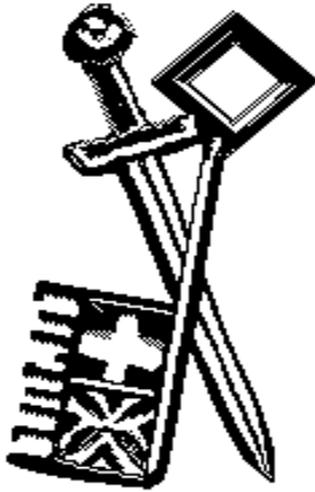


**CONFRATERNITY  
OF  
PILGRIMS TO ROME**



**NEWSLETTER**

**August 2009 No. 7**

## Contents

- 3 Editorial**  
Alison Raju  
Chris George
- 4 Why me?**  
Chris George
- 6 Rome for the modern pilgrim, 4: the Christianisation of Rome – churches built between Constantine’s move to the east and the fall of Rome in 410.**  
Howard Nelson
- 25 Notes from a Pilgrim in England**  
Jim Peele
- 26 The final stage of the *Via Francigena* into Rome from the south along the Appian Way**  
Alberto Alberti
- 29 Santiago to Rome via Lourdes – reprise**  
Ann Milner
- 36 Book Reviews**  
William Marques  
Ann Milner
- 38 Letter to the Editor**  
William Marques
- 39 Secretary's Notebook**  
Bronwyn Marques

## Editorial

This is the seventh issue of the Confraternity of Pilgrims to Rome's *Newsletter*.

There are five articles, two book reviews, one Letter to the Editor and the section entitled "Secretary's Notebook," containing short items of information likely to be of interest to our members. For technical reasons it has not been possible to include the customary list of additions to the CPR library but this will be rectified in the December issue. Chris George, asking "Why me?", writes about the gift of friendship, hospitality and unmerited kindness that pilgrims can experience along their way. Howard Nelson resumes his series of articles exploring the extraordinary richness that Rome presents to the modern pilgrim, with the fourth one dealing with the Christianisation of Rome and the churches built between Constantine's move to the east and the fall of Rome in 410. Jim Peele tells us briefly about his walk not from but towards Canterbury, Alberto Alberti describes the final stage of the *Via Francigena* into Rome from the south along the Appian Way while Ann Milner writes about a re-exploration of part of the Pyrenean section her journey from Santiago to Rome via Lourdes.

Articles on all aspects of the pilgrimage to Rome are invited for subsequent issues. As a rough guide they should be somewhere between 1000 and 1500 words, according to the subject matter. Book reviews (300-500 words maximum) are also invited, as is also information suitable for inclusion in the "Secretary's Notebook" section. In the interests of variety the editors have decided to limit accounts of pilgrim journeys to one per issue.

Short items can be sent in an email but longer articles should be included as attachments and most WORD and RTF documents are acceptable. If you send pictures, though, please do not integrate them in the text but send them as separate files.

**Alison Raju**

alisonraju@btopenworld.com

**Chris George**

Torridon73@aol.c

## Why me ?

Chris George

When asked why I pack my rucksack and go off and get my “fix” of pilgrim routes one of my explanations is that it helps to confirm my faith in the goodness of ordinary folk. I am sure that we have all received the gift of friendship, hospitality and unmerited kindnesses along our pilgrim way.

I would like to share just one or two of mine whilst on my way along the *Via Francigena* from Canterbury to Rome in 2005.

Back in the year 2000 I walked from Le Puy to Santiago where, in a wood somewhere near Livinhac-le-Haut, I met Françoise, a lady from Paris, and walked a short way with her. That night she stayed in the same *gîte d'étape* and here I met an American called Robert. The three of us, together with a French married couple, stayed more or less together for the next seven weeks, all the way to Santiago. St James went to work and a year later Robert and Françoise married in a small village in Burgundy.

My wife and I went to the wedding and we have remained in touch ever since. As I walked through France on my way to Rome they walked with me for a week from Langres. One day around lunchtime we entered Chaux-la-Lotière, a small French village, but we had no bread. Françoise asked a man taking his ease on his balcony if there was a shop in the village. “No shop, closed down last year,” was the response. We had some food, though, and stopped at the village *lavoir* for our meagre fare. About ten minutes later, however, the man from the balcony appeared in his car, bearing baguettes and apple tarts. He had driven to the next village “pour les anglais” and he wouldn't take a euro for them.

### Why Me ?

10 days before this incident I had left Reims on the canal tow-path as I wanted a fairly flat route since I was really suffering with an injury to my leg. A few days later whilst resting on the towpath two cyclists, a Belgian couple, stopped to ask if everything was alright. I must have been showing signs of wear. I explained that I had an injury and would be stopping in a few kilometres at a campsite. “We are camping there, give us your tent, we will erect it and have a meal ready for you when you arrive.” I spent a wonderful evening in their company on a lovely campsite by the river.

### Why me ?



## Rome for the modern pilgrim, 4: the Christianisation of Rome – churches built between Constantine’s move to the east and the fall of Rome in 410.

Howard Nelson

Previous articles in this series, which is designed to give the pilgrim a chronological framework for Rome’s extraordinary, and extraordinarily rich, jumble of churches and monuments, have looked at the earliest traces of Christianity, and at Constantine’s ambitious but finally rather ambiguous church-building programme<sup>1</sup>. Once Constantine had departed for Constantinople in 324, leaving a single vast basilica on private land right up against the city walls plus a ring of churches above martyrs’ tombs well outside them, the bishops of Rome – often with the financial support of wealthy members of the Christian community - embarked on a more systematic Christianisation of the city, founding churches either in prominent locations in the heart of the imperial centre, or in densely-inhabited popular areas. Their purpose, as revealed by their choice of locations, seems fairly clearly to have been either declaratory, or missionary, or both. Despite the emperor’s conversion, Rome remained the stronghold of paganism that it had always been<sup>2</sup>, and the Christianisation of the city was a slow process<sup>3</sup>, with the final suppression of paganism only in 395. This article looks at the churches that were established during the rest of the 4<sup>th</sup> century, and at the very beginning of the 5<sup>th</sup>, before Rome fell to the Goths in 410. Photographs of most of the churches described here are available in the Gallery of the CPR website, <<http://www.pilgrimstorome.org.uk/gallery/index.php?>>; see the section “Rome: Later 4<sup>th</sup> and early 5<sup>th</sup> Century Churches”

Many of these early churches were originally called by the name of the person or family owning the land on which they were built: thus the *titulus Marci* (San Marco) was built by Pope Marcus on land belonging to his family, and the *titulus Iulii et Callisto*, now Santa Maria in Trastevere, was founded by Pope Julius on land originally given to the church by his predecessor Callistus. It is tempting to see these locations as sites of earlier Christian

<sup>1</sup> See *CPR Newsletter* #3, 4 & 5 (April, August & December 2008).

<sup>2</sup> One cannot help wondering if part of Constantine’s motivation in moving to the east was a desire to make an altogether fresh start at creating a Christian city. The churches

<sup>3</sup> Richard Krautheimer, *Rome, portrait of a city, 312-1308*, Princeton University Press, 2000, Chapter 3, is an engaging account of the Christianisation of Rome and the

worship – indeed it is probable that they were both community centres and places of worship – but in only one case (SS Giovanni e Paolo of about 410) is there any archaeological evidence to prove it.

Architecturally, the post-Constantinian churches marked a clear break from the humble and inconspicuous community centres which they replaced. They nearly all follow the plan initiated by Constantine: a three-aisled basilica, with a semi-circular apse and a preceding atrium or narthex. It is difficult to say, now that nearly all have been remodelled, how imposing they were, or whether they exhibit a growing confidence. Santa Sabina, built early in the 5<sup>th</sup> century (and to be covered in the next article), and retaining much of its original form, is a tall and graceful building, full of confidence.

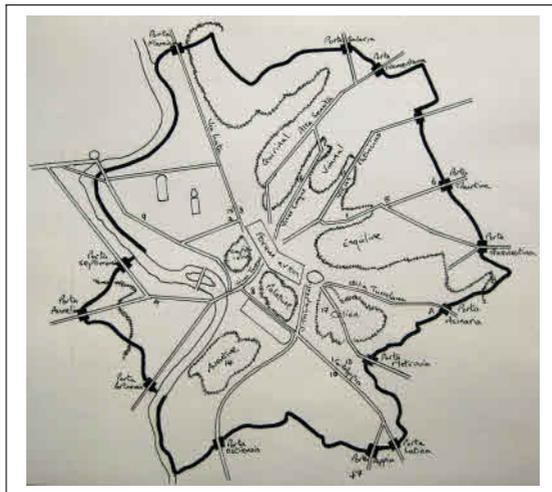
In general, papal policy in the early stages was to reuse secular or domestic pagan sites for nearly 300 years, until in 609 the Pantheon became Santa the Popes gradually moving into the power vacuum left by the removal of the capital to Constantinople (no emperor ever lived permanently in Rome again), assuming the attributes and responsibilities of the pagan rulers, until by the end of the period they had become the city's chief administrators.

