adalid* followed by a splendid meal at La Terraza Galician restaurant.

But as the Archbishop of Santiago, Julián Barrio Barrio noted in his address to His Holiness Pope Benedict XVI at Santiago airport, "...A pilgrim always goes back to his roots. Maybe this is why the network of the different ways to Santiago on a map resembles a huge root." This Holy Year the CSJ has indeed reflected upon *its* roots and the Trustees of the Confraternity have considered its future and how best to continue with its traditions. As the archbishop noted, "...along the way there arise necessary questions, which look for clarifying answers." Life and its many issues have begun to reflect the concerns of the pilgrimage just as a pilgrimage reflects the problems and concerns of our lives! It would seem as if undertaking a pilgrimage of necessity entails reflection and some introspection both on an individual and a community level. As individual pilgrims we reflect on how much ground we have covered - literally and spiritually - and as a community of pilgrims united under the banner of the CSJ, we have taken time out to consider where we have come from - literally the living room of Dr Mary Remnant in West London in 1983 - to where we have got to in 2010 - having our Chairman Colin Jones deliver the *ofrenda* in Santiago Cathedral the day after he arrived there together

with a group of CSJ pilgrims who had just completed the coastal route of the Camino Portugués.

This *Bulletin* reflects the ever increasing range of CSJ members' activities and concerns: the perennial question about the authenticity of the 'armchair' versus the walking pilgrim by Helen Willson; some interesting insights from American pilgrim Dr Greenia who stayed in Gaucelmo, Rabanal; an academic commentary by Julie Candy on the physical nature of the medieval camino; a fascinating piece by Kathy Gower on pursuing intriguing aspects of the camino – in this case searching for *lavamentula*; plus some reflective pieces by a *hospitalero* and a pilgrim. Finally the *Bulletin* recounts the CSJ Holy Year trip to Santiago. In this way the final Holy Year CSJ *Bulletin* 112 becomes a microcosm of the authentic pilgrims' world encountered along the camino - reflecting pilgrims' practical interests, armchair pilgrims' historical concerns, everyone's curiosity about aspects of culture and our developing sense of spirituality which took us down the pilgrim path in the first place.

As another Holy Year comes to an end I wish to send everyone on behalf of our Chairman Colin Jones and all the trustees of the CSJ, our secretary Marion Marples and the office volunteers and workers and the entire *Bulletin* production team a very heart-felt Merry Christmas. Borrowing and slightly adapting the words of Pope Benedict XVI in Santiago Cathedral – *I too wish to extend in a very special way greetings to all you pilgrims who carry on the genuine spirit of Saint James, without which little or nothing can be understood of what takes place in Santiago.* And here's hoping to catch up with all of you next Holy Year in Santiago, in 2021!

St James at Westminster

Ralph Godsall

As Holy Year 2010 draws to a close your Editorial Committee has given thought to the publication of an article which might stand as a summing-up of the Spirit of the Year, particularly in view of the fact that the next Holy Year will not occur until 2021. What follows is the text of a sermon delivered on St James's Day at St Margaret's Church, Westminster, reprinted and adapted by kind permission of the Rev Canon Ralph Godsall, Priest Vicar at St Margaret's.

*Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage,
And thus I'll make my pilgrimage*

Perhaps you recognise these words. They are the opening lines of Sir Walter Raleigh's *The Passionate Man's Pilgrimage* and were the words that sprang to mind last September at the end of my pilgrimage to Santiago de Compostela, the legendary resting-place of the bones of St James the Apostle.

Today is St James's Day. A great number of pilgrims from many countries and nationalities will have walked to Compostela during the past twelve months to visit the saint's tomb and huge crowds will be there today enjoying the weekend's celebrations in honour of the patron saint of Spain.

Whether the dusty bones that now sit in a silver urn under the high altar in the cathedral actually belong to him or not is, of course, the stuff of legend and myth.

As myths go, the one that brought the remains of Santiago El Mayor, St James the Apostle, to the site where a city named after him, Santiago de Compostela, would grow, requires a larger than normal suspension of rational thought.

Legend has it that Santiago, the brother of St John, was the first to bring Christianity to Spain. He later returned to Judaea, only to be executed by King Herod Agrippa in 44AD. His body, housed in a stone sarcophagus, then mysteriously found its way by sea and land to Galicia in north-west Spain where it lay hidden, buried in a forest, for

eight centuries.

Sometime after 813AD, local people began to notice that, at night, they could see “shining lights in the same place where it was said that angels had frequently appeared”. Closer investigation revealed the saint’s hidden tomb. And Santiago de Compostela – said to derive from *campus stellae*, the field of stars – came into being.

That, at least, is how the medieval legend is recorded. Conveniently, the appearance of the tomb also happened at a time when Christianity in Spain was, quite literally, cornered. The Moors had settled in large numbers in the Iberian Peninsula, bringing with them the Muslim faith, and the Christian Re-conquest of Spain was still taking its first, unsteady steps out from Asturias and the north-west.

News of the apostle’s tomb spread fast. Within a few decades, pilgrims began making their way there from these islands and from across Europe. By the twelfth century Santiago de Compostela had become Christianity’s third most important place of pilgrimage, after Rome and Jerusalem.

Around the tomb a small Romanesque church was built, then a twelfth-century cathedral in the style of Maestro Mateo, and around this, another, larger, seventeenth century cathedral in the style of the Spanish Counter-Reformation. Beyond this cathedral a wealthy city – the largest in Galicia until the end of the nineteenth century – of stonemasons, religious houses, universities, and pilgrim-merchants began to grow.

By the end of the medieval period the camino, as the pilgrimage route was known, had fallen into serious decline. St James’s bones had been lost, apparently hidden out of fear that English pirates would steal them. The Black Death, Protestantism and the Peninsular War nearly killed the camino off. However, in 1878 the bones were found again, a papal bull was issued to state that they were genuine, and the number of pilgrims taking the camino to Compostela began to pick up again, especially during Holy Years (like this one) when the saint’s day fell on a Sunday.

The camino now fills every year with backpackers of all ages who still carry the traditional pilgrim’s scallop-shell on their rucksacks and a pilgrim’s passport with which to gain admission to hostel accommodation and cheap food along the way.

However, unlike their medieval forebears, today’s “pilgrims” set out with the modern equipment of eco-tourism: Goretex, Timberland, walking-poles, and even bicycles, mobile phones and GPS navigation

devices. Many of them continue beyond Compostela to Finisterre to reach the sea to marvel at the “Coast of Death” where, according to legend, the saint’s body was brought ashore.

My own pilgrimage to Compostela took me 80 days to complete on foot. I often found myself walking blind without a map, unable to see very far ahead, or where the winding path might be leading me, guided only at night by the stars and during the day by the position of the sun and by a simple yellow arrow that kept me on the way.

I walked across mountains, through vineyards and beside rivers. I passed lonely hermitages, ruined abbeys, innumerable Romanesque churches, huge cathedrals in the medieval cities of Pamplona, Burgos and León. I crossed the arid *meseta* plain, eventually reaching the eucalyptus forests and high moors of Galicia. It turned out to be a delightful metaphor of the Christian life as a journey of pilgrimage.

So what has all this got to say to us here at St Margaret’s this morning?

The clue perhaps is to be found in the link between St James the Apostle – often represented as a pilgrim in religious art – and pilgrimage. The image of stars dancing above the dusty bones of the saint reminds us that the journey matters so much more than the destination.

As our journeys unfold, we discover that we are not alone but part of a great moving crowd, accompanied by God, by his saints and by the companionship of those who meet and support us along the way. Like Abraham, God’s model pilgrim, we journey in faith and trust without knowing exactly where our journey of faith will end.

The unfinished character of the journey of faith is what differentiates the language of hope in the Christian life from the language of either optimism or despair. Both optimism and despair know the answer and are clear about the outcome. They prematurely complete the story. They know too much about the future.

The language of hope, however, is the language of faith. We have no way of describing or predicting the outcome of our journeys, of knowing for sure what lies ahead.

“By faith Abraham set out, not knowing where he was going,” writes the author of the Letter to the Hebrews (11,8). “All journeys have secret destinations,” wrote Martin Buber, “of which the traveller is unaware.” The Way of St James, the pilgrim apostle, reminds us that Christian faith in God and his promises necessarily retains the character of a venture, of a risk undertaken in obedience to a command: not a leap

into the dark, but a pilgrimage of faith.

John Henry Newman, who was beatified by the Pope during his visit to the United Kingdom in September, always spoke of faith in these terms:

"I was not ever thus, nor prayed that *thou* shouldst lead me on," he wrote of his own growing, deepening, maturing relationship with God. "I loved to choose and see *my* path; but now lead *thou* me on."

Our hope today is that, under the patronage of St James the pilgrim apostle, the "bread of heaven on whom we feed" at this and every Eucharist will lead us on, and that our journey of faith will retain the character of a venture that (in the words of the poet T S Eliot) "shall not cease from exploration".

An Armchair Pilgrim

Further reflections

Helen Willson

I enjoyed reading Rosalind Billingham's 'Thoughts of an armchair pilgrim' in *Bulletin* 110 and echo her opinions and reflections about the enthralling experience of being a reader for the Diary project and vicariously sharing the journeys of these unknown pilgrims.

My own experience of 'following' the camino goes back many years to when I first became aware, through frequent visits to France, of the St James's churches and gradually of the mysterious threads that invisibly criss-cross Europe culminating at Santiago de Compostela. Since schooldays I'd retained fond memories of Chaucer's *Canterbury Tales* and that evocative invitation at the beginning of the Prologue, 'Whan that Aprill with his shoures soote ...than longen folk to goon on pilgrimages' and gradually began to learn of the various pilgrim ways and destinations. During trips to France, Spain and Germany I sought out - or by serendipity came across - (as in Speyer - cycling through the main street and being thrilled to see the saint's sculpture on the Jakobsweg) buildings and landmarks on the various routes.

Joining the Confraternity widened my interest and helped me make links at home too - such as wonderful examples of the Romanesque in hidden corners of Herefordshire and the secrets of the pilgrim in Worcester Cathedral. The whole of Europe now seems like a spider's web of Santiago experiences, with more and more to discover and research. I've reflected on the hierarchy of pilgrimage methods that seem to obsess some and come to the conclusion that just as those who have had great spiritual experiences on the way, those of us who have not trodden the paths all the way to Galicia, still merit respect and have our own way of journeying and (self) discovery.

However, and this is a big 'however', I haven't yet been to Compostela itself. I *have* walked out of the cathedral at Le Puy and tramped across the Aubrac in crisp November weather and got some stamps on my *credencial*; encouraged a lone pilgrim bent under a huge rucksack in torrential Massif Central rain; I have seen Aubrac as a 'wheeled' visitor in boiling summer days when the villages were heaving; I've enjoyed camino exhibitions in this country and in the

Lot Valley; I've been stunned by the beauty of Vézelay; I've been thrilled to see the camino logo on buildings in unexpected places; I've picked up the trail at St Guilhem-le-Desert; looked over the valleys into Spain and France at Roncesvalles; found tiny chapels and fine churches deep in rural France; visited the little refuge at Saint-Ferre; recognised the welcome of a modest scallop shell on the door of a house in neighbouring Monségur; chatted with pilgrims at Estaing; wished a tired Breton walker good luck at the Stèle de Gibraltar as we watched tiny figures struggling up the long hill opposite; sought out the church at St Léonard de Noblat; wandered the streets of Saint-Jean-Pied-de-Port, walked across the bridge at Puente la Reina; gazed at the brilliant Milky Way streaming southwest in the black of a Provençal night; walked down the pilgrim path into Conques (and not been too tired to study and marvel at the west front!)....all the time knowing that somewhere in the far west was this culmination, this focal point to which all the threads run and are reflected back into all corners of Europe, which now seems like a huge cultural and historical jigsaw with these hidden paths offering much richness and excitement to travellers who are open to the spirit of the landscape and history around them.

For me the historical continuum is paramount and although I am (almost!) one hundred percent sure that now I cannot and shall not walk out of my door on an April morning and stride to the far western corner of Spain, the journeys I do, whether reading at home or driving through Europe, are enriched by the pilgrimage ethos and aspiration. I echo what Rosalind says about the 'panoramic view' that I know I gained over many years of 'travelling' to Santiago – even if it ends with Ryanair depositing me there! It is the journey – *my* personal journey – call it pilgrimage if you will – which will have been a fulfilling and fascinating palimpsest of books, maps, holidays, diaries, films, music, photographs, drawings.....the 'web' of discovery and enrichment that the Santiago story spins and the metaphor for life's journey that it represents.

Searching for ‘Lavamentula’/ Lavacolla

Kathy Gower

In the Middle Ages the *Codex Calixtinus*, Book V, mentions a traditional spot where pilgrims washed themselves and put their clothes to rights before entering the holy city of Compostela. Aymery Picaud, in his Guide for Pilgrims, mentions that there is a river called *Lavamentula* where the pilgrims on their way to Santiago take off their clothes and wash not only their private parts (*mentulas*) but the dirt from their entire bodies.

Seemed like a worthy occupation, cleansing the body (if not the soul) before entering the shrine of shrines...a sort of ritual undertaking that recognised the importance of preparation before reaching the goal. I decided to look for such a place for modern pilgrims. On my pilgrimages I didn't remember any such river, so with the help of several practical guides and aerial surveys, and with Grant Spangler, a hydrologist, I hoped to find one.

Grant and I surveyed the entire area around present-day Lavacolla (Santiago) Airport that now covers where the ancient pilgrim trail used to be. We searched for signs of possible stream confluences that may have existed prior to any modern water diversions. We found several likely spots, noted because of the geographic and geological orientation of the land mass and the old place names. Grant did the GPS markings using a sophisticated version of Google Earth and the hydrologist surveys; I walked the lie of the land.

One possible, but not likely, candidate was in San Paio, about 2km before Lavacolla and just after the airport. There is a stream and a very popular pilgrim bar next to the church of San Paio or San Pelayo. However, modern pilgrims would have to cross beneath a highway going into Santiago and through the back alleys that are actually a portion of the old camino to the town of Lavacolla itself.

Here the path leads to the broad stone staircase of the church of San Pelayo in Lavacolla (Labacolla). If you keep on the path instead of descending the staircase, you miss the town's bandshell, with its stylised scallop shell rails and a monument to the prisoners of Franco who were housed in a prison there while they built the Lavacolla airport. Here you would come to another likely spot, with the stream directly across the highway. There, in centre stream, are the remnants

of a very old wall. (Could pilgrims have dammed the stream for bathing at some point?) Unfortunately, it is just a bit out of the way for modern pilgrims to stop as there is no shoulder to the roadway and it is so close to Monte del Gozo, so close to the goal that it seems a little late to stop...

However, crossing the road, with a market on your left, if you look for it you can find a way to walk down to a modern stream confluence. There is an asphalt track, and just behind a rather modern *horreo* it turns into a dirt path that follows next to the stream.

While I was there, the day's 'pilgrim crowd' all seemed to travel on the paved roadway and headed immediately uphill towards Vilamaior and on in to Santiago. No one stopped to join me as I relaxed for hours by the side of the gurgling streams, dangling my feet. But I was not alone. I was spending time with a young pilgrim who had his shirt off and the entire contents of his pack spread along the banks and the nearby grass.

The scene was reminiscent of what it would have been like a thousand years before - just the alders, the streams and a pilgrim companion. All that was lacking were the buskers, souvenir sellers and the front men for the various inns who most probably were on the edge of town, waiting to capture the tired pilgrims now almost within sight of their goal at Santiago.

My pilgrim companion, Richard, was a 26 year-old club owner from Chicago who decided to change his life and live for a year on his own. In Madrid he heard about the camino and followed its siren song to outside Burgos where he helped out in a private *albergue* for some months before heading on to Santiago. When I met him and his dog, Aldobar, he was on his way back to Burgos to serve the pilgrims again.

He had never heard of the ritual bathing place and had simply found a peaceful, lovely spot to rest on his way. Something in the ambience of the place caused him to stop and reflect on his journey, the pilgrimage and his own transformations.

The camino has many beautiful and peaceful resting places, but this particular area is a traditional location where medieval and former pilgrims would have paused. One can imagine them reflecting on their own long journey before the last climb up to the chapel of San Marcos on Monte del Gozo (Mount Joy) where they would catch their first sight of the cathedral of Saint James.

I think it would be nice to waymark this spot as a place for contemplation (if not also a place to ritually wash one's feet) before the physical journey ends in Santiago.

If interested, please contact Kathy Gower, kathygpilgrim@yahoo.com

The Stationary Pilgrim

Peter Neall

Being a walking pilgrim is pretty easy. The way unfolds beneath you and you simply have to make sense of your own experience. In addition there is lots of support; the way is marked, other pilgrims, villagers and trades-people address you as *peregrino* and then there are the *refugios* conveniently spaced so you can rest whenever you get tired. All you have to do is walk!

But there are ways of being a pilgrim other than as a walker which I was blissfully unaware of. My favourite of these is 'the stationary pilgrim'; one who stays in the same place and lets the camino 'walk him' rather than the other way around. The very best way to experience being a stationary pilgrim is to become a *hospitalero*. Instead of walking you serve and the pilgrims bring the road to you! They bring the joys of the road with the relief and delights when you tell them they can stay. They sing as they cook and remind you of life lived extremely simply. Instead of 'can I walk 20 kilometres' the simplicity is found in the question 'will I be ready for the next pilgrims when they come?' Cleaning, tidying and preparing replace walking. The joy of companionship is shared across a table, registering, serving tea and giving breakfast rather than along the road.

Their questions and conversations remind you of what you know and don't know, and both can contribute. Your interest in them and their reasons validates their walking in ways you may never know. A well-placed word may be remembered forever. Pray it is given from Spirit rather than ego. The tests are the same, the way is different.

The blissful silence and being alone with the birds happens before breakfast as in the pre-dawn quiet you put on the coffee for the early risers. The solitary rhythm of walking is replaced by the washing of the floors. The delight in a section well walked is replaced by simple satisfaction as another group go on their way all thanks and smiles for your job well done.

The blisters, tendonitis and other myriad pains of walking every day are mirrored by the pilgrims who forget to remember they are pilgrims and demand services we don't provide, who expect to receive five star service for no contribution and who want to bend

the rules just because it suits them. The tests are less physical than social but stretch my intent to breaking point. As we so simply put it 'every pilgrim brings us pleasure, some when they arrive, some when they leave'. Can I serve the undeserving? Can we see, or at the very least look for, that of God in every pilgrim, despite their very best endeavours to hide it.

Each day, each pilgrim is another step for the stationary pilgrim, and it is a pilgrimage that doesn't stop in Rabanal, or Santiago or anywhere. Being stationary is everywhere; you can even take it home with you!

Following in their footsteps?

Investigating the medieval experience of the Camino de Santiago

Julie Candy

From 2003 to 2006 I had the wonderful opportunity of working full time on a doctoral thesis, which I converted last year into a monograph entitled *The Archaeology of Pilgrimage on the Camino de Santiago: a landscape perspective* published by Archaeopress in 2009.

