



# NetMAR

Network for Medieval Arts & Rituals

## NetMAR Research Workshop

### *The Arts and Rituals of Pilgrimage*



Elder of Apocalypse Window, c. 1240-45  
Glencairn Museum, Bryn Athyn, Pennsylvania

**26-28 May 2022**

**Learning Resource Centre  
Library “Stelios Ioannou”  
Room: LRC 019  
University of Cyprus**



**University  
of Cyprus**

**Thursday, 26 May 2022**

- 16.00-16.15 Opening and Welcome  
Stavroula Constantinou, NetMAR Project Coordinator
- 16.15-17.00 KEYNOTE LECTURE  
*Eventum, "Kairos", and the Arrested Moment: Time in Medieval Narrative*  
C. Stephen Jaeger
- 17.00-19.00 **PLACES**
- 17.00-18.00 *The Pilgrimage of Saint John Lampadistes: Architecture, Art, and Sacred Landscape*  
Ourania Perdiki
- 18.00-19.00 *Postmortem Proxy Pilgrimages from Central Europe in the Late Middle Ages: The Example of Vienna*  
Gerhard Jaritz
- 19.30 Dinner

**Friday, 27 May 2022**

- 09.00-13.30 **EXPERIENCES**
- 09.00-10.00 *Egeria's "Panoramic Now": Time and Temporality in Late Antique Pilgrimage*  
Georgia Frank
- 10.00-11.00 *To See, to Hear, to Touch, to Kiss, to Die: Pilgrimage and the Body in Late Antique Palestine*  
Konstantin Klein
- 11.00-11.30 Coffee Break
- 11.30-12.30 *The Emergence and Development of the Cult of the Mother of God as a Lens on the Experience of Pilgrimage to Jerusalem and the Holy Land during Byzantine Times*  
Cornelia Horn
- 12.30-13.30 *Landscape, Bodies, and Images: Experiencing the Sacred Space of Conques*  
Ivan Foletti
- 13.30-15.30 Lunch Break
- 15.30-16.30 **STRUCTURES**
- 15.30-16.30 *Travelling with the Book: Greek Manuscripts as Pilgrims' Companions, Memorabilia, and Objects of Donations by Orthodox "Proskynetai"*  
Marina Toumpouri
- 16.30-19.00 **INFLUENCES**
- 16.30-17.30 *Litaniae lauretanae Compositions and the "Loreto" Pilgrimage*  
Nils Holger Petersen
- 17.30-18.00 Coffee Break
- 18.00-19.00 *Sacred Saliences?: Afterlives of Archaeology in the Restoration of Medieval Shrines*  
Simon Coleman and Evgenia Mesaritou
- 19.30 Dinner

**Saturday 28 May 2022**

- 09.00-17.30 EXCURSION  
Troodos Mountains  
Guided tour of the Painted Byzantine Churches included in the UNESCO World Heritage List by NetMAR ESR Theocharis Petrou

**Simon Coleman and Evgenia Mesaritou**

***Sacred Saliences?: Afterlives of Archaeology in the Restoration of Medieval Shrines***

Our paper will explore the differing afterlives of medieval shrines in two Christian contexts in Europe. The Anglican and Roman Catholic pilgrimage site of Walsingham in Norfolk, England, is a contemporary site of pilgrimage constituted, to a large degree, by highlighting multiple signs of medieval presence in the landscape: connections with the past are invoked by ritual performances, archaeological ruins, and architectural restorations where liturgical links with the pre-Reformation history of the site are repeatedly asserted and reenacted. Even the carrying out of archaeological investigation has at times been given a theological dimension, lending the practice of unearthing the past a sacralized dimension. The Orthodox monastery of Apostolos Andreas in Turkish-occupied Karpasia (Cyprus) contains a church from 1867 that is situated just above the wall of a medieval chapel most probably constructed, along with its surrounding additions, during the Frankish rule in the 15th Century. The chapel was excavated during the monastery's restoration, but while it forms a significant archaeological background to the contemporary monastery, it has not been translated into significant signs of medieval presence or performance in the present. Our juxtaposition of these two sites prompts us to ask about the afterlives and affordances of archaeology in pilgrimage shrines: whether and how the medieval becomes active medium for contemporary sacred performances or rather background signs of a venerable, but distant, past.

