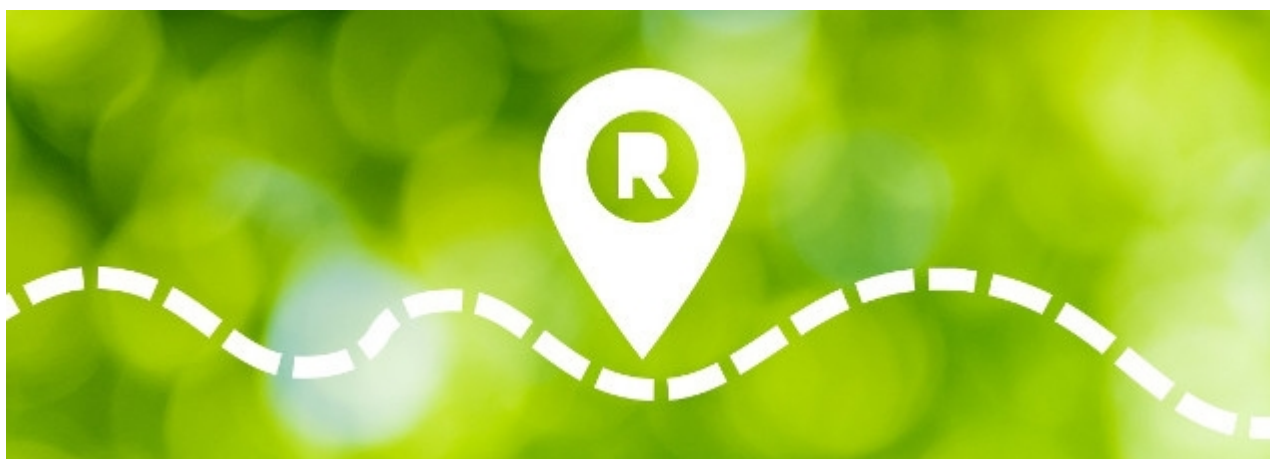


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## R-City Guide



The Federation of Swiss Protestant Churches launches “R-City Guide,” a free app featuring interactive tours in ten key locations of the Swiss Reformation. The app is now available for free at the App Store and Google Play.



GPS-guided tours show your own location and guide you along key points of interest that are explained with texts, images and audio. Users can discover Zwingli's birthplace in Wildhaus in the district of Obertoggenburg, explore the backgrounds of the "disputation window" inside Lausanne Cathedral, visit the "Churer Hasenstube" in the St. Martin parsonage and view Europe's largest church clock in Zurich.

A national calendar of events complements the R-City Guide; in addition, links to the participating Reformed Cantonal churches and the Cantonal tourism websites are provided. The first version, published today, includes Basel, Bern, Chur, Geneva, Ilanz, Lausanne, Neuenburg, St.Gallen, Wildhaus and Zurich. Schaffhausen will be added in the coming year.



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## Basel



## Places

### Town Hall

The Town Hall was and is Basel's political center. The town hall clock is located on the main façade, adorned with a standard-bearer, a Lady Justice and the city patrons, Emperor Heinrich II. and Empress Kunigunde. The Lady Justice figure is a reference to the court of law situated within the Town Hall.

Originally a Madonna, she was given a pair of scales and a sword in place of the child in the course of a renovation around 1600. In the Renaissance Age, tracing one's roots back to antiquity was quite popular. Thus, in 1528, Munatius Plancus, the founder of Augusta Raurica, was named founder of Basel as well. His statue is located in the Town Hall's inner courtyard.

On market square in front of the Town Hall, dramatic scenes were playing out on February 8 and 9, 1529. Protestant-minded citizens put up an armed demonstration. Their aim was to banish the old faith from town. The Council hesitated, which incited the agitated crowd to a violent iconoclastic riot. Catholic Councilors were dismissed; the cathedral chapter fled the town. The bishop stayed at Pruntrut, where he had spent most of his time even before the Reformation.

### ***Freie Strasse, Zunfthaus zum Schlüssel* ("Free Street," "Key Guild House")**

The driving force behind the Reformation efforts in Basel were the guilds, which had formed in the course of the 13<sup>th</sup> century. All artisans were obliged to join one of the 15 guilds. Piece by piece, they whittled away the bishop's political power as town lord and supplanted both nobility and clergy. A majority of the guilds welcomed the Reformation movement as an opportunity to get rid of the bishop completely. However, their political demands, such as the general right for guild members to vote, either were not fulfilled by the Reformation at all or were revoked again later on.

In 1407, the Guild of the Key acquired the house on *Freie Strasse*. It is one of the few guild houses of Basel owned by its guild to this day. The cloth merchants of the Key Guild, however, were not particularly keen on reforms; some of them kept the old faith and left Basel in 1529. The weavers' guild, on the other hand, was more open to the Reformation. It justified the removal of the altar lamp from the Holy Cross Altar arguing that salvation cannot be achieved through this or any object, but "rather through true, righteous worship service."

### **St Martin's Church/ Oecolampadius's Parsonage**

St. Martin's (*Martinskirche*) is Basel's oldest church, older than the nearby Minster. Evidence of its existence dates back to the 6<sup>th</sup> century; it is first mentioned in official records around 1100. The church received its current form in the mid-19<sup>th</sup> century. Johannes Oecolampadius was a vicar from 1523 and the pastor of St. Martin's from 1525 on, which was also the year he moved into the adjacent parsonage.

### **Old University at Rheinsprung**

Established in 1460, the university predominantly tended to side with the Catholics during the Reformation. It was closed in February 1529, restructured according to Reformation ideas and reopened in 1532 as a Reformed University. The professors were obliged to swear an oath on the newly penned Confession of Basel. The Faculty of Theology only accepted Reformed theologians, not Lutherans. It was funded with the confiscated wealth of dissolved churches and monasteries. It was overseen by the state government, but its Chancellor was the Bishop of Basel in Pruntrut until 1798.

### ***Rheinbrücke and Schifflande* (Rhine Bridge and Docks)**

For centuries, the *Rheinbrücke*, built in 1225, was the only fixed connection between the two parts of Basel. At the docks – the so-called *Schifflande* – Erasmus boarded a ship in 1529 to leave Basel after the Reformation's breakthrough. He wrote, "Before the Lutherans came I was welcome there. But as soon as they realized that I would never participate in their troublemaking, let alone become their leader, some wicked and insolent people began to defame me..."

The religious conflicts shook all of society to its core. The idea that Reformed and Catholics could be loyal subjects to the same government seemed preposterous at the time. Incidentally, the people of Basel's countryside were never asked for their opinion on denominational matters; they were expected to simply follow the city's lead.

## **Augustinergasse**

The house at *Augustinergasse* No. 1 is the birthplace of one of the most famous books of that time: *Ship of Fools* by the Strasbourg humanist, publicist and law scholar Sebastian Brant (1457/58-1521), who lived here. Reason itself appears in the guise of the Fool, decrying social wrongs and calling for reforms. *Ship of Fools*, including woodcuts by Albrecht Dürer, was published in 1494. Several years later, a similar work was published: "In Praise of Folly" by Erasmus of Rotterdam. A copy illustrated with hand drawings by Hans Holbein is one of the Art Museum's biggest treasures.

## **Minster**

Built between 1019 and 1500 in the Romanesque and Gothic style, the Basel Minster (*Basler Münster*) is one of the city's main landmarks. With its red sandstone and colorful roof tiles, its two slim towers and the cross-shaped intersection of the main roofs, the building is a distinctive feature of the cityscape. Before the Reformation, the Minster was the bishop's cathedral with a cathedral chapter and many chaplains. Forty altars were located inside the Minster and another ten in the cloister.

The Minster did not undergo any structural changes during the Reformation; the rood screen and choir stalls remained in place. One important feature was the sermon room, which was also where the Eucharist was celebrated. Towards the end of the 16<sup>th</sup> century, the stone Eucharist table, which is now located in the crossing, was positioned in front of the rood screen. The swallow's nest organ across from the pulpit was at first covered up with cloth, but put back into use later on. At that time, the pulpit of 1486 stood halfway between the western wall and the rood screen.

The Minster alone employed nearly 100 clergymen with their benefices – and this for city population of about 7000. Mass was read at many altars every day; there was an abundance of cultic rituals.

## **Minster Main Portal**

Before the Reformation, the Minster had been dedicated to St. Mary. The main portal is flanked by statues of Heinrich and Kunigunde on one side and the couple of the "Prince of this World" and the figure of the seduced virgin on the other: The earthly rule that subordinates itself to God versus the self-aggrandizing rule of the apostate. On the pedestal in the center of the portal, the statue of St. Mary is missing. It probably fell victim to the iconoclasm of 1529. The Madonna at the western pediment, however, remains in place for the simple reason that the iconoclasts were unable to reach it.

The knights Martin and George to the left and right of the main portal remained in place, but were no longer considered saints after the Reformation. The beggar at Martin's feet was removed because the Reformation fought against begging and established official poor relief institutions instead.

The cycle of St. Mary in the nave vault was scraped off and painted over, but the work was not done very thoroughly, so that parts of it are still visible. Otherwise, the iconoclasm of 1529 and the renovations of the 16<sup>th</sup> and 17<sup>th</sup> century removed most of the ornaments from the Minster. In a distraction-free environment, believers were supposed to focus on the essential: the Word of God. Before the Reformation, the Minster, like all churches, was home to relics that were stored and worshipped here. They were considered to have helping and healing powers. On feast days and

during processions, these relics were put on display.

## **Minster Gallus Portal**

The Gallus Portal was built in the style of a triumphal arch and is the Minster's second representative portal. Its iconographic program includes scenes from Matthew 25 describing the Last Judgment with the Works of Mercy. The Gallus Portal is considered the oldest figure portal in the German-speaking area.

## **Minster Erasmus Epitaph**

Made from red marble, this epitaph is dedicated to Erasmus of Rotterdam. In 1928, it was believed that the tomb of the great humanist had been found in the course of excavations in the Minster. However, the skeleton turned out to bear marks of syphilis, which did not seem a likely disease for Erasmus. In 1974, a second skeleton with a large medal displaying Erasmus's portrait on its chest was found in close proximity to the first grave. In all likelihood, this second skeleton represents the mortal remains of Erasmus.

## **Minster Reformers Epitaph in the Cloistered Courtyard**

The epitaph for Oecolampadius, Mayor Jacob Meier and University Rector Simon Grynaeus is inscribed with a Latin motto in classic Antiqua in the spirit of humanism. A Reformation saying is placed below it in German script: "So ehr/quot/kunst, hülfend in noth, wer keiner von den dreyen todt." "(If honor, good deeds and skills were any help, none of these three would be dead.)"

## **Minster Oecolampadius Memorial at the Cloister**

The statue of Basel Reformer Oecolampadius was completed in 1876 by Zurich artist Ludwig Keiser. Oecolampadius is shown holding a Bible. The statue is one of a series of sculptures depicting Reformers in Switzerland. Basel was followed by Neuchâtel with Farel in 1876, Zurich with Zwingli in 1885, St. Gallen with Vadian in 1905 and Geneva 1909/1917 with a group monument.

## **Erasmus House**

During his time in Basel, Erasmus of Rotterdam worked in the house at *Bäumleingasse* 18 ("Little Tree Lane"). He also died there in 1536. Today, it is called "Erasmus House" or "House of Books." After the Reformation, Erasmus left Basel; in 1535, he left Freiburg/Breisgau to return to Basel one last time for a printing commission, fell ill and died here in 1536. He is buried in the Minster. Parts of his estate are on display at the Historical Museum.

## **Weisse Gasse No. 28**

*Weisse Gasse* ("White Lane") was once a bustling street. Behind it, in what today is Falknerstrasse, the Birsig River flowed openly. In the 16<sup>th</sup> century, the house at No. 28 was home to the printing shop of Adam Petri, the city's most famous printer of Reformation writings. He began to print Luther's writings early on; in 1517, he printed his Theses on Indulgences. In 1522/23, he reprinted Luther's translation of the New Testament. The Hebraist Konrad Pelikan was Petri's sometime co-worker. Well-known artists illustrated for Petri, including Urs Graf and Hans Holbein the Younger.

## **Barfüsserkirche (Franciscans' Church)**

The *Barfüsserkloster* ("Barefoot Monastery") of the Order of St. Francis was a popular gathering spot



for the Protestants while those of the old faith congregated at *Predigerkloster* ("Preacher's Monastery"). After the dissolution of the monasteries, the Franciscans' nave was turned into a simple Reformed house of prayer while the choir became a warehouse. At the end of the 18<sup>th</sup> century, this function was abandoned as well. During the Helvetic Republic, the church became a salt storage, in the mid-19<sup>th</sup> century, the warehouse of a department store. In the second half of the 19<sup>th</sup> century, there were plans to tear the church down. In 1849, the Basel Historical Museum was established at *Barfüsserkirche*. The museum displays parts of the famous Basel Minster treasure and the estate of Erasmus.

## History

The first settlement at the Rhine's Knee dates back to 500 BC. The Romans had a fort on the hill where the Basel Minster stands today; in the early Middle Ages, this fort first turned Alemannic, then Franconian. After 600, Basel became a bishop's see; in the 9<sup>th</sup> century, the first cathedral was built on Minster Hill. In 1225, the first bridge over the Rhine was constructed; "Little Basel" was built to secure the bridgehead. In the middle of the 14<sup>th</sup> century, the Plague cut the population in half; several years later, an earthquake devastated the city.

In the Late Middle Ages, the guilds gained more and more influence, a fact that also would prove to be significant for the Reformation. Over the years, the guilds whittled away the bishop's power, gaining more autonomy for the city; many of them were open to the ideas of the Reformation. In 1501, Basel joined the Confederacy of its own accord. In 1521, the city severed its constitutional ties with the episcopal domain, thus paving the way for the Reformation.

In 1522, Johannes Oecolampadius, who would go on to become the major Reformer of Basel, obtained a chair at the university; in the following year, he also became the vicar of St. Martin's. Gradually, the first Protestant elements were introduced, e.g. congregational singing in 1526, which the old faith adherents mocked as "peasant noise." In 1527, the Council decided that no one should be forced to read Mass anymore, thereby retroactively legalizing what had become fact some time back. However, the Council did not fully commit to the Reformation just yet.

