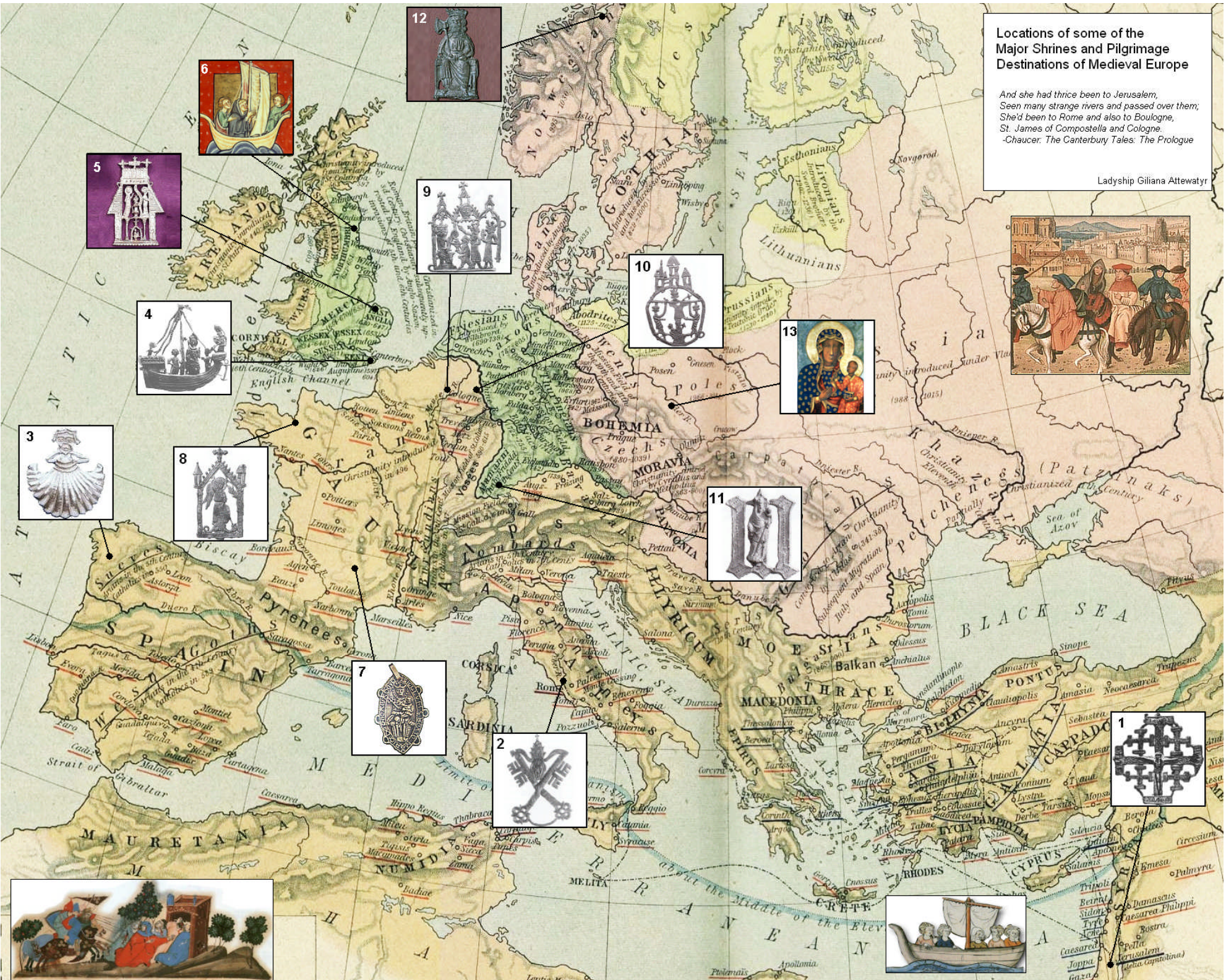


Locations of some of the Major Shrines and Pilgrimage Destinations of Medieval Europe

And she had thrice been to Jerusalem,
Seen many strange rivers and passed over them;
She'd been to Rome and also to Boulogne,
St. James of Compostella and Cologne.
-Chaucer: The Canterbury Tales: The Prologue

