



ST. MARY THE VIRGIN

Sovereign Military Order of the Temple of Jerusalem

Pilgrim's Medal Sites

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First Edition
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INTRODUCTION



Pilgrim Medal Program

The Pilgrim Medal Program was established by the Grand Priory of the United States of America (GPUSA), Sovereign Military Order of the Temple of Jerusalem (SMOTJ) as a charitable project to assist with the preservation of the Holy Places in Jerusalem and promote the pious practice of pilgrimage. Three distinguished medal sets have been created to recognize members of GPUSA, members of the international Order (OSMTH), and Friends of the Order.

There are three distinct medals within the Pilgrim Medal Program:

- The **Palmer's Medal** (gold) will be awarded to applicants who make a pilgrimage to the Holy Land and who contemplate, either by participating in a religious service or by solitary reflection their spiritual heritage in six major sites in the Holy Land.
- The **Pilgrim's Medal** (silver) will be awarded to applicants who make a pilgrimage to a major Christian holy place in Europe or the Middle East that is recognized as a pilgrimage site during the time of the Templars and who contemplate, either by participating in a religious service or by solitary reflection, their spiritual heritage.
- The **Templar Medal** (bronze) will be awarded to applicants who make a pilgrimage to recognized Templar sites in Europe or the Middle East and who contemplate, either by participating in a religious service or by solitary reflection, their spiritual heritage. The only requirement is that the individual has contemplated their spiritual heritage at that site.

This publication focuses on the sites associated with the Pilgrim's Medal.

Description: On an escallop proper argent (silver), the crowned reversed patriarchal cross of the Order, enameled gules (red) pendant from the ribbon of the Order surmounted/centered by a mounted optional engraved bar argent (silver), identifying the place and date of the visit to the Templar site.

Ribbon: 35 mm wide, with 3 mm silver, 3 mm gold and 3 mm silver vertical bands on either side of a 17 mm center band of black. The miniature ribbon will be half the width of the regular size ribbon.

The following is a list of Pilgrim's Medal sites.



Spain

- Santiago de Compostela, Galicia



France

- Montserrat, Vézelay
- Le Puy-en-Velay
- Chartres
- Notre-Dame Cathedral, Paris
- Templar Chapel, Metz
- Mont-Saint-Michel
- Rocamadour



Germany

- Aachen



Wales

- St. Winifred's Well
- St. David's Cathedral



England

- Canterbury
- Wells Cathedral
- Walsingham
- Salisbury
- Westminster Abbey



Italy

- Assisi
- St. Mark's Basilica
- Basilica of St. Peter
- St. Paul's Outside the Walls

Pilgrimage

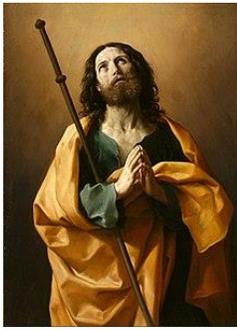
A pilgrimage is a journey or search of moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs.

Christian pilgrimage was first made to sites connected with the birth, life, crucifixion and resurrection of Jesus. Aside from the early example of Origen in the third century, surviving descriptions of Christian pilgrimages to the Holy Land date from the 4th century, when pilgrimage was encouraged by church fathers including Saint Jerome, and established by Saint Helena, the mother of Constantine the Great.

The purpose of Christian pilgrimage was summarized by Pope Benedict XVI this way:

To go on pilgrimage is not simply to visit a place to admire its treasures of nature, art or history. To go on pilgrimage really means to step out of ourselves in order to encounter God where he has revealed himself, where his grace has shone with particular splendor and produced rich fruits of conversion and holiness among those who believe. Above all, Christians go on pilgrimage to the Holy Land, to the places associated with the Lord's passion, death and resurrection. They go to Rome, the city of the martyrdom of Peter and Paul, and also to Compostela, which, associated with the memory of Saint James, has welcomed pilgrims from throughout the world who desire to strengthen their spirit with the Apostle's witness of faith and love.

Pilgrimages were, and are, also made to other sites associated with the apostles, saints and Christian martyrs, as well as to places where there have been apparitions of the Virgin Mary.



Saint James the Great

was one of the Twelve Apostles of Jesus, traditionally considered the first apostle to be martyred. The Acts of the Apostles records that "Herod the king" had James executed by the sword. The translation of his relics from Judea to Galicia in the northwest of Iberia was done, in legend, by a series of miraculous happenings: decapitated in Jerusalem with a sword, his body was taken up by angels, and sailed in a rudderless, unattended boat to Iria Flavia in Iberia, where a massive rock closed around his relics, which were later removed to Compostela. The military Order of Santiago, named after James, was founded in Spain in the 12th century to fight the Moors. Later, as in other orders of chivalry, the membership became a mark of honor. (see the publication – *The Hospitaller and Military Orders*)



Santiago de Compostela

Santiago de Compostela (or St. James of Compostella in English) is the capital of the autonomous community of Galicia, in northwestern Spain. The city has its origin in the shrine of Saint James the Great, now the Cathedral of Santiago de Compostela, as the destination of the Way of St. James, a leading Catholic pilgrimage route since the 9th century.

The Cathedral of Santiago de Compostela has historically been a place of pilgrimage on the Way of St. James since the Early Middle Ages and marks the traditional end of the pilgrimage route.

According to legend, the apostle Saint James the Great brought Christianity to the Iberian Peninsula. In 44 AD, he was beheaded in Jerusalem. His remains were later brought back to Galicia, Spain. Following Roman persecutions of Spanish Christians, his tomb was abandoned in the 3rd century. According to legend, this tomb was rediscovered in 814 AD by the hermit Pelagius, after he witnessed strange lights in the night sky. Bishop Theodomirus of Iria recognized this as a miracle and informed King Alfonso II of Asturias and Galicia (791–842). The king ordered the construction of a chapel on the site. Legend has it that the king was the first pilgrim to this shrine. This was followed by the first church in 829 AD and then in 899 AD by a pre-Romanesque church, ordered by King Alfonso III of León, which caused the gradual development of this major place of pilgrimage.

In 997 the early church was reduced to ashes by Al-Mansur Ibn Abi Aamir (938–1002), army commander of the caliph of Córdoba. The Al-Andalus commander was accompanied on his raid by his vassal Christian lords, who received a share of the loot, while St. James' tomb and relics were left undisturbed. The gates and the bells, carried by local Christian captives to Córdoba, were added to the Aljama Mosque. When Córdoba was taken by King Ferdinand III of Castile in 1236, these same gates and bells were then transported by Muslim captives to Toledo, to be inserted in the Cathedral of Saint Mary of Toledo.



Figure 1 Santiago de Compostela Cathedral



Codex Calixtinus

is a pseudepigraph attributed to Pope Callixtus II. The compilation of *Codex Calixtinus* predates 1173, most likely taking place during the late 1130s to early 1140s. The compilation is most likely due to the French scholar Aymeric Picaud. Each of the five books is prefaced with a letter attributed to Pope Callixtus II (d. 1124). The appendix contains a letter by Pope Innocent II (d. 1143), presenting the finished work to Santiago. The historical content of the compilation is the emergence of Saint James as a patron saint for the fight against Islam in Iberia. *Codex Calixtinus* was long held in the archives of the Cathedral of Santiago de Compostela. The book was stolen from its security case in the cathedral's archives on July 3, 2011. On July 4, 2012, the codex was found in the garage of a former employee of the Cathedral.

Construction of the present cathedral began in 1075 under the reign of Alfonso VI of Castile (1040–1109) and the patronage of Bishop Diego Peláez. It was built according to the same plan as the monastic brick church of Saint Sernin in Toulouse, probably the greatest Romanesque edifice in France. It was built mostly in granite. Construction was halted several times and, according to the *Liber Sancti Iacobi*, the last stone was laid in 1122. But by then, the construction of the cathedral was certainly not finished. The cathedral was consecrated in 1211 in the presence of King Alfonso IX of Leon.

According to the *Codex Calixtinus* the architects were "Bernard the elder, a wonderful master", his assistant Robertus Galperinus, and, later possibly, "Esteban, master of the cathedral works". In the last stage "Bernard, the younger" was finishing the building, while Galperinus was in charge of the coordination. He also constructed a monumental fountain in front of the north portal in 1122.

The city became an episcopal see in 1075 and the church its cathedral. Due to its growing importance as a place of pilgrimage, it was raised to an archiepiscopal see by pope Urban II in 1100. A university was added in 1495.

The cathedral was expanded and embellished with additions in the 16th, 17th and 18th centuries.



Figure 2 High Altar Cathedral of Santiago de Compostela

The crypt, below the high altar, shows the substructure of the 9th-century church. This was the final destination of the pilgrims. The crypt houses the relics of Saint James and two of his disciples: Saint Theodorus and Saint Athanasius. The silver reliquary (by José Losada, 1886) was put in the crypt at the end of the 19th century, after authentication of the relics by Pope Leo XIII in 1884.

Throughout the course of time, the burial place of the saint had been almost forgotten. Because of regular Dutch and English incursions, the relics had been transferred in 1589 from their place under the main altar to a safer place. They were rediscovered in January 1879.



Reliquary

A reliquary is a container for relics. The use of reliquaries became an important part of Christian practices from at least the 4th century, initially in the Eastern Churches, which adopted the practice of moving and dividing the bodies of saints much earlier than the West, probably in part because the new capital of Constantinople, unlike Rome, lacked buried saints. Reliquaries provide a means of protecting and displaying relics. While frequently taking the form of caskets, they range in size from simple pendants or rings to very elaborate ossuaries. A phylatory, such as the one at Vézelay, is a transparent reliquary designed to contain and exhibit the bones and relics of saints. This style of reliquary has a viewing portal by which to view the relic contained inside.

