

Faith in Seville  
other way to feel it



# Seville



Seville has large historical, monumental and cultural heritage. From the days it was a crossroads of all the mediterranean civilisations, which settled by the river Guadalquivir.

Today Seville is a meeting point where people live together in a tolerant atmosphere. Tradition and modernity go together in this city, feeling proud of the past and excitedly facing a promising future.

The wise combination of tradition and innovation is one of the factors which have made Seville a first rate tourist destination worldwide.

People from all over the world choose this city each year. Attracted by its popular good climate, its rich gastronomy, the hospitality of its people and the desire to admire one of the most beautiful and amazing cities in the world.

Seville is Spain's third urban tourist destination, ideal for individual tourists who search culture and pleasure, but also for visitors who come to attend congresses, conventions and incentive trips, thanks to its modern infrastructure and an excellent communications system.

Located in the southwest of Spain, in recent years the city has undergone major changes, brought about by the efforts of a dynamic, modern society in which quality services and the incorporation of new technologies have turned it into a top-ranking tourism product in Southern Europe.

Seville lives the faith in a different way, a real unique combination of religious feelings and joy, respect and "fiesta".

Seville lives it every time and everywhere. Visitors can take part on its worldwide Holy Week, but also on a large list of really special religious celebrations.

Seville has also a fascinating heritage: its Cathedral, churches, convents, museums and a traditional crafts market and even a delicious gastronomy for each of those moments.

Faith in Seville, other way to feel it.

# *Most important Religious "Fiestas"*

## *Christmas*

As temperatures fall, people start to talk about Christmas. At this time of year Spanish towns and cities come alive with a host of cribs, choral music, busy restaurants, markets and illumination by night, ideal for a romantic stroll. The streets are lit up with coloured lights, shop windows fill with unusual gift ideas, Christmas decorations and toys, people can be seen getting together even more in the streets and bars, wrapped up warm against the cold, and there is even more joy to be felt in the atmosphere. All this can mean only one thing - Christmas is on its way.

Some suggestions:

### Christmas street markets

Perhaps one of the best, most traditional preludes to the coming festivities are the colourful Christmas street markets held at this time of year. They are an interesting way to do your Christmas shopping. Many different traditional stalls selling all kind of goods: crafts, ceramics, jewellery, clothes, Christmas figurines, decorations, accessories... You can often hear Christmas music playing, too.

### Visiting cribs

Cribs are important symbols of Christmas in Spain. These representations of the birth of Jesus can be seen in the squares of cities, towns and villages alike, as well as in the doorways of houses and in shop windows. Visiting Cribs has become a tradition for many families in Andalusia. Every year, people work on hundreds of cribs to be found in all the different provinces of the region. Some of the most outstanding, crammed with detail, are the cribs constructed by the "La Roldana" association in Seville.

### Day of the Three Wise Men

The end of the Christmas period comes the day dedicated to children. The 6th January is when children in Spain get their presents, after waiting all through the holiday period. Before going to bed, children leave their shoes in a visible spot in the house, or out on the balcony. They go to sleep with the excitement of waking up to discover the presents that Melchior, Gaspar and Balthasar will have brought for them.

The Three Wise Men' Parade has been held in Seville every year without exception since 1918. To the delight of both young and old, every 5 January for more than 85 years, the streets of Seville have been filled with floats and carriages on this special day.

Thousands of people in Seville throng the streets every year to watch the Three Kings' Parade. There are over thirty floats making up the procession, all prepared to give away ninety tons of sweeties.

It is an exceptional display of light and colour. The Wise Men, their pages and ladies, all attired in sumptuous costumes as in Carnival, throw armloads of sweets to the children. This represents the Wises' arrival in the city, where the next morning, on 6 January, they will deliver their presents to the children.

## *Cuaresma (Lent)*

In Seville it is always Lent... or almost always, if we bear in mind that the religious year runs from the Sunday of the Resurrection to that of Palm Sunday. However, this is not strictly the case. Over the months between Resurrection Sunday and mid-November, the Gloria (glory) processions are organised, carried out by brother and sisterhoods that share the name of the processions.

However, after November, in the heart of the Advent that precedes Christmas, el besamanos de la Amargura (kissing of the hand of a religious statue of the Virgin) is celebrated, marking the beginning of the Eve. Several other besamanos and quinaros (5-day worshipping) follow it, until the 1st of January arrives and starts off the Quinario del Gran Poder which comes to an end on the 6th of January (the day of Epiphany or the manifestation of the Gran Poder or Great Power of God.) It is precisely at this moment when Seville's residents lose their patience and start to take action towards the Holy Week.