The aim of this research was to investigate the rich archaeological landscape of the pilgrimage route in northern Spain in order to reveal something of the experience of medieval pilgrims and to explore the social history of a landscape that played host to what was, in effect, a mass movement. Although there is a vast and impressive literature on the medieval Jacobean pilgrimage, surprisingly little deals with the material culture, physical landscape or the dynamics of the journey. Likewise, archaeological studies of pilgrimage in general tend to focus on just the final destinations, or key sites associated with devotional travel. Yet, as readers of this *Bulletin* will know, the process of walking the camino is much more than a simple journey from A to B, via a few important landmarks en route. It is a long, drawn-out, physical ritual in which the walking body constantly negotiates unknown terrain. This aspect of long-distance pilgrimage has most profitably been explored via the discipline of anthropology, and most notably by scholars Nancy Frey and Sean Slavin (Frey 1998; Slavin 2003). They reveal how participants tend to emphasise the symbolic role of landscape. 'Yes, you walk across the earth,' one informant remarked, 'but the earth walks across you' (Slavin 2003: 8).

Pilgrims on the road today often express the sensation that they are walking in the footsteps of their medieval forebears. And so they are. But how much of the past experience and landscape perception of pilgrims do we really understand? Modern, post-Romantic ideas about the 'great outdoors', leisure pursuits, scenery and the picturesque simply did not figure during the Middle Ages. Instead, historical documents (miracle tales, hagiographies, accounts, letters), and material culture (art, sculpture, monuments, structures) reveal quite

different attitudes to the western European landscape.

The inauspicious and hostile wilderness, for example, was an especially popular image during the 11th and 12th centuries (Gilchrist 1995: 157-8; Howe 2002:212), and large swathes of open land between village territories could be feared as the abode of wolves, bandits, demons, or the restless dead (Fumagalli 1994). In particular, the physical environment worked as a metaphor for sacredness through the idea of the *locus amoenus*, an auspicious, paradisiacal vision of place that was fertile and protected; and its counterpart, the *locus horribilis*, a blasted, godless locale, conjured in the margins of illustrations through the pictorial short-hand of sharp, barren and rocky crags. These ideas worked their way into the physical contours of the medieval environment, so that remote caves, hilltops and forests were exhibited as the tangible evidence of testing lives spent in divine contemplation and isolation (Howe 2002: 213; Arnold 2000), while monastic estates were built and described as enclaves of lush fruitfulness and peace; small re-enactments of paradise rendered so either by the will of God or through near-miraculous saintly toil, like in Reichenau in southern Germany, 'in a short time what was deformed became straight, what was uncultivated became pleasant, what was foul became beautiful' (quoted in Howe 2002, 212-3).

Working within three discrete study areas in Navarre, Burgos and Galicia, I observed this 'rhetoric of landscape' at play along the route of the camino, with the monastic complex of San Antón, near Castrojeriz, forming one of the most notable examples. Here, I argued that notions of sanctity in the wilderness were deliberately expressed via components such as the ostentatious architecture (recalling a desert fortress), and the carved imagery on the archivolt, invoking the monstrous creatures that roamed the imagined geographical periphery of the world. The managed interior landscape of the monastery with its shady gardens and miraculous spring offered a distinct contrast with the dry plains of the *meseta* outside, a contrast that could be interpreted as a topographic re-enactment of the hagiography of St Anthony. By tradition, the saint's final dwelling place in the desert wilderness was an oasis spring in the Red Sea Mountains, a spot that subsequently became the site of the great Coptic monastery of St Anthony the Great.

For medieval pilgrims approaching the monastery of San Antón after a hot and dusty journey, and who were schooled in the tradition of the Desert Fathers, the symbolism was quite clear. This was a lush,

fertile *locus amoenus*, a spiritual and physical oasis that contrasted with the parched *locus horribilis* of the day's walk. By invoking Christianity in the desert, this site did not merely communicate ideas about this specific monastery and the Antonines within, but also infused the broader *meseta* landscape with concepts of the imagined, mythic desert. This prompts a related question on the extent to which medieval pilgrims could 'perform' their journeys, imagining themselves within the ascetic Christian tradition of spiritual wanderers. Centuries later, the 17th century priest, Domenico Laffi, stresses the barren nature of the *paramos*, thus reinforcing a sense of his own piety and fortitude within a testing environment:

[We walked] together the whole day across the great plain. It was scorched, not only by the sun, but by swarms of locusts... One could see neither tree nor grass of any kind...everything is sand....With God's help we crossed this deserted waste land (Laffi 1681: 143).

The monastery of San Antón forms just one example of my research where I argue that a strong mythology of landscape, broadcast through a variety of media, could influence the perception of medieval pilgrims. Other places, such as mountain-tops, rivers and bridges possessed equally strong landscape traditions that shaped attitudes to the terrain, and which, in turn, lent an important ritual dimension to the pilgrimage experience.

In accepting that the pilgrimage was, above all, a ritual performance enacted through the human body, my research also focused on the important physical and sensory components of the journey. Pilgrims did not merely walk, but climbed hills, washed in springs, knelt in prayer, beheld long-distance views, moved through village territories and participated in the rituals of local cults along the way. The devotional project as a whole was composed of a vast range of different actions or performances that were connected to, or were prompted by, specific places within the built and natural landscape. Today, one of the most striking examples of this process is of course the Cruz de Ferro in León. The enormous stone cairn is a monument to an enduring pilgrim tradition. Crucially, however, it is also a landmark and a prompt for walkers to participate in a very specific ritual – i.e. to break the rhythm of their walk, contemplate the journey, climb to the cross, place the stone (and symbolic burden) and to behold the view

from the mountain pass.

Working within my study areas, I became interested in trying to map similar locations relevant to the medieval landscape. In Navarre and Burgos, I looked at the distribution of roadside *fuentes*, for example (fountains or springs, or place-name evidence for them). Frequently sited just outside city gates or villages, their marginal geographical location seemed to reflect a practice - part ritualistic, part practical - which is described elsewhere in written accounts by pilgrims such as Margery Kempe (Kempe 1994: 113). Sources of water encountered before a settlement prompted the act of physical cleansing; washing in anticipation of arrival and spiritual rejuvenation within a settlement.

From my own experience of walking the route, I concluded that the camino landscape also hosts many other thresholds or meaningful places which are much more difficult to map because they relate more closely to the physical and sensory processes of travel. As an experiment, I took GPS waymarks at points that seemed important or significant to me, and which also seemed applicable within a medieval context. 'Journey points' logged included those places where the faint sound of church bells could first be heard, or where the next village first came into view. Other points demarcated steep sections of the path that demanded extra effort from tired legs and lungs. Although clearly not an objective or scientific means of mapping, this experiment helped me to consider the potential auditory, visual and 'muscular' landscapes of the journey - bodily experiences that influenced the perception and performance of the journey as a whole, and which could tie in with developing 'mythologies of landscape', as described above. Did the effort associated with climbing to a mountain pass, for instance, reinforce the idea of divine grace purchased through toil, and make more logical the connection between the mountain and the sacred? I am thinking in particular of high-level monastic waystations, such as at O Cebreiro in Galicia.

Finally, the third strand of research that I would like to touch upon here is the impact of the pilgrim movement on other medieval communities in northern Spain. Estimates suggest that during the peak era of devotional travel in the 11th-12th centuries, somewhere between half a million and 2 million were setting off towards Santiago de Compostela every year (Rahtz and Watts 1986: 52), a figure that puts more recent statistics in the shade. These pilgrims did not travel in isolation, but were constantly moving through the local territories of others. An archaeological perspective highlights not only the sheer

physical impact of the mass movement on the landscape of northern Spain (evident in buildings, sculpture, settlement morphology and the road itself, of course), but also sheds light on some of the less tangible social and ideological issues associated with the pilgrimage.

An important concern was that of health, for example. During the Middle Ages, the physical marks of disease were interpreted as the sure sign of a dubious moral or spiritual status (Brody 1974). Although St James had a less overt link with healing than cult-centres such as Rocamadour and Canterbury, elevated numbers of sufferers can still be envisaged on the route-ways given the high background level of disease in society as a whole, the strong likelihood of formerly healthy pilgrims contracting symptoms on the way (Sánchez Domingo 2004: 94-5) and the entrenched association of holy shrines with physical cures, miracles and salvation. Consequently, the alarming symptoms of leprosy, typhus, smallpox and 'St Anthony's fire' were visually and terrifyingly apparent amid the stream of east-west pilgrim traffic surging across northern Spain (Sánchez Domingo 2004: 94). We might argue, therefore, that pilgrims constituted morally dangerous 'trespassers on the terrain of the healthy' (Peyroux 2000: 177) and were a threat to the bodily and spiritual welfare of village populations. Yet, the concept of the pauper was also integral to medieval ideas of spirituality. Undernourished bodies afflicted with the torments of disease could be equated with the image of the suffering Christ. Pilgrims frequently cut such figures, and moreover were attempting to transform body and soul through the long, drawn-out ritual of holy travel. Theoretically at least, they were deserving of charity. Charity, in turn, was equated with piety and saintliness. After all, contemporary, popular hagiographic accounts sealed the holy reputation of saints by recounting in gruesome detail how, in the face of grotesque deformity, they nevertheless, like Christ, stooped to kiss the face of the poor leper (Peyroux 2000).

I believe that this ambiguity is expressed through the material culture of the camino de Santiago, and closely follows a model outlined by archaeologist Roberta Gilchrist (1994). The clue is the very specific location of hospitals and *leprosaria* in relation to camino settlements. These institutions were founded for the sick and needy as the charitable duty of the pious. In the Burgos study area, they tended to be located prominently, fronting the camino, and in some cases (Hornillos del Camino and Castrojeríz) adjoining the town entrance. Such conspicuous institutions clearly displayed the spiritual merit of

both their founders and the settlement as a whole. Their prominence in the townscape aided in the collection of alms and bolstered the quota of intercessory prayers. Although more frequently sited outside the towns and villages, even the *leprosaria* within this area mostly stood along the highway, and thus enhanced the local image of charity and devotion.

However the strategic location of these institutions is also indicative of the anxiety felt by local inhabitants in the face of the constant stream of unknown pilgrims. Anthropologists, archaeologists and historians have noted how fear of the 'polluted body' frequently manifests itself in tangible measures to constrain or control the threat and maintain the image of purity within (Gilchrist 1995: 40; Nast and Pile 1998: 5-6; Reyerson 2000). Thus hospitals and *leprosaria* located on or beyond the settlement edge emphasised the ultimate marginality of sick pilgrims in terms of local social attitudes. They were the tangible signs of a society that sought spatial exclusion for the dangerously ill (Brody 1974) and together with town walls, gates and extra-mural *fuentes* or crosses, physically denoted and reinforced the limit of the settlement.

As I wrap up this brief article, I'm struck once again by how easy it is to ask the questions, and how difficult it is to look for the answers. The overwhelming majority of medieval pilgrims left no written account, while most of the landscapes that they encountered have been radically altered. Is it possible to both follow in their footsteps and to fully understand their world? I began my research with the simplest of questions, 'what was the journey like for medieval pilgrims?', and 'what was the impact of their fleeting presence?' I hope that the initial exploration of these questions has at least scratched the surface of a fascinating field of enquiry. Pilgrims journeyed through evocative landscapes, rich in association, full of thresholds and encounters. In so doing, they trod a fine line between pursuing their own sacred project, and negotiating complex, contested landscapes inhabited by other communities.

References

- Brody, S N 1974, *The Disease of the Soul: Leprosy in Medieval Literature* Cornell University Press: Ithaca and London
- Frey, N 1998, *Pilgrim stories: On and off the road to Santiago, Journeys along an Ancient Way in Modern Spain* University of California Press, Berkeley: London
- Fumagalli, V 1994, *Landscapes of Fear: Perceptions of Nature and the City in the Middle Ages* Polity Press: Cambridge
- Gilchrist, R 1994, Medieval bodies in the material world: gender, stigma and the body. In *Framing Medieval Bodies*, S. Kay & M Rubin, (eds), 43-61. Manchester University Press: Manchester and New York
- Gilchrist, R 1995, *Contemplation and Action: The Other Monasticism* Leicester University Press: London and New York
- Howe, J 2002, Creating symbolic landscapes: medieval development of sacred space. In *Inventing medieval landscapes: senses of place in Western Europe*, J. Howe & M. Wolfe, (eds), 208-223. University Press of Florida: Gainesville
- Kempe, M 1994, translated by B. Windeatt, *The Book of Margery Kempe* Penguin: London
- Laffi 1681 translated by Hall 1997, *A Journey to the West by Domenico Laffi: The Diary of a Seventeenth-Century Pilgrim from Bologna to Santiago de Compostela* Primavera Pers: Leiden
- Nast, H J & S Pile 1998, Introduction: Making Places Bodies. In *Places through the Body*, H J Nast & S Pile, (eds), 1-19. Routledge: London and New York
- Peyroux, C. 2000, The Leper's kiss. In *Monks and Nuns, Saints and Outcasts*, S Farmer & B Rosenwein, (eds), 172-88. Cornell University Press: Ithaca and London
- Rahtz, P & L Watts 1986, The archaeologist on the road to Lourdes and Santiago de Compostela. In *The Anglo-Saxon Church: Papers on History, Architecture and Archaeology in honour of Dr H.M. Taylor*, L. A. S. Butler & R. K. Morris, (eds), 51-73. Council for British Archaeology: London
- Reyerson, K L 2000, Medieval walled space: Urban development vs. defense. In *City Walls: The Urban Enceinte in Global Perspective*, J. D. Tracy, (ed.), 88-116. Cambridge University Press: Cambridge
- Sánchez Domingo, R 2004, *La Encomienda de San Antón de Castrojeriz: Derecho de Asistencia en el Camino de Santiago* Ediciones Trea: Gijón
- Slavin, S 2003, Walking as spiritual practice: the pilgrimage to Santiago de Compostela, *Body and Society*, vol. 9, no. 3, 1-18

A Conversation with Dr George Greenia

Richard Baldwin

In mid-June I was serving as a volunteer *hospitalero* at the Confraternity's Refugio Gaucelmo in Rabanal del Camino. George Greenia was a guest in the *refugio* for the evening and the following are excerpts from our conversation.

Professor Greenia is an American authority on the Camino de Santiago and former director of Medieval and Renaissance Studies at the College of William & Mary in Williamsburg, Virginia. He has also done considerable work promoting general interest in the Camino de Santiago and was engaged by the Xacobeo foundation to curate *Sacred Steps* (www.sacredstepsinspain.com), an exhibition of art and photography by contemporary American and Canadian pilgrims.

Greenia was honoured by King Carlos of Spain in 2007 when he was given a knighthood in recognition of his research and efforts to promote the Camino de Santiago among American audiences. George Greenia is one of the earliest members of American Pilgrims on the Camino and co-founder of what is now the annual American Gathering of Pilgrims.

BALDWIN: What is happening with the American Pilgrims on the camino?

GREENIA: An American group first materialised about 25 years ago thanks to a newsletter produced by Linda Davidson. About ten years ago, the group grew to the point of being a fully organised national association on par with the Canadian Company of Pilgrims and similar Friends of the Camino around the world. Members of American Pilgrims invest a great deal of time and talent on promotion of the Camino de Santiago and assisting past and future pilgrims. Their website (www.americanpilgrims.com) is an excellent source of news and practical guidance for all pilgrims.

BALDWIN: Why do Americans come to Spain to undertake the camino?

GREENIA: There are of course many reasons why we perform pilgrimages, often quite personal ones. Actress Shirley MacLaine wrote a book that was read by many Americans about her semi-anonymous trek across the camino in the late 1980s that sparked the curiosity of many others. Her book was spiritual but not in any one religious tradition and it appealed to a wide cross-section of Americans. An article in *Smithsonian* magazine in the early 1990s reached and inspired an even wider audience, and now there is an entire cottage industry of first person narratives about personal enrichment among those who have followed the Route of St James.

BALDWIN: Are more and more Americans becoming interested in the camino?

GREENIA: Yes, interest in the camino in the US seems to be growing as people become more aware of it. What is also sparking new interest is that the national government of Spain and its autonomous regions have thrown increasing effort into promoting their vast historical heritage and especially the camino as a focus of international welcome.

Just this year, in May, I participated in an international congress on *Caminos Sagrados* (Sacred Pathways) that focused on a number of the world's unique journeys to spiritual enlightenment.

BALDWIN: Are sacred pathways, the camino being one, generally traversed as religious pilgrimages or do people take them for other reasons?

GREENIA: According to the individual and his or her personal motives, these treks can be religious, patriotic, commemorative, historic or simply highly privatised. America itself has a number of classic journeys that have acquired a sacred character. Among the best known are Trail of Tears stretching from the Southeast to Oklahoma, a now-memorial trek created when Native Americans were brutally relocated to make way for settlers - in the majority - white. Another is the 300-mile Future Generations Ride to Wounded Knee in South Dakota established to honour the memory of those massacred there; a trek during which Sioux youth take ownership of their history and

heritage. All who take these, and other historic American pilgrimages, report some special feelings of connection to those who went before when the pathways were first defined.

BALDWIN: The earliest pilgrims to Compostela were thought to have made the pilgrimage to touch the relics of St James. Why did they do that?

GREENIA: The hope of literally touching the transcendent has a powerful draw in all cultures. We do not have any scientific proof, of course, that the bones lying in the crypt at Santiago de Compostela are those of St James the Elder. Legend tells us that they are, but that is all. Early Christians fleeing persecution routinely carried their sacred books and relics with them, so the notion of carrying the remains of this saint to a remote safe haven in Spain is not entirely beyond belief. Many of the early pilgrims thought that to touch or to visit the relics of a saint might heal them or might even grant them spiritual benefits. That said, no one is required to believe that visiting of the relics of any saint conveys special powers or privileges. Pilgrims today do not seem to be commonly motivated by such ideas, seeking instead personal insight or even an epiphany event after which they strive to change their lives and perhaps even transform themselves into something better.

BALDWIN: What about the end of the Camino, or arrival into Santiago de Compostela: what usually happens?

GREENIA: Specialists call these complex events completion rituals and they are naturally accompanied by a certain sense of euphoria. On arrival in Compostela, pilgrims mostly proceed to register themselves with the offices of the Church, receive a pilgrim's certificate or *compostela*, attend noon Mass the next day when statistics of arriving pilgrims are read out and otherwise savour the culmination of the demanding physical experience just completed. We all treat ourselves to special meals and acquiring final souvenirs of our travels. However, true caminos do not end at Compostela. They begin there, when the commitment to self improvement redefines our sense of personhood and may lead to fresh plans and hopes for the future.

CSJ Holy Year Trip to Santiago

Peter Dickinson, Eileen Eveson & Doreen Hansen

Stansted Airport is not the most glamorous of places at the best of times and half past six on a Monday morning did not add to its charm. However meeting with friends old and new soon raised the spirit. The Confraternity has that effect on people. Eileen Eveson was the new girl in the group having only joined the Confraternity in March of this year, the other six being long-standing members whose knowledge and good company greatly enhanced the visit.

The Hostal Linares in Santiago was our comfortable base for our six-night visit. It was very handy to the centre of the city and also for the Girasol, a cafe which served us a generous and enjoyable breakfast. As every seasoned pilgrim knows, this is not always easy to find in Spain.



One of our first appointments was to go across the Alameda Park to the Herredura Hotel to welcome the CSJ walking group who had made their way along the 220km camino from Porto to Santiago along the coastal route of the Camino Portugués. Congratulations were in order and all cameras were out to record their impressive achievement! They were very pleased to see us and there were many fond greetings. Unfortunately the pilgrimage had not been without mishap. Our Chairman Colin Jones had suffered a nasty fall early on and he appeared complete with his arm in a sling and a blackening eye.

That evening we attended the Pilgrims' Mass in the Cathedral. This was graced by a multitude of bishops and priests who were at the start of a Eucharistic Convention. The botafumeiro was in full swing. Then it was off to a CSJ supper together at a local restaurant when food, wine and conversation flowed freely!

