



Confraternity of Saint James

Bulletin



December 2011

No 116

Camino Calendar

- » Friday 30 December
Feast of the Translation of St James
→ watch Mass live from Santiago at www.crtvg.es/tvg

- » Saturday 14 January
CSJ Choir Rehearsal
→ page 51 & page 55

- » Saturday 28 January
Local Meeting in Bristol
→ page 55

- » Saturday 4 February
CSJ Annual General Meeting
→ page 55 (and enclosed AGM papers)

- » Saturday 25 February
Practical Pilgrim – London
→ page 55 (see also form with AGM papers)

- » Saturday 17 March
Practical Pilgrim – Glasgow
→ page 55 (see also form with AGM papers)

- » 22 April to 12 May
Annual Jakobusweg Pilgrimage
→ page 8

- » May
Launch of The Hundred Thousand Welcomes
→ page 60



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Editorial

Gosia Brykczyńska

I recently heard a story about two ladies from Alaska who were staying at Refugio Gaucelmo in Rabanal and who met there for the first time a Dutch fellow pilgrim. The Dutch lady pilgrim happened to have family members also living in Alaska and astonishingly, it transpired that the two Alaskans knew the Dutch family very well. This anecdote not only supports the notion that it really is a very small world indeed but also – that sooner or later – like-minded people tend to find each other.

Just how universally well-known the camino has become can be judged from the statistics provided by the Rabanal committee who state that to the long list of nationalities that have passed through the *refugio* can now be added Zimbabwe and the Cape Verde Islands; gentle reminders if any were needed that the proverbial sleeping giant which is Africa, is slowly waking up to the delights of the camino. Furthermore, at a meeting of international associations of St James which recently took place in Utrecht (see Secretary's Notebook), the societies were introduced to a new Japanese Society of St James, a new South African Association and a small but extremely active association from Slovenia. The camino is very much alive and its ideals and values are flourishing all around the globe; an international pilgrimage phenomenon, with paths of peace criss-crossing the whole of Europe – ending up at the tomb of St James in Santiago. Furthermore, the realisation of the extent to which present-day pilgrims are as likely as not to be non-Spanish as from the Iberian peninsula and therefore strangers to Spain and the Spanish language, has led the CSJ in the UK and the Cumann Cáirde San Séamus I Néirinn from the Republic of Ireland to support a welcoming project in the Pilgrims' Office in Santiago.

We have included in this December *Bulletin* the second part of Colin Jones' article about the inter-relationships between hospitality and spirituality. As is well known from ancient times to the present day, the pastoral and theological awareness of entertaining angels is deeply embedded in Judeo-Christian tradition; there is much less awareness however of the Celtic notion that it is the stranger-pilgrim

himself who is the angel – the awaited one – who brings joy and renewal to all whom he visits and meets along the way, and therefore is always welcome; a hundred thousand times welcomed. Hence the new pilot project to be launched next year in the Pilgrim Office in Santiago is named the project of *The Hundred Thousand Welcomes*. For more information about this new and exciting project please see the notice in this *Bulletin*.

In keeping with the reported activities of many other associations in Utrecht we too are calling for new hospitaleros to sign-up for next year, above all to care for pilgrims in our own two *refugios* Miraz and Gaucelmo, but also to help in several small *albergues* along the Vézelay route. We also include in this *Bulletin* Gerhilde's Fleischer's programme for her annual German waymarking pilgrimage. Promoting, fostering and taking care of local pilgrimage-routes seems to be a major activity of most international associations, and the UK is no exception. Robert Shaw shares with us his thoughts about his local pilgrimage route in Cornwall and in subsequent *Bulletins* there will be reports from local pilgrimage routes in Wales, Germany and Scandinavia.

Meanwhile, the CSJ has prepared for publication in 2012 the Reading to Southampton pilgrimage route guide. The CSJ has recreated a possible way which might have been taken by medieval pilgrims here in England in order to reach the Southern ports for boats to Spain or France. Moreover, members of the CSJ walked this pilgrimage route back in 1996 together with pilgrims from the Pyreneés-Atlantiques French association.

But writing guides and contributing to them for the CSJ need not be a terrible chore to be avoided at all cost. In fact it can be a labour of love and something which more returned-pilgrims should consider undertaking, as Rebekah Scott points out. Meanwhile John Revell informs us tongue-in-cheek of the many delights he has experienced over the years as the *Bulletin* proof-reader. He is now stepping down from this important job – after nine years! What initially was seen as a quick offer of support for the *Bulletin* editor, ended up as a long standing working relationship with the editorial team; we cannot thank him enough for all his meticulous and dedicated work over the years. Fortunately there is a replacement proof-reader waiting in the wings.

The sheer number of talents and gifts that are required – but which we have – and which can be shared with others in the name of promoting the camino and as a way of saying thank-you for all that

the camino has meant to us – are endless. The CSJ always needs more office volunteers, the trustees are still looking for a web-master and assistant *Bulletin* editor and there is a pressing need for CSJ pilgrims to actively support the Saturday open-days at the office. The CSJ *refugio* co-ordinators are always looking for members who are handy with tools and paint-brushes for the *refugio* working-parties and for new *hospitaleros*, and as of 2012 we will also need volunteer *amigos* to welcome English speaking pilgrims in Santiago. And for those who enjoy singing Dr Mary Remnant directs a CSJ pilgrim choir! Finally, there is the need for members to come forward to be considered as CSJ trustees – together with the volunteers they help run the CSJ and co-ordinate its many varied activities.

But this is the December *Bulletin* and Christmas is round the corner. By way of a seasonal gift to our members we have included in this issue a short tale by Emilia Pardo Bazán. It was translated by Dr Maryjane Dunn who generously made it available to us for publication. It is a story which is both powerful and gentle at the same time; it speaks of angels and welcome, evoking the cathedral of Santiago and the struggling wandering pilgrim in all of us.

Happy reading. From your Chair Colin Jones, all the trustees, *refugio*-coordinators, volunteers and Marion our secretary and the entire editorial team, may I wish you all a lovely, peaceful and joy-filled Christmas and we are looking forward to meeting all of you at the CSJ AGM on Saturday 4 February 2012.

Reflections at Journey's End

Judith Mitchell

A frantic search of my house yesterday: *Where's the phrase book?!!?* Why look for it now? I'm home. However, I had just finished reading the journal I kept while travelling across Spain and a note on the last page reminded me of something I had written inside the back cover of my well-thumbed phrase book. It was the day after finally arriving in Santiago de Compostela and it was the only paper I had with me to record an interesting observation that I didn't want to lose. Many people have asked me how I felt when I'd finished, so I hope this will give you some insight. These are my jottings from the phrase book – please excuse the grammatical inconsistencies – I was feeling tired and emotional:

Friday 31 October – I stepped out of my 'lodgings' and set off through the town. My steps were slow, even laboured, and I ached a bit all over. Several things were different about this morning – I was leaving in daylight, I was walking slowly, I wasn't searching for yellow arrows, I'd taken time over breakfast, I was returning to this place later, I wore no pack, I carried a map of the city but no route map for the day, I had a new T-shirt on. That's a lot of new things for a new day; but not just a new day. A new time, a new life. My walk is over for the time being but there is still a trail ahead of me that needs to be negotiated.

I felt strange leaving my pack behind because I had carried my life with me for over a month. All I owned, for the time being, was on my back or I was wearing it. But the good things had not come to an end; remember the people I met this morning, the Pilgrim Mass, embracing St James, feeling at peace....

A new day after all those days of routine – and how vividly I recall that day in Santiago: buying new long pants so that I could wash the ones I was wearing, crying during the Mass because I was *there*, meeting the

young couple who dealt with me after I hit the road (such joy to be able to thank them again for their time and their care – angels!), getting my glasses mended, coming upon Peter, an Australian I had met weeks ago, and later sharing with him tapas, local wine and comments about the journey. A truly memorable day spent in a truly memorable city at the end of ... yes ... a truly memorable journey!

Of course, this truly memorable journey held within it some truly memorable moments and days and I wanted to write about something that happened on one of the best days of walking. To describe all of this particular day would take several pages so I will just focus on the morning.

I left the *albergue* in the tiny town of Foncebadón at about 7.30 – total darkness. I had washed, dressed and packed by the light of my small torch and left in search of breakfast and coffee, which I didn't find for 4km! Foncebadón only has one street and I walked in company with a local cat until we reached the cross at the upper end of this street. Unfortunately it was too dark to set out along the rough track towards Manjarín so I sat beneath the cross and ate an orange and a muesli bar while I waited for first light. When I felt I could see to walk the rough track safely enough, I went on my way. I was eager to get going because I had a special job to do and I walked purposefully towards my immediate goal.

My first stop was to be the Iron Cross (Cruz de Ferro), one of the highest points on the camino. Tradition states that you should bring a stone with you to place on the mound below the cross. I had been carrying a small piece of Sorrento limestone (see footnote) in my pack for just this moment and I was keen to get there. As I crossed the hillside and followed the path towards the summit where the cross was erected long ago, dawn was breaking over the hills behind me and I had to keep stopping and scanning the breath-taking view of the slopes round about changing colour and the distant wind turbines turning pink in the early light.

Suddenly it was there before me – the Iron Cross – and tears flowed as I took the snowy white piece of limestone from my hip belt pocket where it had sat for so many days. Memories of Mornington Peninsula came to mind as I caressed this small piece of stone. Placing it on the side of the huge pile beneath the cross, I thought of home and asked God to give some special attention to that wonderful parish at the end of the peninsula and all the people in it, so far away and yet so close to me. This was one of the most powerful experiences of my camino

and I took time to savour it – to feel the air and the presence, the peace and the timeless quality of the moment, the history and the way. It was hard to leave this sacred place, but eventually the trail beckoned and my journey continued. However, before moving too far away, I picked up a stone from the track to bring home.

As the light gradually spread across the hills and the valley filled with misty cloud, I heard my first cowbell in a mountain pasture and this was followed closely by the sound of Gregorian chant! I had reached the little hamlet of Monjarín where the *albergue* was right on the roadside. The two Brazilians who were running this refuge provided a warm greeting and hot coffee for pilgrims passing by. After the emotion of the Iron Cross, this ‘haven’ gave me a chance to sit amid the dogs, cats, chanting and chatter and enjoy the warm drink for which I had yearned for the last 4km!

The rest of this day was a lovely peaceful walk through the high country before the trail headed downhill. It was marvellous to stand on the mountainside and look down towards places on tomorrow’s map. The end of the day saw me in a picturesque town – Molinaseca – nestled in the valley and approached across a large Roman bridge.

After reaching the *albergue* and doing my end-of-day ‘chores’ – shower, change into clean clothes, wash dirty clothes, prepare bedding, examine feet, find out about dinner and breakfast – I gathered up my maps and journal and went back through the town to have a well-earned coffee sitting by the river. This was one of the only times when inspiration came for some poetry while I reflected on the experiences and events of the day and I spent a long time sitting there, writing one way or another about the wonderful day I’d had.

Although the trail had been rough going, especially on the long down-hill section that needed care and concentration, I had felt strong and full of beans all day. It had been a day filled with beautiful scenery, strange emotions, thoughts of those at home, some singing and some prayers, some time just to become lost in the rhythm of my walking. A day of simplicity and peace, a day with time to see . . . for which I thank God.

Editor’s Note: Judith Mitchell is an Australian CSJ member who lives in Sorrento on the Mornington Peninsula south of Melbourne. Her reference to the source of the stone which she carried to the Cruz de Ferro is therefore to her home town, rather than the Italian Sorrento which might be more familiar to northern hemisphere readers.

Annual Jakobusweg Pilgrimage 2012, Nürnberg - Konstanz

Each year Gerhilde Fleischer 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 takes place over a three-week period, starting in Nürnberg on Sunday 22 April and finishing in Konstanz (on the Swiss border) on Saturday 12 May.

Pilgrims interested in taking part can either complete the entire journey, starting in **Nürnberg**, or join/leave the route in **Ulm**, where the group will arrive on Thursday 3 May, followed by a rest day (4 May), before setting out on the second leg of the journey (to Konstanz) on Saturday 5 May. (For organisational reasons it is not possible to join/leave the route in other places.)

- Accommodation is in guest houses and small hotels and prices per day per person (including a copious breakfast) are in the region of €30-35 (note that there are *very few* single rooms).
- Participants pay for their accommodation (directly to each hotel/guest house owner) 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 20 and 25km and participants walk at a moderate pace (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.

Starting in Nürnberg the route normally takes the pilgrim through Unterreichenbach, Abenberg, Kalbensteinberg, Gunzenhausen, Heidenheim, Oettingen, Nördlingen, Neresheim, Giengen and Nerestetten to Ulm. From there the pilgrim continues to Oberdischingen, Maselheim, Muttensweiler, Bad Waldsee, Weingarten, Brochenzell, and Markdorf to Meersburg/Konstanz.

Anyone interested in taking part should contact Gerhilde *in writing* either by letter (she speaks excellent English), Gerhilde Fleischer, Rainstrasse 11/3, D-88316 Isny, Germany or by e-mail: gerhilde.fleischer@t-online.de

An administration fee of €20 is normally required in advance in order to make a firm booking but, to avoid expensive bank transaction costs, participants from abroad can pay this directly to Gerhilde on arrival.

If you would like more information in general about this “German Camino” you may or may not know that the Confraternity publishes a guide to the route, describing the places it passes through and the many sites 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 either on the CSJ’s website (“Other Routes” section) or in the CSJ’s *Which Camino?* booklet.

Editor’s Note: Look out for an article by Charles Bidwell in March 2012 *Bulletin* 117, on his impressions from walking the Jakobusweg.

Proof

John Revell

Some time in the near future I shall be standing down as proofreader of the *Bulletin*. Standing down presupposes that one has stood up in the first place, but my actual point of engagement is well and truly lost in the mists of time. Certainly I was wielding the blue pencil when Pat Quaipe wrote her comprehensive twenty-year review of the Confraternity's evolution for *Bulletin* 84 in December 2003; but apart from that landmark the task just seems to have shaped itself over the course of time. No job description. No marriage contract.

From subsequent experience I have learned that the challenge is rich and varied and ranges far beyond a mere matter of spelling. Place names are an integral part of many texts – and place names in Spanish and French come loaded with a variety of accents. It would be naïve to state categorically that we don't have 'em in English, but as with everything in English it is the exception that proves the rule, even in this current sentence. But from a Franco-Spanish perspective I feel I would be well rewarded if I were to be paid a euro for every time I have converted Vezelay to Vézelay and rejigged Leon as León. *Ultreia!* is easy but the elusive word processor grid is coy about the location of “i” to make the necessary ¡*Ultreia!*

There have been chronological pitfalls to be encountered. To an eagle eye concentrated too closely on mis-spellings the underlying sense of a sentence may be lost. On one illustrious occasion – perhaps best buried out of sight – I had a pilgrim walking the Camino Portugués and, much as I would like to place the blame on a computer blip, I contrived to condone his arrival in Santiago on a date which preceded his departure from Porto!

Then there are the funnies that don't stand up to the test of the proofreader's sense of humour. In an account of a journey from Le Puy to Santiago one author caused the blue pencil to hover over the use of the words *refugio* and *hospitalero* on the French side of the Pyrenees (or *Pyrénées?*) and *refuge* and *hospitalier* on the Spanish side. And truly, I'm not making this up.

And now I see that I've broken one of my own rules in the last

paragraph – and it's all to do with the thorny question as to when to italicise and when not to. Foreign words are italicised – but foreign place names are not. (I italicised *Pyrénées* in the context above for emphasis, not because it was expressed in its French form.) As the word “camino” has been accepted into English on the basis of common usage so it has ceased to be “*camino*”. Awaiting full acceptance into “house style” are terms such as *refugio*, *hospitalero*, *hospitalier* and *hospitalière* – a decision for the future.

Prior to my proofreading experience I was ignorant about the existence of hanging participles. Now I find them everywhere. And why do Spanish speakers make such a fuss about the subjunctive? We don't have it in English, just as we don't have accents!! (!!!)

But before I am tempted to run away with my theme in an orgy of remembered schoolboy howlers let me strike a positive note. My time with the blue pencil has been its own reward and has enriched my personal pilgrim experience profoundly. Beyond my window the world is global and becoming more so, but up here on my remote perch the camino (with a small “c”!) has brought vistas and wisdom which I would not like to have missed.

Treasures of Heaven Exhibition

Ian and Maureen Gordon

This summer the British Museum hosted a magnificent exhibition called *Treasures of Heaven* concerning saints, relics and devotion in medieval Europe. The Museum explained that the exhibition aimed to bring together for the first time some of the finest sacred treasures of the medieval period. The exhibits came from more than forty different sources throughout the world, including the Vatican, European church treasuries, museums in Europe and the USA and, of course, from the British Museum's own fine collection.

The earliest items on display dated from the late Roman period and from these we could trace the evolution of the cult of the saints from the 4th century until the late middle-ages.

The relics themselves had usually been placed in ornate containers of silver and gold and these were decorated by the finest craftsmen of the period. Such treasures had not been seen in significant numbers in England since the Reformation in the 16th century when there was a wholesale destruction of the saints' shrines and the contents thereof. This exhibition served to give us a rare opportunity to see some of the heritage of beautiful medieval craftsmanship which had been lost to this country for several centuries.

In connection with the exhibition the British Museum also arranged several events. There was a series of films on related subjects and one of the films shown was the recently released *The Way*. There was also a study day entitled *Patterns of pilgrimage: journey, people, place*. This was a day of talks on various pilgrimages from different cultures and faiths. The day started with an attempt to explain the concept of a sacred space in contemporary experience. We then listened to an account of the development of the idea of pilgrimage in the early church before hearing about pilgrimages to the sacred religious sites in India and also about the Hajj. There was a paper on medieval pilgrimage experiences which helped to bring a more personal touch to the subject and then finally a discussion on how pilgrimage, heritage tours and holidays are interlinked.