# *Easter Week*



## *Easter Week*

Easter Week is **Seville's main fiesta**.

It is a celebration which reaches levels of aesthetic and spiritual intensity that make it unique among all Easter Week celebrations. From Palm Sunday to Easter Sunday, nearly sixty confraternities, 60.000 "penitentes" (dressed in their characteristic robes) parade through the streets carrying religious statues (*pasos*) to the sound of drums and music – scenes of sober beauty about the Passion and Death of Christ to life.

There is an old tradition of singing a special flamenco style of threnody called **saeta** as the processions of the confraternities pass various points along the route.

Easter Week in Seville is considered an **art form** in itself, as well as being the manifestation of a profound spiritual feeling. It is a complex and sometimes paradoxical phenomenon. It is a truly popular experience in which everybody takes part, without any class distinctions. And it is at the same time religious and artistic, **serious and joyful**, simple and luxuriant.

Easter Week in Seville is not only a Catholic fiesta going back over four hundred years, but the synthesis of a whole culture centred on **sensual pleasure** and the essentials of being human.

If you are planning to go to Seville for Holy Week, you could start looking for accommodation and flights with enough time.

To see the brotherhoods outside the **Official Route**, you should bear in mind a **few recommendations**.

Do not forget that the procession times always correspond to the time when the Guide Cross at the beginning will pass. From this moment you need to calculate the time required for the whole brotherhood to pass. That is to say, the idea is not to see them all from start to finish, but rather to take your time and enjoy the ones you come across. Neither should you forget that the setting they pass through is as important and the statues themselves. One way or another, it is the best way to explore the city on foot.

1. Throughout Easter week, the old part of town is literally closed to traffic. The best way to get around is on foot or using public transport. If you come by car, the best thing is to leave it in a public car park away from the processional routes. Remember that you will go from one place to the next on foot, so always wear comfortable shoes - it is a long week.
2. Each morning you can, and indeed should, go to the respective churches and visit the brotherhoods that are to go on processions that day. This is the best way to take in the atmosphere of each one, and to feel the excitement of the hours prior to their departure.
3. In Seville, special mention should be made of the "Besamanos del Gran Poder" which starts on Palm Sunday and finishes on Easter Wednesday. The best thing is to visit it on Sunday, to understand just what devotion to the "Gran Poder" brotherhood means in Seville, and also to get to grips with the depth of these beliefs and their distance from popular clichés.
4. Steer clear of packed crowds and when you find one try to move away. Sometimes doorways and shops can make good shelters in these cases. You can always find secondary-looking streets, others with little apparent interest or which are on the return route, offering excellent opportunities to live the experience from up close. You should also respect the procession, cross streets only at marked spots and at suitable moments, always giving priority to penitents. Going just in front of or behind a processional throne has its benefits but also its disadvantages. Many people often try this and it is becoming more and more difficult. The idea is for each person to make his/her own programme, in accordance with requirements and possibilities.
5. If you are going with children, get an idea in advance of the location of open, comfortable spaces where you can wait sitting down and have something to eat or drink, and especially where the children can move freely to ask the penitents for wax - an ideal way to help children get over their fear of the apparently dark figure of the penitent.

# Easter Week



## *Easter Week*

### Sacred statues of Seville

For 11/12 months of the year, the religious figures used in the processions are kept carefully in the Cathedral and in the individual churches to which they belong.

In these churches you can take a moment to appreciate the extraordinary workmanship that has gone into these statues.

They date between the 16th century to as recently as the 1990s, but the style has changed remarkably little, with the essential aim now, as then, to make the figures as hyper-real as possible. The Virgin Mary should ideally give a sense of suffering motherhood, to remind that here is woman who loses her son in the service of humanity.

The many figures of Christ are trying, often, to achieve the same thing, to imbue him with a sense of pain and forbearance, to remind the viewer that he died on the cross for humanity's sins, and to inspire you (they hope) to follow him. The Spanish artists who have worked on these pieces have in some cases been incredibly graphic; in the *Sagrada Resurrección de Nuestro Señor Jesucristo de la Resurrección*, for example, each individual vein on Jesus's hand and arms stand out, and you can almost put your fingers in the holes in his feet; or in the stunning 17th-century crucifixion figure *Santísimo Cristo de la Expiración* from the brotherhood *El Cachorro*, you can count every single rib on Christ's chest as he lifts his head on the cross.

