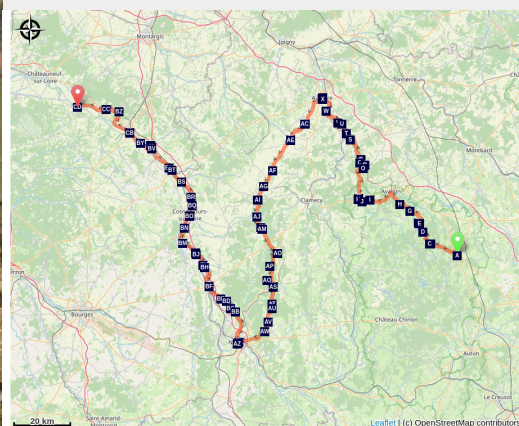


07. 610 France (2/8)

France - Bourgogne-Franche-Comté



(Amis saint Colomban)



Covering 2,720km in France, the route of Columban's exile in 610 is divided into 8 parts, which can be followed one after the other or indiscriminately. Starting in Saulieu, this second part of a particularly winding route leads to Sully-sur-Loire through the Burgundy Franche-Comté and Centre-Val de Loire regions.

Around 610, expelled from Luxeuil, Saint Colomban and the Irish monks were taken to Nantes under the guard of armed soldiers who were in charge of taking them on a ship to Ireland. But, barely on board, they managed to escape and, fearing that they would be caught, began an incredible journey through many countries. Most of the journey into exile takes place in France from East to West and then back again after Nantes. The itinerary mainly follows the great rivers and the vineyards often planted on their banks while crossing the historic cities that mark them out.

Useful information

Practice : Pedestrian

Duration : 0 min

Length : 388.7 km

Trek ascent : 6049 m

Difficulty : Medium

Type : Multi-day trek

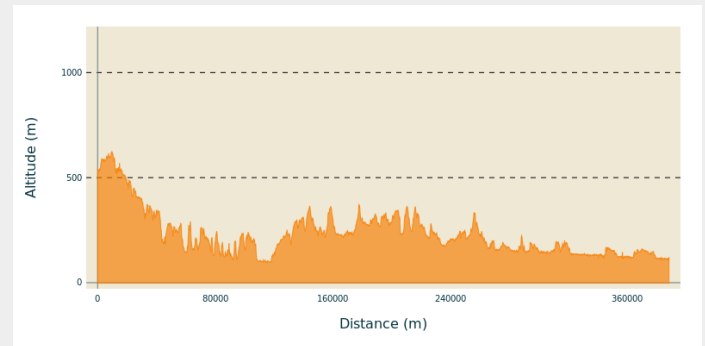
Trek

Departure : 21210 Saulieu

Arrival : 45600 Sully-sur-Loire

Cities : 1. Bourgogne-Franche-Comté
2. Centre-Val de Loire

Altimetric profile



Min elevation 95 m Max elevation 624 m

These two successive crossings of France are not the most direct way to reach the Swiss border to the east of Luxeuil, only 110km away. But they do reflect the strong image of a strong-willed Columban who had left Ireland for good, with no desire to return.

