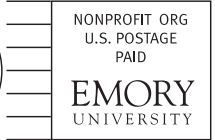




EMORY

CANDLER
 SCHOOL OF
THEOLOGY

Emory University
 Pitts Theology Library
 505 Kilgo Circle
 Atlanta, Georgia 30322



Reformation Day at Emory Schedule 2011

Each year Candler School of Theology celebrates Reformation Day with special events. This year's events take place on Thursday, October 27, 2011. The twenty-fourth annual Reformation Day at Emory program will take as its theme "Luther and the Translation of the Bible," and include lectures, musical presentations, and worship. All events are free of charge and open to the public.

- 9:00–9:45 A.M.** Registration and Reception; Formal Lounge, Cannon Chapel
- 10:00–10:45 A.M.** "Luther as Translator of the Bible," M. Patrick Graham, Margaret A. Pitts Professor of Theological Bibliography, Candler School of Theology, Emory University—Sanctuary, Cannon Chapel
- 11:00–11:50 A.M.** Chapel Service, Reverend Marcus J. Miller, President, Lutheran Theological Southern Seminary—Sanctuary, Cannon Chapel
- 12:15–1:30 P.M.** 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. Please make reservations for the luncheon by calling 404.727.6352 or emailing candleralum@emory.edu.—Cox Hall
- 1:45–2:45 P.M.** "The Books behind the King James Bible: The Influence of the Continental Reformations on the Making of the English Bible," Valerie Hotchkiss, Professor of Medieval Studies, Religious Studies, and Library Science, and Head of the Rare Book and Manuscript Library, University of Illinois at Urbana-Champagne—Sanctuary, Cannon Chapel
- 2:45–3:15 P.M.** Refreshments and Break—Formal Lounge, Cannon Chapel
- 3:30–4:30 P.M.** "Sun of Righteousness, Arise!" The Justification of Sinners and Victims, from Martin Luther to Martin Luther King, Jürgen Moltmann, Professor Emeritus of Systematic Theology, University of Tübingen—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.



REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation Collection

Summer 2011, Number 44

2011 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 3,500 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
libmpg@emory.edu

The twenty-fourth Reformation Day at Emory will be held on Thursday, October 27, and takes as its theme, Luther and the Translation of the Bible, celebrating the 400th anniversary of the King James Bible and noting the impact of Luther and other sixteenth-century Continental scholars on the English translators. We are pleased, therefore, to announce that Valerie Hotchkiss, professor of religious studies, medieval studies, and library science at the University of Illinois, and Jürgen Moltmann, professor emeritus of systematic theology at the University of Tübingen, will be our guest lecturers.

“The Books behind the King James Bible: The Influence of the Continental Reformations on the Making of the English Bible” is the title for Professor Hotchkiss’s illustrated lecture. She will argue that “the King James Version needs to be under-

continued on page 2



*Tondo portrait of
Martin Luther from
Etliche Brieffe (Magdeburg:
Rodinger, 1549)*

Reformation Day at Emory—

continued from page 1

stood as a European rather than just an English Bible.” Drawing upon the Kessler Collection and other materials in the Pitts special collections, Hotchkiss will discuss the many books behind the magisterial and influential 1611 English translation of the Bible. She will look at humanist scholarship that encouraged a return to the original languages, discuss groundbreaking editions and scholarship, describe the impact of confessional polemics, and review the history of English Bible translation. She will also offer analysis of Continental approaches to translation and the impact of other vernacular Bibles during the nearly ninety years between Luther’s revolutionary Bible translation on the Continent and the King James Bible of 1611.

Moltmann has entitled his lecture, “Sun of Righteousness, Arise! The Justification of Sinners and Victims.” He explains, “At the center of the Reformation stands the doctrine of the ‘justification of the sinner by Christ alone, by grace alone, and by faith alone.’

This was grounded in the experience of the justifying, healing, and saving justice of God. Justice is grace, and grace is God’s justice. Sinners can be saved, but what about the victims of sin? Churches know how to deal with perpetrators of evil but not with the victims of evil. The Reformation of the churches is unfinished without the liberation of the victims of personal and structural oppression. We are looking for the way from Martin Luther to Martin Luther King.”