In February 1529, Protestant citizens demonstrated on Market Square. Their main demands to the government were to install Protestant preachers in the churches, dismiss twelve "old faith" councilors, and have the Small Council be elected by the Large Council. The Council hesitated, and the incensed masses stormed the churches, destroying icons and altars. The next day, the Council relented: Catholic councilors were dismissed; many Catholics left Basel. Professors, among them Erasmus of Rotterdam, moved away. The cathedral chapter fled the city; the bishop already had been residing at Pruntrut for some time.

This iconoclasm brought about the breakthrough of the Reformation; Oecolampadius became the leader of the Reformed church in Basel. The clergy as a separate estate was dissolved; the number of churches was reduced. In Greater Basel, three new congregations were established: the Minster, *Leonhardskirche* and *Peterskirche*, as well as the *Theodorskirche* in Little Basel. All churches had only one pastor and one helper. The Reformation was the biggest watershed event in Basel's history, bringing about profound changes in the city's social life and defining the city for centuries to this day.

At this point, it must be noted that John Calvin sojourned in Basel after his escape from Paris (he lived in the suburb of St. Alban). Here, he wrote and had printed the first edition of "Institutio religionis Christianae," his teachings on Christian faith, in 1536.

## **John Oecolampadius**

Johannes Husschyn (1482 – 1531) from Weinsberg near Heilbronn, called Oecolampadius, was a priest and one of the humanists of the Upper Rhine region. In 1515, the printer Johann Froben called him to Basel, where he was to collaborate on the first edition of the Greek original text of the New Testament published by Erasmus of Rotterdam in 1516. Upon his return to Germany, Oecolampadius joined a monastery. There, he first encountered Luther's writings and published his own treatise on Mass and confession. In 1521, he fled the monastery; in 1522, he returned to Basel.

In 1523, he became a professor of theology; at the University, he read a Latin interpretation of the prophet Isaiah, which he repeated in German for the interested public despite the objections of the ordinary professors. Oecolampadius was highly educated, but not a born leader; he preferred to work behind the scenes. In 1529, he joined Zwingli at the Marburg Colloquy, which was an attempt to solve the conflicts between Luther and the Swiss Reformers. Instead, the Lutherans and the Reformed (Swiss) parted ways at Marburg over the concept of the Eucharist.

In 1528, he married Wibrandis Rosenblatt, a widow already at 24. Clerical marriage was important because it was considered the most significant sign of the break with the Catholic church. By the time Oecolampadius died in 1531, his wife had already given him three children. In 1529, Oecolampadius became the main pastor (Antistes) of the church of Basel.

## **Erasmus of Rotterdam**

Desiderius Erasmus was born before the year 1470, probably in Rotterdam. He was the son of a priest and his housekeeper. Later, he was an Augustinian canon in Steyn near Gouda in today's Netherlands, was ordained as a priest and studied at the Sorbonne in Paris from 1495. He traveled across all of Europe and made the acquaintance of many important scholars and high-ranking persons. He also came to Basel several times; from 1514 to 1529, he lived in the city and had important writings printed at the printing shop of Johann Froben.

Erasmus and his followers were the first to explore and edit old texts according to the historical-critical method. Among the most important works of the "Prince of the Humanists" is the New Testament in the Greek original text, published in 1516. This edition is the basis of many Protestant translations of the New Testament. Thus, Erasmus was a trailblazer for the Reformation, but not a Reformer himself. While he criticized the shortcomings of the Catholic Church at the time, often with biting derision, he abhorred extreme positions and exaggerations as much as violent protest.

Naturally, this brought him into conflict with the Reformers. Martin Luther, for example, considered him a traitor for refusing to side with the Reformation. What is more, Erasmus was convinced that humans had free will to decide between good and evil while Luther saw human will wholly enslaved by sin. Oecolampadius, too, often quarreled with Erasmus over the latter's indecision. Huldrych Zwingli, on the other hand – himself a humanist – held Erasmus in high regard.

## **Bern**



## Places

### Bern Minster

The Bern Minster (*Berner Münster*) is a representative expression of the city's wealthy piety and its self-conception. In 1405, a fire devastated large parts of the city. When it was time to rebuild, the desire for a worthy house of God was voiced. Because the city wanted to take church matters increasingly into its own hands, it both commissioned the construction of the Minster and provided the majority of funding. In 1484, it established a collegiate chapter whose clerics were reporting to the City Council. However, with the coming of the Reformation, the chapter was dissolved again in 1528.

The Bern Minster is the most distinguished architectural work of art in the Late Gothic style in Switzerland. Its size, the depth of the choir and the height of its towers give it a cathedral-like grandeur reflecting the city's position of power. The tower sharply accentuates the cityscape. It rises above a tripartite narthex whose main portal is crowned by an artful depiction of Judgement Day. The sophisticated architecture and rich ornamentation testify to the builders' consummate skills.

The Bern Reformation played out in and around the Minster. Here, Berchtold Haller served as a parish priest (*Leutpriester*) from 1520 and preached the Gospel. In 1528, the people of the city of Bern, summoned by the authorities, took an oath on the Reformation. To this day, all Bernese pastors are ordained at the Bern Minster.

### Bern Minster, "Host Mill" Window

The choir houses six large stained glass windows in the Late Gothic style. The window to the left depicts the "Host Mill": The words of the New Testament are ground in the mill, the end product being Christ. At the bottom of the picture, priests are distributing the "milled" Christ in the form of hosts (altar bread). The Reformers opposed the idea that people need the church as a go-between to come in contact with Christ; for them, Christ is the sole mediator between humans and God.

### Bern Minster, Pulpit

Berchtold Haller became the parish priest of the Bern Minster in 1520. He was a friend of Zurich Reformer Huldrych Zwingli and preached in accordance with his ideas. In January of 1528, Zwingli himself preached from the pulpit of the Bern Minster.



## **Choir Court (*Chorgericht*)**

The building south of the Minster square is from the 18<sup>th</sup> century; today, it houses the Department of Economic Affairs. In former times, the house of the Order of Teutonic Knights stood here; in 1485, the order was replaced by a chapter of canons.

After the Reformation, it was the convening place of the Choir Court (*Chorgericht*), which was in charge of handling matters of church, marriage and morals. In particular, it punished individuals violating the sanctity of Sunday by dancing or visiting pubs.

## **Minster Platform**

In January 1528, after the Bern Disputation, paintings and statues representing the Catholic faith were removed in a violent iconoclasm. They were used as building material to raise the Minster Platform. In 1986, some remnants were found under the pavilion in the southwest corner and handed over to the Historical Museum of Bern.

The Anabaptists were adherents of a radical version of the Reformation and practiced a Christian faith lived voluntarily and not beholden to any authorities. They rejected infant baptism and refused the Confederate Oath, as well as military service. The state of Bern refused to tolerate this and violently persecuted the Anabaptists until the mid-18<sup>th</sup> century. Many of them were deported by force. On the Aare River below the Minster Platform, they were loaded onto ships that took them down the Rhine, where they lived out the remainder of their days on galleys.

## **Niklaus Manuel Commemorative Plaque**

Niklaus Manuel (ca. 1484-1530) was a painter, poet, and politician and an important supporter of the Reformation. At the Bern Disputation between the supporters of the Reformation and those of the Catholic Church, he served as caller, giving the floor to speakers on behalf of the Council. Subsequently he was elected to the Small Council. Until his death, he campaigned for peace among the Confederates as a diplomat.

## ***Kreuzgasse***

In 1523, two Shrovetide plays by Niklaus Manuel were performed in *Kreuzgasse*. In those plays, he juxtaposed the pomp and power of the clerical church with the poverty of Christ and his followers. These Shrovetide plays significantly contributed to turning the mood in favor of the Reformation.

## **Town Hall**

In Bern, the Reformation was introduced by the secular authorities on February 7, 1528, with a mandate based on the Bern Disputation. Old-faith critics accused Bern of meddling in questions of faith that were the province of the Bishop, the Council or the Pope. They were not exactly wrong. But the church itself was much too compromised to be able to make an independent decision. And without the blessing of the authorities, the Reformation would not have been possible.

## **French Church (*Dominikanerkirche*)**

Death as the great leveler was a popular socio-critical motif in the Middle Ages. Thus, representations such as the *danse macabre* by Niklaus Manuel at the south wall of the Dominican monastery were frequently employed. In the rigidly hierarchical estate-based society (*Ständegesellschaft*), death served as a pressure valve for the people's discontent about unequal treatment, as everyone is made

equal by death. The Reformation's criticism of the abuse of privileges and its emphasis on the equality of all Christians before God garnered much approval. Incidentally, Niklaus Manuel himself can be seen in the picture, next to Death himself, who is ending his work.

In 1623, the former *Dominikanerkirche* was given to the French-speaking community, which predominantly consisted of people from the *Pays the Vaud*. In the late 17<sup>th</sup> century, especially after the Edict of Nantes was repealed in 1685, Protestant Christians (Huguenots) were violently persecuted in France. Many refugees from France and the Piedmont region came to Bern. The Huguenots contributed a great deal to the economic upswing in their new places of residence, and also to the spread of French culture in all of Europe.

## **Casinoplatz**

The Disputation convened by the Bern Council was held at *Barfüsserkirche* from January 6 to 26, 1528. The attending theologians were asked to judge the Reformation theses developed by Berchtold Haller. The sole basis was the Holy Scripture. The question: "Adopting the Reformation – Yay or Nay?" was answered in the affirmative.

However, the Reformation continued to be a bone of contention in the Bernese territory after 1528. Especially some inhabitants of the countryside hoped for a return to the Catholic faith. In January 1532, a synod of clerics met in Bern in order to settle the differences. The results were set down in the "Bern Synodus," a theological document that settled the disputed questions in a spirit of peace. The Reformation theses decided on by the Disputation (the closing remarks), the Reformation mandate and the Synodus are still handed to every young pastor at ordainment.

The introduction of the Reformation also led to a reform in the field of education. Between 1528 and 1548, Bern established the "*Hohe Schule*" ("Upper School") at the *Barfüsserkloster* ("Barefoot Monastery") for the purpose of pastoral and public education. In addition to the subjects of philology and philosophy, the Bible was interpreted in the original languages of Hebrew and Greek.

## **Münstergasse No. 62**

Bartholomeus May, who lived in this house, was an influential and wealthy merchant with a wide network of trade connections. As a member of the Small Council, he supported the Reformation. During the Disputation of 1528, Zwingli was a guest at his house.

## **Herrengasse No. 13**

Wolfgang Musculus (Müslin) (1497-1563) was working as a Reformer in Strasbourg and Augsburg before he was called to the *Hohe Schule* in Bern as a professor in 1549. Musculus was one of the best theologians of his time. In Bern, he wrote biblical commentary, Latin translations of the Greek Church Fathers and dogmatic treatises.

## **History**

Settlements in the region of contemporary Bern date back to the Neolithic Age. Celts, Romans and Alemanni all took their turns. But only in 1191 did Berchtold von Zähringen found the town of Bern in a loop of the Aare River. Not even three decades later, Bern was a free imperial city. Soon, Bern began to annex territories. In 1353, it forged an alliance with the Confederacy. In the Late Middle Ages, Bern was the most powerful city state north of the Alps.

From 1518 on, critical voices against the church grew louder. One significant influence were the

Shrovetide plays of Niklaus Manuel. In 1520, Berchtold Haller was made parish priest (*Leutpriester*) at the Minster. He had always been a proponent of reforms; his friendship with Zwingli reinforced his beliefs in this respect. The Council scheduled a Disputation for January 6, 1528. For this occasion, Haller wrote ten theses as a basis for discussion. In the end, 250 theologians gathered, among them Zwingli and Oecolampadius of Basel.

After 20 days, the assembly clearly decided to adopt the Reformation. The decrees were summarized in the closing remarks. Shortly afterwards, the Council issued the Reformation Mandate, in which it bound the pastors to the Reformation. A rebellion in the Bernese *Oberland* region was suppressed with military force. After the defeat of Zurich and Zwingli's death in the second War of Kappel in 1531, the situation grew unstable again; in 1532, a synod definitively reconfirmed the adoption of the Reformation.

Thus, the transition of Bern to the Reformation in the early 16<sup>th</sup> century decisively strengthened the movement in Switzerland. Now, Reformed Zurich was no longer isolated within the Confederacy. Bern secured the Reformation in the allied city of Geneva and thus significantly contributed to Calvin's impact. At the same time, Bern also caused the Reformation to be adopted in the Pays de Vaud, Neuchâtel and parts of the Jura, Solothurn and Aargau. Even though the Reformation indubitably brought liberation to the people, for Bern, it was a political matter first and foremost.

One dark chapter is Bern's treatment of the Anabaptists. From Zurich, this religious doctrine soon spread to the Bernese lands. The Council prohibited Anabaptism and enforced this decree with denunciation, banishment and the sword. By 1571, 26 Anabaptists had been executed, but countless others died in prisons, on the run or on the galleys. In the 18<sup>th</sup> century, many emigrated to the Jura, where they settled on the heights under the protection of the Prince-Bishop of Basel; German-speaking Anabaptist settlements exist there even today. The persecutions only ended with the downfall of the Ancien Régime in 1798.

## **Berchtold Haller**

As a friend of Philipp Melanchthon, Luther's closest confidant, Berchtold Haller of Weinsberg near Heilbronn (1492-1536) worked in Bern from 1513 on; in 1520, he was made parish priest of the Minster. He only started to take cautious steps toward the Reformation in 1522. However, he encountered vehement resistance by the keepers of the old faith. Disheartened, he wanted to leave Bern, but was encouraged by Zwingli: "Continue bravely to tame your wild bears little by little."

Thus, in 1523, Haller followed Zwingli's example in transitioning to the "Lectio Continua," the continuing Scriptural interpretation, thus abandoning the official sermon ordinance. In 1525, he stopped reading Mass. In January 1528, the Bern Disputation took place, for which Haller, with the help of theologian Franz Kolb, had prepared ten theses as a basis for discussion. Zwingli also traveled to Bern to attend the Disputation and personally held a sermon from the Minster's pulpit. The – not quite coincidental – result was the Bern Reformation Edict adopting the new religious doctrine.