There was also a three day conference entitled *Matter of Faith* which expanded the themes addressed in the exhibition. The conference

brought together contributors from many different fields, including conservation and science. On the first day we were treated to papers dealing with sculptural reliquaries and their presentation in Medieval Europe. Papers were also presented on various individual reliquaries which featured in the exhibition and brought us up to date on the research which has been carried out on these items. We then had a series of papers on the issues of authenticity of the relics.

Day two dealt with some specific saints such as St Ursula. Papers were presented on relics which were particularly connected to St Francis and also on topics such as light, the materials in which the relics had been wrapped and the hagiographic illumination of relics. The day concluded with talks on *The giving and taking of holy ground* and on *Reliquaries and the lower classes in late medieval Europe*.

The final day discussed Pilgrimage and then moved on to the question of patronage with regard to relics. The conference was extremely stimulating and the British Museum deserves to be congratulated on arranging such a wide field of speakers for these events and also for staging such an interesting and inspiring exhibition. It was mentioned that the numbers attending the exhibition had been higher than had been anticipated and what is more interesting that the average length of time spent by individuals going round the exhibition was much longer than normal for an exhibition of that size. There is a very informative catalogue that can be purchased from the BM which accompanied the exhibition, and a copy is available in the CSJ library. Well done, British Museum!

The Needs of Strangers: the theological impulse to care

Part II

Colin Jones

The *refugios* and their wardens

Most of the men and women who act as wardens for the string of *albergues* in the Camino are volunteers. Most would say that their motivation for enduring days of hard work and exhaustion is a desire to give something back to the Camino having received so much from it. However, in caring for the buildings and those who use them they also discover an additional dimension to the spirituality of the Camino. Being a warden is much more than being a manager. It is the practice of hospitality and the giving of care that seem to awaken this new dimension.

Being a warden is not just a technical task. It is a huge responsibility. Not only is the reputation of a *refugio* at stake but also the whole pilgrim experience. Pilgrims rightly see a guarded or grudging welcome at a *refugio* as counter to their feeling of the Camino. An open and accepting welcome reflects the spirit of the route and is one extra link in a whole chain of acceptances that combine to form the sum of the pilgrimage. The *refugio* is not only a place of welcome; it is a context for the growth in acceptance of the pilgrim. It converts strangers into friends.

What part do the *refugios* play in the overall hospitality of the Camino?

Firstly, they disarm our post-modern suspicion of institutions and institutional care. The welcome given and received runs counter to the norm of our society. We are encouraged to be suspicious. Suspicious of institutions, suspicious of strangers. We assume that there is a hidden price for each act of care. *Refugios* do not assess people according to usual criteria. Whether you get a bed is not a question of ability to pay, your status in society (employed or not; citizen or stateless; wealthy or poor). Recognition of complete strangers is based on a particular motivation - to many the entirely irrational desire to go to Santiago the hard way. Although some may struggle with this and want to tidy

up the conditions of admittance this would run counter to the new practice of hospitality that has emerged in the last 20 years. On the Camino pilgrims experience a form of welcome rarely encountered in our “normal” society. It signals, that no matter what our social, physical or spiritual condition on the Camino, a worth and dignity are given to individuals on the grounds that they are doing something absurd, extravagant and inexplicable. This radical acceptance and recognition of dignity, despite being a stranger, gives scope for the small transformations that are the essence of this pilgrimage. Self-worth is enhanced with the realisation that there are those who accept what others (including family and friends) see as quixotic.

Secondly, such acceptance of strangers works the other way round. The pilgrim entering a *refugio* recognises and accepts the worth and dignity of the warden - not as manager or director - but as carer, and so validates the reason for volunteering. It is a system of values that acknowledges the needs and concerns that are often devalued or overlooked in our western society. Hospitality can begin a journey not only to the shrine of St James but also toward visible respect for social action frequently placed on the margins of society’s agenda, but which is central to the values of God’s kingdom.

Thirdly, the hospitality of the Camino is holistic. It provides recognition of personal worth that is free from the usual constraints; it runs counter to the stratification we experience in our wider society. Within this impulse to offer hospitality in the manner of the *refugios* (as opposed to hotels, which provide accommodation to “clients”) it is possible to see an image of God’s grace. Each person has his or her basic dignity recognised not only by fellow pilgrims but also by the “system” that the *refugios* represent in the mind of pilgrims. Within the *refugio* strangers recognise each other for themselves. The simple fact of a common goal is sufficient. Therefore each may sympathise unabashed with the joys, trials and tribulations of the others.

Fourthly, it could be argued that the hospitality is not being offered to strangers at all, if by strangers we mean those who are “without a place”. To be without a place is to be detached from basic, life-supporting institutions, such as family, work, church and community, and to be separated from the networks that sustain us. Those who commit themselves to the Camino certainly leave, albeit temporarily, their usual supports but assume an entirely new set of relationships. In this sense the pilgrimage effects a transformation, and the impulse to practise hospitality is in part recognition of the power the Camino has

to change lives. The offering of shelter, advice, support, even food and drink is an expression of belief that the Camino is an extraordinary experience and therefore worth making this extraordinary effort to care.

The practice of hospitality is not a simple pragmatic exercise to cope with the thousands who use this route. Nor is it merely a recovery of past traditions. Something new and vital has emerged. I believe that it is confirmation that lives can be and are transformed by the pilgrimage to Santiago. Maybe this could be located in the field of psychology or perhaps there are other dimensions than this. Yet what is certain is that the current practices encountered on the Camino redefine older forms of hospitality into something new and contemporary. From a Christian perspective it is an example of what lies at the heart of the Gospel, that God transforms lives.

Fifthly, through the centuries who was counted as a stranger has varied. However, the most vulnerable have always included the old, the sick, the poor, refugees and pilgrims. For those without protection to be denied the support of welcome and hospitality would be both dangerous and cruel. In the 21st century, and in the context of the new tradition of pilgrimage, hospitality is offered not simply because these strangers carrying rucksacks or riding bicycles are more vulnerable than, say, tourists. The welcome of the *refugios* is an integral part of the formative nature of the Camino. To put it bluntly, hotels could not do the same job. Recognition that is based other than on ability to pay, nationality or social status is different indeed.

Consequences

Firstly the Jacobean pilgrimage has had to translate itself into our pluralistic and secular times. By doing so it has helped promote a real dialogue between cultures vastly different from each other - that of medieval Christendom and our own. We tend to interpret the past through the filter of current presuppositions. We scan history looking for economic factors or political forces to explain human behaviour. It is easy to forget that those who walked the Camino and those who practised hospitality interpreted their world differently. They saw heaven (and hell) touching daily life, and that their actions had eternal consequences. Tending blistered feet (or not) had repercussions in human and divine terms. It is a world in which faith was held by all and was so corporate and communal that deviation from its norm was deviant indeed. The pilgrimage to Santiago could have remained little

more than an historical footnote, an example of past religious beliefs. But it has not remained locked in its past. By translating the essence of hospitality to the present it has made available for this generation of pilgrims spiritual and ethical values far closer to the Kingdom of God than those of western free-market capitalism. Dimensions to life are opened beyond the mere functional or economic.

A further consequence is that this renewed offering of hospitality helps de-stigmatise our concept of who is a stranger. A gracious welcome to those with significant needs and vulnerabilities questions our notions of what it means to be a stranger and how to treat them. Strangers in our midst are usually a cause for concern, or even hostility. It is a lesson not lost upon contemporary pilgrims. The openness of the *albergues* is a potent lesson in how hospitality need not be a commodity or a threat.

Finally, the renewed practice of hospitality challenges the modern tendency to see the Camino as only concerned with pilgrims, or reducing it to a cultural/historical route. Of all the material published in recent years concerning the Camino there is a wealth of resources about its art and architecture. There is an abundance of literature to help the pilgrim, practically and spiritually. Hardly any of this material focuses on the *refugios* other than as convenient and reasonably priced shelter. The result is a somewhat lop-sided view of the Camino, which divorces the walker from the overall context of the Camino, that is, its ability to enfold everyone into its ethos.

A brief mapping of the spirituality of hospitality

To practise hospitality as inspired by the Gospel is the best and hardest thing. It is wonderful because it is full of unexpected blessings, as many wardens will testify. Sometimes in the midst of cleaning the toilets and showers and repeating *¿Qué tal?* for the umpteenth time there is even a sense of the presence of God. But people wear out, and such welcoming involves hard work that frequently obscures the wider implications of being a warden.

At its best, the practice of hospitality begins with recognition of God's grace and generosity as made real on the Camino and our experiences in it. Hospitality is not first a duty and responsibility. It is a response of love. Although it may involve faithful performance of tasks and duties, welcoming strangers emerges from and is shaped by gratitude. Grudging hospitality wounds.

The offering of hospitality on the Camino should be a way of

sharing ourselves with strangers, sharing our skills, our care and our own transformation by the pilgrimage. Of course, total sharing and therefore complete spontaneity cannot sustain our caring forever. However, the rhythm of the *refugio's* day – cleaning, shopping, welcoming, saying farewell – creates a supportive structure. Yet, fundamentally, hospitality is love (of others, of the Camino, of God) in action. There is no need to be purist about this, for as one of the letters of the New Testament points out where there is love there is God.

Esther de Waal in her work on Benedictine spirituality suggests that at the end of all our hospitable actions we are faced with two questions. “Did we see Christ in them?” “Did they see Christ in us?” In the context of the Camino these questions could equally be “Did we see the Camino in them?” “Do they see the Camino in us?”

The importance of hospitality lies beyond the provision of bed and shelter. The *refugios* of the Camino are places where stories can be kept alive, and in doing so confirm the experience that is the Jacobean pilgrimage. The *refugios* have become places where pilgrims can participate in the wisdom and experience of their fellow travellers and of the Camino itself. This participation then gives a sense of worth. Many will have begun their Camino self-consciously, perhaps because their motivation for doing it has yet to crystallise. Perhaps because family, friends or colleagues have been asked to assent to something which is alien to our culture, over a distance that is barely imaginable, to a place that few have heard of. Yet, by allowing these stories to be told and heard, the hospitality of the *refugios* binds these strangers into a living and transforming tradition that then allows them to explore the possibilities this venture can offer to them.

Hospitality as practised today on the Camino has become a valuable resource for reflection on, and learning of, the joys and challenges of pilgrimage. It is far more valuable as a living resource than the volumes of books, articles and videos that are now available on every aspect of the Camino. The *refugios* and their wardens have become the living embodiment of the welcome and inclusiveness that is the modern pilgrim route.

Good wardens will make hospitality look enjoyable (within the limits of our natural inclination to become exhausted). For some this will be natural and done with ease. For others it will be something that has to be cultivated. But the important thing is to give a sense of paying attention, concentrating upon the person in front of you, because “the most precious thing that a human can give is time”.

How we greet people and the interest we show in them communicates to them that they are valued. For those of us whose Christian witness is quite public, the response we give to a pilgrim will be connected to how we ourselves experience God's love and welcome. However, it is important to remember that the welcome that the *refugios* give is but one piece in the mosaic of hospitality and care that is the Camino. Like a tessera it may be a distinctive colour from its surrounding pieces, but it must also fit into the overall design.

For Further Reading

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Emilia Pardo Bazán (b. 1851, La Coruña, d. 1921, Madrid) was a prolific author of novels, short stories, essays, and literary criticism. Her title of “Countess of Pardo Bazán” was bestowed on her in 1908 by King Alfonso XIII. She travelled widely and attempted to introduce French naturalism into Spanish literature. Many of her writings are set in Galicia (although all are written in Spanish). In 1884 she became the founder and first president of the *Sociedad de Folklore Gallego*. The following story was never reprinted during her lifetime and is one of two that deal directly with the pilgrimage to Santiago de Compostela.

The Pilgrim’s Dance¹

Countess Pardo Bazán
Translated by Dr Maryjane Dunn

It was an extremely formal religious ceremony², which in addition had a traditional quality that those rituals dedicated to newer practices will never have. Modernism has its place in devotion, as well as those saints of old rootstock, the well-established and propertied saints . . . the blue bloods.

Inside that most extraordinary temple, before that most Byzantine apostle who is seated on high, as if he were an antique pearl mounted in his encrusted silver throne, wearing his heavy capelet and crowned with his enormous halo, standing out against that immense gilded altarpiece³ with its outsized figures of angels waving their victory flag over Moors who, crouching in fear, confess their defeat, while the colossal censer⁴ flies above like a firebird, its embers sparkling throughout its flight, while pouring out clouds of fragrant incense

1 “La Danza del peregrino.” *Blanco y Negro* 1325 (Oct. 8, 1916): 4-6. Translation by Maryjane Dunn.

2 The story is set on July 25, St James’s Day, in the cathedral in Santiago de Compostela. The ceremony depicted is the presentation of the national *Ofrenda*, the traditional governmental offering to St James as Patron Saint of Spain, based on the *Voto de Santiago* (tithes of products and money) as a manner of thanksgiving for the saint’s support in the (mythical) Battle of Clavijo (844). In 1643, King Felipe IV established the modern observance of the *Ofrenda*. During Holy Years, the king himself presents the offering, while in other years a representative of the State does the honors.

3 These elements (the angels, and the Moors, as well as a figure of St James as “Moorslayer” (*Santiago Matamoros*) are actually part of the baldaquin, the canopied structure which soars above and around the altar’s figure of the seated pilgrim figure of St James (*Santiago Peregrino*).

4 The *Botafumeiro*. “*Botafumeiro*” literally means “smoke dumper” in Galician (*botar* = to throw out or expell and *fumeiro* = smoke). The current *Botafumeiro* was put in use in 1851; the prior one had been in use since 1554.

which neutralizes the steamy odor of the crowds of rustic believers packed into the nave, something caught my attention, more than the Cardinal with his sumptuous pontifical robes, more than the long lines of Knights of St. James⁵ as they moved majestically over the carpets of the chancel area. No. What interested me was a person who, leaning against the pillar where the Romanesque figure of St Mary Salome⁶ sits, participated with ecstasy in the ceremony.

He looked like a middle-aged man, perhaps 50, not very tall, pale, with a faded reddish beard. His beard was noticeable before anything else, for it filled the lower part of his face and hung, long and wavy, over his chest. The wild locks of his mane did not quite reach to his shoulders, but they completed his overwhelmingly mystical countenance. From amidst this lion's ruff, his two eyes shone, burning brightly with a benignly feverish enthusiasm.

The man was dressed in the manner typical of the Holy Apostle himself, attired like so many others who came in order to fulfill a vow during the Middle Ages and even later, or who we still see today, albeit rarely, wearing the short oilcloth cloak embellished with scallop shells, the pilgrim's hat with its own shells, as well as a dark, possibly lead, medallion pinned to the top of its up-turned brim. In addition, he was clutching his staff, not of iron like the one of St. James' that is venerated in the cathedral, but rather a stout stick from which hung his small gourd.

The archaic figure remained immobile, so still that only the glow of his luminous eyes showed life. His gaze was fixed upon the altar, looking, without doubt, at those sweet, half-closed eyes of the holy statue. There, amidst the official ceremonial splendor of the Knights' uniforms, the priests' vestments, the beeswax candles, the canticles of praise, the man stood as an apparition from the Middle Ages, and in a leap (or so it would seem in such a place) six or seven centuries disappeared, and we were standing in that time when long processions of peoples came from the farthest corners of the world, filled the streets of the old Romanesque city, and overwhelmed the basilica, singing

5 The Order of the Knights of St James (*Orden de Santiago*) was founded in the 12th century to protect pilgrims on their way to Santiago de Compostela. It was incorporated as part of the Spanish crown in 1523, was abolished by the Spanish Republic in 1873, but returned during the Restoration (1874-31) as an honorific institution. Its insignia is the red cross of Santiago in the form of a *fleur de lis* and terminating in a sword below.

6 Mary Salome is believed to be St James's mother. Her statue is set on the reverse side of the pillar near the altar on the Epistle side of the nave.

hymns whose true translations have not been found. The man could have arrived from that long ago time, from who knows where: from hyperborean regions, from some unknown island, from one of those places that seem to belong more to fable than geographical reality. He could have walked through interminable lands, guiding himself by that river of stars of the Milky Way and could have seen an infinite number of fellow pilgrims fall by the wayside, overcome with hunger and thirst, their life-juices drained, sucked dry by the devouring sun. But some unfathomable spirit sustained our pilgrim; an angel, as beautiful as those who wave their triumphant banners over the altar, guided him and infused him with vigor. And he would have walked and walked, day and night, crossing through lonely forests while listening to the wolves howling about him, bogging down in swampy marshes, fording rivers, beating wild fruit trees with his staff in order to gather their tough fruits, and filling his little gourd at brooks in order to refresh himself and soaking his injured feet, until, from the summit of the Humilladoiro⁷ he could finally discern those proud cathedral spires, soaring like lighthouses of safety and welcome.

“No! He is not who you think! He’s not like that!” (And thus the inevitable, well-informed stranger, who always arrives to sweep away the golden webs of our daydreams, interrupted my thoughts.) “That pilgrim you see doesn’t come from Persia or Alexandria, or even from another part of Spain. He comes from right around here, or so we think, although we have not been able to get him to reveal his name, or, as he calls it, ‘his sinner’s name.’”

(Aha! That’s better! There is still a bit of mystery swirling about this pilgrim’s situation.)

“Oh, really? What else do you know about him?” (I asked excitedly, like a child whose curiosity had been piqued.)