**Ivan Foletti**

***Landscape, Bodies, and Images: Experiencing the Sacred Space of Conques***

Conques is one of the major pilgrimage sites of pre-modern Europe. Built in a deep valley, a *Concha*, it is the site of worship of Fides, a 4<sup>th</sup>-century martyr from Agen. This paper will try to reconstruct the pilgrims' perception of this holy place in its ideal state between the 11<sup>th</sup> and the early 12<sup>th</sup> century. A brief reflection on the 19<sup>th</sup>-century restoration of the site will be followed by an examination of the relationship between landscape and built environment. Further, the way in which Fides' power was staged and enhanced by her setting will be analysed. Finally, on the basis of the results of a medical experiment performed on modern pilgrims' bodies which involved measuring the changing levels of bodily stress during a prolonged pilgrimage, the question of the impact of bodily physiology on the perception of the sacred space will be addressed.

**Georgia Frank**

***Egeria's "Panoramic Now": Time and Temporality in Late Antique Pilgrimage***

This paper will explore how pilgrims described experiences of time in their travel writings. Focusing on a late-fourth-century travel account by a woman known today as Egeria, I will compare how time

is experienced in both parts of her diary: her descriptions of travels to holy places and people in Palestine, Egypt, Syria, and Mesopotamia, followed by a detailed description of Jerusalem's Lenten, Holy Week, and Easter rites. When taken together, both parts of Egeria's travel diary reveal diverse ways of measuring and feeling time. She describes some experiences in chronometric terms: days spent in one place, traveling between places, and even the number of hours spent climbing to a panoramic view. In addition to attending to the passing of time, she also notes how time stands still in some liturgical moments. Attentive to the vocabularies and logics of time in Egeria's account, this paper draws on recent studies of time in pre-modern settings (e.g., C. Dinshaw, S. Kattan Gribetz, L. Kaye) to deepen current understandings of pilgrims' ritual experiences.

### **Cornelia Horn**

#### ***The Emergence and Development of the Cult of the Mother of God as a Lens on the Experience of Pilgrimage to Jerusalem and the Holy Land during Byzantine Times***

Christian Jerusalem is known and primarily valued as the city where Jesus Christ lived, taught, preached, died, and rose from the dead. Many Christian pilgrims, one might think, would have travelled there to visit the sites that bear witness to the various stations of Christ's life. This paper will argue that paying careful attention to the emerging and developing cult of the Virgin Mary, the Mother of God, at the *loca sancta* of Byzantine Palestine, and especially at Jerusalem and its environs, offers a formidable window onto the experience of pilgrimage. For the paper's purposes, a variety of media and sources will be examined including pilgrimage artifacts (e.g. lamps and tokens), monuments, topography, evidence on processions, inscriptions, travel and ascetic literature, biography, hagiography, homiletics, theological treatises, hymns, and prayers. As will be shown, the approach of Byzantine pilgrimage to Jerusalem through Marian lens provides a better understanding of pilgrimage experience and interreligious relations in the Byzantine era.

### **C. Stephen Jaeger**

#### ***Eventum, "Kairos", and the Arrested Moment: Time in Medieval Narrative***

Time as a concept must be understood within a division between cosmic, measured time, and human, experienced time. So says Augustine in Confessions, Bk. 11. Human time can only be explained, analysed, ordered, as narrative. So says Paul Ricoeur: "Temporal experience is refigured as emplotment." Time concepts (I focus on "event," "now", "moment," "the present", "kairos" [Lat. *discrimen*]) are not accessible as natural phenomena; they are rescued from the chaos of the immeasurable by human discourse: "Time becomes human to the extent that it is articulated through a narrative mode" (Ricoeur). The relation of time in flux and in stasis is adversarial, illustrated in the terms that Goethe's Faust imposes on the pact he is about to sign with Mephistopheles: "If ever I say to the present moment, 'Stay as you are/stand still/linger—you are so beautiful,' then you can clap

