

TRANSCENDING BORDERS



The Reformation was an epochal event that was not constrained by any of our regional or district borders existing today. But what actually was the Reformation? Founded on profound religious convictions, it achieved a radical transformation not only in ecclesiastical life but also in politics, education and art as well as the everyday life of people. It encompassed all areas of life in society.

The Reformation was no mere national matter. It spread among Germans, Sorbs, Czechs and Poles alike.

In this regard, I am very happy that with the financial support of the Commissioner for Culture and the Media, we – as the Kulturraum Oberlausitz-Niederschlesien (Cultural Sphere of Upper Lusatia-Lower Silesia) – have succeeded in launching this cross-border project. The impressive exhibition „Faces of the Reformation in Upper Lusatia, Silesia and Bohemia“ has already revealed the great interest in the diverse interrelationships of the historical territories, which today form part of the Federal Republic of Germany, the Czech Republic and the Republic of Poland. This exhibition has now been complemented and significantly expanded by this „Guide to sites of the Reformation“.

This guide can, of course, only offer a selection. It presents locations, at which the events of the Reformation and its consequences are impressively displayed. Some of these locations have already been developed for tourism while others still await their discovery. The guide is published in German, Polish and Czech editions. It is intended to encourage both residents of (and visitors to) our region to cross the borders and visit the places often lying so close together in their respective neighbouring countries, which are so interwoven with the history of our cultural area. Those who follow the traces of the Reformation and Counter-Reformation will make surprising discoveries. This way, cultural tourism is able to bring people of different languages, different denominations and experiences closer together and convey to them that we are preserving a common heritage that extends to the present day.

A handwritten signature in blue ink, which appears to read "Axel Pöhl". The signature is fluid and cursive.

Chairman of the Kulturkonvent Oberlausitz-Niederschlesien
(Culture Convention of Upper Lusatia-Lower Silesia)

THE REFORMATION IN UPPER LUSATIA, BOHEMIA AND SILESIA

Although Martin Luther (1483–1546) never visited Upper Lusatia, Bohemia or Silesia, the spiritual movement unleashed by the Reformer had a great impact on these provinces. This guide presents places and sights that chronicle the course of the history of the Reformation and Counter-Reformation in Upper Silesia, Bohemia and Silesia in an exemplary fashion. After all, Bohemia, Silesia and Upper Lusatia have a long common history as provinces under the Bohemian crown. In the first half of the 16th century, the teachings of the Reformer Martin Luther triumphed not only in large parts of Silesian and Upper Lusatia but also in the peripheral regions of Bohemia, until the Habsburg Counter-Reformation succeeded in reversing the inroads made by Lutheranism in some parts of the country in the 17th century.



Epitaph for the Breslau Reformer Johann Heß, ca. 1547



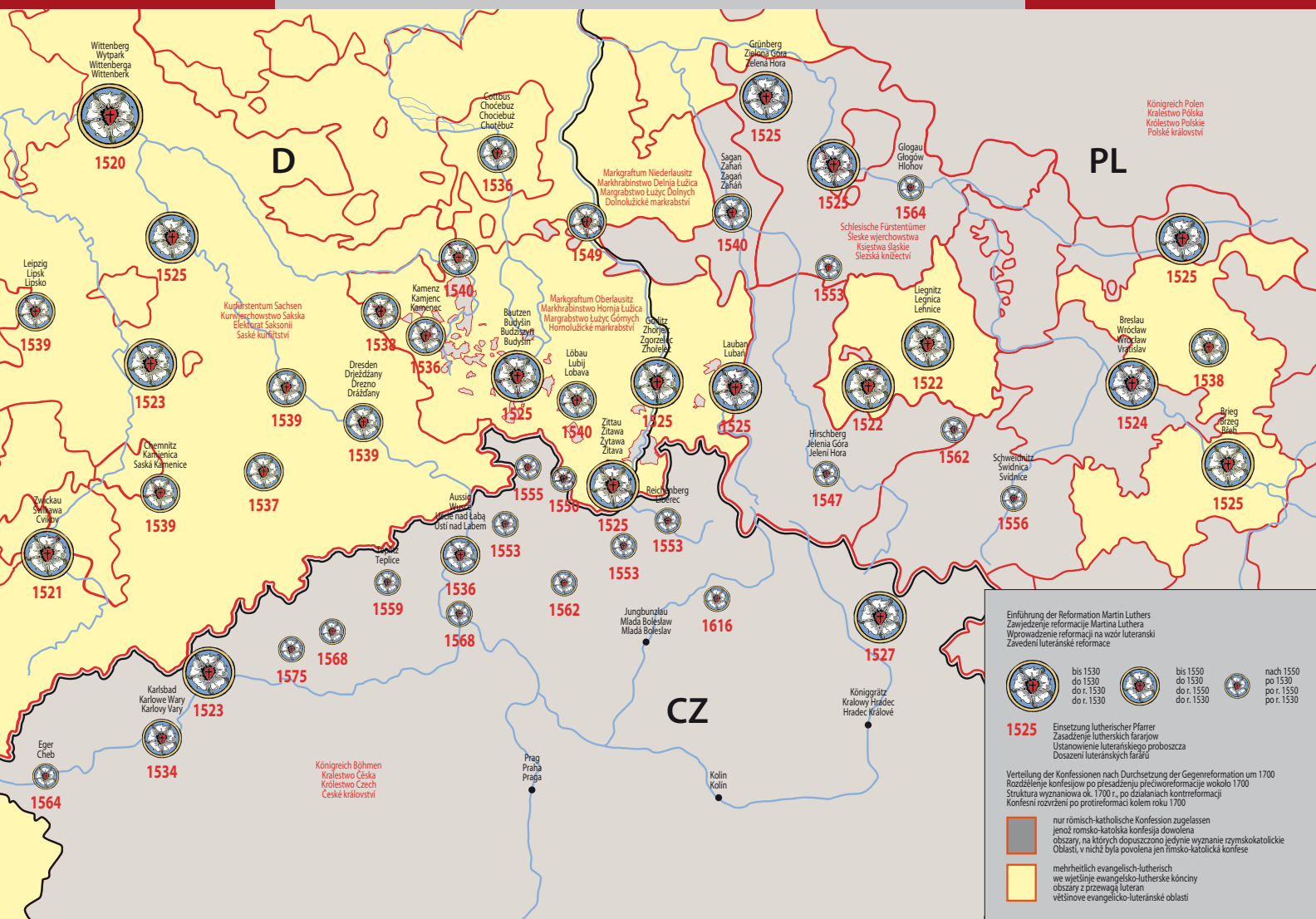
Jan Hus dressed as a Lutheran pastor, coloured woodcut, ca. 1540

Silesia, in particular, was gripped by the Reformation at an early stage. In 1520, Melchior Hoffmann preached the first Lutheran sermons in Neukirch near Liegnitz (today Legnica, Poland). In 1524, the pastor Johann Heß (1490–1547) introduced a new order of worship in Breslau (today Wrocław, Poland) based on the Wittenberg example. The Dukes of the Silesian fiefdoms converted to the Reformation, establishing it in their domains. The Reformation also spread in Upper Silesia. By the second half of the 16th century, some 90 percent of the population of Upper and Lower Silesia had converted to the Lutheran faith.

The Reformation also took root in Upper Lusatia, where the Lusatian League and the landowners were for the most part able to decide in-

dependently on issues of faith. Between 1521 and 1540 Lutheran pastors were appointed in the Lusatian League, thus enabling the establishment of the Reformation within two generations. By the end of the 16th century, the Lutheran doctrine had also spread in rural areas. Only the Cistercian monasteries of St. Marienstern and St. Marienthal, the Magdalene Convent in Lauban and the Cathedral Chapter in Bautzen resisted the Reformation, for the most part being able to keep their subjects in the Catholic faith.

In the 16th century, Bohemia had already become a multi-faith country. The majority of the Czech population converted to Utraquism, a more moderate form of the Hussite movement, which followed in the footsteps of the Reformer Jan Hus (1369–1415). A minority gathered together in the Bohemian Unity of Brethren, which – as a radical community – had detached itself from the Hussites. In the peripheral regions of Bohemia, the inhabitants converted to the doctrine of Martin Luther. In 1575, the Protestant Estates



agreed on common principles of faith and adopted the „Confessio Bohemica“ in the style of the Augsburg Confession of the Lutherans.

Following the defeat of the „Winter King“ Friedrich von der Pfalz (1596–1632) and the Protestant Bohemian Estates at the Battle of White Mountain in 1620, the Habsburgs established the Counter-Reformation in their reconquered kingdom. Those who did not convert to the Roman Catholic Church were forced to leave the country. All non-Catholic faiths were persecuted. It was only in 1781 that the Emperor Joseph II (1741–1790) permitted the founding of Protestant parishes.

In Czechoslovakia, newly created in 1918, the Protestant Church of the Bohemian Brothers and the Czechoslovak Hussite Church invoked the Protestant heritage. The German Lutherans formed their own Church, which was dissolved following their expulsion from Czechoslovakia in 1945. Today, only a minority of the Czech population profess the Christian faith.

Silesia was also subjected to the process of recatholisation pursued by the Habsburgs. They introduced Catholic princes, who drove out Lutheranism in the areas under their control. Although the Lutherans were not forced to

leave the country, in 1653 all the churches in the inherited Duchies directly subject to the King of Bohemia were recatholicised. Only three churches in Glogau (today Głogów, Poland), Schweidnitz (today Świdnica, Poland) and Jauer (today Jawor, Poland) were allowed for the Lutherans. In addition, they were also permitted to visit the neighbouring Protestant regions. Following the conquest of Silesia by King Friedrich II of Prussia (Frederick the Great) in 1740/41, he granted the inhabitants complete religious freedom. This resulted in two thirds of the population of Lower Silesia professing the Protestant faith before the Second World War, whereas only a small Protestant minority still existed in Upper Silesia.

In 1945 at the end of the war, the Germans were expelled. This population exchange resulted in a displacement in religious denomination. The new Polish population of Silesia were predominately Roman Catholics. Only 0.2 percent of the population belong to the Evangelical Church of the Augsburg Confession in Poland, which invokes the Protestant heritage of Silesia.



Nikolaus Ludwig Count von Zinzendorf, painting, ca. 1750



Sorbian Protestant worship in Uhyst/Spree.

Upper Lusatia was not affected by the Counter-Reformation as the Protestant Elector of Saxony had been imperially enfeoffed in 1635. An exceptional religious diversity developed here. Lutherans, Catholics and members of the Moravian Church (a Protestant Freechurch) lived peacefully side by side and together. The majority of both the German and Sorb population were of the Lutheran faith. The Moravian Church, founded by Nikolaus Ludwig Count von Zinzendorf (1700–1760), established itself as a religious community active on a worldwide basis.

In 1815, Upper Lusatia was divided between Saxony and Prussia. This legacy of this act is still noticeable in the religious dichotomy existing today. The Evangelical Lutheran Church of Saxony is based on the teachings of Luther, whereas the Evangelical Church of Berlin-Brandenburg-Silesian Upper Lusatia unites Lutheran and reformed traditions. The Catholic Christians in Upper Lusatia are part of the diocese of Dresden-Meißen, which until 1980 had its episcopal see in Bautzen.

The composition of the locations in this guide has been specifically chosen to enable a cross-border round trip. Included are the German and Polish parts of Upper Lusatia, the western part of Lower Silesia and Northwestern Bohemia. By doing this, the Guide is keen on drawing attention to the common heritage and contributing to understanding between nations and faiths.

ST. ANNE'S CHURCH (ST. ANNENKIRCHE)



In 1493, Kamenz also received a Franciscan monastery. For a long time, the city had resisted the sovereign foundation imposed by King Vladislav II of Bohemia (1456–1516) and his Bailiff (Governor) Sigmund von Wartenberg. The first monks came

from Bechin (Bechyně) in Southern Bohemia. In 1512, the monastery received relics of St. Anne. The Late Gothic three-naved hall church was under her protection.

