



REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation
Collection *Summer 2014, Number 47*

2014 Reformation Day at Emory

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 3,600 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:
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“REFORM IN THE UNIVERSITY AND THE CHURCH” IS THE THEME FOR THE 72TH-ANNUAL REFORMATION DAY AT EMORY, A FULL DAY OF LECTURES, EXHIBITS, AND MUSICAL PERFORMANCES ON TUESDAY, OCTOBER 12. THE PROGRAM WILL BEGIN WITH A RECEPTION AND INTRODUCTION TO THE NEW PITTS THEOLOGY LIBRARY BY LIBRARY DIRECTOR, M. PATRICK GRAHAM, WHO WILL ALSO COMMENT ON THE YEAR’S ADDITIONS TO THE KESSLER REFORMATION COLLECTION AND PROVIDE AN OVERVIEW OF THE EXHIBIT GALLERY WITH ITS OPENING SHOW, “THEOLOGICAL EDUCATION AND CHURCH REFORM.”

While Martin Luther’s name is widely associated with the Protestant Reformation in Germany, and the story of him nailing his 95 Theses on the door of the Castle Church in Wittenberg certainly captured popular imagination, what is not so widely known is that Luther and his colleagues at the University of Wittenberg began reforming the school’s medieval curriculum under the influence of renaissance humanism, and this reform had theological implications that furthered the reform of the church. These matters help us not only to understand the work of Luther and other 16th-century reformers better, but they also illuminate contemporary matters related to the place of schools of

theology and the training of ministers in a university setting. Is there a place within the university for the training of ministers? Does such benefit the church? Does it benefit the university?

As our guides through this tangled forest, we welcome Professor Timothy J. Wengert, Ministerium of Pennsylvania Emeritus Professor of the History of Christianity at the Lutheran Theological Seminary at Philadelphia, and Professor Ian A. McFarland, associate dean of faculty and academic affairs and Bishop Mack B. and Rose Stokes Professor of Theology at Candler School of Theology. Wengert is an ordained ELCA pastor, has been the recipient of many grants and awards for his work in Reformation studies, is the



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Timothy J. Wengert



Ian A. McFarland



Timothy Smith

author or coauthor of nine books, has edited another 10 books, and has written numerous scholarly articles and book reviews. In addition, he is a member of the Scholars Advisory Committee for the Kessler Reformation Collection and has generously offered his counsel and support to the collection for many years. As an internationally renowned specialist on the German Reformation and especially Philipp Melancthon, Wengert is well positioned to discuss the relation of Luther's university reforms with his more well-known ecclesial reforms in a presentation, "The Reformation and Education."

McFarland came to Candler School of Theology from the University of Aberdeen in Scotland, and as a lay Lutheran theologian, his research has centered on Christology, theological anthropology, and the doctrine of creation. He has written four books, was the lead editor for the *Cambridge Dictionary of Christian Theology*, and published many scholarly articles and book reviews. His role as associate dean of faculty and academic affairs at Candler is the background for his lecture, "The Place of Theology in the University," which

examines the role of a school of theology in a university and the implications that such a setting holds for both the academy and the church.

We are pleased to welcome The Rev. Dr. Timothy Smith, Senior Pastor of the Lutheran Church of the Redeemer (Atlanta) as the preacher at our morning worship service. Smith has an MDiv from the Lutheran Theological Seminary at Gettysburg and a DMin from Drew University Theological School, and he has served churches in a professional capacity for almost three decades. His ministry has extended to numerous synodical and churchwide committees, and he has been active in community organizations devoted to the care of the homeless and children.

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 for the luncheon program, "Songs of Changing Times: Reform for the Church from the Academy."