Montserrat, Vézelay

The tiny hilltop village of Vézelay is one of France's architectural gems. Perched on a rocky spur crowned by a medieval basilica and surrounded by a sublime patchwork of vineyards, sunflower fields and cows, Vézelay seems to have been lifted from another age. The Basilica of Sainte-Marie-Madeleine, a 12th century Romanesque church that is considered one of the most important steps along the pilgrimage route to Santiago de Compostela.



Figure 3 Basilica of Sainte-Marie-Madeleine

About 1050 the monks of Vézelay began to claim to hold the relics of Mary Magdalene, brought, they related, from the Holy Land either by their 9th-century founder-saint, Badilo, or by envoys dispatched by him. A little later a monk of Vézelay declared that he had detected in a crypt at St-Maximin in Provence, carved on an empty sarcophagus, a representation of the Uncction at Bethany, when Jesus' head was anointed by Mary of Bethany, assumed in the Middle Ages to be Mary Magdalene. The monks of Vézelay pronounced it to be Mary Magdalene's tomb, from which her relics had been translated to their abbey. Freed captives then brought their chains as votive objects to the abbey, and it was the newly elected Abbot Geoffroy in 1037 who had the ironwork

The Benedictine abbey of Vézelay was founded, as many abbeys were, on land that had been a late Roman villa, of Vercellus. The villa had passed into the hands of the Carolingians and devolved to a Carolingian count, Girart, of Roussillon. The two convents he founded there were looted and dispersed by Moorish raiding parties in the 8th century, and a hilltop convent was burnt by Norman raiders. In the 9th century, the abbey was re-founded under the guidance of Badilo, who became an affiliate of the reformed Benedictine order of Cluny.



Figure 4 Relics of Mary Magdalene

melted down and re-forged as wrought iron railings surrounding the Magdalen's altar. Thus the erection of one of the finest examples of Romanesque architecture which followed was made possible by pilgrims to the declared relics and these tactile examples demonstrating the efficacy of prayers. Mary Magdalene is the prototype of the penitent, and Vézelay has remained an important place of pilgrimage for the Catholic faithful, though the actual relics were torched by Huguenots in the 16th century.

Saint Bernard of Clairvaux preached there in favor of a second crusade at Easter 1146, in front of King Louis VII. Richard I of England and Philip II of France met there and spent three months at the Abbey in 1190 before leaving for the Third Crusade. Thomas Becket in exile, chose Vézelay for his Whitsunday sermon in 1166, announcing the excommunication of the main supporters of his English King, Henry II, and threatening the King with excommunication too. The nave, which had burnt once, with great loss of life, burned again in 1165, after which it was rebuilt in its present form.

The beginning of Vézelay's decline coincided with the well-publicized discovery in 1279 of the body of Mary Magdalene at Saint-Maximin-la-Sainte-Baume in Provence, given regal patronage by Charles II, the Angevin king of Sicily. When Charles erected a Dominican convent at La Sainte-Baume, the shrine was found intact, with an explanatory inscription stating why the relics had been hidden. The local Dominican friars compiled an account of miracles that these relics had wrought. This discovery undermined Vézelay's position as the main shrine of Magdalen in Europe.

Le Puy-en-Velay

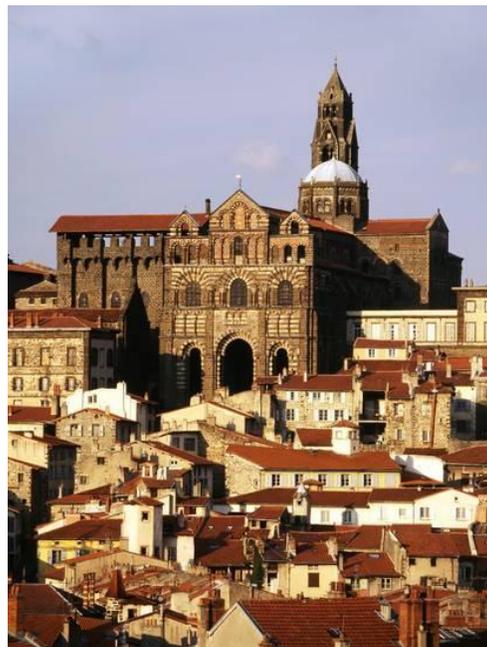


Figure 5 Cathédrale Notre-Dame-du-Puy

Le Puy-en-Velay was a major bishopric in medieval France – its early history is largely legendary. The Christianization legends of *Mons Anicius* relate that at the request of Bishop Martial of Limoges, Bishop Evodius/Vosy ordered an altar to the Virgin Mary to be erected on the pinnacle that surmounts Mont Anis. Some such beginning of the shrine Christianized the pagan site; it later became the altar site of the cathedral of Le Puy. This marked one starting-point for the pilgrim route to Santiago de Compostela. Pilgrims starting their journey gather to be blessed each morning. The old town of Le Puy developed around the base of the cathedral.



Black Madonna

The term Black Madonna or Black Virgin refers to statues or paintings of the Blessed Virgin Mary in which she, and often the infant Jesus, are depicted with black or dark skin. The statues or paintings are mostly wooden but occasionally stone, often painted. Black Madonnas come in different forms, and the speculations behind the reason for the dark skin of each individual piece vary greatly and are not without controversy. Though some Madonnas were originally black or brown when they were made, others have simply turned darker due to factors like aging or candle smoke. Another cause for the dark-skinned depiction is due to pre-Christian deities being re-envisioned as the Madonna and child.

The cathedral very early on became a center of the cult of Our Lady and a place of pilgrimage which brought it great wealth and influence.

Pilgrims came early to Le Puy, and this was the most popular destination in France during the Middle Ages. Charlemagne came twice, in 772 and 800. There is a legend that in 772, he established a foundation at the cathedral for ten poor canons (*chanoines de paupérie*), and he chose Le Puy, with Aachen and Saint-Gilles, as a center for the collection of Peter's Pence. Charles the Bald visited Le Puy in 877, Odo, count of Paris in 892, Robert II in 1029, and Philip Augustus in 1183. Louis IX met James I of Aragon there in 1245, and in 1254, when passing through Le Puy on his return from the Holy Land, he gave the cathedral an ebony image of the Blessed Virgin clothed in gold brocade. She is one of the many dozens of venerable "Black Virgins" of France. It was destroyed during the Revolution, but replaced at the Restoration with a copy that continues to be venerated. After him, Le Puy was visited by Philip the Bold in 1282, by Philip the Fair in 1285, by Charles VI in 1394, by Charles VII in 1420, and by Isabelle Romée, the mother of Joan of Arc, in 1429. Louis XI made the pilgrimage in 1436 and 1475, and in 1476 halted three leagues from the city and walked barefoot to the cathedral. Charles VIII visited it in 1495, Francis I in 1533.

Its treasures escaped the ravages of war repeatedly over the centuries until the French Revolution, when all were destroyed, including the ebony statue of Our Lady of Le Puy.

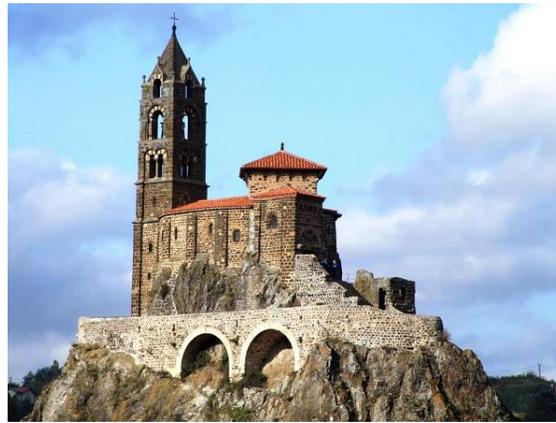


Figure 6 Saint-Michel d'Aiguilhe

Near Le Puy-en-Velay is the chapel of Saint-Michel d'Aiguilhe (St. Michael of the Needle). In the winter of 951, Bishop Godescalc of the French village Le Puy-en-Velay returned from an overland journey to the shrine of St. James, located about 1000 miles away, across the Pyrenees, in Santiago de Compostela, Spain. To mark his successful return from this first pilgrimage he had the diminutive chapel built atop the towering volcanic core in the

center of town. The chapel atop it is dedicated to the Archangel Michael, likely because of his propensity to appear on mountain tops and other high places. The architecture of the chapel reflects the influence of Spain, with homages to the grand mosque of Cordoba in the stone work. The chapel is reached by 268 steps carved into the rock.

Chartres

Chartres is a commune and capital of the Eure-et-Loir department in France, southwest of Paris. Chartres was in Gaul one of the principal towns of the Carnutes, a Celtic tribe. In the Gallo-Roman period, it was called *Autricum*, name derived from the river *Autura* (Eure), and afterwards *civitas Carnutum*, "city of the Carnutes", from which Chartres got its name. The city was burned by the Normans in 858, and unsuccessfully besieged by them in 911.

Chartres is famous world-wide for its cathedral.