After Zwingli's death in the Second War of Kappel, the Reformation also took a hit in Bern. The Council summoned a synod, and Haller feared its outcome, especially since Zwingli's successor Heinrich Bullinger wasn't able to attend. However, support came in the person of the Strasbourg Reformer Wolfgang Capito. Together, they worked to create the Bern Synodus, the church constitution, which the synod accepted. After that, Haller was made Dean of the Bernese Church, and due to his connections with Geneva, he also became a go-between for the Reformation of Calvin and that of Zwingli.



## Niklaus Manuel

Niklaus Manuel (1484 – 1530) was an illustrious personality. As a poet, he satirized the Catholic practices of his time, which immensely contributed to the breakthrough of the Reformation. Besides Hans Holbein the Younger, he was the most important Renaissance painter on Swiss soil. He also worked as a builder and as such was involved in the construction of the Minster. But he also went into service as a mercenary soldier for France. In 1510, he was elected to the Large Council, and to the Small Council in 1528.

## Chur



## Places

### ***Martinskirche* (St. Martin's Church)**

St. Martin's was built in 1491 in the Gothic style. In 1523, the City Council appointed Johannes Comander of Maienfeld as the pastor of St. Martin's. Sometime around 1525, he held the first Protestant Eucharist. After the Ilanz Articles of 1526, and certainly from 1527 on, Chur adopted the Reformation with the exception of the Bishop's Court. Altars, ornaments, vestments and banners were removed; the high altar remained in the church until 1529. The artfully carved choir stalls were preserved.

To the left of the church is Comandergasse, where Johannes Comander lived, and the Antistitium at Kirchgasse No. 12, home to the pastor's office of St. Martin to this day. The "*Hasenstube*" ("Hare's Parlor") with wall paintings from 1600 is used as a conference room today. The name of the room is derived from a Renaissance painting whose main motif is an "inverted world": In a triumphal parade, ten hares march off a hunter and his dogs.

### ***Regulakirche* (St. Regula's Church)**

Originally dating back to the 9<sup>th</sup> century, the *Regulakirche* was rebuilt in the Gothic style some time before 1500. The mural of 1504 was painted over during the Reformation and only restored in 1968. In 1526, the strictly Catholic priest Johann Brunner was dismissed. From 1530 on, the parish was led by Johannes Blasius, probably of Münstertal, who co-authored the Bündner Catechism (1538). After his death in 1550, Philipp Gallicius, also of Münstertal, author of the *Confessio Raetica* (1552/53) was appointed pastor at Regulakirche.

## ***Nikolaikloster (St. Nicolai's Monastery)***

In 1526, the monasteries of the Three Leagues were placed under government control. In 1538, the monastery of St. Nicolai was dissolved, and in 1538/39, Comander established a Latin school, which became the forerunner of the later Canton school. From 1539 to 1542, the strident Münstertal humanist Simon Lemnius (author of the heroic epic "Raeteis" and the "Amores" love elegies) taught here. In 1544, Comander temporarily succeeded in preventing Lemnius from returning as a teacher, and Johannes Pontsella (†1574) was appointed instead; through the intervention of Johannes Travers, Lemnius ultimately succeeded in returning to Nicolai School in 1545.

## ***Stadtgarten (Municipal Park)***

From 1529 on, this was the site of the first Protestant graveyard – the Scaletta cemetery – for 333 years, until the establishment of the Daleu cemetery in 1862. Comander is buried here anonymously and without a gravestone. The traditional vestment of the Reformed Three-Leagues clergy, the Scaletta robe, takes its name from the Scaletta cemetery.

## ***Tailors' Guild***

The house at *Kirchgasse* No. 14 was home to the Tailors' Guild, one of the five guilds of Chur. In the course of the democratization movement in the Three Leagues in the 15<sup>th</sup> century, the people of Chur won civil freedoms and more autonomy from the Prince-Bishop and introduced guild law.

## ***Town Hall***

The town hall is first mentioned in the second half of the 14<sup>th</sup> century; soon after that, it was transformed into a hospital. A new town hall with an integrated store was built next door. The hospital, town hall and town store were all destroyed in the fire of 1464. While the year 1525 is engraved above the entrance of today's town hall in *Reichsgasse*, the council hall already was completed in 1494. As the headquarters of the League of God's House, the Chur Council was instrumental in curtailing the Bishop's sovereign power. The council hall of 1540 dealt with transit traffic and trade matters.

## ***Cathedral and St. Luzi***

As the Catholic Bishop's Court, the citadel sits enthroned above the city at the former site of a Bronze-Age settlement and a fort from the late Roman era. The Bishops of Chur were elevated to the rank of imperial princes in 1170 by the Emperor. The Cathedral is consecrated to the Ascension of Mary. Above the Cathedral stands the Catholic Church of St. Luzi, home to the relics of St. Lucius. As a consequence of the democratization movements in the Three Leagues, the Bishop's power was curtailed significantly, so that Bishop Paul Ziegler left the city in 1524 and for the next 16 years resided at the *Fürstenburg* in the Vinschgau Valley.

## ***Comanderkirche***

Chur's only church built by the Reformed Christians, the *Comanderkirche* was consecrated on Reformation Sunday in 1957, the 400<sup>th</sup> anniversary of Comander's passing.

## ***History***

The first Bishopric north of the Alps was founded in Chur and dates back to the 4<sup>th</sup> century. Both the

Cathedral and the Bishop's Castle were built later on the "Hof," a rock plateau above today's Old Town, where they stand to this day. The alliance of the Three Leagues (League of God's House, Grey League, League of the Ten Jurisdictions) formed a free state in the region of today's Canton Grisons; it slowly formed in the middle of the 15<sup>th</sup> century to curtail the Bishop's power, among other things. After the town fire in 1464, Emperor Frederic III. granted the citizens of Chur almost complete autonomy from episcopal rule. The de facto political power shifted to the five newly established guilds, which paved the way for the coming church reforms.

In 1523, the Council appointed Johannes Comander of Maienfeld to serve at St. Martin's, the town's main church. Prior to that, the reform-minded Jakob Salzman had been active in Chur, and the Bishop's Court was also open to reforms. With the Ilanz Articles of 1524 and 1526, the independent state gave itself its own legislation. The First Articles addressed the shortcomings of the church. The Second Articles introduced more radical changes, including the severe restriction of the Bishop's rights. As a consequence, more power shifted to the parishes; e.g., from that time on, parishes were entitled to appoint and dismiss their own pastors.

After the Second Ilanz Articles were issued in 1526, the City Council decreed in 1527 that Chur was to adopt the Reformation. Altars, ornaments, vestments and banners were removed; the high altar, however, remained in the church until 1529. The artfully carved choir stalls were preserved. As a result of the Ilanz Articles, the Reformation in the region of the Three Leagues was mostly a peaceful affair. One important prerequisite for this was religious freedom for every man and woman. This provided the chance of equal representation in the parishes. In some of them, heated disputes arose later on as a result of denominational radicalization.

In 1537, the Protestant Rhaetian Synod was founded by the Diet to consolidate and institutionalize the Reformed Church of the Leagues and its clergy on both sides of the Alps. The Synod as the assembly of all Reformed pastors exists to this day and meets once a year in one of its member parishes. The Synod exists to this day and meets once a year in one of its member parishes. The *Confessio Raetica* was written by Philipp Gallicius in 1552/1553 as a joint creed, a Synod constitution and a worship ordinance for the Three Leagues and its dependencies (Chiavenna, Valtellina and Bormio). In 1566, the *Confessio Raetica* was supplemented by the Second Helvetic Confession by Heinrich Bullinger.

## **Johannes Comander**

Johannes Dorfmann (1484-1557), called Comander, was the son of a milliner from Maienfeld and attended St. Gallen Monastery School and Basel University. In St. Gallen, he met the later Reformer Vadian; in Basel, he met Zwingli. From 1512 on, Comander was the vicar and from 1521 the pastor of Escholzmatt (LU). In 1523, he was appointed to St. Martin's in Chur by the City Council. His Reformation sermons were soon widely known. At the Ilanz Disputation (1526) he presented 18 theses that later served as a basis for the Bern Theses (1528).

He was the first president of the Synod founded in 1537; in 1538, he worked with Johannes Blasius to create the first Bündner Catechism and a church ordinance for Chur in 1545. In 1539, he founded the St. Nicolai Latin School. Thanks to Heinrich Bullinger's support and counsel, he succeeded having the southern valleys (*Südtäler*) join the Synod with the *Confessio Raetica* (1552/53).



# Geneva



## Places

### Reformation Monument

The monument commemorates the most important 16<sup>th</sup> and 17<sup>th</sup> century events and persons promoting the spread of the Calvinist Reformation in Geneva and the world. It was erected in a highly symbolic location: integrated into the old town wall, below the city hall and across from the University. Construction began in 1909 in memory of Calvin's 400<sup>th</sup> birthday and was completed in 1917.

As an inscription, it bears the motto of the Geneva Reformation: "POST TENEBRAS LUX" (After darkness, light) as well as the Greek letters IHS for Jesus. The four statues represent the protagonists of the Geneva Reformation (left to right): William Farel, John Calvin, Theodore Beza and John Knox, the Reformer of Scotland. Six medium-sized statues and eight flat reliefs depict other important persons and events of the Reformation. The names of two other major figures of the Reformation, Ulrich Zwingli and Martin Luther, are also mentioned.

### City Hall

The city hall has been Geneva's political center for 500 years. It was constructed in stages and took almost 300 years to complete. In 1526, the "Council of the 200," the predecessor of today's City Council, was established. It was this council that suspended Mass in 1535, thus introducing the Reformation.

The Geneva coat of arms above the portal of the house at No. 2 displays the crowned eagle as the insignia of the Holy Roman Empire, which Geneva had been a part of since the 11<sup>th</sup> century, and the golden key of the Bishop, who granted the city its rights and privileges in 1387. The courtyard features a masterpiece of 16<sup>th</sup> century architecture: a ramp that allowed visitors to reach the three floors of the building without having to dismount their horse or step out of their palanquin.

### Church of St. Germain

St. Germain is one of the five oldest churches in Geneva. This was the site of a house of God from as early as the 5<sup>th</sup> century. Today's church was built in the 15<sup>th</sup> century. Since the Reformation, it has served various purposes: As an additional place of worship for an influx of refugees, an artillery depot, a room for political gatherings, and even a meat storage. During the French rule of 1798-1813,

Catholics celebrated Mass here; since 1873, it has been the place of worship of the Christian Catholic parish.

## **Grand-Rue and Palace of the French Envoy**

The Grand-Rue is the central axis of the old town. Many houses were built or expanded when thousands of refugees flocked to Geneva, as the city was only able to grow vertically because its walls did not allow any horizontal spread.

In 1743, the house at No. 11 was built as a residence for the French envoy at the site of his previous older domicile. In 1679, the French king Louis XIV. had decided to establish a permanent diplomatic mission in order to represent his interests in the free city republic of Geneva. In accordance with diplomatic conventions, the envoy celebrated Mass at his house. This unsettled the Genevans, who had abolished Mass 150 years earlier. They suspected the French king of planning to reintroduce the Catholic faith by force.

## **Fusterie**

Previously called "*Temple Neuf*," the *Temple de la Fusterie* was constructed from 1713 to 1715 as the first new church built after the Reformation. Before that, worship services had taken place in the medieval churches of St. Pierre, St. Gervais and Madeleine, whose interiors had been restructured to meet the requirements of the new worship services. However, the influx of refugees after the repeal of the Edict of Nantes in 1685 filled the churches to bursting, and there was not enough space to fit all congregants.

Thus, this fourth church was built, modelled on the Protestant church of Charenton near Paris, which had been torn down in 1686 by order of Louis XIV. Several baroque elements set the *Temple de la Fusterie* apart from the other Genevan churches.

## **Les Rues Basses (Lower Streets)**

The "lower streets" include the Rue de Marché, the Rue de la Croix-d'Or and the Rue de Rive. Here, close to the harbor, the storehouses and the markets, the first fairs were established in the 13<sup>th</sup> century, boosting Geneva's importance. The streets were divided into three sections: The carts ran in the middle, and to both sides of this traffic lane were stalls and booths selling goods, so that business could be conducted out of the rain. Between the stalls and the houses, the pedestrians went about their business.

Place du Molard was the political and economic center of Geneva for a period spanning several centuries. In the 16<sup>th</sup> century, it saw violent clashes between the followers of Savoy and those of the Confederacy, which divided the city, and later, between adherents of the new and the old faith. And it was here that Antoine Froment held the first public Reformed sermon on January 1, 1533.

## **La Madeleine Church**

The present 14<sup>th</sup> century church is the successor of several previous Christian buildings, with the oldest dating back to the 5<sup>th</sup> century. After two fires in 1334 and 1430, the Gothic church was thoroughly renovated.

With the advent of the Reformation, it was restructured several times and repurposed as a Reformed place of worship: the pulpit in the center, surrounded by pews, with galleries running all along the walls. Today, its spire is home to Geneva's oldest bell, called "*Grillet*"; it was cast in 1420.

## Calvin College

The Reformation turned Geneva into an educated city, as education was once of its major goals. Indeed, the rate of alphabetization in Geneva was higher than that of the surrounding Catholic regions. With the adoption of the Reformation in 1536, the Genevans also decided to establish a school that was to be mandatory for all children. However, the project was only realized in 1559 with the establishment of the *Collège* and the *Académie*. For ten hours every day, boys seven years and older studied Greek, Latin, Logic, Rhetoric and the Catechism.

The first building of 1558-1562, which still exists today, is called *Collège Calvin*. Its architecture is modelled to the French style of that time. The academy, predecessor of today's university, became a hotbed of Calvinism in Europe. From far away, young men came to study in Geneva and carried Calvin's thoughts into the world. The first principal was Calvin's ally Theodore Beza. The building also housed Geneva's first library until 1872.

