



REFORMATION Notes

News for Partners of the Richard C. Kessler Reformation Collection

Fall 1993

No. 3

Sixth Kessler Reformation Concert Announced

Steven F. Darsey

On October 20, at 8:15 p.m. in Cannon Chapel, the Candler School of Theology and the Kessler Reformation Committee invite the public to the sixth annual concert commemorating the Richard C. Kessler Reformation Collection in Pitts Library. Combining performance and commentary on historical monuments of the Lutheran Reformation, this event enables students and audiences to experience these epochal books and to see how they yet breathe in modern church practice.

Martin Luther loved music. A skilled musician who revered the great composers of his time, he encouraged at every turn the highest quality music in the worship of God. His commitment was so strong that he instituted the study of music in schools, insisted that pastors study singing, and required an understanding of music for ordination. Consequently, the Lutheran church today has arguably the richest living musical tradition of any Christian denomination.

Martin Luther proclaimed his ideals on the wings of song. He knew that words carried by melody would move forthrightly into the hearts of his people. Therefore he placed a priority on the creation of new songs, writing his own texts and tunes, called chorales, and encouraging others to do likewise. A crucial component of this process was the writing of texts in the

vernacular so that everyone could sing and understand.

Though he championed music for the laity, he also believed in and defended the liturgical place of more elaborate music and the use of the Latin language. Thus with prophetic art, Luther fashioned a liturgy that retained the richness of the Catholic tradition, while giving the laity a new voice. This year's Richard C. Kessler Reformation concert is a product of these precepts.

The program centers on a deft little volume in the Kessler collection that carries the entire Bible, paraphrased to acrostic verse and set to three melodies: *Ain Kurtzer begriff und inhalt der gantzen Bibel: in drew Lieder singen gestellt*, Joachim Aberlin, 1534. Its diminutive size, brevity, and clarity no doubt enabled this remarkable book to be carried about by all manner of folk, who would sing scripture in homes, fields, and by ways of sixteenth century Europe. A marvel of editorial economy, Aberlin reduced the entire Psalter to 150 verses, one for each psalm. Those attending the concert will sing part of Aberlin's Psalter, including Psalm 46, the psalm on which Luther based his monumental chorale, "A mighty fortress is our God."

Everyone will also sing "A mighty fortress..." at the beginning and the end of the program, and University Organist Timothy Albrecht will present organ works based on this chorale. Steven Crist, Emory professor of music, will provide brief commentary on the program and the Candler Choraliers, soloists, and orchestra will present J. S. Bach's celebrated cantata, "A Mighty Fortress..." Scored for strings, continuo, oboes, trumpets, and timpani, this work is among the most jubilant and powerful of Bach's cantatas.

This year's concert will be particularly meaningful, for it will commemorate the final year of service of Pitts Librarian, Channing Jeschke, who, along with the Kessler Committee, generated and nurtured this collection to international stature. His vision, commitment, and graceful tenacity have resulted in this prodigious contribution to education and the church.

Inside...

Page 2 Reformation Collection Orphans

Page 3 Recent Purchases and Partners

Back Reflections on the Power of
the Printed Word

EMORY



PITTS THEOLOGY LIBRARY • CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY • ATLANTA, GA 30322

Reformation "Orphans" Are In Need of Adoption

Individuals or groups may support the acquisition of specific pieces by becoming Partners of the Reformation Collection. A tax deductible membership contribution of \$1500 may be given at one time or over a period of up to three years. This contribution will be applied to the purchase of an artifact for the collection. The pieces listed below are among the artifacts available for sponsorship by individuals or groups.

John Frederick

Ein Gebet/
[S.1. : s.n.], 1546.

John Frederick, called "the Magnanimous, refused to surrender his Protestant principles in Catholic captivity after the Protestants lost the Schmalkaldic War in 1547, and he became a prisoner of Emperor Charles V. In this tract, he writes a prayer based on Psalm VII (In You O Lord I put my trust; help me against all my persecutors). He was a prisoner from 1547-1552 and lost his Electorate when his troops lost the war.