The Franciscans opposed the Reformation, which only gained acceptance in Kamenz much later. While the Council mostly converted to the Lutheran faith in 1536, the Franciscan monastery remained a bastion of the old faith. When in 1565 the last monk departed the monastery, the church and monastery passed into the possession of the city of Kamenz, which undertook not to dispose of the altars, pictures of saints, vestments and chalices but instead preserve them for church services. Unlike the monastery building, which had been used since 1570 by the city's Latin School, St. Anne's Church served as a „Wendish church“ since the Reformation. The Protestant Sorb population from the surrounding countryside gathered here to worship.

In 2011, a Sacral Museum was opened in St. Anne's Church, in which – in addition to other ecclesiastical art – five Late Gothic wood-carved altars are on display. The altars, created between 1512 and 1520, represent valuable witnesses of the piousness on the eve of the Reformation.

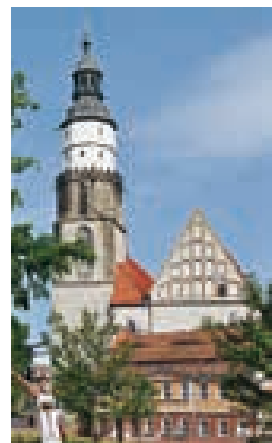
i St. Anne's Monastery Church and Sacral Museum
Schulplatz 5, 01917 Kamenz
Tel. 03578 379205, kontakt@lessingmuseum.de

➔ April to September: Monday to Friday 10 am to 6 pm, Saturday/
Sunday 10 am to 1 pm and 2 pm to 6 pm,
October to March: only to 5 pm



ST. MARY'S CHURCH (MARIENKIRCHE)

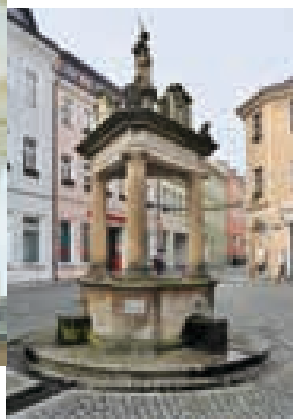
St. Mary's Church, set high over the Herrental valley, is the principal church of the city of Kamenz. This is where Chaplain Johann Ludwig held the first Protestant sermon at Easter 1527. The St. Marienstern Monastery as patron and lord, however, was opposed to the introduction of the Reformation. It was only after prolonged arguments that the Council was able to appoint Protestant preachers. In the 18th century, Johann Gottfried Lessing (1693–1770), father of the poet Gotthold Ephraim Lessing (1729–1781), was the main pastor of the parish of Kamenz. The baroque tombs of the parents and grandparents of the Enlightenment poet are to be found in the choir vestibule.



i St. Mary's Main Parish Church, Kirchstraße, 01917 Kamenz

➔ May to October: Tuesday to Saturday 9:30 am to 4 pm,
Sunday 11 am to 4 pm

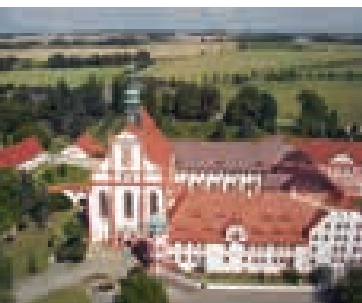
ANDREAS FOUNTAIN (ANDREASBRUNNEN)



The Andreas Fountain, situated on the southern side of the market, was donated by the then Mayor Andreas Günther in 1570, who – like his father Gregor Günther, the last Catholic priest – held true to the old faith. A baldachin, borne by three pillars, rises above the two-metre high, circular fountain basin. The three pillars denote the Trinity. The corniced stone is decorated by coat-of-arms reliefs with the imperial eagle, the Bohemian lion and the municipal coat of arms of Kamenz, which refers to the connection to the sovereignty of the Catholic Habsburgs.

i St. Marienstern Cistercian Nuns Abbey
Čišinskistraße 35, 01920 Panschwitz-Kuckau
Tel.: 035796 99431, email: kloster@marienstern.de
http://marienstern.de

ST. MARIENSTERN MONASTERY

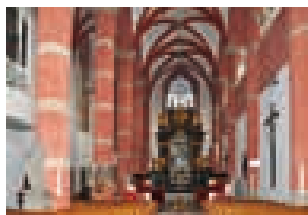


The monastery, founded in 1248 by Bernhard von Kamenz, is one of the oldest Cistercian monasteries continually occupied by a convent in the German-speaking world. The monastery was provided with rich endowments and over time acquired an exceptional treasure of relics. Until the Reformation, these relics were a popular pilgrimage destination. To-

day the monastery is a stronghold of Catholic faith in the predominantly Lutheran influenced Upper Lusatia.

In the 16th century, the constitution of Upper Lusatia, based on Estates, to which the monastery – as one of four spiritual institutions – belonged to, prevented the dissolution of the monastery, despite internal attempts to convert the monastery into a Protestant ladies' chapter. The nuns succeeded in keeping their predominately Sorbian subjects in the surrounding villages in the old faith. To this day, the Catholic Sorbs strongly adhere to their language and culture.

In the 18th century, the Gothic hall church received a Baroque western façade. The monastery building itself was also reshaped in the Gothic style. The St. Marienstern monastery thus resembles many monasteries in Bohemia which had been converted and reconstructed as a result of the Counter-Reformation. On display in the treasure vault of the monastery are numerous masterworks of Gothic goldsmith work and sculptures of saints, valuable manuscript illuminations and liturgical textiles.



i St. Marienstern Cistercian Nuns Abbey
 Čišinskistraße 35, 01920 Panschwitz-Kuckau
 Tel.: 035796 99431, email: kloster@marienstern.de
<http://marienstern.de>

➔ Convent church: Monday to Saturday 8:30 am to 6 pm,
 Sundays and public holidays: 10 am to 6 pm
 Treasure vault: middle of March to middle of October: Tuesday to
 Friday 10 am to 4:30 pm, Saturday, Sunday and public holidays
 12 noon to 4:15 pm, middle of October to middle of March: only
 open on request

ST. PETER AND PAUL CHURCH

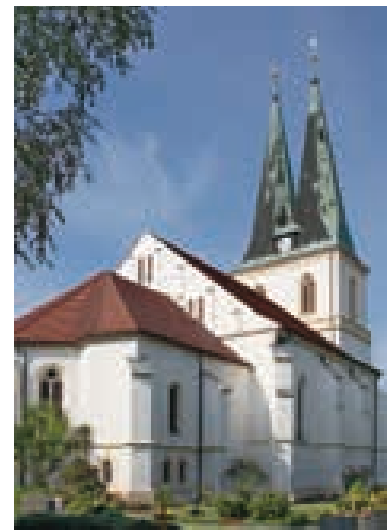
The church in Göda, first mentioned in a document as early as 1006, is one of the oldest churches in Upper Lusatia. Its spires, visible from far and wide, were actually only added to the church in 1892. The late Gothic nave was redesigned in a modern fashion between 1976 and 1981 by the Dresden artist Friedrich Press (1904–1990).

The original parish encompassed broad swathes of the Sorbian settlement area south of Bautzen. In 1559, the Reformation was introduced in Göda. Since then, Göda and the predominately Sorbian villages in the surrounding area have

been Protestant. The tomb of the Pastor Wenzel Warichius (Wjaciław Warichus) (1564 – 1618) is to be found at the church in Göda. In 1594, he published a Sorbian translation of Luther's Catechism. This was the first book to be printed in the Sorbian language.

In the second half of the 19th century, the Pastor Friedrich Heinrich Immisch (Jaromeř Hendrich Imiš) (1819 – 1897) established Göda as a centre of Protestant Sorbs. In 1877, the „Wendish Pope“ founded the Wendish Homiletic Seminar, a pastor's school, in which Protestant theology students were prepared for service in the Church in the Sorbian language in vacation courses. He also established the Wendish Lutheran Book Association, which has disseminated Sorbian Protestant literature since 1849. In the 19th century, Immisch, one of the founding fathers of the Sorbian Scholars' Society „Mačica Serbska“, founded in 1847, contributed to the development of a Sorb elite, which strove for the „national revival“ of the Sorb people.

As the Sorbian language is today only spoken in a few families, the St. Peter and Paul parish mainly offers German services and only rarely Sorbian events.



i St. Peter and Paul
 Am Dorfplatz, 02633 Göda

➔ May to September: Friday to Sunday 9 am to 6 pm
 Tel. 035930 50834

ST. PETER'S CATHEDRAL (DOM ST. PETRI)

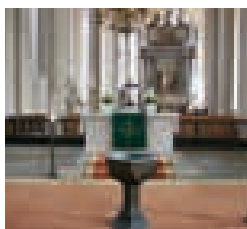


St. Peter's Church in Bautzen is a symbol for the peaceful coexistence of people of different faiths in Upper Lusatia. It is one of the few simultaneum churches in Germany – i.e. churches used by two different religious denominations.

The church, consecrated in 1221, was both the Collegiate Church of the Cathedral Chapter of St. Peter and the city church of Bautzen. Although the inhabitants of

Bautzen had for the most part converted to the Lutheran doctrine, the Collegiate Church remained true to the old faith. In 1525, the first Lutheran sermon with the dispensation of the Eucharist under both forms took place. From 1540, the Cathedral Chapter permitted the common use, which resulted in the adherents of both faiths having to communicate with each other. In 1583, the City Council and the Cathedral Chapter concluded an agreement to regulate the times of use. Both parts were separated from each other by a high rood screen, the central door of which always remained open. In 1951, this was replaced by a low screen interspersed with passageways. It was not until 1875 that the church building was divided in accordance with the proprietary rights. The Protestant parish of St. Peter's is responsible for the nave and tower, while the chancel belongs to the Catholic parish of St. Peter's. This use of the cathedral is still based on a mutually agreed schedule. The bells and the organ are shared between both parishes.

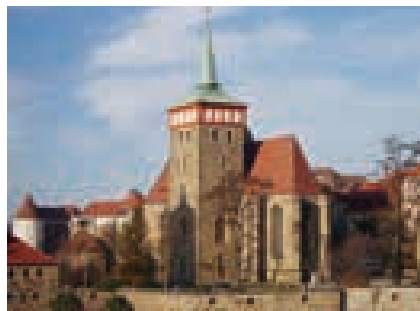
For many centuries, the Cathedral Chapter of St. Peter's has formed the centre of the Catholic minority in Upper Lusatia and Saxony. When the Catholic diocese of Meißen was refounded in 1921, it took Bautzen as its episcopal see. This remained the residence of the bishops until being moved to Dresden in 1980. The Cathedral Chapter also relocated to Dresden.



i St. Peter's Cathedral (Dom St. Petri)
Fleischmarkt, 02625 Bautzen
www.st-petri-bautzen.de, www.dompfarrei-bautzen.de

➔ Currently closed for renovation; opening times from 2016 probably Easter to October: everyday 10 am to 5:30 pm, November to Easter: everyday 10 am to 4 pm

ST. MICHAEL'S CHURCH (MICHAELISKIRCHE)



Since 1619, St. Michael's Church, set above the deep valley of the Spree has been the parish church of the Protestant Sorbs who live in the wide-ranging parish around Bautzen. The post-reformation features of the Late Gothic hall church include the richly ornamented Baroque altar,

constructed in 1693. In the centre, it shows the Crucifixion of Christ. Sorbian Protestant services are still held in the church. St. Michael's Church is the sermon church of the Sorbian Superintendent, who serves Protestant Sorbs in all parts of Upper Lusatia.

i St. Michael
Wendischer Kirchhof, 02625 Bautzen

LUTHER AND MELANCHTHON MEMORIAL STATUES



The memorial statues for Martin Luther and Philipp Melancthon were created in 1869 by Friedrich Wilhelm Schwenk (1830–1871). They originally stood in front of the Citizen's School at the Lauengraben. In 1983, they were moved into the garden of the former Bautzen Teachers' College. In 1559, Melancthon, whose daughter Katharina was married to Caspar Peucer (1525–1602), a native of Bautzen, had paid a visit to the municipal school in Bautzen.

i Luther and Melancthon Memorial statues
Seminarstraße, 02625 Bautzen

LUTHER MEMORIAL



The Luther Memorial stands on the Gottlobsberg Hill beyond Niedergurig, not far from the dam of the Bautzen reservoir commissioned in 1980. It was erected in 1883 on the 400th anniversary of Martin Luther's birthday and is the only Luther memorial solely inscribed in the Sorbian language. When the granite stone was set up, there was a clear majority of Sorbs in the villages around Bautzen. Today, though, nobody in Niedergurig speaks Sorbian.

