



REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation Collection
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Concert to mark tenth year

—Timothy E. Albrecht

The tenth annual Kessler Reformation Concert will take place at 8:15 P.M. on Tuesday, October 28, in Cannon Chapel.

Our 1997 program marks the first decade of concerts celebrating the substantial holdings of the Richard C. Kessler Reformation Collection at the Pitts Theology Library. The concert is titled *Soli Deo Gloria!* and features organ and choral music of J.S. Bach, congregational hymn singing, and commentary on the significance of Martin Luther's colleague, Philipp Melanchthon.

This hour-long concert includes organ compositions by Timothy Albrecht based on Martin Luther's *A Mighty Fortress*, congregational singing of *Ein Feste Burg*, as well as organ compositions of Bach (*Now Thank We All Our God* and the *G Major "Gigue" Fugue*), all performed by Emory University Organist Timothy Albrecht. Marian Dolan, Candler Assistant Professor of Church Music and Choral Conducting, will conduct the Candler Choraliers and orchestra in Bach's *Cantata 10, My Soul Magnifies the Lord*.

On the same day, Timothy Wengert, Professor of the History of Christianity at the Lutheran Theological Seminary at Philadelphia, will present an academic lecture on Melanchthon and the Reformation from 2:30 to 4:00 P.M. and then will offer brief commentary on the concert program that evening.

All are invited to this celebration, which is free and open to the public.

Timothy E. Albrecht is Emory University Organist and Professor of Church Music.

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 1,900 pieces written by Martin Luther, his colleagues, and opponents and printed during their lifetimes.

Supported by the vision and resources of Lutheran laypeople Richard and Martha Kessler and partners throughout the Southeast, the collection is housed in the Pitts Theology Library of Candler School of Theology. It provides a rich resource for scholars of the Reformation and for clergy and laity who seek to understand the history of the Christian faith.

*For more information about the collection, contact:
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Kessler Collection has milestone year

M. Patrick Graham

We commemorate the 500th anniversary of the birth of Philipp Melanchthon this year with the tenth annual Kessler Reformation Concert and rare book exhibition. The year has been marked by the addition to the Reformation Collection of a record 177 pieces—all published prior to 1570. In addition, a book initiated by the Standing Committee for the Kessler Reformation Collection will be published in October: *Philip Melanchthon and the Commentary* (Sheffield Academic Press), a collection of nine essays by as many scholars that cele-

brate the achievements of this great Reformer as a commentator on the Bible and classical writings. Professor Timothy Wengert of the Lutheran Theological Seminary at Philadelphia co-edited the volume and will appear as guest lecturer for our 1997 program. It will be a true privilege to have this internationally known Melanchthon specialist deliver the afternoon lecture and comments at the concert.

All of the articles in this issue of *Reformation Notes* deal in some way with Melanchthon. Professor Timothy Albrecht, Emory University organist, previews the concert program dedicated to Melanchthon, and Dr. Daniel

Rettberg, rare book librarian at Pitts, describes the latest gathering of Melanchthon's works to be added to the collection. A third contribution is from Professor Jonathan Strom, a church historian who has just joined the Candler School of Theology faculty, and comments on Melanchthon as an educational reformer. It is indeed a pleasure to welcome Professor Strom to Emory and to have this opportunity to introduce him to supporters of the Kessler Collection.

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

Melanchthon's education reforms persist

Jonathan Strom

After his arrival in Wittenberg in 1518 as professor of Greek, Philipp Melanchthon became not only one of Martin Luther's closest colleagues and confidants in the burgeoning reform movement, but also the leading voice for pedagogical reform in German schools and universities, earning him the appellation *Praeceptor Germaniae* (teacher of Germany). Indeed, more than any other figure of the sixteenth century, it is Melanchthon who has left the deepest mark on the development of theological education.

Melanchthon came to Wittenberg with a thoroughly humanistic training in languages and the classics. In his inaugural lecture at Wittenberg, *De corrigendis adolescentiae studiis*, he criticized the traditional scholastic approach to theological study and championed a biblical humanism that would include, in addition to Latin, the study of Greek and Hebrew in order to enable students to go directly to the sources and read Scripture in its original languages. Deeply influenced by Luther and his theological insights, Melanchthon

applied his gift for logical consistency and in 1521 wrote the first textbook of Reformation theology, the *Loci communes* (Commonplaces), which displaced Peter Lombard's *Sentences* as the fundamental textbook of theological education at Protestant universities and created a new, often imitated theological genre.

Melanchthon sought to reform the course of study along Reformation principles at the university. In 1523, he developed new guidelines of study in which students were each to receive an adviser and an individual plan of study. At the same time, the number of traditional disputations were reduced, and a new emphasis was placed on eloquence and clarity. Throughout, Melanchthon continued to stress the necessity of primary language study, particularly for students entering ministerial office. As rector of the university in 1523–24, Melanchthon was able to put many of these guidelines into effect. In 1533 he drafted new statutes for the faculty of theology and in 1545 contributed new statutes for the entire university.

Although he repeatedly declined calls to other universities, Melanchthon

contributed to reform at other universities across Germany. He was directly involved in the reform of the two universities at Tübingen and Heidelberg, where he received his own education. His counsel was also sought for the reforms at Frankfurt/Oder and Leipzig, as well as for the newly founded universities at Königsberg, Marburg, and Jena. Through his students, universities such as Rostock and Greifswald and Latin schools throughout Germany were reorganized according to Melanchthon's principles.