At this stage, it will be helpful to develop a mental map of the layout of the late imperial city, which is unlikely to have changed very much as Rome declined and became depopulated in the succeeding centuries and which was evidently followed by the anonymous compiler of the 8<sup>th</sup>-9<sup>th</sup> century *Einsiedeln Itineraries*<sup>5</sup>. It is in fact quite easily traced among Rome's busy present-day streets. It helps to imagine the 3<sup>rd</sup> century Aurelian walls as a huge wheel, 18 km in circumference, whose spokes are the continuation, within the walls, of the great highways leading to the city from all parts of the Empire, and whose hub is the concentration of monuments, temples and public spaces at the foot of the Capitoline and Palatine Hills. Starting with the highway coming from the north, the Via Flaminia becomes the Via Lata (today's Via del Corso), leading straight down across the Campus Martius to the foot of the Capitol; continuing clockwise, the Via Salaria and the Via Nomentana meet just within the walls to form the Alta Semita (today's Via XX Settembre), running along the ridge of the Quirinal Hill and then turning south (Via XXIV Maggio) to reach the Forum area; the Vicus Longus (Via Nazionale), which leaves the Quirinal ridge to run down the valley between it

<sup>4</sup> SS Cosma e Damiano, which dates from 526-530, was installed in a classical, but secular

<sup>5</sup> Gerold Walser, *Die Einsiedler Inschriftensammlung und der Pilgerführer durch Rom (Codex Einsiedlensis 326)*, Stuttgart 1987. Hereafter GW for the text and EI for the Itineraries.

and the Viminal Hill, runs parallel with the Vicus Patricius (now the Via Urbana), the road from the Viminal Gate, to meet at the Forum; the highway from Tibur, the Via Tiburtina, joins the Via Praenestina coming from Praeneste (which meets the Via Labicana, today's Via Casilina, just outside what is now the Porta Maggiore) where the Piazza Vittorio Emanuele II now lies, to continue down the slope of the Esquiline Hill to the Forum, following the line of today's Via Giovanni Lanza and Via Cavour; the Via Tuscolana, coming in from the southeast via the Porta Asinaria (now a small opening beside the more recently-opened Porta San Giovanni, and close by the Lateran) continues with the same name (though today the Via di San Giovanni in Laterano), and runs straight down to the Colosseum; the Via Latina and the Via Appia, coming from the south, combine just inside their respective gates to run below the Celian Hill to reach the Circus Maximus at the foot of the Palatine; the Via Ostiensis circles the southeast side of the Aventine to reach the same point; the roads from the Porta Portuensis and the Porta Aurelia, coming from the southwest and the west respectively, meet in today's Trastevere to cross the river by the Pons Aemilius (Ponte Palatino) and continue via the Velabro area and the Vicus Tuscus (Via di San Teodoro) to the Forum; and finally the road coming from the Vatican Hill to the Mausoleum of Hadrian (Castel Sant'Angelo) crosses the river by the Pons Aelius and runs in a southwesterly direction (possibly the lines of today's Via di Banchi Vecchi, Via del Pellegrino, and Via di Giubonnari) to pass the theatres of Pompey, Balbus and Marcellus before reaching the foot of the Capitoline Hill.



Key:

- |  |                             |
|--|-----------------------------|
| A. San Giovanni in Laterano                              | 8. Santa Anastasia          |
| B. Santa Croce in Gerusalemme                            | 9. San Lorenzo in Damaso    |
| 1. Titulus Silvestri                                     | 10. SS Nereo et Achilleo    |
| 2. San Marco   | 11. Santa Pudenziana        |
| 3. Titulus Iulii iuxta Forum Traiani                     | 12. San Clemente            |
| 4. Santa Maria in Trastevere                             | 13. San Sisto Vecchio       |
| 5. SS Vito e Modesto                                     | 14. Santa Prisca            |
| 6. Basilica Liberii                                      | 15. Santa Maria in Via Lata |
| 7. SS Nereus & Achilleus at the<br>Catacomb of Domitilla | 16. San Vitale              |
|  | 17. SS Giovanni e Paolo     |

The above map illustrates the layout just described, and indicates the placing of the 4<sup>th</sup> century churches covered in this article (including the two churches built within the walls by Constantine, here lettered A and B).

Practically all – the only exceptions are cases where the identification is less than certain – of the churches covered in this article were standing, and regarded as worthy of note, when the compiler of the Einsiedeln Itineraries visited the city about 800. Though I shall be covering the Einsiedeln pilgrim guide in later articles, I include here comments drawn from Gerold Walser's edition, where they seem to be interesting or useful.

### **Titulus Silvestri**

Pope Sylvester (s 314-Dec 335) – Constantine's Pope – must have been involved throughout Constantine's building programme, and only after the emperor had moved to Byzantium, and towards the end of his pontificate, did he undertake the building of the first non-imperial church. Unfortunately its location is very uncertain. It may have stood near Trajan's Baths and the Porticus Liviae, and near where S Martino ai Monti now stands<sup>6</sup>. The *Liber Pontificalis*<sup>7</sup> records it as having been built on the estate of the priest Equitius (so that it was at first known as the *titulus* of Equitius).

<sup>6</sup> The Einsiedeln Itineraries refer to a pair of adjacent churches, *Sci Silvestri et Sci Martini*, and this has been interpreted as referring to a single church dedicated to two saints (see GW p. 186).

<sup>7</sup> See H Brandenburg, *Ancient Churches of Rome from the fourth to the seventh century*, Turnhout, Brepols, 2004, p. 111 (hereafter HB: I have relied heavily on it for this article). The *Liber Pontificalis* refers twice to this foundation (#34, 3 & 33), the second time listing the gifts which Constantine made to it. References to the *Liber Pontificalis* are from *The Book of Pontiffs ... the ancient biographies of the first ninety Roman bishops to AD 715*, trans Raymond Davis, Liverpool University Press, 2000.

## San Marco



Pope Sylvester was followed by Pope Mark (s Jan-Oct 336), who, in the course of a very short pontificate, built this church in the heart of the city, possibly on the site of a *domus* belonging to his own family. The place, known as *ad* or *iuxta Pallacinas*, was located at the point where the Via Lata, running straight down from the Porta Flaminia, arrived at the foot of the Capitol: a most conspicuous spot. It was not only close to the buildings in and around the Forum, it was also not far from the great theatre and cryptoporticus built by Cornelius Balbus in the time of Augustus.

Archaeology has revealed a single-aisled hall, almost 40m long, orientated to the south, built into an upper-class house of the 2<sup>nd</sup> or 3<sup>rd</sup> century, the floor of which (made of irregular slabs of coloured marble) can still be seen in the crypt.

In the course of later re-buildings the church was re-orientated to the north, restored in 792 by Pope Hadrian I (s 772-795), just before the visit of the compiler of the Einsiedeln Itineraries (hereafter “the Einsiedler”), and again under Pope Gregory IV (s 827-844). The apse, which dates from about 829, includes St Mark with his hand on Gregory’s shoulder: Gregory has a square halo, indicating that he was alive when the mosaic was made. He is holding a model of the church. The Romanesque bell tower dates from 1154.

In the second half of the 15<sup>th</sup> century the church was incorporated into the Palazzo Venezia by a Venetian cardinal who went on to become Pope Paul II (s 1464-71), and who continued to use it as a papal residence; using stone taken from the Colosseum and the Teatro di Marcello, he added the loggia for papal benedictions.

This church was built by Mark’s successor, Julius I (s 337-351), *iuxta forum divi Traiani*. Though now lost, it was possibly near the present SS Apostoli: if so, nicely framing the southern end of the Via Lata, a spot chosen for much the same reasons as that of S Marco. The Einsiedler makes no reference to a church of this name, but does include SS Apostoli.

## Titulus Iulii et Callisto = Santa Maria in Trastevere



The same Pope used a piece of land formerly given to the Church by Pope Calixtus I (s 217-222) – therefore possibly the site of a pre-Constantinian

Christian foundation – to found, about 345, a church in Trastevere, an area densely populated with mainly Greek-speaking people from the eastern parts of the Empire. This foundation, though directly on the continuation of the Via Aurelia into the city, does not seem to have had the same declaratory function as the earlier *tituli*, and may therefore represent a shift in focus towards the Christianisation of the ordinary people of Rome.

The church was substantially rebuilt by Pope Hadrian I (s 772-795), so must have been very striking at the time the Einsiedler was collecting his data. The same Pope was responsible for the rededication of the church to the Mother of God, almost certainly after a 6<sup>th</sup>-century icon that is still kept there.

Its present appearance – including the particularly striking mosaics of the arch and the apse - goes back to Pope Innocent II (s 1130-1143), who incorporated spoils from the Baths of Caracalla, but nevertheless retained the overall appearance of an early Christian Basilica.

