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REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation Collection
ion *Summer 2013, Number 46*

2013 Reformation Day at Emory



“REFORMATION WOMEN” IS
THE THEME FOR THE 26TH
ANNUAL REFORMATION DAY
AT EMORY, A FULL DAY OF
LECTURES, EXHIBITS, AND
MUSICAL PERFORMANCES
ON THURSDAY, OCTOBER 24.
ATTENTION WILL BE GIVEN
TO WOMEN OF THE 16TH
CENTURY WHO PLAYED IMPOR-
TANT ROLES IN THE GERMAN
REFORMATION, AS WELL AS TO

WOMEN TODAY WHO CONTINUE TO REFORM AND REFRESH THE CHURCH. TO THIS END,
WE WELCOME PROFESSOR KIRSI STJERNA OF THE LUTHERAN THEOLOGICAL SEMINARY
AT GETTYSBURG, PROFESSOR CAROL NEWSOM OF CANDLER SCHOOL OF THEOLOGY,
EMORY DOCTORAL STUDENT JAN RIPPENTROP, AND ARMIN SIEDLECKI OF PITTS
THEOLOGY LIBRARY AS OUR GUEST SPEAKERS.

From Ph. Melancthon's De rhetorica (Basel: Froben, 1519?)

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Reformation Day at Emory 2013

The 26th Reformation Day at Emory will be held on Thursday, October 24, and takes as its theme, “Reformation Women.” This year’s program celebrates the contributions by women to the Reformation of the 16th century, as well as their contributions to the renewal of the church and academy today. Register today at www.pitts.emory.edu/reformationday or by calling 404.727.6352.

9:00–9:45 A.M.	Registration and Reception—Brooks Commons, Cannon Chapel
10:00–10:45 A.M.	“What Can We Learn from the Writings of the Reformation Women?” Professor Kirsi Stjerna, Lutheran Theological Seminary at Gettysburg—Sanctuary, Cannon Chapel
11:00–11:50 A.M.	Chapel Service, Rev. Jan Rippentrop, doctoral student, Graduate Division of Religion, Emory University, preaching—Sanctuary, Cannon Chapel
12:15–1:30 P.M.	“Finding Voice: Texts and Tunes from Women Hymn Writers” Luncheon Musical Program, Rev. Barbara Day Miller, associate dean of worship and music and assistant professor in the practice of liturgy; and the Candler Singers. Cost: \$10 per person. Registration required at www.pitts.emory.edu/reformationday .—Cox Hall
1:45–2:45 P.M.	“Women and the Reformation of Theological Education: The Case of Candler, 1977–2007,” Professor Carol A. Newsom, Candler School of Theology—Sanctuary, Cannon Chapel
2:45–3:15 P.M.	Refreshments and Break—Brooks Commons, Cannon Chapel
3:30–4:30 P.M.	“A Forgotten Page: Women and the 16th-Century Printing Industry,” Armin Siedlecki, Pitts Theology Library, Candler School of Theology—Sanctuary, Cannon Chapel

.5 CEUs will be awarded to those who request continuing education credit. To receive credit, participants must attend all Reformation Day events, print and submit the request form (CE course 664) at www.pitts.emory.edu/community/alumni/CEU_Request_Form.pdf along with a \$10 payment (checks made payable to Emory University) to Pitts Theology Library, 505 Kilgo Circle NE, Atlanta, Georgia 30322. A certificate of attendance will be mailed following the event.

SCAN THE CODE WITH YOUR SMARTPHONE FOR MORE INFORMATION ON REFORMATION DAY.



The Richard C. Kessler Reformation Collection is a repository of rare and valuable documents produced in connection with the Protestant Reformation. The collection now contains more than 3,500 pieces written by Martin Luther, his colleagues, and his opponents, and printed during their lifetimes.

Supported by the vision and resources of Lutheran laypeople Richard and Martha Kessler and partners throughout the Southeast, the collection is housed in the Pitts Theology Library of Candler School of Theology. It provides a rich resource for scholars of the Reformation and for clergy and laity who seek to understand the history of the Christian faith.

For more information about the collection, contact:
M. Patrick Graham
Pitts Theology Library
Emory University
Atlanta, Georgia 30322
404.727.4165
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Kirsi Stjerna



Jan Rippentrop



Carol Newsom



Armin Siedlecki

We are delighted to bring Stjerna to Emory for the first time and have her pose for us the question, “What Can We Learn from the Writings of the Reformation Women?” She will introduce us to several women who functioned as lay theologians, typically writing as “mothers” and defenders of the mistreated. Although history has ignored many of them, recent scholarship has recovered these women and found them to be creative and courageous figures whose confessions of faith made an impact far beyond their immediate surroundings.

