



THE IMAGE OF A FRACTURED CHURCH

# Martin Luther & the 95 Theses

AT 500  
YEARS

CURATED BY DR. ARMIN SIEDLECKI • FEB 24 - JULY 7, 2017



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## THE IMAGE OF A FRACTURED CHURCH

# Martin Luther & the 95 Theses

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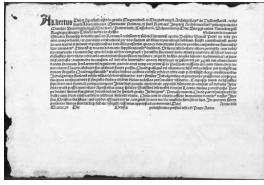
Five hundred years ago, on October 31, 1517, Martin Luther published his Ninety-Five Theses, a series of statements and proposals about the power of indulgences and the nature of repentance, forgiveness and salvation. Originally intended for academic debate, the document quickly gained popularity, garnering praise and condemnation alike, and is generally seen as the beginning of the Protestant Reformation. This exhibit presents the context of Martin Luther's Theses, the role of indulgences in sixteenth century religious life and the use of disputations in theological education. Shown also are the early responses to Luther's theses by both his supporters and his opponents, the impact of Luther's Reformation, including the iconic legacy of Luther's actions as well as current attempts by Catholics and Protestants to find common ground.

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### Case 1:

## Indulgences

In Catholic teaching, indulgences do not effect the forgiveness of sins but rather serve to reduce the punishment for sins that have already been forgiven. The sale of indulgences was initially intended to defray the cost of building the Basilica of St. Peter in Rome and was understood as a work of charity, because it provided monetary support for the church. Problems arose when Albert of Brandenburg – a cardinal and archbishop of Magdeburg – began selling indulgences aggressively with the help of Johann Tetzel in order to pay for expanding his authority to the Electorate of Mainz.



## Albert of Brandenburg, Archbishop of Mainz Unused Indulgence (Leipzig: Melchior Lotter, 1515?)

1 sheet ; 30.2 x 21 cm.

This particular indulgence, believed to be the only specimen of its kind thus far recovered, was issued specifically to clergy, granting them liturgical benefits in exchange for their contributions. The printing of this indulgence was probably ordered by Johann Tetzel himself and carried out by Melchior Lotter, the Elder, who was also to print Luther's ninety-five theses two years later. This is the only copy of this edition of this indulgence recovered. This copy was found within a book binding dated 1530, serving as an end paper, by the German bibliographer and Reformation scholar Fritz Beyer in 1937.

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**Taxe Cællarie apo**  
ap[osto]lice. Venundantur Parisiis ... per Tossanu[m] Denis ..., 1520.



**Cum privilegio i[n]terim**

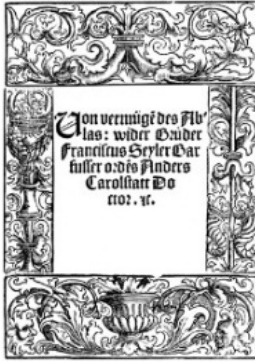
## Apostolic Chancery and Apostolic Penitentiary – Taxation Tables

*Taxe Ca[n]cellarie Apostolice [et] taxe Sacre Penite[n]tiarie itide[m] ap[osto]lice. Venundantur Parisiis ... per Tossanu[m] Denis ..., 1520.*

[4], xlii leaves; 20 cm (4to); πα<sup>4</sup> a-k<sup>4</sup> l<sup>2</sup>; Moreau II, 2469, Brunet V, 682; printer's device on title page, along with papal crest of Leo X and the French royal crest; includes index; on last page, relative values of various currencies, and errata.

Taxation tables for the Apostolic Chancery and the Apostolic Penitentiary, the latter of which was responsible for regulating matters of penance and the forgiveness of sins, including the sale of indulgences. The document was printed in Paris by Denis Toussaint, and the title page displays the printer's device, featuring St. Denis, a 3rd century martyr and bishop of Paris, who is usually depicted holding his decapitated head. Also on the title page are the Papal crest of Leo X and the French royal crest.

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## Andreas Karlstadt (1486-1541) - On the Power of Indulgences

*Von Vermügen des Ablass: wider Bruder Franciscus Seyler Parfuser Ordens. Andres Carolstat Doct.* Gedruckt zu Wittenbergk: durch Johann Grunenberg, 1520.

[16] pages; 22 cm (4to); A-B<sup>4</sup>; VD16 B6255, Freys-Barge 28; title within historiated woodcut border (animals, birds, people, including printer, with monogram "IG") by Lucas Cranach (J. Luther, *Titeleinfassungen* 5).

Andreas Karlstadt taught theology at the University of Wittenberg together with Luther. Being a critic of corruption within the church, he supported Luther's condemnation of sale of indulgences. In this tract from 1520, he responds to a recent defense of the practice by Franciscus Seyler at the Franciscan Cloister at Annaberg near Wittenberg. The title page border is by Hans Cranach, the eldest son of Lucas Cranach the Elder.

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## Plenary Indulgence for Protestants Returning to the Catholic Fold

*Indulgentia plenaria pro pace conservanda, haeresibus extirpandis, ac Sacro Generali Consilio proseguendo.* [Magdeburg?: s.n.], 1560.

[8] pages; 20 cm (4to); A<sup>4</sup>; VD16 K472; preface signed: M.F. Illyricus; dated at end: Datum Romae apud Sanctu[m] Petrum, anno ... Millesimo quingentesimo sexagesima, Octavo KL Aprilis [March 25, 1560].

A plenary indulgence granted to all Protestants who would return to the Catholic fold, issued by Pope Pius IV (1559-1565) in an effort to further the work of the Council of Trent. The exemplar shown here was printed anonymously and prefaced by Matthias Flacius Illyricus, a Lutheran reformer in Magdeburg, who intended to satirize the indulgence.

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## Andreas Karlstadt (1486-1541) - Sermon on the State of Christian Souls and Purgatory

*Ein Sermon vom stand der Christ glaubigen Seelen von Abrahams schoss und Fegfeuer der abgescheydnen Seelen. Doctor Andreas Bodenstein von Karlstatt. Wittemberg.* [Augsburg: Philip Ulhart und Sigmund Grimm, 1523]

[22] pages; 20 cm (4to); a-c<sup>4</sup> (-c4); VD16 B6199, Freys-Barge 96; title page woodcut.

Indulgences were not intended for the forgiveness of sins but rather to lessen the time a soul would spend in purgatory to atone for sins that have been forgiven. A belief in purgatory was therefore essential to the practice of selling indulgences. The title page woodcut of this sermon by Andreas Karlstadt depicts souls in purgatory, not suffering eternal punishment but being cleansed of the stains left by their sins.

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Case 2:

## The University Context

The Ninety-Five Theses were written for the purpose of a formal academic disputation, a common practice in universities at the time. A scholar would formulate a number of ideas or theories whose merit would then be debated publicly. This was particularly the case for theology, which was seen as the “Queen of the Sciences” in the medieval university system and the capstone to the study of the lower disciplines which began with the *trivium* (grammar, logic and rhetoric), followed by the *quadrivium* (arithmetic, geometry, music and astronomy), which constituted the seven liberal arts that were seen as preparation for philosophy and other higher faculties, such as medicine or law.



### Barthélemy de Chasseneuz (1480-1541) - The Liberal Arts and Sciences

*Catalogus gloriae mundi, laudes, honores, excellentias ac praeeminentias omnium fere statuum plurimarum[que] cerum illius continens, a spectabili viro Bartholomaeo a Chasseneo ... Lugd[unum]: impressum per D. de Harsy, [1529]*

[772] pages; 32 cm (folio)

A full page woodcut from Barthélemy de Chasseneuz’s catalog of social divisions and hierarchies. The image shows the 14 liberal arts and sciences to be studied at European universities at the time of Luther. At the top are Theology, Canon Law and Civil Law. The coat of arms at the bottom is that of Antoine du Prat, Archbishop of Sens and an important political figure in 16th century France.

RICHARD C. KESSLER REFORMATION COLLECTION -  
PITTS THEOLOGY LIBRARY 1529 CATA

## Matthias Lauterwald (1520-1555) - Disputation on Repentance

*De poenitentia: disputatio Mathiae Lauterwaldt Elbingensis; die 8. aprilis mane hora septima in Collegio nouo Vitebergae.* (Wittenberg: s.n., 1553)

[15] pages; 17 cm (8vo); A<sup>8</sup> (A8 verso blank); VD16 L791; vignette on title page.

A page from typical academic disputation, based on 28 theses or statements by the Lutheran philologist and theologian Matthias Lauterwald. It was presented and debated at the University of Wittenberg on April 8, 1553.