You can study them in the churches, in peace and quiet, but of course, where these statues really belong is in the Sevilla streets, with breathless crowds around them, gaping up at them, lit by a thousand candles.



## The Rocío Pilgrimage

Feel the true spirit of El Rocío.....

Thousands of sevillian pilgrims do "el camino" (the way) to the village of The Rocío every year at May. The pilgrimage begins with a walk through the ancient footpaths that converge around the River Guadalquivir. From dawn to dusk, a cloak embroidered with the moon and stars covers the tiny village of El Rocío. Join the pilgrims, accompanied throughout the entire *camino* (journey) by the drumming, to the rhythm of the drums and the sound of the flutes.

In addition to the drumming, fireworks stud the sky, guiding and calling the stragglers and, behind them, the *hermandades* (brotherhoods) with their staffs and flags, in a cloud of fringes, polka dots and flowers.

Feel the true spirit of El Rocío, the mixture of inseparable sensations: joy, songs and the *fiesta* atmosphere, offset by tears, sighs, silence, promises and the open expression of emotion, Endless processions of canvas-covered coaches adorned with flowers await the pilgrims in the village of El Rocío. The greatest pilgrimage in Spain is a riot of colour and joy.

The most typical way of doing the pilgrimage is on horseback, in one of the *carretas* (decorated wagons) or on foot, journeying through the marshlands and sleeping out in the open. On Sunday night no-one sleeps in anticipation of being able to enter the church and join in the procession of the *Blanca Paloma* (White Dove), by which the Virgin of El Rocío is known. The most exciting moment of all is the *salto* (leap), when the people of the nearby town of Almonte enter the shrine, leaping over the railings, and lead their Virgin in procession through the village.

In the camps, when night falls, the pilgrims drink, sing and dance. The sound of flamenco guitars and tambourines, carried on the sandy wind, animate the night.

Candles, torches and flares illuminate the *simpecados*, a banner of the Virgin transported under an elaborately decorated canopy, one for each *hermandad*, while thousands of people sing the Mysteries in honour of Our Lady, reeling off the prayer like pearls of love. Feel the fervour of the multitude!



## Corpus Christi

This is one of the oldest festivals in Spain, and was created by the Catholic Monarchs after the conquest of Granada. It appears to have been more a political manoeuvre than a celebration, as at that time the city was primarily inhabited by Muslims. The highlight of the festival is the procession of the Corpus Christi, or "body of Christ", which is mainly celebrated in Seville, Granada and Toledo.

In Seville, Corpus Christi has long been known as "The Thursday that shines brighter than the sun", and it remains an intense display of religious fervour. After early morning mass, a group of children called 'The Seise' perform a traditional dance on the Cathedral steps, before the enormous silver monstrance is paraded through the streets from the San Miguel gateway of the Cathedral.





### *Cruces de Mayo (May Crosses)*

These celebrations had pagan beginnings and were dedicated to fertility and love, but were gradually Christianized; the tree was substituted by the cross until eventually those first pagan beginnings were completely forgotten and widespread popular celebration of the festivity took hold, and the procession where participants carry crosses has now been revitalized after a period of decline.

At the moment, almost all the brotherhoods of Seville organise their own, in conjunction with the Residents Associations in their parishes, or by themselves. These celebrations gained relevance at the beginning of the 20th century, in the almost obliterated corrales de vecinos (interior patios where neighbours could gather).

### *Virgen de los Reyes (Our Lady of the Kings)*

The annual procession honouring the Archdiocese's Patron Saint, the Virgin of the Kings, takes place on the 15th of August. This festivity has great onomastic relevance and importance in the whole the province of Seville and even beyond the provincial borders, harkening back to the seven centuries in which the Archdiocese of Seville encompassed lands as distant as Jerez de la Frontera. The route followed is very beautiful; it crosses the pews of the Cathedral, stops in its four corners and makes a complete turn to bless the 4 cardinal points.

### *La Inmaculada (Immaculate Conceptcion Festivity)*

The morning of the 8th of December, another of the religious events that have stood the test of time takes place in Seville, where different university singers pay tribute to the Virgin at the "Monumento a la Inmaculada" located on the Plaza del Triunfo.