Ladyship Giliana Attewatyr



Pilgrimages: The Original Tourism Industry

Baroness Giliana Attewatyr, OL

amefinch@cableone.net

http://myweb.cableone.net/amefinch/Giliana/Pilgrimages_Handout.pdf

November 4, 2009

	Shrine Name	Shrine Location	Country (modern)	Shrine For	Founded	Relics	Other
1	The Holy Land	Jerusalem	Israel				
	Church of the Holy Sepulchre	Jerusalem	Israel	The crucifixion, tomb, etc of Jesus	4 th century	True Cross (and all of the land itself!)	Pilgrims desired to stay overnight
	Mount Olivet	Jerusalem	Israel	Garden of Gethemene			Palm fronds blessed
	Jordan River	Jerusalem	Israel	Where Jesus was baptized		The water itself. Usually put into amphora	Pilgrims bathed here
	Church of the Nativity	Bethlehem	Israel	Where Jesus was born		The manger	
	Monastery of St. Catherine	Mt. Sinai	Egypt	The remains of St. Catherine	565	Remains of St. Catherine	Where Moses received the Torah
	Island of Roda	Cairo	Egypt	Where Pharoah's daughter found Moses			
2	City of Rome	Rome	Italy				
3	Santiago de Compostela	Compostela	Spain	St. James the Apostle	819	Remains of St. James	
4	Canterbury Cathedral	Canturbury	England	St. Thomas Becket	1171-1539	Head reliquary of Becket, blood of Becket, other items	Healing powers
5	Shrine of Our Lady of Walsingham	Walsingham	England	Our Lady of Walsingham	1061	Replica of the Holy House of Nazereth & Virgin's Milk	Knight's Door
6	Durham Cathedral	Durham	England	St. Cuthbert	1093	St. Cuthbert's miraculously preserved body and the illuminated Lindisfarne Gospels	Very defensible
7	Shrine of Our Lady of Rocamadour	Rocamadour	France	Chapel of the Black Virgin	1166	Statue of the Black Virgin	
8	Le Mont-St-Michel	Mont Saint-Michel	France	St. Aubert	708	Visions of the Archangel	
9	Cologne Cathedral	Cologne	Germany	Three Magi	1164	Relics of the Magi	
10	Aachen Cathedral	Aachen	Germany	Charlemagne's treasury of relics, and burial site for Charlemagne	805	Cloak of the Blessed Virgin, swaddling-clothes of the Infant Jesus, loin-cloth worn by Christ on the Cross, the cloth on which lay the head of St. John the Baptist after his beheading	Burial site for Charlemagne as well as other emporers
11	Shrine of Our Lady of Einsiedeln	Einsiedeln	Switzerland	St. Meinrad and the Black Madonna	940	Black Madonna Statue	Divine consecration of shrine
12	Nidaros Cathedral	Nidaros (Trondheim)	Norway	St. Olav Haraldsson	1030-1537	Remains of St. Olav	
13	Monastery of Jasna Góra	Częstochowa	Poland	Our Lady of Częstochowa Icon	1386	Our Lady of Częstochowa Icon	Fountain formed where the desecrated icon fell.

Medieval Pilgrimages – The Original Tourism Industry

Baroness Giliana Attewatyr, OL
amefinch@cableone.net
11/4/2010

Introduction

Point of this class –Persona development. Why did they travel in the Middle Ages

Definitions

- Pilgrimage - a journey to a holy place from motives of devotion, to obtain supernatural help, or as a form of penance
- Relics: Bones, hair, clothing, blood, or associated other debris from saints, apostles, Jesus or Mary. Believed to be able to work miracles.

Reasons for a pilgrimage:

- The only time off was for holy days and festivals
- Lower classes didn't get to travel much
- Pilgrimage was a way to see the world
- Looking for a miracle
- Nullifying vows
- Forgiveness/penance
- Protection
- Punishment
- Boredom

Jerusalem and Rome were the original and ultimate pilgrimage destinations

Shrines popped up all over Europe to attract pilgrims.. Some for officially canonized saints, some not.