We are also pleased to welcome Reverend Marcus J. Miller, president of Luther Theological Southern Seminary, as preacher at the chapel service. Miller has served as bishop of the Northeastern Ohio Synod, pastored churches in Ohio and New York, served as the chair of the ELCA Conference of Bishops Ecumenical Committee, and was an official observer at the signing of the joint declaration on the Doctrine of Justification in Augsburg, Germany in 1999.

The Candler Singers, under the direction of Rev. Barbara Day Miller, associate

dean of worship and music and assistant professor in the practice of liturgy, will present, “Sharing Good News: Hymns in Translation.” This brief lecture and hymn-sing will explore historic and contemporary texts in translated from their original language.

Finally, M. Patrick Graham, Margaret A. Pitts Professor of Theological Bibliography and director, Pitts Theology Library, will present, “Luther as Translator of the Bible,” illustrating it with key items from the Kessler Collection that showcase the ways that Luther’s work as a biblical translator emerged in his Bibles, commentaries, and sermons, as well as in the works of his opponents.

All events are free of charge and open to the public, due to the support of the Kessler Reformation Collection Endowment, the F. M. Bird Fund, and Candler School of Theology.

Portrait of Martin Luther with biblical scenes at the corners, from T. Kirchner, Thesaurus explicationum omnium articulorum . . . (Frankfurt am Main: Rebart and Feyerabend, 1566)



Back to the Sources: Translating the Bible in the Sixteenth Century

Armin Siedlecki

Ad fontes—“to the sources”—was a motto often heard in the sixteenth century. It was central to Martin Luther’s assertion that “Scripture alone” should be the basis of theological understanding, which along with his call for translations of Scripture into the vernacular generated new impulses in the study of the Bible. But what were the printed sources available to a sixteenth-century Bible translator? In other words, what were the books one could expect to find in the library of a Reformation-era scripture scholar?

The first published edition of the Greek New Testament was prepared by Erasmus of Rotterdam in 1516. Working fast to beat out a competitor, Erasmus used a few late Greek manuscripts as the basis of his text. Since his manuscripts did not include the whole text of the Book of Revelation, he translated the missing section from the Latin Vulgate back into Greek. It is said that it was this work that inspired Martin Luther to learn Greek. More significant than the 1516 printing, however, was the second edition of Erasmus’ Greek New Testament, published in 1519. Here Erasmus made use of a greater number of original manuscripts, including all of the Book of Revelation and corrected numerous errors. Martin Luther used a copy of this edition as the basis for his translation of the New Testament into German. The Kessler Collection holds a copy of both the first and the second edition, as well as the next five editions of Erasmus’ New Testament.

Printed Hebrew materials were significantly rarer than Greek texts, partly because of the difficulties involved in working with Hebrew font and partly because of publication restrictions for Jews in many areas of Europe. The first complete Hebrew Old Testament was issued in 1517 by the Venetian printer Daniel Bomberg. The work—known as the Rabbinic Bible—contains the Hebrew text of the Old Testament as well as rabbinic and medieval Jewish commentary



in the margins. Bomberg, a Christian, appealed to the Christian, as well as to the Jewish market, and his Rabbinic Bible became the Hebrew Bible of choice among the Reformers. The Kessler Collection holds the first four editions of the Rabbinic Bible, including the 1517 Bomberg printing.

With the new emphasis on source texts, language resources such as dictionaries became more important. One of the most important Greek dictionaries was Conrad Gesner’s *Lexicon Graecolatinum* (Greek-Latin dictionary), to which Philipp Melancthon also contributed. The work was first published in 1539, and the Kessler Collection holds a 1545 printing. With regard to Hebrew, it was the pioneering work of the Christian Hebraist Johann Reuchlin that made the language accessible for the first time to Christian biblical scholars. Reuchlin published a Hebrew grammar in 1506, financing the cost of the printing himself. Few of the edition’s one thousand copies were sold, and they were not exhausted before 1537 when Reuchlin’s student, Sebastian Münster, issued a heavily revised version of the work. The Kessler Collection holds copies of both works.

