



STATION 8



STATION 9-10

The golden shrine

A cult had developed around the relics i.e. bones, of the holy Elisabeth. This was outlawed by Landgrave Philipp 10 years after the Religious Discussions. The Elisabeth Church built over the grave of the saint between 1235 and 1283, attracted large numbers of pilgrims whose real target was the bones of the holy Elisabeth. This relic was stored in a golden shrine studded with hundreds of precious stones. Although it was against the reformatory idea the church was able to keep its relics because it belonged to the Deutsche Orden which was in turn answerable to the Emperor.

To drive the pilgrims out of Protestant Marburg the Landgrave arranged on the 18th May 1539 a visit in Marburg which attracted a great deal of attention. He allowed the shrine to be broken open and the removal of the bones. The Landkomtur who was the chief of the Deutsche Orden protested against this. The Statthalter (Governor for the Landgrave) should now scatter the remains in the Pilgrims' Cemetery of the Michelchen near to the Elisabeth Church. Instead he hid them in his moated fort in Wommen. In 1547 Philipp, after a defeat in the Schmalkalden war, was held in arrest by the Emperor. He was able to use the bones of the holy Elisabeth as a 'bargaining chip' to secure his release. He ordered that the bones be transferred to Marburg where, after a short stay, they were transported in 1558 to Vienna and came under the care of the sisters of the Order of St. Clare. Today the relic lies in the chapel of the Elisabethine, an Order of nursing sisters in Vienna.

The valuable shrine is, however, still in the **Elisabeth Church [8]** in Marburg. This masterpiece of the goldsmiths' art is still the greatest treasure of the Church. The exceptionally fine filigree figures and scenes, which are decorated with antique gems and costly jewel stones, are truly amazing.

The church, which is the oldest gothic hall church in Germany, is a magnet for about 100,000 visitors yearly who admire its richness and the 80 m high twin steeples. Of great interest inside the church are the Elisabeth mausoleum, the Elisabeth window, the likenesses of the Landgraves of Hesse buried here and the crucifix by Ernst Barlach.

"Doormat" of the reformation

Adam Krafft (1493 – 1558) was given this name since he was the person who carried out the most laborious and irksome practical work of the Reformation. He was born the son of the mayor of Fulda and in 1525 was called upon by Landgrave Philipp to become the court preacher. On Ascension day 1527 he led the first Protestant service in the Marburg parish church. Shortly afterwards the Landgrave gave to him a **town house which had belonged to the Cistercians in Barfußstraße [9]**. He and his family settled here. He remarried after the death of his first wife Agnes and had in total 10 children.

It is certainly true that Adam Krafft travelled a great deal. Not only did he help build up the University and, as Professor, taught future church ministers there, he also was responsible for the reorganization of the church after the Reformation in Hesse. As General Inspector it was his job to show the local ministers how to apply the new Protestant divine service. He dismissed bad ministers and reorganized the schooling. He brought the finances in order which included incomes for the church ministers and school teachers also provision for the poor. Doing this brought him into conflicts in many places for example with aristocrats who had sometimes taken what was in fact church property under their control. This detailed work was often so laborious that he himself said he was the „world's foot-cloth“!

Krafft played an important role in the dissolution of the monasteries and finding compensation for those who lost their existence. In Marburg the **Franciscans**, whose **monastery [10]** was opposite to his own house were very much against the Reformation. In contrast to the Dominicans and the Kugelherren, the Franciscans, under the head of the order Nikulus Ferber, refused all cooperation and even compensation. They only left Marburg, and then in demonstrative good order and discipline, after an ultimatum from the Landgrave in 1528. Their monastery became university property and was its library for many years. Today the Department of Sport Science resides in the building which has, over the years, been altered many times.

Stations

- 1 Old University
- 2 Place where Luther's bible translation was printed
- 3 Town hall
- 4 Place where Luther is reputed to have stayed overnight
- 5 Lutheran parish church
- 6 Castle of the Landgrave
- 7 Witches tower
- 8 Elisabeth Church
- 9 House of Adam Krafft
- 10 Former Franciscan monastery