The Business of Shrines

Shrines drew pilgrims due to miracles that were performed there as well as prestige.

Multitudes of people traveled on the pilgrim highways for festivals, anniversaries, reports of miracles & relics, and famine, epidemic or other disasters. Some cathedrals had special celebrations on sabbatical and/or jubilee years to display the most special relics or granting plenary indulgence.

Example volume of pilgrims:

- Wilsnack, Germany (w/ 1000 residents) could see 100,000 pilgrims in a year
- 40000 pilgrims on a busy **day** in Munich in 1392
- In 1492, Aachen saw 142000 pilgrims in a day

The running of a shrine was much more a commercial endeavor than a religious one.

Pilgrims would make some sort of offering to the shrine. Poorer folk would offer coins or sometimes beeswax (for candles) to the shrine. The more wealthy pilgrims made more substantial offerings of silver and gold and other such items.

Pilgrims would purchase various forms of souvenirs from the shrine or nearby area to get blessed and take back. Towns grew and thrived around the shrine to provide inns, hospitals, souvenirs, and other services needed for the traveling pilgrims. Major pilgrimage routes developed with inns and other services along the way to work with the pilgrims.

Relic theft, while rarely done by pilgrims, was done on occasion by rival towns/churches/shrines to try to lure the pilgrims away.

Guide books (and even Phrase books) became available for the longer pilgrimages.

Souvenirs

After the long trip, pilgrims like to take something back to prove that they reached their destination. For instance in Jerusalem, nails and splinters of wood or stone from city gates. This took its toll on the shrine itself.

Whole industries were setup to manufacture candles, badges, ampullae, bells & whistle (for festivals), reliquaries, mirrors and other such items.

Pilgrim badges:

- Made of lead, tin, pewter.. later silver and gold
- Worn on hats
- Wearing these badges conveyed prestige, proclaimed wearer as sacrosanct and entitled to help and sustenance from other Christians
- Some took advantage of this & wore badges not bought on pilgrimage.

Two vendors in Westminster in 1490s:

- Henry Knycknack
- Henry Hundredpound – goldsmith

Holy relics were believed to have many powers. The pilgrim badges were considered holy because the pilgrim touches it to the relic. To harness the power of the relics, badges:

- Continued to be worn after pilgrimages.
- Given to sick friends and family
- Given as gifts
- Dipped in water or wine to produce a cure
- Buried in foundations
- Worn on rosaries
- Used to ease the pain of childbirth
- Displayed in homes, stables, beehives, drinking troughs, buried in gardens
- Deposited in water at river crossings

Due to volume of pilgrims, they couldn't get close enough to the shrine. In the 15th century mirrors would be used. The relics would be brought out and displayed. The Pilgrim would catch the reflection in the mirror. They could then, for instance, shine the mirror on a portion of bread to be eaten as a cure.

Other

Many disapproved of pilgrimages as a practice that eased the conscience without necessarily improving the moral quality of life. Signs of pilgrimages such as badges infuriated some as pompous and were on occasion banned (to no effect).

Palmer: One who has made a pilgrimage to Jerusalem or a term for a surrogate pilgrim who travels for money, fulfilling vows for others.

As Punishments

From the 13th century, pilgrimage was also used as a punishment for crimes, particularly for scandalous crimes by the powerful and famous. Pilgrimages imposed by the law are called judicial pilgrimages. They were quite convenient, because the community got rid of the criminal without the cost of imprisonment. In 1319, Roger de Bonito was sent to Rome, Santiago and Jerusalem for the murder of a bishop. If you committed murder, it was common to have the murder weapon hung around your neck throughout the pilgrimage. If you were guilty of heresy, you might be expected to wear two yellow crosses on your front and back. As a consequence, you were not treated like other pilgrims but instead would be publicly humiliated. You would also be expected to collect signatures at all the shrines you visited, to prove you had been there. In particularly scandalous cases you might also be expected to undertake the pilgrimage barefoot or even naked!