The inscription on the front side of the mo-

nument reads: „K dopomnjeću na Dr. M. Luthera 10. nov. 1483–1883“ (In memory of Dr. Martin Luther). Inscribed on the sides is: „Čeść budź Bohu“ (Glory to God) and „Jedn twjerdy hród je naš Bóh sam. (A Mighty Fortress is our God), the Sorbian translation of probably the most famous of the Luther hymns. On the rear side, it states that the memorial was raised as a gift from the residents of Niedergurig.

The memorial attracted a lot of attention in the Reformation Anniversary of 1983. The „Dresdner Nachrichten“ newspaper, for example, expressed its disgust that the municipality of Niedergurig „has commemorated a genuine German, [...] in a German province, in a region where German is taught at school, with a memorial containing an inscription in Wendish only“. The farmers of Niedergurig, however, understood Martin Luther not as a German national hero and had expressed their own Sorbian Protestant identity in the memorial.



Luther Memorial

Am Staudamm, 02694 Malschwitz-Niedergurig



The memorial is freely accessible all the year round.

CHURCH OF THE HOLY TRINITY

(DREIFALTIGKEITSKIRCHE)



The Counter-Reformation in the Habsburg Empire resulted in a large number of Lutherans, who refused to convert to the Catholic faith, emigrating to neighbouring countries. Many exiles settled in Saxony. New villages and towns were established for the religious refugees near the Bohemian border. Neusalza, situated south of Bautzen, is one of these exile towns. In 1668/70, Christoph Friedrich von Salza (after 1605–1673), the owner of the Spremberg

feudal estate, settled expelled Lutherans outside the village of Spremberg. He hoped they would bring about an economic revival of his manorial property. Up to well into the 19th century, the inhabitants made their livelihood primarily from linen weaving.

On 12th January 1670, the Elector Johann Georg II of Saxony (1613–1680) authorised the founding of a town. It was named „Neusalza“ after the lord of the manor. As there were also „exiles of Bohemian tongue“ amongst the settlers who did not speak German, Anna Catharina von Salza (died in 1682) had a church built for the Bohemian Lutherans to worship in. Its first pastor, Stephan Pilarick, was a religious refugee from Hungary. Due to the different countries of origin of the exiles, the German language soon prevailed. In the church, however, sermons were still given in the Czech language until 1801.

The „Holy Trinity“ parish church was built between 1675 and 1679. The simple aisleless church is covered with a steep roof. The Baroque church tower was not added until 1769/70. The original condition of the interior has not been preserved. The plain pulpit-altar dates back to 1859.



Dreifaltigkeitskirche (Church of the Holy Trinity)

Kirchstraße, 02742 Neusalza-Spremberg

Tel. 035872 3220, kg.neusalza_spremberg@evlks.de



open for services and by appointment

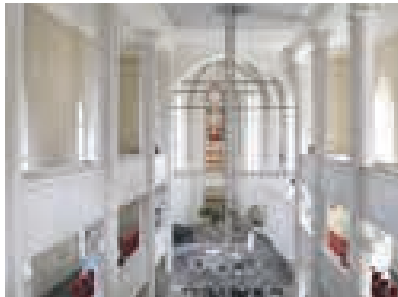
ST. JOHANNES CHURCH CULTURAL CENTRE



St. Johannes Church was once the Monastery Church of the Franciscan Order. The monastery, albeit attested since 1336, is thought, however, to be older. After a fire had destroyed the monastery complex in 1519, the aisleless church was rebuilt. In 1530, there were reports of the „bad Lutheran habit“ that had allegedly infiltrated the monastery. Following the departure of the last monk, the monastery passed into the hands of the Town Council. The church served the Protestant Sorb inhabitants of the surround-

ing villages as a parish church, at which a „Wendish pastor“ had been preaching sermons since as early as 1563. The last service in the Sorbian language was held in 1912. Since 1966, St. Johannes Church has no longer been used for services. In 1996, the dilapidated church was handed over to the town of Löbau and renovated. The Cultural Centre, opened in 2001, is an exemplary model for the conversion of historical church buildings. All the church trappings have been removed from the inside. A further room in a simple white colour with two galleries is now revealed. Concerts, lectures and conferences are now held in the Cultural Centre.

Karl Benjamin Preusker (1786–1871), born and raised in Löbau, carried on the legacy of the Reformation by advocating the foundation of citizens' libraries. He is regarded as the pioneer of the development of public libraries in Germany.



i Kulturzentrum Johanniskirche
Johannisplatz 6, 02708 Löbau

➔ Information at tel. 03585 450350 or kultur@svloebau.de

ST. NICHOLAS' CHURCH (NIKOLAIKIRCHE)



St. Nicholas' Church is the main church in Löbau. Following a fire in 1378, the two-nave hall church was erected in the Gothic style, and a third nave added in the 18th century. In 1526, Nikolaus von Glaubitz delivered the first Lutheran sermon in St. Nicholas' Church. After marrying, however, he was dismissed by order of the King of Bohemia. By 1540, the Reformation had

finally established itself.

In the course of a conversion in 1884/85, the old interior furnishings were largely removed. The neo-Gothic furnishings, which since then have characterised St. Nicholas' Church, were designed by Gotthilf Ludwig Möckel (1838–1915).

i St. Nikolai
Johannisplatz 1/3, 02708 Löbau

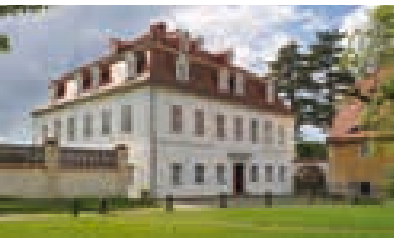
LUTHER ROCK

The Luther Stone is situated on the eastern side of the promenade, not far from St. Nicholas' Church. In 1933 on the occasion of the 450th anniversary of the birthday of Martin Luther, it was erected following a collection organised by the youth of the Protestant parish. Under the embedded plaque with the portrait of Martin Luther and the inscription „D. Martin Luther. 1483–1933“, can be read: „Let us awake ye dear Germans, and fear God more than the world. The youth of the Löbau parish.“



i Luther Stone (Lutherstein)
Promenade/Bahnhofstraße, 02708 Löbau

ZINZENDORF PALACE

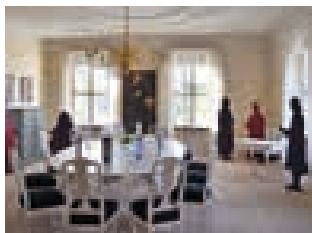


It was in Berthelsdorf that the history of the Herrnhuter Brüderunität (Moravian Church), a Protestant Free Church today widespread throughout the world, began. In 1722, Nikolaus Ludwig Count von Zinzendorf (1700–1760) gave refuge to Protestant religious refugees

from Moravia in Berthelsdorf. It was only shortly beforehand that Zinzendorf's grandmother, Henriette Catharina von Gersdorff (1648–1726), had transferred the Mittel- and Niederberthelsdorf estate to her grandson. Zinzendorf belonged to a noble family from Lower Austria, who had come to Saxony on account of their Protestant faith. The religious refugees he took in founded the settlement of Herrnhut on the Berthelsdorfer Meadow. On 13th August 1727, the inhabitant of Herrnhut held a celebration of the Eucharist in the church in Berthelsdorf, which they perceived as an experience of enlightenment. Count Zinzendorf had to leave Saxony, as the Dresden Court mistrusted his spiritual revival movement. In 1755, he returned to Berthelsdorf as Bishop of the Moravian Church.

The Palace, built in 1721, served as the residence of Count Zinzendorf, and from 1791 to 1913 was the headquarters of the Moravian Church. Erected on an almost rectangular layout, it features simple Baroque architectural forms. With meagre resources, it succeeded in creating an elegant impression. The high mansard roof is enlivened by dormer windows set in three rows.

The palace has been acquired by the Society of Friends of the Zinzendorf-Schloss Berthelsdorf and carefully restored with due regard for its historical status. In the course of this restoration process, evidence of the early Moravian influence was found, including a door painted with watchwords. The Palace houses an exhibition on the history of the early Moravian Church.



Berthelsdorf Palace
Herrnhuter Straße, 02747 Berthelsdorf



Information on opening times and events is available from the Society of Friends of the Zinzendorf-Schloss Berthelsdorf, tel. 035873 2536, zinzendorfschloss@gmx.de, www.zinzendorfschloss.de

SCHWENCKFELDER HOUSE (SCHWENCKFELDHAUS)



The Schwenckfelders are a Protestant religious community, who invoke the Silesian reformer Caspar Schwenckfeld von Ossig (1490–1561). He propagated a teaching that deviates from Luther's Doctrine of the Holy Communion. The Schwenckfelders were persecuted both by the Lutherans and the Catholics. In 1726, Count Zinzendorf gave refuge to Schwenckfelder religious refugees from Silesia, before they were expelled by Electoral order and emigrated to North America in 1734. The „Schwenckfelder Church“ still exists in the USA.

In Berthelsdorf, there are eight buildings associated with the Schwenckfelders.

These include a simple half-timbered house dating to ca. 1730, which is supposed to have served as a meeting house. This building is currently undergoing restoration carried out by the Schwenckfeldhaus Berthelsdorf Society to be expanded into a meeting place and information centre.



Schwenckfelder House (Schwenckfeldhaus)
Obere Dorfstraße, 02747 Berthelsdorf

CHURCH HALL (KIRCHENSAAL)

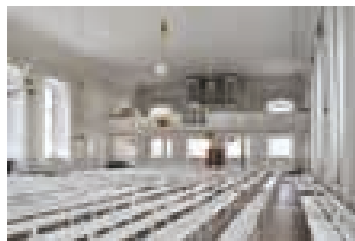


The Church Hall in Herrnhut is the assembly and worship room of the Moravian Church, a Christian Free Church from Upper Lusatia. Herrnhut was founded in 1722 by Protestant religious refugees from Moravia, to whom Nikolaus Ludwig Count von Zinzendorf (1700–1760) had provided sanctuary. The Moravian Church emerged following an experience of enlightenment from the pious community, which placed itself in the tradition of the Bohemian Brethren, subsequently being recognised as an independent Church related to Lutheranism. By the action of the Moravian Church founding

branches in all continents, the Free Church developed into an international community.

The great Church Hall of the Moravian Church forms the heart of Herrnhut. The Baroque structure was built in 1756/57 according to a design by Siegmund August von Gersdorff, who had been trained at the Dresden Court. With its high mansard roof and ridge turret, it towers over the town buildings. A bright hall is situated behind the large arched windows. Unlike in a Lutheran church, there is no altar and no pulpit. In the centre of the hall stands the chair of the liturgist in front of a table. The brothers and sisters would sit on plain benches separated from each other.