## Lutheran Church

This building was constructed from 1762 to 1766 for the parish of German-speaking Lutherans. Even though they were Protestants, too, their doctrines and liturgy differed from those of the Calvinists in some points. Permission for construction was only granted on the condition that the building would not resemble a church – which is why it looks like a three-story residential building. Inside, the worship room extends over the two lower stories. Today, worship services are held here not only in German, but also in English, Swedish, Danish, Norwegian and Finnish.

## Auditoire Calvin

The *Auditoire* Church, formerly *Notre-Dame-la-Neuve*, rises over the foundations of a 10<sup>th</sup> century chapel. It was built in the 15<sup>th</sup> century next to the cathedral in a sober Gothic style. After the Reformation, the worship services of non-francophone Reformed Christians (from England, Scotland, the Netherlands and Italy) were conducted here. John Knox also preached here during his time as a refugee in Geneva. It was also here that he and some of his countrymen decided to translate the Bible into English. Subsequently, the "Geneva Bible" was translated from 1556 to 1559.

The church is called "*Auditoire*" because John Calvin, Theodore Beza and their successors held lectures here. This was the birthplace of the spiritual and moral ideas that made Geneva famous in the 16<sup>th</sup> century and the centuries to follow. At the same time, the church was a gathering place for the Genevan pastors in Calvin's time. To this day, the church is used for worship services by the Reformed Scottish, Dutch and Italian communities.

## St. Pierre's Cathedral

Evidence of the first Christian buildings on this site dates back to late antiquity. In the last quarter of the 4<sup>th</sup> century, the church became a Bishop's See. The present Gothic cathedral was built between 1150 and 1250. Since then, much renovation and restructuring work has been conducted; around 1750, for example, the crumbling main façade from the Middle Ages was replaced by the current classicistic one. During the Reformation, all decorations in the interior and all ornaments were removed; the murals were painted over. Only the stained glass windows survived.

Here, Calvin preached daily every other week, even twice a day on Sundays, to hundreds of believers. The Maccabee Chapel adjacent to the southern façade was built around 1400. During the Reformation, it was repurposed as a salt storage; around 1670, classrooms for the academy were established on three floors.



## **Maison Mallet and Reformation Museum**

This grand mansion was constructed in the 18<sup>th</sup> century on the site of the former Monastery of St. Pierre. The cloth merchant and banker Gédéon Mallet wished to build a home for his family of nine children. In this endeavor, he was obliged to comply with the City Council's wish of beautifying the square as well as the limited spatial conditions. When the classicist building had been erected in 1723 according to plans by the Parisian architect Jean-François Blondel, it caused a sensation due to its splendor.

Today, the *Maison Mallet* is home to the *Musée International de la Réforme* (MIR) and the seat of the Protestant Church of Geneva. The MIR was opened in 2008 and traces the history of Geneva and the Reformation to the present. Its aim is to provide a tangible experience of the history of the Reformation spearheaded by Luther, Calvin and others. Artifacts, books, manuscripts, paintings and copper engravings bring to life the history of a movement that Geneva played a vital part in and that is shaping the world to this day. In April 2007, the MIR received the Council of Europe Museum Prize.

## **History**

In his "Gallic War," Caesar mentions a Celtic-Roman city named Genava. From the last quarter of the 4<sup>th</sup> century to the Reformation, Geneva was a Bishop's See. The city belonged to the Kingdom of Burgundy and then to the Holy Roman Empire; from 1124, it was a part of the Bishop's domain. In 1162, the Bishop was made a Prince of the Empire. In the 13<sup>th</sup> century, Geneva became an important trade city and as such grew wealthy and significant. In the same century, the Bishop granted the city's inhabitants more rights of autonomy.

In the early 16<sup>th</sup> century, the formerly flourishing Geneva plunged into economic crisis. New trade fairs in Lyon ushered in a rapid decline; the city's population plummeted. In 1517, the Reformation started in Germany, but its effect reached Geneva only in 1525. It was ten more years before the sermon of William Farel fell on fertile ground. But the movement only experienced a true upswing with the arrival of John Calvin in July of 1536. He turned Geneva into the "Reformed Rome" and gave the city on the Rhone a significance that far surpassed its political sphere of influence.

From 1540 on, Geneva became a refuge for Reformed Christians who were persecuted in their native countries and wished to practice their religious beliefs freely here. An apogee in the influx of religious refugees was reached after the Massacre of St. Bartholomew's in 1572, when the French king tried to root out the Reformed faith by force. In addition to the French refugees, there were also Italians, Englishmen and even Spaniards seeking asylum in Geneva. Among them were not only urgently needed pastors, but also professors, lawyers, medical doctors, printers, watchmakers, goldsmiths, weavers and bankers, all of whom gave a significant boost to Geneva's economy.

Geneva became a sanctuary for French Protestants (Huguenots) for a second time after the Tolerance Edict of Nantes was repealed in 1685. This time, too, the refugees boosted economic sectors such as watchmaking, banking and Indienne textile manufacture, making Geneva famous in the 18<sup>th</sup> century. The science and art world of the city on the Rhone also benefited. All in all, Geneva gained significant intellectual and spiritual influence due to the Reformation.

## **John Calvin**

Like many Reformers, John Calvin was originally from France, where he was persecuted due to his religious beliefs. He came from a wealthy family in Noyon in the northern French region of Picardy, where he was born in 1509. He attended the Latin School in Noyon. Thanks to his benefices (his father

was employed at the cathedral chapter), he was able to fund his studies in Paris from 1523 on. After that, he studied law in Orléans and Bourges.

Back in Paris, Calvin first was exposed to Reformation ideas. He befriended the new rector of the University, Nicolas Cop. When the latter openly argued for the Reformed doctrine in his inaugural address, Cop and Calvin had to leave Paris. On October 18, 1534, everywhere in Paris, including the king's own bedroom door, pamphlets were hung denouncing the "despicable, vast and intolerable abuse of the papal Mass." When the livid king ordered the persecution of all Protestants, Calvin fled to Basel, where he met Bullinger and Farel.

In Basel, he mainly worked on the first edition of his "Institutio Christianae Religionis." In 1536, he returned to Noyon once again. On his way back to Basel, his way was blocked by a war; thus, he went to Geneva instead, where he met Farel once again. The latter told him that if Calvin should withdraw into his scholar's chambers instead of helping the ailing Reformation in Geneva, he, Farel, would personally wish God's damnation down on him. Thus Calvin stayed and created a set of parish rules that regulated life down to every detail. People were to attend worship service regularly and to renounce any and all pleasures.

The parish rules were met with intense resistance, and when Calvin denied the whole parish the Eucharist in 1538, he was expelled from the city. He went to Strasbourg, became a professor, led a Huguenot refugee parish and developed a somewhat more easygoing outlook on life. In 1540 he married Idelette de Bure, a Huguenot widow. Meanwhile, the Reformation in Geneva went off the rails, and a new City Council asked Calvin to return and restore order. From 1541 on, Calvin spent the rest of his life in Geneva. He died there in 1564.

In 1553, the Spaniard Miguel Servet was burnt at the stake. Calvin had supported the death sentence, but argued against death by fire. In 1555, his followers gained the majority in the City Council, which for Calvin's opponents frequently meant banishment or even death. In 1559, he founded the academy that had a significant impact on the Reformed world. In addition, he kept writing new editions of the "Institutio," expanding it from six chapters in the first edition to 80 chapters in the last. It was and partly still is the central work of Reformed theology.

Calvinism became the predominant movement within the Reformed faith, especially in the Anglo-Saxon churches. Today, the Northern American churches – Methodists, Baptists, Pentecostals and many others – are still very much influenced by Calvin, and society along with them. His thoughts had a big impact on the development of human rights and democracy, and thus on the American Declaration of Independence. It also influenced the European constitutions of the modern age, and thus, Calvin's ideas returned to Europe in a roundabout way.

## **Theodore Beza**

Born in 1519, Theodor Beza grew up in an aristocratic family in Vézelay in Burgundy. He studied law in Orléans before moving to Geneva in 1548 and to Lausanne soon after. There, he taught Greek at the academy for ten years.

From 1558 on, Beza worked in Geneva as a pastor and professor of theology. As a confidant of John Calvin, he was sent to Germany to meet with Protestant rulers several times, asking for support for the persecuted Protestants in Italy and France. His diplomatic and rhetorical skills repeatedly led him to attend religious colloquies and synods in France.

After Calvin's death in 1564, Beza was considered the leading theologian of the Reformed faith. He succeeded Calvin as president of the Consistory (the church's governing body); in 1580, he resigned

from this office. He took leave of teaching in 1598 and from the ministry in 1600. He died in 1605 in Geneva, where one of the large statues of the Reformation Memorial is dedicated to him.

# Ilanz



## Places

### Town Hall (*Casa Cumin*)

Today's town hall was built in 1882/85 on the site of the former *Casa Grischa*. Here, the Diet of the Three Leagues ratified the Ilanz Articles (1524, 1526), and here, the second part of the Ilanz Disputation of 1526 took place. The Second Articles ushered in the Reformation's breakthrough. They declared that the parishes were to pay their pastors adequate wages, but also entitled them to appoint and dismiss their pastors on their own discretion. Thus, the sovereignty had shifted from the Bishop to the parishes.

The *Casa Grischa* (Grey House) was built after the town fire of 1483, but probably not completed until 1517. This was not only the gathering place of the Diet of Ilanz until the house was torn down in 1881, but also that of the envoys of the Grey League and of all Three Leagues until 1798. Due to the national impact of the Articles of the Grey League (1523) and the Articles of the Three Leagues (1524, 1526), Ilanz became a key location of the Reformation. Only with the establishment of the Canton of Grisons (1803) as a part of the Old Confederacy did the *Casa Grischa* lose its national significance.

### Church of St. Margreta

A church consecrated to St. Mary probably existed in Lower Ilanz as early as 765. In 1288, a Gothic church was built at the same site, the Patrocinium of St. Margreta, which fell victim to a town fire in 1483. The present church was built in the Late Gothic style in 1494, but its nave was only completed in 1518. The murals are by an unknown master. One particularly interesting feature besides the nature ornaments are the depictions of death, symbolic of the prevalence of the spiritual powers over the earthly ones, and of the victory of light over darkness. After the Reformation was adopted, these murals were painted over and only rediscovered in 1934 during a renovation effort. The church spire, which is separate from the nave, originally served as a fort tower.

### Obertor (Upper Gate)

In the town fire of 1483, most of the old town wall of Ilanz burned down, so that hardly any remnants

survive to this day. The rebuilding of the town wall was completed in 1513. At the time, today's *Obertor* (Upper Gate) (without the superstructure, which was added by the Schmid von Grüneck family in the 18<sup>th</sup> century) was the main entrance for the inhabitants of Upper Ilanz, as well as for neighbors and envoys coming from the upper Surselva region, the Lugnez and the Vals Valley.

## Church of St. Martin

The Church of St. Martin in Upper Ilanz, mentioned in documents as early as 765, was expanded and equipped with many endowments in the High Middle Ages. Unfortunately, only fragments of the paintings by the so-called Waltensburg Master (ca. 1330) survive. St Martin was the main church of the Lords of Belmont and later the Dukes of Sax. The parish also encompassed Strada, Luven and Flond. Only during the transition to the Reformation did the church lose its significance, and St. Margreta in Lower Ilanz became the new parish church. The altars were removed in the course of the Reformation. Today, St. Martin is owned by the town of Ilanz.

## History

At the beginning of the Middle Ages, there were three core settlements: Upper Ilanz around the Church of St. Martin, Lower Ilanz in today's "*Städtli*", and St. Nikolaus on the left bank of the Anterior Rhine. Upper Ilanz was probably the initial town center, but it was soon supplanted by Lower Ilanz. The establishment of the Grey League (1395/1424) provided Ilanz with predominant regional significance; later, it became the gathering place of the Three Leagues State. Finally, the town took on a leading role in the democratization of the Three Leagues. After the Disputation and the Articles of 1526, Ilanz joined the Reformation. The first Protestant pastor was Peter Brun.

The alliance of the Three Leagues (League of God's House, Grey League, League of the Ten Jurisdictions) formed a free state in the region of today's Canton Grisons; it slowly formed in the middle of the 15th century to curtail the Bishop's power, among other things. With the Ilanz Articles (1524, 1526), the Three Leagues declared themselves to be an independent, democratic state that existed until the end of the Ancien Régime (1798). The Diet was the supreme authority of the Three Leagues State, which convened one to three times per year, according to necessity. Ilanz, Chur and Davos took turns hosting the Diet.

After the abbot of St. Luzi and the Cathedral Chapter lodged an official complaint against the pastor Johannes Comander of Chur, originally of Maienfeld, and 40 other clerics, the Diet summoned a Religious Disputation in Ilanz on January 7, 1526. For this occasion, Comander wrote 18 theses and had them printed at Augsburg. The theses addressed issues such as the Eucharist, auricular confession, the celibate, iconography etc. The result of the Disputation was that Comander was not convicted and the Bible continued to be considered the highest authority. The distribution of the theses paved the way for the Reformation in Grisons. Later, Comander's 18 theses would go on to be the basis for the Bern Disputation (1528).

With the Ilanz Articles of 1524 and 1526, the Free State of the Three Leagues gave itself its own legislation. The First Articles addressed the shortcomings of the church. The Second Articles introduced more radical changes, including the severe restriction of the Bishop's rights. As a consequence, more power shifted to the parishes; e.g., from that time on, parishes were entitled to appoint and dismiss their own pastors. Thus, power shifted from the church and state to the parishes. The Second Articles provided the legal foundation for the expansion of the Reformation.



## **Johannes Comander**

Johannes Dorfmann (1484-1557), called Comander, was the son of a milliner from Maienfeld and attended St. Gallen Monastery School and Basel University. In St. Gallen, he met the later Reformer Vadian; in Basel, he met Zwingli. From 1512 on, Comander was the vicar and from 1521 the pastor of Escholzmatt (LU). In 1523, he was appointed to St. Martin's in Chur by the City Council. His Reformation sermons were soon widely known. At the Ilanz Disputation (1526) he presented 18 theses that later served as a basis for the Bern Theses (1528).

## **Lausanne**



## **Places**

### **Cathedral**

The Lausanne Cathedral is one of the most important Gothic buildings in Switzerland and once served as an episcopal seat. The cathedral was built in the 12<sup>th</sup> and 13<sup>th</sup> centuries, and was then fundamentally altered by the Reformed in the 16<sup>th</sup> century.

