

Jerusalem Elsewhere: The German Recensions

a mobile symposium

Germany, October 21-28, 2011

(Görlitz, Eichstätt, Nuremberg, Fulda, Wienhausen, Hamburg)

jointly sponsored by the Max Planck Society (Minerva-Gentner Symposium 2011)

and the project 'SPECTRUM | Visual Translations of Jerusalem'

organized by the European Forum at the Hebrew University

The aim of the mobile symposium to Germany, conducted during 21-28 October 2011, was to study visual translations of Jerusalem in Europe, focusing on the German recensions. Scholars and graduate students from the Hebrew University and several German universities held sessions and discussions *in situ* as well as lectures in conference halls, examining the sites from the standpoint of the disciplines of art history, history, theology and sociology.

During the symposium various central questions were formulated and addressed: What are the criteria defining a translation of Jerusalem as such? What is the role of measures and measurements in this regard? Which criteria should be set for a clear terminology regarding Jerusalem translations? To what extent are the different sites visited in Germany representative of a broader European context or is there a German specificity to them? What is the function and usage of such translations in past and present? What was the role of motion and prayer in their functioning? What effect did the Reformation in Germany have on the devotional practices linked to the sites? And finally, what was the impact of pilgrims and pilgrimage in the creation and historical evolution of such sites?

One of the main aims of the symposium was to experience monumental Jerusalem sites in Germany such as Görlitz, Eichstätt, Nuremberg and Fulda. In the case of St. Michael's Church in Fulda and in other examples in different media, such as the monumental Sacrament House sculptured by Adam Kraft in St. Lawrence's Church in Nuremberg, it was made clear that the understanding of these as Holy Sepulchres cannot be generally assumed. Therefore, during the symposium questions arose concerning what can be defined as a translation of Jerusalem and what are the necessary criteria for such a definition. Denomination, visual resemblance to the original, textual sources and personal connection to the Holy Land are but a few directions where such criteria should be sought.

Lectures about the sites in Görlitz, Eichstätt, the Stations of the Cross by Adam Kraft in Nuremberg and the Mount Calvary in Fulda (Frauenberg) made clear that the Holy Sepulchre sites formed part of a broader sacral topography that connected German cities with Jerusalem. This association with a sacral topography could be experienced in different media and was didactically transmitted to pilgrims by different textual sources, which guided the pilgrim to follow in Christ's footsteps in a topography translating that of Jerusalem.

Differently from the monumental architectural translations which could be physically experienced, two lectures took models of a smaller scale into consideration, such as the wooden representation of the Holy Sepulchre in the Museum für Kunst und Gewerbe in Hamburg and the Temple of Solomon in the Museum für Hamburgische Geschichte. The discussion regarding these objects brought the issue of memorabilia of the Holy Land and the didactic nature of such small-scale representations into focus.

The enactment and retracing of Jerusalem's holy places could also be experienced in interior or separated spaces. A unique example is the retracing of Jerusalem's holy places in the interior of St. Sebald's Church in Nuremberg. The pilgrim report by Hans Tucher projected the spatial disposition of the Church of the Holy Sepulchre to Tucher's home parish church. By doing so Tucher made the site easily accessible to his fellow citizens of Nuremberg and allowed them a virtual pilgrimage. This kind of pilgrimage could also be performed in the limited spaces of a monastic community that was not able to make a real pilgrimage to the Holy Land. The convents of the Luneburg Heath attest to a deep interest in virtual pilgrimage as part of female piety in the High Middle Ages. For example, the nuns of Wienhausen transformed their convent into a Jerusalem site by walking different circuits, with the aid of various objects and artworks still in place today. This practice can be also linked to the wall paintings in the choir and to the representation of Heavenly Jerusalem within the monastery.

The concluding session held at the Aby Warburg House in Hamburg dealt with two themes which, among others, were often brought up during the symposium: measures and measurements and the Reformation. When a relic is brought by a pilgrim from the Holy Land to his hometown, and a church or a chapel is built to host the relic, the transfer of holiness is clear and comprehensible. But what is the approach in cases where sanctity is not achieved by contact? An example is the case of measures and measurements of the Church of the Holy Sepulchre, the Holy Grave or the body of Christ. What is the significance of holy measures and their tradition? What are the different modes of this translation of measures? Which are the significant measures for the believers?

Catholicism and Protestantism are key issues in the discourse on translations of Jerusalem. The two have different theological approaches to these sites. Certain practices that are important for the establishment of the sites, such as pilgrimage and the praying of the rosary, are explicitly disregarded by Protestant belief. Although the previous research tends to relate to Jerusalem sites mainly as a Counter-Reformation phenomenon, a tool used by the church against the new spirit, sites such as Görlitz and Wienhausen question this assumption. How were the sites influenced by the changes of the 16th century, what changes were brought to the sites by the Reformation, and how were usage and function affected by these changes?

The symposium enabled the exchange of ideas between scholars from Israel and Germany and allowed the establishment of academic cooperations between them. These connections serve the individual

development of the participants by creating and maintaining a solid ground for mutual exchange, while facilitating the successful continuation of the study of visual translations of Jerusalem in Europe in general and in Germany in particular.

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