Over the next two days, both groups enjoyed some interesting events together. The church of Santa María del Sar is a remarkable old building propped up by buttresses and has many interesting features. We were fortunate that Colin Jones assisted by the Revd Theresa Jones (no relation) was able to celebrate the Eucharist for us in that historic setting. This was followed by an enjoyable lunch at the restaurant O Calme which was also attended by Ivar Rekve. An article about his pilgrimage website appeared in Bulletin 111.

The Confraternity was honoured the next day at the midday Pilgrims' Mass, during which Colin Jones made the *ofrenda*, a formal greeting to the Apostle Santiago. He spoke in fluent Spanish and outlined the work of CSJ. Colin included in his prayer to the Apostle the history, aims and achievements of the Confraternity in supporting



English-speaking pilgrims from its inception in 1983 up to the present day. At the end of Mass, after the botafumeiro had done its work again, the organist played *Jerusalem* by William Blake and Charles H Parry as the voluntary especially to honour us. We joined in heartily singing the two verses. It was just like winning a gold medal at the Commonwealth Games. Later that afternoon we were able to visit the organ loft for a closer look at the instrument and to have an explanation of its operation.

There were many special free exhibitions put on for the Holy Year, including an excellent display of detailed photographs, with explanations, of the Pórtico de la Gloria. Another exhibition detailed the work of Diego Gelmírez, the bishop who did so much to establish the international reputation of Compostela in the 12th century. Other permanent exhibitions included the History of Pilgrimage and the

Museo do Pobo Gallego exhibition on local folklore and history. This well-presented interesting museum is housed in the former monastery of Santo Domingo de Bonaval. It is a non-profit making facility with free entry, though *donativos* are gratefully received. It is located on the edge of the old city of Santiago de Compostela close to the San Roque neighbourhood. The site is extensive, including orchards and burial ground. The church is open to view and provides the visitor with an idea of the large scale of the monastic complex. In it are memorials to prominent citizens of Galicia including Rosalia de Castro (poet 1837-1885), Alfredo Brañas (regional politician 1859-1900), and the geographer Domingo Fontán (1788-1866). Marion Marples (a geographer) remarked that it is unusual to find the lives of geographers so respected. What remains of the buildings and cloister is mostly of 17th and 18th century construction. Within the monastery is a notable double spiral staircase which rises from a ground floor well through three flights of stairs which may be joined (or left) at different levels. (See picture.) It rises to the top of the building where it merges into a bay providing a view across the city.



The exhibits show life in past times in Galicia, with agriculture in the countryside and fishing or sea going on the coast. A crossover between these activities is shown in the collection of seaweed to fertilise the fields. Something of a puzzle to some of us was 'the straw man' and there was some conjecture about what the straw costume might be for? The week following my visit to the museum I was in the CSJ office where, I lifted down a book from the library shelves entitled *Spain Revisited: A summer holiday in Galicia* by C G Hartley. In this book I discovered a splendid photograph of a 'straw man' entitled 'wet weather costume of the peasants'. The museum was created in 1977 and has added to its collection over the years. The video corner provides continuous running slide shows of early photographs and clips of cine film. Many of these are compiled from amateur film and show aspects of life as it was in times past. Longer film clips show a wide range of church festivals which were clearly looked forward to as important annual highlights in the rural and coastal year. The films also illustrate, perhaps unintentionally, a less happy aspect of life - the poverty endured by some of the older inhabitants. One film of a long

line of horse-drawn harvest wagons returning to a farm set against a sunset sky was so perfect, that it reminded me of Leni Riefenstahl's 'contrived situation' films of the 1930s. Despite this reservation, it illustrated the endeavour and commitment of the whole community which was necessary in order to survive. There are separate displays for craftsmen such as the clog maker, the potter, the tinsmith and many other trades. Special occasion clothing showed use of jet beads and lacework. Several members of the group found this museum so interesting that they paid two visits to it. Some of us even managed on a very rainy morning to visit the market where delicious local produce was being sold.

A highlight of our time in Galicia was a visit to the refugio at Miraz on the Camino del Norte. This involved a two hour bus journey to Lugo, where we had a quick walkabout, followed by a shorter bus trip to Friol. From there a taxi took us to Miraz. It was good to be there and the hospitaleros were very pleased to see us, give us refreshments and to show us the new extension and work under construction. They had been very busy with many pilgrims; but things had begun to be quieter. We had time for a walk around the small village before embarking on our return journey.

On Saturday evening 2 October we had an enjoyable final meal together in a Santiago restaurant where Marion discovered several non-UK-based CSJ members also having dinner. They were delighted to meet her because for most overseas members the CSJ officers are just 'simply names' they contact by telephone, e-mail or letter.

As anyone who knows Santiago will appreciate, we had a few heavy rain showers but also some lovely warm sunny days which allowed us to walk about freely and get to know more about such a beautiful and holy place. Our thanks go to Marion Marples for organising such a rewarding trip amongst all her other work during this busy Holy Year. Gosia Brykczyńska gave much support and John Rafferty made many of the detailed arrangements in Santiago that contributed to our wonderful experience.

Reference

Spain Revisited: A summer holiday in Galicia, by C Gasquoine Hartley, 1911, Stanley Paul & Co, London

The catalogue for the exhibition *Compostela and Europe: The story of Diego Gelmirez*, published by the Xunta de Galicia, in English, is available in the CSJ library. It is presented to the CSJ by Vincent Kelly, who nobly also carried it home in his hand luggage.

Time went by to a different clock

Peter McGowan

Santa Catalina de Somoza at dawn, the sky is clear and pale, no speck of cloud anywhere. The air is still, cool, clean. I walk out into the empty street, turn to the west along the camino while the sun is still ten minutes below the eastern horizon. Mount Teleno is still in pale shade, a snow patch or two very high in its flanks. Soon the rising sun will turn it pink, then mauve with the colour deepening to a beautiful dark blue as the day comes to life. I don't know it yet but today is to become one of the most moving and surprising days of the camino. It is day twenty-eight since St Jean, by now I am quite fit and love walking. I'm well aware the Cruz de Ferro is not far ahead, the line of the mountains dark across the western skyline grows nearer each kilometre. I revel in the dawn cool, the whole world is mine, no other *peregrino* ahead or behind as far as I can see. On I walk through El Ganso – all asleep! No sign of life whatever. Should I sleep tonight at Rabanal and make an early start tomorrow? Maybe I could get as far as Foncebadón, drop the pack and quickly visit the Cruz this evening?

The sun rises higher, warming the camino as I walk through woodland and forest. Quite quickly I am entering Rabanal. Coffee and a cake, a short rest, say hello to several other *peregrinos* I've met along the way, then off to Foncebadón. The five or so kilometres pass quickly, by 11.30 I'm sitting on a little patch of grass almost on top the world eating some fruit and deciding whether or not to stay. The day is perfection itself. Blue, blue cloudless sky and green pastures, the air so clear. Teleno and all the other mountains are deep blue, white snow patches along some crests. Decision made, I won't stay here. I will never pass this way again, today is the best I'll ever see at the Cruz. I swing the pack on to my shoulders, set my foot to the road and up through the village I stride, the Cruz is only 2km ahead. As I walk up the open pastures I see the land slope away to view after view and can hardly believe how lovely it is. The purple heather and yellow wild flowers look up at the cobalt sky and the sight of them urges me on. I step across the road, through a small patch of trees and as I round a slight bend in the track, there it is, suddenly just 100 metres away. At

once a great surge of tears, quite unexpected, quite unstoppable wells up as I stumble forward, realising how much I have invested in my soul in reaching this point, having come all the way from home with several stones for dear family and friends.

How long did I kneel on that high mound of stone? I don't know. Time went by to a different clock that day. I didn't care, I took all the time I wanted, aware of how short these precious minutes really were.

Finally it is time to move on. I can't quite walk away without one last look at the stones I have placed. A final prayer – then I walk once more to the west. Surprise again. As I walk on the tears surge up again, but the lesson of the camino is there too, take up your pack *peregrino*, move on, you cannot capture the moment forever. Move on. Commit the high point to your memory and move on.

Peter McGowan is a CSJ member from Australia

Monasterio Benedictino de San Salvador del Monte Irago in Rabanal del Camino

Alison Raju

It's now back to "business as usual" in the monastery in Rabanal del Camino.

After the difficulties of the last two years this reopened on 17 October, with a change of personnel. Father Javier Aparicio, one of the monastery's four founding members in 2001, has returned to Rabanal after five years as the Novice Master in Santa Ottilien (the Benedictine Mother House near Munich) as its new *prior*. He is alone, at present, but will be joined shortly by another, older, monk - also an ordained priest - from the same order, who has spent many years in Nairobi and who speaks good English, as well as German. Then, in the spring, the two of them will be joined by a third monk (also German and also an ordained priest) in his forties who knows the *camino* well and has led several groups of young people along it. Both of them will be sent on intensive Spanish language courses since an integral part of their role is not only their mission to pilgrims but to serve as parish priests as well: in Rabanal del Camino, of course, but also in the six other *parroquias* in their care: Rabanal Viejo, La Maluenga, El Ganso, Pedredo, Murias de Pedredo and San Martín.

And the monks are back to stay, permanently. While Father Javier is alone (and therefore unable to conduct Vespers, Compline and other antiphonal offices) he says Mass every evening at 7pm for both the villagers and all those pilgrims who attend. This service is conducted in Spanish but always includes a welcome and a short address in English (and frequently in German too, as he speaks both languages fluently) as well as the explanation of the traditional pilgrim blessing at the end. The Old Testament lesson is very often read in a language other than Spanish. Vespers at 7pm and Compline at 9.30 will resume once one or both of the other two monks are permanently settled in and will take place 365 days of the year, regardless of how many people attend. For the monks, as indicated above, are here to stay.

Eventually they may also be joined permanently by a fourth monk

but for next year, between April/May and October, they hope to be accompanied by another one on a relay basis, during which time the *Mater Salutis*, their retreat house for pilgrims, will open once again. This has dormitory-style accommodation for ten pilgrims at a time and is intended either for those who wish to pause while on their *camino* (for a minimum of two nights) or for those who would prefer to wait until they have finished and then return to Rabanal for a retreat before returning home. In either case the house will operate on a *donativo* basis.

Relations with the village are now much more tranquil and we wish the monks all the very best for the future, both in their role as parish priests and, of course, in their work for the spiritual care of pilgrims.

Refugio Gaucelmo News

End of Year Report 2010

Roger Davies

Unexpectedly in a Holy Year we welcomed fewer pilgrims to Gaucelmo. Nevertheless we still accommodated 4784 pilgrims from 63 different Countries. This year three “new” countries were added to our list namely Syria, Uganda and Vietnam.

Gaucelmo is now closed for the winter and, as we contemplate our 20th anniversary next year, it is a time to reflect that we have welcomed 110,276 pilgrims on foot, 9,928 by bicycle and 139 by horse or donkey from 120 countries (pilgrim statistics by David Wesson). This is a great deal of humanity that the Confraternity has helped along its way!

Another unique statistic was the magnificent effort by two French pilgrims who walked from France along the northern route to Santiago staying at our refuge at Miraz and then returning via the Camino Francés and staying at Gaucelmo. We think that this is the first time pilgrims have stayed in both our refuges on their pilgrimage.

The fact that there were slightly fewer pilgrims at Gaucelmo does not mean, of course, that volunteer wardens have had a leisurely time. Here is what hospitaleros have had to say on their feedback form of the highs and lows of their stay at Gaucelmo during 2010:

Highs

- our experience was even better than expected;
- welcoming tired pilgrims and serving afternoon tea;
- the thanks we received for dealing with pilgrims with bed bug bites;
- working in a wonderful refugio;
- the overall excellent behaviour of pilgrims and their appreciation of our efforts;
- the kindness of those in the village of Rabanal;
- being recognised and thanked again in Santiago;
- renewing a pilgrimage experience;
- the many St James' moments when good inevitably comes together;
- Mass in the huerta; and

- the look of contentment on a pilgrim's face next morning when totally exhausted the previous day.

Lows

- tiredness and the sheer slog of dealing with the extra washing caused by bed bug bites;
- dealing with the blocked sewer (the force of which lifted the manhole cover in the air);
- the isolated incident of exuberant noisy sex in the dormitory by a young couple;
- dealing with topless sunbathing in the *huerta*;
- being duped by bogus gas officials who were targeting refugios;
- pilgrims starting in Astorga having no experience as to what a pilgrimage or staying in a refuge is all about; and
- no time for siesta!

It can be seen from these experiences that hospitaleros need to be diplomatic, hard-working, resourceful and able to deal with the unexpected and unpredictable! Positive comments in the visitors book at Gaucelmo are evidence that our hospitaleros do an excellent job and deserve our thanks as well as the appreciation of countless pilgrims.

If you believe that the highs far outweigh the lows perhaps you may consider becoming a volunteer warden at Gaucelmo. Whilst we are nearly fully staffed for 2011 why not think about becoming a volunteer warden sometime in the future. Full details of how to apply can be obtained from the CSJ office.

Confraternity of Saint James

2010 Jubilee Competition

Part II

1. What do all these towns have in common and which is the odd one out of the group: Szczecin, Šibernik, Jerusalem, Brooklyn, Innsbruck, London, Toronto?
2. What is the *Codex Calixtinus*?
3. In what year did St James die and where is his death described?
4. Which old cathedral dedicated to St James has been moved stone by stone to a new location?
5. What is the name of the musical instrument which the two central elders of the apocalypse are playing at the top of the Pórtico de la Gloria?
6. Who was the first archbishop of Santiago de Compostela?
7. What extra-ordinary event occurred at O Cebreiro?
8. What was found in Worcester Cathedral in 1986?
9. In what year was the CSJ founded and who is the current Honorary President?
10. “*At Rome she had been, and at Boulogne
In Galicia at St James, and at Cologne.*”
Who is this referring to and what was she doing in those towns?

This is the second part of a two-part competition to celebrate 2010 Holy Year. The first set of questions can be found on page 29 of *Bulletin* 110. To enter the competition, please send in your results no later than the 15 January 2011 (in an envelope clearly marked **Jubilee Year Competition**) with a donation to the Miraz Appeal. You may also answer electronically to editor@csj.org.uk clearly stating the subject of the e-mail as **Jubilee Competition** as an attachment supplying us with your name and contact details. The editor's decision is final. Prize winners will be announced at the 2011 January AGM.

Answers to the questions can be found in the CSJ pilgrim guides, past *Bulletins*, CSJ Occasional Papers, and on the CSJ website and from books in the CSJ library.

Book Reviews

The Artist's Journey: The Perfumed Pilgrim Tackles the Camino de Santiago

Marcia Shaver; Bothell WA: Book Publishers Network. 2010

From the outset of Marcia Shaver's book, there is no mistaking her spirited conviction for her subject, nor the motivating forces for her artistic and spiritual journey from Saint-Jean Pied-de-Port to Santiago and beyond to Finisterre, and whilst her account adds nothing new to the ever-increasing contemporary lexicon of the Camino, the sequential narrative of her journey is leavened in great part by her jovial, can-do tone throughout. However, there can at times be a rather irksome dimension to the book, due in large part (to my painter's eye at least) to the book's black and white illustrations. There is an obsessive, almost 'outsider-art' quality to almost all of them, and for a book that sets out to tacitly stress their importance as crucial adjuncts to her narrative, somehow seem to fall rather short of any anticipated impact their creator may have envisaged for them. Looking at them again, I cannot help but conjecture that the photographs from which they obviously derive would have maybe served the book better. One imagines that none of the drawings have been made *in-situ*, as their somewhat overworked quality would attest: indeed, there are one or two that would seem to have been copied straight from Google images (the statue of St. James that crowns the Obradoiro façade is an example that springs most readily to mind). Shaver places her biography and 'artists' statement' towards the rear of the book, and also indicates through which websites her original works may be purchased. There is a fairly useful section on Equipment, but here also, she lends her rueful tone that elsewhere in her narrative can tend to pall after a while, particularly when she is on the subject of her fellow pilgrims and their bodily functions (sadly something of a *leitmotif* throughout). There is, perhaps understandably, a feminist dimension to the account of Shaver's journey, and this shines through at many points. She is particularly illuminating on the nature of long-term friendships, for example, and this is in the narrative's favour at many points throughout. Quite rightly too, she stresses the feeling of empowerment that comes from the undertaking of the Camino; one which we all would identify with strongly, and it is this which gives the book its' rather spirited conviction, lent further gravitas here and there

by quotations from such luminaries as Thoreau and Robert Louis Stevenson, as well as several other name-checks along Shaver's Way. On a somewhat pedantic note, the author might do well to check on the correct spelling of some Camino place-names, whilst elsewhere, there might be other textual amendments should future editions be in preparation. For all of this, however, once does come away from *The Artist's Journey* with the feeling that this has been an enjoyable read, penned by one who does not take herself nor her fellow travellers too seriously. As a possible primer for those contemplating the undertaking of the Camino, however, there are perhaps better indicators out there.

GRAHAM WARD

Santiago: the Cuckoo and the Pilgrim

Joseph B Cullinane, 978-0956068323; 2010

Mr Cullinane offers us 'a record of a walk along the Camino' – this description is typical of the understated tone of his book. It's a well-illustrated glossy-papered 192 pages, with photos, line drawings, hand drawn maps and a bibliography. Written in diary-style it is aimed as a guide for walking pilgrims and at anyone who wants to enter vicariously into the day-to-day pleasures and slog of a long, long walk and learn some of the historical and cultural context of the pilgrimage.

The writer makes it clear that his journey from Le Puy to Santiago, although linear, was done in several stages and seasons with different companions and this can at times make for confusing reading with some inconsistencies (and unfortunately a few typos). It's a good read, with a vivid and detailed sense of each day's events both minor and significant. There is a great sense of movement towards the goal and a commentary on the landscapes, places, buildings, people and practicalities of every day, rather than any great outpouring of emotion or spiritual soul searching. He does however forgo his tone of detached observer to allow us into his feelings about the difficulty of having to abandon the Camino to return home at the high point of each stage. The writer gives us a 'package of memorable images and events' as, led by the eponymous 'cuckoo' he heads gradually into the west. I would have liked to have had more of this cuckoo – the bird didn't appear as frequently as the title – charming as it is – might suggest!

As well as a detailed account of the variety, richness and warmth of places and people encountered, Mr Cullinane doesn't shy away from the realities and physical imperatives of the journey – the need for rest and accommodation – the noise and overcrowding in the refuges –

the sudden hunger – the blisters and aches – the intrusion of the 20th century (aircraft, motorways, industry) into the seeming timelessness of the Way. Punctuating the ‘diary’ are relevant quotations from a wide range of sources – Bunyan, J-J Rousseau, Kierkegaard, Picaud among others – which enrich the text.

In the Pilgrim Office this pilgrimage was, he says, done ‘for the purpose of spiritual renewal’ and it is clear that the journey had a great and lasting effect on him, drawing him back to Spain again. His words after the Mass were ‘That was it’... perhaps summing up this low-emotional-key record, which allows the reader to experience the minutiae of the daily walk without any sense of the writer’s ego intruding. This is a solid, detailed and serious record of a pilgrimage walk from Le Puy to Galicia and reading it transports one into the landscapes and towns of France and Spain and would be a good introduction to anyone wanting a ‘taste’ of the background and the ‘real’ experience of placing one foot in front of the other for so many miles whilst keeping one’s mind and eyes open to welcome the myriad sights, sounds and encounters.

