Karlstadt

The Kessler Collection's holdings of Karlstadt's writings jumped sharply this fall with the purchase of six items at auction. After Luther, Melanchthon, and Erasmus, Andreas Rudolf Bodenstein (ca. 1480–1541)—better known as Karlstadt, after his birthplace, Karlstadt am Main—is the most prominent author in the Kessler Collection. Of his ninety publications, issued in 213 editions, the Kessler Collection now holds forty-two. Among the more interesting charac-
ters of the German Reformation, Karlstadt was educated in Erfurt, Cologne, Wittenberg and, later, Rome, eventually becoming a teacher of schol-
astic theology at the University of Wittenberg when Luther was a student there. He first opposed Luther and attempted to refute the young Augustinian on the basis of Augustine's writings, but he soon came to accept the reformer's ideas and became one of his defenders. In 1519 he debated Johann Eck—one of Luther's vigorous opponents—at a public disputation in Leipzig and from there quickly became a

Karlstadt eventually left Wittenberg and traveled through Germany and Switzerland, holding various academic, religious, and lay positions and establish-
ing contacts with both Zwingli in Zürich and some early Anabaptists in southwest-
ern Germany. His theology also moved further from Luther, who attacked him in print as a radical. Of the six works by Karlstadt acquired this year, two deal with the subject of the Lord's Supper. One, published in 1521 before his split with Luther, is the first edition of an early call for liturgical reforms (Von Ansetzung vnnd Eerbetzung der Täzchen des Newen Testaments), seeking to establish a biblical basis for the practice of the Lord's Supper and for the rejection of the doctrine of real presence. The other work (Dialogus oder ein Geschribliches) is a more compre-

hensive tract on Karlstadt's sacramental theology, presented in the form of a

fictitious dialogue. Karlstadt eventually rejected Luther's view of the Eucharist in favor of a completely symbolic inter-

pretation of the sacrament.

Two other works are polemical in nature and attack Catholic theologians. The earlier of the two (Verba die quanto candor, 1520) is the only printing of a pamphlet attacking Johann Eck on issues that emerged during the 1519 Leipzig Disputation, in particular the interpre-
tation of Scripture and the question of free will. Karlstadt maintains that human nature is incapable of willing the good and that the grace of God is entirely unilateral and undeserved by humanity. The second pamphlet (Bit vnd Vermannung an Doctor Ochsenfurt, 1522) is an attack on Hieronymus Dungersheim (Hans Ochsenfurt), who had been an outspoken critic of Karlstadt and Luther. Dungersheim had been invited to participate in the Leipzig Disputation but had chosen to attend only as a silent observer. The last two tracts include a sermon (Ayn schiner Sermonn, vom Spaltung der giitten unnd bössen Engelichen Guystern fir Homel, 1524) discussing the division of good and evil spirits in heaven—in particular the existence of the devil and his power over humans—and the only edition of a pamphlet exploring the content of the Christian life (Auszlegung vnnd Lewterung etzlicher heyligenn Geschriiften, 1519).

Karlstadt's life and work—with their connecting points to philosophical scholasticism, Augustinian theology, and the Anabaptist movement—are a testi-

mony to the dynamic complexity of the theological landscape of sixteenth-
century Germany. The six works dis-

carded here represent an interesting cross-section of Karlstadt's contributions to the German Reformation, including his polemical engagement of Catholic theologians, his call for liturgical reform, and his views regarding practical theology.

Armin Siedlecki is Catalog Librarian for the Kessler Reformation Collection.

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Kessler Collection Update

The Kessler Reformation Collection grew by forty-one since September 1, primarily through auction purchases, and so now stands at 2,806. Fourteen of these pieces are not held by any other North American library, and nine are possessed by only one other library. Among the more impressive of the recent acquisitions is a 1550 folio edi-
tion of Martin Luther's transla-
tion of the Bible into German, published in Nuremberg and richly illustrated with twenty-six full-page woodcuts. Listed below is a summary by author of some of the other acquisitions, noting how many books or pamphlets by a specific author were acquired and the total Kessler Collection holdings by that author.

Woodcuts and metal engravings from the Kessler Collection continue to be added to the library's Digital Image Archive (accessible via www.pitts.emory.edu). There are now more than 8,000 images on the website, and we hope to hit the 10,000 mark within the next year or two. Use of this resource continues to grow—the site logged almost 600,000 hits during the last year—and now averages more than 500 visitors per day, many from Europe, Australia, and Asia.

These acquisitions and the use of information technology to make parts of them available to the international community were the subject of a recent feature story by Bill Liss on the Atlanta NBC television affiliate, Channel 11. The story was occasioned by a recent exhibit of eight important Bibles from the Kessler Collection and served to call the Atlanta viewing audience's attention to this important educational resource.