“Nothing much. This man arrived one day wearing his get up from another era like you see, to fulfill a vow by visiting the cathedral and

7 As used here by Pardo Bazán, Humilladoiro probably refers to the first place on the Portuguese pilgrimage route between El Padrón and Santiago de Compostela from which the pilgrim could see the spires of the Santiago Cathedral. The modern town of Milladoiro is now on the outskirts of Santiago de Compostela (2.9km from the cathedral); it is not actually the high ground or summit, which is the Agro dos Monteiros at 1.5km from the cathedral. The word *amilladoiros* (Galician) or *milladeros* (Spanish) refers to rock shrines (like that of the Cruz de Ferro), and there is some discussion as to whether there was ever a rock shrine in this area, or whether there was a linguistic cross between these shrines (*milladoiros*) and the pilgrims “*humillándose*” (humbling themselves, as does this pilgrim).

going to confession. The sacristans say he spent six hours on his knees, arms outspread in front of the main altar. Later (as you can tell from looking at him) he suffered some sort of fit. They picked him up and cared for him a bit and he came back to himself. He thanked them and then, restored to his former state, they saw him walk away in the direction of that mountain . . . do you know it? The Pico Sacro⁸? . . . Afterwards it was learned that he had dug out a cave there at the peak where he holed up, living off whatever alms the local laborers give him.

“It must be said that, from the very first, the country folk felt great affection for him. ‘Without a doubt he must be a saint,’ they thought, and the women clasped their hands in prayerful respect upon seeing him pass by, and they saved large glasses of milk and thick slices of ham to give him. It was these women who piously suggested to the priest: ‘Wouldn’t it be charitable in God’s eyes if we let the poor fellow sleep in the little house next to the Pico’s hermitage?’⁹ The priest agreed to let him use it, and the women even put out straw to create a softer bed for him and to take away some of the winter cold. Nevertheless, the pilgrim continued sleeping on the rough slate slabs, as part of his penitence. Every day at sunrise, he would climb to the very top of the mountain and stay there, motionless, until the morning fog lifted and, once again, he could see the cathedral spires soaring skywards. When they appear in all their glory, he raises his arms to the heavens and falls prostrate, like on the Humilladoiro, face to the ground to say his morning prayers. When asked about it, he answers that he is content because from his mountain perch he can see the temple, which guards the remains of the Saint. Moreover, he doesn’t come down from the mountain except on this day, the Saint’s Day. On this day, he is the first to enter the cathedral and the last to leave, when the Giants’ Dance

8 The Pico Sacro (also known as the Mons Sacer or Mons Illicinus) is approximately 12 km southeast of Santiago de Compostela. This mountain (600 m.) was probably the site of pre-Christian rituals, and has been connected with a wide variety of stories and legends. Its importance to the cult of St James is that it was to this mountain that (according to the *Codex Calixtinus*) Queen Lupa sent St James’s faithful apostles to meet their fate with the dragon and wild bulls. Bishop Sisnando I founded a monastery on its peak during the 10th century, and it was a stop along the Vía de la Plata for pilgrims traveling between Puente Ulla and Susana. Again, like Humilladoiro on the Portuguese Route, it is the first place from which a pilgrim could see the spires of the cathedral.

9 The Ermita de San Sebastián, at the summit of the Pico Sacro dates to the 11th century, although only an arch and a few other architectural remnants remain which are incorporated into the newer building.

ends. Such is how this good man lives. The simple souls believe that at the top of Pico Sacro he has searched and found the hole of the enormous vent¹⁰, and that he has found mysterious things there. What imaginations! And don't you think that it would be more valuable for the pilgrim to dedicate himself to cultivate his inheritance¹¹?"

In a previous period of my life, I would perhaps have responded sharply to this man speaking to me. Today, however, I have become accustomed to all the shapes that human discourse may take, and am even able to offer a sincere smile upon hearing them. It may be, it just may be, that the pilgrim would be better off dedicating his activities to increasing his earthly harvest of his cabbages and broad beans. . .but it really was not worth discussing.

And still the pilgrim remained there, motionless as a statue. The governor¹² had made the *Ofrenda*, and following his speech, the Cardinal responded, praying for universal peace through intercession of the most bellicose of all the saints¹³; the Mass played itself out, and still the penitent's appearance retained the same expression – ecstatic yet gravely sad; perhaps a teardrop shone in that rough beard, the color of very old gold clouded by the secular dust of the altar's adornments. And now, at the end of the ceremony, all those officials who gave it brilliance with their presence having filed out, several disproportionately large, uncommonly tall figures advanced toward the altar – ugly Moors with brightly variegated turbans, pilgrims dressed like the man from El Pico, caricatures of fops and fancy ladies, bogeymen geographically representing the “parts of the world” – all coming at a lively pace stopping before the Numen¹⁴ to put on their annual dance, while the *gaitas*¹⁵ skirl laughed, squawked, even

10 There is a deep cleft at the top of the *Pico Sacro*, and two caves, one on each side; various local legends say these are bottomless pits, enchanted caves with treasures of gold and silver in them, or mysterious tunnels hiding precious objects.

11 The Spanish has a lovely double entendre in the phrase “*cavar una heredad*” which can mean “to dig or cultivate his own land” as well as “to meditate on his own future”.

12 The year 1916 was not a Holy Year, and so the governor, not the king made the presentation of the *Ofrenda*. (The previous Spanish Holy Year was 1915.)

13 In addition to his pilgrim aspect, St James is also known as *Santiago Matamoros* (St James the Moorslayer), an aspect not immediately or overtly evident in the cathedral, but this representation is the crowning figure of the baldaquin described in the second paragraph.

14 The main image of Santiago on the altar

15 *Gaitas* are a popular, traditional, bagpipe-like instrument played in

lamented in a note or two, marking the beat for the dancers with their popular rustic music, full of joyous emotion.

At that point I noticed that the pilgrim's face had changed expression from its mystical appearance and his statue-like demeanor, which had been like that of an ancient tableau, was completely transformed. He was laughing, like the *gaitas'* music and the giant dancing figures. If he had dared, he would have danced in his turn. And in that sublime age of the basilica, all the ancient pilgrims who ever came from the outskirts of the globe would all be dancing as well as singing under that long vaulted ceiling: those from Armenia and Sicily, from Arabia and Egypt, those from Tartary and from the Caucasian mountains. Yes, they would be dancing, innocently, boisterously, in honor of Sir St James¹⁶, because religious instinct has always burst forth in dance, since the time when man offered the first sacrifices. The pilgrim longed to dance, he was beside himself with joy, if only around him there had been any other person following their own dance, someone else that would follow the giant figures as they executed their steps, the homage of the humble, after all the official ritual, pomp and circumstance. The dance of the pilgrim, inside him, stirring his soul, was spontaneous, like that which the everyday people always carry inside themselves, in their fertile roots.

What a pity it was that the pilgrim did not break into dance!

Oh well! It certainly would not have been permitted; they would have taken him for a mad man. And we, those few who would have felt the beauty of the dance's motion, we also were incapable of following the movements . . . a pity for us! We do enough (or at least we believe we do) by joining (spiritually) with that man's impulse, who now, silent again in the basilica, prostrates himself one more time before Sir St James, just as "those others" did, who in another long ago time had walked many lands in order to arrive – oh happy day! – to this sacred temple, singing hymns of words to which today we do not pay attention. . .

Editor's Note: Dr Maryjane Dunn is a US member of the Confraternity and we are grateful for her permission to publish her translation in this *Bulletin*.

Galicia.

16 In the text: *Señor Santiago*. *Señor* is used as honorific, a title of additional respect, such as "sir" or "lord"; *Santiago*, of course, is the Spanish contraction of Saint James.

Guide writing is not so hard

Rebekah Scott

Alison Raju, Eric Walker, Marigold Fox, William Bissett, Johnnie Walker... The list of authors of CSJ Guidebooks is a roll-call of contemporary camino leadership. The booklets they write take thousands of pilgrims each year over hills and valleys, around “fiddly bits” and industrial estates, on to landmarks and churches and “helpful bars” from Nürnberg to Muxía. As more ways to Santiago are waymarked and developed, guidebooks for English-speaking pilgrims are in growing demand. This offers wannabe trailblazers and writers a unique opportunity to join the hallowed ranks. You can write a CSJ trail guide, or help to update one. Requirements are few. They include:

A Passion for the Path

If you’ve walked a pilgrim way you feel others will love, contact the CSJ office and offer to write or update a guide. Your passion will carry through to your finished work, and keep you going even while double-checking *hostal* telephone numbers. If you have ever used an outdated guide, you know well how important updates are, too. The camino is a living thing, constantly changing. CSJ guides must change with them.

Time to Go, sometimes more than once

You cannot write competently about something you do not know personally. Ideally, you will walk the way of your choice as a pilgrim and get to know its landscape, attractions and pitfalls, then walk it again as guide-writer. It helps to have a companion on the second run-through – there’s nothing like another set of eyes to spot faded waymarks, and another set of shoulders to help carry the extra gear you need. Some writers choose to bike their camino the second time around, or walk with a support vehicle.

Up-to-date Background Information

Newly waymarked caminos are often projects of Spanish or French pilgrim or hiking groups. They are keen to promote their path, and sometimes will have written guides, maps or way-finding materials

already available. Make sure to tap into their expertise! Collect maps, brochures and booklets, and organise them carefully. Once the group members know your mission, they often do their friendly utmost to help you succeed. (You in turn can fill them in on waymarking issues of which they may not be aware.)

Resourcefulness Counts

Research yields background details, stories that bring to life otherwise anonymous towns and crumbling wayside ruins. Guide-writers should be reasonably fluent in local languages, able to boldly ask the villagers about opening times and locations of churches, pharmacies and medical centres, as well as regional cuisine, crops, wines and tall tales. An observant and organised nature, map-reading and orienteering ability, an unhurried attitude and note-taking skills will stand you in good stead. A sense of humour is indispensable.

Internet Savvy

The internet is a great, multi-lingual resource for hotels and facilities along your route, as well as navigation, mileage, geography and weather information. Trolling the sites of confraternities and camino associations can put you in touch with others who may be doing the same work as you are. In April 2011, I walked the mountain stretch of the Camino Invierno with guide-writers from the Netherlands pilgrim association. We pooled resources: I knew the trail firsthand, and they had GPS map-making capability when I needed to clarify several items I'd missed when I first walked. We had a jolly walk, and now hikers have up-to-date guides in English and Dutch to choose from. We found each other on the internet, and later shared files and resources the same way.

Writing Skill

Deathless prose is not a guidebook prerequisite. A clear, consistent, and logical procession of facts are about all that's required. Different writers take different approaches: the classic stripped-down "KSO" style is easily learned and much beloved of some hikers and writers, especially when the trail is complicated and pilgrims less confident. Others (myself included) prefer a more anecdotal and less detailed style, with more history and cultural colour and less step-by-step direction – a technique more suited to experienced hikers and bikers. Look at a variety of CSJ guides to see how the job is done.

Volunteer Spirit

You won't be paid for your work, at least not with money. You may be expected to update your guides periodically and pilgrims who've followed your directions will contact you with updates, comments and sometimes scorching criticism. Mistakes are made – and hell hath no fury like a pilgrim lost. Attention to detail is imperative. Conversely, nothing feels better than hearing from a happy hiker who was guided smoothly on his way by your efforts.

Cooperation

The CSJ office is staffed with competent, experienced editors who will alter your guide for style, length and formatting. They offer suggestions, ask for more information and insist you double-check things you know are fine. This happens to all writers; co-operate with them; they are ultimately making your good product even better.

Editors Note: Rebekah Scott is a writer and hospitalera who lives in a village on the Camino Francés. She contributes to guides for the Camino Portugués, Camino Inglés, and San Salvador caminos. In 2011 she completed guides to the Camino Invierno and Ruta Vadiniense paths.

Walking the Saints' Way Across Cornwall

Forth an Syns

Robert Shaw

This is the story of a great walk. It combines beautiful countryside with refreshing stops at pubs and churches and you have the pleasure of walking in the footsteps of pilgrims and perhaps saints. Our camino started last year in Padstow, near my house on the north coast of Cornwall. We were four people: my wife Teresa and me, Anthony a friend from teenage days, and Elizabeth his wife. And here we found our first saint.

Overlooking Padstow harbour is the 13th century parish church of St Petroc. Petroc was a Welshman, educated in Ireland, who brought a group of followers across to Cornwall by coracle in about 530AD. They landed in the estuary near Padstow and taught the Gospels; they converted the native Celts and are said to have performed numerous miracles over the next thirty-odd years. We followed the first Saints' Way signpost out of St Petroc's south porch, through the lych gate and thence out of town along streets lined by Victorian villas until, quite quickly, it was open country. The Saints' Way soon passes Dennis Hill (from *dinas* meaning a hill fort) – where a granite obelisk commemorates Queen Victoria's Golden Jubilee in 1887 – and continues past a former tide mill in Little Petherick Creek.

Tidal power is not a new idea. A hundred years ago water was impounded here at high tide by an enclosing wall and then drove a mill wheel as it poured out through sluice gates. As the creek narrowed, we struggled down the muddy hillside to creek level and came to Little Petherick Church. This tiny church is literally cut into the side of a steep rocky hillside. Originally medieval, it was rebuilt by the Victorians and houses a splendidly ornate gilded rood screen. It is dedicated to St Petroc Minor – not a younger brother at boarding school, but simply indicating a lesser church with the same dedication. In Little Petherick, the Saints' Way crosses the narrow, steep and very busy A389, the main road into Padstow, and heads off through fields and along narrow lanes through Mellingley, a tiny village dominated by

a huge six storey watermill. We continued across country, observing in the distance (but well worth the detour we then made) St Issey Church and village.

At this point, as we were sitting in the Ring-o-Bells pub opposite St Issey (actually St Ida) church with our detour drink, I should explain that the 'Saints' Way' - Forth an Syns in Cornish - is a 30-mile route linking Padstow with Fowey. It is something of a tourism industry construct to describe it as a Pilgrimage Route; however there was undoubtedly a significant trade route between these two ports with safe harbours, respectively on the north and south coasts of Cornwall. Their use saved travellers and traders from having to negotiate the tricky bit around Lands End by open boat. There is some hard evidence, and rather more myth, pointing to it forming part of a pilgrimage route but, in fact, you could link any handful of Cornish villages and find that you had a "saints' way"; so it is not unreasonable to apply such a name to this route. The Saints' Way was to be the first leg of our camino and I was carrying a small lump of slate from the headland near my house (which I am happy to say I have since carried to Santiago de Compostela and deposited on a window ledge of the Cathedral, Teresa's stone is on Cruz de Ferro). In the "Dark Ages" Cornwall was very much the cross-roads of the Celtic Fringes of Europe - Ireland, Wales, Cornwall, Brittany and Galicia. Celtic people travelled and traded between themselves and also with the outside world, for instance the Phoenicians traded tin with the Cornish from earliest times.

Celtic Christianity was thriving in Cornwall during the 6th Century AD, well before St Augustine was sent to Britain by Pope Gregory to introduce some Roman order and discipline. It has survived to this day, through the patron saints of countless churches. Because Cornwall was something of a traffic island for the travellers and traders between Ireland, Wales and Brittany many saints are shared between these places. My own village saint, St Carantoc, appears also in Brittany as Carantec village (near the Roscoff car ferry terminus), in Wales as Carranog, and in Ireland as Cairnech.

Our lunchtime drink finished, we returned to the official Way and reached the A39, a busy trunk road. Once safely across it, we walked steadily uphill along the edges of fields to the top of St Breock Downs and a windfarm (yes, just like the windmills of Galicia!). This is the highest point on the Saints' Way, at 216 metres. This is a point to stop and take a long look round, as you draw breath. St Breock

church is hidden from view in a deep valley somewhere to the north of us but the panoramic view of north Cornwall and the sea beyond is spectacular. From here onwards the Way loses its “north coast” feel as it heads inland, through lush and beautiful farming country towards Withiel. This is a tiny village of granite cottages with a beautiful tall church, St Clement, which dates from the 13th and 14th century. It has interesting Georgian glass and, like most Cornish churches, is very well cared for.

From Withiel, variously by field path and lane, we reached Lanivet, which was an important parish in Celtic times. Nearby is St Benet’s Abbey, which was a hospital of the Order of St John of Jerusalem (a St John’s Cross is built into the outside wall) and which would have offered shelter to medieval pilgrims. Lanivet church was the only one on our walk to be locked. John Betjeman attributes it to St Nivet, Dr Pevsner either to St Nivet or to St Ive and quite inexplicably, the Truro Diocese website appears not to know its saint’s name!

Lanivet is about half-way across the width of Cornwall and we followed the Way steadily uphill, southwards, out of town and through a tunnel under the A30 dual-carriageway. Continuing to climb increasingly higher, we found the wayside cross of St Ingunger, one of many ancient granite Celtic crosses along the route, and continued upwards to Helman Tor.

At 209 metres high, Helman Tor is a rugged granite outcrop with some of those improbably balanced, rounded boulders that the Cornish refer to as Logan stones. Again, the panoramic views were breathtaking; we could see Roughtor and Brown Willy, the highpoints of Bodmin moor behind us, but there in front was the south coast too, which definitely gave us the feeling of being in the home straight – of this part of our camino, at least.

The track beyond Helman Tor, despite being along an elevated ridge, was incredibly muddy. We were obliged to copy what countless previous walkers had done and actually balance along the tops of the stone walls, known confusingly by the locals as “hedges”, to avoid becoming bogged down! But we eventually arrived in Lanlivery. Another large and beautiful church in a tiny village, St Brevita has the third tallest tower in the Diocese. Equally interesting to us was the Crown Inn opposite. This originates from 1130 and was one of the stops for drovers taking their stock overland to boats sailing out of Fowey.

At the Crown Inn, and with another drink, I can report that

Cornwall Council has provided the Saints' Way with a system of waymarks. These are variously brown (and thus sometimes camouflaged) fingerposts or low wooden posts with a coloured Celtic cross cut in. These are fairly well maintained, though with nothing like the visibility and ubiquity of the bright yellow arrows and scallop shell markers along the Camino Francés. There are sometimes gaps offering opportunities to navigate in error, and despite carrying the 1:25,000 OS map, the official walkers' guide and a GPS machine with a faulty battery, we did experience the deep and enriched mud of a dairy farm yard.