HELEN WILLSON

Obituaries

The Reverend Canon Nigel Elbourne

The Confraternity reports with regret the death of Nigel Elbourne on 27 September 2010, at his home in Normandy. He was only 67, but had had some heart trouble and slipped peacefully away as he relaxed one evening watching TV.

On 30 October, a memorial service was held at All Saints church, Odd Rode, near Congleton, where he was vicar for 30 years. Two bishops spoke about him. He studied at Durham University, and it was recalled how a young woman, there to read languages, joined a Freshers' trip to Hadrian's Wall, and saw a chap wearing a deerstalker hat and with a curly pipe, possibly a junior Lecturer, apparently leading it. He was Nigel, also a Fresher, she was Christine. Dear reader, she married him.

Both were fluent in French, and both were keenly interested in music. The chamber choir "Amici" (note the name) with whom Nigel had sung the bass line, sang beautifully. Their final item was a version of a Flanders and Swann song, with words by Christine, celebrating the many ways through the week in which "The Clergyman Cometh" to call! Nigel came over regularly from France to sing with his dear Amici. Another contribution was Fauré's "Élégie pour violoncelle", played by the daughter of a friend, on Nigel's cello. Rheumatism had eventually stopped Nigel playing, and he had given his instrument to her.

Nigel's sister Hilary read Romans 8, 35-39, and his son, Julian, read "If I should go before the rest of you" by Joyce Grenfell. Earlier, Bishop Frank Sargeant recalled how, on an "appraisal" visit, he was ushered into the study of the rambling Old Rectory, and a dialogue began. Before long, he was saying to himself "Hang on, aren't I supposed to be asking him the questions?" and noted that Nigel was of a type of Anglican cleric that he now meets less frequently: intellectually demanding, traditional – and a touch eccentric.

My first meeting with Nigel was in late 1993, seeking advice, freely given, for my first pilgrimage. I met a man of "front-row" build, with a neatly clipped beard in Edward VII style. He had recently completed a

three month sabbatical walking the Camino from Le Puy and studying the life of the rural churches in France and Spain. His paper on his experiences and his observations is worth reading.

Retirement approached, and they bought a property in Normandy, close to Julian. Nigel forged ecumenical links with the Roman Catholic diocese, and acted as Anglican chaplain. Towards the end of September, Nigel and Christine celebrated the 40th anniversary of his ordination in their customary hospitable way, with a weekend of entertaining family and friends and a service in Caen Cathedral, where, by special dispensation, he was allowed to join in celebrating the Eucharist with the RC Bishop and blessed by an Orthodox Bishop. He had a lovely weekend – then a little later his life came quietly to its end.

HOWARD W HILTON

David Owen 1942-2010

David walked to Santiago in 2009 after treatment for cancer. He raised £2300 for the hospital where he had received treatment. The 'wall poem' ("The Way of St James is mud, sun, dust rain...") was read at his funeral. Our condolences go to his wife, Margaret.

Members' Pages

From John Revell

All thanks to our Editor Gosia Brykczyńska for inclusion of the article *St James in Westminster* in this *Bulletin*. I have to declare a special interest. As reported in the last *Bulletin* my wife Ruth died on the eve of St James's Day, and in writing to me two days later Canon Ralph Godsall sent me a copy of his Jacobean sermon as preached the previous day. Thus it finds its way into this *Bulletin* and enables me to use this space to thank many Confraternity friends for their messages of support during recent months.

From John Hatfield

Are you planning to give a talk about your pilgrimage? Why not use the CSJ slide library to help you? Did you know that the CSJ's growing collection of over 3300 slides, available to UK members, covers not only the Camino Francés, but also the other main routes in France and Spain?

Please give at least a month's notice so that a catalogue can be sent to you and your choice made. As soon as I hear from you, I can reserve the slides and dispatch them two weeks before your talk. I can be contacted at: 9 Vicary Way, Maidstone, Kent ME16 0EJ; Tel: 01622 757814

From Sheila Kirwan

I decided spontaneously to go to Spain in June and booked my flights without being able to do much research. However, I had cycled it about fifteen years ago - also a Holy Year. I noticed on the CSJ website that you advise against going in a Holy Year. With hindsight I can only totally agree with this. I had thought that a Holy Year would make the pilgrimage more meaningful - more special, but it drew the crowds with all their negative aspects (noise, dirtiness, rowdiness, limited hostel places in the last 100km, etc). August, being the public holiday for much of Europe, no doubt increased numbers but as I had no choice here.

I also noticed that you said on your website that the pilgrimage isn't always done for religious/spiritual reasons. Spirituality is the mainstay of my life and my reason for doing the camino; and there was

definitely a sense of disappointment that this wasn't the general case. I spoke to quite a few others who also expressed the same sentiments. Unless one is very, very developed on the spiritual path, in which case any conditions can be used for practice, then conducive conditions are important for the purpose.

In Navarra especially, and in some of Castilla y León, I was very moved by spending time in churches after the day's walking. The feelings of love and compassion of the original Teacher felt tangible and I was often moved to tears as the heart opened (tears from excessive pain also accompanied my walking!).

However very sadly as one progressed westwards and in most of Galicia, the churches were increasingly closed. For a pilgrimage route this felt very sad. Much money is obviously being made from the promotion of the camino and I also heard that much 'European money' had been given to the promoting of it, so it was hard to understand why the churches should remain closed.

Santiago and the cathedral, perhaps proved the saddest of all - the city was crowded and there is an abundance of shops selling tourists all sorts of religious paraphernalia. Before starting at Saint-Jean-Pied-de-Port, I spent a couple of days in Lourdes where there is also a lot of commercial venture but where there is also a very serious sense of devotion which I felt very much lacking in Santiago.

The Cathedral was noisy - with visitors and tour groups talking, despite priests and their assistants requesting '*Silencio*'. I even saw a priest celebrating Mass and urging silence; on one visit at 08.30 I went to an empty pew and started quiet reflection only to be invaded some minutes later by a tour group and instant noisy tour information I had thought the church should be a sacred place and am very surprised that this is allowed.

These reflections of the downside of the camino are not the whole picture. I do not regret doing it and met many delightful pilgrims and indeed all the Spanish I met were helpful - not a single unpleasant encounter in over five weeks.

I do feel that many who are not on a spiritual path must surely benefit from the simplicity of life on the camino - just a change of clothes, basic accommodation and a definite move away from the excesses of materialism so dominant in modern culture that so drain and stress so many.

I met people who, having done other routes such as the Vía de la Plata, Primitivo etc and then joined the Camino Francés, said they felt

they had benefitted much more from the relative quiet of their routes and were a bit 'shocked' on joining the main stream.

I write this simply to forewarn any would-be pilgrims so they may get the most out of their camino. May all who do the camino or serve on it benefit much in a wholesome way.

From Ivan Whatley

I have, with a friend, recently completed a week on one of the Caminos in Poland. An interesting experience it proved to be. Neither of us spoke any Polish but we had some German, and a guide book in that language, and some Russian. In general neither of these two languages were very much practical use. Amongst the young English appeared to be better known than other foreign tongues.

Our only real problem was in securing overnight accommodation and at the end of a long day this proved to be a little unsettling. The ability to speak Polish accompanied by the use of a mobile telephone might have considerably eased matters and, furthermore, have added something to the experience. I therefore wondered whether anyone reading this *Bulletin*, who speaks Polish, might consider accompanying us for another venture on the Polish Caminos at some time in the future - probably not before 2012. I would add that, being over 70 years of age we do not cover fantastic distances (25 km on a fair day).

Respond to Ivan Whatley, e-mail ivanwhatley@bbmax.co.uk, tel 01252 323843

From William Griffiths

Did you all see that the President of Chile, in London, produced the actual note that the trapped miners first managed to get out of the mine. The message on it was: "ESTAMOS BIEN EN EL REFUGIO" (signed LOS 33). Perhaps we should propose that Rabanal and Miraz put the words up on a banner over their doors ?

From Mark Hassall

ROBERT SUTTON IN ROME?

Those who celebrated St James's Day at Worcester Cathedral will not need reminding about the Worcester Pilgrim, but for those who didn't I should just mention that in 1986 a grave was excavated in the cathedral which contained the body of a pilgrim - identified as such by the actual pilgrim staff, scallop shell and leather boots found with him. Four years later Helen Lubin and colleagues

published a booklet on the discovery, identifying the pilgrim as one Robert Sutton (Helen Lubin, *The Worcester Pilgrim*, Worcester Cathedral Publications 1, 1990). The pilgrim was also the subject of the Storrs lecture given last year by Katherine Lack who had earlier written a book on the subject and a fascinating article in *Bulletin* 100 (December 2007). Katherine supported the identification of the Worcester Pilgrim with Robert Sutton and suggested that he made his way to Santiago overland through France and Spain to Compostela. I myself think it more likely that he travelled by sea to north-west Spain as did countless English pilgrims of the period - including Margery Kempe and William Wey. In May 1456 when returning to England from Compostela, Wey saw 84 pilgrim ships at La Coruña, out of which no less than 32 were English. Constance Storrs in 'Jacobean Pilgrims from England to St James of Compostella' (1994) published a list of 'enrolled ships licences' for those carrying pilgrims to north-west Spain. For the 15th century, there were literally dozens of ships carrying hundreds of passengers (the numbers of passengers permitted in the licences were specified). Yet the information gleaned from this source may well be an underestimate. However, the reason for writing now is not so much to discuss whether the Worcester Pilgrim travelled by sea or overland but because I have come across a new reference to a Robert Sutton during the right period. This is in *The English Hospice in Rome*, a collection of papers edited by John Allen (Gracewing 2006). In a contribution *Englishmen in Rome and the Hospice 1362-1474* by John Allen himself, he publishes a list of English residents in the city (Appendix 7) and includes on page 66 Robert Sutton, as an official of St Thomas's Hospice, in the period 1431-1435 and it is tempting to identify him with our Robert!

From Kennedy Howden

Reading the article in *Bulletin* 111 by "an Australian pilgrim" brought to mind my encounter with an Australian pilgrim on my first camino in 2000. As I passed through Castillo de Monjardin she was having lunch and asked me if I would like an avocado and beetroot sandwich. I declined stating that I was a true Scot whose healthy dietary needs tended more to deep fried pizza, chips and beans (which incidentally is difficult to find in Spanish restaurants). We chatted for a wee while. She told me that she had been recently widowed, and to help overcome her grief and escape solitudes of sympathy she had flown to Europe to undertake the pilgrimage, starting from Saint-Jean-Pied-de-Port.

Eventually I succumbed and ate a sandwich. I must confess it was unusual but delicious. An open sandwich of fresh bread with an avocado pear spread very thickly topped with sliced beetroot (not pickled). That sandwich is something out of the ordinary, but delicious. My wife and I have it occasionally for a snack lunch. We call it the “Pilgrim’s Sandwich”.

Go on try it – if you don’t like it I can still recommend the deep fried pizza.

From Les Amis et Pèlerins de Saint Jacques de la Voie de Vézelay

In 2011 APSJVV will be looking for *hospitaliers* for its refuges. In addition to Corbigny and Bouzais (5km SSW of St Amand-Montrond) there is also Saint-Ferme in the Gironde.

Corbigny is a charming little town, 30km from Vézelay and 70km from Nevers. It has six beds for pilgrims and can accommodate two wardens in a room and an office. The APSJVV created this refuge in the local Saint-Léonard convent school.

Bouzais, a small hamlet in the commune of Boischaut in the Cher, is a very pleasant area close to St Amand-Montrond and the abbey of Noirlac. This refuge has four beds for pilgrims, a room for two wardens and facilities for wardens to prepare an evening meal.

Saint-Ferme is a village nestling amongst the Bordelais vineyards, 20km north of La Réole. This refuge, on the first floor of a charming country house, has seven beds, a room for two wardens and a large communal room.

If you speak good French the opportunity of being a warden, or *hospitalier*, at one of these small, recently developed pilgrim hostels on the “Voie de Vézelay”, is a possibility. The season runs from spring to the autumn. Contact: *Amis et Pèlerins de Saint Jacques de la Voie de Vézelay* 24 Rue Saint Pierre, 89450 Vézelay, France Tel: 0033 3 86 32 38 11 www@amis-saint-jacques-de-compostelle.asso.fr

From the Secretary's Notebook

Marion Marples

Membership renewal

We know that we had problems with the September mailing which included a membership renewal letter for each member. I hope we have tracked down missing *Bulletins* and letters, but if you have not received your first reminder with *Bulletin* 111, please do let us know when you renew your subscription and we can send you a copy.

Twitter

I have been trying to keep up with the gossipy news from Santiago about Holy Year, new refuges, the Pope's Visit and more by using twitter. Visit twitter.com/csnews and you can check the latest tweet. You will find links to, among other things, a link to the Dean of Worcester's excellent St James's Day sermon, the Pope's sermon in the Obradoiro mass (in English) and a link to Johnnie Walker's blog with the special message to the Confraternity read out at the wonderful service held recently at St Mary's Church Clapham. There is also a link to Nancy Frey's blog where she writes about the new film, *The Way*, which was shown in Santiago in November to coincide with the Pope's visit.

Any aspiring guide writers?

Eric Walker has somewhat reluctantly decided that he will not be able to update the latest (2010) editions of his series of Guides under the general title of *Los Caminos del Norte*. The series includes the 2 sections of the coastal route i) Irún to Villaviciosa and ii) Villaviciosa to Arzua, and the Camino Primitivo. He is very happy to assist anyone who might be interested in undertaking the task and providing his archive and electronic information and copy to provide the basis for new editions which might be needed by 2012. Please contact him direct on member@gawthorpe40.freemove.co.uk if you are interested.

Celebrating Rabanal and Miraz

In 2011 we shall celebrate 20 years of running the Refugio Gaucelmo in Rabanal. We shall also dedicate the new building at Miraz. The

Bishop of Lugo has indicated he should be able to come to Miraz on Tuesday 7 June so we are planning a Gaucelmo event on or about Saturday 4 June. Everyone is most welcome to make their way to either place by their own means but if you would like to join an organised group visit to both refuges around the week of 2 to 8 June please contact the Office as soon as possible, so I have some indication of the numbers for whom I am organising.

Utrecht Conference Wed 2 - Fri 4 November

The Dutch Association are holding an international conference on the theme of 'Reflections on a Renaissance'. Papers will be in English and there are opportunities to present the CSJ and our activities and time to contribute to the discussion of emerging issues for the future. We should also like to make a presentation about The St James's Way from Reading to Southampton/Portsmouth as we know there is a lot of interest in walking English pilgrim paths. There is also an important Santiago exhibition at the Catharijnconvent Museum of Christianity in the Netherlands which we shall be able to visit. If you think you might like to join a group of CSJ members visiting Utrecht please contact the office. The Conference could be combined with a visit to some of the other Dutch Santiago sites.

St Stephen and St Wenceslaus in Prague

Members who remember the Revd Ricky Yates, a former CSJ trustee and host of the Returned Pilgrim Day for several years, may like to tune into Radio 4 on Sunday 26 December for the Morning Service just after 8am. The service will reflect on the story of St Wenceslaus and was recorded in Ricky's new church, St Clement's Prague.

Celebration service, Galician meal & Storrs lecture

The year has ended with an encouraging surge of activity.

Nearly 100 people came to the Pilgrim Service in Clapham, including Dr Mary Remnant and the CSJ choir. Eileen Campbell even made it from Coatbridge, near Glasgow. Sadly Don Jenaro has been unwell and was not able to travel for the service from Santiago after all, but a stirring message was read out by former chairman, William Griffiths. We were glad to welcome Luis Prados, the First Councillor from the Spanish Embassy on behalf of our Hon President, the Ambassador. The choir was on good form, with participation by Joe and Rosie Skivington (who helped with the musical contributions to

the service at Worcester in the summer) and delightful new friends Piotr and Ela from Poland who are preparing for a spring pilgrimage and were able to play the organistrum for Mary Remnant in a recent Lecture Recital at Brompton Oratory. We are particularly grateful to John Rafferty for masterminding the service, arranging an offertory of incense, playing the organ, and organising the meal at La Terraza.

The Storrs lecture is often adversely affected by poor weather, transport problems and demonstrations. This year we held it at a new venue, near the CSJ Office, a local community space. The room was bright and comfortable and 40 or so people listened intently to PhD student Ed Chemin give his lecture on *The Pilgrim Ethos and the Spirit of Modern Pilgrimage*. He made good use of statistics to analyse the many interwoven factors which affect a pilgrim's decision to set out on a pilgrimage journey to Santiago and introduced us to some previously unknown research by the Galician Tourism Studies Institute. We also welcomed his supervisor, Prof Grace Davie from Exeter University, who seemed suitably impressed.

Europa Compostela 2010

The pilgrim relay organised by our pilgrim friends in Normandy ended in Santiago on 18 September. I am very pleased that our member Richard Tucker, from Bristol, who walked with the group in Croydon to Chartres in June, was able to rejoin the walk at Ponferrada, and had the honour of carrying the group's pilgrim staff into Santiago.

Vlaams Genootschap van Santiago de Compostela

In *Bulletin* 111 I noted that the Flemish association of St James were organising a Holy Year walk around all the churches in Flanders dedicated to St James. This was a tremendous success with at least 50 walkers and cyclists involved at some time and many others in support and welcoming roles. Each church was presented with a plaque of the Genootschap and new friends were made. Anyone who wishes to follow the 700km + Jacobsfietsroute and can read Flemish may be interested to borrow the Guide from the Library.

St James statue in Reading

The 19th century statue of St James in St James's RC church, Reading recently had its pilgrim staff stolen. Thanks to the intervention of Vincent Kelly, St James now has a customised staff, hand made by William Marques, which, if all goes well, should not be stolen again.

CSJ Events

For full calendar see enclosed 2011 Diary

Saturday 22 January

Annual General Meeting

AGM, Presentation and party: see enclosed papers

Audio visual presentation by Kuni Bahnen, former Secretary Sankt-Jacobus-Gesellschaft –words, pictures and music to evoke the spirit of the Camino de Santiago.

Saturday 26 February

Practical Pilgrim London

John Marshall Hall, 27 Blackfriars Road, SE1 8NY, 10.30-3pm. Short talks, question and answer sessions for walkers and cyclists, bring your own lunch, drinks provided, presentation on the Via de la Plata by David and Penny Penton. For details contact office@csj.org.uk

Saturday 26 March

Practical Pilgrim Glasgow

St Peter's Partick, Glasgow G11. 10.30am-4pm. Short talks, question and answer sessions for walkers and cyclists, presentation, for details contact Graeme Taylor on taylorgrtaylor@btinternet.com

Mid March-mid May

Exhibition

As we go to press I am told that the planned exhibition *Los Caminos en el Camino de Santiago*, a video installation by Gabriel Díaz and due to be staged at St James's church, Spanish Place W1 may not have attracted sufficient sponsorship.

Early June

Rabanal & Miraz

Visit to Spain for 20th anniversary of the Refugio Gaucelmo in Rabanal del Camino and the blessing of the new refugio in Miraz.

June or July

Reading Abbey and Pilgrimage

A weekend to rediscover Reading and its historic connection with St James. We plan a lecture, a visit to St Peter's church Marlow where the relic of the hand of St James is kept, a visit to Reading Museum which has a reconstructed cloister from the Abbey.

A Saturday singing workshop will be held for all interested to learn John Read's Pilgrimage Cantata with the help of the CSJ Choir and the Newent Scottish choir and an evening performance in St James's RC church, just by the Abbey ruins.