The first Reformation edict of October 19, 1536 banned the mass and led to a gradual transformation of the cathedral. The Bernese took the cathedral's treasures in February 1537, filling 18 carts with valuable liturgical objects and large wall tapestries, which are now on display in the Bernese Historical Museum. A room was created in the crossing and choir for the education of future pastors in Reformed theology.

The Lausanne Cathedral is now under the care of Canton Vaud, which placed the Evangelical Reformed Church of the Canton of Vaud in charge of its spiritual stewardship. The cathedral is open for all to come.

### **St. François Church**

The construction of the former Franciscan church was completed around 1280. The pulpit derives from the period around 1500 and is the only medieval pulpit of a mendicant church in Switzerland that is still intact and at its original location. Pierre Viret preached the Reformed faith there for the first time in March 1536. He was not only sent by the Bernese, as is often claimed, but also appointed by members of the Lausanne nobility and bourgeoisie. They guaranteed that he would be permitted to use a church in the town.

A bishop still ruled the town with a large number of canons, priests, and monks. Viret wrote: "I was alone when I first set foot in this place. The town did not yet follow the instruction from Bern... What efforts were required to attack this stronghold of Diana of Ephesus! ... I held no illusions about how deficient I was for this task. But I have built upon the help of the Lord, who has placed me upon this battlefield."

## **Place St. François 9**

The Gothic bay turret is from 1571 to 1573. The beginning of Psalm 25 in the translation of Clément Marot is written on the corbel: "To you, O Lord, I lift up my soul." Calvin loved music but only if God was praised in the appropriate manner. He therefore only accepted singing of the psalms in church: "We have found no better or purer songs than David's psalms, which were implanted in him by the Holy Spirit."

## **Fountain at Place de la Palud**

The Fountain of Justice, created in 1584 and 1585 by the sculptor Laurent Perroud and his son Jacques, features a young woman with a blindfold, carrying a sword and scales. The Pope, the Kaiser, the Turkish Sultan, and a local magistrate can be seen to be subservient at her feet. In the general context of the Renaissance, the Bernese authorities carried out a certain unification and systematization of criminal justice.

## **Pierre Viret Fountain**

The fountain, dedicated to the reformer of Canton Vaud, was built in 1921 with stones from the old parsonage which had previously stood there and in which Pierre Viret lived for 15 years. Viret's parents decided for him to become a priest and sent him to the Collège de Montaigu in Paris. Viret not only received a solid education there but was also convinced by Reformed theology there as well. Once back in his home town of Orbe, he also heard a sermon held by William Farel in 1531. A few weeks later, he also took to the pulpit to continue Farel's work. He remained a preacher until his death, 40 years later.

## **Disputation stained glass (Cathedral)**

This stained glass display is the work of Charles Clément from 1931, and commemorates the Disputation of Lausanne of 1536. After they conquered Vaud in March 1536, the Bernese were completely occupied with building up the state, leaving church affairs alone. They only decided that the Gospel could be preached freely. In some areas, however, resistance to this liberty would arise.

The Bernese therefore organized a public gathering at which the questions were to be discussed freely and publicly. Bern also had an interest in firming up its annexation of Vaud through its connection to the Reformation. The disputation took place in the Lausanne Cathedral from October 1 to 8, 1536. The goal of the event was not to weigh the pros and cons of the Reformation, a question that had long been settled for the Bernese. Instead it was to demonstrate the superiority of the new doctrine before a wide public.

## **Old Academy**

Three weeks after the Reformation edict that immediately followed the disputation, Bern founded a school for the training of pastors. Pierre Viret taught theology with the support of two other professors. In 1545, a scholarship was made available for twelve future pastors and teachers. The school was a great success as led by the educator Mathurin Cordier between 1545 and 1557.

Theodore Beza, who taught Greek, wrote of as many as 700 students in 1558. A new building, which is the one we find there today, was thus opened in 1587. It was the first Protestant theological faculty in the French-speaking area.

## **St. Laurent Church**

The St. Laurent Church survived the great fire of 1235, but would then fall apart bit by bit. A new building representing a typical Protestant preaching hall would be built between 1716 and 1619. The Baroque façade with its clock was added between 1761 and 1763. The building was not only used for worship but also for gatherings – such as those of the opponents to Bernese rule during the Vaud Revolution of 1798.

## **Vinet Monument**

The statue erected in white marble in 1900 depicts the famous theologian and historian of literature Alexandre Vinet in a thoughtful pose and holding a book in his right hand. Vinet was born in Lausanne in 1797 and died in Clarens in 1847. He was a proponent of freedom of religion, the absolute separation of church and state, and was a pioneer for those pastors and laypeople who founded an independent church in 1847. Vinet is known for having said: “Christianity is the immortal seed of freedom in the world.”

## **History**

The Romans established a settlement with a harbor in Vidy. In late antiquity, there was also a settlement on today's cathedral hill, and an initial church was built there in the 6<sup>th</sup> century. Around 600, Bishop Marius moved his seat from Avenches to Lausanne. In the 12<sup>th</sup> and 13<sup>th</sup> centuries, a small town flourished there and the Gothic cathedral was consecrated in 1275. In 1525, Lausanne signed Burgrecht agreements with Bern and Freiburg. In 1536, Vaud, including Lausanne, was annexed by Bern.

The new areas controlled by Bern now had to adopt the Reformed faith, which the town was happy to do while the surrounding rural areas were less willing to follow. Lausanne, as the capital of Vaud, thus had great influence on the French-speaking region. The first Protestant theological school was founded there, from which many thinkers, theologians, and pastors would emerge and would disseminate Reformed thought throughout French-speaking congregations. The Vaud Church received its structure from the Bernese authorities and its doctrine from Calvin, Viret, and Beza.

In the 1820s, tensions became palpable between adherents of the state church and of the revival movement. A split would follow in 1847 with the founding of the Free Protestant Church, until the two groups reunited in 1966. Today, fewer people have a sense of faith in this tradition, and the church has to reconsider its mission. It is no longer the inherited faith but the experienced faith that determines spiritual life. The Reformation lives on in this new sense.

## **Pierre Viret**

Pierre Viret, born in Orbe in 1509, studied together with John Calvin at the Collège de Montaigu in Paris, but had to leave the city in 1532 due to his Reformed views. He preached the Gospel in Orbe and supported William Farel in Geneva beginning in 1534. In 1536, Viret moved on to Lausanne, which had just come under Bernese rule. He took part in the October 1536 disputation, in which the Reformation was adopted. In 1538, after Calvin's expulsion from Geneva, Viret was active there for a second period of time, but would return to Lausanne after Calvin went back to Geneva in 1542.

As a preacher and professor of theology at the Academy, Viret had a great influence on the Reformation in Switzerland. His numerous writings deal to a large extent with ethical issues. Matters of church discipline would, however, divide him from Bern in 1559 and force him to return to Geneva once again.

Viret moved to the warm South of France due to his poor health in 1561, where he provided considerable support to the Huguenots in the building of their church. Beginning in 1567, he taught at the Academy of Orthez as appointed by Jeanne d'Albret, Queen of Navarre. Viret died in 1571.

## **Theodore Beza**

Born in 1519, Theodore Beza grew up in a noble family in Vézelay, Burgundy. Beza studied law in Orléans, before he moved to Geneva in 1548 and to Lausanne soon thereafter. He taught Greek at the Academy in Lausanne for ten years.

Starting in 1558, Beza was both a pastor and professor of theology in Geneva. As a confidant of John Calvin, Beza was sent to Protestant princes in Germany several times, where he asked for support for persecuted Protestants in Italy and France. He was able to participate in many religious dialogues and synods in France as a reflection of his diplomatic and rhetorical talent.

Following Calvin's death in 1564, Beza was seen as the leading Reformed theologian. He was Calvin's successor as the chairman of the consistorium, an office which he resigned from in 1580. Beza retired from teaching in 1598 and from preaching in 1600. Beza died in Geneva in 1605.

# **Neuchâtel**



## **Places**

### **Collegiate Church**

The Collegiate Church was built beginning in 1185 with a Romanesque choir and a Gothic nave, and was consecrated in 1276. The canons were responsible for the worship services. In 1372, Count Louis of Neuchâtel had a family tomb built in the church. A plaque across from it recalls the removal of images of saints on October 23, 1530, as if it had been the result of a people's movement. In reality, however, drunken soldiers destroyed the church's treasures upon their return from a military campaign in Geneva.



The grave of St. William († 1231), a canon who was considered to be the town's patron saint, can also be found within the church. People swore oaths upon his relics, and carried them in processions whenever famines, plagues, and other catastrophes threatened. In 1430, John of Freiburg, Count of Neuchâtel, introduced a continual mass to commemorate the saints. Following the Reformation, his relics were moved to safety in Burgundy, but have since disappeared.

The white markings in front of the church trace the outline of a chapel dedicated to St. William that was demolished in 1871. A nearby statue, erected in 1875, depicts William Farel holding up a Bible. His left foot rests on the head of a person with a halo, lying on the ground, representing Farel symbolically squashing the veneration of images.

## **Rue de la Collégiale**

Rue de la Collégiale 10 was the residence of the twelve canons. They held a special position not only in the church but in political life as well. While their lifestyle does not however seem to have been particularly pious, they were extremely severe with regard to the people. The collegium soon grew rich through contributions. The building would later become the pastor's home, where William Farel lived.

A school was put in place in Rue de la Collégiale 6 and 8 in 1600 and remained in service through 1835. Education was a matter of central importance to the reformers, as for them every child needed to be able to read the Bible. Rue de la Collégiale 4 is known to be an old parsonage. Before the Reformation it was also occupied by the canons. The theological faculty of the Free Church was to be found across the street at no. 3 in the 19<sup>th</sup> century. It now serves as a parish center.

## **Fontaine du Griffon / Maison de la Prévôté**

When the Fontaine du Griffon was erected in 1664, it was known as Fontaine de Saint-Guillaume, even though the eponymous source can be found higher up. In 1668, the new Count of Neuchâtel, Prince Charles-Paris d'Orléans celebrated his arrival by having wine flow from the fountain – both red and white!

Rue du Château 12, across the street, is the Old Chancery or Provost House. It was in a poor state when Farel lived there for 12 years and died there in 1565. Farel returned to Neuchâtel in 1538 at the people's urging, and remained there until this death. Bern encouraged the town government to issue laws to "discipline, ameliorate, and punish vices such as blasphemy, drunkenness, games, dance, offensiveness, and the like." The Town Council issued the first church law that also made churchgoing mandatory.

## **Fontaine du Banneret / Tour de Diesse**

The fountain is the town's oldest and once provided water to cows and goats. In 1581, it took on its current appearance with the banner figure by the sculptor Laurent Perroud. The Fontaine du Banneret also played a part in the Reformation: The canons at one point tried to draw a cold bath for Farel in it.

To its left, one can see the Tour de Diesse with its large clock face. The tower once loomed above the eastern town gate or *Maleporte* ("bad gate"). According to legend, the gate owes its name to none other than Julius Caesar, who once hit his head on the low arch. In reality, the gate probably made things difficult for horses in particular. The gate took on its pink color in the town fire of 1714, with the heat changing the color of the lime in the wall and burnt its entablature.

## Temple du Bas / Rue des Poteaux

In the late 17<sup>th</sup> century, many Huguenots (French Protestants) took refuge from persecution in Neuchâtel and settled there. The Hospital Chapel was then too small for church services. The new building, completed in 1696, was primarily the result of the efforts of Pastor Jean-Frédéric Ostervald (1663 – 1747), also known as the Second Reformer of Neuchâtel. The church has since been reconstructed several times. In 1871, 15 soldiers of the French Bourbaki Army were housed there. Today, the Temple du Bas is used as a hall for concerts and festivities.

Jean-Frédéric Ostervald was annoyed by the carts that rattled by the building during worship. The road was therefore closed off during services by posts in the ground (*poteaux*), hence the name of the street.

## Pierre de Vingle Printing House

The famous printing house of Pierre de Vingle may have been located at the corner of rue Saint-Honoré and rue du Bassin. De Vingle printed Reformation books and flyers, which lamented the abuse of the mass and the unworthy lifestyles of priests. Many flyers were smuggled into France in 1534 and hung in various places, all the way to the king's bedroom door. The flyers were all thought to have disappeared until 1943 when copies were rediscovered in the binding of a book in the Bern City Library.

Pierre de Vingle was expelled from Lyon in 1525 because he printed and distributed the New Testament in French. De Vingle then settled in Neuchâtel, where he printed the famous Olivétan Bible in 1535. The translation by Pierre-Robert Olivétan is considered to be a masterpiece and served as the basis for further Bible translations into French for several centuries. It has also served as the Bible of the Huguenots and the Italian Waldensian Protestants.

## Faubourg de l'Hôpital 4: Old Hospital / Old Hospital Chapel

A chapel was also part of the hospital in Neuchâtel. Because it was difficult for old people and pregnant women to reach the Collegiate Church, especially in winter, the decision was made for a mass to be held in the Lower Town's Hospital Chapel as well. As the canons feared losing influence and income, they made sure that no bell was installed in the chapel. William Farel preached there when the pulpit of the Collegiate Church was denied to him. The hospital was reconstructed by David de Pury in 1779, and city services have been administrated there since 1914.

## Hôtel DuPeyrou

The lordly building, surrounded by generous gardens reaching to the edge of the lake, was built between 1764 and 1771 by the Bernese architect Erasmus Ritter for Pierre-Alexandre DuPeyrou (1729 - 1794). DuPeyrou owned overseas plantations and was a close friend of Jean-Jacques Rousseau. He was also an Enlightenment thinker, deist, and freemason. The views of the Enlightenment would later have an influence on the separation of the Free Church (Eglise indépendante de Neuchâtel) in 1873.