me in chains.” This concession to the devil shows both the attractions of the present moment (beautiful) and its perversity (stopping it violates its law of order). “Event” is restless activity, as in Faustian striving; the arrested moment suspends the flow of time. The forward motion of human action operates on one narrative logic, the arrested moment on another. Narrative time moves towards an anticipated event, operates on a “prophetic” dynamic. Medieval narrative lends itself well to understanding as the narrative employment of time. I will look closely at heroic epic, the *lais* of Marie de France, and the saint’s Life.

### **Gerhard Jaritz**

#### ***Postmortem Proxy Pilgrimages from Central Europe in the Late Middle Ages: The Example of Vienna***

The surviving Viennese townbooks, which date between 1395 and 1400, contain about 5000 entries. More than 2000 of the entries are last wills, often mentioning the bequest of postmortem proxy pilgrimages that were undertaken for the deceased. These were made to local and regional pilgrimage sites (e.g. Mariazell and Saint Wolfgang), as well as to long-distance sites that were costly and included towns of “international” importance (e.g. Rome and Aachen). The pilgrimages achieved one of the most important goals of a last will: to perform good works in one’s bequest. This paper will analyse postmortem proxy pilgrimages, both in a quantitative and qualitative way, by taking into consideration chronological, economic, financial, and gendered aspects and patterns.

### **Konstantin Klein**

#### ***To See, to Hear, to Touch, to Kiss, to Die: Pilgrimage and the Body in Late Antique Palestine***

When Paula of Rome ended her pilgrimage to the Holy Land in 385 by visiting the Holy Sepulchre of Christ in Jerusalem, she did not only kiss the tomb’s famous rolling stone, but she also used her lips to thoroughly lick the stone slab upon which the Lord’s body had been placed. While this expression of bodily affection appears somewhat bewildering nowadays, it seems to have initially been encouraged by the Jerusalemite clergy at a particular moment of time, the late 4<sup>th</sup> century. Paula’s contemporary, the pilgrim Egeria, reported about the obligatory kissing of several sacred objects. In his catechisms, Cyril, the bishop of Jerusalem, emphasised the importance of touching relics. However, these practices appear to have ended abruptly by the beginning of the 5<sup>th</sup> century when the haptic perception of the *loca sancta* seems to have been fully superseded by other sensual experiences, involving sight, smell, and hearing. This paper will discuss a number of sources reporting various possibilities of experiencing Palestinian holy sites by engaging the senses (sometimes even altering bodily characteristics in the process through, for example, haircut). As I

will argue, a massive increase of pilgrims' numbers from the 5<sup>th</sup> century onwards is strongly related to a changed attitude towards the pilgrims' bodies.

### **Ourania Perdiki**

#### ***The Pilgrimage of Saint John Lampadistes: Architecture, Art, and Sacred Landscape***

This paper will explore the pilgrimage to Saint John Lampadistes in Kalopanagiotis, Cyprus during the medieval period. John Lampadistes, a local saint, lived in the late 11<sup>th</sup> century, and was buried near Saint Herakleidios' church, the *katholikon* of Saint John Lampadistes' monastery. A *parekkhision*, which was erected in the northeast side of the *katholikon* in the 12<sup>th</sup> century, housed his tomb. The monastery of Saint John Lampadistes lies mid-way up Cyprus' Marathasa valley, which is dotted with medieval churches, suggesting that it enjoyed a degree of prosperity in the Middle Ages. The cult of Saint John Lampadistes, who was famous for his healing and miraculous powers, lies at the heart of the life of the monastic community that housed his tomb from the 12<sup>th</sup> century onwards. Within the framework of this paper, I will investigate the spatial and architectural context of the site, its mural decoration and two *vita*-icons with the intention of describing the medieval pilgrimage of Saint John Lampadistes and of achieving a better understanding of the pilgrims' experience. In an attempt to enlighten the cultural networks that sustained the flow of pilgrims, I will also discuss the paths that they may have followed to reach the chapel of Saint John.