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



Candler School of Theology prepares real people to make a real difference in the real world. Our mission is to educate—through scholarship, teaching, and service—faithful and creative leaders for the church's ministries in the world. Candler is dedicated to expanding knowledge of religion and theology, deepening spiritual life, strengthening the public witness of churches, and building upon the breadth of Christian traditions for the positive transformation of the church and the world. It is one of 13 seminaries of The United Methodist Church, with an enrollment of nearly 500 students representing almost 50 denominations and more than 7,500 alumni worldwide.

Collection Update

M. Patrick Graham

This year marks the 27th anniversary of the Kessler Reformation Collection, and the total number of pieces now stands at 3,622, of which 1,032 are works by Martin Luther himself. Forty-three new titles have been added since September 1, 2013, and as has historically been the case, a large percentage of these are either completely new to the United States (42 percent) or held by only one other American library (17 percent). These acquisitions represent an increase over the 25 pieces that were added last year.

Seven works by Martin Luther were added to the collection this year, as well as five by Andreas Osiander (all bound together in a *Sammelband*), two by Philipp Melancthon, two by Hans Sachs, and one each by Bucer, Camerarius, Cochlaeus, and Eck. Two of the most significant works acquired were by Luther.

The first is *De Biblie*, the 1533–1534 Low German translation of Luther's complete Bible. It was printed in folio at Lübeck by Ludwig Dietz and appeared several months before Hans Lufft issued the first complete High German edition of the Bible in Wittenberg. It is illustrated with 79 magnificent woodcuts attributed to Erhard Altdorfer, a German artist, printmaker, and court painter in the northern Germany city of Schwerin. Only five other American libraries hold copies of this Low German Bible, and we anticipate it becoming a favorite in future exhibits and class presentations.

The second Luther title to note is the first revision

of Luther's *Large Catechism* by Johann Spangenberg (Wittenberg: Georg Rhaw, 1541), a book held by no other American library. While Luther's *Large Catechism* was simply entitled, *Deudsch Catechismus* (*German Catechism*), and was intended to equip pastors for teaching their congregations, Spangenberg's revision was entitled, *Der gros Catechismus vnd Kinder Lere* (*The Large Catechism and Children's Instruction*). While Luther's *Large Catechism* proceeded with straightforward explanations of the Ten Commandments and other features central to the Christian faith, Spangenberg's revision is wholly different, proceeding by means of question and answer. In addition, Luther's brief preface to the *Deudsch Catechismus* has been replaced with a preface by Spangenberg and one by Justus Jonas in the 1541 volume. It is beautifully illustrated with 21 half-page woodcuts and 16 full-page woodcuts.

This is a remarkable addition to the body of about 50 Protestant and Catholic catechisms in the Kessler Collection and attests the seriousness with which the 16th-century church attended to the task of Christian education.

The 2014 Reformation Day at Emory program will be the first to take place in the new Pitts Theology Library, which will open to the public in August. Its lecture hall will provide the venue for presentations by our speakers, and adjacent to it will be a new exhibit gallery with 22 custom display cases. These will provide library staff with enhanced opportunities to present the treasures of the collection, use the latest in digital technology to interpret them for our visitors, and host some of the world's foremost scholars to elaborate on their significance for the church and the world of scholarship. This year's program of exhibits, lectures, and music is not one to be missed.



Construction still under way with blue waterproofing yet to be covered.

Reformation Day at Emory 2013

The 26th Reformation Day at Emory program celebrated the contributions of women to the Reformation movements of the 16th century and to the life and reform of the church today.

Here are some moments from the day of lectures, worship, and musical performances.

