

REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation Collection
Fall 1998, Number 13

The Song of the Angels: *Gloria in Excelsis Deo!*

All are invited to the eleventh-annual Kessler Reformation Concert on Tuesday, October 27, at 8:15 P.M. in Cannon Chapel. The hour-long concert is free and open to the public.

The 1998 Kessler Reformation Concert celebrates the theme *Gloria in Excelsis Deo!* This year we feature the *Geystlicher Lieder* (1567; first edition, 1545), a German Lutheran hymnal edited by Valentin Bapst. This, the very last congregational hymnal overseen by Martin Luther, includes the text and tune for a German version of the *Gloria*. The hymnal, with its nickname, *Bapstisches Gesangbuch*, is a veritable treasure and a recent acquisition of the Richard C. Kessler Reformation Collection at Emory.

The concert focuses on musical utterances associated with the angelic acclamation "Glory to God in the Highest." Compositions include Johann Sebastian Bach's Cantata BWV 140, *Wachet auf, ruft uns die Stimme*, a work that includes a choral setting of the *Gloria in Excelsis*. The cantata will be performed by the Candler Choraliers, soloists, and orchestra, under the direction of Marian Dolan, assistant professor of church music and choral conducting.

Timothy Albrecht, Emory University organist and professor of church music, will perform Bach's own organ reworking of a movement from the same Cantata BWV 140. This piece—transcribed by Bach into the

solo organ *Wake, Awake!*—is from the so-called *Schübler Chorales*. Timothy Albrecht also will include a short organ composition of his own on the Lutheran hymn, *All Glory Be to God on High*.

During the program the audience will sing, as is its custom, Luther's battle-hymn of the Reformation, *A Mighty Fortress*. In addition, all will sing an English translation of Nikolaus Decius's 1525 hymn of praise, *Allein Gott in der Höh sei Ehr'*. This hymn text is a German paraphrase of the Latin *Gloria in Excelsis*. Its tune is found in the featured Bapst hymnal.

In addition to the music, Jonathan Strom, assistant professor of church history at the Candler School of Theology, will provide brief commentary.

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 2,100 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 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:
Dr. M. Patrick Graham
Pitts Theology Library
Emory University
Atlanta, Georgia 30322
(404) 727-4165
libmpg@emory.edu



Another Strong Year for Reformation Acquisitions

M. Patrick Graham

More than 180 pieces were added to the Kessler Reformation Collection during the past year, bringing the total number of items in the collection to 2,108.

This year's acquisitions from nearly twenty auction houses and antiquarian dealers in Germany, Switzerland, The Netherlands, England, France, and the United States include a wide range of genres—Bibles, commentaries, sermons, histories, polemical treatises, editions of works by classical and early Christian authors, letters, dictionaries, and official church pronouncements. There are thirty-four publications by Martin Luther, eleven by Melancthon, six by Erasmus, three by Eck, several Bibles, and an early copy of the decrees of the Council of Trent. Many are

found in contemporary, sixteenth-century pigskin bindings, often with elaborate tooling, and contain annotations on the endpapers or in the margins of the text. Such features make each piece unique and provide researchers with a wealth of additional information about the life and travels of the item itself and something about the ways that such works were read, interpreted, and transmitted to later generations. Many of these publications will be on exhibit in the Durham Reading Room of the Pitts Theology Library during the month of October. Visitors are welcome.

As is evident from the foregoing, while the collection is focused on the Protestant Reformation in Germany, it is not only Lutheran voices that are heard. Works from Roman Catholics, Humanists, Reformed authors, and

members of the Radical Reformation also find a place at the table, as these figures entered into conversation with Luther and his supporters. The result is a precisely focused collection with rich texture. As the contemporary academy strives for diversity and inclusiveness so that society and public discourse may be enriched by hearing a chorus of voices from varied quarters, so the Kessler Reformation Collection is itself ecumenical and represents the rich variety of ideas, interests, and institutions that formed the backdrop of the Lutheran Reformation.