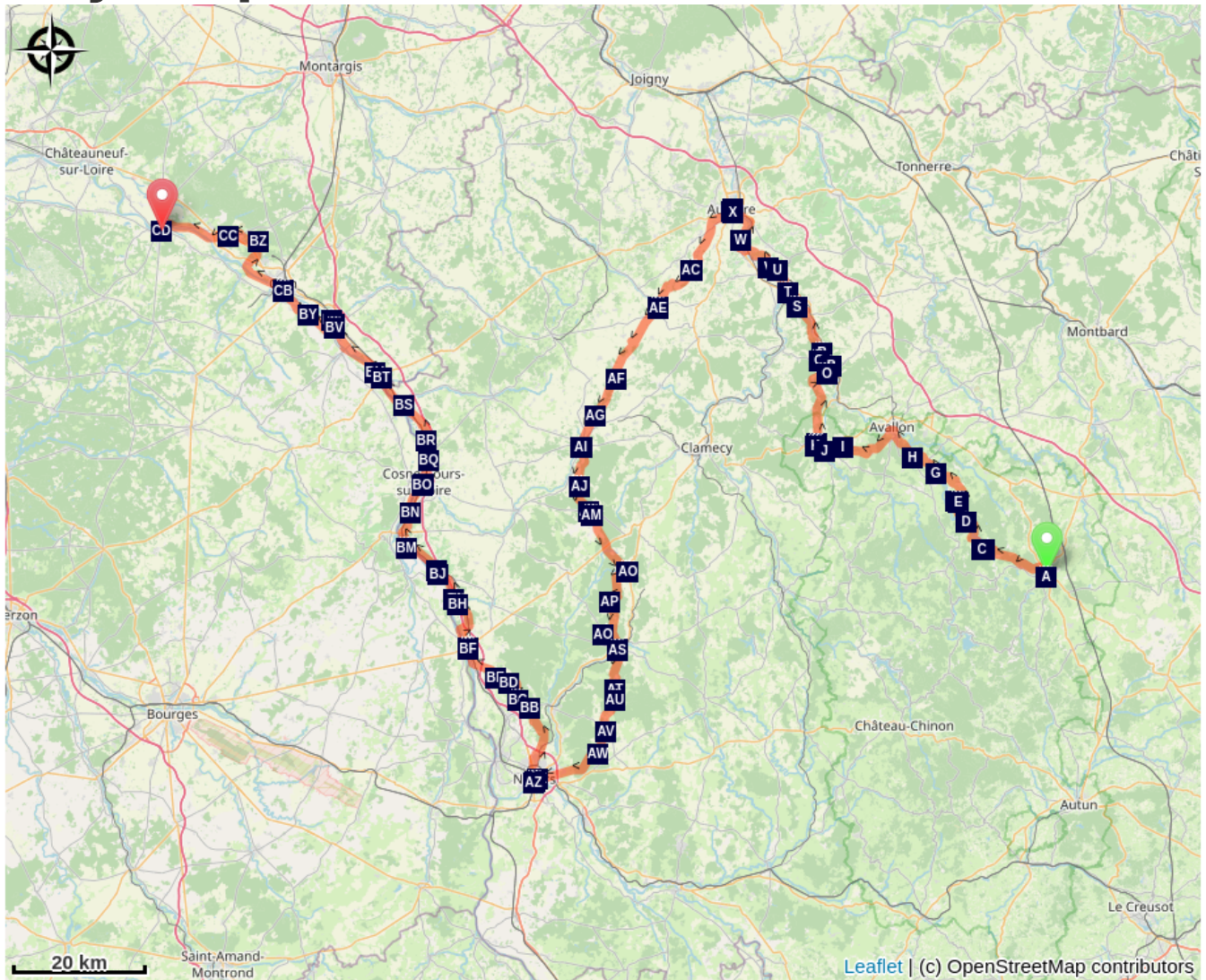
The second part (2/8) consists of 15 stages, each averaging 24km per day:

1. Saulieu - St-Lèger-Vauban
2. St-Lèger-Vauban - Avallon
3. Avallon - Vézelay
4. Vézelay - Cravant
5. Cravant - Auxerre
6. Auxerre - Ouanne
7. Ouanne - Entrains-sur-Nohain
8. Entrains-sur-Nohain - Champlemy
9. Champlemy - Prémercy
10. Prémercy - Nevers
11. Nevers - la Charité-sur-Loire
12. la Charité-sur-Loire - Cosne-sur-Loire
13. Cosne-sur-Loire - Bonny-sur-Loire
14. Bonny-sur-Loire - Gien
15. Gien - Sully-sur-Loire

Stages :

- 1.** Saulieu to Saint-Léger-Vauban
25.1 km / 449 m D+ / 6 h 30
- 2.** Saint-Léger-Vauban to Avallon
21.0 km / 409 m D+ / 5 h 30
- 3.** Avallon to Vézelay
17.8 km / 446 m D+ / 4 h 30
- 4.** Vézelay to Cravant
31.7 km / 760 m D+ / 8 h
- 5.** Cravant to Auxerre
23.6 km / 416 m D+ / 6 h
- 6.** Auxerre to Ouanne
22.2 km / 396 m D+ / 5 h 30
- 7.** Ouanne to Entrains-sur-Nohain
26.0 km / 415 m D+ / 6 h
- 8.** Entrains-sur-Nohain to Champlemy
24.2 km / 385 m D+ / 6 h
- 9.** Champlemy to Prémary
15.6 km / 247 m D+ / 4 h
- 10.** Prémary to Nevers
31.8 km / 469 m D+ / 8 h
- 11.** Nevers to La Charité-sur-Loire
31.9 km / 457 m D+ / 8 h
- 12.** La Charité-sur-Loire at Cosne-sur-Loire
35.8 km / 447 m D+ / 9 h
- 13.** Cosne-sur-Loire in Bonny-sur-Loire
23.2 km / 253 m D+ / 6 h
- 14.** Bonny-sur-Loire in Gien
27.9 km / 271 m D+ / 6 h 30
- 15.** Gien in Sully-sur-Loire
31.6 km / 272 m D+ / 8 h

On your path...