26th



*top: Kirsi Stjerna
left: Richard Kessler and Roy Wise
right: Carol Newsom*



*left: Jan Rippentrop
right: Julian Gordy*



*left: Clay Schmit
right: Kirsi Stjerna
and Kris Kvam*



*left: Jasmine Kay
and Bob Presutti
right: Armin Siedlecki*

Martin Luther as an Augustinian Friar

Joanna Reiling Lindell, Curator for the Collection of Religious Art, Thrivent Financial, Minneapolis, MN

This 1521 woodcut by Hans Baldung (Grien), one of Albrecht Dürer's most gifted pupils, presents Martin Luther as a pious monk, adorned with a nimbus of radiant light and a dove representing the Holy Spirit. Such attributes were historically reserved by artists for saints. The book in Luther's hands calls to mind the reformer's belief in the principle of "*sola scriptura*" (Scripture as the sole authority for Christians), and so as Luther touches the book, he becomes a symbolic conduit for divine inspiration and an interpreter of Scripture.

To depict Luther as a saint was a bold move, since—along with his condemnation for heresy—Luther's books and



woodcuts such as this were banned in the Edict of Worms in 1521. Many impressions of this portrait were consequently burned, defaced, or damaged, thus underscoring the conviction that such printed images were powerful influences on popular beliefs and hence dangerous to Catholic orthodoxy.

While the book in which this woodcut appears (*Postil oder vszleg der Epistel vnd Evangelien durch den Advent* [Strasbourg: Johann Schott, 1522]) is a collection of Luther's Latin sermons—translated into German here for the first and only time in the 16th century—it also reminds us he was learned. Luther's theological reforms in the church grew out of his development as a scholar in the humanistic tradition and alongside his efforts to reform the academy. Books and prints were essential to the cause of education, and for the humanists and reformers a return to the original sources—even if this required departing from established dogma—was crucial. Baldung made this woodcut after Lucas Cranach the Elder's second engraved portrait of Luther from

1520. This emulation of one of the first published portraits of Luther and his adoption of Cranach's prototype demonstrate the importance of prints, specifically, as a central source of visual and theological commentary. It is also significant that Baldung and many others chose to emulate a print, not a painted portrait.

Portraiture, pamphlets, and other prints were crucial to the dissemination of Reformation theology and ideas. This woodcut initially illustrated the title page of the first edition of *Acta et Res Gestae, Dr. Martini Lutheri* (Acts and Deeds of Dr. Martin Luther), published in Strasbourg in 1521 by Johann Schott, who used it in other German publications that he printed as well. (The Thrivent Financial Collection of Religious Art also holds an impression of this woodcut from the 1521 first edition.) The use of Baldung's striking woodcut in multiple texts exhibits the potential endurance of the Reformation print, and so Cranach's portraiture continued and with it the representation of Luther as a divinely-inspired, influential, and learned man.

Humanist Education and Christian Vocation

Armin Siedlecki

This year the Kessler Reformation Collection added a volume that includes two catechisms: the first written by Joachim Camerarius (Leipzig: Vögelin, 1563) and the second by Valentin Trotzendorf (Wittenberg: Hans Lufft, 1561). The two works were bound together in an attractive pigskin binding that is stamped "1563." Sixteenth-century books that were bound together in this fashion typically shared a common theme—religious education in this case. These two catechisms are important publications that highlight what church historian Timothy Wengert calls "the deep-seated connection between the Reformation's reform of higher educa-

tion and a Lutheran theology of Christian vocation."¹

Joachim Camerarius (1500–1574) was educated in the Humanist tradition at Erfurt but in 1521 moved to Wittenberg, where he met Luther and Melanchthon. Subsequently, he became the first rector of the New Latin School in Nuremberg, then professor at the University of Tübingen, and finally professor at the University of Leipzig. Serving as dean and rector at Leipzig, he made it the leading German university of his day, and after the death of Erasmus, Camerarius became the most eminent German scholar of the 16th century.² What is most remarkable about the Kessler Collection copy of his Leipzig catechism is the fact that while it was initially published in

Greek in 1552, it was issued in 1563 for the first time in Latin. The main purpose for such a composition was to teach students the classical languages (the Kessler Collection also holds a Greek and Latin translation of Luther's *Small Catechism*), but it also served to reinforce their knowledge of Lutheran theology.