M. Patrick Graham is Librarian and Margaret A. Pitts Associate Professor of Theological Bibliography.

Reformation “orphans” in need of adoption

The following Reformation “orphans” are in need of adoption by a Kessler Partner. Partners sponsor the purchase of a document by making a gift of at least \$1,500, which may be divided into monthly or quarterly payments. A bookplate listing the donor's name is placed in the “adopted” book or document. Gifts also may be made in honor or memory of persons. Those persons honored will be notified of the gift, and the bookplate will list both the giver and honoree.

Luther, Martin. *Von den guten wercken* (Wittenberg: Melchior Lotther, 1520).

Third (and third Wittenberg) printing of the first edition of one of the most important of Luther's early treatises, titled *On Good Works*. This little book had its origin as a sermon, in which Luther related all Christian behavior to

faith. In 1521 it was translated into Latin and published in Leipzig. There is a wood engraving of the crucifixion on the recto of the last leaf, and old marginalia may be found scattered throughout.

———. *Die kleine antwort auff H. Georgen nehestes buch* (Wittenberg: Hans Lufft, 1533).

Although Duke George of Saxony (1471–1539) initially was sympathetic to Luther's early attempts to reform the Roman church and even hosted the disputation between Luther and Eck at Leipzig in 1519, he later became alarmed at Luther's message, thereafter opposed his program, and never left the Catholic Church. The present work is the second of two 1530 printings of Luther's response to Duke George's criticisms of his work.

———. *Ain Sermon auf das Euangelion, von dem reychen man[n] vn[d] armen Lasaro*. Luce. xvj. (Augsburg: Silvan Otmar, 1523).

This is the revised text of Luther's sermon on Luke 16, issued under his own authority. On page [2], Luther pleads with his friends and the printers not to issue his works without his knowledge or approval, citing the need to avoid errors of any kind in the face of the criticism of those loyal to Rome. Even with this “authorized” version, an error has crept in: the date following the title is printed as “1513,” but should clearly be “1523.” The title is set within a wood-engraved, architectural border, showing Adam to the viewer's left, Eve to the right, Christ as ruler of all above, and an unidentified portrait below. There is old marginalia, and the piece is bound in modern gilt-tooled, bordered,

and paneled crushed morocco, with intricately tooled panels at the top and bottom of the spine.

———. *Catechesis Martini Lutheri parua, Graeco-latina* (Basileae: Ioannem Oporinum, 1558).

This is a parallel-language edition of Luther's Small Catechism, typically setting Greek and Latin text on opposing pages, with marginal notes in Latin and occasional text in Hebrew. It was prepared by Michael Neander—a Lutheran schoolmaster—for his students. It is bound in contemporary, alum-tawed, bordered, and paneled pigskin, tooled in blind, with the initials "V.R.Z.E." above the panel on the upper board and the date 1561 below, apparently indicating that the piece belonged to Volpertus Rietsel of Jena, who had it bound in the year cited. (Regarding Luther's Small Catechism, see p. 4 of this issue of *Reformation Notes*.)

Melanchthon, Philipp. *Annotationes Philippi Melanthonis in Euangelium Iohannis: in gratiam studiosor[um] iam iterum editae* (Nürnberg: Johann Petreus, 1523).

Melanchthon's lectures on the Gospel of John were completed on March 11, 1523, and published two or three months later—not by Melanchthon, but by Luther. The present copy was printed later that year. The title is set within a historiated, wood-engraved border, which has been hand-colored, and the text is in single columns and in cursive type. There are old annotations and marginalia, and the work is bound in old limp vellum.

Major, Georg. *Eine klag vnd trostschrift von dem Christlichen Abschied vnd begrebnis des Ehrwürdigen vnd Hochgelehrten Herrn Philippi Melanthonis welche zu Wittenberg den xxi. tag Aprilis Lateinisch im Druck aussgegangen vnd hie zu Nürnberg verdeutscht ist worden* (Nürnberg: Georg Kreydlein, 1560).