Much refreshed by the Crown Inn we continued through beautiful countryside, now up a bit, now down a bit, through settlements called No Man's Land (where we crossed the busy A390) and Milltown. Through the trees to the east we glimpsed the church of St Winnow, beautiful and isolated, 90 metres below us on the edge of the Fowey river.

Once you have seen the Fowey River, you are on the home run of the Saints' Way. Some more downs and ups brought us to the village of Golant. This village is the site of Castle Dore, associated with King Mark, uncle of Tristan who was betrothed to Isolde. We came upon Golant's church first as just the tower pinnacles on the horizon, and then gradually the tower came into view followed by the body of the church. The church is dedicated to St Samson, a 6th century Irishman who was travelling this route from Ireland to Brittany, where he eventually became Bishop of Dol. En route, he is said to have converted many pagans, killed a serpent and established a monastery here.

An interesting feature of this lovely church is the pulpit, into which the joiner has incorporated several historic bench ends including a carving of St James. Just next to the south porch there is a holy well, said to have served the original hermit's cell. But Golant is a waterside village and the Way runs steeply downhill to the banks of the Fowey River. A railway line has enclosed a small area for boat moorings and the Fisherman's Arms is a good place for more R&R, overlooking the water.

Those familiar with the Camino Francés will know that there are no field gates, no kissing gates, no stiles or any other barriers to progress. The Cornish follow the opposite approach and we became quite familiar with the several different ways of twisting ones knee whilst balancing on rickety railings, gates and stiles. This came to a head shortly after Lanlivery when a vicious and obdurate sheep

retreated before our progress, taking up a defensive stance in front of a stile. The stand-off didn't actually last very long and the sheep made a run for it in the face of cries of "mint sauce" and vigorous waving of our walking poles.

Much refreshed at the Fisherman's Arms we walked on southwards, along the tree-lined bank of the river to Sawmills Creek. Virtually inaccessible by vehicle, this 17th-century watermill has emitted loud pop music on each of the several occasions I have walked past it. I have since discovered that it is a recording studio and has been used by many bands with which our daughters are familiar! Historically though, it was a smuggling centre where imported goods were unloaded, to avoid paying the harbour dues in Fowey.

We huffed and puffed up the long steep climb from Sawmills Creek beside a stream with waterfalls and through woodland carpeted with wild garlic. Finally, at the top of the hill, at a place called Penventinue, the path turns left, then becomes increasingly well-paved, and finally leads downhill into Fowey. But not before one encounters the Ghost Road. There is a 2-way road running along the valley. It has white line road markings and traffic signs; but there is no traffic; there are no connections between this ghost road and the real road into Fowey; yes, a veritable ghost road. Fortunately, the OS 1:25,000 supplied the answer, which is that this is the former railway line between Par and Fowey. Both places are ports for the export of china clay – the big industry in these parts – and this has been converted into a private through-route for kaolin-filled juggernauts delivering to the docks.

Fowey is one of those picture-postcard seaside villages, with quaint narrow streets where the smell of the sea mingles with exhaust fumes from the traffic jams. Halfway along the main street, is the former Customs House. There, as a canopy above the main door, is a large scallop shell, commemorating this as the site of a mediaeval rest house for pilgrims and as the point from which hundreds of pilgrims are recorded as embarking en route to Santiago de Compostela in the 14th and 15th centuries. But that is not the end of the Saints' Way.

The last few yards brought us to Fowey church, St Fimbarrus, huge and glorious, cool and numinous. The Roman church tried to impose St Nicholas (a patron saint of pilgrims) on Fowey as an alternative patron. The village resisted this and the church remains dedicated to St Fimbarrus.

It seemed most fitting that we celebrated our successful completion of this first leg of our camino with a Cornish cream tea.

Before ending I should come clean with you on a few practical facts. This walk is approximately 30 miles, which can be exceeded easily if you succumb to detours to worthwhile churches and villages such as St Issey, Luxulyan or Lostwithiel. We completed it over three successive days and, as I have a house nearby, a shuttle system of cars at the beginning and end of each day allowed us to sleep in our own beds with the benefit of hot showers and laundry. The alternative option of mini-cabs for shuttling about can be expensive in Cornwall, but our driver on the last day did give value, explaining the virtues of his beloved West Ham football team. Another admission is that whilst we started as four, one of the group left after the first day, needing to return to work, and another developed a gammy knee at the Crown Inn, Lanlivery, and withdrew temporarily. However that knee has now recovered sufficiently to have completed the Saints' Way a few weeks later and, on the day after that, to have undertaken the St Michael's Way (between St Ives and Marazion). And three of us have now completed our camino by walking from León to Santiago – a fitting end to our adventure that started in North Cornwall.

Invitation for Vézelay route wardens in 2012

In 2012 Les Amis et Pèlerins de Saint Jacques de la Voie de Vézelay (APSJVV) will be looking to staff four refuges. In addition to Corbigny, Bouzais (5km SSW of St Amand-Montrond) and Saint Ferme in the Gironde, there will be a new refuge at Ainay-le-Château (17km E of St Amand-Montrond).

As of mid-November 2011 of the 55 *hospitalier* positions available, 33 (including two from the CSJ) are already booked with 22 still available. Ainay-le-Chateau is full and Saint-Ferme is nearly so. Corbigny and Bouzais still have vacancies.

If you speak good French, and have been a pilgrim on the route to St James, the opportunity of being a warden, or *hospitalier*, at one of these four small, recently developed pilgrim hostels on the Voie de Vézelay, is a possibility. The season will run from 15 March to 15 October 2012.

If this opportunity appeals to you, John Hatfield, (9 Vicary Way, Maidstone, Kent ME16 0EJ, Tel: 01622 757814) will be happy to give you background information, after which you may wish to contact Michel Dubois (Vice President of the APSJVV) to negotiate, in French, the possibilities and to arrange dates for your *hospitalier* sojourn.

APSJVV contact

Michel Dubois (vice-président) et Annie Dubois (secrétaire) 33 rue des Champs d'Amour, 36100 ISSOUDUN, FRANCE téléphone : 0033 254 03 14 07; email: mchl-dubois@orange.fr

Refugio Gaucelmo News

Julie Davies

Working Party 2011: Brendan Nolan, Trevor Curnow, Allan Bibby, Paul Murray, Liz and Dick Crean

When Gaucelmo closed its doors at the end of October the blue skies had disappeared over Rabanal. The weather turned cold and wet with temperatures as low as 5 degrees. Our *hospitaleros* woke to snow on the mountains – a gentle reminder that winter was approaching – and packing thermals is always prudent at Rabanal!

Our *hospitaleros* welcomed 4,621 weary pilgrims – mostly on foot but also by bicycle and with donkeys. They had come with bed bugs, blisters, tendonitis, heart ache, chest infections, worries and anxieties but most left feeling welcomed and cared for by our volunteer *hospitaleros*. From the warm and encouraging comments in the visitors' book we can perhaps draw the conclusion that we had a successful season supporting pilgrims visiting Gaucelmo.

The busiest month of the year was September which also included a first time country – a Zimbabwean pilgrim. This is the second new country this year, the other being Cape Verde Islands. Thanks to David Wesson and his amazing statistics, we know we have looked after pilgrims from 122 different countries. Entente cordiale at its best!!!

The busiest month also coincided with an increase in the outbreaks of bed bugs. At Gaucelmo we give pilgrims “The Treatment”, nothing sinister, but it does mean washing all the pilgrim's clothes at 60Celsius and spraying their ruck-sack. This means extra demands on the *hospitaleros* but all have risen to the challenge and pilgrims have been extremely grateful for our pro-active approach.

Not only do our *hospitaleros* have to deal with tiny creepy crawlies, but sometimes larger and more ferocious invaders. In September large hornets took up residence in the exhaust vents from the kitchen water heater and proceeded to invade the kitchen. Professionals were called and peace and tranquillity was eventually restored. However the sting in the tail being – one of the professionals was stung!

Just before the end of the season deliveries were made of guttering

and water butts, solar panels and water tanks. All will be revealed in the March *Bulletin*. Needless to say the working party were kept extremely busy!

If you feel hornets and bed bugs are nothing to fear, and you are interested in becoming a hospitalero there are still vacancies for 2012 (mostly in the Summer months). Please contact the Refugio Gaucelmo Hospitalero Coordinator via e-mail at r-wardens@csj.org.uk or r&j@rogerdavies.go-plus.net

I would like to say an enormous **thank you** to all our volunteer *hospitaleros* for contributing in a selfless and generous way of their time and energy. Without them Gaucelmo could not exist.

Miraz Revisited the first six months

Richard Jefferies

“Miraz es un remanso....cogida hospitalaria!”

Guia Practica de Xacobeo 2011

The achievement of establishing a refugio on the Camino del Norte that is so welcome to pilgrims is a credit to our Confraternity. We could not have done this without the support of all those who raised funds and an generous grant from the Xacobeo. A challenge now lies ahead in sustaining our facilities and developing our service.

Since its reopening and blessing by the Bishop of Lugo on 7 June this year, about 3,000 pilgrims have stayed with us in Miraz. This number is down due to the late opening caused by building delays.

27 hospitaleros served pilgrims at Miraz this year. On behalf of the CSJ and the grateful pilgrims, we thank them all for what they have given in 2011. Alan Cutbush deserves a special mention for his co-ordination work in a difficult year.

The building now functions well with 26 beds, a new kitchen/common room, a solar powered heating system and full domestic services. In addition the garden has suffered from the extraordinary

Galician drought this summer.

Pilar, Ana, Luis and Rafa have helped us in many ways this year. Panics, emergencies and illness can all be coped with in this remote situation so long as we can call upon these friends in the parroquia. The herbs, roses and apples have enhanced pilgrim stays this year.

Now a brighter future lies ahead for our Refugio de Peregrinos. We have a larger facility to maintain with modern systems and requirements. Inevitably snags and deficiencies have emerged in commissioning so we will have to return to fund raising again in 2012. Stocking the garden, new kitchen storage and a cooker hood are priorities. We closed at the end of November until Holy Week 2012. Already the Miraz Committee is planning a Spring Clean next March. It will require resources and investment to keep Miraz “gentile et propre” as a French pilgrim nicely put it in the Golden Book.

The Miraz Committee is active in its service to pilgrims and looks forward to the challenges resulting from a modern refuge.

Number of pilgrims in 2011	3,008
Cumulative from opening in 2005	386,212

¡Ultreia y suseia!

Book reviews

Camino Royale

Chris Showell, 2011, Pearl Press, ISBN 978 0 9568688 0 0, 234pp

CSJ price £12. Copy in the CSJ Library.

“So why do people do it? What is a camino journey really like? Who do you meet, where do you stay and what really happens as you travel along the time hallowed paths?”

Chris Showell answers his own questions comprehensively in this diary account of his spring camino, made with his wife Eve. Newly retired he meets up with a former work colleague who he knew had done the camino. He was directed to the CSJ, came to a Practical Pilgrim Day and was sufficiently inspired and encouraged to set off from Saint-Jean.

He is interested in the history and story of the camino as well as giving affectionate descriptions of his fellow pilgrims. He relates in detail points that many people do not elaborate eg about the meals consumed and adventures finding the way. For a first time pilgrim it would be a good way of finding out the nitty gritty information that may otherwise get overlooked.

The text is complemented by a good selection of colour photos.

Chris concludes that he did not find particular spiritual enlightenment on his camino, but nevertheless detected a new purpose and positive spirit for his post camino retirement.

MARION MARPLES

Your Camino - On Foot, bicycle or horseback in France and Spain

Sylvia Nilsen with Greg Dedman. Pilgrimage Publications, 2011, 320pp, ISBN 978 2 917183 16 8, available from <http://pilgrimagepublications.com>

This book evolved out of Sylvia Nilsen's long standing contributions to frequently asked questions on Camino related websites. Written with chapters by Greg Dedman on technology, weather, language and food, it is a comprehensive resource to planning your pilgrimage.

The authors don't hide the fact that much of the information is available elsewhere and on the internet, but, excuse the pun in the context of the Camino, they have done much of the leg work in pulling it together. The digital realm sowed the seed for a book. Long live the book.

Many familiar topics are covered – getting there and back, what

to bring, transport in France and Spain, planning daily stages, bed bugs etc. Particularly striking is the suggestion early on that a pilgrim preparing for the Camino pledges “to be a good and supportive companion...; a grateful visitor.., a thankful pilgrim....and (to) keep an open mind to all the lessons it can teach...” We are clearly in good hands then.

The writing is matter of fact and the text shot through with humorous illustrations by Sandi Beukes which drive the point home whether it be advice on pack weight or pilgrim etiquette.

Where it strays from a purely factual guide, with the inclusion of pilgrim reminiscences, these are authentic – the stories of those for whom the Camino was life enhancing. While the book does not have the interactivity of a Camino forum or the happy serendipity of a Practical Pilgrim day, I suspect that someone unsure of undertaking the pilgrimage, having read the book, would decide to attempt it. A copy is in the CSJ Library.

JOHN CURTIN

Members' Pages

From Marion Clegg

I recently re-read Sheila Kirwan's contribution to *Bulletin* 112 reflecting on the crowded Camino Francés in Holy Year. Since we first walked the Camino Francés in 1998 there have been many changes on that route. The number of pilgrims has increased and provision for them likewise. In 1998 there was only one refuge (Molinaseca) where we did not get accommodation. Opinions vary, but staying in these places and sharing with other pilgrims was an important aspect of our pilgrimage. We then walked other routes on which we met few, if any, other pilgrims. These routes now also have more pilgrims and more places to stay. Now I think we only need somewhere, not necessarily a pilgrim refuge, to sleep and find food so that we need not walk very long distances. Marking is the most important thing together with a guide which tells us where to turn right or left or to go straight on. Even good signage can be spoiled or obstructed.

Valuable exploration of "alternative" routes has been done by pilgrims and guide writers. I am writing this to draw attention to the more recently way-marked Camino de Invierno. There is a CSJ guide by Rebekah Scott [available to download] and a more detailed guide in Spanish by José D Rúa Pérez of the *Asociación de Amigos del Camino de Invierno* (A Pena d'agua editions). This camino does not yet have the kind of provision for pilgrims to be found on longer established routes. It begins in Ponferrada and joins the Vía de la Plata in A Laxe. The countryside is lovely and the people are most welcoming. There are interesting places on the way including the world heritage site of Las Medulas. Some of the terrain is demanding and since accommodation is mostly in hotels the cost is more than on some other routes. At times of the year when the Camino Francés is crowded it could offer a quieter approach to Santiago. The Spanish guide shows a nine day option with longer stages but we walked for twelve days from Ponferrada to Santiago. Details of where we stayed and the cost in September 2011 are available to members who contact me. marion.clegg@yahoo.com

From Wanda Sawicka

A new *albergue* has just opened in Monesterio, on the Vía de la Plata about two days' walk north of Sevilla. The camino passes right in front of the *albergue*, which is on the second floor of the parish priest's house. Father Miguel Angel García Encinas is a young priest whom I met on the Camino Francés in 1996; we have walked together three times. He has since walked almost every year, taking adults and youth groups from the villages where he has been posted. Upon being moved to Monesterio, he realised that the rectory had plenty of room for an *albergue* and set to work with the diocese of Badajoz and the local parish of San Pedro Apóstol to bring his dream into reality.

From Mervyn Samuel

In reference to the article in *Bulletin* 115 concerning the Mauméjean Brothers, I am delighted to be able to tell you that the stained glass windows of Mauméjean are still celebrated throughout Spain and there are numerous examples here in Madrid, from the Basilica of Jesús de Medinaceli to the dome of the Hotel Palace. The episode relating to the Second World War is fascinating, but the last sentence, 'With the brothers' death in the 1950s the workshops ceased to operate' is (happily!) not the case.

The company's business is continued to this day by Vidrieras Mauméjean SL of Alcalá de Henares (near Madrid), which maintains all the records, permitting them to repair any damage to older installations with authority and their customary care. Their works are still hand-painted, and they maintain a collection of 150 square metres of historic stained glass, which is a veritable treasure of the decorative arts and really should find a home in a major museum. The skilled craftsmen have continued to pass their secrets on from generation to generation, right into the twenty-first century.

From John Hatfield

Would you like to give a talk about your pilgrimage? Consider using the CSJ slide library to help you? Did you know that the CSJ has a growing collection of over 3300 slides, which is available to UK members covering not only the *Camino Francés*, but also all the other main routes in France and Spain? Please give me 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 Jocelyn Rix

In the mid-1970s I watched two TV programmes by Edwin Mullins about the pilgrimage to Santiago de Compostela. In 1981 I was reminded of it when talking to a friend who had recently returned from Spain. He gave me two booklets he had picked up on his travels, one about the camino and one about the city of Santiago itself. I resolved to do the pilgrimage during the next Holy Year, which luckily turned out to be the following year, so ...

In 1982 I walked from Canterbury to Santiago. At that time I was inspired only by Holy Years so eleven years elapsed until ...

In 1993 I walked from Puente la Reina to Vézelay. After that the pilgrimage became increasingly popular, so I decided to avoid Holy Years. 1999 and 2004 passed me by. After my annual phone conversation with John Hatfield in early November 2007 I experienced a wake-up call. Time was passing. I could hear the grains of sand falling through the hourglass ever louder and faster. Fourteen years had passed, so ...

In 2008 I walked from Santiago to Le Puy. This year, 2011, I walked the Voie d'Arles from Puente la Reina so I have managed to walk all four of the main pilgrimage routes through France. I am hoping this walk will turn out to be number 4A.

In 2014 I hope to start in Arles and walk to Pistoia in Italy – my 4B.

In 2017 I hope to start in Pistoia and walk via Assisi to Rome – my 4C. If I manage to do that I will have achieved all my goals.