Especially after being classified as Assumption Dogma in 1950, this festivity is carried out in all the temples of the city and is replete with acts and rites carried out by the Brotherhoods. It is very advisable to visit the many "besamanos" that are performed on different statues of Saints. Some of these begin on the 7th of December.

# Catholic Heritage in Seville

## The Cathedral

The **Cathedral of Seville** (*Catedral de Sevilla*) is an expression in stone of post-Reconquest confidence and wealth. Built on the site of a mosque, it is the third largest church in Europe and the largest Gothic building in Europe. It also boasts the largest altarpiece in the world.

### History

Built on the site of a grand Almohad Mosque, Seville's cathedral was built to demonstrate the city's power and wealth after the **Reconquista**. In the planning stages, a member of the chapter is said to have commented, "we shall have a church of such a kind that those who see it built will think we were mad."

Inspired by this goal, the canons of Seville renounced all but a subsistence level of their incomes to fund the construction. The cathedral was completed in just over a century (1402-1506), quite an achievement given its size and Gothic details.

Along with the city's Alcazar and Archivo de las Indias, Seville Cathedral was designated a **World Heritage Site** by UNESCO in 1987.

### What to See

Seville Cathedral was built on the same large, rectangular base-plan of the mosque it replaced, but the Christian architects added the extra dimension of height. The result is an astonishingly large building that breaks several size records. Measured by area, Seville Cathedral is the third largest in Europe after St. Paul's Cathedral in London and St. Peter's Basilica in Rome, but measured by volume, it surpasses them both.

The total area covers 11,520 square meters. The central nave (the longest in Spain) rises to 42 meters and even the side chapels seem large enough to contain an ordinary church.

Two parts of the mosque were thankfully preserved in the cathedral: the Moorish entrance court (**Patio de los Naranjos**); and the **Giralda**, originally a minaret, converted into a bell tower.

The cathedral is entered via the Puerta de San Cristóbal on the south side, just inside of which is the **tomb of Christopher Columbus** (*Cristóbal Colón*).

A monumental tomb was sculpted for the explorer's new resting place in Seville. Sculpted by Arturo Melida, it was designed in the Late Romantic style and is held aloft by four huge allegorical figures representing the kingdoms of León, Castile, Aragón and Navarra.

The huge **interior** of the cathedral, with a central nave and four side aisles, is lavishly decorated. Gold is everywhere. But at the same time, there is a sense of overall simplicity and restraint in decoration, for the grand monuments are confined to the side aisles and the huge nave is left mostly empty.

In the center is the great box-like structure of the *coro* (**choir**), which contains elaborate 15th-century choir stalls. The *coro* opens onto the Capilla Mayor, which is dominated by an incredible **Gothic retablo** (altarpiece). The supreme masterpiece of the cathedral was the life's work of a single craftsman, Fleming Pieter Dancart.

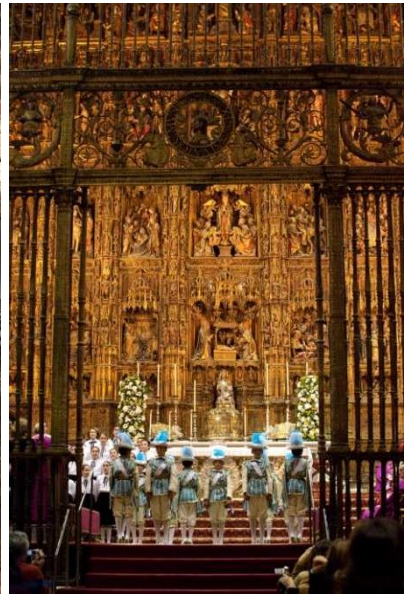
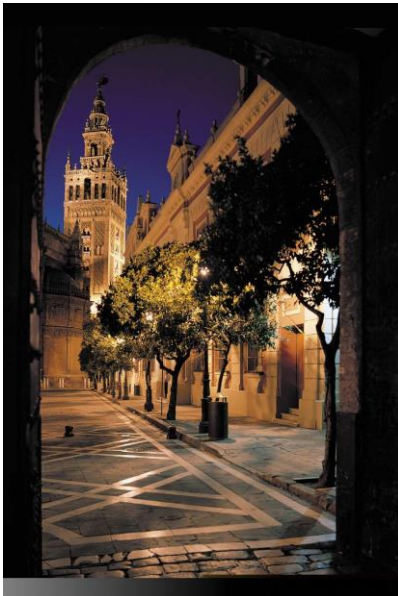
Composed of 45 carved scenes from the life of Christ, it is carved in wood and covered with staggering amounts of gold. It is the largest and richest altarpiece in the world.