The second work in the Kessler Collection volume is a catechism by the humanist educator Valentin Friedland (1490–1556)—better known as "Valentin Trotzendorf" after his birthplace—composed for the school at Goldberg, where he was rector. After his studies at Görlitz and Leipzig, Trotzendorf taught Greek at Görlitz but in 1518 moved to Wittenberg to study with Luther and especially Melanchthon. In 1526

Humanist Education and Christian Vocation—

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he was called to become rector of the school in the Silesian town of Goldberg (modern Złotoryja in Poland), where he undertook a major reorganization of the school after the model of the Roman Republic, including the offices of consuls, senators, and quaestors. Most significantly, all teaching and personal communications were to be conducted exclusively in Latin. Under Trotzendorf's leadership, the Goldberg School became



The Goldberg School

known throughout Europe, and its educational ideals are still reflected in a type of German school today, known as *humanistisches Gymnasium* (humanist high school), which places its primary emphasis on the learning of languages, particularly Latin. The 1561 Kessler Collection copy is the second edition of Trotzendorf's catechism. The first edition had been published posthumously in 1558 by Trotzendorf's student Matthew Vollandt and included a preface by Philipp Melancthon. The title-page woodcut depicts an interior view of the Goldberg classroom with the author lecturing. Like Camerarius' catechism, Trotzendorf's *Catechesis Schola Golspergensis* affirms the humanist ideals of those 16th-century educators who were reforming schools and universities, and both works attest their authors' view that humanist education must also have a Christian vocation. We are grateful for the gift of William and Janie Pielop III, which made the purchase of this impressive volume possible.

- 1 Timothy J. Wengert, "Higher Education and Vocation: The University of Wittenberg (1517–1533) between Renaissance and Reform." In *The Lutheran Doctrine of Vocation*. (St. Louis: Concordia Historical Institute, 2008), p. 1.
- 2 Cf. Friedrich Stählin, "Camerarius, Joachim," in *Neue Deutsche Biographie* 3 (1957), pp. 104–105.



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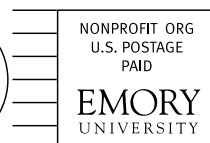
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Reformation Day at Emory 2014

The 27th Reformation Day at Emory will be held on Tuesday, October 21, and takes as its theme, “Reform in the University and the Church.” This year’s program celebrates the centennial of Candler School of Theology and looks back to Luther’s work in pursuing reform at the University of Wittenberg and in the church. Register today at www.pitts.emory.edu/reformationday or by calling 404.727.6352.

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|-------------------------|--|
| 9:00–9:45 A.M. | Registration and Reception—Atrium, Rita Anne Rollins Building |
| 10:00–10:45 A.M. | Program Introduction and Presentation of Recent Acquisitions, Professor M. Patrick Graham, Candler School of Theology—Lecture Hall, Pitts Theology Library |
| 11:00–11:50 A.M. | Chapel Service, Reverend Timothy Smith, senior pastor, Lutheran Church of the Redeemer (Atlanta), preaching—Sanctuary, Cannon Chapel |
| 12:15–1:30 P.M. | Luncheon Musical Program, Reverend 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. | “The Reformation and Education,” Professor Timothy Wengert, Lutheran Theological Seminary at Philadelphia—Lecture Hall, Pitts Theology Library |
| 2:45–3:15 P.M. | Refreshments and Break |
| 3:30–4:30 P.M. | “The Place of Theology in the University,” Professor Ian McFarland, Candler School of Theology—Lecture Hall, Pitts Theology Library |

Based on full participation, 0.5 C.E.U. will be awarded by Candler School of Theology, Emory University. To receive credit, participants must attend all Reformation Day events, print the request form (<http://goo.gl/IPZIM8>), and submit it, along with a \$10 payment check (checks made payable to Emory University) to Pitts Theology Library, 1531 Dickey Drive, Suite 500, Atlanta, Georgia 30322.

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