- Route
- - - Supplement to route

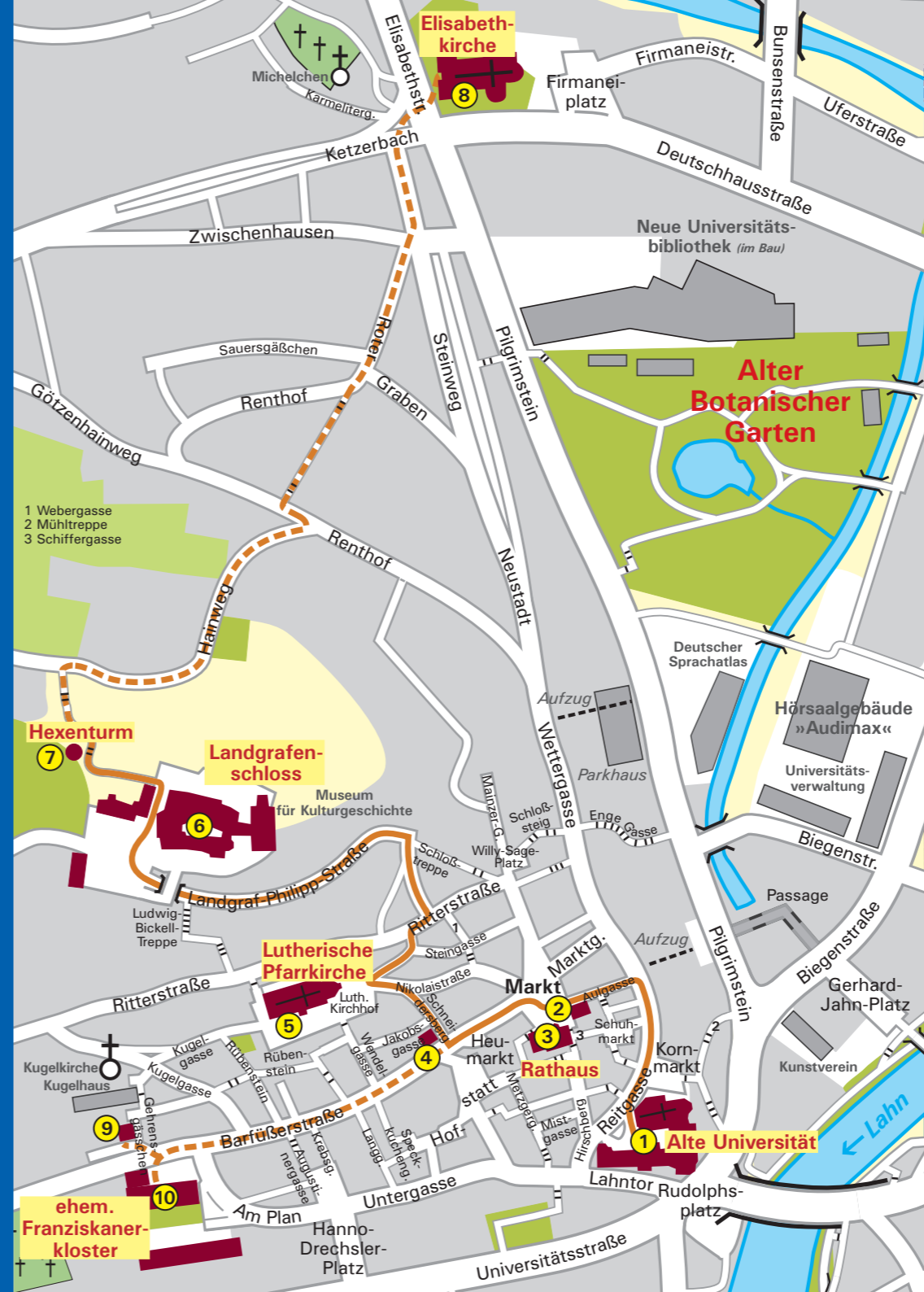
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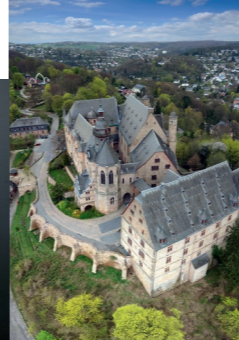
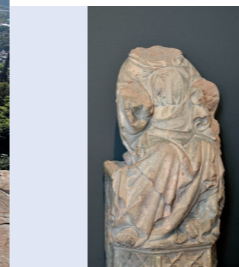
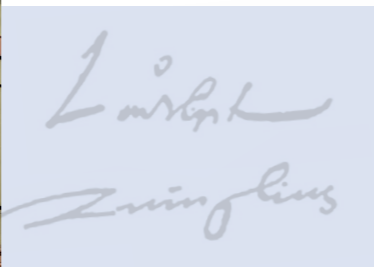
WAYS TO THE REFORMATION ROUTE

Those who would like to shorten the steep way up to the castle can take a bus.