### **Nils Holger Petersen**

#### ***Litaniae lauretanae Compositions and the "Loreto" Pilgrimage***

According to late-medieval and early modern narratives, the Virgin Mary's house in Nazareth miraculously arrived in Loreto (in North-Eastern Italy) in 1295. The *House of Loreto* became a major (Roman Catholic) pilgrimage site, at least from the 16<sup>th</sup> century onwards, receiving also papal recognition. The *litaniae lauretanae* (the Litany of Loreto), a Marian litany with medieval roots, was used in liturgical contexts at the pilgrimage site. It has been set numerous times in polyphony, as well as in grand settings with soloists and orchestra by early modern composers, to be performed at Marian devotions, not normally in Loreto, but all over Catholic Europe. Also, physical representations of the house of Loreto were erected in many places. Frequent performances of Marian ceremonies with the litany of Loreto (in various musical settings) in symbolic Loreto houses came to constitute a popular tradition of spiritual, symbolic "Loreto" pilgrimages all over early modern Catholicism. Among the many who composed musical settings of the litany of Loreto for such ceremonies were also famous names such as Orlando di Lasso, Giovanni Pierluigi da Palestrina, Claudio Monteverdi, Heinrich Biber and Wolfgang Amadeus Mozart. During their Italian travels, the young W. A. Mozart and his father used to stop over at Loreto. On one occasion, we know of their participation in a Marian

devotion at Loreto (on 16 July 1770). Today, settings of the *litaniae lauretanae* feature as musical art works within the broad, not entirely well-defined area of “classical music.” They are accessible in audio recordings, especially through streaming services, although they are rarely performed in concert. In this paper, I will discuss selected settings of the *litaniae lauretanae* from the 17<sup>th</sup> and 18<sup>th</sup> centuries with a focus on W. A. Mozart’s two settings (1771 and 1774). The paper’s main purpose will be to examine if and how these compositions reflect their original ritual and symbolic pilgrimage purpose. This will involve also a discussion of what may count as “ritual markers” in a musical setting.

### **Marina Toumpouri**

#### ***Travelling with the Book: Greek Manuscripts as Pilgrims’ Companions, Memorabilia, and Objects of Donations by Orthodox “Proskynetai”***

Important monastic and ecclesiastical centres of the Byzantine world, as well as venerated sites which became hubs of Orthodox pilgrimage, often benefited from the patronage of local nobility, wealthy lay individuals or high-ranked ecclesiastics, who were frequently responsible for the sites’ maintenance, embellishment, and endowments, both monetary and in the form of precious gifts (i.e. liturgical vessels, books, embroideries, icons, priestly vestments etc.). The books donated by pilgrims, which could have been in their possession already prior to the planning of their journey or were acquired for accompanying them during the journey, enriched the transformative experience of pilgrimage. There were even cases in which pilgrims acquired books at the places they visited. Pilgrims could have used these books during common prayer, private meditation, and rituals. Considered indispensable for their owners’ spiritual transformation and because they could also meet a variety of practical needs, the books were included in the necessary items that pilgrims had with them. The results of an ongoing research, which will be presented in the framework of this paper, concern the mobility of books and their use as means of external expression of the inner journey of transformation occurring during pilgrimage. My focus will be on Greek manuscripts and Orthodox pilgrims visiting – in the medieval and early modern periods – sacred sites that were important to all Christians, as well as sites significant for Orthodox pilgrims. My paper will seek to assess the content and materiality of books connected with the religious practice of pilgrimage, pilgrimage rituals, and motivations for offering manuscripts to holy places in association with the donors’ identities and their socioeconomic status. This will be the first study offering in a diachronic perspective the available evidence regarding the uses, acquisition, and donations of Greek manuscripts along pilgrimage routes and at holy sites.







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This project has received funding from the European Union's Horizon 2020 Research and Innovation programme under grant agreement No 951875.