- | | |
|---|--|
|  Saint-Andoche in Saulieu (A) |  Lake Saint-Agnan (B) |
|  Saint-Aignan Church (C) |  Sainte-Marie de la Pierre Qui Vire Abbey (D) |
|  Sébastien le Prestre de Vauban (E) |  The church of Saint-Léger-Vauban (F) |
|  Saint-Pancrace Church in Saint-Brancher (G) |  Sainte-Jeanne d'Arc Chapel in Marrault (H) |
|  Notre-Dame Church in Tharoiseau (I) |  Notre-Dame Church in Saint-Père-sous-Vézelay (J) |
|  The Basilica of Sainte-Marie-Madeleine of Vézelay (K) |  The eardrums of the narthex of the Basilica of Vézelay (L) |
|  The capitals of the Basilica of Sainte-Marie-Madeleine in Vézelay (M) |  La Cordelle, Franciscan priory in Vézelay (N) |

All useful information

How to come ?

Access

Saulieu is accessible by bus, as is Sully-sur-Loire.

Advised parking

Luxeuil

On your path...



Saint-Andoche in Saulieu (A)

Andoche, is a priest, disciple of Polycarp of Smyrna, who came to evangelize Gaul with the deacon Thyrsus, Saint Benign (the apostle of Burgundy) and Saint Andean. Andoche, imprisoned in Saulieu, was to suffer martyrdom because of his faith, in 177 or 178.

Attribution : Amis saint Colomban



Lake Saint-Agnan (B)

Lake St-Agnan is located on the border between the Yonne, the Côte d'or and the Nièvre. It is a quiet place where you can go pike-perch fishing. It extends over 150 ha in an unusual landscape of forests and large meadows. You are in the heart of the Morvan Regional Natural Park.

In the 12th century, this corner of the Morvan was only woods and deep forests. There was only one farm, La Grange de Saint-Agnan (Sancti Aniani Grangia), which the bishop of Autun, Étienne Ier de Baugé, gave in 1136 to Guillaume, second abbot of Fontenay. For a long time, the monks only took away butter, calves and pigs that they raised there, of which the place called the Porcherie (Pigsty) is a reminder.

The Saint-Agnan dam was inaugurated in 1969, it was built in the manner of the old pond levees, an earthen dyke lined with stones on the side of the lake. The maximum depth is 20 meters.

Attribution : Amis saint Colomban



Saint-Aignan Church (C)

Near the lake of Saint-Agnan crossed by Le Cousin, stands this church which earned the town the other name of Saint-Agnan-la-chapelle.

In the 12th century, the bishop of Autun donated a farm to Guillaume, abbot of Fontenay, who recruited farmers to fertilize his land.

Little by little, these farmers settled and many hamlets still bear their names.

Until the end of the 18th century, Saint-Agnan was a place of pilgrimage on Easter Tuesday.

Recently restored, the church is entirely covered in slate. Only the sacristy to the left of the front door supports small tiles.

Four narrow buttresses support the building.

Attribution : Amis saint Colomban



Sainte-Marie de la Pierre Qui Vire Abbey (D)

The name of the place, "the Pierre-qui-Vire", comes from a natural characteristic, namely a rock which, when placed on top of another, could be set in motion by simple human pressure. Today the rock is sealed and surmounted by a statue of the Virgin Mary.

Sainte-Marie-de-la-Pierre-qui-Vire Abbey is a Benedictine abbey founded in 1850 by Reverend Father Jean-Baptiste Muard. In 1859 it joined the Benedictine order.

The Third Republic's policy of suppressing congregations forced the community into exile in 1880 and again in 1904. It did not return to its monastery until after the First World War, in 1921, and has not left it since.

The fame of the abbey is partly due to the quality of the Zodiaque editions, founded in 1951 and specialized in Romanesque art, whose volumes were produced in the abbey's integrated printing shop until the early 2000s.

[Further information:](#) Pierre-qui-Vire community website

The Colombian community owes a lot to the work of Brother Adalbert de Vogüé of Saint Mary's Abbey. At the end of the 20th century, Brother Adalbert translated the Vita Columbani into French with annotations very useful for its understanding. He translated the Rule and Penitential written by Saint Columban. This Benedictine scholar is in the tradition of the monks of the Congregations of Saint-Vanne - Saint-Hydulphe and Saint-Maur who did important research on monastic movements.