As the English poet Chaucer ((c1340-1400) described:

when a man has sinned openly, of which sin the fame is openly spoken in the country... Common penance is that priests enjoin men commonly in certain cases, as for to go, peradventure, naked in pilgrimages or barefoot.

Robbers

One of the chief dangers facing travellers was that of being robbed. A twelfth century pilgrim blessing read, in part, "O Lord . . . let the angels watch over thy servants. . . . Protect them from the perils of fast rivers, thieves or wild beasts."

Pilgrims were protected by the Church in theory, but bandits preyed upon them anyway, for they could be easy targets. The pilgrim had to take with him enough money to reach his destination, and this meant that a great deal of wealth was traveling each summer down the pilgrim routes. Merchants, too, were targets, but they knew this and often hired armed guards. Not so with pilgrims, though noble pilgrims might well bring not only their own weapons but men-at-arms as well.

A number of robber barons made a living off the pilgrim routes: Thomas de Marle in northern France in the early 12th century; John of London in northern Spain in the early 14th century; Berthold von Eberstein, operating in the Rhine in the mid-14th century; Werner von Urslingen, who worked Tuscany around the same time. These are individuals whom the sources name; there must have been many more. Other individuals, and even entire villages, might extort tolls that were hardly more than thinly-disguised robbery. Resist, and the pilgrim might wind up mugged instead, or even killed.

At sea, the danger was from pirates. At various times, pilgrim ships had to avoid certain areas because they were known pirate haunts.

Once in the Holy Land, conditions were scarcely better. Muslim bandits, operating in defiance of local authority, lurked along the pilgrim roads going into Jerusalem. After Jerusalem fell in 1187, they were joined by Christian bandits, and even former knights Templar, who ignored religious differences in their common trade of brigandage.

Language

Unless one was a merchant who traveled abroad regularly, once out of one's native land, communication was difficult at best.

- Italian and Greek were most well known by guides, followed by French
- This led other nationalities to set up their own houses and hospices along the route.
- In the Holy Land, one was required to have an Arab guide, who could at least interpret Arabic for them.
- Phrase books began to appear in addition to guidebooks.

Pilgrim's Vow

The key element that defined a pilgrimage was the pilgrim's vow. This was taken in public, before the bishop or a priest, and it marked the formal beginning of the pilgrimage. Upon return, it would be the same bishop or priest who declared the vow fulfilled, marking the person's return to normal life. Before the vow, one was merely intending to go. After it, the pilgrimage had begun. Most people set out in the very same hour.

The priest might give to the pilgrim the robe, scrip and staff that were the outward symbols of the pilgrim. These special clothes first appeared in the 12th century; before this, pilgrims dressed more or less in ordinary clothes, and the change is almost certainly an effect of the First Crusade, with its distinctive symbolism. The robe was a plain tunic of gray or brown, marked with a cross. The scrip was a leather pouch attached at the waist, supposedly carrying all the pilgrim's possession, for he was supposed to put aside worldly luxury. (The wealthy were inclined to ignore this inconvenient and uncomfortable tradition and would ride a horse and stay at inns and eat well). In the 13th century was added a wide-brimmed hat, with a long scarf at the back that hung down and wound around the body to the waist. The origins of this are obscure, but it became standard attire.

The priest then blessed the pilgrim, who now made his vow, listing specifically which shrines he intended to visit. This was the specific contract of the pilgrimage--it was a promise to go to particular places.

The blessing would be followed by a sermon and a mass. The pilgrim had already said goodbye to family and friends back at his home, but an important pilgrim might be followed out of town by hundreds or even thousands of people eager to share in the event. These would trail away quickly, though, and the pilgrim would soon enough be in the company of just his fellow pilgrims (people almost never traveled alone). Sometimes, a great many people set out together, and the blessing ceremony became an event conducted for the whole group. This was the sort of thing that happened during times of crusades.

The public nature of the ceremony, then, marked the pilgrimage very clearly. It ensured that the pilgrim himself knew that the pilgrimage had begun, and that the rest of the community knew it as well.