Apparently the foundation of a more junior clergyman, this church, restored in

Maria Maggiore and Piazza Vittorio Emanuele II), is first mentioned during the papacy of Julius as standing near the *Macellum Liviae* (the market of Livia, which is known to have stood roughly on the site of today's Termini station). The presence of a market strongly suggests a well-populated area.

---

<sup>8</sup> The collection also records an inscription from the market-hall itself (GW p. 79, #20).

### **Basilica Liberii**

Julius's successor Liberius (s 352-366) is credited with the construction of a church on the Esquiline, *iuxta Macellum Liviae*. The church may have been

where the 5<sup>th</sup>-century Santa Bibiana now stands, just to the south of the tracks leading into Termini. Basilica Liberii is not mentioned by this name in EI, but "Sta Biviana" is; and the fact that the nearby church of San Vito is included in the itineraries would tend to support this identification.

It is recorded that the supporters of Liberius met after his death in the *basilica Liberiana* to elect Ursinus as his successor, while at the same time the supporters of the rival candidate Damasus met *in Lucinis* (an early Christian property where San Lorenzo in Lucina now stands). In the violent struggle which followed, 137 people were killed in Liberius's church; Ursinus was banished, and Damasus became Bishop of Rome.

### **SS Nereus & Achilleus at the Catacomb of Domitilla**

Although my focus of interest in this article is the foundation of city-centre churches, it is worth noting in passing that the construction of basilicas on the site of martyrs' tombs continued after Constantine's departure. Pope Marcus, in addition to San Marco covered above, seems to have collaborated with the emperor in the building of a large ambulatory basilica on the Via Ardeatina. Julius is credited with the church dedicated to **San Valentino** on the Via Flaminia (included in the Einsiedeln Itineraries and one of the churches visited by Sigeric in 990<sup>9</sup>), scanty remains of which can still be seen beside the Viale Maresciallo Pilsudski; as well as others on the Via Aurelia (where Pope Callistus was buried) and the Via Portuensis<sup>10</sup>. Pope Felix built a basilica on the Via Aurelia, and Damasus (whose inner-city foundations are described below) built another on the Via Ardeatina, where he himself was buried; nothing survives of either of these.

However, the three-aisled church built in 390-395 over the tombs of Nereus and Achilleus at the Catacomb of Domitilla on the Via Appia is a remarkable survival, having escaped the Renaissance remodeling applied to so many of Rome's churches – and worth both a mention here, and a visit when you're in Rome<sup>11</sup>. When discovered it was badly damaged, but has been sensitively restored, and is a bare, haunting place. It appears to have been from the outset partially sunk below ground level, so as to enclose the martyrs' tombs. One of the columns originally surrounding the tomb has been preserved: it is carved with a depiction of the beheading of Achilleus, and is

<sup>9</sup> Veronica Ortenberg, "Archbishop Sigeric's Journey to Rome in 990", in *Anglo-Saxon England*, vol 19, 1990, pp. 213-214.

<sup>11</sup> It is described in the context of the catacomb of Domitilla in my earlier article, *CPR Newsletter* #4, August 2008, p. 10-11.

one of the earliest scenes of martyrdom known.

The bones of Nereus and Achilleus were moved to the present church dedicated to them on the Via delle Terme di Caracalla in 524 (see below).

Both the churches dedicated to these two martyrs are mentioned in the Einsiedeln Itineraries.

### **Titulus Anastasiae = Santa Anastasia**



Santa Anastasia: the façade and the interior

With Santa Anastasia, we reach the pontificate of Damasus (s 366-384), who was responsible both for the conversion of the Roman liturgy, previously in Greek, to Latin, and for commissioning Jerome's Vulgate; one of the most important figures therefore in the Romanisation of Christianity, and its growing separation from its oriental origins.

Damasus built or began five community or "parish" churches. The first of these, *Titulus Anastasiae*, was established on the Vicus Tuscus (today's Via di San Teodoro) which crossed the Forum from north to south and continued below the western edge of the Palatine to the Velabrum, the market and port area where supplies brought up-river from Ostia were landed. The Einsiedler<sup>12</sup> records a verse inscription (#23), now lost, naming Damasus as the donor of the apse painting and Hilarius (s 461-468) as its restorer.

It was also on the northern corner of the Circus Maximus (recently restored archaeological research has revealed a grotto directly below the House of Augustus on the Palatine, and so no more than 100m from Santa Anastasia, which may have been the original site of the Lupercal, the cave where Romulus and Remus were believed to have been suckled by the she-wolf, and the focus of the Lupercalia cult. It has been suggested, if this identification is correct, that the site was chosen also to counter-balance the

pagan cult of Rome's founders which remained active into Late Antiquity.

Gerold Walser<sup>13</sup> believes that a Roman *porticus* stood on this spot; Hugo Brandenburg<sup>14</sup> is clear that the *titulus* was installed on the first floor of a Roman *insula*, the property of a lady called Anastasia, and with shops below it at ground level: a fairly modest single-aisled structure, adapted to what was already there. The original brickwork can still be seen on the sides of the church, visible both from the Circus Maximus and the Palatine. The dedication to Santa Anastasia dates from the 6<sup>th</sup> century, the result of an understandable confusion of names.

Santa Anastasia's transformation into the present 3-aisled church goes back Charlemagne. It would be interesting to know whether the Einsiedler, who lists the church, saw the old or the new building, or indeed the building site.

Further restoration work was carried out by Pope Sixtus IV (s 1471-1484) as part of a major project to beautify the churches in the area of the Capitol and the Palatine in time for the 1475 Holy Year; and more under Urban VIII (s 1623-1644).

### San Lorenzo in Damaso



Pope Damasus continued his church-building activities with a foundation on the Campus Martius, on the site of a house which had previously belonged to his father, and not far from Pompey's Theatre – one of the most magnificent buildings of ancient Rome – and again, therefore, in a prominent and thickly populated area. A dedicatory inscription records that it was a new building, i.e. not circumscribed, as several of the early churches were, by the need to fit into an existing structure.

The present church, which recalls the original plan, is incorporated into the Palazzo della Cancelleria (ca 1486), just south of today's Corso Vittorio Emanuele II: traces of the earlier church, a three-aisled building about 40m long, and presumably the one seen by the Einsiedler, have been found

---

<sup>13</sup> GW, pp. 202-3.

under the courtyard of the Cancellaria. The first church appears to have included a Baptistery [cf San Lorenzo in Lucina], clear evidence of its role in serving and evangelizing a local community. The site chosen was clearly intended to give the church prominence in a much-frequented area of major public buildings. It seems to have been one of the most important and largest of the early churches in Rome.

### **Titulus Fasciolae = SS Nereo et Achilleo**



SS Nereo ed Achilleo, the façade and the interior

Probably built originally under Pope Damasus as an oratory called Titulus Fasciolae, this church stands just northeast of the Baths of Caracalla, and directly on the road leading from the city centre to the Via Appia and the south: another prominent spot. Its modest exterior conceals a prettily-decorated interior. In 524 the relics of Domitilla and her two martyred Christian servants, Nereus and Achilleus, were transferred from the catacomb which still bears her name (see above), and the church has been known as SS Nereo ed Achilleo ever since (although it is Domitilla whose remains lie under the principal altar). It is believed that Gregory the Great preached from the marble Bishop's throne behind the altar, when it still stood in the original church on the Via Appia.

The present building dates from Carolingian times and the papacy of Leo III (s 795-816), and is thus exactly contemporary with the Einseidler (who records it). Despite later re-workings in the 15<sup>th</sup> and 16<sup>th</sup> centuries, it preserves its arch-mosaic, showing the Transfiguration, from the time of Leo

## Santa Pudenziana



Santa Pudenziana



The apse mosaic

A further foundation by Pope Damasus, Santa Pudenziana lies at the heart of the densely populated district (read “quarter of thievery and prostitution”) of Subura, on the Vicus Patricius (now the Via Urbana), the principal road running down to the Forum between the Viminal and Esquiline hills. The actual construction may have been completed under Pope Siricius (s 384-402). Remains of the original Republican period *domus ecclesiae* have been

found 9 metres below the present church; over it, a small set of baths were built in about 140, and these seem to have been converted, over a period, into the first church. Ownership of the plot is attributed to a family named Pudens, which provided a senator who – legend has it – gave hospitality to either Peter or Paul in his house on this site. The dedication is to Pudentia, daughter of the senator and sister of Praxedes, whose church, built in the next century, stands nearby.

Among the most interesting features of the church is the apse mosaic, dating from the church’s original construction, and said to be one of the earliest such mosaics in Rome<sup>15</sup>. Christ is depicted in quasi-Imperial style, and the Apostles wear senatorial robes: evidence of the growing accommodation of the church to the city’s classical past, and its adoption of classical and imperial symbolism. Paul’s position among the twelve, balancing Peter’s, may be one of the earliest such representations. Peter and Paul are being

---

<sup>15</sup> HB, p. 140 ascribes the mosaics of Santa Costanza to the same date.