The Via Columbani owes much to him because he popularized the life of Saint Columban and his successors.

[More information:](#) Wikipedia

Attribution : Amis saint Colomban



Sébastien le Prestre de Vauban (E)

In 1003 'Sanctus Loegarius de Morvenno' became Saint-Léger-de-Foucheret until 1867. The municipality owes its present name to the marshal de Vauban who was born here in 1633.

In the 10th century, it was part of the abbey of Vézelay, then of the abbey of Reigny in the 12th century. A Protestant preaching was established in the chapel of the castle which passed at that time to Tauvenay de Briquemaut, one of the main lieutenants of Coligny.

Vauban: his bronze statue on the square, as well as the plaque indicating the location of his birthplace attest to the impact he had on the commune. The museum on Vauban's achievements, created in 1980, and which became the theme house of the Morvan ecomuseum in 1996, is the crowning glory of the tribute paid to this great man.

[Sébastien Le Prestre de Vauban](#) : Wikipédia
[Vauban Museum](#) in Saint-Léger-Vauban

Attribution : Amis saint Colomban



The church of Saint-Léger-Vauban (F)

St. Léger's Church was built in the 15th century, after the Hundred Years' War, on the site of an old 10th century church. It began with square pillars that solidly support the bell tower, followed by the nave and transept. The beginning of the Renaissance can be read in the Gothic vaults of the choir. The 17th century pews come from the basilica of Vézelay and decorate the back of this church. They were intended to seat the dignitaries facing the pulpit during preaching. Vauban was baptised in this church on 15 May 1633. Recent works: a mural by Jean Bouchery (1958), and sculptures and mosaic by Marc Hénard (1969-1979).

Attribution : Amis saint Colomban



Saint-Pancrace Church in Saint-Brancher (G)

The name Saint-Brancher, Branche, or Branche, comes from Saint Pancrace, guardian of the shepherds and flocks and patron saint of the village church. The registers of catholicity of the 17th century, carry: baptized or buried in the church of Saint-Pancrace, vulgarly Saint-Brancher. Saint Bonnet de Joux in Charolais, has a hamlet of this name. In the same region, in 1368, the village of La Motte-de-saint-Pancrace, whose patron saint was Saint Brancher, can be seen in the same area. In the vicinity of Mont Saint Bernard was a parish of the same name. Autun, before 1789, had a church of Saint-Brancher. It is because of these homonyms that people used to say Saint-Brancher-lès-Avallon, or in Morvan.

The church dates from 1844, a chapel of the Virgin and another of Saint Anne form the transept: the first is due to the Lords of Sully, several of whom rest in the choir of the church; the second, more modern and better built, dates from 1512. Its founder, Jean Arhin, is buried in front of the altar, under a tomb surrounded by an inscription. One could also see his name and the date of the building on the coloured border of the stained glass window. Father Charles Mathieu rebuilt the sacristy in 1862.

It should be noted that in the High Middle Ages, the island monks had a cult to Saint Pancras, as a teenager he was a herdsman in Rome and not wanting to deny his Christian faith died a martyr. At the beginning of the 7th century Saint Coloman consecrated his third monastic foundation of Fontaine (today Fontaine-lès-Luxeuil) under the name of Saint Pancrace.

Attribution : Amis saint Coloman



Sainte-Jeanne d'Arc Chapel in Marrault (H)

Located on Via Columbani, it invites you to know its history. The Marrault Chapel is a modern building in the Catalan Romanesque style.

It is to Marie-Louise Pasteur, daughter of the great scholar, that the chapel was built in 1921. The Parisian architect Emile Bois is in charge of the design of the whole. It is very simple and inspired by local granite constructions. The semicircular bays of the bell-tower-porch open onto the landscape, the mill pond below and the Morvan. The scientist, Louis Pasteur, made several stays in Marrault. In 1964, it was given to the archbishopric of Sens by Professor Louis Pasteur-Vallery-Radot. On the hill in the woods to your right is a very beautiful castle, private property that is not visible from the via Columbani.
Source : Petit Patrimoine.com

Attribution : Amis saint Colomban



Notre-Dame Church in Tharoiseau (I)

Kirche Unserer Lieben Frau von Tharoiseau Seit dem 9. Jahrhundert wird die Stadt Tharoiseau in Dokumenten erwähnt. Um sich vor den Einbrüchen der Mauern zu schützen, wurden im 16. Jahrhundert einige Überreste der Mauern errichtet, von denen heute noch einige sichtbar sind. Die im 19. Jahrhundert wiederaufgebaute Burg liegt im Zentrum des von hohen Mauern umgebenen Dorfes und wird nicht besichtigt. Die Kirche Notre-Dame de la Conception wurde im 19. Jahrhundert an der Stelle einer Kapelle errichtet. Die Pfarrei wurde im 17. Jahrhundert gegründet, bevor das Dorf der Pfarrei Saint-Père angegliedert wurde.