## History

Neuchâtel was first mentioned when King Rudolph III of Burgundy presented the Neuchâtel residence to his wife Irmengard, with its serfs, servants, and all connected with it. Count Ulrich II had work begun on the Collegiate Church in 1185, which was consecrated in 1276, and founded a collegiate chapter to ensure the clerical supervision of the town. In 1529, Bern, which had a strong influence

over Neuchâtel, sent William Farel of France to reform the town. The zealous reformer from the town of Gap, was already effective in reforming Aigle under Bernese rule, which became the first Reformed area in the French-speaking part of Switzerland. Farel attended the Bern Disputation in 1528 and translated the theses there into French.

Despite his letter of recommendation from Bern, Farel was not permitted to preach in the Collegiate Church of Neuchâtel. He would not, however, be discouraged and preached in the streets or in private quarters. In November 1530, the majority of burghers voted to abolish the mass in an election. First the town and then the surrounding rural areas adopted the Reformation, and do so in opposition to the will of the rulers of the land, who would remain Catholic for nearly another 200 years.

William Farel was a tireless traveler through several countries of Europe, working toward establishing the Reformation. John Calvin would also call him to Geneva to strengthen and guide the Reformation. His final journey took him to Metz, after which he returned home exhausted. He died soon thereafter on September 13, 1565.

## **William Farel**

Born in Gap in southeastern France in 1489, William Farel studied at the Sorbonne in Paris beginning in 1509. It was there that he first learned of the teachings of Martin Luther, which he was quickly drawn to. In 1521, Farel moved to Meaux, from which he was, however, expelled in 1523 due to his views. From there we went to Strasbourg, Zurich, Bern, and Basel. He then reformed Mömpelgard (Montbéliard) and soon after that the Bernese dominion of Aigle. Bern, which adopted the Reformed faith in 1528, sent the strident and disputatious reformer to Neuchâtel, who arrived there in late 1529.

At first, Farel was not given permission to preach, and only upon pressure from Bern was he then allowed to preach on the streets. Later he was even allowed to use the Hospital Chapel. His sermons against the veneration of saints and images resulted in the iconoclastic riot in 1530. The burghers of Neuchâtel would soon vote to adopt the Reformation formally. In 1532, Farel took part in the Waldensian Synod in Chanforan, where he took on the task of having the Bible translated into French. The translation was then carried out by Olivétan and printed in Neuchâtel.

Apparently on his way home, Farel stopped off in Geneva, gathered the Protestants there and spoke to them, but the Episcopal Council there was able to have him expelled from the town. He would, however, return a year later with Bern's support, was able to evade several attacks, and was ultimately successful in Geneva adopting the Reformation in August 1535, although it was precarious there at first. In July 1536, he met John Calvin, who sought refuge in Geneva, and Farel convinced him to stay. In 1538, Farel returned to Neuchâtel, where he –interrupted only by missionary travels – remained until his death in 1565.

## **Christophe Fabri**

Although Fabri was actually a physician, William Farel appointed him to a clerical office in Neuchâtel. Fabri was born in Vienne, France in around 1509, and had begun to preach in various towns and villages near Neuchâtel in 1530. From 1536 to 1546, Fabri was active in Thonon, which was under Bernese rule at the time, and then returned to Neuchâtel, where he remained until 1562. He then returned to his place of birth, where he was held prisoner for a while. He would then succeed Farel upon his death in 1565. Fabri died in Neuchâtel in 1588.

# Schaffhausen



## Places

### Münster

Originally the monastic church of All Saints' (Allerheiligen) Benedictine Abbey, the first church building of 1049 was replaced by a new one consecrated in 1103/4. This important Romanesque building of the Hirsau School was converted into a provost church by the last abbot, Michael Eggenstorfer, in 1524. Following the 1529 introduction of the Reformation, altars, images, and other sacral items were removed, include the regionally well-known "Great God of Schaffhausen", a monumental wooden crucifix. Since then it has remained a place of worship in the Reformed Church.

### St. Johann

The town's Gothic church was built in the 14th century at the same location that Schaffhausen's first church was built in the 10th or 11th century. Shortly before the Reformation, it was expanded to include two side naves as well. The reformers Sebastian Hofmeister and Johann Konrad Ulmer were both active there. The main pastors at St. Johann, the Münster, and the hospital all ran the church. The pastor at St. Johann was the head (antistes) of the Schaffhausen church, dean of the pastoral college, and president of the synod. The church also served as a gathering place for political occasions.

### Sebastian Hofmeister's birth house

Sebastian Hofmeister, reformer of Schaffhausen, was born in 1494 as the son of a wainwright in the house known as Haus zu den Drei Bergen at Unterstadt 44. Hofmeister joined the Franciscans at an early age and was sent to study in Frankfurt and Paris. He served as a lecturer beginning in 1520 at the Franciscan abbeys in [Zurich](#) [13], Constance, and Lucerne. It was in Lucerne that Hofmeister was accused of heresy, and he returned to Schaffhausen in 1522 to begin reforming the church there. He was expelled from the town three years later, when the council associated him with the winegrower upheavals and was accused of having ties to the Anabaptists. Even after the Reformation was introduced in 1529, he was still denied return to Schaffhausen and died in Zofingen in 1533.

### Huguenot Medallion

When Reformed Protestants began to be persecuted in France after the 1685 revocation of the Edict of Nantes, which had guaranteed tolerance in the country, Schaffhausen became an important



waystation for Huguenots fleeing to Germany. In 1687, the town of around 5000 residents permitted as many as 9000 refugees of faith to stay there temporarily. A plaster medallion of a fleeing Huguenot or Waldensian under the protective hand of God continues to serve as a reminder of this period. It can be seen on the ceiling of the “Grosses Haus” at Fronwagplatz. A publicly accessible copy of the medallion can also be viewed at the entrance to the town’s archive, located on Krummgasse.

## **Museum zu Allerheiligen (All Saints)**

The museum has prepared a thematic exhibition of its cultural history collection for the 500th anniversary of the Reformation, focusing on the background and effects of the movement. The exhibition, is presented as a tour through the museum through the eyes of Hans Stockar (1490-1556), a Schaffhausen councilor and merchant of wine, horses, and salt. He wrote a report of his pilgrimage to Jerusalem in 1519 as well as a history of Schaffhausen from 1520 through the introduction of the Reformation in 1529. This era of turmoil and changes in values is impressively illustrated there with a combination of objects from the museum’s collection and selected items on loan, including the oldest copy of Hans Stockar’s chronicles.

## **Town Library**

The Schaffhausen Library has in its inventory two printed writings by the first reformer of Schaffhausen, Sebastian Hofmeister, *Ein treüwe ermanung an die Eidgnossen* (“A Faithful Admonition to the Swiss”) and *Antwort uff die ableinung doctor Eckens* (“A Response to the Refutation of Doctor Eck”). Within the Schaffhausen Church Ministerium one can find the expansive written legacy of the town’s second reformer, Johann Konrad Ulmer (1519-1600), including his catechism, hymnal, worship order, several theological works, and pastoral writings for a broader audience, in addition to seven-volume collection of letters and documents, which is currently being digitized. The exhibition in the library displays a selection of the local collections, including the famous six-language Plantin Bible, which the Schaffhausen Town Council purchased in 1578 upon Ulmer’s advice.

## **Reblütgang/Herrenacker**

There were many peasant uprisings in various places at the time as in 1525 when the Schaffhausen winegrowers could not afford to pay their required fees due to a poor harvest caused by bad weather. They were also supported by local fishermen. The participants in the uprisings did not only demand better tenant agreements, higher wages, and the annulation of taxes, but also the introduction of the new faith. On August 9, 1525, the Council began to put down the rebellion violently. Representatives from [Basel](#) [3] and Rottweil were there to mediate, and the winegrowers put down their weapons.

## **Town Hall**

After the Anabaptists were expelled from [Zurich](#) [13] in response to all their demands, including replacing infant baptism with adult baptism, many headed for the Klettgau region. Nearly all of Hallau is said to have become Anabaptist. The Löhningen land parish demanded social reforms. Sebastian Hofmeister seemed at first to sympathize with the Anabaptists only to distance himself from them later. The Council fought vehemently against the Anabaptist movement and Hofmeister was exiled from the town. A Merishausen pastor, who supported the Anabaptists, was removed from office. The Anabaptists managed to remain in Schleithelm for over 150 years despite heavy admonitions and penalties. They were ultimately forced to emigrate, leaving first for Moravia, and later for Bohemia and the Palatinate.

# History

Schaffhausen was first officially mentioned in 1045, when King Henry III granted Count Eberhard of Nellenburg minting privileges in “Scafhusun”, one of the fundamental privileges for medieval towns. In 1080, Eberhard’s son, Count Burkhard of Nellenburg, granted Schaffhausen All Saints’ Benedictine Abbey, which had been founded in 1049, with all rights that went with it. The abbot became the official town ruler but passed on the business of ruling to the Schutzbvogt, another local official. A town council was mentioned for the first time in 1272. Political leadership was shifted in the 13th century from the abbey to the nobility and wealthy merchants. In 1372, a major fire burnt down what seems to be large portions of the town. In 1501, Schaffhausen became the 12th member of the Swiss Confederacy.

In 1529, the Schaffhausen Council decided to introduce the Reformation to the town and obtained a large quantity of goods from the abbey along with rights and obligations. The mass was abolished to be replaced by a sermon-based service. All facets of church life would be changed in the years to follow.

The Schaffhausen church was in need of reform at the beginning of the 16th century. The main ideas of the Reformation came to Schaffhausen and were warmly received by the people thanks to the writings of Martin Luther and the Protestant preaching of the Franciscan Sebastian Hofmeister, who was accused of heresy and exiled from Lucerne. Hofmeister implemented worship reform and a new charity order, and ensured that “all variety of ceremony and bedazzlement”. In spring 1523, Hofmeister wrote to Zwingli: “Christ is being accepted here with the greatest desire, thank God.” Social unrest grew among the Anabaptists, who had been expelled from [Zurich](#) [13], along with protesting winegrowers and fishermen. Sebastian Hofmeister was the target of suspicions of sympathy with the Anabaptists and the rebellious winegrowers, and was expelled from the town. The Council’s attitude toward the Reformation vacillated over a period of several years. The Small Council maintained a conservative political stance even in religious matters. The Grand Council was more pro-Reformation but had less power than the Small Council. The Reformation was ultimately introduced by the Council on September 29, 1529, Michaelmas Day. Political concerns won out in the end: Power in the church and in the political arena shifted once [Bern](#) [4] and [Basel](#) [3] joined the Reformation. The decision was therefore made for the Reformation without a reformer in light of the lack of prominent theologians. The mass was abolished while altars and images were removed, include the regionally well-known “Great God of Schaffhausen”, a monumental wooden crucifix. The Council then introduced a Reformation order and all facets of church life were changed. This would all take its time, however. The competent and judicious work of the “second” Schaffhausen reformer, Johann Konrad Ulmer, from 1566 through his death in 1600, raised the profile of the church and provided it with stability.

## Sebastian Hofmeister

Sebastian Hofmeister, reformer of Schaffhausen, was born in 1494 as the son of a wainwright in house known as Haus zu den Drei Bergen at Unterstadt 44. Hofmeister joined the Franciscans at an early age and was sent to study in Frankfurt and Paris. He served as a lecturer beginning in 1520 at the Franciscan abbeys in [Zurich](#) [13], Constance, and Lucerne. It was in Lucerne that Hofmeister was accused of heresy, and he returned to Schaffhausen in 1522 to begin reforming the church there. He was expelled from the town three years later, when the council associated him with the winegrower upheavals and was accused of having ties to the Anabaptists. Even after the Reformation was introduced in 1529, he was still denied return to Schaffhausen and died in Zofingen in 1533.

## **Johann Konrad Ulmer**

Johann Konrad Ulmer was born in Schaffhausen in 1519 and studied with Calvin in Strasbourg and with Luther and Melancthon in Wittenberg, where he received his magister degree. He went on to work in Lohr on the Main as the reformer of the small County of Rieneck. In 1566, he was called to the Schaffhausen Münster to serve as the pastor there. By 1569 he already was named dean and antistes of the Schaffhausen church, which he remained until his death in 1600, making critical contributions to the renewal of church and school in the town, while maintaining close ties with Reformed sister churches in Switzerland and abroad. Ulmer was one of the greatest scholars among the Swiss theologians of the time and is rightfully considered to be the second reformer of Schaffhausen.

### **Timeline with the most important information**

1529 The Schaffhausen Council decides to introduce the Reformation. The mass is abolished to be replaced by a sermon-based service. A new church order was implemented and church life changed.

1501 Schaffhausen joins the Swiss Confederation.

1519 Zwingli begins tenure at [Zurich](#) <sup>[13]</sup>'s Grossmünster, begins with preaching and interpreting Gospel of Matthew.

Around 1520 Luther's writings gain notice in Schaffhausen. A reading group is led by the town physician Johannes Adelphi.

1520 The last abbot of the All Saints' (Allerheiligen) Benedictine Abbey, Michael Eggenstorfer, sends monks to Wittenberg; correspondence; links to Zwingli.

1522 Sebastian Hofmeister arrives in Schaffhausen and introduces Protestant preaching and worship reforms. The Reformation gains an increasing number of followers.

1523 First [Zurich](#) <sup>[13]</sup> Disputation: Council decides that Zwingli was to continue preaching the Gospel.

1523 Hofmeister's Eine treue Ermahnung an die Eidgenossen ("A Faithful Admonition to the Swiss") printed in [Basel](#) <sup>[3]</sup>.

1524 Segments of the people of Schaffhausen view themselves as Protestant. "All variety of ceremony and bedazzlement" is eliminated. The Council reacts hesitantly.

1524 All Saints' (Allerheiligen) Benedictine Abbey is converted into a provost church.

1525 Anabaptists expelled from [Zurich](#) <sup>[13]</sup> arrive in the Schaffhausen region.

1525 Protests of the winegrowers and fishermen in Schaffhausen.

1525 Hofmeister and his colleague Sebastian Meyer are expelled from Schaffhausen.

1526 Disputation of Baden: Zwingli is to be refuted with the help of the renowned theologian Johannes Eck. Schaffhausen is represented by the schoolmaster Heinrich Linggi and Magister Ludwig Oechsli. Hofmeister also takes part in the dispute and composes a rebuttal of Eck's theses.