Town bus No. 10:
Leaves every hour from the Train Station via the upper town and the Market place to the castle. Ticket: 2.15 €

Marburg Castle 'railway':
The 'Bimmelbahn', a mock-up of an old steam-engine which uses the roads, travels in the summer half-year, Wed. to Sun. three times a day from Steinweg (near to the Elisabeth Church) via the market place to the castle. Tickets cost 9,- € (round trip) or 6,- € for the short ride. www.brunett-marburg.de





Luther in Marburg

STATION 1

As the coach carrying Martin Luther (1483 – 1546) rattled over the Weidenhausen bridge and through the Lahn gate on September 30th 1529, it was received with great enthusiasm. Citizens and students alike ran beside the coach to greet the famous reformer who was protected by 40 mounted Hesse troopers. Accompanied by Philipp Melanchthon, he had travelled from Wittenberg to take part in religious discussions. Landgrave Philipp had invited him to try to settle the differences he had with Zwingli concerning the Lord's Supper or communion. The opinionated Luther had, however, no wish to discuss his standpoint and came unwillingly. His opposite numbers Huldrych Zwingli from Zürich and Martin Bucer from Straßburg had arrived three days earlier.

Luther's way through Marburg started at the **Old University [1]**, which had been opened only two years previously and is the oldest protestant university in the world. At this time students of law studied there in what was earlier a Dominican monastery. Today the Faculty of Theology resides here in a neo-gothic building erected at the end of the 19th century on the foundations of the old monastery. It is noted for its impressive cloisters and a grand auditorium.



Many renowned theologians have taught here: especially well known is Rudolf Bultmann (1884 – 1976) active for 30 years in Marburg. With his colleague Hans von Soden he produced the National Socialist critical work 'Bekennenden Kirche' (= The Church confesses). A female student, now famous, is Margot Käbmann who was for a time the chair person of the highest advisory body of the Protestant church in Germany. She also went to school in Marburg and is now ambassador responsible for the organization of the 500 year celebration of the Reformation.

The Dominican Church, almost attached to the Old University, stood here in Luther's time and later received the name, University Church. Today students and their teachers enrich the life of the church with creative and experimental ideas. Dorothee Sölle and Eugen Drevermann have also preached here.

Bothered by ecclesiastical persons

For his climb into the upper town Luther probably had to leave his coach. He must have passed closely by the town hall and the market place. The site of today's Café am Markt was then occupied by an old **Patrician house [2]** where a book printer from Erfurt had set up his **printing business**. Luther's „Taufbüchlein“ and his translation of the New Testament, enough for every church in Hesse, were printed in 1527 by order of Landgrave Philipp.

Two years earlier the councillors in the neighbouring **Town Hall [3]** had offered to make Marburg a centre for the Reformation and to expropriate the monasteries. In 1525 they were complaining that their town was much bothered by ecclesiastical persons who paid no taxes and expected to be provided with wine. Instead of clerics from three monasteries they wanted to have one Protestant minister – in 1527 they got him! By that time the Dominicans, the Franciscans and the Kugelherren must leave their monasteries to make way for the University founded by Landgrave Philipp which now educated Lutheran theologians and administrative civil servants of the state.

Only a few houses further there is a plaque on the house **Barfußstraße 48 [4]** reminding us that Martin Luther lived here during the time of the religious discussions. This is not strictly true – the corner house where the Schneidersberg joins Barfußstraße was an inn called „Zum Bären“ at this time. Conceivably Luther took nourishment here and prepared himself for the audience with the Landgrave. He still had the dust from a journey of two weeks in his clothes and perhaps wanted to change into the brand new habit given to him by the Duke of Saxony. It is certain that he lived in the castle above Marburg along with Huldrych Zwingli and Martin Bucer. According to legend the two lived on the other side of the 'Bärenbrunnen' (Bears' well) in the inn called 'Zum Schwanen' – this is however quite wrong.

STATION 2-4

Brawl in the model church

It was the model church for the Reformation in the whole of Hesse: In this church with its leaning steeple the minister Adam Krafft preached as the first Protestant minister in Hesse and introduced the Lutheran form of the divine service. For centuries the **Lutheran Parish church of St. Mary [5]** has been *the* Protestant town church of Marburg.