On 9th May 1945, the Church Hall burned down to its foundations. By 1953 it had been reconstructed in a simplified form. The interior is completely unadorned. Benches and walls are painted in white, because – according to the religious doctrine – it is a matter of the devoutness of the heart – and not of external adornment.



i Kirchensaal
Zinzendorfplatz 1, 02747 Herrnhut
Tel. 035873 30677, frank@ebu.de, www.ebu.de

➔ everyday from 9 am to 6 pm

VOGTSHOF



The Vogtshof emerged from a residential house built in 1730, which in 1746 was expanded into a palace-like three-winged complex. From 1756, it served as the headquarters of the Bailiwick (the administration centre of Count Zinzendorf's estate). Since 1913, the Vogtshof has been home to the Unitätsdirektion (the Executive Management of the Moravian Church) in continental Europe. The „Daily Watchwords“ publications are compiled in the meeting hall. Christians from all over the world read the words of the Bible „triggered“ in Herrnhut.

i Vogtshof
Zittauer Straße 20, 02747 Herrnhut

MORAVIAN STARS (HERRNHUTER STERNE) VISITOR CENTRE

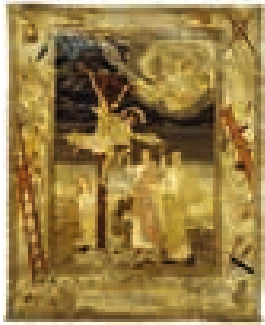
The Moravian Stars are the most famous „invention“ of the Moravian Church. As the symbol of the Star of Bethlehem, the bright „Christmas messengers“ proclaim the Christian message in the Advent period. The multi-pointed advent stars, illuminated from the inside, were first reported in 1821. They have been mass-produced since 1897. In the demonstration workshop, it is possible to experience how the famous stars are made – altogether over 250,000 are produced every year.



i Visitor Centre with demonstration workshop
Oderwitzer Straße 8, 02747 Herrnhut
Tel. 035873 3640, info@herrnhuter-sterne.de

➔ Monday to Friday 9 am to 6 pm, Saturday 10 am to 5 pm

THE SMALL ZITTAU LENT CLOTH IN THE MUSEUM OF CULTURAL HISTORY



There are two valuable Lent cloths preserved in Zittau. These „hunger cloths“ were used to cover the altars of the St. Johannes Town Church during the period of Lent before Easter. Only a few of these cloths have been preserved, which means that the Zittau textiles represent a treasure of European importance.

Although the custom of hanging Lent cloths predates the Reformation, the Zit-

tau Lent cloths remained in use after the introduction of the Reformation. One of the two Lent cloths was only made when Zittau had already become Lutheran. The Small Lent Cloth was manufactured in 1573 by an unknown craftsman. It probably covered the main altar of the St. Johannes Town Church. The 4.3-metre long and 3.4-metre wide linen cloth depicts a monumental crucifixion scene as well as the instruments of passion, which refer to the Passion of Jesus Christ. As can be seen from the use of this Lent cloth up to 1684, many “Catholic” customs continued in the Lutheran churches in Upper Lusatia. The Small Lent Cloth – together with the Large Lent Cloth – was restored in 1995/96 by the Abegg Foundation in Riggisberg/Switzerland. Since 2005, it has been on display in a room at the Museum of Cultural History. It is housed in the former Franciscan monastery, which was dissolved in the course of the Reformation. In 2017, there will be an exhibition in the museum and the monastery church dedicated to the Reformation in Upper Lusatia.



i Franciscan Monastery Museum of Cultural History
Klosterstraße 3, 02763 Zittau
Tel. 03583 554 79 0, museum@zittau.de
www.zittauer-fastentuecher.de

➔ April to October: everyday 10 am to 5 pm,
November to March: Tuesday to Sunday 10 am to 5 pm

ST. JOHANNES CHURCH (JOHANNESKIRCHE)

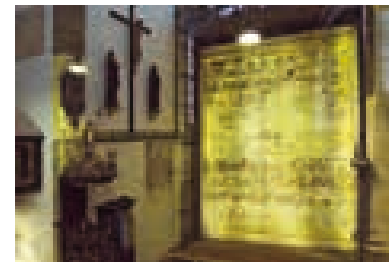


Zittau embraced the Reformation at an early stage. In 1521, Lorenz Heidenreich was appointed as pastor. He later introduced the Reformation to the city. In 1757, the church, in which he preached, fell victim to an Austrian bombardment during the Seven Years' War. Between 1766 and 1804, a new church was built in the Baroque style. Based on designs by the Prussian master architect Karl Friedrich Schinkel (1781–1841), St. Johannes Church had by 1837 received a classicist form.

i Johanneskirche
Pfarrstraße, 02763 Zittau

LARGE ZITTAU LENT CLOTH IN THE CRUCIFORM CHURCH (KREUZKIRCHE)

The Large Zittau Lent Cloth, 6.8 metres wide and 8.2 metres high, is on display in the Cruciform Church, a late Gothic church dating to the 15th century. In 1472, it was donated by the spice and grain merchant Jakob Gürtler. The 90 images contain scenes from both the Old and New Testament. It remained in use even after the Reformation. The Large Lent Cloth covered the altar area of St. Johannes Church during the period of Lent before Easter. It was used until 1672.



i Kreuzkirche
Frauenstraße 23, 02763 Zittau

➔ April to October: everyday 10 am to 6 pm,
November to March: everyday 10 am to 5 pm

ST. BARBARA'S CHURCH (BARBARAKIRCHE)



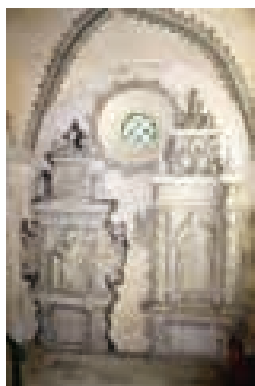
The estate-based constitution of Upper Lusatia allowed the knighthood to decide independently on issues of faith without having to ask a regional prince. In the 16th century, virtually all the noble landowners had converted to the Lutheran faith. Since – in their function as church patrons – they were able to appoint pastors, they employed Protestant pastors in their churches.

One of the many Protestant village churches in Upper Lusatia is St. Barbara's Church in Ebersbach, which is recommended on account of its well

preserved 16th and 17th century furnishings. Here the Reformation was introduced in 1540 by Hans von Bischofswerder. In 1584, the estate came into the possession of the von Salza family, who had estates in Upper Silesia and Silesia and – in Jakob von Salza (1481–1539) – provided a Bishop of Breslau.

On the north side of the chancel is the gallery reserved for the landowner. This is where the church patron sat with his family during the service. The landowners were obliged to maintain the structure of the church. For this reason, they were allowed to be buried in the church hall. In 1606, the von Salza family built their own funeral chapel. It contains figurative funerary monuments for Friedrich von Salza (died 1609), Katharina von Salza, née von Redern (died 1586) and Hiob von Salza (died 1619). The deceased are depicted life-size in rich Renaissance frames.

In 1723, the baroque-style altar and pulpit were donated by Martha von Einsiedel. The baroque church tower was built in 1718.



i St. Barbara's Church (Barbarakirche)
Hauptstraße 57A, 02829 Schöpstal-Ebersbach
Tel.: 03581 3609111, info@ebersbach-kirche.de

➔ Monday to Friday 10:30 am to 3 pm

BORDER CHURCH (GRENZKIRCHE)



Podrosche, now situated directly at the border with Poland, formerly lay at the border between the Principality of Sagan (today Żagań, Poland) and the Margraviate of Upper Silesia. When, following the Thirty Years War, freedom of worship was suppressed in Silesia, the Protestant Christians moved from the Principality of Sagan to the neighbouring Protestant areas of Upper and Lower Lusatia for the religious services. In 1668, pastors and scholars from Priebus (today Przewóz, Poland) crossed the river Neiße to the market town of Podrosche. Initially services were conducted in the open air and in a provisional wood-planked church, but in 1690 a half-timbered church was erected. This consisted of an octagonal nave and a rectangular porch with a bell tower. Podrosche remained the place of worship for the Protestant Christians from 27 villages in the Principality of Sagan (including Priebus) until the end of the religious persecution. The border and sanctuary churches established around the Catholic parts of Silesia significantly contributed to keeping the Protestant faith alive in Silesia and at least ensuring the partial failure of the Habsburg-driven Counter-Reformation.

On 15th May 1907 following a lighting strike, the half-timbered church burned down. In 1907/08, it was replaced by a new stone building based on the design of the old church. The church in Podrosche is today the only border church on the German side of the border. All the other border and sanctuary churches are now in Poland.

i Protestant Church
Holunderweg, 02957 Krauschwitz-Podrosche

➔ Visits by appointment under 035771 69517

GYMNASIUM AUGUSTUM



Martin Luther demanded that Christian schools be established so that everybody could read and understand the Bible for themselves. Following the introduction of the Reformation, new schools were also established in the towns of Upper Lusatia, where Lutheran-trained teachers taught. Probably the most famous humanistic school in Upper Lusatia was the Gymnasium Augustum in Görlitz. It emerged from a Protestant Latin School founded in 1530, which in 1565 was relocated into the building of the dissolved Franciscan monastery and converted into a Gymnasium. The first headmaster of the school was Petrus Vincentius (1519–1581), who had previously taught as a Professor at the Wittenberg University and was a close friend of Philipp Melanchthon. Since no university existed in Upper Lusatia and Silesia at that time, the Gymnasium Augustum, as an institution of higher learning, had the task to educate a Protestant elite. The school was closely associated with the Upper Lusatian Scientific Society, which was founded in 1779.

The Gymnasium Augustum used the buildings of the Franciscan Monastery founded in the 13th century, situated next to the Protestant Trinity Church (the former monastery church). Between 1854 and 1856, the medieval monastery complex was replaced by a neo-Gothic school building reminiscent of an English college. Today the historical school building is home to the Augustum-Annen Gymnasium.

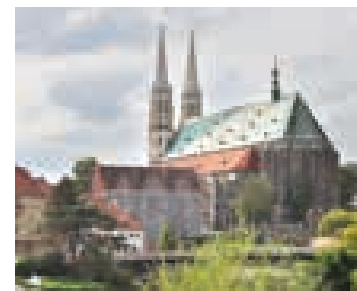
i Augustum-Annen Gymnasium
Klosterplatz, 02826 Görlitz, www.anne-augustum.de

➔ The school can only be viewed from the outside.



ST. PETER'S CHURCH (PETERSKIRCHE)

The Protestant St. Peter's Church (actually St. Peter's and Paul's), lying above the Neiße, is the main church in Görlitz. There is a 15th century five-nave hall church incorporated into the Late-Romanesque west wing. The spires were erected between 1889 and 1891. The Reformation in Görlitz began with Franz Rotbart, who in 1520 (and again in 1525) was appointed Pastor of St. Peter's Church. He held the first Protestant service and abolished Catholic customs. Notwithstanding this, however, it was not until the middle of the 16th century that the Lutheran faith became established.



i St. Peter and Paul
Bei der Peterskirche, 02826 Görlitz

HOLY SEPULCHRE (HEILIGES GRAB)



The Holy Sepulchre is a landscape-architectural ensemble with a reproduction of the Holy Places in Jerusalem. The „Lusatian Jerusalem“ was erected between 1480 and 1504 after a considerable donation by the wealthy Görlitz merchant Georg Emerich (1422–1507). After the Reformation, the site developed into a Lutheran place of pilgrimage, to which – since the 17th century – a Way of the Cross led from

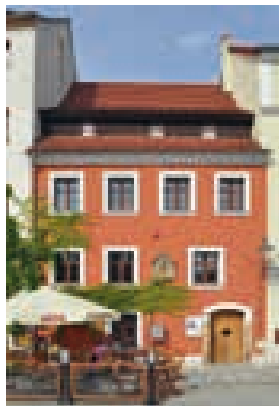
St. Peter's Church with seven stations along the path. The Holy Sepulchre served as a sign for the crucifixion and resurrection of Christ.

i Heiliges Grab
Heilig-Grab-Straße 79, 02826 Görlitz
Tel. 03581 315864, www.heiligesgrab-goerlitz.de



April to September: Monday to Saturday 10 am to 6 pm,
Sunday 11 am to 6 pm
October to March: Monday to Saturday 10 am to 4 pm,
Sunday 11 am to 4 pm

JAKOB BÖHME HOUSE



The shoemaker Jakob Böhme (1575–1624) was a 17th century mystic, whose writings had a sustained impact on the philosophy of his times. Born into a farming family in Alt Seidenberg (today Stary Zawidów, Poland), in 1599 he settled in Görlitz to become a shoemaker. Without ever having attended a university, in 1612 he wrote his visionary book „Aurora or the Rising Dawn“, in which he questioned several dogmas of the Lutheran Church. Böhme equated God to Nature and developed a natural philosophical mysticism, which

inspired many Protestant Christians. Gregor Richter, the Senior Pastor of St. Peter's Church in Görlitz, accused Böhme of heresy and banned him from writing. In 1624, Böhme was buried at the Nikolaikirchhof (St. Nicholas's Churchyard) in Görlitz.