Absidal niches in the otherwise undecorated ambulatory behind the altar have traces of frescoes; an altar-slab is dated to the 5<sup>th</sup> century; and there is a figure of Christ as the Good Shepherd.

Altogether, Santa Pudenziana ranks with San Clemente as one of the most interesting and evocative churches in Rome, bearing witness to a continuity of worship on this site going back almost to Apostolic times.

Damasus crowned and completed his church-building career by persuading the co-emperors Valentinian II, Theodosius and Arcadius to replace the modest shrine which Constantine had dedicated to Paul with a basilica to rival St Peter's<sup>16</sup>.



6<sup>th</sup> century marble slab now forming part of the *schola cantorum* in San Clemente

Legend would have it that the *titulus Clementis* was established on the site of the house of Pope Clement 1 (s 90-99), to whom we owe the first written record of the belief that Peter had died in Rome<sup>17</sup>. It is more likely that the church's 4<sup>th</sup>-century founder shared the name, and they became confused.

The Via San Giovanni in Laterano, on which San Clemente stands, follows the Asinaria to the Colosseum and the forum area; it therefore occupied a prominent location on one of the major roads leading to the city centre.

---

<sup>16</sup> See my previous article.

<sup>17</sup> See CPR Newsletter #3 (August 2008) pp. 29-30.

San Clemente is one of the most striking and evocative churches in all Rome, speaking most clearly of centuries of continuous occupation and development, and illustrating more vividly than any other site the way in which the ground level has risen over time: the present street-level church dates from the early 12<sup>th</sup> century; below it survives the church of the late 4<sup>th</sup> century, which was built into a mid-3<sup>rd</sup> century hall; and below that excavations have revealed what was either an aristocratic house of the 1<sup>st</sup> century, or a public building (possibly a mint), which contained a Mithreum, and where one can still see a series of interconnected rooms with their original herring-bone paving, and hear the sound of the spring over which the Mithreum was built.

The church which we now see as the crypt dates from the time of Pope Siricius (s 384-399; the successor of Damasus), and is mentioned by Jerome in 392. Its original dimensions are preserved, as well as the basic layout of a three-aisled basilica with an atrium or narthex running across its whole width, though much of the interior detail has changed in the course of later re-buildings, and none of the original decoration survives. This was the building however which the Einsiedler saw in about 800: it is a matter of particular regret that he did not record anything beside its bare name. Two 11<sup>th</sup> century frescoes depicting the legend of St Clement can be seen in the narthex, while the marble slabs of the presbytery, probably imported from Constantinople in the 6<sup>th</sup> century, were reused, and are still in place, to form the *schola cantorum* of the upper church.

The upper church, which was built after the previous one was destroyed by

## Titulus Crescentianae = San Sisto Vecchio



San Sisto was built at the very end of the 4<sup>th</sup> century, under Pope Anastasius (s 399-402)<sup>18</sup>. It forms a pair with the Titulus Fasciolae = SS Nereo et Achilleo (see above), standing on the opposite side of the road just after the junction of the Via Latina and the Via Appia, adjacent to the Baths of Caracalla, and at the beginning of today's broad Viale delle Terme di Caracalla. It appears to have been built from scratch, rather than incorporated into an existing building.

The present church is attached to a Dominican convent and school, and is only open at service times.

Excavations below the church have revealed a three-aisled brick basilica, churches of its period. It is evident though that the columns came from the spoils of miscellaneous early buildings, and had to be supported on blocks of varying thickness to achieve an even upper level to support the clerestory. In fact if one looks closely at these early churches, it is rare to find a matching set of columns; clear enough evidence that even if churches grew in number, there was no longer the wealth of imperial patronage behind them.

---

<sup>18</sup> Liber Pontificalis 41 2

## Santa Prisca



This church, said to stand on the site of the house of Paul's friends Aquila and Priscilla (or Prisca)<sup>19</sup> on the Aventine Hill, may also date from the 4<sup>th</sup> century. Excavations have failed to reveal any trace of a private house, but a Mithreum has been found (and may occasionally be visited). In a quiet residential area, it does not fit the declaratory or missionary pattern of all the other churches we have been considering: on the other hand, the nearby nearby within 20 or 30 years, so the area, described by Krautheimer as a "patrician suburb"<sup>20</sup>, must have been thought worth some missionary effort.

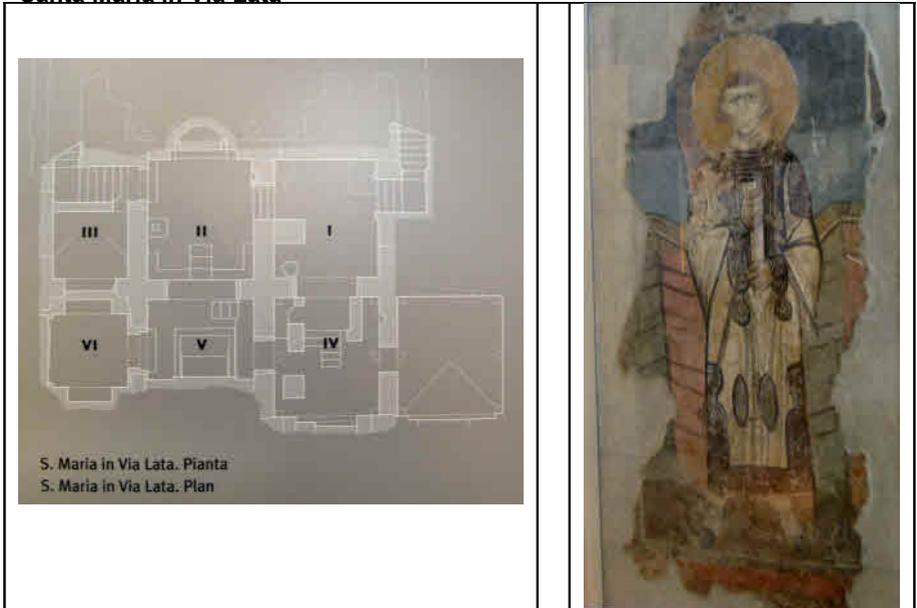
The columns of the present church are ancient, but the font, supposedly used by Peter, is much too small for the total immersion that he would have practiced. The church is only open at service times.

This and the next are the only two 4<sup>th</sup>-century churches not listed by the Einsiedler.

---

<sup>19</sup> Fellow tent-makers, Acts 18: 1-4 has them in Corinth, having been expelled from Rome; Romans 16: 3-5 indicates that they had returned there, and that Christians were meeting in their house.

## Santa Maria in Via Lata



From the Crypta Balbi Museum: plan of the Roman building converted to church showing S Paolo (of SS Giovanni e Paolo, martyrs under Julian the Apostate, r 361-363)

A large Roman building, possibly a warehouse of six halls, standing at the foot of the Via Lata, was converted into a Christian *diacona* (chapel and welfare centre) at an uncertain date, either at the end of the 4<sup>th</sup> century or

some of which are now on display in the Crypta Balbi Mueum. A new church was built above the old one, which became the crypt, in 1049, and this was again rebuilt in 1491; when an arch built by Diocletian across the Via Lata at this point was demolished to make way for it.

## Titulus Vestinae = San Vitale



This church, which today stands well below street level on the Via Nazionale, was founded during the pontificate of Innocent I (s 402-417) on the Vicus Longus, which ran down the valley between the Quirinal and Viminal Hills, and in the heart of the densely populated – indeed slum – quarter of Subura. Funds came from the legacy of a wealthy aristocratic

wish, to the two saints Gervase and Proteus. Its location indicates that it was clearly part of the church's missionary, rather than declaratory, purpose. The present church is similar in size to its 5<sup>th</sup> century original, parts of which (eg

---

<sup>21</sup> Liber Pontificalis 42-3

## Titulus Pammachi = SS Giovanni e Paolo



SS Giovanni e Paolo



4<sup>th</sup> cent. scene of martyrdom

One of the most interesting sites among all the early Roman churches, this is the only one where archaeology has revealed unambiguous traces of a pre-existing Christian cult. It stands on the Clivus Scauri, the steep and narrow lane which rises up the western side of the Celian Hill, and which retains its ancient name in the modern form of Clivo di Scauro. The area seems to have undergone a process of gentrification during the fourth century, with older *insulae* apartment blocks with shops at ground-floor level giving way to large and luxurious private villas. Such a *domus* was built over an earlier *insula* by a wealthy Roman aristocrat, Pammachius, who gave his property for the construction of the church which originally bore his name, and which was probably completed by the time he died in 410<sup>22</sup>.

The present church not only incorporates substantial parts of the walls of the earlier buildings: blocks of masonry at the foot of the campanile belong to the much earlier Temple of the Divine Claudius, which crowned the Celian Hill. Below the church, excavations – now beautifully presented, and including a small antiquarian museum, and worth a substantial visit - have revealed a series of rooms, originally grouped around a courtyard with these are among the best-preserved Late Antique wall decorations in Rome. On a slightly higher level, and dating from the late fourth century, when the earlier buildings had been abandoned, a small niche (marked *Confessio* on plans of the excavations) clearly representing a martyrdom scene has been found<sup>23</sup>. Despite the later legend which associates this spot with either the dwelling or the tomb of the two saints – martyrs under Julian the Apostate (r

<sup>22</sup> Krautheimer, op. cit p. 33 draws a close parallel between San Vitale and SS Giovanni e Paolo, both having been financed by wealthy members of the Christian community.