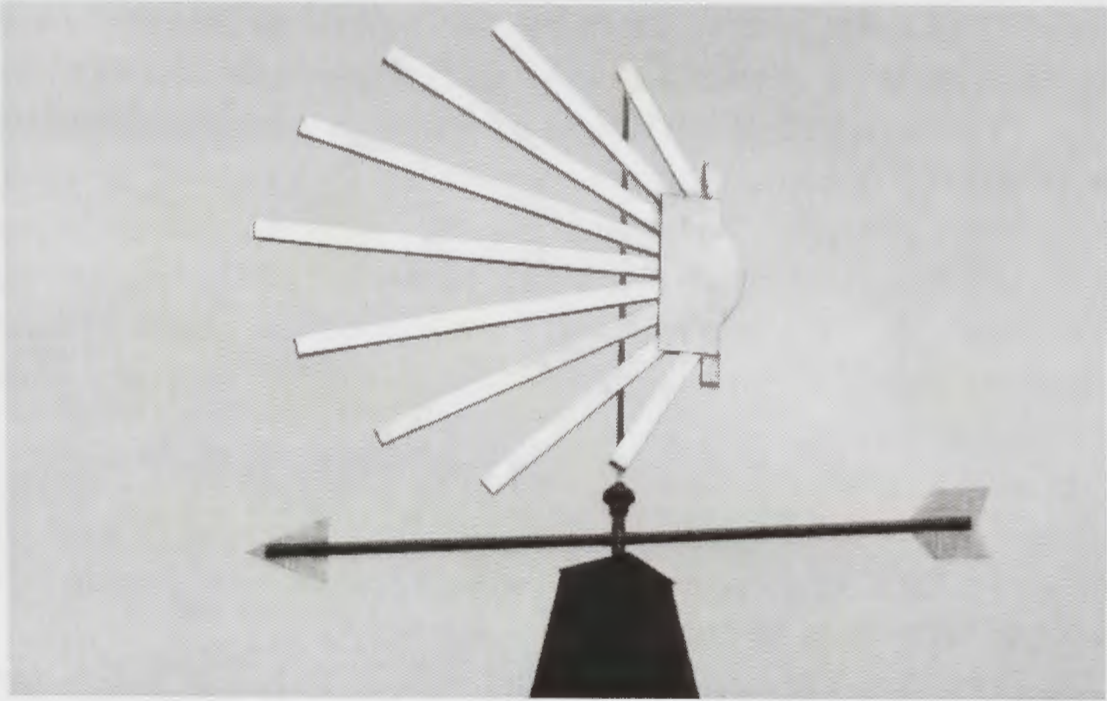
The reason for writing this piece is to encourage anyone who reads it and who is wondering whether to travel the camino but feels unsure, dithery, lacking in confidence, hasn't yet got around to it ... **do it, go for it, start planning now to take that first step.** Don't let it fall into the 'this week, next week, sometime, never' category. Don't leave it until it is too late, look back regretfully and wonder why you didn't do it when you had the opportunity. Here are some wonderful words of encouragement from Goethe taken from his *On Commitment*:

Until one is committed there is always hesitancy, the chance to draw back, always ineffectiveness. There is one elementary truth, the ignorance of which kills countless ideas and splendid plans. The moment one definitely commits oneself, then providence moves too. All sorts of things occur to help that would never otherwise have occurred.

And from Henry Worsley, a descendant of Frank Worsley, captain of Ernest Shackleton's ship *Endurance*. In his book *In Shackleton's Footsteps*, he writes:

If your heart lifts at the thought of fulfilling a dream, then all that stands in your way is to take the first step and enter the arena.

From Frank Chesworth



When I retired, a long time ago, I used to answer those questions about what are you going to do now with the reply 'dedicate myself to irresponsibility and fun'. I did quite well with the fun but irresponsibility was incredibly difficult. Too much training and practice at the opposite proved to be too engrained, however, I did take an interest in 'follies' in the sense of the structures that are found all over the world that have been built out of fancy and consciously have no practical use except sometimes as a memorial. The inspiration for Frank's folly occurred while gently walking along the Le Puy to Saint-Jean-Pied-de-Port pilgrim path. In a small French town I spied a lovely country garden with a simple open wooden structure covered in roses, but with a taller than usual pointed roof. It was constructed with wood that had been dyed a light green. It quite mesmerised me as I tried to take a photograph of it over the high garden wall. I then spent the rest of the path to Saint-Jean dreaming about how I could do something in my own garden.

Back at home reality set in as we tried out various situations in our garden where it might be located. At the same time the madness

of folly was setting in as the design height grew until it was limited by the maximum length of small section timber, which provided the roof structure on top of the inner box area. The local council was consulted and we learnt that Planning Permission was required, and then Building Permission. The Application was submitted and the only objection came from the Parish Council, and then the Local Council refused planning permission due to it being unsuitable (?). We went to appeal and eventually the Appeals Officer came for five minutes and indicated it would be OK. Strange isn't it how anything that is a little different causes instant disapproval!

The next challenge was the design, with the critical item being wind velocity which could possibly cause the folly to topple in a heavy gale. In the end we dug a pit two metres square and one metre deep and filled it with concrete as secure ballast against the wind. The intention had always been for the folly structure to be crowned with a wind vane. It was to be the Camino Francés direction sign so there was some geometry to establish and then to work on the right proportion to suit for the folly height. This required lots of little sums (moments about the balance point) to check the centre of the 'wind push'. With this checked out I could get down to making the wind vane. I knew it would be a slow job so I kept putting it off! The whole thing is stuck together with epoxy and I soon learned to use the 24 hour hardener rather than the fast type. I would do so much in the garage and then before going to bed take the whole thing in to the warm area in the house with central heating. By the morning it had set.

The day came when I decided the wind vane had to go up so I fixed up a ladder mounted on a small scaffold; it was well secured as it would be me dancing on the top of it. A tube with bearings at the top and bottom was inserted in the top of the structure using plumbing fittings squeezed onto horizontal plywood stiffeners. There then only remained the insertion of the wind vane and its axle which I decided was too heavy for me to just lift in from a ladder. So, I made a stick crane about four metres long, fixed it to the top structure and then simply hoisted up the wind vane and guided it into the fixed tube; perfect first time. The vane turns a little too easily but that provides flashes from the sun into the house, and to the neighbours', reminding me of the inspiration obtained from the pilgrim paths.

If anyone would like more information please do make contact with me. A more detailed specification of how the folly was accomplished can be obtained from the CSJ office with a stamped addressed envelope.

Obituaries

John Page CB OBE MC KSG 1923-2011

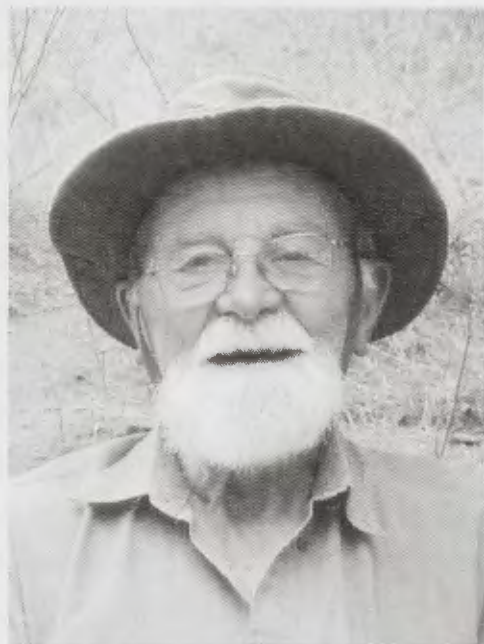
John Page was born and died in Devizes, Wilts. He was educated at Stonyhurst and had a most distinguished career in the Army. He described his war as 'busy'. In 1950 he went to Korea; he was awarded the Military Cross for saving the life of one of his men. On retirement in 1978 he continued to be busy, joining, supporting and helping with, among other things, to develop the charity Home Start, working with parents of all kinds to offer peer-to-peer counselling and advice. In 1989 he and his wife Angela cycled to Santiago and described the pilgrimage as a 'life-changing' experience. Their son Christopher led a Stonyhurst walking pilgrimage from O Cebreiro to Santiago in 2004 and to Rome in 2006.

MARION MARPLES

Frank Mackey 1925-2011

Frank was a long-standing member and supporter of the CSJ – a three-times *peregrino* to Santiago – who passed away suddenly in late September as he was nearing the end of his regular Sunday cycle ride. He was the 'engine room' of a recumbent tandem tricycle, with handicapped passenger when waiting at traffic lights, he slumped forward and died on the spot. He had just celebrated his 86th birthday.

Frank's involvement with the Confraternity began in his 60s when an injury forced him to give up his beloved hill-walking. Casting around for a replacement activity, he was struck by the numbers of obituaries for cyclists in their 80s and even 90s – and took up cycling with alacrity. Frank soon combined his new interest in cycling with his love of camping, scuba diving and his interest in spiritual matters and in 1985 – at the age of 60 – rode the first of



his three solo pilgrimages from his base in the Midlands to Santiago raising a substantial sum in sponsorship for his local church.

He was sufficiently captivated by the special magic of the camino that he did a second pilgrimage in 1992. This trip too was made 'eventful' by an accident near Lourdes that convinced Frank of the existence (and effectiveness) of his 'guardian angel'. Frank began his 'payback' as a pilgrim with a series of talks on the camino in the 80's and 90's to gatherings within the Midlands.

His advocacy of the benefits of pilgrimage found a wide following in the surrounding community over the years, and one of his three children has since followed in his (metaphorical) footsteps with a number of caminos to Santiago, as have two of his five grandchildren, the second finishing the Camino Francés barely a month before Frank's death.

Frank was a low-key supporter of the Confraternity and – ever keener on 'the road less travelled' – an early background contributor to the new *refugio* at Miraz, where he was present for the opening ceremony.

In all his activities he was ably supported by his wife and occasional travel companion Marjorie. His last pilgrimage (again, as a solo camper-cyclist) was made in 2005, to give thanks for reaching his 80th year. At the end of this ride, he acknowledged somewhat ruefully that the hills had unaccountably become steeper since his last visit... Frank's funeral service was attended by his wide circle of friends and admirers, many adding a touch of colour to the proceedings in their bright cycling gear. The service paid various tributes to his links to the camino – in the eulogy, in the order of service that included a scallop shell symbol and with Bunyan's "To be a pilgrim" amongst the hymns. Frank was cremated accompanied by a photo of his wife Marjorie and his souvenir scallop-shell from the Miraz inauguration.

IAN MACKAY

Betty Gorman 1940-2011

In 2000, whilst walking the St Régis loop around Le Puy-en-Velay with my wife Betty Gorman we met two Swiss pilgrims en route to Santiago. They explained to us their camino and the intriguing waymarks we had seen – the shells and yellow arrows, which were guide our lives for the years ahead.

In 2001 we set off from Le Puy on our life changing journey. Determined to reach Santiago despite her own health problems, Betty was anxious to dedicate our *compostelas* to a friend who had been told that due to cancer she would not live the few months needed to see her expected grandchild. Betty was in no doubt that it was the influence of St James that was responsible for her friend's continuing existence for a further six years.

The wonderful experience of 2001 inspired us in 2004 to dedicate our John o'Groats – Lands End Walk to St James and to make it the start of our next camino, picking up from Lydford on Dartmoor to Plymouth for the ferry to Roscoff in Brittany. On then to the Camino del Norte in unrelenting heat and again to the welcome of those loving friends at the cathedral in Santiago. A wonderful camino, so different from and so much less walked than the Le Puy route, but another spiritual experience enriched by fellow pilgrims and kind, helpful people along the way

In 2005 Betty was told she only had about four weeks to live due to oesophageal cancer. We were shocked to see scans of a mushroom-sized growth and began preparing for the worst.. Knowing what it would mean to her, I asked the cathedral office for support and on the morning of the final scan and operation Betty received a card informing us that her name was included in the prayers for pilgrims arriving at Christmas. When I went to see her that evening she was still anaesthetised, but the medical staff were all smiling. I asked to see the surgeon; he also sported a wide smile. Puzzled, I asked how much of the oesophagus he had to remove.

“None! There is nothing to cut!”

“You mean the chemo worked?”

“No. The chemo was not designed to cure, only to shrink it – but it has gone.”

“Why? I saw it. It was big! What happened?”

“We don't know. It has just vanished!”

When she recovered and came home, Betty was in no doubt what had happened and where the credit lay: St James again!

In 2007 Betty insisted we make another pilgrimage to express thanks. So, although she was greatly handicapped by heart trouble and lungs damaged by radiotherapy, we began at Vézelay. The effort was too much. We had to stop at Bourges. But Betty would not give up. After a short rest we took the train to pick up the camino at Sarria and set off again to complete this third pilgrimage, which she dedicated to her medical carers. While planning another Camino in 2010 Betty developed blood clots in her legs. Investigating these, doctors found a cancer in the kidney region of her lymph system. Betty defied the odds and stayed with us for a full year.

How I shall miss the shell on her pack as she strode ahead of me on our caminos, with her jaunty hat, a stout blackthorn or eucalyptus staff and an almost Chaplinesque flick of her right foot! She now rests atop the beautiful Campsie Fells, north of Glasgow, which are viewed from the windows of our house. The name of our home proclaims her spirit and her watchword to the end: ¡*ULTREIA!*

RICHARD GORMAN

From the Secretary's Notebook

Marion Marples

Alison Thorp

It seems amazing that Alison has worked for the CSJ for 10 years. She has done invaluable work setting up and maintaining better systems for the way in which we handle the huge amount of information which pours into the CSJ office. She has helped to streamline the membership process and database, monitors the bookshop accounting, deals with banking and reconciliations and many other tasks supporting the work of the Trustees and nor forgetting being the mainstay behind the Miraz Fundraising Committee. But Alison would now like to retire towards the end of February . Not only that, Tony Ward, the Treasurer, with whom she works closely, would like to be able to take on a more strategic role instead of being responsible for the day to day and week to week book keeping.

CAN YOU HELP?

So the CSJ is actively looking for someone with book keeping, accountancy or administrative skills who would be interested in working at least one day per week (mostly at home or by email/post; remuneration possible) who would be interested in any or all aspects of these tasks. Please contact Tony Ward tony@syracuse.f9.co.uk or Marion on office@csj.org.uk

St James Way Guide

The aim is to launch this much heralded and long awaited Guide at the AGM. The route takes pilgrims from Reading Abbey via Winchester to the coast at Southampton. It is beautiful English path, especially in the spring. The next stage of the Project is to waymark the route and to explore the possibilities of pilgrim-type accommodation in 4 or 5 places along the way. If you live in the area or have contacts with the local churches please contact johnniewalker-santiago@hotmail.com in the first instance.

The Winchester Pilgrim

We have recently learnt from the archaeologists in Winchester

about recent works at the medieval hospital of St Mary Magdalen. Excavations revealed a mature male buried just outside the medieval chapel within a carefully designed anthropomorphic grave with head niche. The individual exhibited no sign of disease but was accompanied by a single artefact: a scallop shell; the traditional symbol of a pilgrimage to the shrine of St James at Santiago. The shell, which had two small inserts drilled into it, was probably fitted onto the pilgrim's bag or scrip. This pilgrim is being added to the information about pilgrim sites in Winchester in the St James Way Guide.

Volunteering – ‘Giving Something Back’

In each *Bulletin* we have requests for members to volunteer to help with the many tasks that contribute to making the Confraternity achieve as much as it does! Gosia has mentioned in the Editorial for contributions to a list of favourite Spiritual Reading resources. The new Santiago Welcome Project will also be looking for pilgrims who feel called to be part of a new Welcome team at the Pilgrim Office.

Premises Coordinators at Rabanal and Miraz

Meanwhile our existing Refuges/albergues at Rabanal and Miraz still need care and attention. We are currently looking for people with hands-on practical skills to be responsible for the ongoing maintenance of both Gaucelmo and Miraz. These are challenging but satisfying roles, as it needs someone with a love for buildings and with practical skills to discern what needs to be done and when. At Gaucelmo we are basically dealing with an older building which has been substantially improved in the last few years and at Miraz we have a new building with the need to get to know it and develop proper maintenance routines. If you might be interested please speak to Dick Crean (Rabanal) or Richard Jefferies (Miraz) in the first instance. There will be opportunities in late March 2012 for visits with others who know them well which would provide an opportunity to getting to know the buildings.

CSJ Choir – singers needed

The CSJ has an informal choir which was former mainly to support Dr Mary Remnant in her famous Lecture Recitals. Last summer we were more daring and participated in a performance, with others, of *Pilgrimage: A Cantata* by CSJ member John Read. This was so enjoyable that we are going to present it again at the AGM, instead

of a guest speaker. If you are a good sight singer and would like to participate there are rehearsals on Saturday 14 January at Christ Church Blackfriars Road, London SE1 8NY at 10.30am-3pm (lunch provided) and in the afternoon of the AGM, in St Alban's Church, Holborn, London EC1N 7RD. If you are interested, please email office@csj.org.uk and I can send you a copy of the music. It is evocative and of moderate difficulty.

Webmaster

There has been slower than anticipated progress with relaunching the CSJ website. We really do need someone to get involved at this stage to become familiar with the material already on the site and to be the overall webmaster for a least a year, initiating new sections and building up the resources for the thousands of people enquiring about pilgrimage. It is a key part of the CSJ outreach and support – it is a great opportunity to be part of the CSJ's future. Please contact office@csj.org.uk to discuss possibilities.

Practical Pilgrim Days

I should like to encourage those who have made the pilgrimage in the last couple of years to come and share their hard-won practical experience with potential pilgrims at our Practical Pilgrim Days. It is good to be able to complement the 'old hands' who give generously of their time and expertise with those who may have had more recent experience and up-to-date comments about the Camino francés in particular. The days so far are Saturday 28 January in Bristol, Sat 25 February in London and Saturday 17 March in Glasgow.