Canterbury

Thomas Beckett was at odds with the King over privileges of Church vs. Crown & fled/exiled to France in 1164. He returned from exile on December 1, 1170. Continued to be at odds with the King who, exasperatedly asked who would rid him of the turbulent priest. Four knights assaulted Becket inside chapel of his own cathedral on December 29th. They battered down a cleric then Becket, both holding a cross staff & were killed. Outrage over the murder of consecrated priests and violation of sanctuary immediately gave rise to a powerful cult.

A shrine for Becket was created on July 7, 1220 on the east end of the cathedral. The year was chosen as the 50th anniversary of his death. Jubilee years every 50 years thereafter included plenary indulgence. It was a four-day walk from London or two days on horseback.

Becket's blood was collected by his monks. Water mixed with this was immediately found to have the most impressively miraculous properties. Infinitely diluted, this was used as a curative for 200 years. OPTIMVS EGORVM MEDIVS FIT TOMA BONOVM – Thomas is the best doctor of the worthy sick. Curative was said to require faith. Those that weren't cured must have been unworthy. Wood and earthenware vessels were not effective for carrying the mixture. Ampullae of tin and lead were created based on designs from Jerusalem.

In 1538, Becket was denounced by Henry VIII as a traitor rather than a saint and the shrine was dismantled. The reformation brought the end to shrines and pilgrimages in England as they promoted idolatry (and some say also excessive glorification of the female.) Statues were removed to London and burned.

Einsiedeln

In the 9th century, the monk St. Meinrad, of the family of the Counts of Hohenzollern, left one of the local monasteries to build a hermitage in the wilderness of today's Einsiedeln. He took with him a miracle-working statue of the Virgin Mary given to him by the Abbess Hildegard of Zürich. He soon became well known in the local village for his kindness and holiness, and received many visitors and gifts.

On January 21, 861, two thieves murdered Meinrad for the treasure in his hermitage. According to legend, the murderers were apprehended after two ravens followed them into town and drew attention to them with loud squawking.

In 940, a few Benedictine monks turned Meinrad's little hermitage into the "Lady Chapel." The chapel is said to have been consecrated by Christ himself on September 14, 948. The bishop who was to consecrate the new site had a vision in which the church was filled with a brilliant light as Christ approached the altar; the next day, when he went to perform the ceremony, he heard a voice saying the chapel had already been divinely consecrated. The miracle was confirmed by Pope Leo VIII 16 years later in a papal bull.

St. Meinrad had the Black Madonna statue (its dark color caused by years of candle smoke) as part of his altarpiece; it was placed in the Lady Chapel for veneration after his death. Many miracles were attributed to the intercession of "Our Lady of Einsiedeln," and pilgrimages to Einsiedeln began shortly after 1000 AD. Pilgrimages to Einsiedeln were especially popular during the Middle Ages, when as many as 50,000 pilgrims streamed into the monastery each week.

Santiago de Compostela

It was reputedly the final resting place of James son of Zebedee, one of Jesus's apostles, who according to the Bible (Acts 12:2) was killed by King Herod in 44 A.D. "What it doesn't say in the Acts," says Krochalis, "is what happened to his body after he died."

Two of his disciples sailed a stone boat to Spain, where they raised a shrine over his body. Centuries later, during the viking raids, the saint's remains were hidden to protect them — and lost for several hundred years, until a local bishop has a dream. "Three times he dreams of finding St. James' body. Finally, he goes and discovers, not one, but three bodies. Which one is James?" Krochalis laughs. "Yes, you guessed it: Bring out your halt, your blind, your lame. The one that brought miracles was deemed to be St. James."

Pilgrims started coming to the new shrine of Santiago, built inland at nearby Compostela, where it would be safe from raiders, in the mid 900s. The cathedral was rebuilt in the early 12th century by Bishop Diego Gelmírez, whom Krochalis and her coauthors call "the main proponent of Santiago's glory (and his own)." Gelmírez got Compostela named the primary seat of the Church in Spain — and himself an archbishop — by Pope Calixtus II in 1120. The Pilgrim's Guide to Santiago de Compostela, dated by Krochalis and her colleagues to 1138, was part of a larger manuscript compiled in the abbey under his rule and known as the Codex Calixtinus, sadly never highly circulated.