The house on the eastern bank of the Neiße, formerly Prager Straße 12, was the first house the shoemaker lived in on having acquired citizenship of Görlitz. In 1924, a commemorative plaque was mounted on the façade. The inscription reads: „Jakob Böhme lived in this house from 1599 to 1610“. In 1898, a memorial to the thinker and mystic, created by Johannes Pfuhl (1846–1914), was erected in the Görlitz Stadtpark (Municipal Park). This effigy is situated on the German side of the city along the Neiße, which has been divided since 1945. In 2011, a memorial was unveiled on the Polish side (ul. Okrzei at the crossing to ul. Bohaterów Getta). It depicts a pair of shoes supporting an opened book.

The Jakob Böhme House contains a restaurant as well as a small museum dedicated to the life and works of the philosopher. The Lusatia Museum (Muzeum Łużyckie) is also situated in the neighbourhood (ul. Daszyńskiego 15).



Dom Jakuba Böhme
ul. Daszyńskiego 12, 59-900 Zgorzelec
Tel. 0048 757754616, www.euroopera.org/dom-jakuba-boehme



Tuesday to Thursday: 12 noon to 2 pm,
Friday to Sunday: 12 noon to 5 pm

CHURCH OF OUR LADY (FRAUENKIRCHE)



Lauban was one of the towns belonging to the Lusatian League. On Easter Sunday in 1525, the Pastor Georg Hew publicly espoused the new faith by preaching against the errors and abuses committed by the Catholic Church in the German language. This provided the impetus for the Reformation to take hold in Lauban. Only the Magdalene Convent remained true to the Catholic faith.

The Church of Our Lady, situated in front of the town walls, was built from 1452 to 1455. When, in the middle of the 17th century, the

Counter-Reformation was enforced in the Principality of Jauer (today Jawor), this also affected the neighbouring Silesian villages of Lauban. In 1654, the Church of Our Lady was handed over to the Protestant Christians of Berthelsdorf (today Uniegoszcz), Thiemendorf (today Radostów) and Klein Neundorf (today Wolbromów) for use as a sermon church. In the period of religious persecution, they would cross the regional border to pray in their sanctuary church. The Church of Our Lady in Lauban remained the parish church of these villages until 1945. In 1887/88, the 15th century hall church was reconstructed in the neo-Gothic style.

After the Second World War, the church was handed over to the Evangelical Church of the Augsburg Confession in Poland. The Church of Our Lady is thus one of the few border and sanctuary churches, in which Lutheran services are still held.



Kościół ewangelicki Maryi Panny
w Lubaniu
al. Kombatantów 1, 59-800 Lubań
Tel.: 0048 757210511, www.luban-luteranie.pl



Only open for services (every Sunday: 11 am)

CHURCH OF THE HOLY TRINITY (DREIFALTIGKEITSKIRCHE)



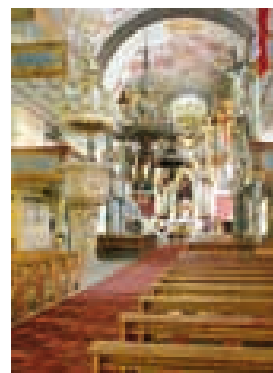
One of the four religious institutions of the Upper Lusatian Estates was the Magdalene Monastery in Lauban. As the nuns could determine the faith of their subjects, the villages in Upper Lusatia belonging to the convent remained true to the Catholic faith. In 1845, a Catholic parish was re-established in Lauban, which used the St. Anne's Convent Chapel. From 1857 to 1861, this chapel was replaced by a neo-Gothic brick church. The church, built to the plans of the Munich architect Johann Evangelist Marggraff (1830–1917), was consecrated as the “Church of the Holy Trinity”. Following the destruction of the church and the Magdalene Convent in the Second World War, only the church was rebuilt from 1957 to 1961. Today the church is the Catholic Parish Church of Lauban.

i Kościół Świętej Trójcy
ul. Szymanowskiego 1, 59-800 Lubań

„CROSS OF CHRIST“ CHURCH OF MERCY

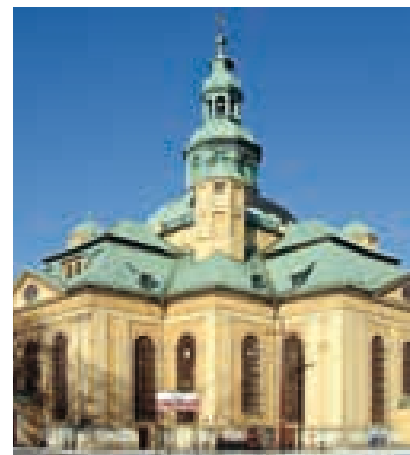
In 1653, all the Protestant churches in Hirschberg and the vicinity were recatholicised. When the Protestant population wanted to attend services, they were forced to undertake „church journeys“, which took hours or – in some cases – even days to reach the Protestant border and sanctuary churches. In the Great Northern War, King Karl XII of Sweden (1682–1718) campaigned for the interests of the Protestant Silesians and in the Convention of Altranstädt in 1707 obtained an agreement to construct six more Protestant churches from the Emperor Joseph I (1678–1711) „by imperial mercy“.

One of these churches of mercy is the „Cross of Christ“ Church in Hirschberg. The Liegnitz architect Martin Frantz (1679–1742) designed it on the model of St. Mary's Church in Stockholm based on the floor plan of a Greek cross. On the outside, four octagonal turrets form a bridge to the cupola, crowned by a Baroque tower. The interior, surrounded by two galleries, features remarkable Baroque furnishings donated by the wealthy citizens of the town. The illusionistic frescoes are the work of a Prague painter, Felix Anton Scheffler (1701–1760). There is room for up to 4,000 visitors in the nave and the galleries.



The Church of Mercy was the main Protestant church in Hirschberg. Used as a garrison church from 1957 to 2012, today it is the Roman Catholic parish church.

i Kościół Łaski pw. Świętego Krzyża
ul. 1 Maja 45, 58-500 Jelenia Góra
www.kosciolgarnizonowy.pl



CHURCH OF THE REDEEMER

(ERLÖSERKIRCHE)



Bad Warmbrunn lies at the foot of the Riesengebirge (Giant Mountains). The former residence town of the Schaffgotsch Counts is today a district of Hirschberg. The Habsburgs imposed the Counter-Reformation in the Giant Mountains. The persecution of the Lutherans only ended with the Prussian conquest of Silesia.

In 1741, the parish of Warmbrunn received permission to build a Protestant church. Between 1774 and 1779, the wooden house of prayer was replaced by a new Baroque church with magnificent interior furnishings. Today the Hirschberg parish of the Evangelical Church of the Augsburg Confession in Poland perform their services in the Church of the Redeemer.



Kościół Zbawiciela

Cieplice Śląskie-Zdrój, pl. Piastowski 18, 58-560 Jelenia Góra

www.cieplice.luteranie.pl

BORDER CHURCH

(GRENZKIRCHE)

The Catholic Parish Church of St. Hyacinth in Kriegheide is a former Protestant border church. While the furnishings of many Protestant churches



in Silesia were destroyed after 1945, the furnishings and paintings of the church in Kriegheide have been preserved. The church was built in 1656, after all the Protestant churches in the Principalities of Glogau (today Głogów, Poland) and Jauer (today Jawor, Poland) had been recatholicised by the imperial authorities. The Protestant Christians wanted to exercise their faith and thus moved across the border into the Protestant Principality of Liegnitz (today Legnica, Poland). Wolf Alexander von Stosch, owner of the feudal estate in Klein Kotzenau (today Chocianów, Poland), founded a half-timbered church in Kriegheide. The border church provided for the religious needs of 67 villages.



The church hall possesses a painted wooden ceiling. In the middle of the room there stands a wooden column in the form of a palm tree. A sound outlet to the attic is concealed behind the sawn-out palm leaves. If all the seats in the nave and the balconies were taken, worshippers sat on benches under the church roof. The vestry door

shows Christ and the two disciples of Emmaus in front of the Protestant churches in Kriegheide and Jauer. They are depicted as travelling 17th pilgrims on their „church journey“.



Kościół św. Jacka

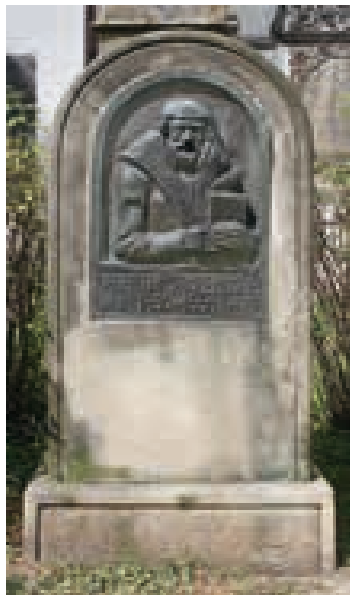
Pogorzelska 21, 59-140 Chocianów

Tel. 0048 768171232, www.salezjanie.pl/pogorzelska



Open for services and on request

TROTZENDORF MEMORIAL



Valentin Trotzendorf (actually Friedland) (1490–1556), from Troitschendorf (today Trójca, Poland) near Görlitz, was a humanistic scholar and school reformer. For many years, he was Head of the Goldberg Gymnasium, founded in 1523. He put in place school regulations that were copied everywhere in the Protestant world. Trotzendorf's idea of involving the school pupils in the administration of schools and boarding schools is still considered today as a modern educational approach.

As early as 1522, The first Lutheran pastor, Jakob Sü-

ßenbach, was appointed in Goldberg. This is the basis for the town's claim to be „the cradle of Protestant teaching for Silesia“. Although Trotzendorf lies buried in Liegnitz, since the 19th century he has also been commemorated in Goldberg. In 1881, the Kirchplatz (Church Square) was renamed Trotzen-dorfplatz in his honour. In 1908, the Goldberg Teachers' Association raised a memorial for the great humanist at the Marienkirche (St. Mary's Church). Although the memorial was destroyed in 1950, following a



proposal put forward by the German Social-Cultural Society (a German minority association) in the Liegnitz region, it was recreated and set up again at its old location in 2005.

i Pomnik Walentego Trotzendorfa
ul. Żeromskiego, 59-500 Złotoryja

ST. MARY'S CHURCH (MARIENKIRCHE)

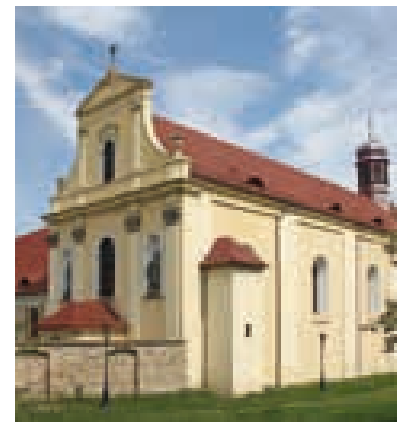
St. Mary's Church, built in the 14th century as a Gothic hall church, was from 1522 to 1946 the Protestant town church of Goldberg. On the northern chancel wall is an epitaph for Valentin Trotzendorf, who is buried in Liegnitz. The Renaissance memorial erected in 1566 depicts Christ at the Last Judgement and (beneath) the praying humanists. Today St. Mary's Church is a Catholic parish church.

i Kościół Narodzenia Najświętszej Maryi Panny
ul. Niepodległości 8,
59-500 Złotoryja



FRANCISCAN MONASTERY AND ST. HEDWIG'S CHURCH (HEDWIGSKIRCHE)

St. Hedwig's Church, founded by St. Hedwig of Silesia in 1212, was associated with a Franciscan monastery since the 13th century. Following the dissolution of the monastery, Valentin Trotzendorf relocated the famous Goldberg Gymnasium into the monastery building. In 1704, the monastery was returned to the Franciscans and the church and monastery were rebuilt in the Baroque style. St. Hedwig's Church has been a Catholic parish church since 1810.



i Kościół św. Jadwigi
ul. Klasztorna 18, 59-500 Złotoryja

PIAST MAUSOLEUM



The Piasts were the oldest ruling dynasty in Poland and Silesia. The Silesian Piasts, who had provided the Kings of Bohemia in the 13th century, soon acknowledged Martin Luther. From 1523/24, Duke Friedrich II von Liegnitz und Brieg (1480–1547) helped the Reformation to make a breakthrough in his territory. This enabled Liegnitz to become a refuge of Lutheranism in Lower Silesia. While the Liegnitz ducal dynasty converted to the Calvinistic faith in 1614, the population remained largely Lutheran. In the Peace of Westphalia (1648), the Dukes of Liegnitz, Wohlau (today Wołów, Poland) and Brieg (today Brzeg, Poland) were granted the free practice of religious worship. Nevertheless, following the death of Duke Georg Wilhelm (1660–1675) as the last reigning descendant of the Piast dynasty, the Habsburgs were also able to begin the enforcement of the Counter-Reformation in Liegnitz.