Other notable works of art in the cathedral include 15th-century stained-glass windows and the iron screens (*rejas*) closing off the chapels.

The grandiose Sacristia Mayor, designed in the Plateresque style in 1528, houses the **treasury**. Among the displays are silver reliquaries and monstrances, artworks by Goya, Murillo, and Zurbarán, and a collection of skulls.

The northeast corner contains the domed **Capilla Real** (Royal Chapel), which is not always open. Built on the site of the original royal burial chapel, it shelters the body of Fernando III (El Santo) in a rich, silver shrine. The tombs on either side belong to Fernando's wife, Beatrice of Suabia, and his son, Alfonso called the Wise.

# *Catholic heritage*



## *Catholic Heritage in Seville*

### *Patio de los Naranjos and Giralda*

The city's symbolic feature, is all that remains of the Moslem mosque. Atop its slim brick structure, we can see the bell tower erected by Hernán Ruiz II in 1568. Crowning the imposing tower is a religious statue in the form of a woman in classical Roman dress, holding a shield in one hand and a palm leaf in the other. The statue is popularly known as *Giraldillo*.

The Giralda's bell tower is reached by climbing a series of ramps running round the tower's interior. Legend has it that the Arabs rode up there on horseback. On the first row of balconies, His Holiness John Paul II pronounced the Angelus during his visit to Seville in June 1993 on the occasion of the XLV International Eucharistic Conference.

This was the Polish Pope's second journey to Seville. The first was in November 1982, when he went to the city to beatify Sor Angela de la Cruz.

### *Strolling through Seville, its churches and convents*

#### Macarena District

**Parroquia de San Pedro**, on the square of the same name. Of Gothic-*Mudéjar* origin, it subsequently underwent considerable alteration. The frontispiece is dated in 1624.

It was at this church that painter Diego Velázquez was christened. On the main façade, there is a tile depicting purgatory and in the frame, the author camouflaged a bird. It is said that the person who finds the bird will marry.

Next to the church we find the **Convent of Santa Inés**, fronted by a peristyle.

The convent was built on the houses ceded by Doña María Coronel in the second half of the fourteenth century. Behind the railing running along the choir lies the glass case containing the mummified body of this lady, who was wooed by King Pedro I. Close by is the baroque organ around which the legend of Maese Pérez the Organist grew, to be popularised by Gustavo Adolfo Bécquer. Within the walls of the convent, the nuns sell a wide range of home-made confectionery.

**Iglesia de los Terceros**, once owned by the Franciscan monks of the Third Order. A seventeenth century interior awaits us behind the frontispiece, which is somewhat reminiscent of Spanish America.

We now make for the **Convent of Santa Paula**, one of Seville's finest enclosed convents. As we step in through the main door and cross the gardens, we are greeted by the church with its mixture of Gothic, *Mudéjar* and Renaissance features.

The coffered ceiling above the nave is the work of carpenter Diego López de Arenas and dates back to 1623. As in so many other convents in Seville, there are two altarpieces dedicated to St. John the Evangelist and St. John the Baptist, with images by Martínez Montañés. The church's oldest sculpture is the Cristo del Coral, a late Gothic crucifix from the fifteenth century. While at the convent, the visitor is recommended to visit the museum, which covers several rooms on the upper floor, and then try the nuns' own confectionery.

The variety of jams and quince jellies, made with fruit from the convent's orchard, is particularly tempting. Close at hand stands the *Mudéjar*-style temple of San Marcos (7), whose tower brings to mind the *sebka* or rhombic decoration of the Giralda. Inside, it is worth pausing to admire two baroque sculptures. One is of St. Mark, after whom the church is named, and brings to mind the work of Juan de Mesa in the first thirty years or so of the seventeenth century.

The other, a recumbent Christ, bears a similarity to work produced in the latter half of the same century. The small square behind San Marcos is the setting for **the Convent of Santa Isabel**.

The church, with its caisson, a feature traditionally associated with convents, was designed by Alonso de Vandelvira in 1602.