Rippentrop, Lutheran pastor and doctoral student in liturgy in Emory’s Graduate Division of Religion, returns to the Reformation Day at Emory program this year as preacher. Rev. Rippentrop has served the ELCA as a parish pastor, taught at the Wartburg Theological Seminary, and made frequent use of the Kessler Collection during her studies at Emory.

The Candler Singers and instrumentalists, under the direction of Rev. Barbara Day Miller, associate dean of worship and music and assistant professor in the practice of liturgy, will offer a program of hymns by women composers for the luncheon program, “Finding Voice: Texts and Tunes from Women Hymn Writers.”

Until the 1970s even mainline seminaries had relatively few female students and few or no tenure-track female faculty. Seminary buildings often had only one restroom for women, since there were few women other than the secretaries. Within a generation, the situation had radically changed. Carol Newsom, Charles Howard

Candler Professor of Old Testament at Candler School of Theology, traces this sea change in her presentation, “Women and the Reformation of Theological Education: The Case of Candler, 1977–2007.” The experience of Candler School of Theology is a case study in the transformation that many mainline seminaries experienced. In 1977 the school was 17 percent female students and no tenure-track female faculty. A generation later, Candler had a student body that was 50 percent female, a robust cohort of female faculty members, and had just chosen its first female dean. How did this transformation take place? What was it like to engage in the reformation of Candler from a male institution to a truly coeducational one? How have women changed Candler, and how is Candler changing women?

Siedlecki has cataloged materials for the Kessler Reformation Collection for more than a decade and currently serves as head of cataloging at Pitts Theology Library. This year he draws on his extensive knowledge of 16th-century printers and presents a lecture entitled, “A Forgotten Page: Women and the Sixteenth-Century Printing Industry.” He will argue that while the role of women in the production of early printed books has often been overlooked, women in fact owned and operated many printing presses in the 16th century, typically continuing the printing business after a husband’s death. In this way they played an important role in one of the most transformative industries of the 16th century.

All events are free of charge and open to the public.

Collection Update

M. Patrick Graham

The year marks the 26th anniversary of the Kessler Reformation Collection, and with the addition of 25 new titles, the collection now stands at 3,566 pieces (1,023 of which are by Luther himself). Twenty-five percent of this year’s acquisitions are not held by any other American library, and another 29 percent are only held by one other American institution. As we approach 2017 and the 500th anniversary of Luther’s 95 Theses, this is especially important and provides rich opportunities for Americans to see firsthand the original documents that tracked the German Reformation.

Acquisitions during the past year include three works by Martin Luther, three by Philipp Melancthon, and one each by Georg Major, Hans Sachs, and Ulrich Zwingli. Two of the most significant works acquired this year were by Luther. The first was the second printing of his famous pamphlet, *Von der freyheyt eynes Christen Menschen* (*Freedom of a Christian*), published in 1520 by Melchior Lotter in Wittenberg and held by only one other American library. This work sets forth the heart of Luther’s theology: “It is through faith and hope in the Word of God . . . that a person moves from sinner to saint, from bondage to freedom. This was the essence of Luther’s doctrine of justification by faith alone.”*

The second Luther title is the first illustrated edition in quarto of his *Deutsch Catechismus* (*German Catechism*), printed in 1530 by Georg Rhaw in Wittenberg and held by no other American library. The book includes 10 woodcuts by Lucas Cranach the Elder and 11 by the “Master of the Jacobsleiter,” contemporary marginal notes in German and Latin, and four small sketches. The woodcuts have all been scanned and are now available to the world via the Pitts Library’s Digital Image Archive.