February 24, 1527 Schleithem Anabaptist Confession, composed by Michael Sattler: "Brotherly association of numerous children of God, composed of seven articles".

November 13, 1527 First Anabaptist sentenced to death in Schaffhausen: Hans Rüeegger (beheaded)

1528 [Bern](#) <sup>[4]</sup> declares for Reformation.

1528 The Small Council of Schaffhausen rejects the introduction of the Reformation in two votes.

Jan. 1529 [Zurich](#) <sup>[13]</sup> wants to know Schaffhausen's position on the Reformation, with an evasive response. "We are suspicious of anything with the scent of [Zurich](#) <sup>[13]</sup>".

April 14, 1529 A second Anabaptist, Jakob Schuffel, is sentenced to death.

1529 In the First Battle of Kappel, Schaffhausen acts as a mediator. Battle is undecided, ending in communal meal or "Milk Soup of Kappel".

1529 [St. Gallen](#) <sup>[11]</sup> and [Basel](#) <sup>[3]</sup> declare for the Reformation.

September 29, 1529 (Michaelmas Day) Schaffhausen declares for the Reformation and "Christian Federation".

1529 Abolition of the mass, removal of altars, images, and the regionally well-known "Great God of Schaffhausen", a monumental wooden crucifix at All Saints' Church.

1529 Schaffhausen Reformation Order is introduced.

1531 Reformed lose the Second Battle of Kappel, Zwingli is killed.

1532 First synodal memorial

1536 The two quarreling pastors, Burgauer (St. Johann, who was a clear supporter of Luther's views) and Ritter (Münster), are sent into retirement by the Council. Their positions are filled by others.

1549 Schaffhausen Church subscribes to [Zurich](#) <sup>[13]</sup> Consensus (Agreement between [Zurich](#) <sup>[13]</sup> [Heinrich Bullinger] and [Geneva](#) <sup>[6]</sup> [John Calvin] on the issue of Communion).

1560 Anabaptist settlements near Schleithem razed upon the order of the Council.

1566 Schaffhausen Church subscribes to Second Helvetic Confession.

1566-1600 Johann Konrad Ulmer called to Schaffhausen as the town's second reformer.

1680 Last Anabaptist leaves Schleithem.

## St. Gallen





## Places

### Vadian Monument

The city of St. Gallen paid homage to Joachim von Watt, known as Vadian, with this monument in 1903. St. Gallen was not, however, the only place with such a monument. They were indeed quite popular and numerous at the time, maintaining the memory of people of prominence. The work was that of Solothurn-based sculptor Richard Kissling, who had already created the Alfred Escher Statue in Zurich. The dedication ceremony was scheduled to coincide with the Swiss national shooters' festival (*Schützenfest*), a major event in the country. Many people were invited to attend – although only Reformed Christians.

### ***Zum Goldapfel and Zum Tiefen Keller***

Vadian was born in the house under the sign of the golden apple, *Zum Goldapfel*, in 1484, and would live there again after returning from Vienna. In 1522, he moved with his wife Martha and their daughter to the house next door, *Zum Tiefen Keller*. While the latter is still mostly intact, Vadian's birthplace was taken down in the 18<sup>th</sup> century. The Hinterlauben neighborhood was an upscale area back in the time, and the affluent Von Watt family was able to afford to build a good number of houses there.

A number of squabbles among neighbors were recorded from Vadian's time there. In 1544, for example, Vadian went to court to accuse his neighbor of breaking off pieces of the wall between their houses so that he could now listen in to everything that was said. The neighbor protested that he only broke off a piece of broken wall and wanted to replace it with a paneled wall. Vadian was not happy with this explanation and the court concurred. In the end, his neighbor had to build a new wall made of large bricks and ensure that nobody could hear through to the other side.

### **"Town House"**

On one of the walls of St. Gallen's *Stadthaus* or "Town House", a reflection of St. Gallen's flourishing textile industry, is a relief of a friend of Vadian, Johannes Kessler, who was a central figure in St. Gallen's Reformation. He had a good understanding of the people and was able to interpret biblical texts for the wider public.

Until the Reformation, there had been two parts of an abbey at that location, a nuns' hermitage and the Johanneskapelle Chapel. In 1589, the merchant Hans Schlumpf had them replaced by the Town House, constructed in a Renaissance style, and called "the big house" or the "tall house" due to its size. Its third name, "the half house", refers to its unusual layout. Today it serves as the seat of the

municipality, which contains and preserves the old town archives and the Vadian Collection with a library and manuscript collection.

### **St. Lawrence Church (*St. Laurenzen Kirche*)**

This church was the most important site of the Reformation in St. Gallen. It was there that Holy Communion was conducted for the first time by the congregation at Easter 1527. Johannes Kessler, Vadian's friend and kindred spirit, began to hold his well-received talks there beginning in 1525. He read and discussed the Bible together with those in attendance as a theologically educated layperson – and not as a consecrated priest. In his clear manner of speaking, he was able to win the town's people over to the Reformation.

The church was also, however, the town's gathering place where elections for the mayor were held. Vadian was elected mayor for the first time there in late 1525. And the town council introduced Reformation measures there as well, resolving in 1524 that the Bible was the highest authority. In 1525, the council had altars and imagery destroyed and an organ dismantled, which had been built only a few years before. Liturgical vestments and other items of the church were sold off for the benefit of the poor. St. Laurenzen is thus a symbol of the close connection between politics and religion in St. Gallen.

### **Abbey Church and District**

Until the Reformation, the Abbey Church was the religious center for the town's people in addition to St. Laurenzen, and was where they went to worship. They supported its expansion and renovation with foundations and sought aid and comfort from a miraculous image of the Virgin Mary in the church. There was a major iconoclasm incident in the church and other chapels of the Abbey District in 1529, however, in which altars were destroyed, sculptures hacked down, pictures cut in half, and the walls painted over in white.

After the First War of Kappel in 1529, Zurich and Glarus, as its protectors, sold the District to the town itself. St. Gallen was then the owner of the abbey archives and library. Following the Reformed defeat in the Second War of Kappel in 1531, the Catholic towns declared the sale for null and void, and the abbot would already return on March 1, 1532. Today's Collegiate Church (*Stiftskirche*) of St. Gall and Otmar was built between 1755 and 1805, is considered a masterpiece of the late baroque period, and is now a UNESCO World Heritage Site. The abbey library is also world famous.

### **The Dividing Wall (*Schiedmauer*)**

The history of St. Gallen is often viewed as a history of contrasts: between town and abbey, large and small, Catholic and Reformed. This is symbolized by the *Schiedmauer*, a wall built in 1566 to separate the town from the abbey. The two had however existed side by side for a long time before the wall was built, and the town emerged and grew as a settlement next to the abbey. The abbot granted St. Gallen its town privileges in 1291, and the two were mostly independent of each other by the mid-15<sup>th</sup> century.

Certain obligations did continue to apply, however, and only after decades, in 1566, was there an agreement on complete independence. The existing mutual obligations – e.g. providing the abbey with candles and communion hosts – were replaced by payments. It was then that the dividing wall was built along Gallusstrasse to Gallusplatz, which separated the two areas of authority. Only remnants of the massive original wall can still be seen today. Its original location is now marked by a knee-high little wall.

## **Charles' Gate (*Karlstor*)**

This is the only remaining historical town gate. The gate was built for the abbot, allowing him to reach his Catholic area of authority, which stretched from Lake Constance to Wil and into the Toggenburg region, without him having to venture into the Reformed town. The name *Karlstor* derives from the account that Cardinal Karl Borromäus (1538-1584), a significant representative of the Counterreformation, was the first to walk through the gate.

Jesus on the cross with Mary and John is depicted in a relief above the gate. To the right one can see the coat of arms of the Holy Roman Empire with the double eagle, which reflects that St. Gallen was an imperial abbey. The arms of Pope Pius IV Medici can be seen to the left. In the middle, below, is the coat of arms of Abbey Otmar II Kunz (1564-1577). To left is St. Gallus with the bear that helped him build his cell, according to legend. To the right is St. Otmar with a wine barrel, an allusion to the miracle of wine connected with the transportation of the saint's relics across Lake Constance.

## **The Little Castle (*Schlössli*)**

Affluent St. Gallen textile merchants often owned a castle-like residence in the countryside in addition to their town houses, thus imitating the aristocratic lifestyle. The rich Zollikofer textile family, however, built such a residence right in the middle of town, known as the *Schlössli*, or "little castle". The building was constructed between 1586 and 1590 and is the grandest private home in the town. Vadian's family was connected to the family through the marriage of his daughter and Laurenz Zollikofer, and the *Schlössli* was built by Vadian's grandson.

## **Saint Catherine's Convent (*Kloster St. Katharinen*)**

Founded in 1228, Saint Catherine's Convent was a Dominican convent until the Reformation, with numerous women from the town's upper class, including Vadian's sister Katharina. In the course of the Reformation, iconoclasts destroyed much of the convent, the nuns were harassed and forced to attend Reformed sermons. The convent would then slowly begin to come apart. The town finally purchased the convent in 1594 and used it for schools. Beginning in 1685, the church was used for French worship services for Huguenot refugees.

## **St. Mangel Church**

The earliest St. Mangel Church was built at its location in 898 and is considered to be the town's oldest church. The cemetery around the church replaced the earlier cemetery near the Gallus Abbey. The gravestones of clergymen of the past can be seen along the side. The services of the French church still held in the church today are reminiscent of the Huguenot religious refugees from France.

Tradition has it that the Alemannic aristocrat Wiborada had herself walled into a hermitage cell in 916. She was then only able to interact with the outside world through a small window, and was martyred in 926 during a Hungarian invasion. Wiborada would then become the first woman ever to be canonized. When the images and relics of St. Mangel Church were destroyed during the Reformation in 1528, Wiborada's remains were moved to an unknown location.

## **History**

According to legend, St. Gallen was founded as a hermitage in the 7<sup>th</sup> century by Gallus, a monk and follower of St. Columban. This hermitage grew into one of Europe's most influential monasteries in the High Middle Ages. By the early 16<sup>th</sup> century, some 4000 to 5000 people lived in the town, which would

then emancipate itself from the abbey in the course of a long process. Political power now lay in the hands of the burghers, and Martin Luther's ideas were able to find their way to eastern Switzerland.

Joachim von Watt, known as Vadian, was the main figure in the St. Gallen Reformation. He expounded on biblical texts both locally and in his correspondence with other clergy friends of his. Johannes Kessler (1502/3–1574) also played an important role in the spread of the Reformation. Kessler studied theology in Basel and Wittenberg and came to know Luther there. Kessler earned a living as a saddler, but gained renown for his Bible interpretations, discussing the Bible with the townspeople first in private rooms and later in the church as well.

It was, however, the town authorities that would eventually establish the Reformation in St. Gallen. The town council issued a decree in 1524 that made the Bible the highest authority; everyone was expected to be able to interpret the Bible themselves and were not forced to maintain the church's interpretation. A Reformation commission, which included Vadian, examined whether sermons remained true to the Bible. The council also demanded that all preachers swear an oath of citizenship. Holy Communion was conducted for the first time in accordance with the Reformed tradition at the St. Lawrence Church during Easter 1527.

Soon only Reformed citizens lived in the town. In line with the principle of *cuius regio eius religio* ("Whose realm, his religion"), all subjects had to be of the same confession as their sovereign. French refugees of faith (Huguenots) also arrived in St. Gallen, who participated in the development of the cotton industry in St. Gallen and throughout eastern Switzerland.

## **Joachim von Watt, known as Vadian**

Joachim von Watt was born to a wealthy family of politicians and fabric merchants in 1484. He was in Vienna as a student and completed his degree of Master of Arts in 1508. He became a medical doctor in 1517 and returned to St. Gallen in 1518. It was there that he embraced the Reformation, under the influence of his friend Ulrich Zwingli in Zurich. Vadian was a council member and mayor of St. Gallen for over 25 years in three-year terms, making every effort to support the Reformation through his office.

## **Vadian's efforts sent the ruling abbot and monks into exile. Following the defeat of Reformed from Zurich in the**

Second War of Kappel of 1531, the balance of power would however change and the abbey was restored as a seat of sovereignty. As a humanist, Vadian maintained an intensive correspondence with other scholars from throughout the German-speaking world, connected in part to the Reformation. While Vadian enjoyed great prestige as a reformer, as a diplomat he also intervened in a variety of political and religious conflicts. Vadian died in St. Gallen in 1551.

## **Johannes Kessler**

With a humble upbringing in St. Gallen, Johannes Kessler spent his student years in Basel, where he heard Luther's teachings, and later in Wittenberg as well. Once back in St. Gallen, Kessler learned the saddling trade, and would then hold biblical talks to his fellow saddlers. He also wrote his history of the Reformation, known as the *Sabbata*. Unlike other reformers, Kessler was generous and willing to allow others to hold other positions. After Vadian's death, he took on part of his tasks and served the church in St. Gallen for another 20 years.

# Wildhaus



## Places

### Station 1: Zwingli Birthplace

The house where Ulrich Zwingli was born is in the Lisighaus section of Wildhaus, and is one of Switzerland's oldest intact farmhouses. Nobody knows when it was built or by whom. The building served as a schoolhouse in the 19<sup>th</sup> century, and was then renovated around 1900 and gifted to the Evangelical Reformed Church of Canton St. Gallen, which now runs it as a museum.

The two-storey log construction consists of a living and kitchen area, a parlor, and a side room on the ground floor, and two bedrooms upstairs. A number of changes have been made to the house since it was built. The front door is, for example, not the original entrance, which was probably on the west side of the house instead. The row of large windows in front was also only installed when the building was used as a school. The furnishings derive mostly from the Swiss National Museum or from the region.

### Station 2: Zwingli Source and Zwingli Well

There has been a source providing reliably excellent water since time immemorial near the Zwingli House. The Lisighaus settlement in fact probably grew around this source. The oldest rights to the water belonged to the house, and young Ulrich must have drunk water from the source or from the well built atop it. The well in place there today was built by the Winterthur-based architect Edwin Bosshardt in 1951. The Zwingli relief is the work of Bern-based artist Karl Hänny.