Monday 25 July

St James's Day

JOHN KNILL CELEBRATIONS IN ST IVES, CORNWALL

Held every 5 years, money is distributed to widows outside the Town Hall and children and towns people process to the Knill monument above St Ives where they dance to the Old Hundredth, in accordance with the requirements of the Will of John Knill.

cl -16 September

Camino del Norte

WALKING PILGRIMAGE ON THE CAMINO DEL NORTE

Approx 16 day carry your own pack pilgrimage from Luarca to Santiago de Compostela. As with the successful Camino Portugués Pilgrimage you will need to book your own flights and accommodation unless you plan to stay in the refuges along this route. However, help and advice will be given following a reconnaissance of the route in May. If you are interested please contact either Colin Jones (01384 400709 or Dave Jones (0121 7064099)

Sep/Oct/Nov

Office Open Days

Office open with volunteers to answer questions, sales of Guides, use of Library, encouragement, information about other routes etc

Saturday 24 September, 29 October, 26 November 10.30-3.30pm

October or November

Retreat

WEEKEND RETREAT FOR RETURNED PILGRIMS

This will take place in October or November at Ampleforth Abbey, dates to be confirmed. Price £120 per head. To be lead by Fr Ben Griffiths, chaplain to St James's Hospital, Leeds.

Other Events

Jakobusweg Pilgrimage 2011, Nürnberg – Konstanz

Each year Gerhilde Fleischer, in conjunction with the Deutschen St Jakobus-Gesellschaft, organises a group of pilgrims to walk the *Jakobusweg* and update the waymarking as and when required (though with time this is needed less and less). The pilgrimage in 2010 takes place over a three-week period, starting in Nürnberg on Thursday 29 April and finishing in Konstanz (on the Swiss border) on Wednesday 19 May. There is a rest day in Ulm on Thursday 11 May.

Pilgrims interested in joining the group do not have to participate in the entire journey but can join/leave the route in Nürnberg, Nördlingen (6/7 May), Ulm (11/12 May), or Bad Waldsee (15/16 May). Accommodation is in guest houses and small hotels and prices per day per person (including a copious breakfast) is in the region of 30 euros sharing a double room (note that there are very few single rooms). Participants pay for their accommodation and meals as they go along and carry their own rucksack (there is no back-up vehicle). Daily distances vary somewhat according to the availability of accommodation but are normally between about 18 and 25km (the route is not particularly strenuous). Many members of the group come from different parts of Germany but there are frequently participants from other countries as well, such as Britain, Holland, Sweden and Australia. An ability to speak German is obviously an advantage but is not essential.

The programme for 2011 is as follows:

Monday 25 April travel to **Nürnberg**, Tuesday 26 Nürnberg – Schwabach (23km), Wednesday 27 Schwabach – Abenberg (15km), Thursday 28 Abenberg – Kalbensteinberg (16km), Friday 29 Kalbensteinberg – Gunzenhausen (15km), Saturday 30 Gunzenhausen – Markt Heidenheim (17km), Sunday 1 May 1 Markt Heidenheim – Oettingen (18km), Monday 2nd Oettingen – **Nördlingen** (26km), Tuesday 3 **Nördlingen** – Neresheim (25km), Wednesday 4 Neresheim – Giengen (22.5km), Thursday 5 Giengen – Nerestetten (24km), Friday 6 Nerestetten – **Ulm** (27km), Saturday 7 **Rest Day in Ulm**.

Sunday 8 **Ulm** – Oberdischingen (20km), Monday 9 Oberdischingen – Maselheim (27km), Tuesday 10 Maselheim – Muttensweiler (24km), Wednesday 11 Muttensweiler – **Bad Waldsee** (26km), Thursday 12 **Bad Waldsee** – Weingarten (20km), Friday 13 Weingarten –

Brochenzell (23km), Saturday 14 Brochenzell – Markdorf (16km), Sunday 15 Markdorf - **Meersburg/Konstanz**.

*If you do not wish to do the whole route you can join/leave it in the places indicated in **bold**.*

Anyone interested in taking part should contact Gerhilde in writing (either by letter or email - she speaks excellent English) by 10 March 2011 at the latest: Gerhilde Fleischer, Postfach 1229, D-88306 Isny, Germany. Email: gerhilde.fleischer@t-online.de

If you would like more information in general about this “German Camino” the Confraternity publishes a guide to the route, describing the places it passes through and the many “sights” of Jacobean and pilgrim interest, as well as details of accommodation and services and full route-finding instructions.

Pilgrim Guides to the Roads through Europe to Santiago de Compostela series, 2. Nürnberg to Konstanz, £5.00 Alternatively, for a brief introduction, you can find a short description of this route in the “Other Routes” section of the CSJ’s web site.

Pilgrim meetings in Sydney Australia 2011

A number of CSJ members in NSW Australia have formed an informal support group for pilgrims in Sydney. All prospective pilgrims and returned pilgrims most welcome. We meet and provide a vehicle for support and planning of pilgrimages. Returned pilgrims have walked in France, and the caminos Francés, Portugués, Arles, Finisterre and Inglés in Spain.

Meeting take place at the Spanish Club, 88 Liverpool St, Sydney (One block from Town Hall Station) Meetings take place as follows:

Odd months

First Wednesday

7pm for dinner

5 January

2 March

4 May

6 July

7 September

2 November

Even months

First Saturday

12 noon for lunch and coffee

5 February

2 April

4 June

6 August

1 October

3 December

For more information contact Sandra Collier Tel: 9362 1912 or write: sandra_collier@hotmail.com

New Members

Information provided is for members' use only.

Mr Nathan & Mrs Jessica Collins	07795 828269
Flat 16 100-102 Sutherland Avenue London W9 4QR	
Mr Bryan & Mrs Carla Stevens	020 7226 7730
43 Aberdeen Road London N5 2XD	
Ms Margaret Allen	07925 690505
Flat 57, Tumbling Bay Court Oxford OX2 9PE	
Mr John Anstin	07971 244034
9 Swallow Close Staines Middlesex TW18 4RS	
Prof. Ross & Mr John King	01323 240793
30 Cedar Road Oxhey Watford Herts. WD19 4QW	
Mr Michael Woolf	07747 027882
61 Stag Hill Basingstoke Hants. RG22 6JF	
Mr Nicholas Houston	01256 477851
3 Mahler Close Basingstoke Hants. RG22 4NA	
Mrs Charlotte McDowell, The Fountain Centre	01483 406618
St Luke's Cancer Centre, Royal Surrey Hospital Egerton Road	
Guildford Surrey GU2 7XX	
Mr Chris & Mrs Muriel Porter	01223 234874
10 Glebe Way Impington Cambridge CB24 9JB	
Mrs Annette Lyons	01747 824044
Plumtree 18 New Road Gillingham Dorset SP8 4JH	
Miss Gemma Smith & Ms Anne Foster	01380 726752
Springfield, Bath Road Devizes Wilts SN10 1PH	
Revd Eddy Jarosz	0116 2519802
St Peter's 21 Hinckley Road Leicester LE3 0TA	
Revd Robin Westwood	01242 522698
86 Colesbourne Road Cheltenham Glos. GL51 6DN	
Fr Henry Wansborough	01439 466718
Ampleforth Abbey York YO62 4EN	
Miss Pauline & Mr Barnaby Barker & Mr Jeffrey Gibbs	01792 301826
34 Seaview Terrace Mount Pleasant Swansea SA1 6FF	
Mr Paul Miller & Mr Roger Lövgren	0046 406 119986
Linnegatan 118 Limhamn 21618 Sweden	
Mr Raymond Walker	001 613 5843137
Box 953 Deep River Ontario KOJ 1PO Canada	
Ms Maureen Hagan	001 908 361 4985
213 W. 4th Avenue Roselle NJ 07203 U S A	

Editors of 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
editorcf@csj.org.uk
- 2 *Camino Mozárabe* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@bopenworld.com
- 3 *Finisterre* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@bopenworld.com
- 4 *Los Caminos del Norte* Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG
(01274) 562559
- 5 *Camino Portugués* John Walker
johnniewalker-santiago@hotmail.com
- 6 *Madrid to Sahagún* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525
- 7 *Camino Inglés* John Walker
johnniewalker-santiago@hotmail.com

Pilgrim Guides to the Roads through France

- 1 *Paris to the Pyrenees* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525
- 3 *Le Puy to the Pyrenees* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@bopenworld.com
- 4 *Arles to Puente La Reina* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525

Pilgrim Guides to the Roads through Europe

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

Practical Pilgrim Notes *for Walkers*
for Cyclists
for Riders
Winter Pilgrim
Which Camino?

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

Confraternity of Saint James

Registered Charity number 1091140

Company limited by guarantee, registered in England & Wales, number 4096721

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
45 Dolben Street, LONDON SE1 0UQ

Pilgrim Record Secretary

Please apply with SAE (quoting membership number) to:
Tony Morwood-Leyland, 24 Soper Grove, BASINGSTOKE RG21 5PU

Committee 2010

Charity Trustees and Company Directors

Chairman

Colin Jones, 13 Dunsley Drive, Wordsley, STOURBRIDGE, West
Midlands DY8 5RA pacharan@btinternet.com

Vice-Chairman

Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com

Gosia Brykczynska, 148 Carlyle Road, LONDON W5 4BJ
gosia.brykczynska@talktalk.net

Other Members

Roger Davies, David Garcia, Susan Goddard, Paul Graham,
Richard Jefferies, Catherine Kimmel, Mary Moseley,
Angelika Schneider, Graeme Taylor, Eileen Terry

Rabanal Committee

Chairman

Paul Graham, Somer House, The Street, CHILCOMPTON, Somerset
BA3 4HB p.graham2712@btinternet.com

*Wardens' Coordinator,
Refugio Gaucelmo*

Roger Davies, West Wing, Down Hall, Bedford Place, BRIDPORT,
Dorset DT6 3ND (01308) 427295 r&j@rogerdavies.go-plus.com

Other Members

Trevor Curnow, Laurie Dennett, David Garcia, Michael Krier,
Marion Marples, Alison Raju, Graham Scholes

Miraz Committee

Coordinator

Colin Jones

Other Members

Alan Cutbush (*hospitaleros*), Peter FitzGerald (property),
Richard Jefferies (fundraising), Alison Raju, Alison Thorp,
Keith Young, Maureen Young

Other Officers

Finance Manager

Alison Thorp, 37 Elmer Cottages, FETCHAM, Surrey KT22 9BU
alison.thorp@virgin.net

*Treasurer
and Company Secretary*

Tony Ward, Syracuse, ST NEOT, Cornwall PL14 6NJ
Work (01579) 343215 mail@tonyward.biz

*Librarian
and Website Manager*

Howard Nelson
howard@csj.org.uk

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.*

Digital Library Manager

Michael Krier, Hyde, Temple Guiting, CHELTENHAM, Glos GL54 5RT
krier@btinternet.com



The Confraternity of Saint James

(A company limited by guarantee)

Report of the Trustees and Financial Statements

Year ended 30th September 2010

Company no. 4096721
Charity no. 1091140

www.csj.org.uk

Contents	Page
Legal & Administration Information	3
Report of the Trustees	
- Structure and Objects of the charity	4
- Financial Review & Future Developments	4
- Risk Management	5
- Reserves Policy	5
- Investment Powers	6
- Trustees' responsibilities in relation to the financial statements	6
Report of Reporting Accountant	7
Statement of Financial Activities	8
Balance Sheet	9
Audit Exemption	9
Notes forming part of the financial statements	10
Supplementary Report for Members & Supporters	15
- Refugio Gaucelmo	15
- Secretary's Review	15
- Miraz Review	16
- Membership Statistics	17
- Analysis Other Charitable & Governance Costs	18
- Analysis of Membership	19

Legal and Administrative Information

Status

The Confraternity of Saint James (CSJ) is a company limited by guarantee, incorporated on 25 October 2000, registered in England & Wales (Company no.4096721), and registered as a charity (no.1091140) on 15 March 2002. The governing documents are the Memorandum and Articles of Association, both as amended on 26 January 2002, 31 January 2004, 29 January 2005 and 30th January 2010. The company grew out of an unincorporated association founded on 13 January 1983 and registered as a charity (No. 294461) on 19 August 1986.

- - 0 - 0 - 0 - 0 - 0 - 0 - 0 - 0 -

Honorary President

HE The Spanish Ambassador

Directors and Trustees

Dr M M Brykczynska	Vice-Chairman
Mr R Davies	
Mr P Graham	
Mr D P Garcia	Appointed 30 th January 2010
Dr S J Goddard	
Dr W E O A A G Griffiths	Resigned 30 th January 2010
Mr R J S Jefferies	Appointed 30 th January 2010
Revd C Jones	Chairman
Ms C Kimmel	
Mrs M C T Moseley	
Mrs A B Raju	Vice-Chairman
Ms A Schneider	
Mr G Taylor	
Ms E Terry	Resigned 11th November 2010

Secretary

Ms M Marples

Company Secretary & Treasurer

Mr A Ward

Registered Office

27 Blackfriars Road, LONDON SE1 8NY	
Telephone	020 7928 9988
Fax	020 7928 2844
Website	http://www.csj.org.uk
E-mail	office@csj.org.uk

Bankers

CAF Bank	25, Kings Hill Avenue, WEST MALLING. Kent ME19 4JQ
Lloyds TSB	364/366 Lordship Lane LONDON. SE22 8NA

Reporting Accountant

Mr I S McLaughlin FCA	23, West Farm Avenue, ASHTEAD Surrey KT21 2LD
-----------------------	---

Report of the Trustees for the year ended 30 September 2010

The Trustees present their report and the financial statements for the year ended 30 September 2010. The Board of Trustees confirms that the annual report and financial statements comply with current statutory requirements including the provisions of the Statement of Recommended Practice: Accounting and Reporting by Charities 2005 (SORP March 2005).

Structure and Objects of the charity

The object of the CSJ is to advance the education of the public in and to promote the pilgrimage to Saint James of Compostela in the northwestern Spanish region of Galicia and the related history, art, architecture and music. Activities include promoting research, presenting educational programmes, identifying and preserving monuments, providing information on routes, establishing paths, maintaining hostels, and working in close co-operation with other bodies in furthering similar aims and objectives. The trustees continue to pursue all these objectives with rigour although it is not possible to fully quantify how the organisation meets these other than the positive feed-back received in the comments book at each refuge, from returning pilgrims and from those with a personal interest in pilgrimage.

Under the Articles of the company, the members of the Committee are elected at the Annual General Meeting to serve for a period of two years, half of their number being subject to re-election each year. The directors of the company are its trustees for the purpose of charity law and throughout this report are collectively referred to as the trustees. The Chairman and other honorary officers are appointed by the Committee at its first meeting after the Annual General Meeting. An invitation is included with each annual report asking for members to act as trustees. Existing trustees also make recommendations to the committee regarding suitable candidates. As part of their induction process, new trustees are provided with copies of minutes for the previous 12 months and accounts for 2 years. They are also encouraged to familiarise themselves with current office procedures. The Corporate Governance Sub-Committee are working on a procedures manual which when complete will provide new trustees with detailed information as to the duties and responsibilities of the constituent parts of the company and its committees.

Financial Review & Future Developments

The CSJ celebrated its 25th anniversary in 2008. Since then, it has continued to prosper in the delivery of its aims and objectives. In view of the financial situation in autumn last year and the strong reserves, a decision was again made to not increase membership subscriptions. However, the general global recession and the ongoing electronic information revolution continue to impact on the finances of the organisation. Membership did just about hold up but the amounts claimed under gift aid reduced as also did our investment income (bank interest) which has reduced by £5,300 over the 2 year period. The major income and expenditure item in the year was at the refuge at Miraz. The new extension was constructed and was in use from late Spring as overflow accommodation due to its incomplete state. A grant was agreed with the Xacobeo towards the cost of the extension and part was received in the year. Details are shown at note 11 on the accounts. Overall, there was a deficit, much due to the Miraz expense although the general fund deficit was reduced, as were support and administrative costs.

Books and publications continue to sell via our on-line web shop with the annual publication of the Guide to the Camino Francés remaining the best selling item. However, sales in the latter part of the year reduced as on-line retailers such as Amazon offered keener prices and reduced postage costs. The trustees are considering how best to react to this challenge.

Both the Refugio Gaucelmo in Rabanal and the Refugio at Miraz, refuges for pilgrims in Northern Spain continue to be supported. The Miraz project and the ongoing improvement work being carried out there continues to be the major concern, especially with more pilgrims arriving on a daily basis in the busy summer period than the available number of beds. The CSJ continues to provide a personal information service to, and answer queries from, the public whether in person, by telephone, email, through the website or by arranging speakers and visits. Interest in our website has continued.

The trustees continue to reinforce the principles of good practice as recommended within the charity sector, having carried out Risk Assessment Reviews on a regular basis, and established a Financial Policy and a Reserves Policy. A review of the administrative and internal control systems is ongoing; the Trustees have considered the contents of the Charities Act which received the Royal Assent on 8th November 2006, in particular the possibility of changing legal status to a "Charitable Incorporated Organisation" which may mean that accounts and reports only need to be filed with the Charity Commission. News is still awaited (after very many months) as to when this change might be possible. The salaries paid to the Secretary, Finance Manager and Office Administrator were again reviewed during the year to reflect market salary rates, responsibilities and time spent on CSJ business.

The considerable amount of time being spent on Miraz and Rabanal business by the secretary and finance manager has been recognised by an allocation of part of their salaries to these specific funds.

The membership rates were increased with the subscription notices sent out this autumn, the first since 2004. It should be recognised that there will always be a number of members not renewing their subscription as they complete their pilgrimage or lose interest in the aim and objectives of the Confraternity. The 3-year discount scheme continues to be popular as can be seen by the volume of membership moneys held against future subscription years.

The membership software system (known as Maximizer) originally introduced in June 2003 continues to be a great success, especially with membership renewals procedures. The system enables the membership work to be shared between several members thereby reducing the general risk exposure. It also helps to identify members in a particular geographic area or with a particular expertise.

Both members and trustees recognise that the primary purpose and duty of the charity is to provide benefit for its beneficiaries and to care for the public at large. In order to maximize this benefit, the members of the CSJ provide a valuable source of expertise and ideas as well as income.

Risk Management

In the year, the Corporate Governance sub-committee met on a regular to assist the trustees with ensuring that the CSJ organisation acts responsibly and in accordance with Company and Charity law. The trustees attended a mini-training day held in November 2009 when Risk Assessment was discussed and the appropriate tables prepared. .

The trustees consider the most significant risks to this charity continue to be the loss of key personnel and in the longer term, those financial risks related to, or arising from a reduction in membership and demand for our publications being replaced by web-based information and on-line booksellers. Lesser risks were loss of or damage to property and financial irregularity and incompetence of trustees. The trustees continue to monitor all risks and take appropriate steps. These have included cover/deputies for key personnel and increased insurance cover. Consideration continues to be given to the formation of an investment sub-committee, but, in view of the current World financial situation, this has not as yet been actioned.

The whole of this activity continues to be treated as part of an overall Financial Policy which is conceived as the core element in the development of a business continuity plan.

Reserves Policy

The trustees review the level of reserves annually, based on financial results for the current year, the forecast for the following year and the results of the annual review of risks. In particular, they wish to ensure that the charity can continue to fulfil its current objects and activities in the event of a significant fall in membership. The last review took place on 12th November 2009. The charity intends to maintain a level of unrestricted funds which consists of a) a period of 3 months of operating costs (12 months for Rabanal and Miraz due to their seasonal nature) and b) sufficient funds to cover known risks, contingencies and capital expenditure. Constant reviews will be needed during the coming year as progress is made towards the finalisation of improvements at Miraz.