The relief found on the main frontispiece, where the Virgin's Visitation to her cousin, St. Elizabeth, is enacted, was worked by Andrés Ocampo in 1609.

## Catholic Heritage in Seville

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One of the most interesting altarpieces to be seen inside the church was designed by Juan de Oviedo and executed by Juan Martínez Montañés between 1610 and 1614; its niche contains the crucifix, *Crucificado de la Misericordia*, made by Juan de Mesa in 1622. Throughout the year, the nuns of this convent run a workshop where they embroider gold thread on velvet, one of the local handicrafts commonly used in the decorations for Seville's Holy Week processions.

The **Church of San Luis de los Franceses**, a former Jesuit novitiate. The design of the church, one of the most representative examples of Seville's baroque architecture, is attributed to Leonardo de Figueroa. The visitor will be astonished by the wealth of features in its interior.

### **Basílica de la Macarena**

This contemporary construction was built by architect Aurelio Gómez Millán in 1949. It is the place of worship of Seville's very own Madonna, Macarena, known and venerated the world over. Of unknown authorship, the Macarena is carried in the Good Friday early morning procession, accompanied by 2,000 brothers dressed as Nazarenes.

### **Parroquia de Omnium Sanctorum .**

This is one of the many examples of the *Mudéjar* temples erected in Seville in the fourteenth century.

In the chancel, beneath a canopy depicting the Vatican's Basilica of St. Peter, the Virgin, Reina de Todos los Santos, is worshipped. This sculpture, the work of Roque de Balduque (sixteenth century), was altered considerably by Benito de Hita y Castillo in the eighteenth century.

## Santa Cruz District

**Parroquia del Sagrario**, in Avenida de la Constitución. This temple marks Seville's transition from late mannerism to early baroque, as reflected on its classical, austere exterior. The remarkable high altarpiece depicts Christ's Descent from the Cross.

**Convent of San José del Carmen**, where valuable personal possessions of Santa Teresa de Ávila are kept, along with the manuscript of *Las Moradas* and her genuine portrait, painted by Fray Juan de la Misericordia. Just opposite the convent stands the house where celebrated painter.

the **Archbishop's Palace**, the residence of the Prelate of Seville. Behind its late baroque frontispiece lie two mannerist patios. Towards the back of the second one, we gain access to the rooms of the Archbishopric's General Archive, where ecclesiastic documents concerning the entire Archdiocese of Seville are kept.

**The Hospital de Los Venerables** is one of the buildings in best condition of all those from the second half of the 17th century when Baroque was in its initial phase. Construction of this exceptional building began in 1676 under the direction of the architect Juan Domínguez and was completed in 1697 by Leonardo de Figueroa.

The central area of the building is a beautiful courtyard, mixture of convent cloisters and the patio of a typical house in Seville, on the northern side of the church. This main courtyard is the most beautiful and interesting architectural element of the building. Actual characteristics have not changed since it was built, except for some minor modifications made to the paving stones and tiles.

The church of the Hospital de Los Venerables, used nowadays as an Auditorium for which the splendid new organ was provided, follows the traditional style of church being built in Seville in the second half of the 17th c.

The hospital is now used as the head office of the cultural foundation, Fundación FOCUS, and is also the home of one of Seville's major engraving collections. The visitor can admire some Velázquez's masterpieces.

# Catholic Heritage in Seville

## The Jewish Quarter

**Parroquia de San Nicolás.** Built in the eighteenth century and consecrated in 1758, it is divided into five naves separated by marble columns. The silver front on the high altar is an excellent example of Seville's rococo-style silverware.

**Iglesia de Santa María la Blanca,** built on the site of an early Jewish synagogue.

The temple's present layout is as it was after reconstruction in 1662. It consists of three naves, divided by red marble columns. Its vaults are covered in ostentatious, multi-coloured plasterwork attributed to the Borja brothers. Among the many treasures guarded in its interior, of particular note are Murillo's *Sagrada Cena* and Luis de Vargas' *Piedad*.

**Church of San Esteban (35),** a *Mudéjar* temple whose architectural features indicate that it dates back to the latter half of the fourteenth century. The exuberant plaster work decorating the sacrament chapel are of particular interest. On the high altar, canvases by Zurbarán are displayed.