"At a place called Lorca, in the eastern part [of Spain], runs a river called the Salty Brook. Be careful not to let it touch your lips or allow your horse to drink there, for this river is deadly," warns the 12th-century author of The Pilgrim's Guide to Santiago de Compostela. "On its bank, while we were going to Santiago, we met two men of Navarre sitting sharpening their knives; they are in the habit of skinning the mounts of pilgrims who drink that water and die. When questioned by us, these liars said that it was safe to drink. We therefore watered our horses, and immediately two of them died, which these people skinned on the spot."

Rocamadour

According to legend, Rocamadour was the home of an early Christian hermit named Zaccheus of Jericho. It is believed that he died in about 70 AD and had conversed with Jesus himself. According to some accounts, this Zaccheus was the husband of St. Veronica, who wiped the face of Jesus as he climbed to Calvary.

At some point after the hermit's death and burial in Rocamadour, the site became a place of pilgrimage. Some claim the town was named for the hermit, a "lover of rock" (roc amator).

Zaccheus is said to have brought with him to Rocamadour a statue of the Black Virgin, though the statue is generally dated to the 9th century. Due to the double attraction of the tomb of Zaccheus and the statue of the Virgin, pilgrims began to flock to Rocamadour. Many reported experiencing miraculous healings and conversions at the shrine.

Then, as today, 216 steps lead to the top of the rocky plateau on which the Chapel of Our Lady is located. As an act of penance, pilgrims would regularly make the entire climb on their knees, and some still do today.

The shrine eventually became so famous that kings and bishops began granting special privileges to those who made the pilgrimage.

Many notable people visited Rocamadour over the years, including St. Bernard, St. Dominic, St. Louis, King Louis XI, and possibly even Charlemagne, on his way to battle the Moors in Spain.

In the 11th century, Benedictine monks took over the little Chapel of Our Lady of Rocamadour.

A major event occurred in 1166, when an ancient grave and sepulcher containing an undecayed body was discovered in the cliff of Rocamadour, near the Chapel of Our Lady. This was believed to be the early Christian hermit St. Amadour, who is often equated with Zaccheus.

Aachen

Holy Roman Emperor Charlemagne began the construction of the palace chapel (Palatine Chapel), which forms the central part of Aachen Cathedral, in 786 AD. The Palatine Chapel has been described as a masterpiece of Carolingian architecture. Called the Pfalzkapelle in German, the Palatine Chapel is also known as the Palace Chapel, Collegiate Church, or Octagon.

Built on the site of a smaller house of worship dating from the 780s, the Palatine Chapel was designed by Odo of Metz in the late 8th century. He based it on the Byzantine-style church of San Vitale (completed 547 AD) in Ravenna, Italy, which accounts for the very eastern feel to the chapel (e.g. striped horseshoe arches, mosaics, round ambulatory). It was consecrated in 805 to serve as the imperial church.

Charlemagne collected a variety of relics during his lifetime, which are still kept in the Aachen Cathedral. The four most important are impressive indeed:

- the cloak of the Blessed Virgin;
- the swaddling-clothes of the Infant Jesus;
- the loin-cloth worn by Christ on the Cross; and
- the cloth on which lay the head of St. John the Baptist after his beheading.

In the Middle Ages, these relics attracted swarms of pilgrims from Germany, Austria, Hungary, England, Sweden, and other countries. In the mid-14th century, it became customary to show the four "Great Relics" only once every seven years, a custom which continues today (the next will be in 2011).

When Charlemagne died in 814, he was buried in the chapel's choir. In 1000 AD, Emperor Otto III (who is also buried there) had Charlemagne's vault opened. It is said the body was found in a remarkable state of preservation, seated on a marble throne, dressed in imperial robes, with his crown on his head, the Gospels lying open in his lap, and his scepter in his hand. A large mural representing Otto and his nobles gazing on the dead Emperor was painted on the wall of the great room in the Town Hall.