The mother of the last Duke, Luise von Anhalt-Dessau (1631–1680), established a mausoleum. The Baroque domed structure, based on a design by Carlo Rossi (died 1688), at St. Johannes' Church was erected from 1677 to 1679. The members of the royal house rest in five sarcophagi, which stand in wall niches on the ground floor. The pictorial programme was created by the Silesian poet Daniel Caspar von Lohenstein (1635–1683). The Jesuits, who added a Jesuit College and the Jesuit Church of St. John the Baptist to the mausoleum between 1700 and 1720, left the furnishings unchanged.

i Mauzoleum Piastów przy kościele św. Jana Chrzciciela
ul. św. Jana, 59-200 Legnica
Tel. 0048 767244177, legnica@franciszkanie.pl,
www.legnica.franciszkanie.pl

➔ Access via St. Johannes' Church, this open everyday

PETER-PAUL-KIRCHE (CATHEDRAL)

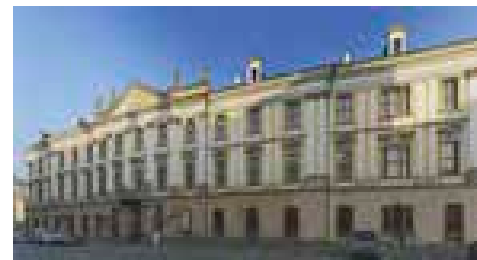
The Catholic St. Peter and Paul Cathedral Church was formerly the main Protestant church of the city. This is where Duke Friedrich II von Liegnitz introduced the reformation in 1522. The Liegnitz Council pews, pulpit as well as numerous funerary monuments date from the 16th and 17th century. Following the expulsion of the German population, the church was handed over to the Catholics. Since 1992, it has been the Cathedral of the newly founded diocese of Legnica.



i Katedra św. św. Apostołów Piotra i Pawła
pl. Katedralny, 59-200 Legnica

KNIGHTS' ACADEMY

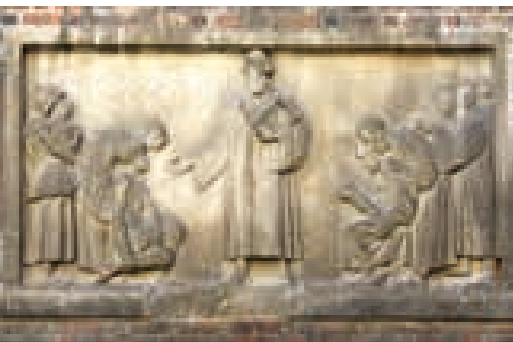
Die Knights' Academy, opened in 1708, was an important boarding school of the Silesian and later Prussian nobility. The educational institution was open to both Protestant and Catholic pupils. The funding for running the school came from the Johannes Foundation established by the childless Duke Georg Rudolf von Liegnitz (1595–1653). The monumental palace was built from 1726 to 1728 based on a design by the Vienna architect Joseph Emanuel Fischer von Erlach (1693–1742) in the Baroque style. Today the former Knights' Academy houses the Liegnitz Copper Museum.



i Akademia Rycerska
ul. Chojnowska 2, 59-220 Legnica

➔ Tuesday, Wednesday, Friday: 10 am to 5 pm,
Thursday: 12 noon to 7 pm, Saturday: 10 am to 7 pm,
Sunday: 12 noon to 6 pm

REFORMATION MEMORIAL

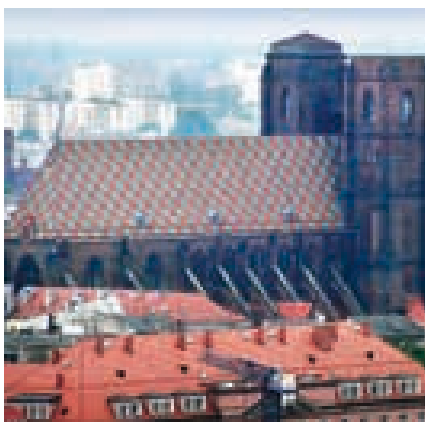


In 1524, the pastor Johann Heß (1490–1547), Pastor at the Maria Magdalene Church in Breslau, introduced a new order of worship based on the Wittenberg example. Together with Ambrosius Moibanus (1494–1554)

and others, the Protestant pastor is regarded as one of the „fathers of the Silesian Reformation“.

The Reformation Memorial set on the outside of the chancel of the Maria Magdalene Church serves as a reminder of the introduction of the Reformation in Breslau. The relief was designed by Paul Schulz on the four-hundredth anniversary of the Reformation. It depicts Johann Heß and four other representatives of the Reformation in Silesia. After 1945, the faces and inscriptions on the memorial were destroyed.

The three-aisled Gothic basilica was until 1945 the largest Protestant church in the city and the principal church of the Protestant Church of Silesia. This is where the General Superintendent (as the highest spiritual authority of the Regional Church) performed the ordination of all newly appointed pastors in Silesia. Following the wartime destruction, the Maria Magdalene Church was – except for the spires – rebuilt. Today the church is the Cathedral of the Bishopric of Breslau of the Polish Catholic Church. This Ministry Church is part of the Old Catholic Communion of Churches.



i Katedra św. Marii Magdaleny
ul. Łaciarska (memorial), ul. Szewska 10 (church entrance)
www.mariamagdalena.wroclaw.pl

ST. ELIZABETH'S CHURCH (ELISABETHKIRCHE)

The Gothic church, situated on the northwestern corner of the Ring (Market Square), was the main Protestant church in Breslau from 1525 to 1946. The Reformation was introduced by the humanist Ambrosius Moibanus (1494–1554), who had studied in Wittenberg. In 1525, he was selected as Pastor of St. Elizabeth's Church on the suggestion of the reformer Johann Heß. The last Protestant service was held in 1946. Today the three-nave brick basilica is a Catholic garison church.



i Kościół Garnizonowy św. Elżbiety
ul. św. Świętego Mikołaja, 50-137 Wrocław

ST. CHRISTOPHORUS CHURCH (CHRISTOPHORIKIRCHE)

The Gothic hall church is the parish church of the Protestant German-speaking community in Breslau and Lower Saxony. The church, consecrated to St. Christophorus, was built in the 15th century. From 1619, the church was used by the Polish-speaking residents of Breslau until services in Polish ceased in 1829. In 1958, the church was handed over to the remaining Germans in Breslau. Today most of the churchgoers here are Germans who moved to Breslau after 1990.



i Kościół św. Krzysztofa
pl. św. Krzysztofa, 51-675 Wrocław
www.stchristophori.eu

„HOLY TRINITY“ PEACE CHURCH (FRIEDENSKIRCHE)



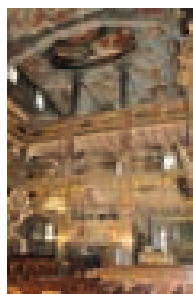
Following the Thirty Years' War, the Habsburgs pressed for a recatholisation of Silesia. The Peace of Westphalia, signed in 1648, permitted the Emperor Ferdinand III to close the Protestant churches in his

hereditary principalities in Silesia and expel the pastors. Nevertheless, the Protestant population was allowed to build so-called peace churches outside the gates of the towns of Glogau, Schweidnitz and Jauer. These churches were only built using wood and clay, as other construction materials were forbidden.

The Breslau architect Albrecht von Saebisch (1610–1688) designed for Schweidnitz a spacious half-timbered structure with a flat wooden roof and up to three galleries. The peace church has 3,000 people and can accommodate a total of up to 7,500 worshippers. The interior of the church was richly painted. Following the implementation of the Convention of Altranstädt, which permitted the construction of bell towers, a free-standing bell tower was erected next to the church in 1708. The Baroque altar was created in 1752.

The peace churches bear impressive witness to the courage of conviction of the Protestant Silesians who were not to be swayed from their faith. The joint services and the „church journeys“ to the peace churches served to strengthen the certainty of faith and the persistence of the Lutherans.

Today the peace church in Schweidnitz belongs to the Evangelical Church of the Augsburg Confession in Poland. In 2001, as the largest half-timbered church in the world it was declared a UNESCO World heritage site – together with the peace church in Jauer.



i Kościół Pokoju pw. Trójcy Świętej
pl. Pokoju 6, 58-100 Świdnica, Tel. 0048 748522814
kosciol@kosciolpokoju.pl, www.kosciolpokoju.pl

➔ April to October: Monday to Saturday 9 am to 6 pm, Sunday 11:30 am to 6 pm, November to March: by prior telephone appointment

MEETING HOUSE OF THE BOHEMIAN BRETHREN

Kunwald is the place of foundation of the Bohemian Brethren. About 1457, adherents of the preacher Petr Chelčický (ca. 1390–ca. 1460) settled in the village in the Orlické (Eagle) Mountains. Here they established a radical religious community based on the rejection of power and property and on striving for a

return to Ur-Christendom (the Apostolic Age). By appointing their own pastors and selecting their own bishop, Matthias von Kunwald, in 1467, the „Fratres Legis Christi“, as they were known, separated from the Utraquist Church. In the 16th century, the „Bohemian Brethren“ were strongly influenced by the German Reformation. In 1575, the Lutherans, the Utraquists and the Brethren agreed on a common confessional creed – the „Confessio Bohemica“. Brethren churches emerged not only in Bohemia but also in Moravia and Poland.

The small house in Kunwald was built as a traditional wooden structure in the 15th century and subsequently refurbished several times. It contained a plain prayer and assembly room of the Kunwald brethren.

Following the Catholic victory at the Battle of White Mountain in 1620, the Bohemian Brethren were forced either to convert to Catholicism or emigrate, thus resulting in the almost total extinction of the community in Bohemia. A Catholic school was set up in the house, and later a peasant family lived here. In 1929, the Evangelical Church of Czech Brethren, who, with their name, intentionally based their faith on the tradition of the Hussites and the Bohemian Brethren, acquired the house. Since then the small house has been a memorial site. In 1910, a monument was raised to Johann Amos Comenius (1592–1670), the last Bishop of the Bohemian Brethren, above the house.



i Domek na Sboru, Kunvald 40, 561 81 Kunvald
Tel. 00420 465 619 160, www.kunvald.info/domek-na-sboru

➔ July to August: Tuesday to Sunday 9 am to 5 pm,
May, June and September: Tuesday to Sunday 9 am to 5 pm on request in the house at Kunvald 189 (below the small house), in the other months by appointment only

CHURCH OF THE BOHEMIAN BRETHREN



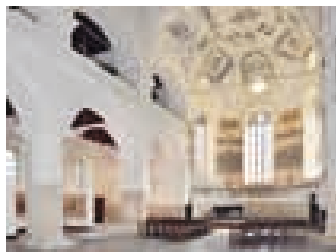
In the 16th and 17th century, Jungbunzlau was the centre of the Bohemian Brethren, a Protestant religious community that had separated from the Utraquists. The Bishops of the religious community had their residence in Jungbunzlau, which was then considered the „Rome“ of their religious community. The church is a unique memorial to the tradition of Protestant faith in Bohemia.