## Triana and the river

**Hospital de la Santa Caridad,** with the Church of Señor San Jorge.

The idea of the hospital was conceived by a charity, a brotherhood founded in the sixteenth century "to bury the helpless poor". At the entrance to the church, we see the tombstone of Miguel de Mañara, who played a key role in encouraging the hospital's construction. The inscription reads: "Here lie the bones and ashes of the worst man the world has ever seen". Art lovers will enjoy viewing works by Murillo, Pedro Roldán, Cristóbal Ramos and, last but not least, Valdés Leal, whose paintings, *Postrimerías*, reflect tenebrism in its purest form.

**Capilla de los Marineros,** where Esperanza de Triana is worshipped. Every day, hundreds of local people lie prostrate before her image.

Another few steps and we see the parish church, **Real Parroquia de Santa Ana**, the first new church to be built after the reconquest of Seville by Fernando III el Santo in 1248. In actual fact, it was founded by his son, Alfonso X the Wise, who dedicated it to Christ's Grandmother for having cured him of a disease in his eyes.

## San Lorenzo, San Vicente and Alameda de Hércules

**Templo de Nuestro Padre Jesús del Gran Poder**

Like a powerful magnet, it draws flocks of devotees, anxious to prostrate themselves at the feet of the Señor de Sevilla. The awe-inspiring figure of the Nazarene was sculpted by Juan de Mesa in 1620 and, now as then, on the inimitable morning of Good Friday, throngs of people kneel before it in prayer. Together with the Macarena, this is Seville's most renowned act of devotion.

**Convent of San Clemente**

Run by Cistercian nuns. This building was restored by architects Fernando Villanueva and Rufina Fernández and formed part of the Seville Pavilion at the 1992 World's Exhibition.

Tradition has it that it is the city's oldest monastery and, from the documents kept in the archive, according to which it was founded in the latter half of the thirteenth century, it is probably true.

**Basílica del Divino Salvador**

it is also known as Seville's second cathedral.

It has a rectangular plan with 3 naves. Its vaults are of the barrel and cross types. Inside, the dome, the main reredos and the sacramental chapel are outstanding. It also has the carvings of 'Jesús de la Pasión', the work of Martínez Montañés, and 'El Cristo del Amor' by Juan de Mena. Although building work on this church began in the 17th century, on its site there was also a Roman temple, a Palaeochristian, Visigothic and Mozarab basilica, and, in the 11th century, the great mosque of Seville, of which the Courtyard of the Ablutions and the Minaret (now a bell tower) are still preserved.

## *Catholic Heritage in Seville*

### **Iglesia de la Magdalena**

The old Dominican monastery of San Pablo was founded by Fernando III in 1248. The architect Leonardo de Figueroa built the present church in the old Gothic church between 1691 and 1709. The exterior of this cupola is adorned with figures that resemble Inca Indians. The interior of the church is decorated in the Baroque style and has plenty of stucco adornment and wood with a gold patina.

The main altarpiece comes from the 18th century. Most of the pictures were done by Lucas Valdes and his followers. These include the paintings of The Entrance of Fernando the Saint to Sevilla and the Autos de Fe, in the transversal nave. In one of the side chapels (Hermandad de la Quinta Angustia, one of the most solemn holy week's brotherhoods) there is a beautiful Mudejar cupola. There are two paintings by Zurbarán in it. This church is considered as one of the most beautiful Baroque churches in Seville.



# Museums

## Fines Arts Museum

Founded in 1835 with numerous works from convents and monasteries after the Medizábal sale of church lands, the current Museum is considered the second most important art gallery in Spain after the Museo Prado in Madrid. It's collection is essential to understand the influence of Sevillian baroque, which is represented by the works of painters such as Murillo, Zurbarán and Valdés Leal. It is also noted for its valuable collection of Andalusian paintings in the various 19th-century styles-Romanticism, Costumbrismo or Regilionalism and Realism – in works by artists such as Gonzalo Bilbao, Valeriano Bécquer and Eugenio Hermoso.

## Macarena Museum

The Museo de la Macarena is situated in the La Macarena area of Seville and close to the historic city walls. Probably the most important feature of this museum is the treasure of the image of the Virgin Mary of Hope, referred to as the Macarena. This wonderful statue of the Virgin Mary has been well preserved and is an important part of Easter celebrations, when it is paraded proudly through the streets of the city.