## Georg Theander (1508-1570) - Disputation on the 2nd and 8th Commandments

*Disputatio. Secundum, & Octauum Decalogi praecepta, thesibus theologicis explicata.* Ingolstadii: Ex officina VVeissenhornia, Anno salutis recuperatae M D LXIII.

[16] pages; 20 cm (4to); A-B<sup>4</sup>; VD16 G2705.

An academic disputation typical of 16th century practice. The author is Georg Theander, professor at the Catholic University of Ingolstadt, and the disputation was based on 30 theses on the 2nd and 8th commandments. It was defended by Sebastian Haydlauff, priest at the church of St. Moritz in Ingolstadt.

RICHARD C. KESSLER REFORMATION COLLECTION - PITTS THEOLOGY LIBRARY 1564 THEA  
GIFT FROM DR. PAT & MRS. DORIS GRAHAM IN HONOR OF PHILIP RYAN, 2014

## Jakob Andreae (1528-1590) - Disputation on Church Councils

*Disputatio de consiliis. Praeside ... Iacobo Andreae... M. Bernhadinus Stainer, Lithopolitanus ... discendi causa, respondere conabitur.* Tubingae: [Georg Gruppenbach], M. D. LXXIII.

[2], 13 pages; 19 cm (4to); A-B<sup>4</sup> (B4 verso blank); VD16 A2574; vignette on title page.

An academic disputation on the history of church councils, authored by the Reformer Jakob Andreae (one of the chief contributors to the Formula of Concord) and defended by Georg Stainer.

1572 ANDR A

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Case 3:

## Early Responses to the Ninety-Five Theses

After Luther had published the Ninety-Five Theses, a broad academic debate spread across Germany on the question of the validity of indulgences. The debate was soon joined by Eck of Ingolstadt, representing the Catholic position. Karlstadt, a senior theologian at Wittenberg seems to have taken the lead in defending his colleague with his work, a series of disputations held at the University of Wittenberg, beginning May 14, 1518 and continuing beyond July 7, 1518. Originally, Karlstadt had intended that Nicasius Claji defend the whole of the “Three Hundred Seventy Conclusions.” Since the printing was delayed, however, several men defended different parts of it as they became available



### Silvestri Mazzolini da Prierio (1456-1527) - Dialog on the Presumptuous Conclusions by Martin Luther about Papal Power

*R.P. Fratris Siluestri Prieratis ordinis praedicatorum et sacre Theologie p[ro]fessoris celeberrimi sacriq[ue] palatij apostolici magistri: in p[re]sumptuosas Martini Luther co[n]clusio[n]es de p[otes]tate pape dialog[us].* [Leipzig: Melchior Lotther, 1518?]

[24] pages; 20 cm (4to); A-C<sup>4</sup>; VD16 L4459; title within engraved woodcut border.

S. Mazzolini was Master of the Sacred Palace (Vatican) in Rome, censor of books and one of the first Catholic literary opponents of Luther. This is an early printing of the first work issued in opposition to Luther. It is in dialogue form and includes a refutation of Luther’s Ninety-Five Theses.

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### Martin Luther (1483-1546) – Response to Mazzolini’s Refutation of the Ninety-Five Theses

*Ad Dialoguz Syluestri Prieratis M[a]g[ist]ri Palatii de potestate Pape Respo[n]sio F. Martini Luther Augustine[n]sis, Vuittenbergae.* (Leipzig: Melchior Lotter, 1518)

[47] pages; 20 cm (4to); A-F<sup>4</sup> (F4verso blank); Benzing 226, VD16 L3672; title within engraved, historiated, woodcut border (J. Luther, Titeleinfassungen 18); initial.

When Luther received S. Mazzolini’s Dialogue on the Ninety-Five Theses, he put it into print at once to show just how weak a piece Mazzolini

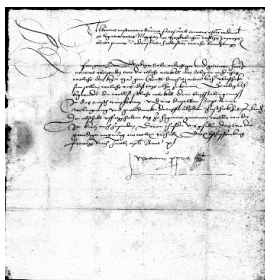
had written. He followed it up with the present work which includes Mazzolini's text and Luther's reply to it. Even the Pope is said to have been embarrassed by Mazzolini's poor performance in this work. The Dominicans are reported to have bought up the first edition, presumably to prevent its further circulation.

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PITTS THEOLOGY LIBRARY 1518 LUTH C

## Albert of Brandenburg, Archbishop of Mainz

Letter to Julius Pflug, July 30, 1540

1 sheet ; 28.5 x 29.5 cm.



Albert of Brandenburg became Archbishop of Mainz in 1514 and Cardinal in 1518. The indulgence issued by Leo X in 1514 for the building of the new St. Peter's in Rome was entrusted to Albert (1517) for publication in Saxony and Brandenburg. Albert employed Johann Tetzel for the actual preaching of the indulgence. The letter shown here is a request, addressed to Julius Plug, to translate from Latin into German some articles on religion by Luther.

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## Martin Luther Debates with the Leaders of the Church

*Ain Anzaigung wie D. Martinus Luther zuo Wurms auff dem Reichstag eingefaren durch K.M. In aigner Person verhört vnd mit im darauff gehandelt.* [Augsburg: Melchior Ramminger, 1521]

[7] pages; 20 cm (4to); A<sup>4</sup> (A4 verso blank); Benzing 931; VD16 A3024; title-page woodcut



A popular account by an anonymous eyewitness of Martin Luther's appearance before the Diet of Worms in 1521. The title page woodcut shows Luther in Augustinian habit before the pope and other church authorities. The woodblock from which this print was produced was fractured (accidentally or deliberately), resulting in a clearly visible break through the center.

RICHARD C. KESSLER REFORMATION COLLECTION -  
PITTS THEOLOGY LIBRARY 1521 ANZA GIFT FROM RICHARD AND MARTHA KESSLER, 1987



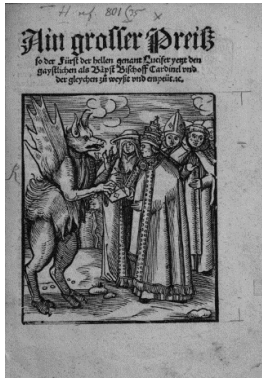
## Johannes Bernhardi (1490-1534) - Poem about the Trials of Martin Luther

*Ain Bericht wie Doctor Martini Luther von ersten hinder söllichen schwären Handel kum̃en sey vñ was in dar zuo geursacht vnd bewegt hatt ... gemacht Hans Wallser zuom rotten Brunnen.* [Augsburg: Melchior Ramminger, 1521]

[27] pages; 18 cm (4to); A-B<sup>4</sup> C<sup>6</sup> (C6 verso blank); VD16 W914; in verse; title page woodcut

A poetic account of Martin Luther and his controversy with the church by Johannes Bernhardi, who taught physics and rhetoric in Wittenberg and who writes here under the pseudonym of Hans Walser. The author cites the Epistles of Paul and other biblical passages in support of Luther's actions. The tract was issued by the same printer as the eyewitness account of Martin Luther's appearance before the Diet of Worms (also shown here). The title page woodcut is using the same broken woodblock as other publication, but replaces the image of Martin Luther with the Apostle Paul.

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## Reproduction of Title Page on an Anti-Papal Tract

*Ain grosser Preisz so der Fürst der Hellen genant Lucifer yetzt den gaystlichen als Bapst Bischoff Cardinel vnd der gleychen zu weyßt vnd empeüt.* &c. [Augsburg: Melchior Ramminger 1521]

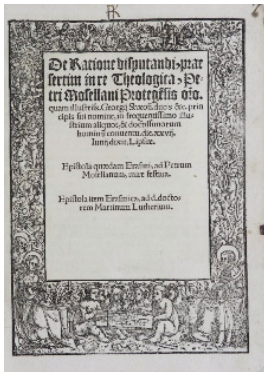
The title page of an anti-papal tract of 1521 depicts the devil speaking with the pope and his cardinals and bishops. The woodcut was produced from the original plate that was also used in two other 1521 publications by the same printer (Melchior Ramminger of Augsburg) with the figure of the devil being replaced by Martin Luther and the Apostle Paul respectively. It is unclear whether the original woodblock was broken accidentally or deliberately in order to allow for greater flexibility by exchanging elements within the image.