CSJ & Social Media

For those who are intrigued by social media and what it can do for you, the CSJ has both Twitter and Facebook accounts. Both need more followers in the UK – our Twitter account is mainly followed by people and organisations abroad and Facebook is specifically for the Refugio at Miraz. Go to twitter.com/csjnews and www.facebook.com and search for Refugio de Miraz.

Pilgrim Trek exhibition

Part of the exhibition which we have shown at Canterbury, Worcester and Reading in recent years will be on view at Bristol RC Cathedral on Sunday 15 January and the following week in the Anglican cathedral. To check dates please contact Liz Crean (see CSJ Events).

Pilgrim Numbers

For the first time since the rebirth of the camino in the early 80s and the keeping of good statistics, the number of pilgrims obtaining the compostela in a non Holy Year has exceeded the number in the previous Holy Year. So by the end of November 2011 the number of compostelas issued was 181,789 compared with 179,994 for the whole of 2010. Updated numbers can be found on the Pilgrim Office website www.peregrinosantiago.es.

Seminario Menor, Santiago

We have recently learnt that this refuge is no longer run by the cathedral but is leased to a company that also allows travellers and other tourists to stay there too. We have had mixed reports of it. Most people find it comfortable-it is possible to have a single room. But there are recurring stories of thefts. We know it is difficult for pilgrims to re-adapt from the relaxation of trusting your fellow pilgrims to the extra care needed when staying in accommodation not specifically dedicated to pilgrims.

New free Booklets

The Tourist Office in the Basque Country has worked with its neighbours in Asturias, Cantabria and Galicia to provide booklets for pilgrims in Spanish, German, French and English on the northern routes. There is a separate accommodation booklet which is to be regularly updated. This is not a guide as such but a useful overview of all the northern routes. Copies are available from the Office while stocks last, send a stamped addressed envelop with £1.23 UK postage.

Utrecht Conference

This provided another occasion to meet and learn about the other European Associations, including those in Poland, Slovenia and the Czech Republic. We also met Hiroko from the Japanese Association and Jim and others from the American Pilgrims. There were presentations on medieval pilgrim badges and a new medieval resources website www.kunera.nl. Every organisation is working on developing the Santiago pilgrim routes in their countries and most are also concerned about their ageing membership profiles!

News from France: 60th anniversary Conference

The CSJ joined representatives from the Société des Amis de Saint-Jacques in Paris, Brittany, Pyrenées-Atlantiques, Lorraine, ACIR Interregionale (a quango based in Toulouse), also Navarre, Basque country and Santiago to celebrate.

The French Associations have been developing the routes through their areas. They are trying to standardise the waymarking, though I think this will never be achieved. They aspire to setting up a central web site for organising hospitaliers, but there is little progress on this so far.

In 2012 Parthenay celebrates its Millennium. There will be a St-Jacques Festival from 8-16 September, with walks and the inauguration of a new bronze sculpture. Although rebuilt many times Partenay still has the feel of a medieval pilgrim town with a Faubourg Saint-Jacques, a Hotel-Dieu (restored), an Eglise Saint-Jacques (now a cinema), a Pont saint-jacques, a Porte Saint-Jacques with fortifications, a rue Saint-Jacques with half-timbered, overhanging buildings, snaking round the foot of the castle (mostly attacked by les Anglais) as well as on the edge of the town being the site of the fine Romanesque church and monastery of Saint-Pierre where Aimery Picaud might have composed the 12th century Pilgrim's Guide.

Pilgrim spirituality

The CSJ is compiling a list of resources on spirituality as they relate to pilgrimage, the camino and pilgrims to Santiago. If there is a book, poem, film or piece of music that speaks to you and which you would like others to know about please get in touch with the Publications Subcommittee. Even if you think that we will already be aware of the material – it doesn't matter – please write to us, as often this is not the case. Besides, the material that relates to the spirituality of pilgrimage may be from a source which one would not automatically associate with the camino. Your contributions will help us with the drawing up of the list, give us ideas about what to include in the new Pilgrim Anthology, and possibly provide material for the Bulletin. Many thanks for your help. Please send your ideas to the CSJ office or email at: office@csj.org.uk writing Spirituality in the subject box. Thank you very much for your help.



THE PUBLICATIONS SUBCOMMITTEE

CSJ Events

Saturday 14 January

Choir Rehearsal

For those wishing to take part in the performance of Pilgrimage: a Cantata at the AGM, Sat 4 February. 10.30-3pm, Lunch provided. Christ Church, 27 Blackfriars Road, London SE1 8NY. Contact office@csj.org.uk for more details and music.

Saturday 28 January

Local Meeting – Bristol

St James's Priory, Whitson Street, Bristol BS1 3NZ. (Close to the bus station).

10.30 Welcome and coffee; 11-12 talk on the History of Bristol, Dr Nick Lee (Archivist, Bristol University); 12-1pm break out groups to discuss pilgrim routes including: Camino del Norte, Via de la Plata, Camino Francés and 'other'; lunch – bring your own or use the cafeteria in the new Priory centre; extracts from 'The Way'. Ends 4pm. This is a meeting for members living in and around Bristol. Please contact Liz Crean 0117 973 4502, thecreans@btinternet.com to attend. £5 per head to cover costs.

Saturday 4 February

Annual General Meeting

11.30am, St Alban's Centre, Baldwin's Gardens, London EC1N 7RD.

Followed by 2.00pm presentations about the CSJ and 4.30 Pilgrimage: a Cantata – performance in St Alban's Church and Party. For full details see the enclosed AGM papers.

Saturday 25 February

Practical Pilgrim – London

10.30-3pm, John Marshall Hall, Christ Church, 27 Blackfriars Road, London SE1 8NY

Information Day for all planning to go on pilgrimage. Q&A, helpful hints, practical tips. 2pm 'Le Puy to Santiago -1601km in one go'- illustrated presentation by Bryan and Carla Stevens, who walked in spring 2011. £5. Please contact office@csj.org.uk stating whether you are a new or returned pilgrims, whether you are a walker or cyclist and which routes you are interested in or see form in enclosed AGM papers.

10.30-4pm St Peter's Church, Partick, Hyndland Street, G11

Information Day for all planning to go on pilgrimage. Q&A, helpful hints, practical tips. Presentation tbc Contact Graeme Taylor on taylorgtaylor@btinternet.com to register and for more information.

Other Events

January-February

Study Course

SAINTS, RELICS AND PILGRIMAGE IN MEDIEVAL EUROPE II

Morley College, 61 Westminster Bridge Road, London SE1 7HT, Seven sessions, Tuesdays, 11am-1pm, starting on 7 January. The focus is the Way of Saint James, with special reference to *The Pilgrim's Guide*; a 12th century Guide for pilgrims to Compostella. Lecturer Rose Walker (formerly at Courtauld Institute of Art). Enrol by phone 020 7450 1889, Mon-Fri 10am-4.30 or by post, or www.morleycollege.ac.uk

October

Spanish for Hospitaleros

Organised by the University of Santiago International Courses Department, this is a one-week course for people wishing to serve as *hospitaleros*. No previous knowledge of Spanish is necessary. The course includes 20 hrs language tuition in both spoken and basic written tasks. Cultural activities will include Guided tours of the Cathedral, the City centre and of the University area. Cost 368 euros, including half board accommodation in a private refuge in Galicia. The CSJ may be able to offer a grant towards costs for people able to commit to at least one year's service at Miraz or Gaucelmo. Please contact office@csj.org.uk with any expression of interest. It may be possible to negotiate a course at a different time if October is not suitable.

New Members

Information is provided for members' use only.

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The service of 100,000 Welcomes

An English language-based programme
at the Pilgrims' Office in Santiago de Compostela

A call for volunteers

The Confraternity of Saint James and Cumann Cáirde San Séamus I Néirinn (The Irish Society of the Friends of St James) have come together to deliver a new service in Santiago which will welcome all pilgrims to the Pilgrims' Office, to be called The Service of 100,000 Welcomes. The service will be staffed by two volunteers (to be known as amigos) and will run from May until the second week in October during 2012. The objective of this new pilot service in 2012 is to greet every pilgrim arriving at the Pilgrims' Office with a personal welcome and congratulation as well as providing information for English speaking pilgrims.

An amigo/a should have walked or cycled to Santiago to qualify for a Compostela, have excellent communication skills with an ability to listen to and empathise with other people and have a pleasant disposition. They will need to be able to work as a part of a team and speak some Spanish or be prepared to learn basic phrases in Spanish – sufficient to welcome pilgrims. They should be able to commit to working in The Service of 100,000 Welcomes for at least two weeks. The amigos need to be sufficiently physically fit to be active for a full working day and finally, the amigo/a should be a member of either association and be able to attend an interview in London or Dublin in early Spring 2012. More information about this pilot project will be available at the CSJ AGM on 4 February 2012 and will be posted on the CSJ website.

Meanwhile if this sounds like something you would like to do please contact John Rafferty in Santiago for further details and to acquire an application form.
Email: Johnniewalker-santiago@hotmail.com

About the *Bulletin*

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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 and clearly 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

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

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Tony Morwood-Leyland, 24 Soper Grove, BASINGSTOKE RG21 5PU

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The Confraternity of Saint James
(A company limited by guarantee)

**Report of the Trustees
and
Financial Statements**

Year ended 30th September 2011

Company no. 4096721
Charity no.1091140

www.csj.org.uk

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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.

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Honorary President

HE The Spanish Ambassador

Directors and Trustees

Dr M M Brykczynska	Vice-Chairman
Mrs E Crean	Appointed 29 th January 2011
Mr R Crean	Appointed 6 th August 2011
Mr R Davies	Deceased 28 th August 2011
Mr P Graham	
Mr D P Garcia	
Dr S J Goddard	Resigned 29 th January 2011
Mr R J S Jefferies	
Revd C Jones	Chairman
Ms C Kimmel	
Mrs M C T Moseley	
Mrs A B Raju	Resigned 29 th January 2011
Ms A Schneider	
Mrs C Taylor	Appointed 29 th January 2011
Mr G Taylor	

Secretary

Ms M Marples

Company Secretary & Treasurer

Mr A Ward

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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 2011

The Trustees present their report and the financial statements for the year ended 30 September 2011. 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 the refuges, and, 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 spend time in the office to familiarise themselves with current procedures. The Corporate Governance Sub-Committee continues to work 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 a decision was made to increase membership subscriptions. However, the general global recession and the ongoing electronic technology revolution continue to impact on the finances of the organisation. A plethora of information is now available on the internet and the need by prospective pilgrims to become members before setting out on their Caminos is much reduced. Membership did just about hold up and the amounts claimed under gift aid increased. The major income and expenditure item in the year was the finalisation of the building work at the refuge at Miraz. The new extension was completed and was in use from late spring. The final part of the grant, agreed with the Xacobeo, towards the cost of the extension 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 eliminated.

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 of 3rd party books in the year were again reduced as on-line retailers such as Amazon offered keener prices and reduced postage costs. The trustees continue to consider 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 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.

During the financial period, the trustees continue to reinforce the principles of good practice recommended within the charity sector, having carried out a Risk Assessment Review, 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 continues to be recognised by an allocation of part of their salaries to these specific funds.

The membership rates were increased with the subscription notices sent out last 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 now consider the most significant risks to this charity are the 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. A significant but less important risk continues to be the loss of key personnel and the unavailability of un-paid volunteers to undertake some of the essential day to day tasks. Lesser risks are the loss of or damage to property and financial irregularity and incompetence of trustees.

In particular, a Strategy Working Group has been formed to address the issue of recruitment and retention of members and other related outward facing matters.

In general terms, the trustees also continue to monitor all risks and take appropriate steps. These have included cover/deputies for key personnel and increased insurance cover. 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.

Public Benefit Statement

The organisation, in summary, provides a "one stop shop" for English speaking pilgrims and as such, provides the public with information and support and so complies with its duty as set out in section 4 of the 2006 Charities Act

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 issue of retention and motivation of members of the Confraternity is being actively considered by the Strategy Working Group. 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.

General – Unrestricted funds

The free unrestricted reserves at the year-end were £18,374. At present all of these are needed to cover the deficit on the Miraz Fund. The trustees consider the most appropriate level of free reserves at 30 September 2011 would be £15,000 to pay 3 months of operating costs plus £1,000 for known contingencies. The trustees are budgeting for a small profit in the year to 30th September 2012 to increase the general fund reserve and the deficit on the Miraz fund should be repaid within 3 years from operational surpluses.

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 2011. 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 7th December 2011 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 2011 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
Ashtead, Surrey, KT21 2LD

Statement of Financial Activities for Year to 30 September 2011

	Notes	Unrestricted	Restricted Funds (note 2)				Total	2010
		General Fund	Rabanal	Miraz	Bursary	Other		
INCOMING RESOURCES		£	£	£	£	£	£	
from generated funds								
Voluntary Income								
Donations	3	4,809	1,298	47,461	-	167	53,735	137,257
Subscriptions	4	51,075	-	-	-	-	51,075	46,410
Books and Publications – Sales	5	34,087	-	-	-	-	34,087	34,037
Other Items – Sales	6	2,229	-	-	-	-	2,229	2,061
Visit Income	7	5,578	-	-	-	-	5,578	11,274
		97,778	1,298	47,461	-	167	146,704	231,039
Investment Income	8	26	51	26	13	33	149	224
TOTAL INCOMING RESOURCES		97,804	1,349	47,487	13	200	146,853	231,263
RESOURCES EXPENDED								
Representative Conferences	16	239	-	-	-	-	239	1,169
Bursary Grants	9	-	-	-	(600)	-	(600)	-
Refugio Gaucelmo	10	-	2,299	-	-	-	2,299	1,131
Miraz	11	-	-	73,659	-	-	73,659	143,719
Bulletin	12	9,862	-	-	-	-	9,862	9,720
Library	13	3,149	-	-	-	-	3,149	2912
Speaker Meetings	14	(328)	-	-	-	-	(328)	(92)
Books and Publications – Costs	5	20,532	-	-	-	-	20,532	20,266
Other Items – Costs	6	1,455	-	-	-	-	1,455	1,555
Visit Expenditure	7	5,024	-	-	-	-	5,024	10,233
Donations	23	-	-	1,959	-	-	1,959	-
Direct Charitable Activities		39,933	2,299	75,618	(600)	-	117,250	190,613
Other Charitable Costs	15	29,492	1,365	5,461	-	-	36,318	34,610
Governance Costs	16	27,971	-	-	-	-	27,971	25,662
TOTAL RESOURCES EXPENDED		97,396	3,664	81,079	(600)	-	181,539	250,885
NET MOVEMENT IN FUNDS	24	408	(2,315)	(33,592)	613	200	(34,686)	(19,622)
TOTAL FUNDS BROUGHT FORWARD		17,966	15,241	17,998	9,568	5,893	66,666	86,288
TOTAL FUNDS CARRIED FORWARD		18,374	12,926	(15,594)	10,181	6,093	31,980	66,666

Balance Sheet as at 30 September 2011

	Notes	Unrestricted	Restricted Funds				Total	2010
		General	Rabanal	Miraz	Bursary	Other		
£	£	£	£	£	£	£	£	
FIXED ASSETS	17							
Computers etc		1,827	-	-	-	-	1,827	-
Works of Art		3,900	890	-	-	-	4,790	4,790
		5,727	890	-	-	-	6,617	4,790
CURRENT ASSETS								
Stocks and Work-in-progress								
Books and Publications for Sale	22	6,924	-	-	-	-	6,924	6,436
Other Items for Sale	22	1,512	-	-	-	-	1,512	1,965
Postage Paid Envelopes		475	-	-	-	-	475	570
		8,911	-	-	-	-	8,911	8,971
Debtors	18	6,221	-	-	-	-	6,221	7,425
Cash at Bank and In Hand		36,421	12,036	(15,594)	10,181	6,093	49,137	74,195
NET CURRENT ASSETS		51,553	12,036	(15,594)	10,181	6,093	64,269	90,591
CURRENT LIABILITIES								
Creditors: amounts falling due within one year	19/20	(38,906)	-	-	-	-	(38,906)	(28,715)
NET ASSETS		12,647	12,036	(15,594)	10,181	6,093	25,363	61,876
TOTAL ASSETS LESS CURRENT LIABILITIES		18,374	12,926	(15,594)	10,181	6,093	31,980	66,666
TOTAL FUNDS		18,374	12,926	(15,594)	10,181	6,093	31,980	66,666

Audit Exemption

- (a) For the year ended 30 September 2011 the company was entitled to exemption under section 477 of the Companies Act 2006 ("the Act")
- (b) Members have not required the company to obtain an audit in accordance with section 476 of the Act.
- (c) The directors acknowledge their responsibility for:
 - i) ensuring the company keeps accounting records which comply with sections 386 and 387 of the Act; and
 - ii) 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;
- (d) 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 7th December 2011 and signed on their behalf by **Rev.C. Jones** Chairman

Notes forming part of the financial statements for the year ended 30 September 2011

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.

(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, related software and other office equipment is charged over four 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 1.15 Euros to the £. Net exchange gains in the year were £1,184.

2. Restricted Funds

	At 1 Oct 2010	Incoming Resources	Outgoing Resources	At 30 Sep 2011
	£	£	£	£
Rabanal	15,241	1,349	3,664	12,926
Miraz	17,988	47,487	81,079	(15,594)
Bursary	9,568	613	-	10,181
Ted Dickinson Fund	3,236	33	-	3,269
St Christopher Fund	2,657	167	-	2,824
	48,700	49,649	84,743	13,606

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. A bank account is held at Banco Pastor in Frial but operated from Blackfriars Road 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. At present, this account is in deficit and is supported by the general funds of the organisation. It is expected that this deficit will be recovered over a period not exceeding 3 years.