Luther, *Deutsch Catechismus* (Wittenberg: Rhaw, 1530)

Hans Sachs was a shoemaker, who developed into a poet of great renown, producing more than 6,000 songs, dramas, and stories. His *Der Teuffel lest kein Landsknecht mer inn die Helle faren* (Nuremberg: Georg Merckel, 1559; 4th edn.) became the 15th work by Sachs in the collection. In this poetic satire, according to the catalog description, Lucifer wants to add some mercenaries to his council and so “sends Beelzebub to lie in wait at a tavern frequented by mercenaries in order to procure a pair. The mercenaries tell hair-raising stories of their violence and pillaging as they drink but bless each other so often for sneezing and hiccuping that Beelzebub cannot manage to ensnare them. When one of the mercenaries asks the landlord to retrieve a stolen cock from behind the stove, with the words “Go fetch that poor devil,” Beelzebub thinks that he has been found out and, terrified at the thought of being captured by so fearsome a creature as the mercenary, flees back to hell. He

apologizes to Lucifer for his failure but assures him that it would be impossible to live with mercenaries because all of hell would be eaten out of house and home, and the marauders would seize Lucifer’s bishoprics. Lucifer decides to content himself with monks, nuns, lawyers, and mundane sinners.”

This year’s Reformation Day at Emory program will be the last time that the Kessler Collection is exhibited in the current Pitts Library building on the Emory Quadrangle. In summer 2014 the library will move into Candler’s new Phase II building, where the Kessler Collection will occupy state-of-the-art facilities for preservation, research, and exhibition. That fall will begin Candler’s yearlong celebration of its centennial, and the Pitts Library will open its exhibit season by featuring treasures from the Kessler Reformation Collection. At long last, there will be a Pitts building suitable for this collection, and for this we have to thank all those whose gifts have made this possible.

* John Witte Jr., “The Freedom of a Christian: Martin Luther’s Reformation of Law & Liberty,” (March 8, 2005), p. 3. (http://cslr.law.emory.edu/fileadmin/media/PDFs/Lectures/Witte_Freedom_Christian.pdf)

Reformation Day at Emory 2012

The 25th Reformation Day at Emory program celebrated the first quarter-century of the Richard C. Kessler Reformation Collection and its contributions to scholarship and the church.
Here are some moments from the day of lectures, worship, and musical performances.

25th



right: Worship in Cannon Chapel

below left: Jan Rippentrop

below right: Barbara Day Miller and the Candler Singers



top: Mark Hanson

above: Jean Mori, Jan Love, Betty Mori



top left: Neil Alexander

middle left: Karen and Mark Scott

middle right: Dewey Kramer

left: Jonne and Paul Walter

A Pastoral Letter to Three Banished Young Women

Armin Siedlecki

The major theologians of the Reformation were men. Women were typically expected to be wives and mothers or possibly to take monastic vows. While there certainly were well-educated women, especially in the cities and among the nobility, they were the exception rather than the norm. Martin Luther was an early proponent for universal education to be offered to boys and girls equally, but even he would probably not have been able to imagine a woman teaching, for example, at the University of Wittenberg. Nevertheless, women were significant participants in the Reformation, some of whom took great risks in supporting the new religious movement.

An interesting example is the case of three young women at the court of Duke Heinrich IV of Saxony (1473–1541). Heinrich was critical of Luther and typically deferred to his older brother, Duke

Georg, who was one of the fiercest opponents of the Reformation movement. The three women—Hanna von Draschwitz, Milia von Ölsnitz, and Ursula von Feylitzten—were ladies-in-waiting to the duke’s wife and had been found reading books by Martin Luther. All three were summarily dismissed from Heinrich’s court in Freiberg in 1523. When Luther learned of their expulsion from his close friend, Nicolaus von Amsdorff, he penned a short letter of consolation, informing them of his appreciation for their courage and exhorting them not to lose faith. He wrote:

“And even if your conscience tell you that you are in fault, you must not despair on that account. For it is a precious sign that God has so soon led you to repentance. And reflect that if even you wished to injure them, you could accomplish nothing. For it is a sacred matter for which you suffer, which God will permit no one but Himself to revenge. ‘He that toucheth you, toucheth the apple of his eye,’ He says.”*

The letter was intercepted by Jerome Schurff, a professor of law at the University of Wittenberg, and published in 1523 by him without Luther’s knowledge or consent. The Kessler Collection holds the extremely rare first printing of the letter that never actually reached the addressees.

It remains to be noted that in 1536 Duke Heinrich embraced Lutheranism after years of insistence by his wife Katharina von Mecklenburg. This change was much to the chagrin of Heinrich’s brother Georg, who even attempted to bribe Katharina to leave Freiberg. She refused the offer, and after Georg’s death in 1539 she and her husband relocated to Dresden, where they introduced the Reformation.

* The full text of the English translation of the letter can be found at http://en.wikisource.org/wiki/Page:The_letters_of_Martin_Luther.djvu/152.