FROM VD16 G3465 [HTTP://GATEWAY-BAYERN.DE/VD16+G+3465](http://gateway-bayern.de/VD16+G+3465)

Case 4:

## The Leipzig Disputation

The Ninety-Five Theses were never debated in a public setting, but June 1519, the Wittenberg theologian and Reformer Andreas Karlstadt met with the Dominican theologian Johannes Eck in the city of Leipzig to debate the doctrines of free will and grace. At the invitation of Eck, Martin Luther joined the discussion in July and the disputation was expanded to include other theological topics like the sale of indulgences, papal authority and the existence of purgatory. The participants agreed to have the debate judged by the theological faculties of the Universities of Louvain and Paris. Both institutions criticized Luther, but the Reformer ignored their judgment. The debate also prompted Pope Leo X to call on Luther to recant his positions or face excommunication.



### Peter Schade (1493-1524) - Opening Speech of the Leipzig Disputation

*De Ratione disputandi praesertim in re theologica, Petri Mosellani protege[n]sis or[at]io ...* [Leipzig: Melchior Lotter, 1519]

[32] pages; 21 cm (4to); A-D<sup>4</sup> (D4 verso blank); VD16 S2174; title within ornamental border, probably by Lucas Cranach the Elder (J. Luther, *Titeleinfassungen*, 16)

First edition of the opening speech by Peter Schade (also called Mosellanus) held at the Leipzig Disputation. Included are also two letters by Erasmus written two months prior to the debate and printed here for the first time, one to Schade and the other the Luther. In the letter to Luther, Erasmus expresses appreciation for the reformer's work, but calls on him to be moderate and to focus on reforms within the church. Erasmus did not intend for the letter to be published, but Luther used it to make Erasmus' position public.

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### University of Louvain - Condemnation of Luther's Theses

*Condemnatio Doctrinalis libror[um] Martini Lutheri per quosda[m] Magistros Louanien[sium] & Colonien[sium], facta. Respo[n]sio Lutheriana ad eandem condemnationem. M.D. XX.* [Augsburg: Silvan Otmar, 1520]

[34] pages; 21 cm (4to); a-c<sup>4</sup> d<sup>6</sup> (-d6); Benzing 629, VD16 L2335; ornamental woodcut title page border.

Eck, Luther and Karlstadt agreed to have their arguments at the Leipzig Disputation judged by the theological faculties at Paris and Leuven





natus in 1460 Eck 37 Nov. 1496 Obiit 10 Febr. 1527 aet. 57  
Procancelarius Acad. Ingolstadt.

## Portrait of Johann Eck

*Der Christliche Lutheraner stellet vor die Kirchen-Historien vom Jahr 1370. und was von selbiger Zeit darinnen ergangen.* (Frankfurt am Main: s.n., 1717)

[4], 279 pages; 21 cm

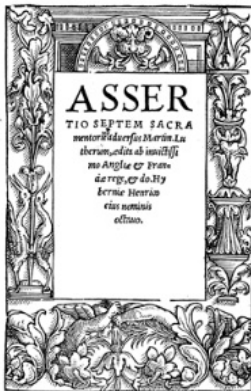
An engraved portrait of Johann Eck in a Lutheran anniversary publication from 1717. Eck a scholastic theologian who taught at the University of Ingolstadt was considered one of the best debaters of his generation.

1717 CHRI

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### Case 5:

## Luther and the Church in England



### King Henry VIII (1491-1547) - Defense of the Seven Sacraments

*Assertio septem sacramentorum[m] aduersus Martinum Lutherum aedita ab inuictissimo Angliae & Franciae rege, & do Hyberniae Henrico eius nominis octauo.* [Mainz: Johann Schöffer, 1522]

[158] pages; 17 cm (8vo); A-K<sup>8</sup> (K8 blank); VD16 H2166; title within woodcut border; initials.

A very early edition of King Henry VIII's *Defence of the Seven Sacraments*, written in 1521 as a reply to Luther's booklet on the Babylonian Captivity of the Church. Henry had received theological training, because it was assumed that his brother Arthur would succeed their father as king, but Arthur had died in 1502. Henry dedicated his tract to Pope Leo X, who named him "Defender of the Faith."

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## Martin Luther (1483-1546) – Against King Henry of England

*Contra Henricum regem Angliae Martinus Luther.* (Wittenberg: Johann Rhau-Grünenberg, 1522)

[48] pages; 20 cm (4to); A-F<sup>4</sup>; Benzing 1225, VD16 L4244; title within wood-engraved architectural border.

Luther's reply to King Henry VIII's treatise "Defence of the Seven Sacraments." The book was formerly owned by Willibald Pirckheimer, a 16th century German lawyer and humanist and a close friend of Erasmus. It was later donated to the Royal Society of London by Henry Howard, the 6th Duke of Norfolk (1628-1684), a Catholic during the time of strong anti-Catholic sentiments in England.

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## Portrait of King Henry VIII

*The life and raigne of King Henry the Eighth written by the Right Honourable Edward, Lord Herbert of Cherbury.* London: printed by E.G. for Thomas Whitaker ..., 1649.

Various pagings; 29 cm (folio); A<sup>6</sup>(-A6) B-R<sup>4</sup> S-X<sup>6</sup> Y<sup>8</sup>€ Z<sup>10</sup> 2A-2N<sup>4</sup> 2O-2Y<sup>6</sup> 2Z-4C<sup>4</sup> 4D<sup>6</sup>(-4D6); Wing (2nd ed.) H1504, ESTC R15909; printed within rules, including side notes, engraved frontispiece portrait of Henry VIII, by Thomas Cecil.

A portrait engraving by Thomas Cecil of King Henry VIII from a 17th century biography written by Edward Herbert of Cherbury.

TCecil engr

1649 HERB

Case 6:

## Erasmus of Rotterdam



### Engraved Portrait of Desiderius Erasmus

*G. Brandts Histoire der reformatie, en andre kerkelyke geschiedenissen in en ontrent de Nederlanden.* Tot Amsterdam: voor Jan Rieuwertsz., Hendrik en Dirk Boom, Boekverkoopers, 1671-1704.

4 volumes; 24 cm.

An engraved portrait of Erasmus of Rotterdam by Hendrik Bary (1632–1707) from a 17th century history of the Reformation in the Netherlands written by Geeraert Brandt (1626-1685).

1671 BRAN V.1



### Erasmus and Luther on the Question of Free Will

*De Libero arbitrio διατριβη, sive collatio Desiderij Erasmi Roterodami.* Basilea: Apvd Ioannem Beb, [1524]

[94] pages; 16 cm (8vo); a-f<sup>8</sup>; VD16 E3146

*De servo arbitrio Martini Lutheri, ad D. Erasmus Roterodamum.* [Strasbourg: Wolfgang Köpfel], 1526.

372 pages; 16 cm (8vo); A-Z<sup>8</sup> & 4; Benzing 2206, VD16 L6668; title within woodcut border; initial; contemporary manuscript marginalia.

Two separate publications bound together by an early owner: Erasmus' *On the Freedom of the Will* and Luther's response to Erasmus entitled *On the Bondage of the Will*. Erasmus asserted the freedom of will and the ability to be able to cooperate in one's own salvation. Luther denied this freedom in strict Augustinian fashion arguing that all action for salvation was on God's part.



RICHARD C. KESSLER REFORMATION COLLECTION -  
PITTS THEOLOGY LIBRARY 1524 ERAS F:1-2; ACQUIRED THROUGH THE GENEROUS  
SUBVENTION OF BISHOP RONALD B. WARREN AND MRS. NEVA WARREN IN HONOR OF  
WILLIAM AND PAULETTE ALDERFER.



## Erasmus' Paraphrase of the New Testament

*The first [-seconde] tome or volume of the Paraphrases of Erasmus upon the Newe Testamente.* London: Edward Whitchurche, 1548-1549

2 volumes; 29 cm (folio).

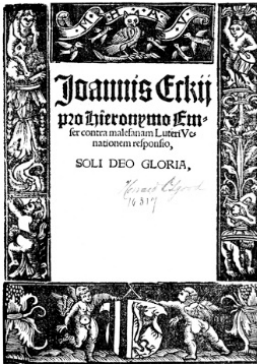
First printing of the English translation of Erasmus' paraphrase of the New Testament. In 1547, King Edward VI ordered that a copy should be placed in every church. The editors added the text of the New Testament from the Great Bible to accompany Erasmus's Paraphrases.

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### Case 7:

## Luther's Catholic Critics

The criticism levelled against Martin Luther's by his Catholic critics was manifold, including sober theological arguments, charges of heresy and disloyalty, warnings of social unrest and plain polemics.



## Johann Eck (1486-1543) – In Support of Hieronymus Emser Against Luther's Unwholesome Attack

*Joannis Eckij pro Hieronymo Emseri : contra malefatum Lutheri nationem responsio, Soli Deo gloria.* [Leipzig: Martin Landsberg, 1519].