Sancta Camisa

Mary's assumption into heaven meant that she left behind no physical body on earth. The silk relic kept at Chartres is believed to have been worn by Mary when she gave birth to Jesus. Byzantine Empress Irene of Constantinople sent it as a gift to Charlemagne, whose grandson Charles the Bald donated it to Chartres Cathedral in 876. The presence of the Holy Cloak began the cult of the Virgin at that site, although Chartres was reportedly originally a site dedicated to a pregnant pagan virgin. The Veil of the Virgin is associated with many medieval miracles at Chartres. Through the sancta camisia, Mary is said to have spared Chartres from the invasion of Rollo army. The miracles affected by the holy tunic are often associated with protection of her believers.



Figure 7 Cathédrale Notre-Dame de Chartres

Chartres Cathedral, also known as the Cathedral of Our Lady of Chartres, constructed mostly between 1194 and 1220, stands at the site of at least five cathedrals that have occupied the site since Chartres became a bishopric in the 4th century.

Even before the Gothic cathedral was built, Chartres was a place of pilgrimage, albeit on a much smaller scale. During the Merovingian and early Carolingian eras, the main focus of devotion for pilgrims was a well (now located in the north side of Fulbert's crypt), known as the *Puits des Saints-Forts*, or the 'Well of the Strong Saints', into which it was believed the bodies of various local Early-Christian martyrs (including saints Piat, Cheron, Modesta and Potentianus) had been tossed.

Chartres became a site for the veneration of the Blessed Virgin Mary. In 876 the cathedral acquired the *Sancta Camisa*, believed to be the tunic worn by Mary at the time of Christ's birth. According to legend, the relic was given to the cathedral by Charlemagne who received it as a gift from Emperor Constantine VI during a crusade to Jerusalem. However, as Charlemagne's crusade is fiction, the legend lacks historical merit and was probably invented in the 11th century to authenticate relics at the Abbey of St Denis. In fact, the *Sancta Camisa* was a gift to the cathedral from Charles the Bald and there is no evidence for its being an important object of



Pillar of the Boatmen

is a monumental Roman column erected in Lutetia (modern Paris) in honor of Jupiter by the guild of boatmen in the 1st century AD. It is the oldest monument in Paris and is one of the earliest pieces of representational Gallo-Roman art to carry a written inscription. The guild was for relatively wealthy ship owners or traders. An indication of the power of the guild is shown by one of the sculptures of the pillar where they parade in arms with shields and spears, a privilege granted by the Romans, which is exceptional in less than half a century after the conquest of Gaul. The guild was also the first known society of Paris.

pilgrimage prior to the 12th century. In 1194, when the Cathedral was struck by lightning, and the east spire was lost, the Sancta Camisa was thought lost, too. However, it was found three days later, protected by priests, who fled behind iron trapdoors when the fire broke out.

By the end of the 12th century the church had become one of the most important popular pilgrimage destinations in Europe.

Notre-Dame, Paris

It is believed that before the arrival of Christianity in France, a Gallo-Roman temple dedicated to Jupiter stood on the site of Notre-Dame. Evidence for this is the Pillar of the Boatmen, discovered in 1710. This building was replaced with an Early Christian basilica. It is unknown whether this church, dedicated to Saint Stephen, was constructed in the late 4th century and remodeled later, or if it was built in the 7th century from an older church, possibly the cathedral of Childebert I. The basilica, later cathedral, of Saint-Étienne was situated about 130 feet west of Notre-Dame's location and was wider and lower and roughly half its size. For its time, it was very large—230 feet long—and separated into nave and four aisles by marble columns, then decorated with mosaics.

Four churches succeeded the Roman temple before Notre-Dame. The first was the 4th century basilica of Saint-Étienne, then the Merovingian renovation of that church which was in turn remodeled in 857 under the Carolingians into a cathedral. The last church before the cathedral of Notre-Dame was a Romanesque remodeling of the prior structures that, although enlarged and remodeled, was found to be unfit for the growing population of Paris. A baptistery, the Church of John the Baptist, built before 452, was located on the north side of the church of Saint-Étienne until the work of Jacques-Germain Soufflot in the 18th century.

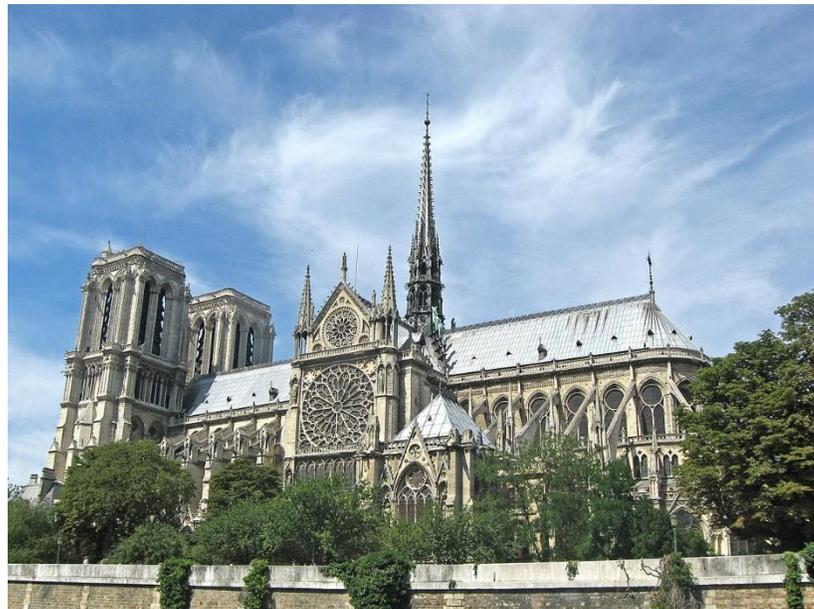


Figure 8 Notre-Dame de Paris



Maurice de Sully

(died September 11, 1196) was Bishop of Paris from 1160 until his death. He was born of humble parents at Sully-sur-Loire, near Orléans, at the beginning of the twelfth century. He came to Paris towards 1140 and studied for the ecclesiastical state. He soon became known as an able professor of theology and an eloquent preacher. In 1159, he appears as Archdeacon of Paris and on October 12, 1160, largely through the influence of Louis VII, he was elected to succeed Peter Lombard in the episcopal see of that city. In the controversy between St. Thomas Becket and King Henry II he energetically defended the former and, in three letters still extant, pleaded his case with Alexander III.

In 1160, the Bishop of Paris, Maurice de Sully, decided to build a new and much larger church. He summarily demolished the Romanesque cathedral and chose to recycle its materials. Sully decided that the new church should be built in the Gothic style, which had been inaugurated at the royal abbey of Saint Denis in the late 1130s.

Notre-Dame de Paris (meaning "Our Lady of Paris"), often referred to simply as Notre-Dame was largely complete by 1260, though it was modified frequently in the following centuries. In the 1790s, Notre-Dame suffered desecration during the French Revolution; much of its religious imagery was damaged or destroyed. In the 19th century, the cathedral was the site of the coronation of Napoleon I, and the funerals of many French presidents.

Until the French Revolution, Notre-Dame was the property of the Archbishop of Paris and therefore the Roman Catholic Church. It was nationalized on November 2, 1789, and since then has been the property of the French state. Under the Concordant of 1801, use of the cathedral was returned to the Church, but not ownership. Legislation from 1833 and 1838 clarified that cathedrals were maintained at the expense of the French government. This was reaffirmed in the 1905 law on the separation of Church and State, designating the Catholic Church as having the exclusive right to use it for religious purposes in perpetuity. Notre-Dame is one of seventy historic churches in France with this status.

While undergoing renovation and restoration, the roof of Notre-Dame caught fire on the evening of April 15, 2019. Burning for around 15 hours, the cathedral sustained serious damage, including the destruction of the flèche (the timber spire over the crossing) and most of the lead-covered wooden roof above the stone vaulted ceiling.

Templar Chapel, Metz

Metz is a city in northeast France located at the confluence of the Moselle and the Seille rivers. Metz has a recorded history dating back over 2,000 years. Before the conquest of Gaul by Julius Caesar in 52 BC, it was the oppidum of the Celtic Mediomatrici tribe. Integrated into the Roman Empire, Metz became quickly one of the principal towns of Gaul with a population of 40,000, until the barbarian depredations and its transfer to the Franks about the end of the 5th century. Between the 6th and 8th centuries, the city was the residence of the Merovingian kings of Austrasia. After the Treaty of Verdun in 843, Metz became the capital of the Kingdom of Lotharingia and was ultimately integrated into the Holy Roman Empire, being granted semi-independent status. During the 12th century, Metz became a republic and the Republic of Metz stood until the 15th century.

According to tradition, the Knights Templar came to Metz in 1133. It is believed the Temple Chapel in Metz, rare in Lorraine for its octagonal design, was built about 1180 with additional reconstruction work in 1220, and the surrounding Templar structures destroyed following the dissolution of the order following the Friday 13th arrest of Templars by the agents of King Phillip IV in 1307. The small and relatively simple building is an elegant masterpiece of medieval architecture, one of the few remaining rotunda forms popular with the Templars. The external thick walls and narrow windows reflect the original Romanesque period construction while the interior high arched gothic ribbed roof with ceiling and wall frescoes are from the

13th Century additions, though much of the paintings seen are from a 1905 restoration.



Figure 9 Chapelle des Templiers de Metz

seen the Templar cross emblem, (cross pattée) though worn and decayed with the centuries. It is believed that the chapel in Metz was modeled after an earlier one at Laon in Picardy, France.

Among the medieval images is a representation of St Catherine of Alexandria. Saint Catherine was one of the most important saints in the religious culture of the late Middle Ages, and arguably considered the most important of the virgin martyrs. Her principal symbol is the spiked wheel, which has become known as the Catherine wheel, and her feast day is celebrated on November 25 by most Christian churches.