The Church of the Bohemian Brethren was built from 1544 to 1554 by the Italian architect Matteo Borgorelli (ca. 1510–1572) in the Renaissance style. Only the tracery windows are reminiscent of the Gothic building tradition. The brethren would gather in a simple, austere inner room. The central nave is bounded by side aisles with galleries. No paintings were evident; the Bible quotations in the Czech language in the altar area emphasise the focus on the Word of God. The coats of arms present testify to influential nobles included among the Bohemian Brethren.

After the Battle of White Mountain in 1620, the Bohemian Brethren were prohibited. Those who refused to convert to the Catholic faith were forced to leave the country. A large number of the brothers emigrated to Saxony. In 1624, their church was handed over to the Catholic parish and consecrated to St. Wenceslaus. As a result of the reforms decreed by the Emperor Joseph II, in 1787 it was converted into a depot of the military administration. In 1899, the town of Jungbunzlau took over the former church. Following the restoration to its 16th century condition, the Municipal Museum was established here. Since 1982, the Church of the Bohemian brethren has been used as a cultural and event centre.

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i Sbor českých bratří
Českobratrské náměstí 123, 293 01 Mladá Boleslav
Tel. 00420 326109406, www.kulturamb.eu/sbor-ceskych-bratri

➔ April to November: Tuesday to Sunday 10 am to 4 pm

CATHOLIC CHURCH OF THE ASSUMPTION



The Catholic Parish Church in Jungbunzlau was built in the 15th and 16th century. In those days, it was the main church of the Utraquists, a Hussite religious movement that had detached itself from the Roman Catholic Church. The „chalice givers“ performed Communion in both forms. It is for this reason that the tracery window on the left side of the entrance to the church contains a stone chalice as a symbol of their doctrine. The church was recatholised in the course of the Counter-Reformation and rebuilt in the Baroque style at the beginning of the 18th century.

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i Kostel Nanebevzetí Panny Marie
Komenského náměstí, 293 01 Mladá Boleslav

PRINTING HOUSE OF THE BOHEMIAN BRETHREN

The hill on the left bank of the Iser is named after the biblical Mount Carmel in the Holy Land. An important Bohemian Brethren school emerged from the monastery dissolved in the Hussite Wars, before the Counter-Reformation resulted in the restoration of the monastery. Today the building houses the educational centre of a private college. The 16th century



house opposite was once the printing house of the Bohemian Brethren. Bibles, Protestant hymn books and theological texts were printed here.

i Tiskárna jednoty bratrské
Na Karmeli 66, 293 01 Mladá Boleslav

LUTHER FORTRESS (LUTHERBURG)



In 1584, Melchior von Redern, the landowner of the estate of Friedland (today Frýdlant), founded the mining town of „Böhmisch Neustadt“ (today Nové Městečko) in the foothills of the Iser mountain range. Here he particularly settled miners from Saxony, who extracted copper, iron and tin in the surrounding mountains. In 1607, Katharina von Redern established

a Protestant church here. At that time, the whole of Northern Bohemia was influenced by Lutheranism. Following the Battle at White Mountain, Christoph II von Redern was expelled from Friedland. In 1650/52, the mining town became Catholic by the process of Jesuits forcing the Lutheran inhabitants either to convert or emigrate.

It was not until the end of the 19th century that a small Protestant community established itself again. In 1901, they founded a church building association and commissioned the architect Otto Bartning (1883–1959) to construct a Protestant community centre. Bartning, who significantly influenced 20th-century church architecture, had previously built several Protestant diaspora churches in the Habsburg monarchy. The church was consecrated in August 1912.

The „Lutherburg“ (Luther Fortress) in Neustadt an der Tafelfichte (today Nové Město pod Smrkem) is situated on the edge of the town. The name of the church is derived from the famous Luther hymn „A mighty Fortress is our God“. Otto Bartning created a harmonious ensemble consisting of a community hall, rectory and tower with different roofs and comparatively simple façades.

Following the expulsion of the German population, Protestant Czechs from Żelów near Łódź (Poland) and Michałówka (Ukraine) were settled in Neustadt. Today they and their descendants form a community of the Evangelical Church of Czech Brethren.

i Evangelický kostel (Lutherův hrad)
Blahoslavova 325, 463 65 Nové Město pod Smrkem
00420 777 088 472 or 00420 482 325 176
nove-mesto-pod-smrkem.evangnet.cz

➔ Only open for services or by appointment

CHRIST'S CHURCH (CHRISTUSKIRCHE)



Until the recatholisation of Bohemia, Friedland was a Lutheran stronghold. In the 1530s, the Bieberstein auf Friedland nobility introduced the Reformation. The municipal church (today the Catholic Church of the Finding of the Holy Cross) was built from 1549 to 1551 as a Lutheran church. The Counter-Reformation began with the expulsion of the von Redern family, whose property was confiscated. In 1624, Pastor Wolfgang Günther (1586–1636) was expelled from Friedland. The inhabitants who refused to

convert to the Catholic faith emigrated to Saxony.

A Protestant community life only re-established itself in the 19th century. From 1902 to 1904, the Lutheran community built the Protestant Christ's Church on the edge of Friedland with support from the Gustav-Adolf-Werk (Association for helping Protestant religious diasporas). The Bonn architect Julius Rolffs (1879–1946) designed a neo-Gothic hall church with a west tower. The glass windows come from the C. L. Türicke Royal Saxon Court Stained Glass company in Zittau. One window shows the coat of arms of Katharina von Redern, née Countess Schlick (died 1617), who played a large part in promoting the Lutheran faith in the estates of Friedland and Reichenberg (today Liberec).

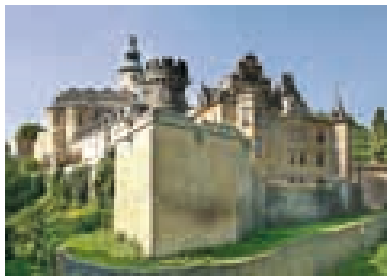
Until 1945, the Christ's Church was used by a German Lutheran community. After the German population was expelled, the Czechoslovak Hussite Church took over the church.



i Evangelický kostel Krista Spasitele
Vrchlického 945, 464 01 Frýdlant
Tel. 00420 731520042, noccsh.frydlant@email.cz

➔ Only open for services or by appointment

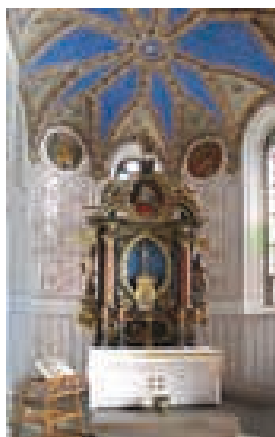
CASTLE CHAPEL (SCHLOSSKAPELLE)



Friedland Castle is probably the most impressive Renaissance castle in Northern Bohemia. The manor house set on a rock high above a meandering curve of the river Wittig emerged from a medieval fortress, which guarded

the nearby border to Silesia and Upper Lusatia. In 1554, the Friedland estate, which included large parts of the Iser Mountains, was acquired by the von Redern family. The noble family encouraged the introduction of the Reformation in Northern Bohemia. Thus Friedrich von Redern (died 1564) issued a Lutheran Church constitution. From 1598, Melchior von Redern (1556–1600) built a new lower castle as well as the Protestant Castle Chapel. The construction plans were designed by the Italian architect Marco Spazio. The rectangular building is crowned by Renaissance gables. The façades are covered with sgraffito decorations. The interior is dominated by a magnificent Renaissance altar.

Since Christoph von Redern (1591–1642) was involved in the uprising of the Bohemian Estates, his property was confiscated by the Emperor Ferdinand II in 1620. The Lutherans fled to Poland. The Emperor awarded the Friedland estate to Albrecht Wenzel Eusebius von Waldstein (1583–1634), better known as Wallenstein. The „Duke of Friedland“ immediately ordered the expulsion of all Lutherans. The Friedland estate was thus recatholicised within a few years. Although the Protestant Castle Chapel survived, it was henceforth converted to celebrate Roman Catholic services.



i Zámek Frýdlant, 464 01 Frýdlant
Tel. 00420 482 312 130
frydlant@npu.cz, www.zamek-frydlant.cz

➔ April to October: Tuesday to Sunday 9 am to 4 pm (in July/ August to 4:30 pm). The interior rooms can only be viewed as part of a tour

PILGRIMAGE CHURCH OF THE VISITATION OF THE VIRGIN MARY



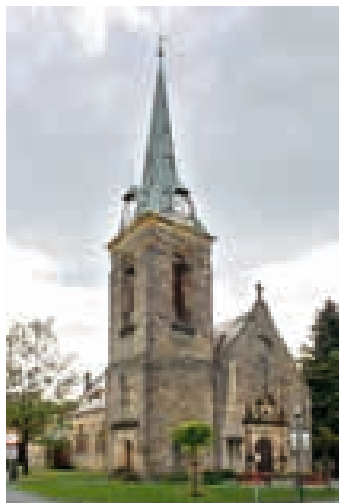
The Baroque Pilgrimage Church of the Visitation of St. Mary in Haindorf is the largest church in Northern Bohemia. Pilgrimages here date back to the 14th century. According to legend, in 1311 a poor sieve maker placed an image of the Mother of God he had just acquired in Zittau on a linden tree and prayed to her to help his family who had fallen ill. His wife and child thereupon recovered their health and the miraculous power of the Image of Grace was believed. A Gothic church arose at the place of grace. The introduction of the Reformation in Haindorf in 1558 put an end to the veneration of the Virgin Mary.

The recatholicisation of Bohemia in the 17th century, however, brought about the revitalisation of the pilgrimage. Franz Ferdinand Count von Gallas (1635–1697), landowner of the Friedland estate, brought the Franciscans to Haindorf, where they erected a monastery and expanded the dwelling-place of grace into a monumental memorial to the Counter-Reformation. The twin-tower pilgrimage church was built from 1722 to 1729 to a design by the Prague architect Marcantonio Canevalle (1652–1711). A 35-metre high main dome covers the nave. The paintings depict the crowning of St. Mary as the Queen of Heaven. The Baroque high altar contains the Image of Grace, which has remained to this day the destination of pilgrimages. Today the former Franciscan monastery is an international meeting centre.

i KKostel Navštívení Panny Marie
Klášteří 1, 463 62 Hejnice
Tel. 00420 482360211, mcdo@mcdo.cz, www.mcdo.cz

➔ April to September: Monday to Sunday 9 am to 5 pm,
October to March: 9 am to 4 pm

PEACE CHURCH (FRIEDENSKIRCHE)



By the 16th century, the Lutheran faith had also established itself in Grottau. As a result of the Counter-reformation, after 1620 the inhabitants were forced to accept the Catholic faith. A Lutheran community – also due to immigration from Saxony – only re-established itself in the 19th century. In 1930, 17 percent of the population adhered to the Protestant faith.

The Protestant peace church stands in the vicinity of the Catholic municipal church. It was constructed in 1900/01 based on

plans by Johannes Vollmer (1845–1920) and Heinrich Jassoy (1863–1939) from Berlin-Charlottenburg. The tower, set to one side, and the nave are set in sandstone imported from Saxony. The portal is designed in the Renaissance style, thereby indicating the century, in which Grottau was a Lutheran town. The plain interior room is overlaid with a barrel vaulting. The glass windows were made in the C. L. Türrke Royal Saxon Court Stained Glass company, based in Zittau, which maintained a branch in Grottau. Life-size images of Martin Luther and Philipp Melanchthon are incorporated into the ornamental glass.

Following the expulsion of the German population, the Protestant peace church was handed over to the Czechoslovak Hussite Church, which still uses the church today. The historical furnishings have largely been preserved. Even the stained glass window depicting Luther can still be seen.