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 £10,000 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 increased during the 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 increased slightly in the year, a reduction in membership numbers being balanced by the increase in subscriptions. However, the reduced rate subscription for a 3 year commitment does mean that the new rate of subscriptions will not fully impact on the accounts immediately. Tax reclaimed on subscriptions increased to £9,720 (2010 £6,824)) Gift Aid tax claims are recognised when a claim can be made, hence when members are paying a 3 years subscription, a claim is only 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 remained static although business through our secure on-line bookshop continues to reduce as competition from on-line book shops hots up. This gave rise to a trading surplus of £13,555. This compares with an overall trading surplus of £13,770 in 2010.

6. Other Items

Sales of other items (principally badges, sweatshirts, caps and DVDs) produced a surplus of £774 compared to £506 in the previous year.

7. Visits

Visits for the year were to Santiago and our refuges at Rabanal and Miraz.

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 was at 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. No bursaries have been awarded in the four years to 30th September 2011. Grants totalling £600 has not been claimed as the academic work has not been completed and has been written back in this year of account. An on-going review of the purpose and possible recipients of this award is continuing.

10. Refugio Gaucelmo, Rabanal del Camino

Expenditure of £2,299 this year includes: -	£
- Wardens Workshop, meetings etc	646
- Travel & subsistence	184
- Birthday celebration at Rabanal	1,209
- Sundry	260

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 £47,461 relating to the refuge was as follows:-

	£
- Xacobeo Grant	17,787
- Donativos – Spain	13,491
- Donations (UK)	11,022
- Events	895
- Gift Aid	1,790
- Goods sold	1,292
- Exchange Gains	1,184

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

Expenditure of £73,659 relating to the refuge was as follows:-

	£
- Construction cost – Casa Rectoral	56,244
- Household, repairs, heat and light etc	7,550
- Working Party costs (3 visits)	6,417
- Goods for resale	1,073
- Presentation – opening	440
- Newsletters	989
- Sundries	946

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	34,641
Other Direct Costs	<u>1,677</u>
Total	<u>£36,318</u>
Allocated:-	
General	29,492
Rabanal	1,365
Miraz	5,461

16. Governance Costs

	£
Personnel	10,771
Accommodation	7,122
Office Running Costs	6,581
Finance charges	513
Member Meetings & Sundry	<u>2,984</u>
Total	<u>£ 27,971</u>

Personnel costs include a total of £1307 paid to 7 trustees for reimbursed personal travel expenses.

17. Fixed Assets

	Works of Art	Office Equipment	Total
Costs	£	£	£
At 1 Oct 2010	4,790	8,180	12,970
Additions	<u>-</u>	<u>2,436</u>	<u>2,436</u>
At 30 Sep 2011	<u>4,790</u>	<u>10,616</u>	<u>15,406</u>
Depreciation			
At 1 Oct 2010	-	8,180	8,180
Charge for year	<u>-</u>	<u>609</u>	<u>609</u>
At 30 Sep 2011	<u>-</u>	<u>8,789</u>	<u>8,789</u>
Net Book Value			
At 1 Oct 2010	<u>4,790</u>	nil	<u>4,790</u>
At 30 Sep 2011	<u>4,790</u>	<u>1827</u>	<u>6,617</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

	2011	2010
	£	£
Prepayments	2,155	2,193
Accrued Income and Other Debtors	<u>4,066</u>	<u>5,232</u>
	<u>6,221</u>	<u>7,425</u>

19. Creditors: Amounts falling due within one year

	2011	2010
	£	£
Trade Creditors	11,466	5,935
Deposits and payments held for CSJ Visits after accounting date	925	2,090
Deferred Income - Subscriptions in advance	26,515	20,090
Sundry Creditors	<u>-----</u>	<u>600</u>
	<u>38,906</u>	<u>28,715</u>

20. Deferred Income

Subscriptions paid in advance total £26,515; £16,721 related to the year 2012, £8,999 to the year 2013 and £795 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. This arrangement will cease at 31st December 2011.

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

The major donation in the year related to a gift to the Parish Church at Miraz of €2,200 (£1,959) towards the cost of the renovation of the Altar Frontal.

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

The work undertaken at the Miraz refuge has now been completed and all invoices received in connection with the extension and related expenditure have been paid. The only remaining costs outstanding are for the final account for the architect and his technical manager. These are estimated to be in the region of a total € 7.000. Due to various small outstanding matters which need attention at Miraz, this liability cannot be properly quantified and consequently is not included (other than referred to in this note) within 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 Review

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 Julie Davis, while an autumn working party looks after the maintenance and refurbishment of the building. We are currently (December 2011) looking for someone to take on the responsibility of premises management and are most grateful to Graham Scholes and Brendan Nolan for all the hard work they previously put into this role.

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. In the light of economic circumstances however, it has become increasingly difficult to give 10% of our donativos to our partner organisation, the Amigos de El Bierzo and we are in discussion with them about this informal agreement.

Thanks to changes in European regulations, we are hoping to establish our own bank account in Spain which will mean we no longer need to operate under the auspice of the CSJ de Ponferrada but could manage our own bank account in Spain. Our aim with these two changes must be to improve our own efficiency while maintaining the good relationships which have been built up over many years.

Since 1991 we have welcomed over 124,000 pilgrims, 4,621 of them in 2011. They came from 64 countries with Germany (650), Spain (633), Italy (468), Holland (468), France (324) Denmark (288) and GB (235) topping the list. Two new countries appeared in 2011, Cape Verde Islands and Zimbabwe. Most pilgrims arrived on foot (4396), although some came by bicycle (224), on horseback (1) and 2 donkeys appeared with a French family along with 4 children! (the paddock in the orchard comes into its own every now and then!)).

Various improvements were carried out during 2011 the most significant of which were the installation of beautiful new wooden shutters facing the church and the installation on the roof facing the huerta of four solar panels which are linked to a new 500 litre water tank and should significantly reduce gas bills for many years to come.

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. On completion of their 'tour of duty' they are invited to a meeting and lunch so that the CSJ can both thank them for their work and also learn how we can improve for the following year.

We are most grateful to the members of the Gaucelmo sub-committee for giving their time so generously and to all those who support Gaucelmo's work in any way. In particular we must pay tribute to the dedication and tireless good humour of Roger Davies whose insight into the running of Gaucelmo and the warmth he showed to all who met him, played a vital part in making Gaucelmo such a welcoming stop on the road for so many pilgrims.

Dick Crean

Miraz Review

The achievement of establishing a refugio on the Camino del Norte that is so welcome to pilgrims is a credit to our Confraternity. We could not have done this without the support of all those members who donated funds and an opportune grant from the Xacobeo. Colin Jones, now Chair of the Confraternity, led a group of members in the funding and commissioning of the building contract. The new premises were blessed by the Bishop of Lugo this year on 6th June. We thank them all gratefully. A challenge however lies ahead in sustaining our facilities and developing our service. This demand may be underestimated while the enthusiasm of new premises blurs our vision.

Since its reopening over 3,000 pilgrims have stayed with us in Miraz. This number is down due to the late opening caused by building delays. On a comparable basis, pilgrims are actually down by 7% but this is somewhat balanced by an increase in the income per pilgrim. Our costs of running day to day operations are met from pilgrim donations with a small surplus available to deal with minor works and unforeseen events.

27 hospitaleros served pilgrims at Miraz this year. On behalf of the CSJ and the grateful pilgrims, we thank them for they all have given in 2011. Alan Cutbush deserves a special mention for his co-ordination in a difficult year.

The building now functions well with 26 beds, a new kitchen/ common room, a solar powered heating system and full domestic services. Unfortunately, the garden has suffered from the extraordinary Galician drought this summer. The herbs, roses and apples in the *huerta* have enhanced pilgrim stays this year.

Pilar, Ana, Luis and Rafa have helped us in many ways this year. Panics, emergencies, and illness can all be coped with in this remote situation so long as we can call upon these friends in the parish.

Now a challenging future lies ahead for this Refugio *de Peregrinos*. We have a larger facility to maintain with modern systems and requirements. Inevitably snags and deficiencies have emerged in commissioning. So we need to review the final state of the building, contract risks and revised insurance. It appears therefore that we will have to return to fund raising again in 2012. Stocking the garden, new kitchen storage and a cooker hood are priorities.

We closed at the end of November and will reopen in Holy Week next year. Already the Miraz Committee is planning a spring clean next March. It will require resources and investment to keep Miraz "*gentile et propre*" as a French pilgrim nicely put it in the Golden Book.

In common with all those involved with the Confraternity, the Miraz Committee is active in its service to pilgrims and looks forward to the challenges resulting from a modern refuge.

Number of pilgrims from 17th May to 8th November 2011 : **3006**

Average per day : **17**

Cumulative from opening in 2005: **15498**

Nationalities: Spanish 47%, German 19%, French 6%, Italian 6%, and Polish 5% and numerous other nations.

Richard Jefferies

Secretary's Review for 2010 -2011

In the last few years there has been an explosion in the availability and use of internet resources and Guides for those considering pilgrimage to Santiago. The CSJ has until now been in the vanguard of advising pilgrims and we now find our advantage lies in offering a more personal service. This is appreciated by many and we also provide practical opportunities for 'giving back'. Continuing the review begun last year the Trustees set up a Strategy Group to discuss ways of addressing the main issue of both maintaining and increasing Membership which is an important income stream. The website and CSJ Publications were also reviewed.

The main proposals made were to develop more regional groups with local meetings and opportunities to share the pilgrim experience. Clare Taylor has worked on a pilot project for the NE which has had encouraging results. A second regional grouping is emerging in the Bristol area.

The website was agreed to be reliable and informative but would benefit from a more lively and user-friendly style. CSJ Publications are mostly well regarded but need to be produced in a more professional style.

The 2011 programme included regular features such as Practical Pilgrim, Saturday Office Open Days, the Storrs Lecture and Returned Pilgrims Retreat. The St James Weekend was held in Reading with a performance of a new musical 'Pilgrimage Cantata' and with the loan of the possible relic of the Hand of St James from St Peter's Marlow. Special for this year were a June visit to Rabanal and Miraz to celebrate the 20th anniversary and the Blessing of the new building by the Bishop of Lugo respectively and a September 2 week pilgrimage along the Camino del Norte from Luarca to Santiago via Miraz. In the autumn, the CSJ was represented at conferences in Reims, Valencia and Utrecht, allowing us to meet officers from different European and other Associations. Trustees agreed to a pilot project in Santiago, in partnership with the Irish Society of Friends of Santiago, to start in May 2012, to use volunteers to improve the way in which English-speaking pilgrims to Santiago are welcomed at the Pilgrim office and cathedral.

The Secretary thanks everyone who supported her before and after her recent hip replacement operation. In particular we are very grateful to Alison Thorp and Christine Pleasants for coping with the increased load of work during my recovery and to the Office volunteers William Bossert, Robin Dorkings, Wendy Beecher and Henriette van Zaelen who looked after the office and pilgrims magnificently.

Finally, Trustees note with sadness the untimely death of, Roger Davies (Trustee and Rabanal Hospitalero Co-ordinator) in August 2011.

Marion Marples

Membership Statistics

Membership at 30 September 2011 stood at 1,588 paying members (1,648 at 30 September 2010) plus 264 (244) 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 (2010 numbers are shown in brackets): -

	Individual	Joint	Institutional
UK	829 (868)	433 (422)	18 (15)
Europe	62 (70)	23 (22)	4 (4)
Rest of World	<u>147</u> (160)	<u>71</u> (85)	<u>1</u> (2)
Total	<u>1,038</u> (1,098)	<u>527</u> (529)	<u>23</u> (21)

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 small increase in salaries from £43,301 from £41,551 is due to salary reviews and extra hours worked to cover sickness etc.

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 £2.110.

Member Meetings - This represents the net cost of various members' meetings including the AGM and the Reading event. Income this year was £1.267 and expenditure £3.892 compared to £7.295 & £9.772 respectively for 2010.

Other Charitable and Governance Costs

				2011	2010
		Other Charitable Costs	Governance Costs	Total	Total
		£	£	£	£
Personnel Costs					
	Salaries & NI	34,641	8,660	43,301	41,551
	Travel & Subsistence	182	2,111	2,293	1,932
		<u>34,823</u>	<u>10,771</u>	<u>45,594</u>	<u>43,483</u>
Accommodation					
	Rent	-	7,672	7,672	7,358
	Insurance	-	926	926	876
	Depreciation	-	609	609	-
	Office Maintenance	-	101	101	267
	Office Equipment < £500	-	275	275	-
	Less Library Recharge	-	-2,461	-2,461	-2,337
		-	<u>7,122</u>	<u>7,122</u>	<u>6,164</u>
Office					
	Telephone	-	954	954	890
	Post	-	75	75	120
	Printing & Stationery	-	2,119	2,119	2,196
	Computer Support & Consumables	-	1,933	1,933	1,103
	Book-keeping	-	1,500	1,500	1,500
		-	<u>6,581</u>	<u>6,581</u>	<u>5,809</u>
Other					
	Legal & Professional	-	50	50	50
	Bank Charges	-	74	74	61
	Credit Card Charges	1,495	439	1,934	1,738
	Member Meetings	-	2,625	2,625	2,478
	Sundry	-	309	309	489
		<u>1,495</u>	<u>3,497</u>	<u>4,992</u>	<u>4,816</u>
	TOTALS	<u>36,318</u>	<u>27,971</u>	<u>64,289</u>	<u>60,272</u>

Analysis of membership

	Honorary	Honoured	Individual	Joint	Group	Exchange	Total
UK							
E Anglia	1	16	47	25	1	1	91
Home Counties - N	1	29	81	42	-	1	154
Home Counties - S	1	27	101	63	3	1	196
London	3	16	138	61	4	3	225
Midlands E	-	13	29	22	-	-	64
Midlands W	1	23	64	34	2	-	124
N Ireland	-	3	5	4	1	-	13
NE	-	13	57	34	-	1	105
NW	-	10	55	16	2	-	83
Scotland	-	6	89	38	1	-	134
Southern	-	29	58	36	2	-	125
SW	2	20	76	43	1	1	143
Wales	-	1	27	12	1	-	41
Channel Islands	-	-	2	3	-	-	5
	9	206	829	433	18	8	1,503
EUROPE							
Belgium	-	6	1	-	-	1	8
Czech Republic	-	-	-	1	-	-	1
Denmark	-	-	-	2	-	-	2
Finland	-	-	4	2	-	-	6
France	1	4	7	2	-	4	18
Germany	-	5	7	1	1	1	15
Gibraltar	-	-	1	-	-	-	1
Italy	-	-	1	-	-	2	3
Luxembourg	-	-	3	-	1	-	4
Malta	-	-	-	1	-	-	1
Netherlands	-	-	2	-	-	1	3
Norway	-	-	1	1	-	1	3
Poland	-	-	1	-	-	-	1
Portugal	-	1	1	-	-	-	2
Rep. of Ireland	1	4	14	4	2	1	26
Spain	5	4	15	4	-	19	47
Sweden	-	1	4	3	-	-	8
Switzerland	-	-	-	2	-	1	3
	7	25	62	23	4	31	152
REST OF THE WORLD							
Africa	-	-	2	1	-	1	4
Asia	-	-	2	-	-	-	2
Australia	-	5	82	50	-	-	137
Canada	-	2	13	8	-	1	24
N America	-	-	1	1	-	-	2
New Zealand	-	1	6	5	-	-	12
S America	-	1	1	-	-	-	2
U S A	-	8	40	6	1	-	55
	0	17	147	71	1	2	238
TOTAL	16	248	1,038	527	23	41	1,893