<sup>23</sup> With the scene carved onto a pillar at the catacomb of Domitilla, possibly the earliest representations of Christian martyrdom.

361-363) to whom the church itself was dedicated - this little shrine cannot be taken to confirm it: in any case the martyrs could not possibly have been buried at this date within the walls. The niche must have been part of a small domestic chapel.

Not very long after the installation of the chapel in the *domus*, all the lower levels were filled to provide the base for the church itself, a three-aisled basilica with a large apse, but retaining the façade of the earlier *insula* on the side overlooking the Clivus Scauri – which remains a fascinating assembly of early Roman brickwork.

The present church preserves the overall dimensions of the original, as well as many of the columns. It shares with San Vitale and other contemporary churches an open narthex spanning the whole width of the building: the lower level is a 12<sup>th</sup> century addition, but the earlier façade is visible above and behind.

## Conclusion

were built on land, or into houses, that had previously belonged to the Christian community – and only 5 seem to have been newly-built. Once again, an investigation which set out to demonstrate and describe a thought-out programme of church-building turns out to be less simple, and more enigmatic, than I thought. It begins to look as if the 4<sup>th</sup> century Popes,

pagan Rome, choosing to establish churches in either prominent or thickly-populated areas, were in fact constrained to be more opportunistic than this, using land or buildings that were already available. Of course they may have been in the fortunate position of having plenty of choice, so that they were able to select locations that fitted into an overall plan, but this seems no more likely than it would be today: in any case, we cannot argue from evidence that we do not have. But the picture is in the end – as it was with Constantine – more nuanced than I expected, and it leaves a number of interesting questions unanswered, and a good deal of room for speculation.

Moreover, as I look ahead to the churches that will be covered in my next

Mura, which is probably better regarded as the last of the Constantinian foundations, since it was built under imperial rather than papal patronage - begin to seem relatively modest in scale. SS Giovanni e Paolo was completed just before the fall of Rome to the Goths in 410; but this shocking event paradoxically spurred the papacy to a much more ambitious building programme, which included some of Rome's most dramatic and beautiful churches: Santa Sabina, Santa Maria Maggiore, and San Stefano Rotondo among them. I shall cover these in my next article, which will take the story from the events of 410 up to the time of St Benedict (ca 500).

## Notes from a Pilgrim in England

Jim Peele

I thought it might be interesting to tell of my recent experience, three days ago, on **entering** Canterbury as a pilgrim. Come to think of it, I don't recall ever reading an account about walking from Rome to Canterbury.

I walked from Winchester, following St. Swithun's Way and then the North Downs Way from Farnham. When I entered the Canterbury Cathedral gates I identified myself as a pilgrim (and I looked like one, wearing shorts and toting a backpack and trekking poles) and I was greeted warmly, not pressed for admission fees, and immediately directed to the welcome centre.

There, a very nice lady asked me if I would like a memento of my trip to which I replied yes and she produced a *compostela*-type certificate of pilgrimage for me. Totally unexpected! Since I wanted to finish up the North Downs Way (coinciding with the VF in England for those of you who don't know), I asked her if she had any VF stuff and within five seconds she produced a brochure and a *credenziale*. Then I told her I had to find accommodation and she steered me to the hotel right on the cathedral grounds. I even managed to negotiate a slight discount by mentioning the fact that I had walked to get there. So a really nice warm welcome.

And, I was surprised to find on the Canterbury-to-Dover section *flechas amarillas* (yellow arrows)! (I would have imagined that the VF markings would have been different. Congratulations to all who waymarked that section (those yellow arrows came in handy in a couple of spots)

. And, St. Mary's in Patricbourne has a new stamp for the

*credenziali*.

## The final stage of the *Via Francigena* into Rome from the south along the Appian Way

Alberto Alberti

The historical *Via Appia* (Appian Way) has been known since Roman times as the *Regina Viarum* or “Queen of all Roads.” Its construction started in the year 312 B.C. The modern road alongside it is still an important route in the communication system between Rome and the south of Italy. Its last stretch of 17 km is a splendid entrance into the town. It has the original Roman stone paving and the remains of many historical monuments bordering it. Many poets and painters have been inspired by them, especially during the Romantic period.

The final stage starts from the village of Frattocchie, which can be reached in two ways:

a) through Velletri, Genzano, Ariccia and Albano to Frattocchie (20 km) on the ancient *Via Appia*, the main road repaved with tarmac in these towns. It is full of traffic in heavily built-up areas and is very uninspiring. There are some interesting side roads that can be used, but it is not easy to reach them.

b) from Velletri to Castelgandolfo and on to Frattocchie (22 km) - the alternative recommended and described here.

### Velletri to Castelgandolfo (18 km)

Starting in Velletri take the *Via Appia* and then, uphill, take the *Via Ponte Veloce* on the right, then the *Via Fontana Fiume*. (*Avoid side roads with the numbers of their houses at the beginning - these are dead ends.*) In the *Via Colle Noce*, which is not paved, take, on the right, the rather large entrance uphill of a path (*with a barrier to stop vehicles*) and go straight on this path for about 800m till you reach a road with heavy traffic (*Via dei Laghi*). Go downhill for 600m to a large four-way junction. There is a road sign “Vivaro” and “Lariano” here. Turn left opposite these signs onto a large dirt road and shortly afterwards go downhill into a wood. Take care to remain on the main path, ignoring smaller paths on the sides. Keep going downhill and after about 500 m the road divides into a fork. Take the lower arm, ignoring the one that goes uphill

oAfter 1km, you reach Nemi cemetery. Turn right here towards this small town on a road with a nice view over the lake but with traffic. Go through the small historic town and continue on a beautiful path round the lake. After 300m take a path on the right with the sign “Via di Roma”. It goes up in the wood. You pass the famous “Fontan Tempesta” fountain, still in the wood.

Continue uphill. Soon you approach the *Via dei Laghi*, a road with a heavy traffic. Follow the path turning left here. Follow closely the road signs of the CAI (*Club Alpino Italiano*), small red and white flags, which are mostly painted on trees.

After about 500m the path arrives at a T-junction with another path. Go left. *Here you are on a stretch with Roman paving*. After about 150m the CAI signs indicate that you should leave this path and turn right into a small plain. The path is bordered by thick bushes and is still marked by CAI signs.

When you get near to a road with a lot of traffic, the path goes down in a ditch, leading to a low tunnel under the road. After the tunnel the path continues and it reaches a T-junction with a larger path surrounding the lake. Turn left and shortly afterwards take the lower of two paths heading towards Castelgandolfo, now in sight. Avoid any path going straight down to the lake.

*This is one of the most beautiful walks in central Italy, with frequent remnants of Roman ceramic duct of water.* Following it, you arrive

#### **Castelgandolfo to Frattocchie (4 km)**

Go through the town and at the end of the main square with the Papal Palace down on the left. Take *Viale Costa* and then *Via Montecrescenzo* till *Villa Aurora*. Here go to the left till a paved road to the left and a grit road to cross an important road going to the lake. Nearby is *Via Santi Pascolaro*, then *Via Glicini*, *Via Castagnole* and *Via Castagnole di sotto*. Here you can see a medieval tower and a Monastery. Then *Via Madonna delle Rose*, *Via Costa Rotonda*, cross *Via Sassone*, and take *Via Torraccio* to the right. You arrive at the lake and cross the *Frattocchie-Via Appia Antica* as the national road

#### **Frattocchie to Rome (17 Km)**

Enter the *Via Appia*, a large, imposing, straight road mostly paved with the original stones. The road is flanked by a number of Roman ruins, generally ancient tombs, mausoleums, etc..

After 700m you cross a road in the village of *S. Maria della Mole*. (Note: here, after sunset, the entrance to the *Via Appia* is closed). Soon the road crosses *Via Fioranello* and then passes over the big ring road (*Raccordo Anulare*) surrounding Rome. Just after it you can see the arches of an aqueduct. Next is *Via Casal Rotondo*. After it there is a large mausoleum with a small villa on its top. Then you see the *Nymphaeum* of the Quintili. After crossing the *Via Erode Attico*, there is a small, reasonably well-preserved temple on the left. Towards the end of the way are the most imposing monuments, the tomb of Cecilia Metella, for instance, a big

cylinder 11m high on a square base, built in the year 50 BC and used as a fortress in the Middle Ages. In front is the roofless S. Nicola church, in Gothic Cistercian style. Not far away are the remarkable remains of the residence of the Emperor Massenzio and the tomb of his son Romulus (309 BC.) Then on the left side is the basilica of S. Sebastiano, with its catacombs. After it, you can generally enter the garden of the catacombs of S. Callisto. Crossing the garden you arrive at the junction of the *Via Appia* and the *Via Ardeatina*. Here is the famous little church known as "Quo vadis", where, according to tradition, St. Peter met Jesus Christ.