[20] pages; 20 cm (4to); A<sup>4</sup> B<sup>6</sup> (B6 verso); VD16 E413; woodcut title border (J. Luther, Titeleinfassungen, 101), depicting an owl with a banner and the initials M.H.A.V. at the top and the heraldic arms of the city of Leipzig at the bottom.

First printing of the first edition of a pamphlet by Johann Eck in support of Hieronymus Emser, a theologian in Leipzig who had criticized Luther after the Leipzig Disputation and was harshly rebuked by the reformer. Emser and Eck along with Johann Cochlaeus were Luther's most vehement critics.

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## Johannes Cochlaeus (1479-1552) – Refutation of 91 Errors in Three Sermons by Martin Luther

*Confutatio XCI. articuloꝝ e tribus Martini Lutheri Teuthonicis sermonibus excerptorum.* Coloniae: in officina Petri Quentel, Anno M.D.XXV.

[36] pages; 20 cm (4to); A-C<sup>4</sup> D<sup>6</sup>; VD16 L5501; title and colophon between ornamental bars, one initial.

Johannes Cochlaeus frequently published portions of Martin Luther's writings along with his own refutations.

RICHARD C. KESSLER REFORMATION COLLECTION - PITTS THEOLOGY LIBRARY 1525 COCH D



## Hieronymus Emser (1478-1527) & Martin Luther (1483-1546) – Concerning the Leipzig Disputation

*De disputatione lipsicensi quantum ad Boemos obiter deflexa est Epistola Hieronymi Emser. Ad Aegocerotem Lutheri additio.* [Augsburg: Silvan Otmar, 1519]

[30] pages; 21 cm (4to); a-d<sup>4</sup> (-d4); Benzing 434, VD16 E1115; woodcut of Emser's coat of arms on title page.

This volume includes both Emser's letter on the Leipzig Disputation and Luther's sharp reply. Luther and Emser became lifelong enemies, a situation only exacerbated by Emser's use of Luther's New Testament as a basis for his own German translation in which he attacks Luther and Lutheranism. The woodcut on the title page shows Emser's coat-of-arms with the prominent goat, which gave Luther the title of his work, *To the Goat in Leipzig*.

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## Johannes Mensing (active 1495-1541) - On the New Testament of Christ our Lord and Savior

*Von dem Testamente Christi vnsers Herren vnd Seligmachers: Dem Hochlöblichen Adell ym landt zu Sachsen, sampt alle[n] Christglewbigen, Deutscher Nation, tzugutt geschriben vnd auszgangen, beweret mit Götlicher schriftt, tröstlich zu lesen.* [Leipzig: Nickel Schmidt, 1526]

[47] pages; 21 cm (4to); A-F<sup>4</sup> (F4 verso blank); VD16 M 4661; armorial bookplate of a former owner on the inside upper cover reading, "Ex Bibliotheca F.Z.M. Hauslab."

J. Mensing was a Dominican opponent of Luther, having studied in Wittenberg and Frankfurt an der Oder, he preached at Mageburg Cathedral 1522-1524 against the reformers. In 1530, he was one of the Confutators of the Augsburg Confession. In this tract, Mensing defends Catholic interpretation of the Lord's Supper through references to scripture. This title-page border features the symbols of the four Gospels in the corners, the Apostles Peter and Paul and the four "Great Western Fathers" of the church (Pope Gregory I, Saint Jerome, Saint Ambrose, and Saint Augustine).

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Case 8:

## Luther's Catholic Critics

### Augustin von Alveldt (active 16th century) – Against the False Idol of Wittenberg

*Wyder den Wittenbergischen Abtgot Martin Luther.* [Dresden: Hieronymus Emser, 1524].

[32] pages; 20 cm (4to); A-D<sup>4</sup>; VD16 A2109; title withing architectural woodcut border.

The Franciscan Augustine of Alveldt wrote this polemical tract in response to Luther's pamphlet *Widder den neuen Abgott und alten Teuffel* (Against the new false idol and old devil) which criticized the recent canonization of Bishop Benno of Mainz.

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### Wolfgang Wulffer (d. 1538) – Against Martin Luther's Unholy Turmoil

*Wid' die unselige Auffrure Merten Luders von Wolffgango Wulffer un[d] andern Christgleubige[n] euch zw Wittenberg tzugeschribenn.* Leyptzck: [Martin Landsberg], 1522.

[15] pages; 19 cm (4to); A-B<sup>4</sup>; VD16 W4584; title within woodcut border.

First printing of a rare pamphlet directed against Martin Luther. Wulffer calls Luther a false prophet and claims that his teachings contain no love, but only self-aggrandizement.

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PITTS THEOLOGY LIBRARY 1522 WULF





## Ambrosius Catharinus, Archbishop of Conza (1484-1553) - Defense of the Catholic Truth and Apostolic Faith and Doctrine

*Ambrosii Catharini olim La[n]cinoti co[n]tra Martinu[m] Lutherum super his verbis, Tu es Petrus [et cetera], Et tibi dabo claves regni celorum [et cetera], Mathei xvi ...* Dresden: Emserpresse, 1524.

[31] pages; 20 cm (4to); A-D<sup>4</sup> (D4 verso blank); VD16 P3984; title within wood-engraved historiated border (putti playing, and the heads and wings of two Pegasus figures below printing date).

A selection of criticisms of Luther's views on the spiritual origins of the Papacy by one of his early opponents, Ambrosius Catharinus, edited and published by another of his early opponents, Hieronymus Emser, and dedicated by Emser to a third Luther opponent, Paul Bachmann, Abbot of Altenzelle.

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## Thomas Cajetan (1469–1534) - On the Divine Institution of the Roman Pontificate over the Entire Church

*De diuina institutione Pontificatus Romani Pontificis super tota[m] ecclesiã a Christo in Petro.* Impressum Rom[a]e per Marcellum Silber al[ia]s Franck, 1521.

[99] pages; 21 cm (4to); A-L<sup>4</sup> M<sup>6</sup> (M6 verso blank); title within engraved woodcut border; initials

Tommaso de Vio, called Cajetan after his birthplace Gaeta, taught at Padua, Pavia and Rome. An expert in scholastic philosophy he wrote various tracts on the office of the Pope, of which this is the most extensive. He served as Papal legate for Leo X and in this capacity met with Martin Luther in 1518 to discuss various points of contention. He also helped draft the bull of excommunication against Luther.

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Case 9:

## The Pope and the Papacy

Since prior to the Reformation the Catholic Church was the only church in Western Europe, the Pope's authority over ecclesiastical matters was virtually absolute. As bishop of Rome and successor to the apostle Peter, the Pope was considered Christ's representative on earth and laid claim to the keys of heaven and the power to "bind and loose" in heaven and on earth (Matthew 16:19). The Ninety-Five Theses did not call the office of the pope into question but rather focused on questions of repentance, the remission of sins and the sale of indulgences.

### Pope Gregory I (590-604) – Correspondence

*Epistole ex Registro beatissimi Gregorij Pape primi ; cum inhibitione sanctissimi D.D. Julij pape ij sub pena exco[m]municationis late sententie, quam co[n]trafacientes ipso facta incurrant: facta anno d[o]mi[n]i 1505. [Venice]: per Lazarum Soardum, M.D.iiij.*

[20], 197 leaves; 33 cm (folio in 6's); +a-+b<sup>6</sup>, +c<sup>8</sup> A-2H<sup>6</sup> 2I<sup>4</sup> 2K<sup>8</sup>; CNCE 21705; title page printed in red and black within engraved woodcut border; illustration of printer receiving brief from Pope Julius II, initials, some text also printed in red.



A collection of letters by Pope Gregory I (also called Gregory the Great), generally regarded as the father of the medieval papacy. The title-page woodcut shown here depicts a man kneeling before the pope, who is wearing the characteristic triple-tiered tiara (papal crown) and is surrounded by cardinals.

RICHARD C. KESSLER REFORMATION COLLECTION - PITTS THEOLOGY LIBRARY 1504 GREG

### Pope Julius II (1503-1513) – Papal Bull Concerning the Council of Pisa

*Tanta est clavium Ecclesiae potestas. [Rome: s.n. 1511]*

[12] pages; 22 cm (4to); A<sup>6</sup>; papal coat of arms on title page.

A papal bull in a volume of 19 papal documents from Popes Julius II and Leo X. The title-page woodcut displays the characteristic papal coat of arms with the crossed keys of Peter, the papal tiara and the individual family crest that differed from pontiff to pontiff.