General – Unrestricted funds

The free unrestricted reserves at the year-end were £17,966. At present all of these are designated towards the Miraz project. The trustees consider the most appropriate level of free reserves at 30 September 2010 would be £15,000 to pay 3 months of operating costs plus £1,000 for known contingencies. The trustees are budgeting for a surplus in the year to 30th September 2011 to replenish the reserves.

Rabanal – Restricted Income Fund

The level of reserves required to cover 12 months operating costs is £3,000 which leaves a surplus of over £12,000 at 30 September 2010. This is retained for use on future repairs and improvements to the property and to the facilities for pilgrims.

Investment Powers

Under the Memorandum and Articles of Association, the charity has the power to make any investment which the trustees see fit. The tangible investments currently held are interest-bearing deposits with the Charities Official Investment Fund and one interest-bearing account with CAF Bank, although interest is also paid on the CAF Bank current account.

Trustees' responsibilities in relation to the financial statements

Company law requires the trustees to prepare financial statements that give a true and fair view of the state of affairs of the charity at the end of the financial year and of its surplus or deficit for the financial year. In doing so the trustees are required to:

- Select suitable accounting policies and apply them consistently;
- Make judgements and estimates that are reasonable and prudent; and
- prepare the financial statements on the going concern basis unless it is inappropriate to presume that the charity will continue in business.

The trustees are responsible for maintaining proper accounting records which disclose with reasonable accuracy at any time the financial position of the charity and enable them to ensure that the financial statements comply with the Companies Act 2006. Mid-year accounts are prepared on the same basis as the annual accounts and are available to any member who wishes to inspect them. These are not subject to the same external scrutiny as the annual accounts and therefore readers ought not to place the same reliance on them.

Approved by the trustees on 4th December 2010 and signed on their behalf by

C. Jones
Chairman

Independent Examiner's Report to the Trustees of the Confraternity of St. James Charitable Company

I report on the accounts of the company for the year ended 30th September 2010 as set out on pages 8 to 14.

Respective responsibilities of trustees and examiner

The trustees (who are also the directors of the company for the purposes of company law) are responsible for preparation of the accounts. The charity's trustees consider that an audit is not required under section 43(2) of the Charities Act 1993 (the 1993 Act) and that an independent examination is needed.

Having satisfied myself that the charity is not subject to audit under company law and is eligible for independent examination, it is my responsibility to:

1. examine the accounts under section 43 of the 1993 Act
2. to follow the procedures laid down in the General Directions given by the Charity Commissioners under section 43(7) b of the 1993 Act.
3. to state whether particular matters have come to my attention.

Basis of independent examiner's report

My examination was carried out in accordance with the General Directions given by the Charity Commission. An examination includes a review of the accounting records kept by the charity and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts, and the seeking of explanations from you as trustees concerning any such matters. The procedures undertaken do not provide all the evidence that would be required in an audit and, consequently, no opinion is given as to whether the accounts present a 'true and fair view' and the report is limited to those matters set out in the statement below.

Independent examiner's statement

In connection with my examination, no matter has come to my attention:

which gives me reasonable cause to believe that, in any material respect, the requirements

- (a) to keep accounting records in accordance with Section 386 of the Companies Act 2006; and
- (b) to prepare accounts which accord with the accounting records, comply with the accounting requirements of the Companies Act 2006 and with the methods and principles of the Statement of Recommended Practice: Accounting and Reporting by Charities (revised 2005) have not been met; or

to which, in my opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.

I S McLaughlin FCA
Reporting Accountant

23 West Farm Avenue
Ashted, Surrey, KT21 2LD

Statement of Financial Activities for the Year to 30 September 2010

		Unrestricted	Restricted Funds (note 2)				Total	2009
		General	Rabanal	Miraz	Bursary	Other		
		Fund						
INCOMING RESOURCES	Notes	£	£	£	£	£	£	£
from generated funds								
Voluntary Income								
Donations	3	2,233	7,825	127,047	-	152	137,257	28,072
Subscriptions	4	46,410	-	-	-	-	46,410	48,978
Books and Publications - Sales	5	34,037	-	-	-	-	34,037	36,361
Other Items – Sales	6	2,061	-	-	-	-	2,061	2,669
Visit Income	7	11,274	-	-	-	-	11,274	1,472
		96,015	7,825	127,047	-	152	231,039	117,552
Investment Income	8	41	38	75	45	25	224	1995
TOTAL INCOMING RESOURCES		96,056	7,863	127,122	45	177	231,263	119,547
RESOURCES EXPENDED								
Representative Conferences	16	1,169	-	-	-	-	1,169	259
Grants	9	-	-	-	-	-	-	300
Refugio Gaucelmo	10	-	1,131	-	-	-	1,131	1,102
Miraz	11	-	-	143,719	-	-	143,719	18,825
Bulletin	12	9,720	-	-	-	-	9,720	10,806
Library	13	2912	-	-	-	-	2912	2,804
Speaker Meetings	14	(92)	-	-	-	-	(92)	61
Books and Publications - Costs	5	20,266	-	-	-	-	20,266	21,647
Other Items – Costs	6	1,555	-	-	-	-	1,555	2,425
Visit Expenditure	7	10,233	-	-	-	-	10,233	1,304
Donations	23	-	-	-	-	-	-	250
Direct Charitable Activities		45,763	1,131	143,719	-	-	190,613	59,783
Other Charitable Costs	15	28,491	1,224	4,895	-	-	34,610	38,195
Governance Costs	16	25,662	-	-	-	-	25,662	26,300
TOTAL RESOURCES EXPENDED		99,916	2,355	148,614	-	-	250,885	124,278
NET MOVEMENT IN FUNDS	24	(3,860)	5,508	(21,492)	45	177	(19,622)	(4,731)
TOTAL FUNDS BROUGHT FORWARD		21,826	9,733	39,490	9,523	5,716	86,288	91,019
TOTAL FUNDS CARRIED FORWARD		17,966	15,241	17,998	9,568	5,893	66,666	86,288

Balance Sheet as at 30 September 2010

		Unrestricted	Restricted Funds				Total	2009
		General	Rabanal	Miraz	Bursary	Other		
	Notes	Fund						
		£	£	£	£	£	£	£
FIXED ASSETS	17							
Computer		-	-	-	-	-	-	-
Works of Art		3,900	890	-	-	-	4,790	4,790
		3,900	890	-	-	-	4,790	4,790
CURRENT ASSETS								
Stocks and Work-in-progress								
Books and Publications for Sale	22	6,436	-	-	-	-	6,436	6,353
Other Items for Sale	22	1,965	-	-	-	-	1,965	1,691
Postage Paid Envelopes		570	-	-	-	-	570	855
		8,971	-	-	-	-	8,971	8,899
Debtors	18	7,425	-	-	-	-	7,425	6,859
Cash at Bank and In Hand		26,385	14,351	17,998	9,568	5,893	74,195	101,362
NET CURRENT ASSETS		42,781	14,351	17,998	9,568	5,893	90,591	117,120
CURRENT LIABILITIES								
Creditors: amounts falling due within one year	19/20	(28715)	-	-	-	-	(28715)	(35,622)
NET ASSETS		14,066	14,351	17,998	9,568	5,893	61,876	81,498
TOTAL ASSETS LESS CURRENT LIABILITIES		17,966	15,241	17,998	9,568	5,893	66,666	86,288
TOTAL FUNDS		17,966	15,241	17,998	9,568	5,893	66,666	86,288

Audit Exemption

- For the year ended 30 September 2010 the company was entitled to exemption under section 477 of the Companies Act 2006 ("the Act")
- Members have not required the company to obtain an audit in accordance with section 476 of the Act.
- The directors acknowledge their responsibility for:
 - ensuring the company keeps accounting records which comply with sections 386 and 387 of the Act; and
 - preparing accounts which give a true and fair view of the state of affairs of the company as at the end of the financial year, and of its profit or loss for the financial year, in accordance with the requirements of sections 394 and 395 of the Act, and which otherwise comply with the requirements of the Act relating to accounts, so far as applicable to the company;
- The accounts have been prepared in accordance with the special provisions of Part 15 of the Act relating to small companies and with the Financial Reporting Standard for Smaller Entities (effective April 2008)

Approved by the trustees on 4th December 2010 and signed on their behalf by **Rev.C. Jones** Chairman

Notes forming part of the financial statements for the year ended 30 September 2010

1. Accounting policies

(a) Basis of accounting

The accounts have been prepared under the historic cost convention and in accordance with the Statement of Recommended Practice on Accounting and Reporting by Charities (SORP) which came into force in March 2005, applicable accounting standards and the Companies Act 1985. The length of the current and previous accounting periods was one full calendar year.

(b) Donations and similar incoming resources

Except as specified in Notes 4 and 20, these are included in the year in which they are receivable, (which is when the charity becomes entitled to the resource), and any conditions for receipt are met; the trustees are reasonably certain that they will receive it; and the trustees are reasonably certain that the value can be reliably measured. Incoming resources from tax claims are included within the Statement of Financial Activities (SOFA) when the funds are received and a claim can be made. Subscriptions paid in advance under the discounted membership scheme are recognised in the membership year to which they relate. Grant income received from the Xacobeo is recognised when received.

(c) Investment income

Income from investments is included in the SOFA in the year in which it is receivable. Part of the interest received on unrestricted general funds, based on the individual fund balances at the commencement of the year has been allocated to the Miraz restricted fund due to the increase in that particular fund.

(d) Resources Expended

All expenditure is included on an accruals basis and, is recognised when there is a legal or constructive obligation to pay for it. All costs have been directly attributed to one of the functional categories of resources expended in the SOFA. The charity is not registered for VAT and accordingly expenditure is shown gross of irrecoverable VAT.

(e) Tangible Fixed Assets & Depreciation

Fixed assets currently include Works of Art both historic and contemporary. Depreciation is not charged on these as their residual value is considered to be higher than their carrying value. The Library is held in the unincorporated association for the time being for the benefit of the public and does not form part of the assets of the company. All expenditure on the refugio at Miraz is written off as spent including any improvements on the building, on the basis that any expenditure is of a purely charitable nature and of no future major financial value to the Confraternity. All assets costing more than £500 are capitalised. Depreciation of computers and other office equipment is charged over two years.

(f) Exchange Rates

Moneys received and paid in Euros are converted at the actual exchange rate on the transaction date with the exception of moneys received and paid at Miraz on a daily basis where the seasonal mid point exchange rate is used. The exchange rate used at the accounting date was 1.162 Euros to the £. Net exchange gains in the year were £1,330.

2. Restricted Funds

	At 1 Oct 2009	Incoming Resources	Outgoing Resources	At 30 Sep 2010
	£	£	£	£
Rabanal	9,733	7,863	2,355	15,241
Miraz	39,490	127,122	148,614	17,998
Bursary	9,523	45	-	9,568
Ted Dickinson Fund	3,210	26	-	3,236
St Christopher Fund	2,506	151	-	2,657
	64,462	135,207	150,969	48,700

The Rabanal Fund is a restricted income fund; the remaining funds are expendable endowments. All funds have accumulated through donations, interest and allocations by the trustees, and have therefore already been recognised as income rather than capital receipts.

Rabanal Fund – for capital projects, upkeep of the fabric and miscellaneous expenses at Refugio Gaucelmo.

Miraz – Funds are held on behalf of the Refuge at Miraz. Including a bank account at Banco Pastor in Friol. This account is operated from Blackfriars Road and used to pay expenses such as electricity, telephone and insurance. This account also receives cash locally via donativos from pilgrims. Payments to contractors for the building are also paid into this account and it also receives credits from the Xacobeo.

Bursary Fund - for educational scholarships for young people. It was established by the committee in 1995-1996 and allocated an endowment of £10,000. The Bursary Fund now stands around the £9,500 mark and awards may be paid out each year dependent upon applications being received.

Ted Dickinson Fund - raised by special subscription in memory of a member who died in 1994. It is for helping pilgrims in financial hardship and associated purposes.

St. Christopher Fund – founded in 2002 to enable frail or elderly pilgrims to take a companion with them to Santiago.

3. Donations

General donations have remained at the same level as last year. These are funded occasionally from legacies but mostly from the many generous voluntary contributions made by members in addition to their subscriptions.

4. Subscriptions & Gift Aid

Subscription income had reduced slightly in the year. Tax reclaimed on subscriptions also reduced to £6,824 (2009 £7,690)) Gift Aid tax claims are recognised when a claim can be made, hence when members are paying a 3 years subscription, only a claim is made in the first year.

Current subscription rates are: -

1 year

Individual Members	UK and Europe	£25.00	Overseas	£30.00
Joint or Institutional Members	UK and Europe	£30.00	Overseas	£35.00

3 years

Individual Members	UK and Europe	£67.50	Overseas	£81.00
Joint or Institutional Members	UK and Europe	£81.00	Overseas	£94.50

5. Books and Publications

Turnover reduced a little to £34,036 as business through our secure on-line bookshop has slightly reduced. This gave rise to a trading surplus of £13,770. This compares with an overall trading surplus of £14,714 in 2009.

6. Other Items

Sales of other items (principally badges and sweatshirts and DVDs) produced a surplus of £506 compared to £244 in the previous year.

7. Visits

The only visit for the year was to Poland as the visit to Santiago is scheduled for the following year.

8. Investment Income

Investments which generate income consist of interest-bearing deposits with the Charities Official Investment Fund and one interest-bearing account with CAF bank. As can be seen, income has reduced to a minimal amount in the year.

9. Grants

Bursary application forms are issued to universities and colleges of further education at the start of the academic year. Students between 18 and 25 are asked to submit proposals for their research and to indicate how it would be facilitated by financial assistance from the Confraternity. Short-listed applicants are invited to interview before a panel consisting of Mark Hassall, Lecturer in Archaeology at UCL, and James Maple, Hon. Vice-President of the CSJ, and awards may be made for one outstanding project, or shared between several, up to a maximum of £1,000 per applicant. They are generally paid in two tranches, part in advance of the research and the balance when the resulting dissertation has been commended after being academically reviewed. The best of these are published in the Bulletin. No bursaries have been awarded in the three years to 30th September 2010. An on-going review of the purpose and possible recipients of this award is continuing.

10. Refugio Gaucelmo, Rabanal del Camino

Expenditure of £1,130 this year includes: -	£
- Wardens Workshop and first-aid courses	135
- Travel & subsistence	248
- Cards for resale	540
- Sundry	207

In addition to the small donations received at Blackfriars Road, a large donation was gratefully received from the Terry Family Trust (USA) of which the Rabanal account received £5,115.

Pilgrim donations and related expenditure on food, hospitality, cleaning etc in Spain are for the benefit of the refugio and do not form part of the Confraternity funds or its accounts. Any surplus is put towards overheads such as electricity, bank charges, repairs etc.

11. Refugio Miraz de Peregrinos de Miraz

Income of £127,047 relating to the refuge was as follows:-

	£
- Xacobeo Grant	65,517
- Donativos – Spain	15,562
- Grant – Terry Family Trust (USA)	21,000
- Donations	15,445
- Events	1,820
- Gift Aid	3,124
- Goods sold	2,081
- Exchange Gain	1,404
- Sundry	1,094

All income received from pilgrims is treated as CSJ income due to our sole tenancy of the building.

Expenditure of £143,719 relating to the refuge was as follows:-

	£
- Construction cost – Casa Rectoral	122,906
- Household, repairs, heat and light etc	9,406
- Working Party costs	3,679
- Bunks – new	3,821
- Goods for resale	1,517
- Newsletters	1,360
- Sundries	1,030

12. Bulletin

The Bulletin is published quarterly and the costs include printing and distribution.

13. Library

This item represents a grant to the unincorporated association, registered charity number 294461, for managing the Library.

14. Speaker Meetings

Speaker Meetings are those held to further the charitable objects of the Confraternity.

15. Other Charitable Costs

The costs directly attributable to charitable activities are

	£
Personnel	33345
Other Direct Costs	<u>1,265</u>
Total	<u>£34,610</u>
Allocated:-	
General 28,491	
Rabanal 1,224	
Miraz 4,895	

16. Governance Costs

	£
Personnel	10,138
Accommodation	6,164
Office Running Costs	5,809
Finance charges	534
Member Meetings & Sundry	<u>3,017</u>
Total	<u>£ 25,662</u>

Personnel costs include a total of £854 paid to 4 trustees for reimbursed personal travel expenses,

17. Fixed Assets

	Works of Art	Office Equipment	Total
Costs	£	£	£
At 1 Oct 2009	4,790	8180	12,970
Additions	-	-	-
At 30 Sep 2010	<u>4,790</u>	<u>8,180</u>	<u>12,970</u>
Depreciation			
At 1 Oct 2009	-	8,180	8,180
Charge for year	-	-	-
At 30 Sep 2010	-	<u>8,180</u>	<u>8,180</u>
Net Book Value			
At 1 Oct 2009	<u>4,790</u>	<u>nil</u>	<u>4,790</u>
At 30 Sep 2010	<u>4,790</u>	<u>nil</u>	<u>4,790</u>

Works of Art comprise a mediaeval oak carving of Saint James (valued at £3,400) and an embroidered banner (valued at £500), both in the assets of the General Fund, and an icon of Saint James (valued at its cost of £890, covered by donations in memory of Stephen Badger) in the Rabanal Fund.

18. Debtors

	2010	2009
	£	£
Prepayments	2,193	2,653
Accrued Income and Other Debtors	<u>5,232</u>	<u>4,206</u>
	<u>7,425</u>	<u>6,859</u>

19. Creditors: Amounts falling due within one year

	2010	2009
	£	£
Trade Creditors	5,935	9,089
Deposits and payments held for CSJ Visits after accounting date	2,090	3,050
Deferred Income - Subscriptions in advance	20,090	22,883
Sundry Creditors	<u>600</u>	<u>600</u>
	<u>28,715</u>	<u>35,622</u>

20. Deferred Income

Subscriptions paid in advance total £20,090; £13,009 related to the year 2011, £5,881 to the year 2012 and £1,200 for later years. These have been shown as falling due within 1 year as the actual subscription has been received.

21. Related Parties

During the year, Mona Lowen Consultants Limited, a company in which the treasurer and company secretary Tony Ward has a material interest has carried out the bookkeeping function of the CSJ. He is not a trustee of the organisation or a director of the company. The amount provided for this service within the accounts is £1,500.

22. Stocks

Stocks have been valued at the lower of cost or net realisable value. Dated stock has been assumed to be of negligible value.

23. Donations

There were no donations in the year.

24. Net Movement in Funds

The levels of primary purpose trading income, subscriptions and donations mean that there are reasonable funds carried forward

25. Capital Commitments

Contracts have been signed for the complete work in connection with the improvement and enlargement of the Miraz refuge totalling €199,355. This was on the basis that the CSJ contributed a maximum of £85,000 with the Xacobeo grant-aiding the balance. Work has been billed and paid for in the accounting year totalling €140,153. The balance of the contract is €59,202. A grant has been received of €79,845 on account and is also reflected in these accounts. The remainder of the current grant due to the CSJ amounts to €20,155. Therefore the balance due on the contract, finally after the work is completed amounts to €39,047 or £33,603. Costs and grants relating to this final unstarted stage are not reflected in these accounts.

Supplementary Report for Members & Supporters

The main report gives information required by the Charity Commission and by the Companies Acts. This supplementary report is intended for all those supporters, past, present and future, who are interested in more detailed information on the CSJ's activities.

Refugio Gaucelmo

Refugio Gaucelmo is situated in the village of Rabanal del Camino, between Astorga and Ponferrada in the Montes de León. It is a refuge for pilgrims travelling to Santiago de Compostela and is owned by the Diocese of Astorga.