Above the lintel of the single door can clearly be

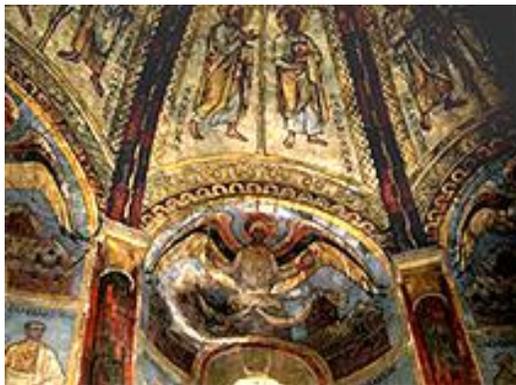


Figure 10 Chapel ceiling

The Templar Chapel (Chapelle des Templiers de Metz) is located off the Esplanade, the promenade park of Metz next to the city hall, behind the Citadelle Hotel and next to the St Pierre-aux-Nonains Church.



Michael

is an archangel in Judaism, Christianity, and Islam. In Roman Catholic, Eastern Orthodox, Anglican, and Lutheran systems of faith, he is called "Saint Michael the Archangel" and "Saint Michael". In the Oriental Orthodox and Eastern Orthodox religions, he is called "Saint Michael the Taxiarch". Michael is mentioned three times in the Book of Daniel. The idea that Michael was the advocate of the Jews became so prevalent that, in spite of the rabbinical prohibition against appealing to angels as intermediaries between God and his people, Michael came to occupy a certain place in the Jewish liturgy. In the New Testament Michael leads God's armies against Satan's forces in the Book of Revelation, where during the war in heaven he defeats Satan. In the Epistle of Jude Michael is specifically referred to as "the archangel Michael". Catholic sanctuaries to Michael appeared in the 4th century, when he was first seen as a healing angel, and then over time as a protector and the leader of the army of God against the forces of evil.

Mont-Saint-Michel

Le Mont-Saint-Michel (English: Saint Michael's Mount) is an island and mainland commune in Normandy, France. Now a rocky tidal island, the Mont occupied dry land in prehistoric times. As sea levels rose, erosion reshaped the coastal landscape, and several outcrops of granite emerged in the bay, having resisted the wear and tear of the ocean better than the surrounding rocks.



Figure 11 Le Mont-Saint-Michel

The original site was founded by an Irish hermit, who gathered a following from the local community. Mont Saint-Michel was used in the sixth and seventh centuries as an Armorican stronghold of Gallo-Roman culture and power until it was ransacked by the Franks, thus ending the trans-channel culture that had stood since the departure of the Romans in 460. From roughly the fifth to the eighth century, Mont Saint-Michel belonged to the territory of Neustria and, in the early ninth century, was an important place in the marches of Neustria.



Figure 12 Relic of the Skull of Saint Aubert

Before the construction of the first monastic establishment in the 8th century, the island was called *Mont Tombe*. In 710, Mont Tombe was renamed *Mont Saint Michel au péril de la Mer* (Mount Saint Michael at the peril of the sea) after erecting an oratory to Saint Michael by bishop Saint Aubert of Avranches in 708. According to the legend, Aubert received, during his sleep, three times the order from Saint Michael to erect an oratory on the Mont Tombe. The archangel was reputed to have left his finger mark on Aubert's skull. This skull is displayed at the Saint-Gervais d'Avranches basilica with such a scar on it.

This sanctuary should be, according to the archangel, a replica of the Gargano in Italy (from the 5th century). Aubert had a local religious artifact removed and instead a circular sanctuary built, made of dry stones. Around 708, Aubert sent two monks to get some artifacts from the Italian sanctuary Gargano (a rock with his foot print and a piece of tissue from the altar). During this mission, the March 709 tsunami is supposed to have destroyed the Scissy forest and turned the Mont into an island. On October 16, 709, the bishop dedicated the church and put twelve chanoine there. The Mont-Saint-Michel was born.

The first buildings became too small and under the Western Roman Empire multiple buildings were added. In the 11th century, William of Volpiano was chosen by Richard II, Duke of Normandy, to be the building contractor. He designed the Romanesque church of the abbey, daringly placing the transept crossing at the top of the mount. Many underground crypts and chapels had to be built to compensate for this weight. Robert de Thorigny, a great supporter of Henry II of England (who was also Duke of Normandy), reinforced the structure of the buildings and built the main façade of the church in the 12th century. Charles VI is credited with adding major fortifications to the abbey-mount, building towers, successive courtyards, and strengthening the ramparts.

Rocamadour



Figure 13 Rocamadour

According to the founding legend, Rocamadour is named after the founder of the ancient sanctuary, Saint Amador, identified with the Biblical Zacheus, the tax collector of Jericho mentioned in Luke 19:1-10, and the husband of St. Veronica, who wiped Jesus' face on the way to Calvary. Driven out of Palestine by persecution, St. Amador and Veronica embarked in a frail skiff and, guided by an angel, landed on the

coast of Aquitaine, where they met Bishop St. Martial, another disciple of Christ who was preaching the Gospel in the south-west of Gaul. After journeying to Rome, where he witnessed the martyrdoms of St. Peter and St. Paul, Amador, having returned to France, on the death of his spouse, withdrew to a wild spot in Quercy where he built a chapel in honor of the Blessed Virgin, near which he died a little later.

The buildings of Rocamadour rise in stages up the side of a cliff on the right bank of the Alzou, which here runs between rocky walls 390 feet in height. Flights of steps ascend from the lower town to the churches, a group of massive buildings half-way up the cliff.



Roland

Although little is known about the historical Roland, he is a prominent figure in medieval European tales. In a number of legends, Roland is said to be the nephew of the famous Holy Roman Emperor, Charlemagne. Roland is also considered to be the greatest of the Twelve Peers, the best warriors of the emperor's court. The best-known legend regarding Roland is probably that of his last stand at the Battle of Roncevaux, an actual historical battle that was later romanticized into a major battle between Christians and Muslims. The tale of Roland's death is retold in the 11th century poem *The Song of Roland*, where he is equipped with the olifant (a signaling horn) and an unbreakable sword named Durandal, enchanted by various Christian relics. Durandal was said to have been given to Charlemagne by an angel of God, who instructed the emperor to give the sword to one of his counts.

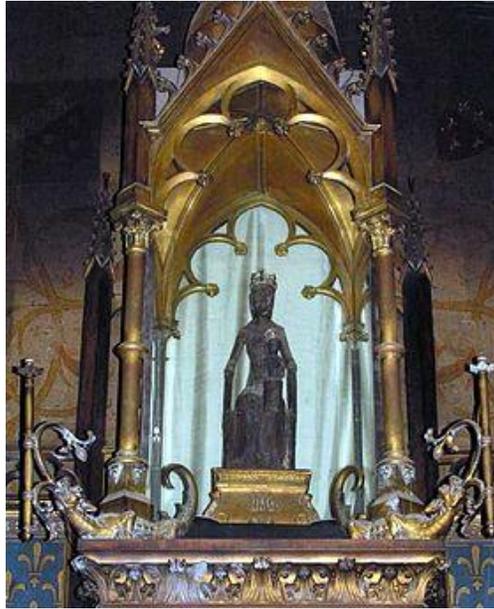


Figure 14 Black Madonna at Chapelle Notre-Dame-De-Rocamadour

A small chapel was built in the cliff side in 1105 and in 1112 the abbot of Tulle came to live here. In 1148 a first miracle was announced and pilgrims started arriving. Money from the pilgrims financed the building of the basilica Saint-Saveur and then further religious buildings were built also in this relatively small space. The religious buildings include the Chapelle Notre Dame which is home to the Black Madonna reputed to have been carved by Saint Amator himself; the basilica Saint-Sauveur (the interior walls of the church of St. Sauveur are covered, with paintings and inscriptions recalling the pilgrimages of celebrated persons.); the Saint-Michel Chapel and the Palace of the Bishops (Palais des Eveques) and several chapels. The subterranean church of St. Amadour (1166) extends beneath St. Sauveur and contains relics of the saint. On the summit of the cliff stands the château built in the Middle Ages to defend the sanctuaries.

Below, the pilgrimage church opens onto a terrace where pilgrims could assemble, called the Plateau of St. Michel, where there is a broken sword said to be a fragment of Durandal, once wielded by the hero Roland.

Aachen

Aachen is the westernmost city in Germany, located near the borders with Belgium and the Netherlands. The location has been inhabited by humans since the Neolithic era, about 5,000 years ago, attracted to its warm mineral springs.

After Roman times, Pepin the Short had a castle residence built in the town, due to the proximity of the hot springs and also for strategic reasons as it is located between the Rhineland and northern France. In the year of his coronation as king of the Franks, 768, Charlemagne came to spend Christmas at Aachen for the first time. He remained there in a mansion which he may have extended, although there is no source attesting to any significant building activity at Aachen in his time, apart from the building of the Palatine Chapel (since 1930, cathedral) and the Palace. Charlemagne spent most winters in Aachen between 792 and his death in 814. Aachen became the focus of his court and the political center of his empire. After his death, the king was buried in the church which he had built; his original tomb has been lost.