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## Onofrio Panvinio (1529-1568) – Eulogies and Portraits of the Popes

*Onuphrii Panuini Veronensis Fratris Eremitae Augustiniani. XXVII. Pontificum Maximorum elogia et imagines accuratissime ad uiuum aeneis typeis delineatae.* Romae: Ant. Lafrerij Formeis, Anno M.D. LXVIII.

[36] leaves; folio.

Engraved portrait of Pope Leo X from a collection of 27 full-page engraved portraits of Popes Urban VI to Pius V, each with letter-press biographical sketch on opposite page (on verso of preceding portrait). It was Pope Leo X who had called on Luther to recant his theses and who excommunicated him.

PITTS THEOLOGY LIBRARY 1568 PANV



## Pope Leo X (1513-1521) - Exsurge Domine (1513-1521)

*Bulla decimi Leonis, contra errores Martini Lutheri, & sequacium.* [Strasbourg: Johann Schott, 1520]

[42] pages; 20 cm (4to); a-d<sup>4</sup> e<sup>6</sup>(e6 blank); VD16 K277, woodcut of papal coat of arms on title page.

First printing of the first edition of Hutten's edition of the papal bull *Exsurge Domine*, which condemns as heretical 41 statements by Martin Luther and offers Luther 60 days to recant. Hutten issued the bull with Pope Leo's coat of arms on the title page and offers his own glosses, introduction and call to Leo to keep his bulls to himself and not to bother the German Protestants any longer.

RICHARD C. KESSLER REFORMATION COLLECTION - PITTS THEOLOGY LIBRARY 1520 CATH B, ACQUIRED THROUGH THE GENEROUS SUBVENTION OF MUNICH AMERICAN REASSURANCE COMPANY.



## The Old and the New Church

*Ein Underschyd zu erkennen den almechtigen Got und wie die newen Göter vff sind kom[m]en kürztlich begriffen.* [Augsburg: Melchior Ramming, 1521]

[55] pages; 20 cm (4to); A-G<sup>4</sup> (G4 verso blank); VD16 N306; large woodcut on title page.

An anonymous pamphlet criticizing the worship of the “new gods” of classical antiquity by humanists. Other new gods that the author condemns include the pope and monastic orders. The title-page woodcut depicts the old church on the left with the pope held up by cardinals and surrounded by demons and the new order on the right with Christ as the head of the church.

RICHARD C. KESSLER REFORMATION COLLECTION - PITTS THEOLOGY LIBRARY 1521 JUDA



## Hans Sachs (1494-1576) – A Wondrous Prophecy Concerning the Papacy

*Ein wunderliche Weissagung von dem Bapstumb, wie es yhm bis an das Ende der Welt gehen sol ynn Figuren odder Gemelde begriffen...*  
[Zwickau: Gabriel Kantz], Im M.D.xxvij. Jare.

[36] pages; 21 cm (4to); A-C<sup>4</sup> D<sup>2</sup> E<sup>4</sup>; VD16 W4645; bound in morocco backed marbled boards.

One of three editions of a controversial illustrated collection of poetry and commentary on the history and ultimate defeat of the papacy. The poems are German adaptations by Hans Sachs of medieval prophecies attributed to Joachim of Fiore; the commentary was supplied by Andreas Osiander. The woodcut shown here depicts the pope losing the keys of Peter, symbol of his spiritual authority.

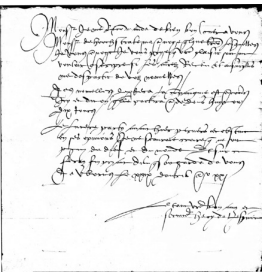
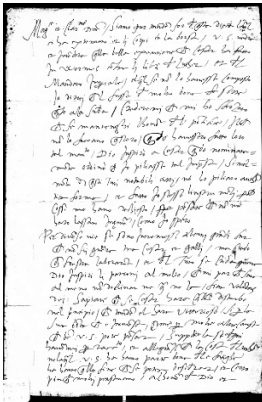
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### Case 10:

## The Council of Worms

### Letters to Raffaele de' Medici Concerning the Diet of Worms (1521)

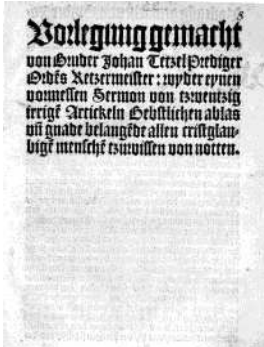
Raffaele de' Medici (1477-1555) was a member of the Florentine Medici family and a relative of Pope Leo X. Shown here are two letters sent to Raffaele. The first is by Girolamo Aleandro, an Italian scholar and cardinal, who writes that it was he who composed the Edict of Worms, which placed Luther under the ban of the Church and State. The second letter was written in French by Henry de Lesomet, from Worms, on 29 April 1521, and concerns the court and the leave-taking of Martin Luther. "... Luther left the day before yesterday, perverse and obstinate in his opinions. I could scarcely believe that he is not punished by God and the world. And with this I shall close, praying God to look after you. From Worms, the 29th of April 1521."



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Case 11:

# Johann Tetzel



## Tetzel Responds to Luther

*Vorlegung gemacht von Bruder Johan Tetzel Prediger Ordens Ketzermeister ... wyder eynen vormessen Sermon von tzuentsig irrigen Artickeln Bestlichen Ablas vnd Gnade belangende allen cristglaubigen Menschen tzuwissen von Notten.* [Leipzig: Melchior Lotter, 1518]

[30] pages; 19 cm (4to); A-D<sup>4</sup> (-D4); VD16 L6269.

It was Johann Tetzel's sale of indulgences that had prompted Luther to publish his Ninety-Five Theses. Here Tetzel responds for the first time to Luther, attacking in particular a sermon by the reformer on indulgences and grace.

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## Martin Luther (1483-1546) – Defense of the Sermon Concerning Papal Indulgences and Grace

*Ein Freiheit des Sermons Bestlichen ablas vnnnd gnad belangent Doctoris Martini Luther; wider die vorlegung, so zur schmach seyn vnd desselbe[n] Sermon erdichtet.* Gedruckt zuo Augspurg: durch Jörgen Nadler bey Barfüsser Dor, Im MD vn[d] XX Jar.

[12] pages; 19 cm (4to in 6's); A6; Benzing 190, VD16 L4750; title within engraved, historiated, woodcut border (birds and flowers).

Martin Luther's response to Tetzel's critique of the Ninety-Five Theses.

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Case 12:

## The Diet of Worms



### Edict of Worms (1524)

Der Römischen Kayserlichen Mayestat Edict wider Martin Luther Buecher vnd Lere... [Vienna: Johann Singriener, 1524]

[52] pages; 20 cm (4to); A-C<sup>4</sup>, D<sup>2</sup>, E-G<sup>4</sup> (G<sup>4</sup> verso blank); VD16 D930.

One of only two documented printed exemplars of the Edict of Worms, pronounced by Emperor Charles V against Martin Luther. The edict, composed by the Papal Legate Girolamo Aleandro, prohibited the reading, printing and selling of Luther's writings and placed Luther under imperial ban. Published with it are two other documents, by Lorenzo Campeggi's and Archduke Ferdinand I (the later Emperor Ferdinand I) calling on Catholic rulers to assemble in Regensburg to prevent the further spread of the Lutheran Reformation.

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### Roster of Participants in the Diet of Worms

*Vff dem Rychstag in Anno domini. XVc.XXI. zu Worms gehalten sind in eygner Personen gewesen.* [Mainz: Johann Schoffer, 1521?]

[10] pages; 19 cm (4to); a<sup>6</sup> (-a<sup>6</sup>); VD16 A4054; three-quarter-page woodcut surrounded by frame, of nobles at the Diet; initial; manuscript marginalia.

A list of persons who attended the Diet of Worms in 1521. The title page depicts some of the nobles at the Diet.

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### Martin Luther (1483-1546) – Speech before Emperor Charles V at the Diet of Worms

*Ad Cesaree Maiest. interrogata D. Martini L. responsum Wurmacie xvij. Aprilis. Anno M.d.xxi.* [Wittenberg: Johann Rhau-Grunenberg, 1521]

[4] pages; 21 cm (4to); Benzing 905, VD16 L3650.

First edition of the text in Latin of Luther's speech before the Emperor Charles V at the Diet of Worms. Added in German is the famous statement he allegedly made at the end of his speech: "Ich kan nicht anderst / hie stehe ich / Got helff mir. Ame[n]." (I can do no other, here I stand, God help me).