M. Patrick Graham is Librarian and Margaret A. Pitts Professor of Theological Bibliography.
Translating the Bible

Henry R. Stern

A s the Augsburg Confession was being put into the Holy Roman Emperor in 1530, Martin Luther found protection at Coburg Castle, where he composed an open letter and sent it to his friend Wenceslas Link, a leading reformer in Nürnberg. Link added a brief introduction and saw to the letter’s publication later that year. Bearing the title Ein Sendbrief von Dolmetschen und Fürbette der Heiligen, introduction and saw to the letter’s publication later that year. Bearing the title Ein Sendbrief von Dolmetschen und Fürbette der Heiligen, it is safe to say that the fame of the letter rests on what Luther tells us about his approach to translating.

In the letter Luther sets forth the principles he applied to his Bible translation and uses several biblical passages to illus- trate his approach. In brief, what guided Luther was his fidelity to the idioms of the target language. As he emphatically states, he was writing German and not Hebrew or Greek or Latin. Don’t look to the Latin of (the Vulgate), he warns, to see how one should speak German, but rather to the mother in the home, the child playing on the street, or the common man in the marketplace. Luther, of course, overstates the case, but no one reading his Bible translation fails to note how he captures with uncanny skill the natural flow of German. The adage that it is an art to conceal one’s art is never more apparent than in the natural, fluid German of Luther’s Bible translation. Two and a half centuries later the august Goethe would contend—St. Paul’s meaning require it—St. Paul’s meaning require it.

Other examples that Luther cites deal with stylistic matters and give the reader clear insight into how dramatically the reformer departs from previous translation practice. Note, for example, how he handles Matthew 12:34. The Vulgate reads “ex abundanti cordis opus loquitur” (“the mouth speaks from the excess of the heart”). Luther asks how can one say the equivalent in German, since German imagery and idioms do not speak of overflowing hearts. Or again, what would the angel have said to Mary in Luke 1:28, had he been speaking German? In these passages, as in countless others, Luther’s natural and idiomatic German contrasts markedly with what had gone before. One need only look at the 23rd Psalm in Luther’s version and compare it with the highly Latinate German of the Middle Ages—the so-called Mentelin Bible of 1466—to be struck by this contrast. With Luther, the German language was embarking on a path of its own, and his Bible would provide both reference and inspiration to generations of writers, scholars, and grammarians.

The task of the translator is not an easy one, Luther tells us, and not least for the critics who snipe, carp, and are eager to find fault. A translator needs a large vocabulary and the ability to remain true to the text while searching for natural expression. Luther recalls how he and his collaborators, Melanchthon and Aegidius Bullinger, would sometimes spend days on a difficult passage in Job and progress scarcely a line.

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One printing of this work are held in the Kessler Reformation Collection (1530 Luth U and 1530 Luth JJ), and an English version of Luther’s open letter can be found online at www.bible-researcher.com/luther1.html.

“St. Jerome” from Dei homenagvi in vitas patrum percellere opus oculus moralium cclem[v]ce [apertis (Lyon, 1512)

Luther’s Catechisms, 1529

2004 Reformation Day at Emory

P lans are well under way for the 2004 Reformation Day at Emory on October 26. It will mark the 475th anniversary of the publication of Martin Luther’s catechisms. Luther had visited the churches in Saxony in 1528–1529 and returned to Wittenberg disappointed at the ignorance and apathy among clergy and lay people. So in April 1529 he issued the Large Catechism and in May the Small Catechism, offering them especially for pastors and urging that they be consulted—in the case of the Large Catechism, daily—as faithful summaries of Scripture.

Both works—especially the Small Catechism—were enormously popular and spurred the writing of additional catechisms by pastors. Within a half century, though, political and religious authorities would affirm the prevailing importance of the Small Catechism, urging that it be used in place of all others and that it be read aloud each Sunday.

The catechisms are among the confessional documents of the Lutheran Church that appear in The Book of Concord (1580). In addition, they find a secure place in the memories of the faithful, especially those who learned the central truths of the Christian faith from the catechisms as a child and continue to cherish the copy received from a pastor, parent, or Sunday school teacher.

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

ST. JEROME” FROM DEI HOMENAGVI IN VITAS PATRUM PERCELLERE OPUS OCULUS MORALUM CCLEMV[C]CE [APERTIS (LYON, 1512)

“CAIN MURDERS ABEL” FROM MARTIN LUTHER’S ENCHIRIDION: DER KLEINE CATECHISMUS FÜR DEN GEMEINDE PRIESTER UND PRIESTER (LEIPZIG, 1545)

“CAIN MURDERS ABEL” FROM MARTIN LUTHER’S ENCHIRIDION: DER KLEINE CATECHISMUS FÜR DEN GEMEINDE PRIESTER UND PRIESTER (LEIPZIG, 1545)

“ST. JEROME” FROM DEI HOMENAGVI IN VITAS PATRUM PERCELLERE OPUS OCULUS MORALUM CCLEMV[C]CE [APERTIS (LYON, 1512)