Luther, Martin, 1483-1546

Antithesis verae et falsae ecclesiae
Augsburg Heinrich Steiner 1541

A. Corvinus' Latin translation of part of Luther's "Wider Hans Worst" deals with Luther's understanding of the true (Protestant) and false (Catholic) Churches. Hans Worst here is Heinrich von Braunschweig, a violent Catholic opponent of the Reformation.

Luther, Martin, 1483-1546.

*Disputationes circulatorum expediti-
dae/ Vitembergae [i.e. Wittenberg] :*
[Joseph Klug], Anno. M.D.XXXIX.
[1539] Mense Maio.

This disputation centered around the question of whether the German princes could offer armed resistance to the Emperor and whether they ought to support him in his war against the Turks. Luther came to believe that any support of the Emperor when he was acting in a religious capacity (in league with the Pope) was wrong because the

Pope was acting contrary to the Gospel, and it ill behooved the princes to support such actions. This is the first (and only) separate printing of this revised version of these theses. It contains ninety-one theses, whereas the first version (written before the Emperor and princes had come to terms) contained only seventy theses.

The Richard C. Kessler Reformation Collection is a repository of rare and valuable documents which form the core of the Protestant Reformation. The collection now contains more than 1,400 pieces written by Martin Luther, his colleagues and 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 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 our faith. For more information about the collection contact Dr. Channing Jeschke, Pitts Theology Library, Candler School of Theology, Emory University, Atlanta, Georgia 30322, (404) 727-4166.

Schatzgeyer, Kaspar, 1463 or 4-1527.

Furhaltung xxx. artikl : so jn gegenwertiger verwerung auf die pan gepracht, vn[d] durch ainen neuen beschworer der allten schlange[n] gerechtfertigt werden, grundtlich erclart / durch Gasparn Schatzgerbarfusser ordens.

[Gedruckt vnd volendet ... jnn der Furstlichen St ... durch Hannssen Schobsser, Am[m] tag des heyligen Johannsen vor der latei.

Kaspar Schatzgeyer, a Franciscan

friar who both preached and wrote against Luther, here attacks Johann von Schwarzenberg's booklet "Exorcism and the ancient devilish serpent." Schwarzenberg was a Bamberg lawyer and Lutheran sympathizer who reformed the death-penalty legislation in 1507 and who wrote popular books on theology. The "Exorcism" was directed against his son, Christoph, who had remained a Catholic. This is the only edition of Schatzgeyer's treatise.

Melanchthon, Philipp, 1497-1560.

De D. Pauli theologia, et contra perniciosas theologorum aetatis nostrae scholas. [Augsburg: Sigmund Grimm und Marx Wirsung, 1520]

This is an Augsburg printing of P. Melanchthon's "Little speech on the theology of St. Paul." With this speech, Melanchthon tried to do two things: give a summary of the theology of St. Paul and convince J. Hess to take up the leadership of the Reformation in Silesia. On the latter matter, he was not successful, for Hess was too timid a person to assume such a leadership position. Hence the post fell to C. Schwenckfeld, which proved to be a disaster for Schwenckfeld personally and nearly a catastrophe for Silesian Lutheranism. This is the second printing of the work.

Spengler, Lazarus, 1479-1534.

Ein trostliche Christenliche anweisung vnd artzney in allen widerwertigkeiten. [Nuremberg: Friedrich Peypus, 1521]

L. Spengler was city secretary in Nuremberg, and it is due in no small measure to his efforts that the Reformation succeeded in Nuremberg. He wrote this tract, "A comforting Christian demonstration and medicine in every kind of adversity," for his sister, Margaretha, who had been of great comfort to him in times of adversity. This is the first printing of this work.