Arguably the most ambitious attempt to publish biblical source materials was the so-called Complutensian Polyglot, initiated by Cardinal Francisco Jiménez de Cisneros and edited by a team of scholars headed by Diego López de Zúñiga. In addition to the Greek text of the New Testament, it contained the Hebrew text of the Old Testament, the Septuagint (an early Greek translation of the Hebrew text), and Targum Onkelos (an early Aramaic translation). Because Erasmus had obtained exclusive publication rights for the text of the Greek New Testament, publication of the Complutensian Polyglot was delayed until 1520. Of the six hundred copies that were printed—a rather low number because of the high cost of production—only 123 are said to survive, including one held by the Kessler Collection.

By gathering such materials, the Kessler Collection aims to provide modern researchers with tools for understanding better the German reformation and its contributions to the study and proclamation of Scripture.

Reformation Day at Emory, 2010

The twenty-third annual Reformation Day at Emory celebrated Martin Luther as author and included lectures by Professor Mark Edwards (Harvard Divinity School) and Ian McFarland (Candler School of Theology). Photos from the fund-raising dinner and day of lectures and music highlight some of the moments during the festivities.

23rd

*below left: Dave Davis and David Parsons
below right: Professor Mark Edwards*



*above left: Karen Scott; above middle: Roy Wise, Doris Graham,
Armin Siedlecki
right: John Derrick and Dave Davis*



*left: Richard Kessler
below: Bob and Beverly Stroud, David Parsons*



*above middle: Mark Scott, John Yates
above: Ida Boers, Peggy Clinkscales*



*above: Professor Ian
McFarland
left: Wayne Powell,
Judy and Dick
Campbell*

Collection Update

M. Patrick Graham

The Kessler Reformation Collection passed another milestone this year—the 3,500th title. Twenty-three pieces were added in the last twelve months, bringing the total to 3,512. Four of these were by Martin Luther, seven by Philipp Melanchthon (including two editions of his systematic theology and his biography of Luther), two by one of Luther’s most vigorous opponents, Johannes Cochlaeus, and one each by Desiderius Erasmus, Ulrich Zwingli, and Hans Sachs (a rare, 1527 printing of his illustrated prophecies against the papacy). In addition, a 1558 printing of the Augsburg Confession and an early German printing of the Catholic catechism emanating from the Council of Trent were acquired. These are significant additions to the Kessler Collection and illustrate the commitment to focus on Luther and the German Reformation but include the voices of Catholics and other reformers (see table, Top Ten Authors).

The intelligence, drive, and hard work of these authors were complemented by the skill and resourcefulness of the print-

ers who mediated their compositions to the public, often competing vigorously with one another. Luther may have written a sermon or commentary and published it in Wittenberg at the press of a friend, but soon enough other printers in neighboring or even far-away cities would find a copy and issue it again, as the popular appetite for the great reformer’s works seemed insatiable. A printer may have been sympathetic to Luther’s doctrine or simply driven by the desire to capitalize on his popularity. Cities, such as Ingolstadt and Cologne, were centers of Catholic strength and so kept their printers busy with publishing the responses to Luther’s works, while others, such as Basel, were prominent in the international book trade and so issued works related to the Reformation or to humanistic scholarship for sale abroad (see table, Top Ten Cities).

The work of all these authors and printers with their varied interests have been gathered into the Kessler Collection in order to provide researchers with a broad perspective on the context of Luther’s life and the vigorous debate that his writings evoked. Twenty-four years

of hard work and generous support from almost 150 friends of the collection have done great things for scholarship and the church, providing ample justification for Martin Marty’s comment:

“Reformation ‘places’ for observation and study used to be Wittenberg and Geneva, Cambridge and Rome, New Haven and St. Louis—but not Atlanta! Now Atlanta is very much ‘on the map,’ a place of pilgrimage for scholars, lovers of the art and music of the Reformation, admirers of historic books, thanks to the Kessler Collection. The initiative taken by a couple of lay people, now surrounded by an alert group of supporters, has attracted publics to special events and serious students of history, theology, hymnody, and sixteenth-century culture. First those of us at a distance could not picture something like this collection growing at this place at this date in this culture—and now we cannot picture the culture being as rich and accessible as it is at Emory in Atlanta early in the third millennium.”