Continue and pass under a railway bridge to enter the *Porta S. Sebastiano* and the *Via Porta S. Sebastiano*. After that go along the *Via Terme di Caracalla* (with the famous *Terme di Caracalla*. Caracalla was a Roman Emperor in the 3<sup>rd</sup> century BC. Today there is no water in the Terme. They are enormous ruins of Roman baths and are amongst the most well-known buildings in Rome. Given their size the operas of Verdi and Wagner are often performed there. Continue along the *Via dei Cerchi*, to walk along the river *Tiber*. Shortly you pass alongside an island in the river (*Isola Tiberina*), then cross over to the other side of the river on the fifth bridge (*Ponte Vittorio Emanuele*). After the bridge continue straight on for 500m and you arrive in the *Via Conciliazione*. Here you can see the colonnade of St Peter's square and of the Basilica. Tradition dictates that you enter it and

# Santiago to Rome via Lourdes – reprise

Ann Milner

## Background Story

On 4th April, 2006 I left Santiago to walk to Rome via Lourdes. I had wanted to go via Lourdes for a number of reasons. Had Lourdes been a shrine in medieval times, I felt sure that it would have been an unmissable item on a pilgrim's itinerary. In addition I had never been there and wished to visit it.

To reach Rome my route would be initially the *Camino Francés* then on to the *Camino Aragonés* at Puente la Reina, crossing into France at the Col de Somport. At this point there were a number of different ways of reaching Lourdes. The most usual was to continue on the *Voie d'Arles* to Oloron St Marie and there join the *Voie de Piémont* to Lourdes. However, my research had thrown up a variant which led directly from the Somport, climbing another 500+ metres higher into the Pyrenees and going "off to the right" as it were. There was a write-up in English on this route which I obtained from the CSJ.<sup>(1)</sup> It seemed simple enough.

Furnished with a 1:25 000 map I arrived at the Somport at about midday, moments on the way up to the Somport and in terms of terrain (narrow paths, having to scramble over rocks etc.) this *camino* had been more difficult than anything I had encountered before. So it was with no little trepidation that, having had a good lunch, I left the refugio at the Somport and took the road to the ski station at Astun. The path into the Pyrenees from Astun was clearly marked on my map. However it was not clearly marked on the ground! In my naivety I expected some sort of waymark to be seen, some sort of local *balise*. But no. Nothing. I tried one likely-looking route but that was just going up to the ski lift. I tried another but gut feeling told me it was also going in the wrong direction.

Finally I found another path that seemed to be going in the right direction. It was strenuous but up I went and then I came to a small patch of snow and an uncrossable stream. I could see the path continuing on the other side but there was just no way I could get across. Added to that, the beautiful, clear, blue, sunny skies had given way to dull, grey clouds. I had food. I had my tent. I had been intending to camp wild anyway. But the combination of rolling clouds and lack of waymarking and uncrossable stream persuaded me I should turn back.

This is something that is quite alien to my nature and I rarely retrace my steps (sometime having to walk several extra kilometres as a consequence!). With great reluctance I turned back to the Somport and spent the night at the refuge. The following day I took the road route down

the valley, stayed in Accous and turned right off the *Chemin d'Arles* at Escot and the river by the Col de Marie Blanque. I arrived in Lourdes safely after

## The Adventure

In 2009 the opportunity presented itself to walk part of the *Voie d'Arles* with a friend, starting at Oloron Saint-Marie and finishing at the Somport pass. We were to walk quite easy stages, reaching the Somport after six days walking, at which point he had to return to England. However I felt this was too short a walk to justify the expense of travelling to the south of France. So I thought to myself: "why not try again and find the direct route from Somport to Lourdes?" Then I could turn it into a decent length walk with the bonus of visiting Lourdes again, which I had found so peaceful previously. I felt I would know better this time the direction to take because in 2006, just as I turned back to the Somport, I had seen a group of people descending down the path I needed to be on.

So on 9<sup>th</sup> June three of us (my friend Jim, his friend Jerry and myself) set out from Oloron and arrived at the Somport on 13<sup>th</sup>, a day early (for reasons that have nothing to do with the story unless you believe in Guardian Angels!). As we were a day ahead of schedule, Jim decided he would accompany me for the first day's walk from the Somport and we would camp wild at the Lac d' Ayous. There is a refuge there but it is only open from mid-June to September and we would miss the opening by a couple of days. This did not matter as we both carried tents. Jerry decided he would accompany us for an hour or so as well.

We spent the night at the Somport and the next morning I told the proprietor of the refuge that we were heading to the Col de Moines (2168 metres) and he promptly told us it would take three hours, that the day was going to be very hot and we should have left at 07:00! Shortly afterwards we put on our rucksacks and headed for the door whereupon he came after us and said that a friend of his would take us up the road as far as the ski station. Albeit this was supposed to be a walking pilgrimage for me, I felt it would have been exceedingly rude to have said no! So I gratefully accepted. We were bundled into the woman's car and she took us the two kilometres to the end of the tarred road that lead to the (now closed for the winter) ski resort at Astun and pointed out the path to us. There were other people with small day sacks and walking poles getting out of cars to also go up the mountain. A popular local beauty spot, Lac d'Astun is a couple of hours walk away and that was where they were headed. It was also on our route.

We found the path and started to climb... and climb... and climb!  
Although the sky was a beautiful, clear, blue and not a cloud in sight, there was a cooling mountain breeze that stopped us becoming seriously overheated.

Nonetheless, in no time I was out of breath. The going levelled out a bit for some respite then - what do you know! We arrived at the very same spot I had in 2006 - the unfordable stream (and a patch of unmelted snow - was it the same snow as in 2006?! Jerry being the really intrepid one among us managed to get across not quite where the path led one, but a metre or two lower down. In fact there were two streams to cross but he got across both.

I followed in his wake and yes, this time I managed to get across. Jim crossed as well but I think at a slightly different place. We continued winding up the side of the hill/mountain and looking back towards the stream I could see another path that had been hidden by the patch of snow. It crossed just one of the streams at a much narrower and easier point. This path also continued up the hill with the second stream running between it and us.

The other thing I could see was another walker also trying to cross the stream. Alas, he was too far below to shout directions about the other path. We carried on, he crossed successfully and eventually caught up with us. He turned out to be Irish and had started from the Atlantic. Rather than use the GR 10, which goes along the Pyrenees from coast to coast, he was using the high Pyrenean paths to walk to the Mediterranean. He carried enough food for 6 days and his backpack weighed about 20 kilos (44lbs) – he was obviously very fit! He just walked till he was tired then stopped and camped. After our amiable chat he forged on ahead.

Soon after this Jerry decided to return to Somport and after fond farewells, Jim and I continued together. We met a Spanish family who were fairly local and told us that the Col des Moines was only 400 metres beyond the Lac d'Astun.

We continued, up and up. The path went over rocky ground, following a rushing stream. At long last we reached the top, to be rewarded with a lovely plateau and the Lake of Astun. The lakeside was dotted with families picnicking, children paddling and others basking in the sunlight. Gratefully Jim and I took off our rucksacks and prepared to start lunch. Naturally I had to take a photo of my feet in the lake! (It is a habit of mine to take photos of my feet in different waters, e.g. the Med, the Channel etc.)

As we were settling down, who should approach us but James, the Irish lad we had met earlier. He had a somewhat worried look on his face. "Did either of you find a compass on your way up?" he asked. "I have lost mine." We both shook our heads. I used to carry one and told him if I had one I would have given it to him. As I had never needed to use it, I no longer carried one. Fortunately Jim had one and insisted that James have it. He was very touched and asked for Jim's address so he could return it. Jim likewise insisted that it was not a problem, that he was returning to England starting the next day and definitely would not need it. James stayed chatting to us for

a while and then said he would walk with us until our paths diverged. We said he did not have to and that we would slow him down but he was adamant.

How grateful I was, because as soon as we started off again I was all for taking a route that was not correct (this is one of my "fortes"!)

Anyway, we set off and after a short while reached the Col de Moines at 2168 metres. The approach was over snow, something I had not expected. Although very picturesque it was not without difficulty and almost at the top I slipped and fell to my knees, my feet sliding further down the slope. James and Jim were already at the top and James held out his walking pole to help me but I refused, not so much out of pride but I needed to know if I could have done it on my own. I scrambled to the brow and stood up. The view was incredible.



The other side of the Col

Mountain peaks stretched out as far as the eye could see. It was like being at the top of the world. One peak stood above the others. This must have been the one we had been told about by the Spanish chap earlier. I checked the map and as far as I can tell with my limited map reading skills it was the Pic du Midi d'Ossau, 2844 metres high. I thought the climb up to the

lake had been rewarded but the extra 400 metres distance had been so much more worth it.