Figure 15 Aachen Cathedral

Charlemagne began the construction of the Palatine Chapel around 796, along with the building of the rest of the palace structures. The exact date of completion is unclear; however, a letter from Alcuin, in 798, states that it was nearing completion, and in 805, Leo III consecrated the finished chapel. A foundry was brought to Aachen near the end of the 8th century and was utilized to cast multiple bronze pieces, from doors and the railings, to the horse and bear statues. Charlemagne was buried in the chapel in 814. It suffered a large amount of damage in a Viking raid in 881, and was restored in 983.



Figure 16 Palatine Chapel Interior

Although the palace itself no longer exists, the chapel was preserved and now forms the central part of Aachen Cathedral. There is a sixteen-sided ambulatory with a gallery overhead encircling the central octagonal dome. The dome was decorated originally with a fresco, and later with mosaic. In the Baroque period, it was replaced by stucco. The original mosaic was reproduced in the 19th century with the same iconography as the original. It depicts the twenty-four elders of the Apocalypse bearing crowns and standing around the base of the dome. Above the main altar, and facing the royal throne, is an image of Christ in Majesty. The upper gallery of the chapel was the royal space, with a special throne area for the king, then emperor, which let onto the liturgical space of the church and onto the atrium outside as well.



St. Winifred

According to legend, Winifred was the daughter of a chieftain of Tegeingl Welsh nobleman, Tyfid ap Eiludd. Her mother was Wenlo, a sister of Saint Beuno and a member of a family closely connected with the kings of south Wales. After eight years spent at Holywell, Winifred received an inspiration to leave the convent and retire inland.

Accordingly, St. Winifred went upon her pilgrimage to seek for a place of rest. Ultimately she arrived at Gwytherin near the source of the River Elwy. She later became a nun and abbess at Gwytherin in Denbighshire.

Veneration of Winifred as a martyr saint is attested for the 12th century. In 1138, relics were carried to Shrewsbury to form the basis of an elaborate shrine. The shrine and well at Shrewsbury became major pilgrimage goals in the Late Middle Ages, but the shrine was destroyed by Henry VIII in 1540.

The Cathedral houses a number of artifacts including the throne of Charlemagne, *Marienschrein* (Shrine of St. Mary), Barbarossa Chandelier, Ambon of Henry II, a golden altarpiece (the Pala d'Oro), Cross of Lothair, Bust of Charlemagne, and the Persephone sarcophagus.

Gathered around the octagon are several side chapels. Clockwise from the southeast, they are: Chapel of St. Matthew which was built in the late 14th century, Chapel of St. Anne, Chapel of Hungary, Chapel of St. Nicholas & St. Michael of the 15th century, Chapel of St. Charles & Hubert, All Saints and All Souls Chapel, and Baptismal Chapel.

St. Winifred's Well

St. Winifred's Well was an important place for pilgrims to visit during the Middle Ages. The story is told of how in the 7th century a young prince, Caradoc, visited Tegeingl near the mouth of the River Dee. Caradoc saw a pretty young girl called Winifred and made advances towards her. Winifred rejected and then ran towards the church. Caradoc, furious for being treated in this way, chased after her and cut off her head with a sword.

The head rolled down the hill towards the church. Winifred's father, Beuno, was just leaving the church and realizing what had happened, "cursed Caradoc so that he fell dead". Beuno lifted the head, wrapped it in his cloak and returned to Mass, where he asked the people to help him with their prayers for Winifred. He then joined the "head to her body and she at once revived, and afterwards bearing only a red threadlike mark around her throat."

Legend has it that where Winifred's head had fallen "the stones surrounding the fountain were stained forever with her blood, and the blood falling in the water colored also the moss that grows there and which has the perfume of frankincense, though some say of violets."

A well was built where Winifred's head fell and people believed in the Middle Ages that its water had a curative quality. Therefore people visited St. Winifred's Well seeking physical help rather than a pilgrimage of penance.

The legend aside, it is known that Winifred was a real personage and the current structure built over the spring that bears her name seems to have replaced an earlier structure. The shrine was first mentioned as a place of pilgrimage in 1115, and from 1240 to the dissolution it was part of the possessions of Basingwerk Abbey. Henry V made the pilgrimage in 1415 before his victory at Agincourt, as did Edward IV before Towton Moor in 1461. The future Henry VII, too, is thought to have made a secret visit before winning his crown at Bosworth in 1485. On November 23, 1851, Pope Pius IX granted indulgences to pilgrims who visited St. Winifred's Well.

The present remarkable and architecturally unique building, set into a hillside, dates from the late 15th century. It was probably built for Margaret Beaufort, Henry VII's mother, to replace an earlier structure, and is richly ornamented on the exterior with a frieze of animals, and the badges of Henry VII and Thomas Stanley (Margaret



Figure 17 St. Winifred's Well

truncated eight-pointed star, with steps in the front for access by the sick. The water flows away beneath the surrounding walkway into a more recent swimming pool. The basin is enclosed by a low wall from which columns rise to form part of an elaborately ornamented vault of unusually complex design, matching the form of the pool below.

The chapel has a north aisle and an apsidal chancel. The three bays of the aisle mirror the three arcades of the vault in the well-chamber below, although stairs linking the two floors are now blocked.

On January 5, 1917, disaster struck when the spring, which had been bubbling at the rate of twenty-one tons a minute, went suddenly dry. The reason for this was that tunneling by a local lead-mine company, had caused the water to drain away into the River Dee. Later that year the lead-miners had managed to divert another underground stream to restore the supply of water.

St. David's Cathedral

St. David's Cathedral is situated in St. David's in the county of Pembrokeshire, on the most westerly point of Wales. The monastic community was founded by Saint David, Abbot of Menevia, who died in 589. Between 645 and 1097, the community was attacked many times by raiders, including the Vikings, however it was of such note as both a religious and intellectual center that King Alfred summoned help from the monastic community at St. David's in rebuilding the intellectual life of the Kingdom of Wessex. Many of the bishops were murdered by raiders and marauders, including Bishop Moregenau in 999 and Bishop Abraham in 1080. The stone that marked his grave, known as the "Abraham Stone", is intricately carved with early Celtic symbols and now on permanent display within the Cathedral Exhibition at Porth-y-Tŵr.

In 1081, William the Conqueror visited St. David's to pray, and thus recognized it as a holy and respected place. In 1089, the shrine of David was vandalized and stripped

Beaufort's third husband); the quality of the workmanship suggests that royal masons may have been employed.

The building consists of two floors. The well-chamber is open on the downhill (northern) side, while there is level access from the south into the chapel above. A copious spring of clear water rises in a central basin in the shape of a



Figure 18 St. David's Cathedral

of its precious metals. In 1115, with the area under Norman control, King Henry I of England appointed Bishop Bernard as Bishop of St. David's. He began to improve life within the community, and commenced construction of a new cathedral. In 1123, Pope Calixtus II granted Bishop Bernard's request to bestow a papal privilege upon St. David's, making it a center of pilgrimage for the Western world, the Pope decreeing that "Two pilgrimages to St. David's is equal to one to Rome, and three pilgrimages to one to Jerusalem". The new cathedral was quickly constructed and Bishop Bernard consecrated it in 1131. Henry II of England's visit in 1171 saw the following of David increase and the need for a larger cathedral.

The present cathedral was begun in 1181 and completed not long after. Problems beset the new building and the community in its infancy, the collapse of the new tower in 1220 and earthquake damage in 1247/48. Under Bishop Gower (1328–1347) the cathedral was modified further, with the rood screen and the Bishops Palace intended as permanent reminders of his episcopacy.

The episcopacy of Edward Vaughan (1509–1522) saw the building of the Holy Trinity chapel, with its fan vaulting which some say inspired the roof of King's College, Cambridge. This period also saw great developments for the nave, whose roof and Irish oak ceiling were constructed between 1530 and 40. Bishop Barlow, unlike his predecessor as bishop, wished to suppress the following of David, and stripped St. David's shrine of its jewels and confiscated the relics of St. David and St. Justinian in order to counteract "superstition" in 1538. In 1540, the body of Edmund Tudor, Earl of Richmond and father of Henry VII, was brought to be entombed in front of the high altar from the dissolved Greyfriars' Priory in Carmarthen.

The establishment of the Commonwealth of England under Oliver Cromwell had great effect on many cathedrals and churches, particularly felt in St. David's. The cathedral was all but destroyed by Cromwell's forces.



Siege of Canterbury

In August 1009, a large Danish army led by Thorkell the Tall landed on the shores of Sandwich. The army initially targeted the city of Canterbury to pillage, but were promptly paid 3000 pounds of silver in danegeld by the people of Kent to sway the army from attacking. Instead, the army went on to terrorize and raid the rest of Southern England. By September 8, 1011, the army returned and laid siege to Canterbury, with the Anglo-Saxon forces relentlessly defending the city. After three weeks of fighting, the Vikings finally managed to break through into the city due to the treachery of a traitor named Ælfmaer, whose life had been previously saved by the archbishop of Canterbury, Ælfheah. Thorkell and his men laid siege to Canterbury and took several hostages of importance, including Ælfheah himself. Canterbury Cathedral was plundered and burned by the Danes following Ælfheah's capture.

Canterbury

The Canterbury area has been inhabited since prehistoric times. Canterbury was first recorded as the main settlement of the Celtic tribe of the Cantiaci, which inhabited most of modern-day Kent. In the 1st century AD, the Romans captured the settlement and named it Durovernum Cantiacorum. The Romans rebuilt the city, with new streets in a grid pattern, a theatre, a temple, a forum, and public baths.