This church was also the scene of serious violence between Calvinists and Lutherans. In 1604, about 40 years after Landgrave Philipp's death there came to power Moritz, Landgrave of the state of Hesse-Kassel, who was a Calvinist. He was obliged to keep the Lutheran confession in his territory but nevertheless tried to introduce the Calvinist form of worship in Marburg.

The citizens, however, were not prepared to tolerate this. When, on 6th August 1605 the Landgrave sent a leading theologian from North Hesse to announce, in the parish church, four „improvements“, which were in fact Calvinistic, the citizens of Marburg turned to resistance. They shouted the minister down, rang the alarm bells and then stormed the gallery where the delegation from the new Landgrave was seated. One of their number rescued himself with a courageous jump from such a height, another was beaten so badly in the choir between two altars and was left for dead on the place in front of the church. Yet another sought refuge in the house of the resident minister, who had been dismissed the day before, and was shown the door by his wife.

Moritz „the Learned“ in person led a troop of mounted soldiers to Marburg. Hopelessly outclassed militarily, the town gave in. Pictures on the walls of the church, altar decoration, crucifixes and the golden triumph cross were ripped out and burned and subsequently services were held according to the reformed ritual. Even today marks are to be found on the walls from the destruction wrought by Moritz's men. Despite all this the town did eventually 'win' – after just one generation the Lutheran confession once again dominated.

STATION 5

How much body is in the bread?

Landgrave Philipp had chosen the ambience well. In the private atmosphere of his princely apartments in the **south wing of the Marburg castle [6]** the rivals argued out for four days the question of the correct understanding of the Last Supper. The vexed question was the interpretation of the words „This is my Body“ and what consequences this had for the sacrament of communion. Huldrych Zwingli saw in the bread and the wine merely a symbolic function whereas Luther instructed that although the bread tasted like bread, indeed was bread, it is at the same time the body of Christ which has taken on the form of bread and wine.

Sometimes just the two persons, sometimes in a group of four but mostly in 'panel discussions' the opponents tried to bridge their differences. More than 30 church ministers, civil servants and professors were present. Even so Luther and Zwingli could not agree on the basic question. At least, with the mediation of Melanchthon, Bucer and Landgrave Philipp, they both put their signatures to 14 points of consensus. This remained the only personal meeting of Luther and Zwingli.

The location, at this time, of the apartment of the Landgrave in the Marburg castle is directly under the feet (it is one floor below) of visitors, when they follow the route through the exhibition „Bildungsereignis Reformation“ (= Educational experience – Reformation) to be seen from the beginning of May 2016 until October 31st 2017. Also on this tour through the exhibition is the small castle chapel with its glazed clay tiles and a vaulted ceiling with cross-ribbing. Both Luther and Zwingli preached here – presumably without taking communion.

At the north-west side of the castle is the **Hexenturm [7]** (= the witches tower). At one time Anabaptists, who were hunted and killed throughout the land, were locked away here. Landgrave Philipp was content to try to convince these religious fanatics or, failing that, to drive them out of his lands. Witches were not to be found during his reign. Perhaps it was because of his unusual anatomy – he had three testicles (and two wives!), that he showed some sympathy for 'life styles' beyond the 'norm'.

STATION 6-7

Chronology

1517	Martin Luther's 95 Theses
1521	Reichstag (= National parliament) in Worms Landgrave Philipp meets Luther
1524	Philipp turns towards the Reformation
1526	Synode in Homberg: start of the Reformation in Hesse Adam Krafft becomes the Protestant preacher to Philipp's court
1527	Founding of the first Protestant University in Marburg Secularization of the monasteries
1529	Marburg Religious Discussions between Luther and Zwingli
1533	Founding of the Hesse State hospitals Haina and Merxhausen
1539	Introduction of confirmation in Hesse. The Elisabeth relics are removed from the Elisabeth Church by order of Landgrave Philipp
1546	Death of Luther
1567	Death of Landgrave Philipp
1605	2nd Reformation in Hesse-Kassel. Violence in the Marburg Parish church



GUIDED TOURS

Luther in Marburg – Tours may be requested

Castle guided tour: from April until October each Saturday at 3.00 pm

Booking and information: Marburg Stadt und Land Tourismus GmbH (MSLT), Tel. 06421 99120, www.marburg.de/mslt



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