In 1989 the CSJ entered into an agreement with the Diocese of Astorga and the Asociación de Amigos del Camino de Santiago de El Bierzo, whereby for a peppercorn rent, we would together develop the tumble-down priest's house and orchard, to make it available for the overnight accommodation of pilgrims. Pilgrims are welcomed by a relay of hospitalero/as, recruited and supported by Roger and Julie Davis, while Graham Scholes convenes and manages the autumn working party for the maintenance and refurbishment of the building.

The partnership between the two associations and the Diocese has continued strongly. In 2006 a new contract was signed between all three parties, which sets out the terms of the co-operation between us and in which the Diocese grants a further 25-year lease.

Through the efforts of the Amigos of El Bierzo in obtaining Spanish registration, the Confraternity has a new association in the Province of León, dedicated to running the Gaucelmo refuge, the *Confraternity of Saint James de Ponferrada*. It has its own bank account and can operate independently, while following the terms of the contract and maintaining the spirit of co-operation with the Spanish partners.

The day-to-day costs of administering the refuge during the pilgrim season (April to October) and maintaining the fabric of the building is largely met from the voluntary donations of pilgrims. The CSJ de Ponferrada is now responsible for all payments, including insurance and utilities and making sure, with our partners' help, that we comply with all statutory and local regulations. Postcards and Pilgrim Guides are sold at the refuge and proceeds go to the CSJ.

Since 1991 we have welcomed over 120,000 pilgrims, 4,700 of them in 2010. They have come from almost every country. Most pilgrims arrive on foot, although some come by bicycle and others sometimes bring horses or donkeys (for which we have a paddock in the orchard).

Prospective hospitaleros are invited to a training day in January, during which they are given some historical background to Refugio Gaucelmo as well as instruction in the administration of the refuge during their two-week stay.

We are most grateful to all those who support Gaucelmo's work in any way.

Paul Graham

Secretary's Review of 2009-2010

After 27 years of promoting the pilgrimage to Santiago and supporting pilgrims in a wide range of ways, the CSJ trustees have begun to look at how the Confraternity needs to be structured to allow the next generation of pilgrims to take the organization, led by our new Chairman Colin Jones, forward and to meet the challenges of the new reality on the camino after this 2010 Holy Year.

Much of this work has gone on under the auspices of the Corporate Governance Sub committee. Their proposals clarify the relationships between and the responsibilities of the Trustees and the Sub committees. This should make it clearer for people who have not been involved since the beginning of every project to take responsibility for further developing areas of our work.

One suggestion has been to frame the CSJ's work into four main areas. Each topic should be considered at least once a year, some topics will take more attention than others. I am preparing this report under these headings.

Pilgrimage (routes, paths, guides): we continue to update existing guides and produce new guides. Increasingly, these are provided online as well as in hard copy. We have noted fewer sales of books from other publishers, perhaps due to Amazon being able to sell at lower prices. The website's stronger links with the pilgrim forum on www.caminodesantiago.me means that several CSJ members act as moderators and contributors help an even wider range of people in their pilgrimage preparation.

Hospitality (refuges and hospitaleros): the support of our two refuges and our hospitaleros is a major part of our work. The detail of the work at Gaucelmo and Miraz will be found in separate Reports. Inevitably, much time and effort has been spent on the new development at Miraz and with fundraising. A working group has been established to review and improve the way we train our hospitaleros, a task made more difficult by the fact that nearly half do not live in the UK. We are very grateful to Roger & Julie Davies, David Garcia, Colin Jones and Alan Cutbush who coordinate the hospitaleros for each refuge and to Graham Scholes, Michael Krier, Trevor Curnow, Peter FitzGerald, Maureen and Keith Young, who look after the physical condition of the buildings on a regular basis.

Confraternity (education, links with other Associations): through the June walk with Normandy pilgrims we have participated in the Europa Compostelle relay, which arrived in Santiago on 18 September. CSJ members were involved at the beginnings in Norway, Poland and Canterbury and Richard Tucker carried one of the pilgrim staffs into Santiago. Some of our Australian members joined that pilgrimage from Croydon to Chartres and others joined the Porto to Santiago pilgrimage in September. The CSJ was honoured to be able to make the 'Invocation'-a solemn speech to St James-during the 12 noon Pilgrim Mass on Weds 29 September. Over 50 members joined in the St James's Day weekend in Worcester and it was good to meet new members coming for the first time. We showed the Pilgrim Trek Exhibition for 2 weeks in Worcester Cathedral and Robert Sutton, the 'Worcester Pilgrim' was 'brought back to life' by Katherine Lack and others with a walk and a service of words and music celebrating his life and times. The Storrs Lecture enabled many to discuss the renewed interest in pilgrimage as church going declines. We have an increasing number of regular volunteers helping on Thursdays and Saturday Open Days – they are able to share their experience as well as learn about other routes and pilgrimage history from our many visitors. The summer Garden Meeting also decided to concentrate on trying to promote and support the various Portuguese Associations that are being formed. Don Jenaro Cebrian from the Santiago Cathedral Pilgrim Office visited London in November for celebratory meals and a Holy year thanksgiving service, Marion Marples attended the international conference in Mechelen, Belgium, of the Vlaams Compostellagenootschap.

Culture (research, art, architecture and monuments): we supported the Spanish Tourist office in a schools' competition to promote the camino, various members have been interviewed for several articles and broadcasts. Our Library continues to be used by people researching a variety of topics; our growing collection of Personal Accounts of pilgrimage will be an enduring resource. It is planned to update the Library software so that The Pilgrim Diaries Project will be searchable online and we hope to start next year inputting the data collected in the CSJ's early years on St James's churches in England and Wales.

Conclusion:

This Holy Year the expected pilgrim numbers in Spain did not overwhelm the camino as predicted, and interest in the UK seems to remain at about the same level. However, Trustees acknowledge that they need to rededicate themselves to promoting the Confraternity and all its activities and values as more and more competing sources of information become available.

Marion Marples

Miraz -6th Annual Report

We must be enormously proud and grateful to all the wardens who worked so hard at Miraz during the Holy Year of 2010. Not only did they welcome and care for a notably increased number of pilgrims (for numbers, see note at the end of report) but they also had to do this in the midst of the building of the extension to the refuge. Tributes from pilgrims recognise the genuine Camino hospitality that the wardens gave and that this was done effectively in the middle of a building site.

Our gratitude must also be extended to Alan Cutbush who organised the rota of wardens; ensuring that Miraz was open from the beginning of Holy Week until the end of the year.

At the beginning of the year the Confraternity signed an agreement with the Xacobeo which secured joint funding for the work of enlarging the building and improving the facilities available to pilgrims. Work on the refuge was divided into 2 stages; the first being the construction of the new kitchen and lounge and the second will be the conversion of the existing Casa Rectoral into sleeping places for pilgrims and wardens as well as showers and toilets. Work began promptly in January. By June the extension had been built and the outhouse restored in order to contain the oil tank for the central heating. It will also serve as a drying room and store for bikes. The lavadero was also renovated at the same time. The main disruption, at least as far as the pilgrims were concerned, was that the garden had to be given over for storage of building materials. Once the first stage had been completed there was a pause in the work so as not to interfere with the welcoming of pilgrims. The second stage of the scheduled works will have finished by Holy Week 2011.

In the light of all this, the working party has been concentrating on protecting bunks, mattresses and bedding from dust and damp, which has meant a lot of covering and uncovering. An important job, but not as satisfying as repainting doors and window frames.

Thanks are also due to Richard Jeffries for leading the Fund raising during the past year and all who have contributed through various events such as hosting meals, sponsored walks and runs, as well as giving directly.

The Miraz Committee has begun considering the issues of selecting and preparing wardens for their stay at Miraz. Although Rabanal and Miraz are distinct experiences there may be parts of the preparation that could be done in common.

As an experiment, a Facebook page called, "Refugio de Miraz" had been opened. We hope that this will allow pilgrims to contribute their photographs and comments about Miraz.

Number of pilgrims: from 24th March to 20th October 2010: 3,514

Average per day: 17

Cumulative total since Miraz opened in 2005: 12,267

Nationalities: 53% Spanish, 17% German, 7% Italian, and pilgrims have also come from Bolivia, Cuba, and Andorra amongst others.

Colin Jones

Membership Statistics

Membership at 30 September 2010 stood at 1,648 paying members (1,718 at 30 September 2009) plus 244 (223) honorary and honoured (aged over 70 with 10 years' paid-up membership) and 42 exchange subscriptions with kindred organisations. The paying members were split as follows (2009 numbers are shown in brackets): -

	Individual	Joint	Institutional
UK	868 (922)	422 (447)	15 (17)
Europe	70 (68)	22 (23)	4 (5)
Rest of World	<u>160</u> (146)	<u>85</u> (89)	<u>2</u> (1)
Total	<u>1,098</u> (1,136)	<u>529</u> (559)	<u>21</u> (23)

Analysis of Other Charitable & Support costs

Governance costs are those covering an irreducible minimum of administrative costs that cannot be assigned to any directly charitable purpose, e.g. the costs of the Annual General Meeting, processing subscriptions, balancing the books, and just keeping the organisation ticking over.

Other charitable costs are directly attributable to supporting the charitable activities of the Confraternity e.g. providing information about the Camino de Santiago, supporting pilgrims and refugees, lobbying for protection of the routes, selling relevant books and publications and fostering European networking

Salaries & NI - The company employs a secretary, a finance manager and an office administrator, all on a part-time basis. The reduction in salaries from £46,066 to £41,551 is due to less hours being worked by the finance manager as a consequence of the reallocation of part of her Miraz duties to a volunteer. Much time is also spent on an unpaid voluntary basis.

Travel & Subsistence - trustees are generally required to attend 6 meetings per annum. The majority of trustees now live out of London resulting in travel and subsistence costs for all committee members of £1,827.

Member Meetings - This represents the net cost of various members' meetings including the AGM and the joint walk to Newhaven and onwards to Chartres. Income this year was £7,295 and expenditure £9,772 compared to £2,482 & £4,665 respectively for 2009.

Other Charitable and Governance Costs

			2010	2009
			Total	Total
			£	£
Personnel Costs	Other Charitable Costs	Governance Costs		
	£	£		
Salaries & NI	33,241	8,310	41,551	46,066
Travel & Subsistence	104	1,828	1,932	1,260
	<u>33,345</u>	<u>10,138</u>	<u>43,483</u>	<u>47,326</u>
Accommodation				
Rent	-	7,358	7,358	7,056
Insurance	-	876	876	823
Depreciation	-	-	-	-
Office Maintenance	-	267	267	117
Office Equipment < £500	-	-	-	-
Less Library Recharge	-	-2,337	-2,337	-2,283
	<u>-</u>	<u>6,164</u>	<u>6,164</u>	<u>5,713</u>
Office				
Telephone	-	890	890	851
Post	-	120	120	73
Printing & Stationery	-	2,196	2,196	2,722
Computer Support & Consumables	-	1,103	1,103	2,061
Book-keeping	-	1,500	1,500	1,500
	<u>-</u>	<u>5,809</u>	<u>5,809</u>	<u>7,207</u>
Other				
Legal & Professional	-	50	50	50
Bank Charges	-	61	61	67
Credit Card Charges	1,265	473	1,738	1,714
Member Meetings	-	2,478	2,478	2,183
Sundry	-	489	489	235
	<u>1,265</u>	<u>3,551</u>	<u>4,816</u>	<u>4,249</u>
TOTALS	<u>34,610</u>	<u>25,662</u>	<u>60,272</u>	<u>64,495</u>

Analysis of Membership

	Honorary	Honoured	Individual	Joint	Group	Exchange	Total
UK							
E Anglia	1	14	51	31	1	1	99
H- Counties - N	-	29	83	35	-	1	148
H- Counties - S	1	27	110	65	3	1	207
London	3	15	141	66	4	3	232
Midlands E	-	13	37	19	-	-	69
Midlands W	1	18	71	35	1	-	126
N Ireland	-	3	9	3	-	-	15
NE	-	10	50	30	-	1	91
NW	-	10	67	19	2	-	98
Scotland	-	5	88	27	1	-	121
Southern	-	25	63	34	2	-	124
SW	2	20	74	44	-	1	141
Wales	-	1	23	12	1	-	37
Channel Islands	-	-	1	2	-	-	3
	8	190	868	422	15	8	1,511
EUROPE							
Belgium	-	6	1	-	-	1	8
Czech Republic	-	-	-	1	-	-	1
Denmark	-	-	-	1	-	-	1
Finland	-	-	4	-	-	-	4
France	1	2	11	6	-	4	24
Germany	-	5	6	1	1	1	14
Gibraltar	-	-	2	-	1	-	3
Italy	-	-	1	-	-	2	3
Luxembourg	-	-	-	-	1	-	1
Netherlands	-	-	2	-	-	2	4
Norway	-	-	1	1	-	1	3
Poland	-	-	1	-	-	-	1
Portugal	-	1	3	-	-	-	4
Rep. of Ireland	1	3	17	4	1	1	27
Spain	5	4	15	4	-	19	47
Sweden	-	1	5	2	-	-	8
Switzerland	-	-	1	2	-	1	4
	7	22	70	22	4	32	157
REST OF THE WORLD							
Africa	-	-	2	1	-	1	4
Asia	-	-	5	1	-	-	6
Australia	-	5	81	54	1	-	141
Canada	-	2	16	9	-	1	28
N America	-	-	1	1	-	-	2
New Zealand	-	1	6	9	-	-	16
S America	-	1	1	-	-	-	2
U S A	-	8	48	10	1	-	67
	0	17	160	85	2	2	266
TOTAL	15	229	1,098	529	21	42	1,934

Confraternity of Saint James

Miraz & Holy Year Appeal Newsletter

December 2010

Funds raised The total funds raised have reached just over £115,000, so we are on track to raise the initial £100, 000 and Holy Year Appeal target of £20,000. Most of this amount has been raised from and by members and is a huge achievement for our organisation.

The Camino Portugués pilgrimage Many of the pilgrims were sponsored for this pilgrimage. Money is still coming in; we hope to announce the total raised in the next *Bulletin*. So far there is well over £500.

Meal at La Terraza 42 pilgrims sat down to a celebratory meal after the special Holy Year service held at St Mary's Clapham. Regular supporters of the Miraz Holy Year Appeal were joined by members who had been on the camino this year and former hospitaleros for a typical Galician meal of *Caldo Gallego*, lambshank or salmon and *postre*. Together with a raffle we raised over £600. Prizes included a bottle of champagne, a bottle of gin, a framed photograph by Angelika Schneider of Saint-Jean-Pied-de-Port won by Con Murphy and a toy tractor. This was actually won by Stephen, who generously gave it to our waiter who was much taken with it, wanting it as a present for his 8 year old daughter!

The Next Stage In January 2011 the Working Party will visit Miraz to clear the old building ready for the refurbishment and improvement works to start, including new washing facilities and toilets and reorganised dormitories. This work is scheduled to be completed by Holy Week, ie 15 April, when it will reopen. The Bishop of Lugo hopes to visit on Tuesday 7 June and an Opening Event is planned. We look forward to welcoming as many of our supporters to that as possible. See CSJ Events for more information.

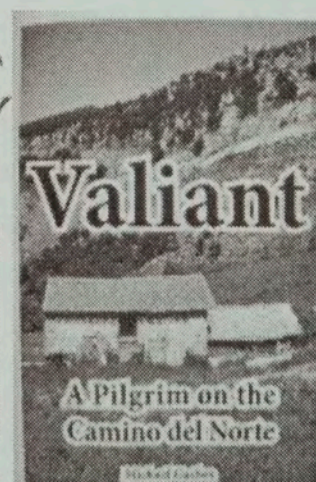
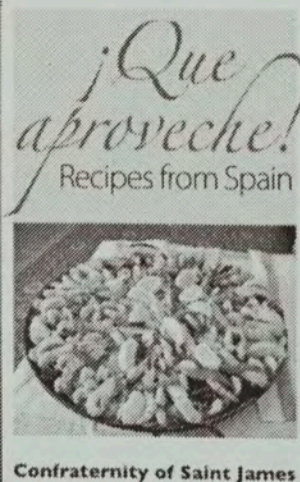
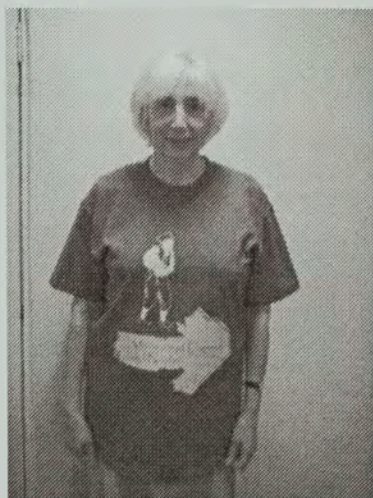
Wanted!

Procedure Manual A volunteer is required to update and maintain the procedure manual for the refugio. This vitally important document provides information for wardens and others on the policy and operation of the refugio which needs updating to reflect changes and the extension to the existing building. The manual covers a wide range of items currently under the headings of general, policy, property, services and appliances and equipment. The ideal person would be a Confraternity member with an interest in the camino, who wishes to make a contribution at Miraz. Somebody with technical procedure writing experience is desirable. Help will be given. If you are interested or would like further information, please contact the office.

Ways to support Miraz

Sponsor -a-week: this idea has been used to supplement the pilgrim *donativos* received at the Refugio to provide items of equipment or work needed over and above the general running costs. For £50 (or share with a friend) you can sponsor your chosen week during the year. The hospitaleros write you a letter giving you the news for the week –the weather, the numbers of pilgrims, nationalities, any particularly newsy items.

Purchases: For the pilgrim with everything, don't forget our special Miraz items, t shirts, CSJ poloshirts, baseball caps, button badges, and publications- see order form on next page.



Donation Form

Name

Address

.....