This virgin is considerate one of the most famous and venerated images in all over the world. In this museum, visitors could see her spectacular dresses, jewelery and also numerous spanish works of arts, wooden, gold and silver works. The La Macarena Museum is easy to reach by regular buses and it is a great chance to understand how the sevillians live their holy week.

## The Castle of San Jorge Museum

From 1481 to 1785 the Castle of San Jorge was the Seat of the Holy Inquisition in Spain and symbol of the Institution in Europe as a whole.

The events which took place inside San Jorge are reflected in totalitarian practices which have happened throughout history and continue to take place today...All of them are linked by three common factors: value judgements, abuse of power, and the defencelessness of the victims.If we don't learn from the past, the human failure to confront these issues will undoubtedly lead to more injustice in the future.

San Jorge is a place for reflection in which the visitor is the key protagonist. This Centre aims to offer comprehensive information about both the process of the Inquisition and of Castle of San Jorge itself. For practical and strategic reasons, both themes are sometimes combined in the exhibition displays.

The exhibition also tries to offer an insight into universal concepts such as repression, fanaticism and intolerance from a thoroughly contemporary perspective. The essential aim is therefore to transfer the lessons which we can learn from the historical facts to the motivations and concerns of contemporary society.





## *Religious Art*

The historical and cultural assimilation of the heritage that the city and its surroundings have received, has resulted in varied crafts, often with distinctive features that make it unique. This is because of the very close relationship between craftsman and women and the celebrations of Holy Week. Seville may be the principal centre for traditional religious image makers.

Inspiration is still based on the models created by the main schools of Martinez Montanes, Pedro Roldan, Juan de Mesa and Alonso Cano. A small number of workshops still produce religious embroidery working for fraternities, using gold and silver thread, silk and velvet for all their handmade work. Traditional workshops usually situated near churches and convents carry out their work related to religious feasts.

There are also a group of really singular and important artists, the makers of religious images who are still working to providing fascinating holy images for churches and brotherhoods.

Every year more than twenty craftsmen exhibit their religious art work at one of the bigger fairs of this kind: Expo Sacro.



## Gastronomy

The relationship between religion and gastronomy is really deep at Seville.

Semana Santa, like any other festival, has its own special flavours and this is especially during this week because traditionally Catholics are not supposed to eat meat.

The Andalusian Garbanzos con Bacalao (Chickpeas with Cod) stew a favourite in many areas as well as a totally vegetarian dish called Garbanzos with Spinach (which usually has a lot of garlic and is a wonderfully tasty way to eat spinach).

A favourite dessert during Holy Week in Seville is rice pudding, arroz con leche, and you can expect most local bakeries to be offering Torrijas. These are slices of bread dipped in egg then soaked in wine or milk, fried and sweetened with sugar and sprinkled with cinnamon. Another typical sweet at this time of year is the Pestiños, a honey-coated sweet fritter and roscos -fried sugar-coated ring doughnuts during holy week.

After a satisfying meal there is nothing quite like some delicious sweetmeats. The influence of Arab cooking has left a mark in Andalusian pastries and cakes. Many of these are made in convents and religious congregations, at times being given fantastic names, such as cabello de angel (angel's hair), huesos de santo (saint's bones), borrachos (drunkards).

There are still many enclosed convents in Andalusia, where some of the most delicious Christmas sweets are painstakingly produced.

Many of these Christmas goodies are prepared in convents by the nuns, and they are real delicacies. If you would like to try marzipan, pine-nut sweets, sugar-coated almonds, "marquesas" (rich sweets) and other traditional delights, then this is a wonderful opportunity to buy them. Every year, at the beginning of December, there is an Exhibition of the Enclosure Nuns' Sweets held in Seville, where you can purchase any of the above.

The following are some of the most typical desserts and sweets of Andalusia:

El Roscón de Reyes: On 6 January, the epiphany, families enjoy this traditional cake - the "Roscón de Reyes" It is a ring-shaped cake made from light sponge, decorated with crystallised fruit, symbolising the rubies and emeralds that adorned the beautiful cloaks of the Three Wise Men. A little surprise is hidden in the sweet sponge, and the person who finds it is blessed with good luck - a great way to start the new year.

Polvorones: A light dough with icing sugar.

Marzipan: Sugar, almonds and egg whites are the main ingredients in these little edible figurines.

Turrón: Of Moorish origins. Originally made of just honey and almonds, now there is a wide variety of flavours, colours and textures.



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