

Figure 18 (right). Adam Kraft. The so-called heraldic triad of Nuremberg: the imperial coat of arms, the *Jungfrauenstuhl*, and the split shield. 1498–1501. Portal, Marienhalle, Nuremberg (see fig. 43)



ingly comprehensive supervisory rights exercised by the council — which sought to establish something close to a Nuremberg state church — this led to a loosening of the traditional ecclesiastical ties with the city's monasteries.

Relatively early in its history, gradually and without opposition, the council had won the right to examine the finances of the city's parishes, monasteries, and hospitals: As early as 1341, delegates from the council reviewed the books of the Heilig-Geist-Spital. It was only much later, however, that the council managed to affect episcopal rights of patronage over the parish churches of Sankt Sebald and Sankt Lorenz. In 1475, Pope Sixtus IV granted the council patronage rights in the case of a vacancy during the papal (uneven) months, and, in 1477, he granted the pastors of both parish churches the title of prior; in 1513, the local ecclesiastical authority, Bishop Georg III of Bamberg (r. 1505–22), relinquished his patronage rights to the council in the episcopal (even) months. For these rights and for their confirmation alone, the city agreed to pay eighty thousand florins to Rome.

The council was not content to enjoy only supervisory and financial control over Nuremberg's religious foundations; it sought virtual religious independence for the city. As early as the thirteenth century, Sebald occupied the highest place among Nuremberg's panoply of saints as a helper in need and the patron saint of the city. With the council's championing of the cult of Sebald (who, however, was not canonized officially until 1415), the imperial city did not totally emancipate itself from the religious climate fostered by Bamberg, which was dominated by the imperial couple Emperor Henry II and Queen Kunigunde, along with Saint Otto of Bamberg. Nevertheless, religious devotion in Nuremberg assumed its own individual accent, as reflected in the city's distinctive baptismal names and in its liturgy. In 1507, the council commissioned from Peter Vischer the Elder's brass foundry the famous canopy above the shrine containing the remains of the city's patron saint (see cat. nos. 189, 190). The Sebaldus Tomb was installed in 1519, to the glory of both the saint and the city that he watched over. During the Reformation, the shrine was left untouched.

The council was hesitant to accept the Reformation, although the lower classes in the city and in its surrounding lands had favored it from the beginning. Doubtless, the council feared that any decisive support for the movement could unleash and encourage those forces seeking to effect social and political changes, as well as changes in

Figure 17 (left). Seals of Nuremberg patricians:
a) Paulus Grundherr (from a document of 1417);
b) Jobst Tenzel (from a document of 1417);
c) Gottlieb Volckamer (from a document of 1460);
d) Konrad Imhoff (from a document of 1475);
e) Hans Hanslocher (from a document of 1491);
f) Anton Tucher (from a document of 1501).
Stadtsarchiv und Stadtmuseum, Nuremberg

Gothic And Renaibance Art In Nuremberg 13001550

Richard Bailey



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