### Station 3: Wildhaus Reformed Church

Wildhaus split off from Gams Parish in 1484 and became its own church congregation. That same year, today's *Liebfrauenkirche* ("Church of Our Lady") was consecrated. The bell is from 1396 and was originally located in the Wildenburg Chapel. In 1506, Ulrich Zwingli held his first mass in the church. From 1595 to 1777, the church was used by Reformed and Catholic Christians alike, as Toggenburg was one of the few regions where both confessions existed side by side. In 1777, the Catholics of Wildhaus would build their own church.

### Station 4: Old St. John's Priory (*Probstei Alt St. Johann*)

The Old St. John's Benedictine monastery was first mentioned in records in 1152, and spanned



expansive manors in Toggenburg and in the Rhein Valley. The monastery came into its prime in the 14<sup>th</sup> century, and then survived the Reformation but was incorporated into the St. Gallen Abbey as a priory in 1555. Following a fire in 1626 and mysterious deaths, the priory was moved to the new location in 1629, the New St. John's Priory. It would then become an important outpost of the Counterreformation. The Catholic church and show garden there are worth a visit.

## History

The area of transition from Toggenburg to the Rhein Valley was not settled until a late date. While people began to make use of the Alpine foothills in Late Antiquity, Wildenburg Castle was not constructed until around 1200 by the noble Von Sax family. The castle would then lend its name to the agricultural settlement. In 1484, the year Ulrich Zwingli was born, the Wildhaus church was consecrated and left Gams Parrish to become part of the Diocese of Chur.

Although Toggenburg was part of the Princely Abbey of St. Gallen, most of its inhabitants were Reformed after the Reformation. Toggenburg was one of the few regions in which people of both confessions were able to profess their faith. In the 17<sup>th</sup> century, the Abbey of St. Gallen made efforts as part of the Counterreformation to move Reformed Christians to return to the Catholic faith, and had Catholic churches built in most places in addition to the old churches that had become Reformed. Today, there is a slightly larger number of Reformed than Catholic Christians in Wildhaus.

Wildhaus was part of an area without its own sovereignty. The remote and somewhat affluent Wildhaus was able to enjoy a certain amount of autonomy around 1500. Toggenburg, as a former county, formed alliances with Glarus and Schwyz, and even declared its independence in 1530, but following the Second War of Kappel, the Princely Abbey of St. Gallen was able to regain its rights to the area in 1531. Since 2010, Wildhaus has formed a political commune together with Alt St. Johann. At just under 1100 meters above sea level (village center), Wildhaus is the highest village in Canton St. Gallen and has the highest postal code in Switzerland: 9658.

## Ulrich Zwingli

Zwingli was born in Wildhaus in Toggenburg on January 1, 1484. Zwingli completed his theological and humanistic education in Basel. The Council of Zurich then appointed him to be a "people's priest" at the Zurich Grossmünster, where he began his tenure in 1519, on his 35<sup>th</sup> birthday. Through his exegesis of the Bible, Zwingli was able to criticize problems in the church and religion of his time, as well as the lucrative career of mercenaries. He had provided pastoral care at the 1515 Battle of Marignano and had come to know the suffering of the mercenaries. At the time, Zwingli still believed in the ability of the Catholic Church to reform.

During Lent 1522, the book printer Froschauer and his apprentices were charged with having eaten sausages for dinner. Zwingli defended the "culprits" with sermons, one of which was published as *Von Erkiesen und Freiheit der Speisen* ("Regarding the Choice and Freedom of Foods"). In January 1523, the city council organized a disputation on Zwingli's teachings and permitted him to continue. A year later the council rescinded the Lent laws in their entirety. In 1524, Zwingli married Anna Reinhart, which constituted his actual break with the Catholic Church.

Zwingli's sermons, writings, and personal influence resulted in the Zurich City Council removing images of the saints and church treasures in the following years. Organ music and song were also abolished from worship services for a number of years. The altar for the Sacrifice of the Mass was also replaced by a simple table. The Lord's Supper was now to be seen as a celebration of thanks and commemoration. It was indeed the Lord's Supper that divided Zwingli from Luther. Luther believed in

the actual presence of Christ in the bread and wine while Zwingli only believed in a symbolic one.

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## Zurich



## Places

### Wasserkirche (Water Church)

According to legend, the current site of the Water Church is the place where the city's saints Felix and Regula were beheaded. As the story goes, after their execution, the siblings carried their heads to the place where the Grossmünster now stands. They were buried there, and the Grossmünster was built there later. The Wasserkirche, Grossmünster, and Fraumünster – three churches in which relics of the saints are revered – formed the “procession axis” which was followed by a great number of pilgrims. The relics disappeared during the Reformation.

An initial small church was built there around the year 1000, and was rebuilt in the 13<sup>th</sup> century. Today's Water Church, in its Gothic style, was consecrated in 1487. The church was located on an island until a landfill in 1838 where today's Limmatquai is. Following the Reformation, the church served as a warehouse. The *Helmhaus* was added at the end of the 18<sup>th</sup> century. The 1885 Zwingli Monument can be found on the eastern side of the church. The Bible that Zwingli is holding reminds us that it is basis of the Reformation, while the sword is meant to show that Zwingli also pursued the reordering of society.

### Grossmünster (“Great Minster”)

The Grossmünster was both a collegiate and a parish church in Zwingli's times, and it was there that he began his exegesis of the Gospel of Matthew. Zwingli introduced the *Prophezei*, in which students and scholars translated, interpreted, and preached the Bible to the people in the Grossmünster's choir. This would grow into a school of theology and, in the 19<sup>th</sup> century, the University of Zurich, whose Seminar for Theology is now located there. The Grossmünster was also the site of the first

complete translation of the Bible into German – the *Froschauer Bible* of 1531.

Today's Grossmünster, a true city landmark, was built between 1100 and 1250. It was reconstructed many times over, but it was not until the late 18<sup>th</sup> century that it received its neo-Gothic domes. The last major visible change was put in place between 2005 and 2009, when the nave windows were recrafted by Sigmar Polke. The doors designed by Otto Münch are another main attraction, with biblical stories on the north façade and scenes from Reformation history on the south side (see Station 4). The choir windows, designed by Augusto Giacometti, depict the Christmas story.

Visitors can walk to the top of the South Tower (Karl's Tower), which offers an excellent view of Zurich. A replica of a sitting figure of Charlemagne can be seen outside (the original can be found in the crypt), who is said to have rediscovered the graves of St. Felix and Regula and to have ordered the building of the church and of the Felix and Regula Priory. Up until the Reformation, 24 canons (community of clerics who did not belong to an order) lived in the Priory. It was demolished in 1849 and replaced by a neo-Romanesque building.

### ***Helferei and Haus zur Sul***

Ulrich Zwingli first lived at the Haus zur Sul (Kirchgasse 22 at Neustadtgasse), but then moved into today's Helferei Cultural Center as his official residence, in which he lived with his wife Anna Reinhard and his four children. Their marriage in 1524 was one of the first "pastor weddings" and paved the way to the end of mandatory celibacy for priests. When the Grossmünster academy was dissolved in 1832, the house became the residence of the deacon, or "helper", thus the name Helferei. The neo-Gothic chapel was added in the 19<sup>th</sup> century.

### **Zwingli Portal and Bullinger Statue at the Grossmünster**

Created in 1939, the bronze portal by sculptor Otto Münch depicts 16 scenes from the life of Zwingli. On the bottom left, one can see scenes from his youth and the 1515 Battle of Marignano. Zwingli provided refuge on Ufenau Island to the knight Ulrich von Hutten, who was persecuted by the German Empire. The square on the right, second row from the top, depicts his death in the Battle of Kappel. His successor Heinrich Bullinger and reformers from other Swiss towns are also depicted. A statue of Heinrich Bullinger can also be seen by the North Portal.

### **Froschaugasse**

Froschaugasse, part of the route between the Grossmünster and Predigerkirche, derives its name from the printer Christoph Froschauer, who printed many of Zwingli's writings. He also published many other writings, and Bible editions, translations, and commentaries in particular. Froschauer gained renown, however, in the sausage-eating incident of March 1522, when he and his apprentices broke the church rule against eating meat during Lent. The Froschauer Fountain between Zähringer- and Predigerplatz commemorates the printer.

### **Predigerkirche**

The Dominicans, also known as the Order of Preachers (*Prediger*) built a monastery and a towerless church there in the 13<sup>th</sup> century. Following a fire, a Gothic choir was added as well. The monastery was turned into an almshouse during the Reformation, where the poor received food every day. Money no longer needed to adorn churches was now used for those in need. The choir served as a library in the 19<sup>th</sup> century. Today the Predigerkirche is a place of hospitality. Every day, there is midday prayer and opportunities for conversation. It serves as a place for quiet contemplation in the middle of the city.

## **Schipfe**

It was in Schipfe that, on January 5, 1527, Felix Manz was the first Anabaptist to be condemned and drowned in the Limmat River. He was charged with “insurrection against the Christian authorities, destruction of the Christian community, and a false oath.” Five other known executions of Anabaptists would follow by 1532. The worldwide Anabaptist and Mennonite movement views Zurich as one of its most important places of origin. A plaque to commemorate these events was unveiled there in June 2004, with the church and the Zurich government asking for forgiveness for the persecution of Anabaptists.

## **St. Peter**

St. Peter is Zurich’s oldest parish church, with its origins possibly stretching back to the 6<sup>th</sup> century. Today’s early Baroque nave was built in 1705 as the first church building after the Reformation. From 1523 to 1542, Leo Jud was the church’s pastor, a friend of Zwingli and co-translator of the Zurich Bibel. The first iconoclastic actions against altar ornaments and imagery took place there in September 1523, after Jud preached against “idol worship”. The tower clock is famous as the largest church tower clock in Europe with four clock faces of 8.64 meters in diameter each.

## **Fraumünster (“Women’s Minster”)**

A church and a convent for women have stood there since the middle of the 9<sup>th</sup> century. The church had two towers from the 12<sup>th</sup> to the 18<sup>th</sup> centuries. In accordance with the old laws, the Fraumünster abbess was the ruler of Zurich, although only in theory beginning in the 16<sup>th</sup> century. The last abbess, Katharina von Zimmern, handed over the abbey, church, and property over to the Zurich Council during the Reformation in 1524. The choir’s glass windows, created by Marc Chagall beginning in 1967, have a particular radiance.

## **Rathaus (Town Hall)**

The Reformation was a political process in Zurich. Important decisions were made in the Zurich Town Hall. The building there today replaced the old one in the same place in 1698. A disputation took place there in January 1523, in which Zwingli had to justify his doctrine. In a second disputation, in autumn 1523, participants discussed the reverence of images, the mass, and its abolition. The Canton Council continues to meet every Monday in the Rathaus, and the Zurich City Council on Wednesdays. Church parliaments also use the building as a meeting place.

## **History**

According to legend, the origins of Christianity in Zurich stretch back to the city’s saints Felix and Regula. They are reported to have been beheaded under Diocletian around the year 300 during the last persecution of Christians, because they refused to persecute Christians themselves as members of the Theban Legion. Zurich would have around 7000 inhabitants during the Reformation, 1200 years later. The people were burdened with the demands for payment made by monasteries and churches. Relics were revered, and there were lavish altars, insignia, and mass vestments.

The town government nominated Ulrich Zwingli of Toggenburg to be a priest at the Grossmünster for the local parishioners and pilgrims in 1519. Zwingli advocated in Zurich against the mercenary system, as well as against the veneration of saints, the sale of indulgences, and the mass. From the beginning, he did not follow the church lectionary, but interpreted the Gospel of Matthew from the beginning onward. He would soon find people of the same mind among theologians, burghers, and

the government, people who would support the Reformation. The monasteries were shut and were used for other purposes.

Wars soon followed with the Catholic interior of Switzerland. While Zurich won the First Kappel War, it was taken by surprise in the Second Kappel War. A hastily assembled group of Zurich men was then completely routed by their well-equipped opponents. The casualties included Zwingli himself, who was then succeeded by Heinrich Bullinger. Zurich then remained a purely Reformation city for centuries. It was only over the past 100 years that Catholic churches have reemerged due to migration.

Zurich is the birthplace of the Anabaptist movement. People who had originally followed Zwingli began to demand more radical reforms, rejected the baptism of children, and refused to swear oaths. Some wanted to form small congregations of true believers, others sympathized with rebellious peasants. The Council feared a revolution and threatened to impose increasingly severe punishments. On January 5, 1527, Felix Manz was the first Anabaptist to be drowned in the Limmat River, and five further executions are known to have been carried out in Zurich by 1532. The global Anabaptist movement views Zurich as its place of origin.

## **Ulrich Zwingli**

Zwingli was born in Wildhaus in Toggenburg on January 1, 1484. Zwingli completed his theological and humanistic education in Basel. The Council of Zurich then appointed him to be a “people’s priest” at the Zurich Grossmünster, where he began his tenure in 1519, on his 35<sup>th</sup> birthday. Through his exegesis of the Bible, Zwingli was able to criticize problems in the church and religion of his time, as well as the lucrative career of mercenaries. He had provided pastoral care at the 1515 Battle of Marignano and had come to know the suffering of the mercenaries. Zwingli still believed at the time in the ability of the Catholic Church to reform.

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## **Heinrich Bullinger**

After Zwingli died at Kappel, Heinrich Bullinger of Bremgarten became his successor at only 28 years



of age. He would then serve in the role of Antistes, as the head of the Zurich Church was known, until his death in 1575. In 1529, Bullinger married Anna Adlischwyler, one of the last nuns from the Oetenbach Convent in Zurich. They remained happily married and had eleven children. The family lived in the Antistitium, across from the Grossmünster. Refugees and people in need often found their refuge there. In 1565, Anna and three of their daughters died of the plague.

With his numerous theological writings, Bullinger firmed up the Zurich Reformation and disseminated it across Europe. For many Reformed Christians throughout Europe, Bullinger was the teacher and pastor of the Reformation. His correspondence includes around 12,000 letters that are preserved today, which were exchanged with princes and queens but also with fully ordinary people. In 1549, he came to an agreement with John Calvin on the Lord's Supper in the *Consensus Tigurinus*. Bullinger's Second Helvetic Confession was held in esteem or even adopted by many churches the world over.

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### Links

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