On April 19, 1560, Philipp Melanchthon died in Wittenberg and was buried next to Luther in the castle

church. The present work is a German translation of a Latin oration given in Wittenberg on the occasion of Melanchthon's death, and its portrait of Melanchthon on the title page is hand-colored. After the deaths of Johann Bugenhagen (1558) and Melanchthon, Major was left to lead the faculty of Wittenberg University.

Münster, Sebastian. *En tibi lector Hebraica Biblia Latina planeque noua Sebast. Munsteri tralatione . . . Hebraica Biblia Latina planeque noua* (Basileae: Ex officina Bebeliana, Impendiis Michaelis Isingrinij et Henrici Petri, 1534–1535). Two folio volumes.

This is the first complete Hebrew Bible with Latin translation, accompanied by Latin commentary drawn from rabbinic sources, and was composed by one of the great Christian Hebraists of the sixteenth century, Sebastian Münster. This Bible was highly valued by sixteenth-century scholarship, being used by Miles Coverdale for the Great Bible (1539) and perhaps by Luther in the preparations for his Genesis lectures (1535–1545), his last major work. The Hebrew and Latin texts are arranged in parallel columns, and the work is bound beautifully in modern calf and marbled paper, with gold-on-red and gold-on-black spine labels.

Council of Trent (1545–1563). *Canones et decreta sacrosancti oecumenici, et generalis Concilii Tridentini . . .* (Lugduni: Guliel. Rouillium, 1566).

These are the canons and decrees of the Council of Trent. Historically regarded within the Catholic Church as a reform council, the Council of Trent was viewed by Lutherans as primarily reactionary and rejecting Luther's teachings. In addition to this copy from Lyons—bound in old limp vellum with alum-tawed vellum ties—the Kessler Collection includes a first-printing, first-issue, folio edition of the canons and decrees of Trent, published in Rome in 1564.



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Marginalia—Luther's Small Catechism

Daniel J. Rettberg

At the heart of Lutheran faith and practice stands a little work that has been translated into more languages than any other book used in the Lutheran parish except the Bible. Following the traditional medieval catechetical text, Luther included in this book the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, together with his own explanations. To this traditional core, he added sections on the sacraments of baptism and the Lord's Supper. Based on Luther's own preaching, teaching, and direct involvement in parish life between 1516 and 1529, when the first printing was issued, the Small Catechism was intended to be a Christian's daily companion and guide. Later editors and publishers added other materials at their own discretion, including the "Office of the Keys," dealing with confession and absolution, and the "Questions for Those Who Would Go to Communion," both of which became standard parts of later printings.

The Kessler Collection currently includes copies of five separate printings of Luther's Small Catechism, including

one printed during Luther's lifetime (1536). Two of these are in Latin (1536 and 1561); two are parallel versions in Latin and Greek (1558 and 1567); and one is a parallel version in Latin and German (1551). Four of these were prepared for use in schools and were designed not only to instill basic Christian belief and practice in the students, but also to teach them the various languages in which the catechism was issued. Luther's Small Catechism evolved from being a book intended to accompany all Christians (children and adults) in their daily walk, to also being a textbook to teach reading and Lutheran doctrine to schoolchildren.

It is a great privilege that the Pitts Theology Library is able to count five separate pre-1570 printings of Luther's Small Catechism as a part of the Kessler Collection. Such works count as true rare books. As popular as this catechism became for use in home, parish, and school, copies of it simply would have been "used to death," resulting in relatively few being available for addition to a late-twentieth-century library.

Dr. Daniel J. Rettberg is Rare Book Librarian at the Pitts Theology Library.



Medallion from the verso of the title page of *Vom Christlichen abschied aus diesem tödlichen leben des Ehrwürdigen Herrn D. Martini Lutheri, bericht, durch D. Justum Jonam, M. Michaellem Celium, vnd ander die dabey gewesen, kurtz zusammen gezogen*, printed at Wittenberg in 1546 by Georg Rhau. From the Richard C. Kessler Reformation Collection.



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