Year	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec	Total
1947	10	15	20	25	30	35	40	45	50	55	60	65	500
1948	12	18	22	28	32	38	42	48	52	58	62	68	520
1949	14	20	24	30	34	40	44	50	54	60	64	70	540
1950	16	22	26	32	36	42	46	52	56	62	66	72	560
1951	18	24	28	34	38	44	48	54	58	64	68	74	580
1952	20	26	30	36	40	46	50	56	60	66	70	76	600
1953	22	28	32	38	42	48	52	58	62	68	72	78	620
1954	24	30	34	40	44	50	54	60	64	70	74	80	640
1955	26	32	36	42	46	52	56	62	66	72	76	82	660
1956	28	34	38	44	48	54	58	64	68	74	78	84	680
1957	30	36	40	46	50	56	60	66	70	76	80	86	700
1958	32	38	42	48	52	58	62	68	72	78	82	88	720
1959	34	40	44	50	54	60	64	70	74	80	84	90	740
1960	36	42	46	52	56	62	66	72	76	82	86	92	760
1961	38	44	48	54	58	64	68	74	78	84	88	94	780
1962	40	46	50	56	60	66	70	76	80	86	90	96	800
1963	42	48	52	58	62	68	72	78	82	88	92	98	820
1964	44	50	54	60	64	70	74	80	84	90	94	100	840
1965	46	52	56	62	66	72	76	82	86	92	96	102	860
1966	48	54	58	64	68	74	78	84	88	94	98	104	880
1967	50	56	60	66	70	76	80	86	90	96	100	106	900
1968	52	58	62	68	72	78	82	88	92	98	102	108	920
1969	54	60	64	70	74	80	84	90	94	100	104	110	940
1970	56	62	66	72	76	82	86	92	96	102	106	112	960
1971	58	64	68	74	78	84	88	94	98	104	108	114	980
1972	60	66	70	76	80	86	90	96	100	106	110	116	1000
1973	62	68	72	78	82	88	92	98	102	108	112	118	1020
1974	64	70	74	80	84	90	94	100	104	110	114	120	1040
1975	66	72	76	82	86	92	96	102	106	112	116	122	1060
1976	68	74	78	84	88	94	98	104	108	114	118	124	1080
1977	70	76	80	86	90	96	100	106	110	116	120	126	1100
1978	72	78	82	88	92	98	102	108	112	118	122	128	1120
1979	74	80	84	90	94	100	104	110	114	120	124	130	1140
1980	76	82	86	92	96	102	106	112	116	122	126	132	1160
1981	78	84	88	94	98	104	108	114	118	124	128	134	1180
1982	80	86	90	96	100	106	110	116	120	126	130	136	1200
1983	82	88	92	98	102	108	112	118	122	128	132	138	1220
1984	84	90	94	100	104	110	114	120	124	130	134	140	1240
1985	86	92	96	102	106	112	116	122	126	132	136	142	1260
1986	88	94	98	104	108	114	118	124	128	134	138	144	1280
1987	90	96	100	106	110	116	120	126	130	136	140	146	1300
1988	92	98	102	108	112	118	122	128	132	138	142	148	1320
1989	94	100	104	110	114	120	124	130	134	140	144	150	1340
1990	96	102	106	112	116	122	126	132	136	142	146	152	1360
1991	98	104	108	114	118	124	128	134	138	144	148	154	1380
1992	100	106	110	116	120	126	130	136	140	146	150	156	1400
1993	102	108	112	118	122	128	132	138	142	148	152	158	1420
1994	104	110	114	120	124	130	134	140	144	150	154	160	1440
1995	106	112	116	122	126	132	136	142	146	152	156	162	1460
1996	108	114	118	124	128	134	138	144	148	154	158	164	1480
1997	110	116	120	126	130	136	140	146	150	156	160	166	1500
1998	112	118	122	128	132	138	142	148	152	158	162	168	1520
1999	114	120	124	130	134	140	144	150	154	160	164	170	1540
2000	116	122	126	132	136	142	146	152	156	162	166	172	1560
2001	118	124	128	134	138	144	148	154	158	164	168	174	1580
2002	120	126	130	136	140	146	150	156	160	166	170	176	1600
2003	122	128	132	138	142	148	152	158	162	168	172	178	1620
2004	124	130	134	140	144	150	154	160	164	170	174	180	1640
2005	126	132	136	142	146	152	156	162	166	172	176	182	1660
2006	128	134	138	144	148	154	158	164	168	174	178	184	1680
2007	130	136	140	146	150	156	160	166	170	176	180	186	1700
2008	132	138	142	148	152	158	162	168	172	178	182	188	1720
2009	134	140	144	150	154	160	164	170	174	180	184	190	1740
2010	136	142	146	152	156	162	166	172	176	182	186	192	1760
2011	138	144	148	154	158	164	168	174	178	184	188	194	1780
2012	140	146	150	156	160	166	170	176	180	186	190	196	1800
2013	142	148	152	158	162	168	172	178	182	188	192	198	1820
2014	144	150	154	160	164	170	174	180	184	190	194	200	1840
2015	146	152	156	162	166	172	176	182	186	192	196	202	1860
2016	148	154	158	164	168	174	178	184	188	194	198	204	1880
2017	150	156	160	166	170	176	180	186	190	196	200	206	1900
2018	152	158	162	168	172	178	182	188	192	198	202	208	1920
2019	154	160	164	170	174	180	184	190	194	200	204	210	1940
2020	156	162	166	172	176	182	186	192	196	202	206	212	1960
2021	158	164	168	174	178	184	188	194	198	204	208	214	1980
2022	160	166	170	176	180	186	190	196	200	206	210	216	2000
2023	162	168	172	178	182	188	192	198	202	208	212	218	2020
2024	164	170	174	180	184	190	194	200	204	210	214	220	2040
2025	166	172	176	182	186	192	196	202	206	212	216	222	2060
2026	168	174	178	184	188	194	198	204	208	214	218	224	2080
2027	170	176	180	186	190	196	200	206	210	216	220	226	2100
2028	172	178	182	188	192	198	202	208	212	218	222	228	2120
2029	174	180	184	190	194	200	204	210	214	220	224	230	2140
2030	176	182	186	192	196	202	206	212	216	222	226	232	2160
2031	178	184	188	194	198	204	208	214	218	224	228	234	2180
2032	180	186	190	196	200	206	210	216	220	226	230	236	2200
2033	182	188	192	198	202	208	212	218	222	228	232	238	2220
2034	184	190	194	200	204	210	214	220	224	230	234	240	2240
2035	186	192	196	202	206	212	216	222	226	232	236	242	2260
2036	188	194	198	204	208	214	218	224	228	234	238	244	2280
2037	190	196	200	206	210	216	220	226	230	236	240	246	2300
2038	192	198	202	208	212	218	222	228	232	238	242	248	2320
2039	194	200	204	210	214	220	224	230	234	240	244	250	2340
2040	196	202	206	212	216	222	226	232	236	242	246	252	2360
2041	198	204	208	214	218	224	228	234	238	244	248	254	2380
2042	200	206	210	216	220	226	230	236	240	246	250	256	2400
2043	202	208	212	218	222	228	232	238	242	248	252	258	2420
2044	204	210	214	220	224	230	234	240	244	250	254	260	2440
2045	206	212	216	222	226	232	236	242	246	252	256	262	2460
2046	208	214	218	224	228	234	238	244	248	254	258	264	2480
2047	210	216	220	226	230	236	240	246	250	256	260	266	2500
2048	212	218	222	228	232	238	242	248	252	258	262	268	2520
2049	214	220	224	230	234	240	244	250	254	260	264	270	2540
2050	216	222	226	232	236	242	246	252	256	262	266	272	2560
2051	218	224	228	234	238	244	248	254	258	264	268	274	2580
2052	220	226	230	236	240	246	250	256	260	266	2		

Confraternity of Saint James



Annual General Meeting

Please bring this booklet and the Accounts with you

Notice of the 12th Annual General Meeting of the
Confraternity of Saint James (the Company) to be held on

Saturday 4 February 2012

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 11th Annual General Meeting (22/1/11)**
4. **Chairman's Report for 2011**
5. **Annual Report & Accounts 2010-2011**
6. **Report on Refugio Gaucelmo, Rabanal del Camino**
7. **Report on Refugio de Peregrinos de Miraz**
8. **Programme for 2012**
9. **Election of Trustees:** Half the directors stand down and are standing for re-election: Graeme Taylor, David Garcia, Richard Jefferies (RIP Roger Davies; Resigned: Catherine Kimmel)
Continuing Colin Jones, Angelika Schneider, Gosia Brykczynska, Paul Graham, Mary Moseley, Liz Crean, Clare Taylor
New nominations: Dick Crean (co-opted 6 August 2100), Tony Ward
10. **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 |
| 1.00pm | Bring Picnic Lunch (drinks available) or pubs nearby | |
| 2.00-3.00pm | CSJ - growing forwards. Presentations about the 2011 Review and proposals for future development | |

3.00-3.45pm

Opportunities to network on Gaucelmo, Miraz, 100,000 Welcomes, Hospitaleros, Sponsor-a-Week, Local Groups, St James Way, Other Routes

3.45pm **Tea**

Main Hall

4.30 **Pilgrimage: a Cantata by John Read** St Alban's Church
11 movements on the experience of the pilgrimage along the Camino Francés. CSJ Choir and friends, conducted by John Read. With soloists and narrator and illustrated by slides.

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.

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

Trustees: Existing and those Standing for Re-election

Colin Jones: During recent years I have been involved with the development of the refuge at Miraz. I have also enjoyed exploring several of the less well known Caminos as well as meeting the many people who have helped establish them as recognised pilgrim ways. Being a trustee and Chairman of the CSJ are ways in which I can help our Confraternity in its role of promoting the various Caminos to Santiago and supporting those who wish to discover what it means to be a pilgrim.

Gosia Brykczynska: I have been an active member since 1983. For the past 10 years I have been editor of the Bulletin and since 2010 I have been Vice-Chair. I have been walking the various pilgrim routes through France, having completed the Camino Inglés and Portugués and more recently the Arles route which I completed this spring.

Richard Jefferies completed his pilgrimage to Santiago in 2006. With his wife Sheila, he has acted as warden for the last four years on the Voie de Vézelay and at Miraz. He became a trustee and involved in fundraising for the Confraternity in 2009. This year he became Chair of the Miraz Committee and hopes to maintain its good reputation in the years ahead.

David Garcia: Walked from Le Puy to Santiago in 3 stages 2005/7. Served as a hospitalero in Gaucelmo and Miraz every year for past 6 years. Member of Gaucelmo Committee for past 5 years with special

responsibility for education, returned hospitalero day and documentation. As a trustee, played a major role in the re-emphasis on hospitality in the CSJ refugios.

Angelika Schneider: Since joining the CSJ in 2003 I have walked all the major routes to Santiago, the Camino Francés, Via de la Plata, Camino del Norte, Camino Inglés with the added bonus of indulging my passion for photography. I have a great interest in promoting the Camino. Utilising my practical and business skills as a trustee has enabled me give something back to the Camino. With Gosia I represent the CSJ on the Santiago Welcome Implementation Team.

Liz Crean: I have been a Spanish teacher for many years and have always promoted walking to Santiago as a multifaceted and fun experience. I've been committed to the Pilgrimage myself since 1998 when I started in Le Puy. I completed that, walked part of the del Norte and the Mozárabe and have been a hospitalera in both Miraz and Gaucelmo. Most recently I was on the Working Party in Rabanal this October. As a trustee, I am setting up a regional group for the Southwest, supporting Rabanal since my husband is the Chair of that committee, and working on the Bulletin.

Clare Taylor: The Camino and the CSJ are very important in my life. I joined CSJ with my husband when we were planning our first Camino and we have been enthusiastic members for many years now. We love being hospitaleros at Rabanal and will be returning again next summer. I joined the trustees in January 2010 and am currently very committed to spreading the news about the Camino and CSJ - most particularly in my own region, the North East of England.

New Candidate: Tony Ward: I became a member in 1997 whilst on a long term pilgrimage from St Neot (Cornwall) to Santiago which took 8 years in fortnightly slots. I was appointed Treasurer in 2004 and have continued in that role ever since. I have actively supported the activities of the CSJ over the years including 2 spells as hospitalero at Miraz.

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

Graeme Taylor

Dick Crean

Helping and participating on the AGM day

The Choir: members of the CSJ choir will be joined by singers and soloists from Fairford Parish Church. There will be a rehearsal in the church during the afternoon before the performance as well as one in London in January. Any member who is a good sight singer and who would like to participate please contact me at the office asap.

Camino Classics Book Bonanza

We have acquired large numbers of 'Camino Classics' during the year. There will be a special stall selling these at the AGM. A chance to get copies of out-of-print books. If you cannot attend but would like a list please email or send an email or sae to the Office.

Other books

We have large stocks of a number of books. For instance: Michael Moon 'My Camino' for £2 (reduced from £12.99-proceeds to Miraz); Knud Robberstadt Pilgrimage to Santiago £2 (reduced from £12.50); To the Field of Stars, Kevin Codd, £5 (reduced from £11.99); I'm Off Then, Hape Kerkeling, £4 (reduced from £9)

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 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.

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 Ruth Johnston on 01903 885068. 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

It has been decided to omit this item this year.

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*, please come to the afternoon session 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, or in France 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 2012 Camino Francés Guide.
- Raffle prizes with a pilgrim theme

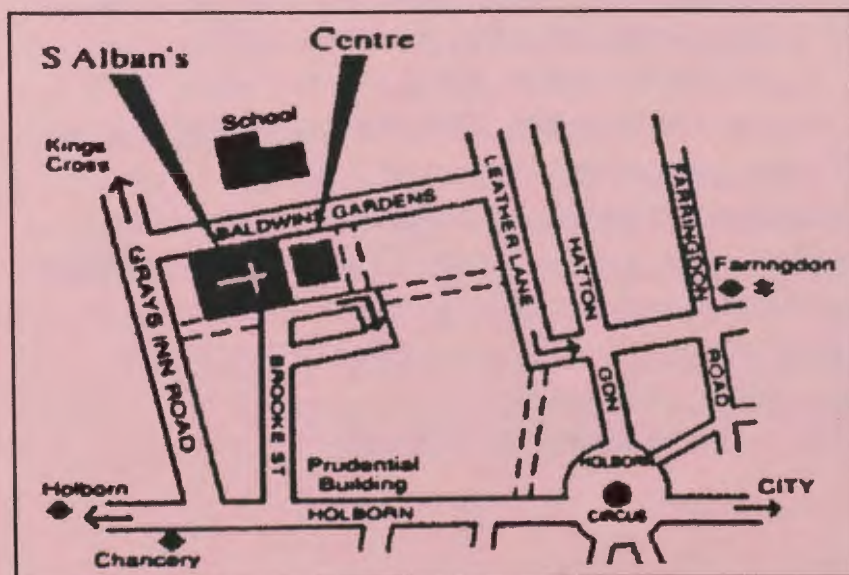
Things to do

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 11th Annual General Meeting of the Confraternity of Saint James (the Company)

Held on Saturday 22 January 2011

1. Welcome and Introductions: The Chairman, Colin Jones, welcomed members, particularly those who had traveled long distances.

2. Apologies: 24 apologies received.

3. Minutes of 10th AGM of the CSJ (Company)

There being no corrections to the Minutes, Maureen Young proposed acceptance, seconded by Mary Moseley: agreed *nem con*

4. Chairman's Report for 2010: for full text please see Bulletin 113, March 2011. Colin Jones reported on the Holy Year, the pressures on the Camino, the need to reinforce the values of the camino. The St James's Day weekend in Worcester brought everything together: history, walking, music, worship, sharing meals. He thanked all Trustees and those responsible for the refuges and those who help the CSJ practically in any way.

5. Finance: Annual Report & Accounts: Tony Ward presented the Annual Report & Accounts for the year to 30 Sept 2010. 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. We had been awarded 100,000 euros from the Xacobeo towards the extension at Miraz. Subscriptions had been increased (last increase in 2004).

Proposed: to accept the Accounts & Report for 2009-10: Paul Graham, seconded Mary Moseley, carried unanimously.

6. Report on Refugio Gaucelmo: Paul Graham noted that the numbers of pilgrims staying at Gaucelmo was still gradually declining, due to more available accommodation in the village and nearby. The lower numbers made the refuge more peaceful, which is much appreciated by pilgrims. Roger Davies spoke about the recruitment of c40 hospitaleros for the season and that the 20th anniversary of the refuge would be marked on 4 June with a meal and a party.

7. Report on Miraz: Colin Jones thanked all involved with the new building at Miraz, expected to open in Holy Week. Blessing by the Bishop would be on 7 June. John Snell asked about accommodation arrangements for the opening of the 2 refuges, saying that pilgrims should not be turned away because of guests.

8. Programme for 2011: outlined by Marion Marples

9. Election of Trustees

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

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.

10. Any Other Business

a. John Hatfield had provided slides for 16 talks in year; and encouraged people to sign up as *hospitaliers* on the Vézelay route.

Late

NEWS IN BRIEF

Office Closure

The Office will close at 12noon on Thursday 22 December and reopen for visitors on Thursday 5 January.

Financial expertise of many kinds needed

Alison Thorp is retiring in Spring next year after 10 years commitment to the Confraternity. The trustees are grateful to her for the contribution she has made during her time with us, in particular towards the Miraz project. We need to find some new people. If you have experience of administration, computers and perhaps bookkeeping, or even just one of these, can you help us? An hourly rate can be paid and you will definitely find the work interesting and occasionally, perhaps inspiring. If interested, please contact Marion at the office.

2012 Olympics

The Office is in the centre of London and we have been warned that access via London Bridge and Waterloo stations will be very difficult, particularly during the Olympic Games themselves. At the moment we are planning to keep on a skeleton service for pilgrims. If you might be planning a visit to London and the CSJ office in August or September it would be a good idea to let us know so we can make sure there are people to help you.

Practical Pilgrim Days 2012

London- Saturday 25 February 10-30-3pm
John Marshall Hall, 27 Blackfriars Road, SE1 8NY

Glasgow -Saturday 17 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

Bryan & Carla Stevens Le Puy to Santiago in 77 Days

Tickets £5

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

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

Name (s):

Address/email:

Which Meeting? London Glasgow (please circle)

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

Please send cheque or cc details in advance to

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

Or CSJ Glasgow PP, Graeme Taylor, 132 Zena Street, Glasgow G33 1JD

or email taylorgtaylor@btinternet.com

Confraternity of Saint James

The AGM Form * Saturday 4 February 2012

Please return the whole form

Name(s) _____ Please write clearly, incl name known as

I/we shall attend the AGM (please tick)

Party

This will be the first AGM I/we have attended YES NO

You do not have to pay to attend the AGM

Choir: I would like to sing in the choir. YES NO Voice Soprano/ Alto / Tenor/ Bass *please circle*

Please send an email with the music in advance YES NO

I can attend the Rehearsal on Saturday 14 January in London YES NO

Party Home-made food is especially delicious and welcome!

I/we shall contribute some food YES value £ _____ NO

Please indicate what you will bring: Quiche Dips Salad Tortilla

Other _____ (please describe)

(please tick and indicate detail where appropriate)

I/we would like to help with the preparation and serving of the food YES NO

(if yes, please phone Ruth Johnston, 01903 885068 for details)

Accommodation

Please indicate if you can offer need accommodation for the night of Saturday 22 January.

Type Double Single Twin

Payment

Party if not bringing food @ £5 per head _____

Pilgrimage Cantata audience: £5 per head _____

I/we enclose a cheque payable to the *Confraternity of Saint James* :

Or card details: _____ exp date -- / -- sec code _____

Total enclosed: £ _____

Nomination of Trustees

NEW Trustees are invited to nominate themselves; please speak to Colin Jones or Marion Marples for more information. There are 6 regular Trustees meetings a year plus one Summer Saturday and maybe a Trustees Training session; travel expenses are available for those outside London. Nominations, plus brief biography, must be received by **Friday 20 January 2012**. OR please think carefully about nominating those who can make an energetic contribution to the CSJ.

I nominate _____ to stand as a Trustee of the Confraternity
(prior consent should be obtained)

Signed _____

Return whole form with payment (cheques payable to *Confraternity of Saint James*) to:

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

By Tuesday 24 January 2012 (late bookings cause a lot of extra work!)