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Case 13:

## Johann Tetzel



A 3D print of an early sixteenth-century indulgence chest used to collect money from the sale of indulgences. The chest was locked and has a money counting bowl with a coin slot at the top. The saying “When the coin in the coffer rings, the soul from purgatory springs” was attributed to Johann Tetzel.

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### Johann Tetzel (1465-1519)



Johann Jacob Vogel, *Leben des päbstlichen Gnaden-Predigers oder Ablass-Crämers Johann Tetzels*. Leipzig: bey Johann Friedrich Braun, 1717.

[6], 388, [12] pages; 17 cm (8vo).

Engraved portrait of Johann Tetzel with an indulgence chest, shown in an early eighteenth century Protestant biography of Tetzel. According to tradition he originated the saying, “As soon as a coin in the coffer rings the soul from purgatory springs.”

1717 VOGEL

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Case 14:

## The Ninety-five Theses

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### Martin Luther (1483-1546) – The Ninety-Five Theses



*Resolutio[n]es disputationum F. Martini Luther Augustiniani de indulgentia[rum] virtute, ; ab ipso ea[rum] autore, a pluribus mendis repurgatae, Uuitenbergae. Liber conditum & liberum lectorem volo.*

Lipsiae: apud Melchiorum Lottherum, 1519.

[118] pages; 20 cm (4to); A-B<sup>6</sup> C<sup>4</sup> D-E<sup>6</sup> F<sup>4</sup> G-H<sup>6</sup> I<sup>4</sup> K<sup>8</sup> L<sup>4</sup> (-L4, L3 blank); Benzing 208, VD16 L5788; woodcut of the Deposition from the Cross on title page, contemporary manuscript marginalia.

This is Luther’s final authorized edition of his Ninety-five Theses in book form with his own commentaries. The edition published by Rhau-Grunenberg had been so full of errors, that Luther gave the printing of this edition to Melchior Lotter in Leipzig.

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**I**n Sermon oder Predig  
von dem ablasz vnd gnade  
durch den wirdigen docto-  
rem Martinum Luther Augu-  
stiner zu wittenbergk ge-  
mache vnd gepre-  
diget.



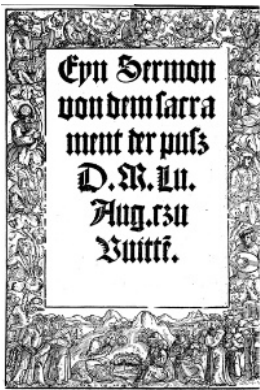
## Martin Luther (1483-1546) - Sermon on Indulgences and Grace

*Ein Sermon oder Predig von dem Ablasz vnd Gnade durch den wirdigen Doctorem Martinum Luther Augustiner zu Wittenbergk gemacht vnd geprediget.* [Basel: Pamphilius Gengenbach], 1518.

[8] pages; 21 cm (4to); A<sup>4</sup>; Benzing 102, VD16 L6268.

An early sermon by Luther on indulgences and grace. First published in 1518, this work went through fully fourteen printings in that year alone. Luther had intended this sermon to inform the German-speaking public of his view of indulgences. As such, it could be characterized as a popular, non-academic “version” of the Ninety-five Theses. The title page woodcut shows man entering church carrying a rosary and an indulgence.

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## Martin Luther (1483-1546) - Sermon on the Sacrament of Penance

*Eyn Sermon von dem Sacrament der Pusz D. M. Lu. Aug. tzu Vuitte[n].* Gedruckt czu Leipsick: Melchior Lotther, Nach Christi gepurt. Tausent funffhundert. im neunczehe[n]den iar [1519].

[16] pages; 20 cm (4to); a-b<sup>4</sup>; Benzing 466, VD16 L6419; engraved title page border.

An early sermon by Luther on the sacrament of penance.

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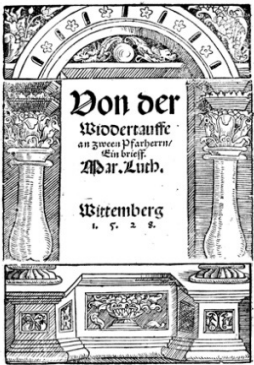
## Martin Luther (1483-1546) - Brief Instruction on How One Should Confess (Latin)

*Confitendi ratio Doctoris Martini Lutheri Augustiniani Wittenbergensi.*  
August[a]e Vindelicoru[m]: in [a]edibus Siluani Ottmar, Excusum XXVI.  
Maii. Anno MD.XX.

[15] pages; 20 cm (4to); a-b<sup>4</sup> (b4 verso blank); Benzing 617, VD16 L4234; title within engraved, historiated, woodcut border (putti).

Luther maintained that the sacrament of confession and absolution was an indispensable part of the Christian life but that the practice of confession should be used as a time to reflect on one's sinfulness and need for God's grace, rather than to enumerate individual transgressions.

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## Martin Luther (1483-1546) - Brief Instruction on How One Should Confess (German)

*Ein kurtze Vnterweysung wie man beichten soll auss Doctor Martinus Luther Augustiners Wolmeynung gezogen.* [Nuremberg: Jobst Gutknecht, 1519]

[10] pages; 21 cm (4to); A<sup>6</sup> (-A6, A5 verso blank); Benzing 286, VD16 L5404.

Georg Spalatin requested that Luther write a short instruction on how one should confess. Luther sent him a copy of the Latin version on January 24, 1519. The German translation may have been done by Spalatin himself, but Luther later worked the text into his *Confitendi ratio* (Rationale of Confession), which was issued in March of 1520.

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Case 15:

## Luther and the Anabaptist Tradition

### Martin Luther (1483-1546) - Letter to Two Priests about a Rebaptizing.

*Von der Widdertauffe an zween Pfarrherrn, Ein Brieff. Mar. Luth.*  
Gedruckt zu Wittemberg durch Hans Weiss, 1.5.2.8.

[45] pages; 20 cm (4to); A-F<sup>4</sup> (-F4, F3 verso blank); Benzing 2481, VD16 L7240; title within engraved, architectural, woodcut border; initial; contemporary manuscript marginalia.

Luther wrote very little concerning the Anabaptists. Even during his conflicts with Karlstadt, the issue of adult baptism was hardly mentioned. This tract, written to two anonymous Catholic priests, attempts to answer their questions concerning the Anabaptists. Luther's reply is overly cautious, and he is quite vague about whether he knows the Anabaptists' positions. This is the second printing of the work, issued only a few weeks after the first.

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### Urbanus Rhegius (1489-1541) - Against the New Order of Baptizers

*Wider den neuen Taufforden: notwendige Warnung an alle Christgleubigen durch die Diener des Evangelij zu Augspurg.* Augspurg: [Heinrich Steiner], 1527.

[96] pages; 20 cm (4to); A-K<sup>4</sup> L<sup>2</sup> M<sup>4</sup>; VD16 R2018; illustrated woodcut border on title page.

Urbanus Rhegius had studied under Johannes Eck but was soon drawn to Luther's teachings and after 1524 worked to introduce the Reformation to the city of Augspurg. This condemnation of the Anabaptist movement is one of the earliest documents regarding relations between Lutherans and Anabaptists.

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## Anabaptist Bible (Prophets, 1527)

*Alle Propheten nach Hebreischer sprach verdeütscht.* Getruckt vnnnd vollend zuo Augspurg: durch Haynrich Stayner, am 14. Tag Decembris im. M.D.XXvij. Jar [1527]

CCCXXXIII leaves; 14 cm (8vo); A-B<sup>8</sup> a-r<sup>8</sup> s<sup>4</sup>; VD16 B3719; initials; title within historiated, wood-engraved border (cherubs dancing in lower panel); full page wood-engraving of Nathan the Prophet confronting King David; bound in old vellum, with edges stained in black, and title inscribed at head of spine, old marginalia and inscriptions.

The first Reformation era translation of the biblical Prophets into German, this is the last of five printings to appear in 1527. It was acknowledged and used by both Luther and the Zürich reformers. The translators – Ludwig Hätzer and Hans Denck – were equipped with a humanistic education and a knowledge of Hebrew but favored the more radical views of the Anabaptists. Their translation is more literal and makes more extensive use of classical Jewish commentary than Luther's.

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### Case 16:

## Luther and the Reformed Tradition

### Jean Calvin (1509-1564) - On the German Interim

*Interim adultero-Germanum: cui adiecta est, vera Christianae pacificationis, et ecclesiae reformandae ratio per Ioan. Calvinum.*  
[Geneva: Jean Gérard, 1549]

203, [5] pages; 17 cm (8vo); a-n<sup>8</sup>; Adams C374; printer's marks (Heitz 21, 22) on title page and verso of last leaf; printed marginal notes; bound in old manuscript page on parchment.