Despite being counted as one of the 28 cities of Sub-Roman Britain, it seems that after the Romans left Britain in 410 Durovernum Cantiacorum was abandoned for around 100 years, except by a few farmers and gradually decayed. Over the next 100 years, an Anglo-Saxon community formed within the city walls, as Jutish refugees arrived, possibly intermarrying with the locals. In 597, Pope Gregory the Great sent Augustine to convert its King Æthelberht to Christianity. After the conversion, Canterbury, being a Roman town, was chosen by Augustine as the center for his episcopal see in Kent, and an abbey and cathedral were built.

The abbey was founded in 598 and functioned as a monastery until its dissolution in 1538 during the English Reformation. According to tradition, the king not only gave his temple and its precincts to St Augustine for a church and monastery, he also ordered that the church to be erected be of "becoming splendor, dedicated to the blessed apostles Peter and Paul, and endowed it with a variety of gifts."

For two centuries after its founding, St. Augustine's was the only important religious house in the kingdom of Kent. Dunstan, Archbishop of Canterbury from 959 to 988, influenced a reorganization of the abbey to conform to Benedictine rule. Buildings were enlarged and the church rebuilt. Dunstan also revised the dedication of the abbey, from the original Saints Peter and Paul, by adding Saint Augustine in 978. Since then, the abbey has been known as St. Augustine's. After the abbey's dissolution, it underwent dismantlement until 1848. Since 1848, part of the site has been used for educational purposes and the abbey ruins have been preserved for their historical value.

Canterbury Cathedral was founded in 597; built on the site of an earlier Roman church. The oldest remains found during excavations beneath the present nave indicate that the original church consisted of a nave, possibly with a narthex, and side-chapels to the north and south. A smaller subsidiary building was found to the south-west of these foundations.



Figure 19 St. Augustine's Abbey

During the 9th or 10th century this church was replaced by a larger structure with a squared west end.

The cathedral was badly damaged during Danish raids on Canterbury in 1011 and destroyed by fire in 1067, a year after the Norman Conquest. Rebuilding began in 1070 under the first Norman archbishop, Lanfranc (1070–1077). He cleared the ruins and reconstructed the cathedral to a design based closely on that of the Abbey of Saint-Étienne in Caen, where he had previously been abbot, using stone brought from France.



Figure 20 Canterbury Cathedral

A pivotal moment in the history of the cathedral was the murder of the archbishop, Thomas Becket, in the north-west transept on Tuesday, December 29, 1170, by knights of King Henry II. The posthumous veneration of Becket made the cathedral a place of pilgrimage. This brought both the need to expand the cathedral and the

wealth that made it possible. The Norman nave and transepts survived until the late 14th century, when they were demolished to make way for the present structures.

St. Martin's Church was the private chapel of Queen Bertha of Kent in the 6th century before Augustine arrived from Rome. Queen Bertha was a Christian Frankish princess who arrived in England with her Chaplain, Bishop Liudhard. King Æthelberht of Kent, her pagan husband, allowed her to continue to practice her religion by renovating (ca. AD 580) an existing church. Upon Augustine's arrival he used St. Martin's as his mission headquarters, immediately enlarging it (AD 597), and King Æthelberht was soon baptized here. With the quickly subsequent establishments of Canterbury Cathedral and St. Augustine's Abbey, St. Martin's lost prestige but retains its priority and historical importance. The Church of St. Martin the oldest parish church in continuous use and the oldest church in the entire English-speaking world.



Figure 21 Church of St. Martin

Hide of Land

The hide was an English unit of land measurement originally intended to represent the amount of land sufficient to support a household. Hides of land in Roman usage formed the basis for tax levies used to equip free warriors (*miles*) of the empire. In 807 it was specified that in the region west of the Seine, for example, a vassal who held four or five hides was responsible for showing up to a muster in person, fully equipped for war. Those holding half-hides were responsible for readying one man for every group of six. This came about as a way of ensuring that the liege took to the field with a fully equipped and provisioned force. In early Anglo-Saxon England, the hide was used as the basis for assessing the amount of food rent (known as *feorm*) due from a village or estate and it became the unit on which all public obligations were assessed, including in particular the maintenance and repair of bridges and fortifications and the provision of troops for manning the defenses of a town or for the defense force known as the 'fyrd'. For instance, at one period, five hides were expected to provide one fully armed soldier in the king's service, and one man from every hide was to be liable to do garrison duty for the burhs and to help in their initial construction and upkeep.

Wells Cathedral



Figure 22 Wells Cathedral

Wells Cathedral is an Anglican cathedral in Wells, Somerset, England, dedicated to St. Andrew the Apostle. An abbey church was built in Wells in 705 by Aldhelm, first bishop of the newly established Diocese of Sherborne during the reign of King Ine of Wessex. It was dedicated to St. Andrew and stood at the site of the cathedral's cloisters, where some excavated remains can be seen. The font in the cathedral's south transept is from this church and is the oldest part of the present building. In 766 Cynewulf, King of Wessex, signed a charter endowing the church with eleven hides of land.

The cathedral is thought to have been conceived and commenced in about 1175. It was designed in the new style with pointed arches, later known as Gothic, which was introduced at about the same time at Canterbury Cathedral. Work was halted between 1209 and 1213 when King John was excommunicated and Jocelin was in exile, but the main parts of the church were complete by the time of the dedication by Jocelin in 1239.

By the time the cathedral, including the chapter house, was finished in 1306, it was already too small for the developing liturgy, and unable to accommodate increasingly grand processions of clergy. By the reign of Henry VII the cathedral was complete, appearing much as it does today (though the fittings have changed).

Richeldis de Faverches

also known as "Rychold", was a devout English noblewoman who is credited with establishing the original shrine of Our Lady of Walsingham. According to Roman Catholic and Anglican belief, Richeldis wished to do something special to honor the Blessed Virgin Mary and in 1061 had a series of three visions in which the Virgin Mary appeared to her. In these visions Richeldis was shown the house of the Annunciation in Nazareth and was requested to build a replica of the house in Walsingham as a place of pilgrimage where people could honor the Virgin Mary. According to tradition, there were early construction problems. One night, Richeldis heard singing and went out to her garden where she found that the little house had been completed about two hundred yards from the site of the original construction. Richeldis saw what she took to be angels leaving the now completed building. The original Holy House was a simple wooden structure measuring approximately 24 ft. by 13 ft., with four small turrets and a central tower. The 'Holy House' was later encased in stone to protect it from the elements.

The Protestant Reformation under the Tudors, which led to the destruction of monasteries like Glastonbury, did not have a major effect upon the Cathedral at Wells. It did mean that the internal walls, covered with biblical pictures and images of saints were whitewashed, a pulpit for the new custom of preaching was built and the chantry chapels, built for saying masses for the dead, became redundant. The stability which Queen Elizabeth's settlement brought to the church in England came to an abrupt end in the reign of Charles I. In 1645, Parliament abolished bishoprics and closed cathedrals. In 1660, after the Restoration of Charles II, the cathedral was re-opened. During the Monmouth Rebellion in 1685, rebel soldiers occupied the cathedral and turned the cloisters into stables. Some were themselves kept as prisoners there after their defeat at Sedgemoor.

The history of the cathedral in the 18th century began dramatically with the death of Bishop Kidder in the Great Storm in 1703, which also blew out part of the West Window of the nave. It then settled into to a tranquil period. The fabric of the cathedral changed little until the 1740s when seats were built on the north side of the quire for the use of the mayor and aldermen of Wells and galleries erected over the stalls for the use of the wives and families of the canons. Thereafter nothing much altered for the next hundred years.

Following a century of gentle decline and neglect the time was ripe for a vigorous movement of restoration in many churches and cathedrals, including Wells. In the 1840s an ambitious cleaning program, 'the great scrape', was set in motion and Anthony Salvin, an architect of repute, was appointed to oversee the extensive restoration of the Quire. Much work was done on the east end in general, including the Lady Chapel.

Walsingham

Walsingham is a village in North Norfolk, England, famous for its religious shrines in honor of the Virgin Mary. It also contains the ruins of two medieval monastic houses.

In 1061, according to the Walsingham legend, a Saxon noblewoman, Richeldis de Faverches, had a vision of the Virgin Mary in which she was instructed to build a replica of the house of the Holy Family in Nazareth in honor of the Annunciation. When it was built, the Holy House in Walsingham was paneled with wood and contained a wooden statue of an enthroned Virgin Mary with the child Jesus seated on her lap. Among its relics was a phial of the Virgin's milk. Walsingham became one of northern Europe's great places of pilgrimage and remained so through most of the Middle Ages.

By the time of its destruction in 1538 during the reign of Henry VIII, the shrine had become one of the greatest religious centers in England and Europe, together with Glastonbury and Canterbury. It had been a place of pilgrimage during medieval times, when due to wars and political upheaval, travel to Rome and Santiago de Compostela was tedious and difficult. The site of the priory with the churchyard and gardens was granted by the Crown to Thomas Sydney. All that remained of it was the gatehouse, the chancel arch and a few outbuildings.



Figure 23 Remains of Walsingham Abbey

By a rescript of February 6, 1897, Pope Leo XIII blessed a new statue for the restored ancient sanctuary of Our Lady of Walsingham. This was sent from Rome and placed in the Holy House Chapel at the newly built Roman Catholic parish church of King's Lynn on August 19, 1897 and on the following day the first post-Reformation pilgrimage took place to the Slipper Chapel at Walsingham, which was purchased by Charlotte Boyd(e) in 1895 and restored for Catholic use. Hundreds of Catholics attended the pilgrimage and committed themselves to an annual pilgrimage to commemorate this event. After nearly four hundred years the 20th century saw the restoration

of pilgrimage to Walsingham as a regular feature of Christian life in the British Isles and beyond. There are both Catholic and Anglican shrines in Walsingham, as well as an Orthodox one.