Our path now took us left along the side of the Pic des Moines and relatively level. However much to my discomfort we had several stretches of snow to cross, some with streams running through. Eventually we started to descend and the path disintegrated, broken up with rivulets. There were cairns to mark the direction we should go. Eventually the path became visible again and then we came to a definite fork. This was where James left us. Much to my annoyance we had to take the path which started climbing again. I had hoped our climbing was over for the day. Little did I know!

We set off and were soon stopped by a group of French people wondering if we were going to Santiago (I was wearing my pilgrim shell round my neck). We explained what we were doing. I looked down and James by now had almost disappeared. I marvelled at how quickly he was able to cover ground. We continued on our way and came to another fork. One way seemed more major than the other and was marked by a cairn and went in the direction of a "col" of sorts, albeit with snow on top. The other kept climbing and went round a peak to our left. I suggested we take what looked like the "more main" path, as much motivated by the apparently easier route than anything else. I felt sure that just over that brow lay the lake for which we searched.

So we took that path. Alas, instead of the hoped-for lake, we were greeted with a snowy gully and initially no obvious path. We climbed up a mound and then I spotted a path so we went back down to it. Alas it petered out into snow but with no footprints to show us which direction to take. I was becoming increasingly apprehensive. Up to now there had been a constant flow of people coming towards us so if we were in doubt as to which way to go, we could ask. It was a Saturday and this was obviously a very popular route.

Jim volunteered to go up another hill/peak to our right to see if he could spot a landmark. Off he went like a mountain goat and when he got to the top signaled that he had seen a lake. I followed but when I reached him my heart sank. The lake was too small and would not be the one we were looking for. Back down we went down to the gully. We tried first one way then another. We could see a clearly visible path but it was far below us and there seemed no way to reach it.

Jim spotted a sort of path across scree and suggested we make for it as it seemed to lead to a more defined route. But the only way to get to it was to descend across a very large area of snow. By now I was almost at panic point. We were completely lost and did not know which way to go. Even retracing our steps presented difficulties as we had changed direction

several times. We had seen people but they were much higher up and to our left. The idea of attempting to negotiate downwards a wide expanse of snow and then top it up with trying to walk across scree filled me with abject terror. In the end we decided to try and get to the place we had last seen people, which meant crossing about 30 metres of snow then scrambling up a steep but snow-free slope.

Being the consummate gentleman, Jim went first so that I could follow his footsteps. I was really quite afraid by this stage and just wanted someone to materialize out of thin air with a helicopter and rescue us! I crossed the snow and climbed up the mountainside not daring to look down or indeed entertain any thoughts of what it might be like to look down. At one point I looked up and Jim had already reached the top. He was giving me the "thumbs up." Was this just to encourage me, I wondered, or was it because he had seen the lake? I fervently hoped it was the latter. Eventually I arrived at the top. Oh joy of joys, there was the large lake I had been hoping for. There was still ice on the edge waters of it and the path around it was still snow covered. But there it lay. Even better still, we could see people.

We walked along the side of the lake from where we were, keeping high as it was snow-free. Two young lads appeared from round the corner lower down and I called to them and asked them if we were near the refuge. They replied it was just "down there," indicating where they had come from.

Descending to the path just after it left the lake and was now snow-free, we then rounded a corner and to our relief we could see the Lake of Ayous and the refuge. I could have cried with joy, although we were not quite out of the woods. The refuge lay a good drop away from us. I am not sure how far below. But at least we knew where we were. We continued along the path which promptly disappeared under snow again. Jim pointed downwards and started to descend just picking his way over and around the boulders but on snow-free ground. I followed suit. It was not too difficult, or too steep, but it was now 16:50 and we had been walking since 10:30 so I was feeling a little weary.

Twenty minutes later we were standing at the refuge. Again the view out over the lake was stunning. Weather was perfect. The still, deep, clear, blue lake perfectly reflected the Pyrenean "Matterhorn" which rose majestically on the other side. To our surprise the dormitory of the refuge was unlocked. There were already 5 beds claimed but we were able to secure two bottom bunk beds.



### The Refuge

After staking our claim we went outside to chill out and congratulate ourselves on our achievement. The sun was lovely and warm, the air fresh and the view stunning. What could be better? We were about to find out! It turned out that some of our companions at the refuge were two French ladies from Bordeaux. They had come down for the weekend, parked their car and walked up to the refuge to spend the night. In the morning they would return by a different route, collect the car and drive back to Bordeaux.

As we chatted one of them disappeared and returned with a plastic bottle containing a honey-coloured liquid. "This is Ricard" she announced proudly, "a typical French drink. Would you like to taste?" Would we indeed! So she very generously shared it with us. We all sat in the sun, overlooking the lake, sipping the aniseed-flavoured liqueur. What a perfect ending to a somewhat adventurous day!

<sup>(1)</sup>Michael Sean Paterson, *From Notre Dame de Lourdes to Sainte Christine du Somport*, August 2000.

## Book Reviews

### Palladio's Rome

*Palladio's Rome*, Yale University Press, 2008, edited and translated by Vaughan Hart and Peter Hicks, illustrations, ISBN 0-300-10909-1

Andrea Palladio (1508-1580) was one of the most famous architects in history. In 1554 he published two guidebooks to Rome, one on the antiquities and the other on the churches, which were very popular when published and were reprinted many times.

The first book, *The Antiquities of Rome – Succinctly Compiled from Authors both Ancient and Modern*, is an encyclopaedia of the types of buildings in ancient Rome. He takes us through the walls and gates, moves on to roads, bridges, hills, baths, and aqueducts, and then to circuses, triumphal columns, arches and, finally, the temples. He then writes a little about Roman life and customs

The second book, *Description of the Churches, Stations of the Cross, Indulgences and Relics of the Bodies of Saints in the City of Rome*, describes the "sacred things in the city and their current circumstances." He sought to aid the pilgrim "...because these holy things are scattered among many churches and cemeteries in Rome, I thought that in order to allow everyone the possibility of visiting them easily in their current locations without long meanderings I would describe them in a new order and sequence..."

First he describes the seven principal churches of Rome before going on to the Island, the Trastevere and the Borgo "which are all in one part". The next part is from the Porta del Popolo down to the Tiber, curving round to end at to the foot of the Campidoglio. The third section is from the Campidoglio out towards the seven hills of old Rome to the left and right. The maps of the routes at the end of the introduction provide a guide to the reader of each church's location.

The *Description of the Churches* is not an architectural work but a pilgrim guide. It describes the history of each church, the dates of stations of the cross and remissions of sins, the indulgencies and quarantines available and the relics to be seen there. By this time the indulgencies had reached enormous proportions and the relics to be seen were frankly unbelievable with some parts of some saints purportedly in at least two churches.

The present volume contains translations of both guidebooks and is of a size that can be carried in a large pocket or small bag. It is illustrated (the originals were not) with drawings and photographs. The book also includes

the first full English translation of Raphael's letter to Pope Leo X on the monuments of ancient Rome. The editors and translators are Vaughan Hart, professor of architecture at the University of Bath, and Peter Hicks, a visiting research fellow at the University of Bath, and historian at the Fondation Napoléon, Paris.

The three things I found most important about this book were the translation, which is easily read, the illustrations, which are many and useful, and the introduction and commentary notes by the editors and translators, which are copious and informative.

A necessity for a pilgrim to Rome's library? I would say, Yes.

**William Marques**

### **The Accidental Pilgrim**

David Moore, *The Accidental Pilgrim*, Hodder Headline, 2004. 271 pp, ISBN 0-340-83228-2.

This is about David Moore's marathon cycle ride from Bangor in Ireland to Bobbio in Italy, attempting to follow in the footsteps of the 6<sup>th</sup> century Irish Saint, St Columbanus. (When in his forties St Columbanus left his monastery in Bangor, County Down, and set off for continental Europe where he established several monasteries including one in Bobbio, northern Italy, where he died in 615.)

The book opens with a hair-raising description of the author's descent down he has undertaken the journey, how he researched it and an account of the journey itself. It is written with a good sense of humour and some very inventive notions (he talks about pints of Guinness working as "radio receivers" for ideas that might be floating about in the ether!).

David's journey is not a pilgrimage in the religious sense so the book's title is a bit of a misnomer. Nonetheless, as he cycles through France, Switzerland and Italy, visiting places associated with the Saint en route, he ends up talking to statues of the Saint and ultimately feeling in some way protected by him.

I found the book easy to read both because of its content (amusing anecdotes mixed with interesting snippets about early medieval history and the life of St Columbanus) and large typeface (kinder to those without 20-20 vision!).

For those with an interest in the Canterbury to Rome route it is worth noting that, just after Pavia, the *Via Francigena* passes within 6 kilometres of San Colombano and at Piacenza it passes within 50 kilometres of Bobbio. A path between Pavia to Bobbio (*Via dei Longobardi*) and Bobbio to Vercelli (*Via degli Abati*) is being researched and documented so one could use those routes as a variant of the *Via Francigena*. This book provides some useful background detail if one were contemplating such a detour.