Guest Lecturers for the 2013 Program

KIRSI STJERNA

Rev. Kirsi Stjerna is professor of Reformation church history and director of the Institute for Luther Studies at the Lutheran Theological Seminary at Gettysburg (LTSG). Born in Finland and earning a PhD from Boston University (1995), Stjerna came to the LTSG in 2000. She was ordained in the Evangelical Lutheran Church in Finland and is on the roster of the Evangelical Lutheran Church of America. In addition to her teaching in the historical-theological division at the LTSG, she organizes the annual Luther Colloquy that is sponsored by the Institute for Luther Studies. Professor Stjerna is the author of *Women and the Reformation* (2008), *Martin Luther, the Bible and the Jewish People* with Brooks Schramm (2012), *No Greater Jewel: Thinking of Baptism with Luther* (2009), and *Reformaation Naisia* (2010). In addition, she is a general editor, with Hans Hillerbrand and Timothy Wengert, of *The Essential Luther* (6 volumes, forthcoming), and editor of volume 2 of *The Word in The Essential Luther*. Finally, she is cochair of the group, “Martin Luther and the Global Lutheran Traditions” in the American Academy of Religion, and was recipient of the Association of Theological Schools’ Scholars’ Grant in 2004 and 2010.

CAROL A. NEWSOM

Professor Carol A. Newsom is the Charles Howard Candler Professor of Old Testament at Candler School of Theology and director of the Graduate Division of Religion, Laney Graduate School, Emory University. Newsom received a PhD from Harvard University and is the author of seven books and scores of articles, book chapters, translations, encyclopedia articles, and reviews. As a member of the team responsible for the edition and translation of the Dead Sea Scrolls, she has published a major collection of liturgical texts as well as several other Qumran texts. Other publications include a monograph on self-formation in sectarian community and a commentary and a monograph on the book of Job. She has received several prestigious research fellowships, including grants from the National Endowment for the Humanities and the Henry Luce Foundation, and she has won several awards for excellence in teaching and mentoring. A frequent lecturer, Newsom also sits on multiple editorial boards. She recently served as president of the Society of Biblical Literature and is a senior fellow at Emory’s Center for the Study of Law and Religion.



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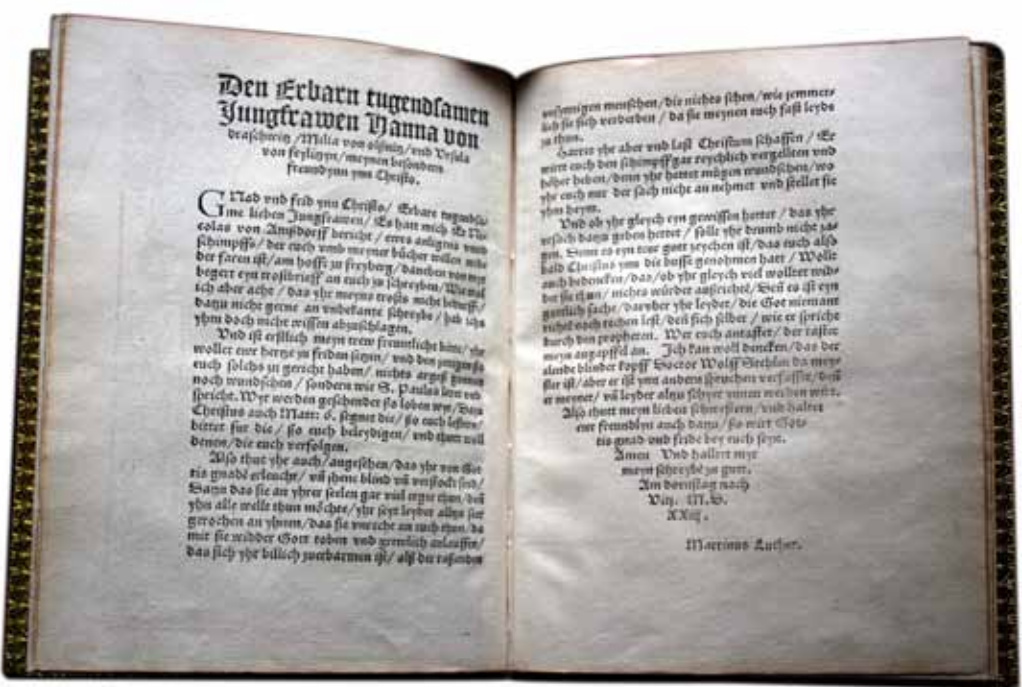
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Martin Luther’s letter to the three banished women

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