The Anglican Shrine of Our Lady of Walsingham was created in 1938. In 1921, Fr. Hope Patten was appointed Vicar of Walsingham. He set up a statue of Our Lady of Walsingham, based on the image depicted on the seal of the medieval priory, in the Parish Church of St. Mary. As the number of pilgrims to the site increased, a new chapel was dedicated in 1931 and the statue was moved to it. The chapel was extended in 1938 to form the current Anglican shrine.



Figure 24 The Basilica of Our Lady of Walsingham, informally known as the Slipper Chapel



Figure 19 Anglican Shrine of Our Lady of Walsingham



King William I

usually known as William the Conqueror and sometimes William the Bastard, was the first Norman King of England, reigning from 1066 until his death in 1087. After a long struggle to establish his power, by 1060 his hold on Normandy was secure, and he launched the Norman conquest of England six years later. The rest of his life was marked by struggles to consolidate his hold over England and his continental lands and by difficulties with his eldest son. In the 1050s and early 1060s William became a contender for the throne of England, then held by the childless Edward the Confessor, his first cousin once removed. William built a large fleet and invaded England in September 1066, decisively defeating and killing Harold at the Battle of Hastings on October 14, 1066. After further military efforts William was crowned king on Christmas Day 1066, in London. Several unsuccessful rebellions followed, and by 1075 William's hold on England was mostly secure, allowing him to spend the majority of the rest of his reign on the continent.

Salisbury

During the Norman conquest of England following his 1066 victory at Hastings, King William I used Old Sarum (known at the time by variants of "Saresbury" or "Salisbury") as a base of operations. It was a strong fortress on a high hill surrounded by a massive wall. Construction of cathedral in Old Sarum began around 1070 and consecrated on April 5, 1092.

At its greatest extent, the Norman cathedral was 185 feet from end to end, smaller than most of the cathedrals being constructed at the time. Built in the standard cruciform shape, the building had a nave of seven bays with cross-shaped piers, an apse and a central crossing tower, as well as several peripheral chapels. The cathedral's six altars comprised the high altar; the altars of St. Martin, St. Nicholas, and All Saints at the end of the central nave; and the altars of the Holy Cross (the parish altar) and St. Stephen against the pulpit.



Figure 26 Model of Old Sarum Cathedral

Old Sarum Cathedral was slowly dismantled in the 13th century, with its stone transported to the new site and used to construct the present Salisbury Cathedral. A license to build the new

cathedral close wall with stone from the ruins of the Old Sarum cathedral was granted in 1327. The remains of the cathedral, together with the ruined 12th and 13th century fortifications are still visible.

The foundation stone for Salisbury Cathedral was laid on April 28, 1220 - its main body was completed in 38 years. Construction was paid for by donations, principally from the canons and vicars of southeast England, who were asked to contribute a fixed annual sum until the building was completed. As a result of the high water table on the new site, the cathedral was built on foundations only 4 feet deep. In total, 70,000 tons of stone, 3,000 tons of timber and 450 tons of lead were used in the construction of the cathedral.



City of Westminster

The origins of the City of Westminster pre-date the Norman Conquest of England. In the mid-11th century, King Edward the Confessor began the construction of the abbey at Westminster. Between the abbey and the river he built a palace, thereby guaranteeing that the seat of Government would be fixed at Westminster, and inevitably drawing power and wealth west out of the old City of London. For centuries Westminster and the City of London were geographically quite distinct. It was not until the sixteenth century that houses began to be built over the adjoining fields, eventually absorbing nearby villages such as Marylebone and Kensington, and gradually creating the vast Greater London that exists today.



Figure 27 Salisbury Cathedral

It was originally located in a bell tower that was demolished in 1792. Following this demolition, the clock was moved to the Cathedral Tower, where it was in operation until 1884. The clock was then placed in storage and forgotten until it was discovered in an attic of the cathedral in 1928. It was repaired and restored to working order in 1956.

Since 1549, the cathedral has had the tallest church spire in the United Kingdom, at 404 feet - Salisbury became the tallest church spire in the country on the collapse at Lincoln in 1549.

The Salisbury cathedral clock, which dates from about AD 1386, is supposedly the oldest working modern clock in the world. The clock has no face; all clocks of that date rang out the hours on a bell.

Westminster Abbey

Westminster Abbey, formally titled the Collegiate Church of Saint Peter at Westminster, is in the City of Westminster, London, England, just to the west of the Palace of Westminster. A late tradition claims that Aldrich, a young fisherman on the River Thames, had a vision of Saint Peter near the site. The recorded origins of the Abbey date to the 960s or early 970s, when Saint Dunstan and King Edgar installed a community of Benedictine monks on the site; the monastery was dissolved in 1539.

According to a tradition first reported in about 1080, a church was founded at the site (then known as Thorn Ey (Thorn Island)) in the seventh century, at the time of Mellitus, a Bishop of London. Construction of the present church began in 1245, on the orders of King Henry III who selected the site for his burial. The first building stage included the entire eastern end, the transepts, and the easternmost bay of the nave. The Lady Chapel built from around 1220 at the extreme eastern end was incorporated into the chevet of the new building, but was later replaced. This work must have been largely completed by 1258–60, when the second stage was begun. This carried the nave on an additional five bays, bringing it to one bay beyond the ritual choir. Here construction stopped in about 1269, a consecration ceremony being held on October 13 of that year, and because of Henry's death did not resume. The old Romanesque nave remained attached to the new building for over a century, until it was pulled down in the late 14th century and rebuilt from 1376, closely following the original (and by now outdated) design. Construction was largely finished in the reign of Richard II.

Henry VII added a Perpendicular style chapel dedicated to the Blessed Virgin Mary in 1503 (known as the *Henry VII Chapel* or the "Lady Chapel"). The chapel was finished circa 1519.



Figure 28 Westminster Abbey

There have been 16 royal weddings at the abbey since 1100. As the burial site of more than 3,300 persons, usually of predominant prominence in British history (including at least sixteen monarchs, eight Prime Ministers, poet laureates, actors, scientists, and military leaders, and the Unknown Warrior), Westminster Abbey is sometimes described as 'Britain's Valhalla'.

Assisi

Assisi is a town and *comune* of Italy in the Province of Perugia in the Umbria region, on the western flank of Monte Subasio in central Italy. It is the birthplace of St. Francis, who founded the Franciscan religious order in the town in 1208, and St. Clare, the founder of the Poor Sisters, which later became the Order of Poor Clares after her death. The 19th-century Saint Gabriel of Our Lady of Sorrows was also born in Assisi.

There are numerous pilgrimage churches in Assisi.



The Basilica of San Francesco d'Assisi (St. Francis). The Franciscan monastery, il Sacro Convento, and the lower and upper church of St. Francis were begun immediately after his canonization in 1228, and completed in 1253. It is a Papal minor basilica and one of the most important places of Christian pilgrimage in Italy. With its accompanying friary, Sacro Convento, the basilica is a distinctive landmark to those approaching Assisi.



Santa Maria Maggiore (St. Mary the Greater), the earliest extant church in Assisi. The current structure dates from the 11th-12th centuries, although it was built on a pre-existing Palaeo-Christian church; the latter had been in turn erected above a Roman edifice, the so-called "Propertius' Domus" or a temple dedicated to Apollo or, according to the tradition, to Janus. The church served as the city's cathedral until 1036.



The Cathedral of San Rufino (St. Rufinus), the third church built on the same site to contain the remains of bishop Rufinus of Assisi, martyred in the 3rd century. The construction was started in 1140. The cathedral has been important in the history of the Franciscan order. In this church Saint Francis of Assisi (1182), Saint Clare (1193), and many of their original disciples were baptized.



Basilica of Santa Chiara (St. Clare) was begun in 1257. On 3 October 1260, Clare's remains were transferred from the chapel of San Giorgio to the Basilica of Saint Clare where they were buried in the earth under the high altar of the new church. Having remained, like the body of St. Francis himself, hidden for six centuries, Clare's tomb was found in 1850 after a prolonged search. On September 23, that year, the coffin was unearthed and opened. The flesh and clothing of the saint had been reduced to dust, but the skeleton was perfectly preserved. Finally, on September 29, 1872, the saint's bones were transferred, with much pomp, by Archbishop Pecci (later Pope Leo XIII) to a shrine in the crypt of the Basilica of Saint Clare that had been erected to receive them. It is here that they may now be seen.



Basilica of Santa Maria degli Angeli (St. Mary of the Angels) is a Papal minor basilica situated in the plain at the foot of the hill of Assisi. The basilica was constructed in the Mannerist style between 1569 and 1679, enclosing the 9th century little church, the Porziuncola, the most sacred place for the Franciscans. It was here that the young Francis of Assisi understood his vocation and renounced the world in order to live in poverty among the poor, and thus started the Franciscan movement.



Chiesa Nuova, built in 1615 on the site of the presumed birthplace of St. Francis, the house of Pietro di Bernardone. It was then called Chiesa Nuova because it was the last church to be built in Assisi at that time. It was erected because, during a visit to Assisi in 1613, Antonio de Trejo, the Spanish Vicar General of the Franciscans, was saddened when he saw the original home of St. Francis becoming dilapidated. With the help of the Spanish Embassy in Rome and through a generous gift of 6,000 ducats by King Philip III of Spain, he was able to buy the house. The high altar was set over the room of St. Francis.



