



+ Symbols and saints on our wayside crosses



Belgeschkräiz:
Death's head



Reineschkräiz:
Pigeon



Schéidenkräiz:
St. Nicholas



Linden-Hessen-Kräiz:
Church



Schréideschkräiz:
St. John



Anenkräiz:
St. Anne

THE „CROSS MAKERS“

The creators of the old wayside crosses, the „cross makers“, were in fact masters of the sacred art. These stonecutters worked according to the rules of the stonecutters' guild. But a special talent and some skills were however required to meet the donor's requirements and to come up to his expectations, even if the craftsman did not cultivate a style of his own.

„JESUS DE WEE“ (JESUS THE WAY)

„Jesus de Wee“ (Jesus The Way) is a contemporary (2001) waycross by the artist Serge Weis. A 2.3 metre stone column carries a boat bearing Christ who shows the way to man. The scene „Jesus de Wee“ is cast in bronze. The figure of Jesus being plated in gold.



mersch

Wayside commemorative crosses in the municipality of Mersch

WHAT INDUCES PEOPLE TO ERECT WAYSIDE CROSSES?

Our wayside crosses are connected with pagan tradition. Celts and Romans already invoked the gods' protection for their land, their homes and their farms. Christians took over this piety. Most of these weather-beaten ancient monuments are found in catholic areas. They are witnesses in stone to times of need and the hand of fate. In his book „Die Wegkreuze des Kantons Mersch“ (Wayside crosses in the canton of Mersch), professor Joseph Hirsch mentions 170 stone crosses in the canton of Mersch.



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www.mersch.lu



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Anenkräiz



Udingerkräiz



Tockeschkräiz

+ Reckingen

THE MENHIR IN RECKANGE

The menhir in Reckange originates from the Neolithic Age, and is the oldest stone monument within our area. It belongs to the group of anthropomorphic menhirs, because its form resembles that of a man.



Arens-Schmitz-Kräiz (Eisen mill)



Belgeschräiz (N6)



Birkelschräiz (N6)



Laddeschräiz (um Lehm)

„DE WEEKRÄIZERGRUPP“ (THE WAYSIDE CROSSES GROUP)

A „Weekräizergrupp“ came into being in 1989: some people gathered around Ferdy Fischer, dean in Mersch, and they decided to save the crosses threatened both by environmental pollution and the stupidity of humans. The Municipality of Mersch finances the restorations.

+ Schoenfels



Schéiferei (montée de la Bergerie)



Sandräiz (Wisestrooss)



Anenkräiz (rue T. et Ch. Hansen)

„Sandkräiz“, rescued by Mr Jacques Sand

+ Beringen



Schréideschräiz (CR123: wash house)



Reineschräiz (boundary Beringen/Angelsberg)

+ Rollingen



Tockeschkräiz (101, route de Luxembourg)



Tockeschkräiz (71, route de Luxembourg)



Schéisserkräiz

The so-called „Schéisserkräiz“ was discovered by the „St-Michel“ scout group

CLASSIFICATION

According to the written records or the oral tradition, our stone crosses are classified as follows:

- Memorial crosses: in remembrance of an accident, an execution or an accidental death, or of a death by lightning strike, as a consequence of a disease or of an awkward situation
- Votive crosses: gratitude or delivery from extreme distress
- Boundary crosses: fixation of the boundary, point of reference
- Station or blessing crosses: a place where a benediction is given on special occasions, i.e. processions (according to Mathias Thill)

+ Mersch

Luxembourg sandstone was used to make these crosses.



Udingerkräiz (Banque Générale)



Lénkschräiz (Haart)

Head piece →

Shaft →

Pedestal →



Rescheschräiz (64, rue Nic Welter)



Linden-Hessen-Kräiz (2, rue de Colmarberg)



Schéidenkräiz (formerly rue Nic Welter; today a private home)



Servaiskräiz (rue de la Gare)

Wayside crosses are characterized by gravity and melancholy. Life is flowing past as an endless red stream. They tell a sad story. Thus they watch the world with a pale look of despair. I really like the old, mossy crosses and I appreciate their legends.

(Albert Elsen)