Continued on the next page

Kessler Collection Orphans

continued from the previous page

Rhegius, Urbanus, 1489-1541.

Ain Sermo[n] vo[n] Dem dritten Gebot. Wie man Christlich feyren sol. [Augsburg: Melchior Ramminger, 1522]

U. Rhegius was forced to leave Augsburg in 1521 because of his Lutheran tendencies. By 1523, however, he was back in Augsburg because the Reformation had been established there by that time. He preached this sermon on the proper observance of Sunday while he was in Hall (near Innsbruck) in 1522. This is the first and only printing of this sermon, which sought to expose abuses of the Catholic Church's keeping of Sunday.

Hartmut von Cronberg, 1488-1549.

Ein treuwe Vermanung an alle Stand vnnd Geschickten auff dem Reichstag so yetzund zu Nuremburg ... [Nuremberg: Friedrich Peypus, 1522]

Hartmut von Cronberg was a German knight who sided with F. von Sickingen against the Archbishop of Trier. When v. Sickingen lost his battle, v. Cronberg lost his estates. Cronberg here appeals to the Reichstag to separate secular and ecclesiastical power to prevent what happened to him from happening to others.

Strauss, Jakob, 1480?-1533?

Eyn verstendig trostlich leer vber das Wort. Sanct Paulus. Wittenberg: [Nickel Schirlentz] 1522.

J. Strauss was a fiery, stormy preacher whose sermons in Hall (in Tyrol) attracted thousands of hearers. This sermon is on I Corinthians 11:28a concerning self-examination before Communion and on the Lord's Supper itself. The motto at the foot of the title reads: "Buy [this tract] and read it; you will like it." This is the first printing of Strauss' first printed work.

Cochlaeus, Johannes, 1479-1552.

Glos vnd comment auff den xiii. Artickel um vom rechten Mess halten ... [Strasbourg: Johann Gruninger, 1523]

This is one of J. Cochlaeus' earliest attacks on Luther. Specifically targeted is Luther's "Sermon on the New Testament, that is on the Holy Mass." Cochlaeus wrote this tract in September 1523 in Frankfurt am Main.

Bugenhagen, Johann, 1485-1558.

Annotationes / Ioan. Bugenhagii Pomerani; in decem Epostolas Pauli. [Nuremberg: Johann Petreius, 1524]

J. Bugenhagen was city preacher in Wittenberg and professor of theology at the University. These "Notes on Ten Pauline Epistles" were printed from a student's manuscript notes, a fact the printer boasts about in his Preface. Such pilferage was common and even at times encouraged by Luther and others. This is the third printing of the work by Petreius and the rarest of his printings.

Recent Purchase by New Partners of the Richard C. Kessler Reformation Collection

Dr. Channing R. Jeschke
and Mrs. Carol Jeschke
Atlanta, Georgia

Luther, Martin, 1483-1546.

Supputatio annorum mundi. [Paris: Simon de Colines, ca.1545]

Luther believed it was possible to reconstruct a world chronology from the biblical record. He also believed one could make a fairly accurate calculation as to the "time of the end." He did not go so far as to set a date, but he believed that the times were perilous enough that "this could be the end." This volume is his world chronology based on biblical records. It was printed anonymously in France, and Benzing-Claus-Pegg, the standard Luther bibliography + supplement, has located only two copies.

For more information on sponsoring a piece in the Richard C. Kessler Reformation Collection, please contact:

Dr. Channing R. Jeschke, Librarian
Pitts Theology Library
Candler School of Theology
Emory University
Atlanta, Georgia 30322
(404) 727-4166

Current Partners of the Richard C. Kessler Reformation Collection Are:

Mr. and Mrs. Neil Anderson
Mr. Erwin G. Baumer
Judge Dorothy T. Beasley
Mr. and Mrs. Russell W. Crick
Dr. and Mrs. Channing R. Jeschke
Mr. and Mrs. Callie W. Kessler
Mr. and Mrs. Richard C. Kessler
Mr. and Mrs. Carl F. Lettow, Jr.
Mr. and Mrs. John C. McCune
Mr. and Mrs. Jean A. Mori
The Reverend and Mrs. Larry W.
Raudebaugh
Mrs. Velda Handrich Skagen
The Memorial Fund of St. Johns
Evangelical Lutheran Church,
Bloomington, Illinois and Bishop
and Mrs. Harold Skillrud
Mr. Clair E. Strommen
Mr. Frank Easterlin Wise
Mr. John Calhoun Wise, Jr.
Mr. Roy Thomas Wise
Mr. and Mrs. Rudolph L. Yobs

Standing Advisory Committee for the Reformation Collection

Policy direction for the Reformation Collection is provided by a standing advisory committee composed of representatives of Emory University and the local and national Lutheran community.

Mr. Richard C. Kessler, Chairperson
Mr. Roy T. Wise, Secretary
Mr. Rudolph L. Yobs, Consultant to the
Committee
Mr. James R. Crumley, Member at
Large
The Reverend F. Stuart Gulley
Dr. Channing R. Jeschke
Dean R. Kevin LaGree
President James T. Laney
Bishop Harold C. Skillrud
Dr. James L. Waits, Member at Large

The Power of the Printed Word

Ruminations from the desk of Fred A. Grater, Rare Book Bibliographer

The Reformation was a time of intellectual ferment and activity on a scale previously unknown in human history. The printing press made the spread of ideas possible. Human curiosity, people's thirst for knowledge, and the overwhelming need to know the state of one's soul made the spread of information necessary and even imperative. What we of the twentieth century sometimes fail to see is that the ancient Hebrew notion of the power of the word was still pervasive, and people believed that if a thing was said or printed it must be true. Ideas once expressed in print came to possess a power of their own which transcended their origins, hence arose press censorship.

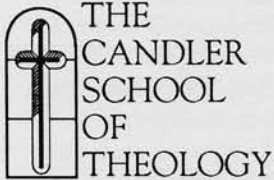
In Wittenberg there was almost no press censorship because Luther was such an indefatigable writer that all the available presses could not keep up with his pen and secretaries. Luther, in good health or poor, was either lecturing or preaching almost every day, and his scribes had to invent systems of rapid writing, usually in heavily abbreviated Latin, to try to keep pace. At various times, Kaspar Cruciger, Viet Dietrich, Georg Roerer, Stephan Roth, and others lived with Luther in the Black Cloister and took down his sermons, lectures, and even his table conversations for future publication. He actually read and approved most of this activity on his behalf, because he felt that every blow against the Devil was worth delivering.

Luther seems to have written most of his letters himself, and he was always zealous to preserve his privacy in his letters. Some of his personal letters were published surreptitiously, and this displeased him greatly. He did write some "quasi-public"

letters, especially later on in his life, but he always insisted that his private correspondence should remain private.

Luther used not only the printed word to get the message out to the people; every medium which could be used to carry the Good News was pressed into service. Pictures were commissioned to illustrate books so that even those who could not read could grasp the ideas being discussed. Poems were written which summarized the thought of the day in a format which could be "carried along" with the rest of the day's burdens. Translations were made so that people could follow even the most obscure thoughts, even if they could not actually read them themselves, and hymns were written to popular tunes for easier memorization and widest possible distribution. "I place music next to theology and give it the highest praise," Luther is reported to have said. All these media were used with but one thought in mind: to spread the Gospel to every created being so that all might know and none might be able to plead ignorance as an excuse.

As part of the Reformation heritage, Protestants continue to revere the power of the preached and printed word. Article V of the Augsburg Confession affirms the preached word of the printed scriptural word to be the "means of grace" of God to the people of God.



Emory University
Atlanta, GA 30322

Nonprofit
Organization
U.S. POSTAGE
PAID
Atlanta, Georgia
Permit No. 3604