Santo Stefano, one of the oldest churches of Assisi. The building, in Romanesque style, was erected perhaps as early as the mid-eleventh century, although most sources date it to the mid-twelfth. The first time it is mentioned in existing documents is 1229. According to a Franciscan tradition, the bells of the ancient church were heard to ring of their own accord at the moment of the death of St. Francis, which occurred at the hour of Vespers on October 3, 1226.



Eremo delle Carceri, a small monastery with church at a canyon above the town, where St. Francis retreated and preached to birds. In the 13th century, Saint Francis of Assisi would often come to this place to pray and contemplate, as did other hermits before him. When he first came in 1205, the only building here was a tiny 12th century oratory. Soon, other men followed him to the mountain, finding their own isolated caves nearby in which to pray. The oratory became known as Santa Maria delle Carceri after the small "prisons" occupied by friars in the area. The site and the oratory was probably given by the Benedictines to St. Francis in 1215, at the same time they gave him the Porziuncola in the valley below.



Church of San Pietro (St. Peter), built by the Benedictines in the 10th century and rebuilt in the 13th century. The early Church was a Cluniac monastery. The building was divided into a nave with two aisles with arches supported by columns, and raised presbytery over the crypt. The present building was built over the earlier foundation by Cistercian monks and consecrated by Pope Innocent IV in 1253. The complex can be identified by the dome and square bell tower.

St. Mark's Basilica



Figure 29 St. Mark's Basilica

The Patriarchal Cathedral Basilica of Saint Mark, commonly known as Saint Mark's Basilica, is the cathedral church of the Roman Catholic Archdiocese of Venice, northern Italy.

The first St. Mark's was a building next to the Doge's Palace, ordered by the doge in 828, when Venetian merchants stole the supposed relics of Mark the Evangelist from Alexandria, and completed by 832; from the same century dates the first St. Mark's Campanile (bell tower). The church was burned in a rebellion in 976, when



Doge of Venice

The Doge of Venice, sometimes translated as Duke, was the chief magistrate and leader of the Republic of Venice between 726 and 1797. Doges of Venice were elected for life by the city-state's aristocracy. A doge was referred to variously by the titles "My Lord the Doge" (*Monsignor el Doge*), "Most Serene Prince" (*Serenissimo Principe*), and "His Serenity" (*Sua Serenità*).

the populace locked Pietro IV Candiano inside to kill him, and restored or rebuilt in 978. Nothing certain is known of the form of these early churches.

From perhaps 1063 the present basilica was constructed. The consecration is variously recorded as being in 1084–85, 1093 (the date most often taken), 1102 and 1117, probably reflecting a series of consecrations of different parts. The size of the church was increased in all directions, especially to the north and south, and the wooden domes replaced by brick, which required thickening such walls as were retained.

In 1094 the supposed body of Saint Mark was rediscovered in a pillar by Vitale Faliero, doge at the time. The building also incorporates a low tower (now housing St. Mark's Treasure), believed by some to have been part of the original Doge's Palace. The basic structure of the building has not been much altered. Its decoration has changed greatly over time. The succeeding centuries, especially the period after the Venetian-led conquest of Constantinople in the Fourth Crusade of 1204 and the fourteenth century, all contributed to its adornment.

The latest structural additions include the closing-off of the Baptistery and St. Isidor's Chapel (1300s), the carvings on the upper facade and the Sacristy (1400s), and the closing-off of the Zen Chapel (1500s).

For its opulent design, gold ground mosaics, and its status as a symbol of Venetian wealth and power, from the 11th century on the building has been known by the nickname Chiesa d'Oro (Church of Gold).

Basilica of St. Peter

The Papal Basilica of St. Peter in the Vatican, or simply St. Peter's Basilica, is one of the papal basilicas and one of the four Major Basilicas of Rome, the other Major Basilicas (all of which are also Papal Basilicas) being the Basilicas of St. John Lateran, St. Mary Major, and St. Paul's Outside the Walls. The rank of major basilica confers on St. Peter's Basilica precedence before all minor basilicas worldwide. However, unlike all the other Papal Major Basilicas, it is wholly within the territory, and thus the sovereign jurisdiction, of the Vatican City State, and not that of Italy.

Catholic tradition holds that Peter, after a ministry of thirty-four years, traveled to Rome and met his martyrdom there along with Paul on October 13, 64 AD during the reign of the Roman Emperor Nero. According to tradition, Peter's remains were buried just outside the Circus, on the Mons Vaticanus across the Via Cornelia from the Circus. The area now covered by the Vatican City had been a cemetery for some years before the Circus of Nero was built. It was a burial ground for the numerous executions in the Circus and contained many Christian burials, because for many years after the burial of Saint Peter many Christians chose to be buried near Peter.

Old St. Peter's Basilica was the 4th century church begun by the Emperor Constantine the Great between 319 and 333 AD. This church had been built over the small shrine believed to mark the burial place of St. Peter, though the tomb was smashed in 846 AD. It contained a very large number of burials and memorials, including those of most of the popes from St. Peter to the 15th century.

Basilica

Originally, the word basilica was used to refer to an ancient Roman public building, where courts were held, as well as serving other official and public functions. It usually had the door at one end and a slightly raised platform and an apse at the other, where the magistrate or other officials were seated. The basilica was centrally located in every Roman town, usually adjacent to the main forum. As the Roman Empire adopted Christianity, the major church buildings were typically constructed with the basic architectural plan and thus it became popular throughout Europe. There are four major basilicas, all of which are ancient churches located within Rome, and, as of 2017, 1,757 minor basilicas around the world.

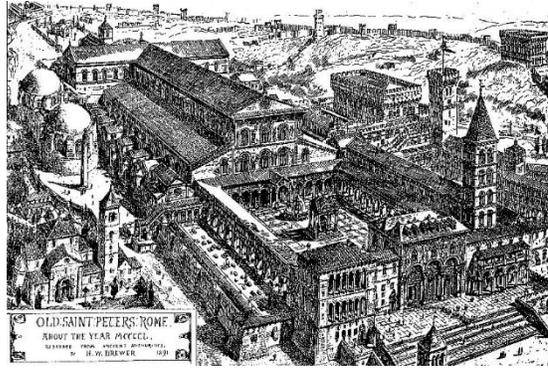


Figure 30 Conjectural view of Old St. Peter's Basilica

By the end of the 15th century the old basilica had fallen into disrepair. In 1505 Pope Julius made a decision to demolish the ancient basilica and replace it with a monumental structure. A succession of popes and architects followed in the next 120 years, their combined efforts resulting in the present building. The scheme begun by Julius II continued through the reigns of Leo X (1513–1521), Hadrian VI (1522–1523), Clement VII

(1523–1534), Paul III (1534–1549), Julius III (1550–1555), Marcellus II (1555), Paul IV (1555–1559), Pius IV (1559–1565), Pius V (saint) (1565–1572), Gregory XIII (1572–1585), Sixtus V (1585–1590), Urban VII (1590), Gregory XIV (1590–1591), Innocent IX (1591), Clement VIII (1592–1605), Leo XI (1605), Paul V (1605–1621), Gregory XV (1621–1623), Urban VIII (1623–1644). The Basilica was completed on November 18, 1626.



Figure 31 St. Peter's Basilica

St. Peter's is famous as a place of pilgrimage and for its liturgical functions. The pope presides at a number of liturgies throughout the year, drawing audiences of 15,000 to over 80,000 people, either within the Basilica or the adjoining St. Peter's Square. St. Peter's has many historical associations, with the Early Christian Church, the Papacy, the Protestant Reformation and Catholic Counter-reformation and numerous artists, especially Michelangelo. As a work of architecture, it is regarded as the greatest building of its age.

St. Paul's Outside the Walls

Papal Basilica of St. Paul Outside the Walls, commonly known as St. Paul's Outside the Walls, founded by the Roman Emperor Constantine I over the burial place of St. Paul, where it was said that, after the Apostle's execution, his followers erected a memorial, called a *cella memoriae*. The basilica is within Italian territory and not the territory of the Vatican City State, but the Holy See owns the Basilica, and Italy is legally obligated to recognize its full ownership. This first basilica was consecrated by Pope Sylvester in 324.

In 386, Emperor Theodosius I began erecting a much larger and more beautiful basilica with a nave and four aisles with a transept. It was probably consecrated around 402 by Pope Innocent I. The work, including the mosaics, was not completed until Leo I's pontificate (440–461). In the 5th century it was larger than the Old St. Peter's Basilica.

Like St. Peter's, a succession of popes and architects modified the basilica and added to the structure. Under Leo I, extensive repair work was carried out following the collapse of the roof on account of fire or lightning. Under Pope St. Gregory the Great (590–604) the main altar and presbytery were extensively modified. Pope John VIII (872–82) fortified the basilica, the monastery, and the dwellings of the peasantry, forming the town of *Johannisopolis* which existed until 1348, when an earthquake totally destroyed it. The graceful cloister of the monastery was erected between 1220 and 1241.



As it lay outside the Aurelian Walls, it gained the name, St. Paul's Outside the Walls. The walls enclosed all the seven hills of Rome plus the Campus Martius on the left bank of the Tiber. The line of city walls was built between 271 AD and 275 AD.

Figure 32 St. Paul's Outside the Walls

Paul's tomb is below a marble tombstone in the basilica's crypt below the altar.

ST. MARY THE VIRGIN

Pilgrim's Medal Sites