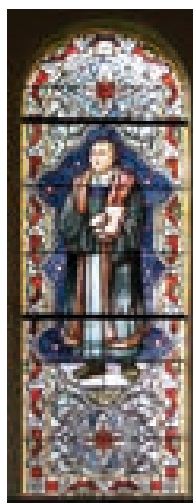


Kostel Pokoje

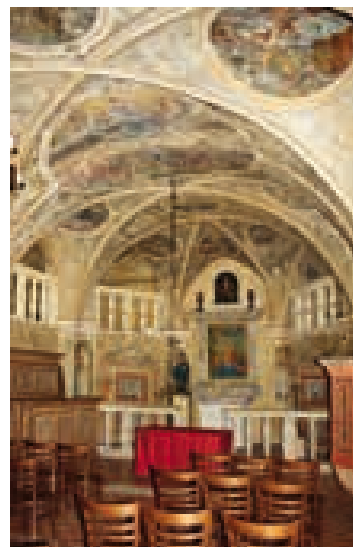
Lutherova 496, 463 34 Hrádek nad Nisou
Tel. 00420 723255696,
hedvika.z@urnet.cz



Only open for services or by appointment



CASTLE CHAPEL OF ST. BARBARA



Grafenstein Castle, founded in the 13th century, was the centrepiece of an important estate of the Burgrave of Dohna in the Zittau Mountains. In the 16th century, the medieval castle developed into a Renaissance castle. The Castle Chapel of St. Barbara is one of the few churches in Northern Bohemia with Lutheran furnishings. The reconstruction of the castle and chapel is the work of the Imperial Counsellor Georg Mehl von Strehlitz (ca. 1514–1589), who in 1562 acquired the estate that was

encumbered with debt. Although Mehl was a Lutheran, he faithfully served the Catholic Habsburgs (as did his father Balthasar), as a result of which the family was ennobled in 1531. The Imperial Counsellor and Vice-Chancellor of the Kingdom of Bohemia was also active in the Bohemian crown lands of Silesia and Upper Lusatia.

The chapel room was divided up by pilasters, above which an arch reared. The surfaces of the walls and ceiling are covered with outstanding Renaissance paintings. The paintings are framed by floral motifs and arabesques. They include depictions of the Passion of Christ as well as allegories of virtues and vices. Images of Evangelists and Apostles are to be found on the pilasters. The 16th century furnishings also include the painted pews set beneath the galleries in the room. Although the Counter-Reformation was also carried out in Grafenstein, the chapel was left in its original condition. Only the altar was removed. Today the altar contains a copy of the painting „Madonna beneath the Orange Tree“ from the workshop of Lucas Cranach (ca. 1472–1553). From 1994 to 2009, the Castle Chapel was lavishly restored.



Hrad Grabštejn

Grabštejn, 463 34 Hrádek nad Nisou
Tel. 00420 482724301, grabstejn@npu.cz



refer to www.hrad-grabstejn.cz

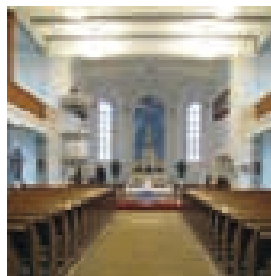
OLD CATHOLIC CATHEDRAL



The Bohemian Warnsdorf, once a Lutheran community lying on the border to Upper Lusatia, was since the 19th century the centre of the Old Catholic Church of Austria. In 1871, it had separated from the Roman Catholic Church because it rejected the doctrine introduced at the First Vatican Council, including the infallibility of the Pope. In 1872, the charismatic leader of the Old Catholics in Bohemia and Austria, Father Anton Nittel (1826–1907), founded an Old Catholic community in his home town of Warnsdorf, which began to build its own church. In December 1874, the classicistic aisleless church with its western tower was consecrated. This was the first church of the Old Catholic Church in the world, which had only received state recognition in 1877. In 1897, the episcopal see of the Old Catholic Church of Austria was relocated from Vienna to Warnsdorf.

In 1930, 16 percent of the inhabitants of Warnsdorf belonged to the Old Catholic parish. The Old Catholics were also strongly represented in the surrounding area. The expulsion of the German population brought with it the end of the Old Catholic community. In 1995, the episcopal see of the Old Catholic Church in the Czech Republic was moved to Prague. Since then, the Warnsdorf church, today the Co-Cathedral of the Transfiguration of Christ, has been the Parish Church of the Old Catholics of Northern Bohemia.

Memorial plaques in the church commemorate the founders of the Church, Anton Nittel and the Warnsdorf architect Gustav Stolle, who designed the church. The statue of Christ on the altar is a work of the sculptor Vinzenz Pilz (1816–1896), a native of Warnsdorf.



Kostel Proměnění Páně

Tyršova 1232, 407 07 Varnsdorf, Tel. 00420 414120359,
communio@varnsdorf.cz, www.starokatolicivdf.com



Only open during services

PEACE CHURCH (FRIEDENSKIRCHE)



In 1871, a Lutheran parish was established in Warnsdorf. Initially, the Protestant Christians made use of the Old Catholic Church. They had to wait until 1904/05 to worship in their own church when the peace church was built. The neo-Gothic red-brick church is also known in Warnsdorf as the „Red Church“. The design was supplied by the Dresden architect Wolde-mar Kandler (1866–1929). After the Second World War, the church was taken over by the Czechoslovak Hussite Church. Since 1960, the church has stood empty with its structure slowly decaying.



Červený kostel

T. G. Masaryka, 407 07 Varnsdorf

LORETO CHAPEL (LORETOKAPELLE)



The Loreto Chapel was founded by Prince Anton Florian of Lichtenstein (1656–1721), who in 1681 had acquired the northern Bohemian estate of Rumburg. In order to suppress the influence of the Lutherans from neighbouring Saxony, he settled the Catholic mendicant Order of Capuchins in Rumburg. The Capuchin monks were also in charge of the pilgrimage to the Loreto shrine, which was built from 1704 to 1707 probably based on a design by the Vienna Court Architect Johannes Lukas von Hildebrandt (1668–1745). It contains a reproduction of the birthplace of the Virgin Mary, which – according to legend – had been transported by angels from Nazareth

to the Italian community of Loreto after 1291. The Holy House is made of sandstone and is adorned with stucco reliefs. The sandstone figures were created by the sculptor Franz Bienert from Schirgiswalde. Inside there is a reproduction of the Black Madonna of Loreto, which soon after being placed in position gained the reputation for performing miracles. Between 1743 and 1755, a cloister was built around the shrine. This cloister contains a Way of the Cross and a Calvary chapel, accessible via Holy Stairs. These symbolises the steps in the building of Pontius Pilate ascended by Jesus in order to receive his death sentence. The ceiling fresco in the cloister was created between 1899 and 1902 by the painters Josef Neumann senior and junior from Oberhennersdorf (today Horní Jindřichov). The Capuchin monastery was dissolved in 1950. In the 1990s, the pilgrimage to the Black Madonna of Loreto was revitalised.



Loreta Rumburk
Třída 9. května, 408 01 Rumburk
Tel. 00420 60455922, loreta.rumburk@seznam.cz
www.loretarumburk.cz



April to October: Tuesday to Saturday 10 am to 5 pm,
November to March: Tuesday to Saturday 9 am to 4 pm

PROTESTANT CHURCH



The Rumburg parish of the Evangelical Church of Czech Brethren uses a former Catholic church. The Church of St. Johannes of Nepomuk was built from 1775 to 1778 by Johannes Hoffmann, but was already secularised in 1787. Then it was used as a warehouse and ballroom, before being acquired by the manufacturer Carl Dittrich from Schönlinde and converted into a church for the German Protestant community. In August 2003 the church burned down. However, by 2009, it was rebuilt with help from Protestant Christians from Germany. An outbuilding accommodates a tea and coffee shop.



Sbor Českobratrské církve evangelické
Krásnolipská 540/22, 408 01 Rumburk



Wednesday to Saturday: 3 pm to 10 pm

WAY OF THE CROSS ON THE KREUZBERG



The impressive Way of the Cross leads from St. Georgenthal up the 563-metre high Mount Kreuzberg. As a memorial to the Counter-Reformation, it is reminiscent of the recatholicisation of the Schluckenauer Zipfel (Šluknov Hook region), where the Lutheran faith had taken hold in the middle of the 16th century. When the recatholicisation was carried out, seven brothers named Donath emigrated to Saxon Upper Lusatia. Legend has it that in the first night, they dreamed how the crucified Jesus Christ commanded them to return. The youngest brother then returned and converted to the Catholic faith. He set up a wooden cross on his property. Sick people who prayed before the cross were healed of their suffering. The Catholic priest Wenzel Gürtler took advantage of this belief in miracles. In the beginning of the 18th century, he set up a Way of the Cross and established a pilgrimage. In 1759, the priest Gottfried Ließner replaced the wooden cross with stone Stations of the Cross. The slope of the Kreuzberg, tiered by steps, is marked with eleven stelae designed in the rococo style. The first is formed by an garden of olives with the image of Christ receiving the Cup of Suffering from an angel. The twelfth is the chapel on the peak of the Kreuzberg. It was built from 1773 to 1791 and in the 19th century, a tower was added. The Kreuzberg was one of the most visited places of pilgrimage in Northern Bohemia. Pope Gregory XVI (1765–1846) promised full indulgence to all Catholics who visited the Way of the Cross on one of five church festivals in the year. Following a long period of neglect, it was restored from 1991.

i Křížová cesta na Křížové hoře
Křížová, 407 56 Jiřetín pod Jedlovou

➔ Open all the year round

ST. ANNE'S CHURCH (ST. ANNENKIRCHE)

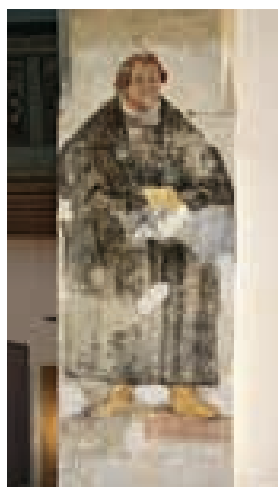
St. Anne's Church, situated in the Northern Bohemian mining town of Graupen, houses the oldest preserved image of Luther in Bohemia. By the mid-16th century, the Lutheran faith had become established in the border regions of Bohemia settled by Germans. In 1576, the Lutherans took over St. Anne's Church, a small late-Gothic church built in 1515/16 above Graupen. The larger-than-life image of



Martin Luther on the chan- cel arch dates back to the Protestant period. Inside, a wooden gallery was incorporated. Its parapet is painted with biblical images. In 1609,

the Protestant community established a cemetery around the church. The Renaissance gate dates back to 1615.

Soon after the defeat of the Bohemian Estates at the Battle of White Mountain in 1620, the Counter-Reformation also began in Graupen. In 1624, the Protestant Pastor was forced to leave the town. St Anne's Church once more became Catholic. Since the late 17th century, the small church has only been used as a cemetery chapel. A few years ago, the image of Luther, which had been painted over in the meantime, was exposed again. In 1990, the carved Renaissance altar, which had been created in 1614 by the Freiberg sculptor Franz Dittrich the Younger, was stolen.



i Kostel sv. Anny
Libušín, 417 41 Krupka
www.krupka-mesto.cz/sehenswurdigkeiten/ds-1021

➔ May to September: Friday 1 pm to 5 pm,
Saturday/Sunday 10 am to 5 pm

PILGRIMAGE CHURCH IN MARIASCHEIN



The Madonna Pilgrimage Church in Mariaschein (today, Bohosudov) is one of those Catholic holy places in Northern Bohemia that were intended to form a bulwark against Lutheranism. In 1587, the Jesuits were called to Graupen. They organised the first pilgrimages to a miraculous portrait of the Madonna, which – according to legend – had been discovered in a tree. From 1701 to 1708, the Pilgrimage Church was rebuilt in the Baroque style by the Leitmeritz (today Litoměřice) architect Giulio Broggio (1628–1718) and his son Octavio Broggio (1670–1742). The church is surrounded by an oval-shaped cloister with seven chapels. Mariaschein was a popular pilgrimage destination for the Catholic Sorbs from Upper Lusatia.



Bazilika Panny Marie Sedmibolestné

Mariánské náměstí, 417 41 Krupka

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Tuesday, Wednesday, Saturday 9 am to 4 pm

Friday, Sunday 10 am to 4 pm