First edition of Calvin's critical assessment of the Interim of Augsburg, a provisional agreement between the Protestants of Germany and the Roman Catholic church, as adopted by the Diet of Augsburg on June 30, 1548.

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## Jean Calvin (1509-1564) – Institutes of the Christian Religion

*Institutio Christianae religionis Iohanne Calvino authore.* Genevae: apud Iohannem le Preux, M. D. XCII.

[16], 541, [85] unnumbered leaves; 21 cm (4to); \*-2\*<sup>8</sup> a-z<sup>8</sup> Aa-Zz<sup>8</sup> Aaa-Yyy<sup>8</sup>, A-K<sup>8</sup> L<sup>2</sup>; woodcut image of John Calvin on title page; printed marginal notes; initials; index.

Medallion portrait of Jean Calvin from a 1592 printing of his *Institutes of the Christian Religion*.

1592 CALV



## Johann Oecolampadius (1482-1531) & Ulrich Zwingli (1484-1531) – Regarding Luther's Book about the The Lord's Supper

*Vber D. Martin Luters Buoch, Bekentnuss genant, zwo antwurten Joannis Ecolampadij, vnd Huldrychen Zuinglis* Getruckt zuo Zürich: By Christoffel Froschouer, In M.D.XXVIII. jar [1528]

[6], CLXXXVI, [2] leaves; 16 cm (8vo); A-2B<sup>8</sup> 2C<sup>4</sup>; VD16 O404; title within engraved woodcut border; initials throughout.

While Luther's book *Confession Concerning Christ's Supper* only appeared in March 1528, the reply by Johannes Oecolampadius and Ulrich Zwingli was ready by July of that year. The two Swiss reformers addressed their critique to John Frederick of Saxony and Philip of Hesse. The title-page woodcut border depicts the seven virtues.

RICHARD C. KESSLER REFORMATION COLLECTION - PITTS THEOLOGY LIBRARY 1528 OEKO

Case 17:

## Ulrich Zwingli

### Portrait of Ulrich Zwingli



*In euangelicam historiam de domino nostro Iesu Christo, per Matthaeum, Marcum, Lucam, & Ioannem conscriptam, Epistolasq[ue] aliquot Pauli Annotationes D. Huldrychi Zwinglii.* Tiguri: Excudebat Christophorus Froschoverus, Mense Augusto anno 1539.

[52], 599, [1] pages; 30 cm (folio); 2A-2C<sup>6</sup> 2D<sup>8</sup> a-z<sup>6</sup> A-Z<sup>6</sup> 2a-2d<sup>6</sup>; VD16 Z862; initials (historiated and decorated), bound in old framed and polished calf over pasteboards, tooled in blind, with gilt-tooled panelled spine.

Earliest known wood-engraved portrait of Zwingli from the first edition of the Swiss Reformer's collected commentaries on the New Testament, edited by his friends and colleagues, Leo Juda and Caspar Megander. Zwingli's Reformation in Switzerland in many ways paralleled Luther's Reformation in Germany, but there were significant differences between the two, especially with regard to their views on the communion or the use of images in worship.

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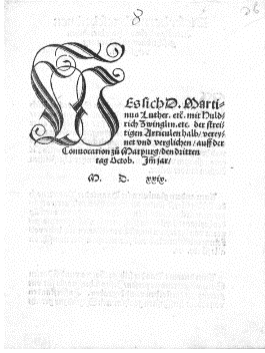
### Ulrich Zwingli (1484-1531) – Account of Faith



*Ad Carolum Romanorum imperatorem Germaniae comitia Augustae celebrantem, fidei Huldrychi Zuinglij ratio.* Tiguri: apud Christophorum Froschouer, anno 1530 mense Iulio.

[40] pages; 21 cm. (4to); A-E<sup>4</sup> (E4 verso blank); VD16 Z767; woodcut portrait of Charles V on title page and 2 woodcut initials; printed marginalia.

First edition of one of Ulrich Zwingli's most important theological treatises. Dedicated to Emperor Charles V, whose portrait is shown here, Zwingli intended this explanation of his teachings to be presented at the Diet of Augsburg. It was however not received at the Diet, and Johann Eck later wrote a *Refutation of the Articles Zwingli Submitted to the Emperor* in which he claimed that Zwingli had been undermining all faith and religion in Switzerland.



## Colloquy of Marburg (1529)

*Wes sich D. Martinus Luther. etc. mit Huldrich Zwinglin. etc. der streitigen Articulen halb, vereynet vnd verglichen: auff der Conuocation zu[o] Marpurg, den dritten Tag Octob. Im Jar, M. D. xxix. [Worms: Peter Schöffner, 1529]*

[8] pages (last pages blank); 20 cm (4to); unsigned; Benzing 2745, VD16 W2117.

The Colloquy of Marburg was a meeting arranged at the initiative of Philip of Hesse in an attempt to forge religious unity in Germany and mediate theological differences between Lutherans and Zwinglians. Agreement was found on fourteen articles, which came to serve as one of the preliminary statements for the Augsburg Confession a year later, but differences remained with regard to the Eucharist.

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### Case 18:

## Iconic Depictions of the Reformation

The account of Martin Luther posting his Ninety-Five Theses on the door of the Castle Church in Wittenberg on October 31, 1517 is well known. It is, however, doubtful that he actually nailed them to the door as is commonly believed. While a church door may well have served as a public bulletin board, it certainly would have been uncharacteristic for a document intended as an academic discussion paper to be publicized in this manner. Nevertheless, the story itself has become iconic and is arguably better known than the content of the Theses. It is therefore not surprising that the image of Martin Luther with hammer and nail in hand has been used and adapted in various settings.

### Christopher Slatoff - Martin and Katie

A statue depicting Martin Luther playing the lute (one possible meaning of the origin of his name) with his wife Katie (Katharina von Bora) and one of their children. Katie had been a nun in a Cistercian monastery, but had escaped to Wittenberg in 1523. Two years later she married Luther.



## Commemoration of the 200th Anniversary

*Der Christliche Lutheraner Stellet vor die Kirchen-Historien vom Jahr 1370 und was von selbiger Zeit darinnen ergangen : Darbey Königl. Majest. in Preussen und Churfürstl. Durchl. zu Brandenburg Allernädigste Verordnung, wie das jetzige Kirchen-Jubilaeum den 31. Octob. 1717 ... soll gefeyret ... werden Franckfort: [s.n.], 1717.*

[4], 279 pages; 21 cm.

Martin Luther is shown writing with a large pen on the door of the castle church in Wittenberg. The illustration appears in a Protestant history of the church, issued in 1717 in Prussia for the 200th anniversary of the Reformation and is based on an earlier image issued in 1617 for the 100th Anniversary of the Ninety-Five Theses.

1717 CHRI



## Commemorating the 100th Anniversary

*Göttlicher schrifftmessiger, woldenckwürdiger Traum , welcher der ... Churfürst Friedrich zu Sachsen, &c der Weise genant, aus sonder Offenbarung Gottes, gleich itzo für hundert Jahren, nemlich die Nacht für aller Heiligen Abend, 1517, zur Schweinitz dreyermal nach einander gehabt ... [Leipzig: s.n., 1617]*

Copy of an engraved broadside issued 1616 for the centenary of the publication of Martin Luther's Ninety-Five Theses. The image depicts Martin Luther writing on a church door with a large pen, the end of which is poking through the head of a lion and knocking the papal crown off Pope Leo X. The caption states that it depicts a dream, dreamt by the Elector Frederick the Wise three times during the night of October 31, 1517.

IMAGE PROVIDED BY THE BRITISH MUSEUM, ©TRUSTEES OF THE BRITISH MUSEUM.

## A Modern Luther - A 19th Century Political Cartoon

RG 020-4



Engraved political cartoon of 1868 by John Proctor, depicting English Prime Minister Benjamin Disraeli as a modern-day Martin Luther for insisting that the Protestant Church of Ireland remain the established church in spite of Ireland's Catholic majority. Disraeli is shown holding a hammer and standing in front of a manifesto while being threatened by Cardinal Edward Manning and William Ewart Gladstone, who succeeded Disraeli as Prime Minister later that year.

### Case 19:

## The Ninety-Five Theses

The complete text of the Ninety-Five Theses.