**Ann Milner**

## **Letter to the Editor**

**William Marques**

I am writing in response to Francis Davey's letter which pointed out the possibility of an error in the article written by Almis Simans (*CPR Newsletter* No. 3, (April 2008) about the "great seven" churches.

Although all the authorities include *San Lorenzo fuori le Mura* and omit *Santa Maria Trastevere* in their list of pilgrim churches in Rome, on some occasions, one of the seven churches has been exchanged for another.

For instance, during the Jubilee Year of 2000, *San Sebastiano fuori le Mura* was replaced by the *Santuario della Madonna del Divino Amore* by Pope John Paul II to honour the Blessed Virgin Mary, while on other occasions flooding or plague may have led to changes.

I hope to write a small article comparing the indulgences available to William Wey and those available 100 years later as published by Palladio in his book in 1554, by which time they seem to have increased hugely.

## Secretary's Notebook

Bronwyn Marques

**Membership of the CPR** We currently have 178 members (couples are counted as a single member) of which many are from outside the UK, including USA, Australia, Canada, France, Denmark, Sweden, Norway, Ireland and New Zealand.

**Subscriptions** Our on-line bank account is now up and running. Many of you will have received an email pointing you in the direction of the CPR website, where access to Pay Pal account can be found. Thank you to those who have paid. I know many of you will be on your pilgrimage this summer and will not have received the email, but we look forward to receiving your subscriptions as soon as possible. Those who have not paid by the 31<sup>st</sup> December will no longer receive the *Newsletter*, be able to access the members-only section of the website or be eligible for the pilgrim record etc.

**Website** Our new website is up and running thanks to Ann Milner, our webmaster. It has been redesigned for easier use and as well as the ability to pay subscriptions mentioned above there are a number of other changes. The most important of these is that there is now a members-only section which has back issues of all our *Newsletters* and the accommodation list; more nuggets will follow. Members who have paid their subscriptions will by now have received the passwords. Have a look!

**CPR Library** This situated at the CSJ offices on Blackfriars Road and details of the items held can be found through the page on our website.

**Pilgrims' journals** are always a welcome addition to the CPR Library. A development of the route itself and you could be part of that history. If you would like to donate a journal (word-processed, in a binder or folder) of your pilgrimage to the CPR Library please send it to Howard Nelson c/o the CSJ office, 27 Blackfriars Road, London SE1 8NY.

**Accommodation List** If you would like a copy of the CPR accommodation list please email [culverwood3@yahoo.co.uk](mailto:culverwood3@yahoo.co.uk) and request a copy. (The list is also available in the members-only section of our website.)

Due to the small number of people who walk the route compared to the *Camino Francés* your feedback is even more valuable in updating and refining the list. We hope over the course of the next year or two to use the list as a basis for a CPR guide to the *Via Francigena* similar to those published by the CSJ.

**Dormifrancigena B** A new, 2009, edition of the Association International Via Francigena's annually produced guide to accommodation on the *Via Francigena* between the Great Saint-Bernard Pass and Rome is now available.

It contains a complete listing of the 225 possible sources of accommodation on this 930km route, with the distances from place to the next. To obtain a copy email [info@francigena-international.org](mailto:info@francigena-international.org)

### **Route in Italy**

Maps have been published for the Italian Culture Ministry on:

<http://www.librari.beniculturali.it/generaNews.jsp?id=98>

Alberto has published some information on his website about the route from Pavia through to Bobbio. For more information please visit his website:

<http://www.itineraria.eu/wp-content/gpx-viewer.php?>

[gpxfile=http://www.itineraria.eu/wp-content/uploads/gpx/reteverde.xml](http://www.itineraria.eu/wp-content/uploads/gpx/reteverde.xml)

From Bobbio you can then connect to the route through to Pontremoli using the "Abbots Way," which follows the ancient pilgrim route of *La Via degli Abati* which connects Bobbio to the *Via Francigena* in Pontremoli and was considered an alternate route to the Cisa Pass across the Apennines.

**Testimonium Database** This has been set up to record the name, date and number of the *testimonia* of pilgrims who have reached Rome. This will be helpful to record the growth the route as the authorities at the Vatican do not issue statistics as they do at Santiago. If you have completed pilgrimage either some time ago or recently and received a *Testimonium* or the certificate from the Opera Romana Pellegrinaggi it would be helpful if you would email the Secretary at [pilgrimstoromesecretary@yahoo.com](mailto:pilgrimstoromesecretary@yahoo.com) with details as stated above for inclusion on the database.

**CPR Photo Gallery** This is available via our website. I would encourage those with photos of good enough quality to make them available to other members via the website.

### **Blogs**

Christina and Alex [www.alexandauntietorome.blogspot.com](http://www.alexandauntietorome.blogspot.com)

Little Green Tracs <http://littlegreentracs.typepad.com/>

Walking with Awareness <http://walkingwithawareness.com/romevf1.htm>

**Rome Day** Our next scheduled open meeting will be on Saturday 7th November 2009 in the Meeting Room at St James Church, Piccadilly and will concentrate on various aspects of Rome itself. We hope that members of the Confraternity of St James will also be interested.

**Media** The BBC is currently making a documentary on Rome fronted by Gryff Rhys - Jones. The Confraternity was asked if we had any pilgrims arriving in Rome the week they were filming but unfortunately we could not help. *National Geographic*, Italy has published a photographic article on the *Via Francigena*.

**CPR Brains Trust** The following people have volunteered to help answer pilgrims' questions. If you have any particular questions relating to their expertise you should email them in the first instance to make contact. If you are the secretary, the local pilgrims' experts in particular areas please

**Ann Milner** [a.m.milner@btopenworld.com](mailto:a.m.milner@btopenworld.com)  
Santiago to Rome and Canterbury to Rome walking

**Joe Patterson** [pilgrim2001@uwclub.net](mailto:pilgrim2001@uwclub.net)

Canterbury to Rome walking.

**John & Wendy Beecher** [john.beecher@ntlworld.com](mailto:john.beecher@ntlworld.com)  
Canterbury to Lucca walking. We would be particularly interested to offer info/advice for older pilgrims and for those with special needs concerning medical or disability needs.

**Alison Raju** [alisonraju@btopenworld.com](mailto:alisonraju@btopenworld.com)  
Canterbury to Rome walking.

**Victoria Cadman** [stopthepigeonnow@yahoo.co.uk](mailto:stopthepigeonnow@yahoo.co.uk)  
All aspects of cycling the VF - that is, following the road, rather than tracks. I can offer practical and technical advice on any aspects of it. I'm quite experienced in the trials and tribulations of cycling, and happy to encourage others to get on their bikes and explore! I also know quite a bit about mediaeval history.

Canterbury to Rome cycling  
**Bronwyn & William Marques** [culverwood3@yahoo.co.uk](mailto:culverwood3@yahoo.co.uk)

**Anthony Brunning** [anthony.brunning@clayton-court.demon.co.uk](mailto:anthony.brunning@clayton-court.demon.co.uk)

I am happy to participate in the CPR Brains Trust.

**Paul Chinn & Babette Gallard** [paulzchinn@hotmail.com](mailto:paulzchinn@hotmail.com)  
We would both be very willing to help with route and mapping enquiries on the VF and also give special help to anyone considering horse riding on the VF or related ways.

**Ian Brodrick** [iansbrodrick@yahoo.co.uk](mailto:iansbrodrick@yahoo.co.uk)

What kit to take and walking fitness.

**Mark Hassall** [m.hassall@ucl.ac.uk](mailto:m.hassall@ucl.ac.uk)

I walked from Bordeaux via Carcassonne, Arles, Nice, Genoa, Sarzana and then the *Via Francigena*. I'm also interested in medieval pilgrimages to Rome and in particular the question of pilgrim "licences".

**Confraternity of Pilgrims to Rome**

**Founded November 2006**

**[www.pilgrimstorome.org](http://www.pilgrimstorome.org)**

**Chairman** William Marques [culverwood3@yahoo.co.uk](mailto:culverwood3@yahoo.co.uk)

**Webmaster** Ann Milner [a.m.milner@btopenworld.com](mailto:a.m.milner@btopenworld.com)

**Treasurer** Alison Payne [alipayne2004@yahoo.co.uk](mailto:alipayne2004@yahoo.co.uk)

**Newsletter** Alison Raju [alisonraju@btopenworld.com](mailto:alisonraju@btopenworld.com)

Chris George [Torridon73@aol.com](mailto:Torridon73@aol.com)

**Secretary** Bronwyn Marques  
[pilgrimstoromesecretary@yahoo.com](mailto:pilgrimstoromesecretary@yahoo.com)

**Company Secretary** Ian Brodrick [iansbrodrick@yahoo.co.uk](mailto:iansbrodrick@yahoo.co.uk)

**AIVF Liason** Joe Patterson [pilgrim2001@uwclub.net](mailto:pilgrim2001@uwclub.net)