TOP TEN AUTHORS IN THE KESSLER COLLECTION

Author	Titles
Martin Luther	1,013
Philipp Melanchthon	220
Desiderius Erasmus	66
Matthias Flacius Illyricus	55
Johannes Brenz	48
Andreas Bodenstein von Karlstadt	47
Johannes Cochlaeus	41
Johann Bugenhagen	34
Urbanus Rhegius	31
Andreas Osiander	27

TOP TEN CITIES FOR PRINTING KESSLER COLLECTION MATERIALS

City	Titles Printed
Wittenberg	816
Augsburg	372
Basel	279
Nuremberg	270
Leipzig	212
Strasbourg/Strassburg	148
Magdeburg	127
Cologne	92
Frankfurt am Main	65
Paris	63

Lecturers for 2011 Program

VALERIE HOTCHKISS

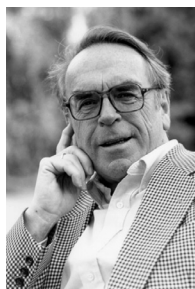


Valerie Hotchkiss is head of the Rare Book and Manuscript Library at the University of Illinois at Urbana-Champaign, where, for the past five years, she has focused on improv-

ing environmental conditions for the collections and making the collections more accessible through cataloging projects. She is also passionate about public programming in special collections libraries and has organized lecture series, workshops, international exhibitions, friends groups, book collecting contests, and other cultural events to attract visitors, students, and researchers to special collections libraries. Hoping that others will go and do likewise, Hotchkiss founded the Midwest Book and Manuscript Studies Program, a certificate program within the Graduate School of Library and Information Science at Illinois for training special collections librarians.

In addition to leading the Rare Book and Manuscript Library, Hotchkiss serves as professor of medieval studies, religious studies, and library science. She has a BA in classics, an MLS, and a PhD in medieval studies from Yale University. She is the author of numerous books and articles on cultural history and topics in the history of books and printing, including *Clothes Make the Man: Female Transvestism in Medieval Europe* (Garland, 1996) and the four-volume *Creeds and Confessions of Faith in the Christian Tradition* with Jaroslav Pelikan (Yale University Press, 2003). Her most recent book is *English in Print from Caxton to Shakespeare to Milton* (University of Illinois Press, 2008). She is also editor in chief of a series of rare e-books with commentaries, *Catchwords: Primary Sources for College Curricula*.

JÜRGEN MOLTSMANN



Jürgen Moltmann is professor emeritus of systematic theology at the University of Tübingen and one of the most influential theologians of the last half of the twentieth century. He received his doc-

torate from the University of Göttingen, was pastor of the Evangelical Church of Bremen-Wasserhorst, and taught theology at the University of Bonn before going to the University of Tübingen in 1967. He served on the Faith and Order Committee of the World Council of Churches, from 1983 to 1993 was the Robert W. Woodruff Distinguished Visiting Professor of Systematic Theology at Candler School of Theology, delivered the Gifford Lectures at the University of Edinburgh in 1984–1985, and won the 2000 Louisville Grawemeyer Award in Religion for his book, *The Coming of God: Christian Eschatology* (1996).

English translations of Moltmann's other books include, *Theology of Hope* (1967), *The Crucified God* (1973), *Man* (1974), *The Church in the Power of the Spirit* (1977), *The Trinity and the Kingdom of God* (1981), *God in Creation* (1985), *The Way of Jesus Christ* (1990), *The Spirit of Life* (1992), *How I Have Changed: Reflections on Thirty Years of Theology* (1997), *The Source of Life* (1997), *God for a Secular Society* (1997), *Experiences in Theology* (2000), *Science and Wisdom* (2003), *In the End—The Beginning: The Life of Hope* (2004), *A Broad Place: An Autobiography* (2008), *Sun of Righteousness, Arise! God's Future for Humanity and the Earth* (2010).



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