### Case 20:

## Polemics

Both Catholics and Protestants engaged in vigorous polemics, both verbal and visual. Literacy rates in urban centers in Germany have been estimated at 30% but were likely 5% or lower in rural areas. Since woodcuts could be produced fairly cheaply and easily, they became an effective means of mass communication.

## Johannes Cochlaeus (1479-1552) – Seven-Headed Luther

*Septiceps Lutherus : ubiq[ue] sibi, suis scriptis, co[n]trari[us], in visitatione[m] Saxonica[m].* Lypsiæ: impressit Valentinus Schuman[n], 1529.

[140] pages; 20 cm (4to); (6 A-Q4 ((4 and Q4 verso blank); VD16 C4386; title page woodcut, initials and tailpieces.



Here Cochlaeus portrays Luther as a seven-headed monster like Cerberus, who guarded the gate to hell in Greek/Latin mythology. The picture on the title page is one of the most famous images to emerge from the anti-Lutheran polemics of the period. Each head has a caption and is explained in detail in the text. Doctor (of false doctrine), Martinus (faithless, unlike the saint whose name he bore) Lutherus (untrue to his Catholic family tradition), etc.

## LV THER VS TRIVMPHANS.



### Luther Triumphant

*Des Ehrwürdigen Herrn Doctoris Martini Lutheri, gottseligen, Triumph, und Verantwortung, wider die gottlosen Schmehschrift, der newen Münch, der Jesuiter, welche sie vnter dem Titel, Anatomia Lutheri, ausgesprenget haben.* Wittenberg: [s.n., 1568]

Single sheet woodcut depicting Pope Leo X on a throne that is about to topple. Behind him are priests and monks and below them a group of Jesuits, who are trying to support the toppling throne. Leo's key, the symbol of the Petrine office is crumbling in the pope's hands. Facing Leo is Martin Luther holding an open Bible. Below him is a group of reformers led by Philipp Melanchthon, each holding a book (Bible). In the center below Leo is Friedrich Staphylus depicted as Judas Iscariot. Staphylus was a student of Philipp Melanchthon's, who rejoined the Catholic Church in 1533.

### Hieronimus Dungersheim (1465-1540) - Many Offensive Passage from Statements of Luther about Sedition

*Multiloquus de co[n]citata ex dictis Lutheri seditio[n]e, ad Inuictissimu[m] & optimu[m] Imperatore[m] ac multo[rum] regno[rum] Rege[m] inclitu[m] etc[etera]. Carolu[m] S. per m[a]g[ist]r[u]m Hieronimu[m] Dungerszhey[m] ex Ochsenfart Sacrae Theologiae professore[m].* [Leipzig: Valentin Schumann, 1531]

26, [2] pages; 21 cm (4to); A-B<sup>4</sup> C<sup>2</sup> D<sup>4</sup>; VD16 ZV24308; title page woodcut of the church under siege, woodcut of Annunciation on D4 recto; woodcut of Last Supper on D4 verso.

Dungersheim had had a long academic career before the Reformation began, and he proved to be a determined foe of Luther. In this rare book



he presents “over a hundred” citations from Luther’s books written before the Peasants’ War (1525) to prove that Luther was a teacher of sedition and tumult. This polemical woodcut shows Christ and his church under siege by demons, heretics, Turks and Jews.

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## Johann Hasenberg (d. 1551) - A Play mocking the Shameless Luther

*Lvdvs lvdentem Lvdervm lvdens quo Ioannes Hasenbergius Bohemus in Bacchanalib. Lypsiae, omnes ludificantem Ludionem, omnibus ludendum exhibuit. Anno M.D. XXX. Procusum Lypsiae: [Michael Blum], 1530.*

[44] pages; 20 cm (4to); A-E<sup>4</sup> F<sup>2</sup>; VD16 H714.



A polemical play by the Leipzig playwright Johann Hasenberg, a friend of Johannes Emsers. The title page woodcut summarizes the four acts. In the first, Luther praises gambling and carousing to his wife Katharina, in the second the true religion complains of its banishment to a Christian orator, in the third heresy appears along with sedition and corruption and in the fourth act Luther and the Christian orator appeal to “Philochristus” (Lover of Christ) to judge between them and Luther is condemned and sentenced to be burnt at the stake.

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### Case 21:

## Polemics

### Philipp Melanchthon & Martin Luther – The Papal Ass of Rome

*Deutung der zwo grewlichen Figuren: Bapstesels zu Rom, vnd Munchkalbs zu Freyberg jn Meyssen funden. Philippus Melanchthon, Doct. Martinus Luther. Wittenberg: [Johann Rhau-Grunenberg], 1523.*

[16] pages; 21 cm (4to); A-B<sup>4</sup>; Benzing 1549, VD16 M2988.



In this tract Luther and Melanchthon use two strange, but otherwise real, phenomena: a grotesque donkey figure allegedly found in the Tiber River and the birth of a deformed calf, both of which had captured the popular mind and were used in polemic against the papacy and Catholic clergy. The woodcut of the “Papal Ass” was probably created in the workshop of Lukas Cranach the Elder.

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## Johannes Agricola (1494-1566) - Brief Address to All who Resent Dr. Luther and Christian Freedom

*Eyn kurtz anred zu allen missgunstigen Doctor Luthers vnd der Christenlichen Freyheit.* [Leipzig: Wolfgang Stöckel, 1522]

[7] pages; 21 cm (4to); A<sup>4</sup> (final verso blank); VD16 A1009.

A short pamphlet in support of Martin Luther. The title-page woodcut is a caricature of six contemporary opponents of Luther, including Johann Eck (with fool's cap), Girolamo Aleandro (as lion), Augustin von Alveld (as donkey), Thomas Murner (as cat) and Hieronymus Emser (as goat).

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## Judas Nazarei – The Pope as a Wolf in Sheep's Clothing

*Das Wolffgesang: Eyn ander hertz, ein ander kleid, trage[n] falsche wölff in d' heyd Do mit sy den ge[e]sen lupffen, den pflum ab de[n] kröpffen rupfen magstu hie by gar wol verston, wo du ligest die büchlin schon.*

[Basel: Adam Petri, 1521]

42 pages; 21 cm (4to); A-D<sup>4</sup> E<sup>6</sup>; VD16 N320; woodcut on title page, initials throughout.

An anti-Catholic tract warning against “wolves in sheep clothing,” written under the pseudonym of Judas Naraei.

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## The Whore of Babylon

*Das Neue Testament Deütsch Vuittemberg:* [Melchior Lotther the Younger for Christian Döring & Lukas Cranach], [September 1522]

[222] leaves; 31 cm (folio in 6's and 4's)  $\pi^4$  A-K<sup>6</sup> L<sup>4</sup> M-R<sup>6</sup> S-T<sup>4</sup> 2A<sup>6</sup> a-n<sup>6</sup> 2a-2b<sup>6</sup> 2c-2d<sup>4</sup> 2e<sup>6</sup> T<sup>4</sup>; VD16 B4318; bound in bleached, blind-stamped pigskin over wooden boards.

The “September Testament” was the first printing of Martin Luther’s translation of the New Testament from the original Greek into German. The text is richly illustrated with woodcuts by Lucas Cranach, the Elder (1472-1553). Shown here is one of the most controversial images of the work, the whore of Babylon riding the beast of the book of Revelation. The figure is wearing the triple-tiered papal crown, a widely recognized symbol of the papacy.

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Case 22:

## Statements of Agreements and Churches in Dialogue

Ecumenical efforts have produced a number of joint documents that highlight areas of agreement between the Catholic and Lutheran churches. In 1999 the Catholic Church's Pontifical Council for Promoting Christian Unity and the Lutheran World Federation issued the *Joint Declaration on the Doctrine of Justification*, which resolved that condemnations put forth by the Book of Concord (1580) or by the Council of Trent (1564) do not apply to Catholic or Lutheran teachings respectively with regard to justification. Another significant milestone was the publication of *Declaration on the Way* in 2015 by the Catholic Bishops' Committee for Ecumenical and Interreligious Affairs and by the Conference of Bishops of the Evangelical Lutheran Church in America. The document includes 32 statements of agreement on topics of the church, ministry and the Eucharist.

While differences remain in areas of theology and worship, Lutherans and Catholics have been engaging in extensive dialogue for the past 50 years. The Second Vatican Council opened the door to ecumenical efforts and on October 31, 2016 Pope Francis and Lutheran Archbishop Antje Jackelen, primate of the Church of Sweden celebrated a joint service to mark the beginning of a year-long commemoration of the split between the two churches that began 500 years ago with the publication of Martin Luther's Ninety-Five Theses.