Attribution : Amis saint Colomban



Notre-Dame Church in Saint-Père-sous-Vézelay (J)

Traces of human occupation have existed for several thousand years before the Christian era. The presence of salt springs may explain this occupation dating back to the Mesolithic period. The remains of the Gallo-Roman period can be visited today at the exit of the town (two kilometres from the church on the D 958). The first Saint-Pierre church, which gave the name to the town, dates from the foundation of the abbey of Vézelay (around 860). A 15th century chapel occupies the site of this first church. The present church was begun, according to Viollet-le-Duc, in 1240, probably by the abbey of Vézelay. Parts of the church date from the 13th century, others from the 14th or 15th century.

Attribution : Amis saint Colomban



The Basilica of Sainte-Marie-Madeleine of Vézelay (K)

Vézelay was a major centre of Christianity in the Middle Ages and an important place of pilgrimage on the pilgrimage route to Santiago de Compostela.

Built between 1120 and 1150, the basilica of Vézelay is a major building of Romanesque art. The inner tympanum of the narthex, presenting Christ in glory, is one of the masterpieces of Romanesque sculpture.

Rebuilt at the end of the 12th century, the choir has a Gothic style which increases the luminosity of the basilica and contributes to reinforce its symbolism around the theme of divine light. By passing from the narthex to the nave and then to the choir, the visitor progresses from a dark space to an increasingly luminous one, illustrating the inner transformation of the faithful. Moreover, each year at the summer solstice, when the sun is at its highest point in relation to the earth, the light coming from the south windows projects a line of light points in the middle of the nave with rigorous precision.

The basilica is classified as a Historic Monument by the list of 1840. In 1979, it was inscribed on the UNESCO World Heritage List.

Since 1993, the liturgical service has been provided by the monastic fraternities of Jerusalem. Services take place several times a day.

[Vézelay Basilica](#): Wikipedia

Attribution : Amis saint Colomban



The eardrums of the narthex of the Basilica of Vézelay (L)

The central tympanum of the basilica is a major work of Romanesque art, everything is symbolic of the folds of the tunic of Christ in the gestures of the disciples and apostles.

A guided tour is essential to understand the messages addressed to the pilgrims before entering the church.

Admire the southern tympanum: the childhood of Jesus, the beginning of Jesus' earthly life and the northern tympanum: the ascension of Christ, the end of Jesus' earthly life.

Attribution : Amis saint Colomban



The capitals of the Basilica of Sainte-Marie-Madeleine in Vézelay (M)

The Basilica of Sainte-Marie-Madeleine is a masterpiece of Romanesque art that almost disappeared. Prosper Mérimée, Inspector General of Historic Monuments, will obtain the necessary funds for the restoration of the basilica, which will be entrusted to Viollet-le-Duc.

The finely sculpted capitals number about a hundred on two levels and represent mythical scenes, as well as iconographic evidence of life in the Middle Ages.

They are said to be of exceptional beauty, one of the most famous is "mystical mill". One can also admire "Saint Martin and the tree of the pagans" or "Daniel saved from the lions, or "Jacob's blessing".

To discover the messages of the sculptures of the Middle Ages you must stop at the Visitor's House and take part in a guided tour.

[La maison des visiteurs à Vézelay](#)

[More information](#)

Attribution : Amis saint Colomban



La Cordelle, Franciscan priory in Vézelay (N)

Situated on the northern flank of the Vézelay Hill, the Holy Cross Chapel, now known as "La Cordelle", was built in the year following the preaching of the Second Crusade in 1146 by Saint Bernard. Since that time, it has always remained a place of Franciscan presence near this high place of pilgrimage.

A priory under the name of St. Fiacre was built next to it for the Benedictines. The Franciscans from Italy replaced them in the 13th century and remained there until the Revolution.

Today three friars live in this hermitage, they pray and welcome in Franciscan simplicity and joy all their pilgrims, especially those who are on their way to Assisi. La Cordelle is not a place for vacationing, it is a place that one seeks because one is attracted by a spiritual thirst, a need to contemplate the Beautiful, while keeping the Silence of the heart.

Source of information Wikipedia

Attribution : Amis saint Colomban