Beginning in the mid-14th century, the chapel's choir hall was reconstructed in the Gothic style. The two-part Capella vitrea (Glass Chapel) was consecrated in 1414, the 600th anniversary of Charlemagne's death. The 13 windows are each 100 feet high and on the pillars between them stand fourteen statues (the Mother of God, the Twelve Apostles, and Charlemagne) that date from the 15th century.

Also in the 15th century, several smaller chapels and a vestibule were added to the Palatine Chapel to manage the increasing crowds of pilgrims, and the resulting enlarged building was designated the Aachen Cathedral.

Our Lady of Walsingham

Popularized by Henry III (1216 – 1272)

Chapel was built in 1061 as a replica of the house where Gabriel greeted Mary in Nazareth with the news of her pregnancy. Built in the eleventh century, a noble widow, Rychold de Faverches, prayed to the Virgin to ask how she should honor her. In a dream, she was taken to Nazareth to view the House of the Annunciation, and told to build a replica at Walsingham. The builders, however, found Our Lady's instructions ambiguous--two pieces of land, 200 paces apart, seemed to fit the instructions. Rychold chose one, but as the house started to be built, it did not fit together. That night, she prayed for guidance and in the morning the builders found that their work had been miraculously transported to the other site, and moreover, assembled more perfectly than they could have achieved.

The road to Walsingham was known as the Pilgrim's Way (or the Milky Way as the Virgin's Milk was at the end of it). There were a number of smaller shrines along the way. The knight's door: A knight on horseback fled enemies for sanctuary and arrived at a door far too small for he and his horse and then they found themselves inside.

Sold "Virgin's Milk" as a curative.

In 1538 during the reformation brought the end to shrines and pilgrimages in England as they promoted idolatry (and some say also excessive glorification of the female.) Statues were removed to London and burned. The reformation felt that Catholic's reverence for all aspects of Mary was too close to paganism (Goddess worship).

The Holy Land

Easily the most sacred of all pilgrimages (and longest, most expensive, most dangerous, etc), a trip to Jerusalem had many variables depending on who controlled the area. However, it was common to travel by boat from Italy (Venice) and land in Jaffa (and be forced to stay overnight in a series of reeking caves). For every portion of the journey, the pilgrims must hire guides (and mounts). Sites that would have been seen on this pilgrimage:

Jerusalem Sites:

- Church of the Holy Sepulchre: A haphazard and jumbled complex structure included:
 - The tomb (Golgotha), the spot of the crucifixion (Calvary)
 - The place of the Deposition (when Jesus' body was taken down from the cross and anointed)
 - The spot where Jesus marked the center of the world
 - The places where Mary and St. John stood
 - The spot where Jesus' garments were divided by the Roman soldiers
 - The prison where Jesus was held.
 - The chief goal of every pilgrim was to spend the night within the Church and to have Mass there. As many Christians from various churches had this as a goal, the scheduling of all this was quite a task. Priests wanted nothing better than to have the privilege of celebrating the Mass. Young nobles would come here to be knighted. Those lucky enough to be able to spend the night found that they were locked into the Church at nightfall and not let out again until the next morning.
- Mount Olivet:
 - The homes of Lazarus and of Simon the Leper
 - The very fig tree that was cursed by Jesus
 - The place where Jesus wept over the fate of Jerusalem
 - The place where he prophesied the destruction of the Temple
 - The Garden of Gethsemane. Here pilgrims would have their palm fronds (bought from the seemingly infinite supplies in Jerusalem) blessed.
- Mt. Zion:
 - The church is dedicated to Mary
 - Upstairs is the room of the Last Supper. It's also the place where Mary died.
 - There is an altar erected on the spot where the Holy Ghost descended to the Apostles
 - Downstairs is the stone basin where Jesus washed the feet of the Apostles
 - Nearby is the place where Thomas felt the wound in Jesus' side when he doubted that Christ had arisen from the grave.
- Jordan River: Customary to bath and fill an amphora of the water.
- Bethlehem: Church of the Nativity
- Nazareth:
 - Already by 570 AD Mary's house had been made into a basilica
 - Another church had been built at the site of the Annunciation. This church was one of the victims of the Caliph Hakim in 1010. Rebuilt by the crusaders in 1101.
 - The Church of the Nutrition, also known as St. Joseph's House. This is where tradition said Joseph and Mary were wed and is where Jesus was raised.
 - Nazareth was destroyed by the Sultan Baibars in the 1260s.