(1) Membership

My membership number is(if known)

(2) Purchase

___x Valiant: a pilgrim on the Camino del Norte @ £6-----

___x Miraz button badge @ £1-----

___x Miraz T shirt blue (gaitero) S,M,L@£10-----

___x Holy Year t shirt navy , yellow arrow, S,M,L @£10-----

___x CSJ Polo blue with embroidered logo S, M, XL @£15---

___x CSJ Polo black with embroidered logo S, M-----

___x baseball cap with CSJ badge, cream or navy @£5-----

___x Que Aproveche! Cookery book @£6.50-----

___x My Camino: a personal pilgrimage @£12.99-----

TOTAL_____

(3) Payment

I wish to support the *refugio* at Miraz and I therefore

- ☐ enclose a cheque for £.....,
made payable to "Confraternity of St James "
- ☐ authorise the CSJ to charge £ to my
credit/debit card as follows

Card Number ____ / ____ / ____ / ____

Issue Number ____ Start ____ / ____ Expiry ____ / ____

Security Code ____

Signed

Date

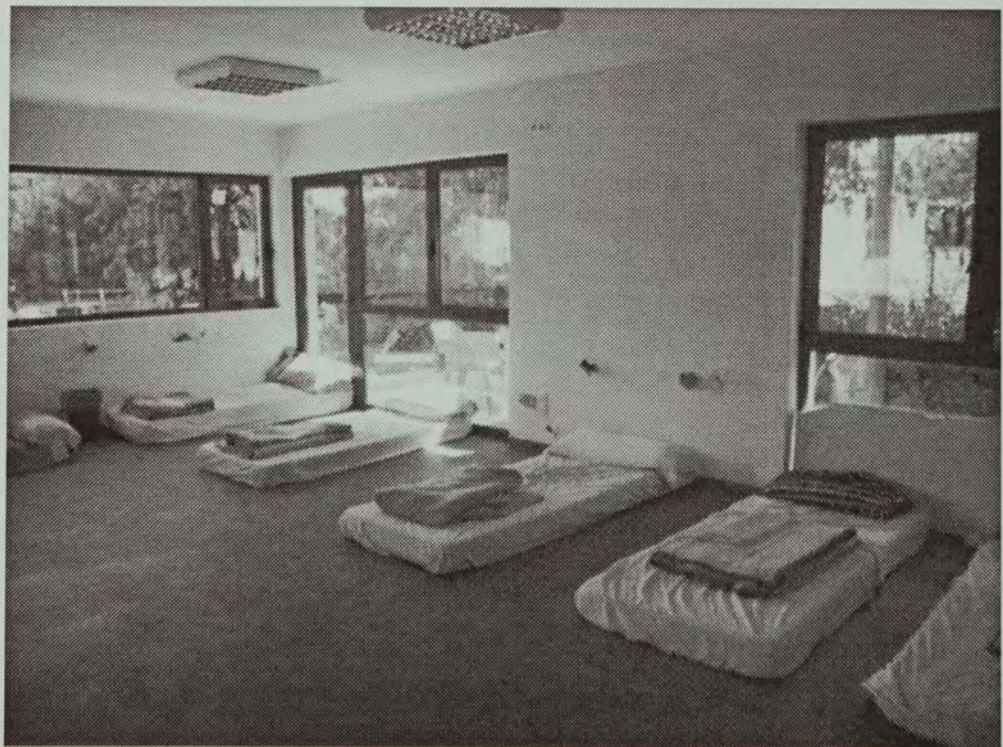
(4) Gift Aid (*UK only*)

- ☐ 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 return form to Miraz (Holy Year) Appeal,

CSJ, 27 Blackfriars Road, London SE1 8NY, UK

Autumn visit On a beautiful autumn day seven Santiago visitors set off by bus from Santiago to Lugo, en route for Friol and then by taxi to Miraz. We were wanting to see the work done by the builders during the spring, to assess what still needed to be completed and to see how the new building fits into the whole Refugio de Peregrinos. The new main room, which will be a kitchen and living area is light and airy and opens on to a terrace, perfect for hospitaleros to enjoy a coffee in the sunshine and pilgrims to hang their washing. Next to it is a smaller room with facilities for the disabled which can double as the hospitaleros' office. There is an impressive new fuse board where the link will be built between the old and the new buildings early next year. The biggest surprise was the outhouse which is considerably improved by being rendered on the exterior and with new roofing and solar panels. Inside are the new boiler, water tank and oil storage tank. There is a glimpse of the Miraz church from the outhouse end of the terrace. Another good view is from the kitchen path along the length of the terrace to the huerta and woods beyond. The huerta has suffered from being a builders' yard and will need some restoration work. But it will be exciting to add typical CSJ shape to the whole refugio.



Confraternity of Saint James



Annual General Meeting

Please bring this booklet and the Accounts with you

Notice of the 11th Annual General Meeting of the
Confraternity of Saint James (the Company) to be held on

Saturday 22 January 2011

St Alban's Centre, Baldwin's Gardens, London EC1 7AB at **11.30am**

Agenda

1. **Welcome and Introductions**
2. **Apologies for Absence**
3. **Minutes of the 10th Annual General Meeting (30/1/10)**
4. **Chairman's Report for 2009**
5. **Annual Report & Accounts 2009-2010**
6. **Report on Refugio Gaucelmo, Rabanal del Camino**
7. **Report on Refugio de Peregrinos de Miraz**
8. **Programme for 2011**
9. **Election of Trustees:** Half the directors (ie 5), stand down and are standing for re-election: Colin Jones, Angelika Schneider, Gosia Brykczynska, Paul Graham, Mary Moseley. Continuing: Roger Davies, Catherine Kimmel, Graeme Taylor, David Garcia, Richard Jefferies. (Resigned: Sue Goddard, Alison Raju, Eileen Terry)
New nominations: Liz Crean
11. **Any Other Business**

*If you would like an A4 copy (larger print!) of the Accounts
please contact the Office*

!!!!	PROGRAMME for the Day	PLEASE NOTE TIMINGS !!!!!
11.00	Doors open	Coffee available
11.30	Annual General Meeting	Main Hall
	Bring Picnic Lunch (drinks available) or pubs nearby	
13.30	Ten Best Slides/ Ten Best Powerpoint	—routes, items of St James interest to share

14.30 Speed Practical Pilgrim –meet others who have done the route you want to do (next) plus workshop 'Could I be a hospitalero/hospitalier?'

15.30 **Tea** Main Hall

16.30 **Presentation: The Spirit of the Camino**, words, pictures and music selected by Kuni Bahnen, Former Secretary of the Sankt Jacobus Gesellschaft, Aachen

6.00 **Annual New Year Party** Main Hall

The **Annual General Meeting** is the main event for members of the Confraternity's year. It is friendly and fun and a good way of meeting other pilgrims. Please help us by returning the form to speed Registration and avoid seating problems.

Trustees: Would you like to help by serving on the Committee? For further information about what is entailed please contact any existing committee member. The Committee would benefit from the skills of one or two new members, especially those interested in developing the Programme, or with an interest in Rabanal or Miraz.

A full list of nominations and existing Trustees will be available at the AGM.

Colin Jones: Colin Jones has been a member of the CSJ since 1991. He has explored many of the pilgrim routes in Spain and has been a *hospitalero* for a variety of albergues. Recently, he has been part of the project to develop the new refuge at Miraz. From his experiences he sees that the modern pilgrimage fosters a spirit of hospitality and co-operation which he also believes is the heart of the CSJ.

Angelika Schneider: Having walked to Santiago on various Camino routes I've developed a strong passion for promoting the Camino. By being involved with Miraz (fundraising) and by working on the CSJ committee this has enabled me to give something back to the Camino by utilising my practical and business experience.

Gosia Brykczynska: Gosia Brykczynska has been an active member of the CSJ since 1983. For the past 9 years she has been editor of the CSJ Bulletin and since 2010 is Vice-Chair of the CSJ. To keep her pilgrim soul inspired she has been walking the various pilgrim routes through France,

having completed the *Camino Inglés* and *Portugués* and more recently the *Arles route*. She is currently undertaking the Vézelay route and in Spring 2011 will undertake the Camino Aragonese.

Paul Graham: I joined the CSJ in 1988 - penny farthing ride from Bordeaux to Santiago in 1989 - joined Laurie and Walter on first visit to Rabanal and Ponferrada - chairman of Gaucelmo from 2000 to 2006 - re-joined Gaucelmo committee in 2008.

Mary Moseley

Catherine Kimmel: After resisting the call of the camino for many years, Catherine undertook her first pilgrimage four years ago. The experience so moved her that she has been involved with the CSJ since that time, working as a hospitalero at Rabanal and active on the Miraz committee. Her professional life in risk management on major programmes adds to her contributions to the governance sub-committee.

Roger Davies Walked the camino in Spain and in Europe. Have been hospitalero in Rabanal several times and a hospitalier in France. I continue to have a strong commitment for the camino by serving on the Gaucelmo Committee, assist in the training of hospitaleros and, with my wife, co-ordinate the hospitalero rota for Gaucelmo.

Graeme Taylor

David Garcia

Richard Jefferies

Helping and participating on the AGM day Hospitality

We are able to offer accommodation in London members' homes to people from far away who otherwise would not be able to come to the AGM. You are invited this to make a donation to the Miraz Appeal. If there are more London members able to offer accommodation, please make sure you indicate on your AGM Form. Hotels near the office are listed on www.london-se1.co.uk/hotels

Badges and Friendship

Everyone attending the AGM is asked to wear their name badge given on arrival. Those attending for the first time will have a distinctive badge.

Speed Practical Pilgrim 2.30-3.30pm By popular demand!!

Many people like to use the AGM day as a time to ask questions about their forthcoming pilgrimage and meet others who may be setting out about the same time. We also have displays and Guide writers/experts about the other routes available to give advice. We plan to designate particular areas in the building for people interested in the Camino Francés, Northern routes, Via de la Plata, Camino Inglés, Camino Portugués, 4 French routes etc to gather for conversations about the route in question. Please state on your form if you are enquiring or giving advice and for which route you would particularly like to obtain or share information. **NEW for 2010: we shall also have a Q&A session about becoming a hospitalero-we should like to encourage more UK based CSJ members to support our 2 refuges.**

New Year Party As usual we ask people to contribute homemade food rather than pay if possible. If you would like to help with the food shopping, preparation or serving please contact Joyce Culnane on 020 8241 3145, email gramesdyke@hotmail.com . If you bring food to the value of £5 you do **not** have to pay to come to the party. If you contribute food to a lesser value we ask you to pay the balance for the Party. Otherwise the charge for the day, talk and party is £5. Please complete and return the enclosed form.

Ten Best Slides/Ten Best Powerpoint a chance to share the highlights of your pilgrimage, a new route or items of St James interest. Please contact Angelika Schneider AngelikaSchneider@uk.agcocorp.com about your selection. Please advise the office before the AGM (this will help to decide whether a slide projector is actually needed on the day)

- all digital photos to be supplied either in PowerPoint or as PDF
- PP or PDF file to be sent to office latest by Friday before the AGM (if turning up with a presentation on the day, people will take a chance whether they can show their photos)
- 10 -12 photos max with explanations for each photo (should not be longer than 10 minutes)
- For presentations without explanations in between 20 – 25 photos are fine (again, 10 minutes in total should be max)
- When sending the file with the photos to the office, people should give an idea of what you would like to talk about when presenting the photos
- If sound is needed they should advise the office before the AGM!

- 10 minutes is the Maximum for each presentation!
- Any presentations without photos, i.e. just sound on a tape recorder, are welcome. Advise the office latest by Friday before the AGM of the theme and any equipment needed.

Hospitaleros/hospitaliers

Finding Out about hospitality on the Camino and becoming a hospitalero in Spain or hospitalier in France.

If you are thinking about whether you could become a *hospitalero*, but don't know what would be entailed, please come to the Q&A at the AGM. It is hard but rewarding work. We want to encourage more UK members to volunteer at Rabanal and Miraz and to point people with good Spanish or French to refuges elsewhere in Spain, at Saint-Jean-Pied-de-Port or on the Vézelay route.

Important Things to Bring with You

- this copy of the Agenda, and the Accounts
- any outstanding Library books you wish to return
- any photos/albums of your pilgrimage you would like to share
- any jiffy bags for recycling
- your contribution of food
- Money /cheques for
- Publications, including 2011 Camino Francés Guide.

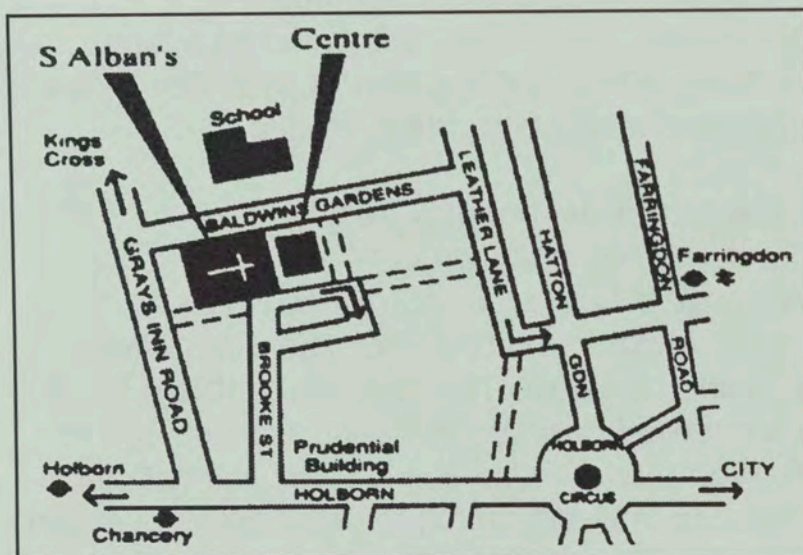
Things to do

Sponsor-a Week at Gaucelmo or Miraz.

This scheme allows pilgrims to continue supporting and keeping in touch with events in Rabanal and Miraz by sponsoring-a-week for £50 (or share with a friend), receive a letter from the *hospitaleros* telling you of pilgrim news and know that you are helping the pilgrims. See Alison Thorp at the AGM for details of weeks available.

Exhibitions: East & West Seminar Rooms *upstairs*

John Hatfield's display on the Vézelay route, and the development of pilgrim routes stretching back into Eastern Europe and Poland. Any further displays welcomed.



Arriving & Parking

You are strongly advised to travel to the AGM by public transport as there is little street parking in the area.

Underground

Chancery Lane (Central line) or Farringdon (Circle, Metropolitan).

Buses serving

Holborn Circus or Grays Inn Road.

Minutes of the 10th Annual General Meeting of the Confraternity of Saint James (the Company)

Held on Saturday 30 January 2010

1. **Welcome and Introductions:** The Chairman, William Griffiths, welcomed members, in particular Eivind Luthen of the Norwegian Pilgrim Office, who presented the CSJ with a wooden Plaque denoting a Pilgrim refuge.
2. **Apologies:** 25 apologies received. Nancy Frey sent greetings from Galicia.

3. Minutes of 8th AGM of the CSJ (Company)

There being no corrections to the Minutes, the Chairman proposed acceptance: agreed *nem con*

4. Chairman's Report for 2009: for full text please see Bulletin 109, March 2010. William Griffiths spoke personally about his time both as a CSJ member and latterly as Chairman and thanked everyone for their fellowship in pilgrimage. Gosia Brykczynska gave a vote of thanks to William for his friendship too and presented a gift of wine.

5. Finance: Annual Report & Accounts: Tony Ward presented the Annual Report & Accounts for the year to 30 September 2009. The Accounts were similar to those for the previous year, with a small deficit on the general fund. Although the number of members had reduced slightly he forecast the coming year would be about break even, partly because salaries are lower (A Thorp works fewer hours). Q: when is Gift Aid claimed?: A: in the first year and at the first possible opportunity but subscriptions paid in advance are apportioned through the following years as appropriate.

Proposed: to accept the Accounts & Report for 2008-9: Mary Moseley, seconded Catherine Kimmel, carried unanimously. **Resolution:** The treasurer, Tony Ward, proposed: *That the committee as a temporary measure in support of the building and associated works being undertaken at the refuge at Miraz be empowered to draw on the accumulated capital of the Bursary and Rabanal funds, interest to be credited to these funds as if such advancements had not taken place. Such funds to be repaid at the earliest possible opportunity.* Agreed, subject to it being necessary to do so.

The **proposed changes to the MAA:** all agreed. Anthea Hopkins asked for the subscription renewal reminder letters to be more friendly in tone.

6. Report on Refugio Gaucelmo: Paul Graham noted that the numbers of pilgrims staying at Gaucelmo was gradually declining, partly due to more available accommodation in the village and nearby. The lower numbers meant consideration could be given to allow more space and time for pilgrims during their stay. He thanked the Gaucelmo committee members and Paul and Cristina Spink for all their work.

7. Report on Miraz: Colin Jones thanked the Miraz committee members/ hospitalero coordinator, working party and others for their work towards the Refugio in Miraz. Still need to raise £20,000. Work had begun on the new building, CSJ had committed £85,000, the Xunta de Galicia would pay the rest. Richard Jefferies thanked those who had supported the Holy Year appeal and other fund raising events. The meeting thanked Paul Graham and Colin Jones for all their tireless work for CSJ and the refuges.

8. Programme for 2010: outlined by Marion Marples

9. Election of Trustees

Reelected: Gosia Brykczynska, Catherine Kimmel, Mary Moseley, Alison Raju, Graeme Taylor, Roger Davies, Paul Graham. **Elected:** David Garcia, Richard Jefferies. **Continuing:** Colin Jones, Angelika Schneider, Susan Goddard, Eileen Terry. **Coopted:** Liz Crean (**Resigned:** William Griffiths, Ricky Yates)

Whole List proposed by William Griffiths, seconded by James Maple, agreed.

Non Trustees on the Committee: Tony Ward-Treasurer; Alison Thorp-Systems Manager; Marion Marples-Secretary; Wendy Beecher/Anne Froud -Minute takers.

11. Any Other Business

a. John Hatfield had provided slides for 14 talks in year; and encouraged people to sign up as *hospitaliers* on the Vézelay route.

b. Roger Davies encouraged members to apply for unfilled *hospitalero* slots at Refugio Gaucelmo.

- c. Binnie Mobsby asked about 'charges' at refugios of 5-12 eur as opposed to a 'donativo' which seems to mean 'free'.
- d. John Read announced a performance of his *Pilgrimage Cantata* at Fairford church on 27/3 and Frensham School on 4/5.
- The meeting closed at 1.20pm

Practical Pilgrim Days
London- Saturday 26 February 10-30-3pm
John Marshall Hall, 27 Blackfriars Road, SE1 8NY
Glasgow -Saturday 26 March 10.30-4pm
St Peter's Church, Partick, G11

An opportunity to hear what others say about the pilgrimage experience, to build up your knowledge of the route and to ask all those niggling questions about gear, maps, washing, socks.....Opportunities to learn from others and browse the guides to see which suits you best. Bring your questions. Set off better prepared! Please try to attend all day.

Approximate timetable : London

10.30 Introduction/ Spirituality and the Pilgrimage
followed by general Question & Answer
12noon separate groups for walkers and cyclists
1pm bring a picnic lunch, drinks available
1.45-2.45 Presentation David & Penny Penton *Via de la Plata*

Glasgow-similar, but lunch provided £5 donation please.
Presentation tbc

	Returned -which route?	New -which route?
Walker		
cyclist		

Name (s):

Address:

Which Meeting? London

Glasgow (please circle)

Return details for London to office@csj.org.uk

Return details for Glasgow to taylorgtaylor@btinternet.com

Confraternity of Saint James

2011 DIARY

See also Bulletins & Miraz Newsletter for other meetings

- Sat 22 January** **AGM, Talk and Party:** Baldwin's Gardens, EC1, 4.30pm
Speaker: Kuni Bahnen, *Spirit of the Camino*
- Sat 26 February** **Practical Pilgrim:** London SE1. Talk, *Via de la Plata*
- Sat 26 March** **Practical Pilgrim:** St Peter's Church, Partick, Glasgow
- 2 – 9 June** **Visit to Rabanal and Miraz for celebrations**
- June or July Reading Abbey and Pilgrimage weekend (date tbc)
- Mon 25 July** **John Knill celebrations St Ives, Cornwall**
- Thurs 1-Fri 16 Sept** **Walking Pilgrimage** on Camino del Norte Luarda to Santiago contact Colin Jones pacharan@btinternet.com
- Sat 24 September** **Office Open Day**, 10.30-3.30pm
- Sat 29 October** **Office Open Day**, 10.30-3.30pm
- October or November Weekend retreat for returned Pilgrims, Ampleforth Abbey, £120pp (date tbc)
- Sat 26 November** **Office Open Day and Storrs Lecture**, 10.30-3.30pm
27 Blackfriars Road, SE1 8NY, 4pm, £5 (Lecture Bankside Community Space, 18 Great Guildford Street, SE10TF)

For further information on any of these and additional events please contact:

Confraternity of Saint James,

27 Blackfriars Road, London SE1 8NY

Tel 020 7928 9988 • Fax 020 7928 2844 • Email events@csj.org.uk • Web
www.csj.org.uk