Further Holy Land Sites:

- Mt. Sinai:
 - Not without reason is it said that, for all the honor and grace earned, no pilgrim ever went on this journey twice.
 - Fifteen days (roughly) from Jerusalem.
 - Must cross the Sinai desert. Dangers from Bedouin bandits, the desert itself.
- On Mt. Sinai is monastery of St. Catherine.
 - Catherine was Empress Helena's step-daughter, broken on the wheel by the Emperor Maxentius for claiming that she was betrothed to Christ.
 - Her body was taken by angels to the top of Mt. Sinai.
 - Also this is the site where Moses received the Ten Commandments.
- Cairo (with its size, minarets, & grandeur on an ordinary day would seem like Venice or Paris at festival time):
 - The pyramids at Giza (called barns of Joseph)
 - The island of Roda, (where Pharaoh's daughter found Moses)
- Other Crusader cities may be visited before returning home by boat to Italy.

Local Shrines

Local shrines (which would not require any significant travel) cropped up around graves of hermits or holy people, springs with attributed miracles to Mary and the like.

They are not well documented because they were not recognized by the Church and were not served by a literate management like a monastery, but often by a barely literate parish priest. Accounts from peasants of miracles were often discounted as lies.

On one hand, the Church often seemed to try and suppress such shrines. On the other, there are accounts of more important shrines turning folks away that come for healing asking why they have come so far when they could be healed in their own diocese.

Shrines for Mary crop up with stories of a miracle (often minor), sometimes coupled with the finding of a statue of Mary, after which a spring starts flowing.

Local devotions, small gifts and fetishes were common for requesting aid, healing, and protection from danger or in giving thanks for previous aid, healing and protection.

Certain rocks, trees & springs were worshiped at (a bit pagan, eh?) and the Church tried to suppress this. Often they would build a church or chapel near the site to try and wean the people away from worshiping the actual landscape.

Local pilgrimages often have long legends attached, which make it much harder to know the true source of the shrine than a well-documented larger site.

More Information

This class is pulled from many of the following sites (at times verbatim!). Sorry for the lack of direct quoting.

Virtual Pilgrimage to Jerusalem - <http://crusades.boisestate.edu/vpilgrim/>

Peregrinations: Official Publication of the International Society for the Study of Pilgrimage Art - <http://peregrinations.kenyon.edu>

Mont Saint-Michel - <http://xenophongroup.com/montjoie/st-mont.htm>

On the Road to Compostela - <http://www.rps.psu.edu/may99/compostela.html>

Pilgrim Ways to Nidaros - <http://www.pilegrim.info/en/index.aspx?id=842405>

Rocamadour: shrine town of France - http://www.villes-sanctuaires.com/anglais/rocamadour_histoire.htm

Sacred Sites at Sacred Destinations - <http://www.sacred-destinations.com/index.html>

Sacred Sites: Pilgrimages in Medieval Europe - <http://www.sacred-destinations.com/index.html>

Saints' bodies in medieval shrines - http://everything2.com/index.pl?node_id=1538397

H.J.E. van Beuningen & A.M. Koldeweij, Heilig en Profaan. 1000 laat-middeleeuwse insignes uit de collectie H.J.E. van Beuningen, Rotterdam Papers 8. Cothen. 1993. ISBN 90-9006769-8.

H.J.E. van Beuningen, A.M. Koldeweij & D. Kicken, Heilig en Profaan 2. 1200 laatmiddeleeuwse insignes uit openbare en particuliere collecties, Rotterdam Papers 12. Cothen. 2001. ISBN 90-9014881-7.

Mitchiner, Michael. Medieval Pilgrim and Secular Badges. Sanderstead: Hawkins Publications. 1986. ISBN: 0904173194.

Spencer, Brian. Pilgrim Souvenirs and Secular Badges (Medieval Finds from Excavations in London) TSO. c1998. ISBN: 0112905749.