In many respects, Melanchthon's influence as a reformer surpassed that of Luther, who lacked Melanchthon's organizational verve. Even as Melanchthon's estimation in Lutheran circles waned substantially in the hundred years after his death, his vision of theological education became normative for much of Protestant Europe. His influence and emphasis on the study of the sources can still be felt in American theological education today, five hundred years after his birth.

Jonathan Strom is Assistant Professor of Church History at Candler School of Theology.

Reformation 'orphans' in need of adoption

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

All the "orphans" listed below come from the hand of Melancthon himself.

Acta Concilii Tridentini, Anno M.D.XLVI celebrati . . . per Philippum Melancthonem. M.D.XLVI. [1546]

In this book we have Melancthon's printing of the decrees resulting from the first year's work of the Council of Trent, together with his Latin treatise, *Causae quare et amplexae sint . . .*, stating why the leaders of the Protestant movement could not in good conscience attend the council.

Corpus Doctrinae Christianae . . . Lipsiae: [In officina Ernesti Voegelini Constantiensis], anno M.D.LXV. [1565]

The confessional statements representing the doctrine of the Lutheran churches of electoral Saxony and Meissen in the 1660s. The collection, including the Augsburg Confession and its Apology (both by Melancthon), is among the predecessors of the Book of Concord, which has become the standard for doctrine and teaching in Lutheran churches worldwide. It is bound in fine alum-tawed pigskin and includes the hand-tooled initials of the (first?) owner, P.G.S. (Pancratius Grim Scaphusianus, or Pancratius Grim from Schaffhausen in Switzerland), and the date 1568, just three years after the

book came from the press, and the hand-colored printer's device on the title page.

Etliche Propositiones wider die lehr der Widerteuffer . . . gestelt durch Philip. Melancthon. [Wittenberg: Josef Klug], 1535.

This pamphlet contains seven and one half pages of theses by Philipp Melancthon against the Anabaptists.

Historia de vita et actis reuerendissimi uiri D. Martini Lutheri uerae Theologiae Doctoris bona fide conscripta à Philippo Melancthone . . . [Impressum Francoforti ad Moenum: Apud Daudem Zephelium], 1562.

This little biography of Luther, written after his death in 1546 by his friend and co-worker, Philipp Melancthon, was quite popular in its day, going through no less than eight Latin and seven German printings between 1548 and 1562. The Kessler Collection includes three of them, two in Latin (1549 and 1562) and one in German (1555). The book also includes the funeral sermon of Luther's pastor, Johann Bugenhagen.

In Euangelia quae usitatio more diebus dominicis & festis proponuntur, Annotationes Philippi Melancthonis . . . VVitebergae Ex officina Iohannis Lufft, 1548.

Within these pages Melancthon offers what was to become a popular exposition of the Gospel selections appointed for reading on Sundays and on festivals. In Latin dress this printing was presumably intended for scholars and clergy. A German version also appeared, appealing more to the laity and to high ranking clergy, who were often not theologically trained.



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Marginalia

Daniel J. Rettberg

Soli Deo Gloria!

While Johann Sebastian Bach is famous for having signed his musical compositions with the phrase printed above, many others before him could well have found in it their true purpose in living. *Soli Deo Gloria* (To the glory of God alone) also summarizes the life's work of Philipp Melanchthon. Melanchthon found his own voice in praise of God in all aspects of his life's work, not simply in the teaching of theology. This atti-



Reproduction of woodcut from the title page of Melanchthon's edition of the *Sententiae* of Theognis (1562). From the Richard C. Kessler Reformation Collection.

tude is illustrated by the fact that, although he earned the bachelor's degree in theology, his master's degree was in the liberal arts, and his first love was the Greek and Latin classics. Melanchthon issued many classical texts with notes and translations for the use of students and also produced grammars and textbooks of rhetoric. Even as a teacher of theology, his method was influenced by classical rhetoric.

Recently, the Pitts Theology Library purchased a book that demonstrates Melanchthon's talents as educator to the glory of God. This single volume actually binds together four separate publications. The first is Melanchthon's edition of the *Works and Days*, a practical guide to life by the classical Greek writer Hesiod. Melanchthon published the Greek text, together with a preface and notes. The second piece is Melanchthon's Greek and Latin edition of Theognis' *Sententiae*, a collection of Greek verse. Next in the sequence is the second printing of the first Greek translation of the Augsburg Confession. It was issued by one of Melanchthon's students, Paulus Dölsch, who was a schoolmaster known for his Greek translations and poetry. The final work in this volume is a collection of writings on Latin style and an edition of a tract by the Greek

rhetorician Isocrates. Its author is Adam Siber, another of Melanchthon's students known for his poetry. These four works are bound in a contemporary pigskin binding, decorated with small, blind tooled, stylized portraits of King David and John the Baptist.

Each of the pieces brought together in this book is in some way connected with Melanchthon's work as teacher of the classics. They reveal him as an educator who wrote textbooks for his students and inspired them to scholarly achievements. In addition, Melanchthon's stature as a theologian emerges here in the form of the first Greek translation of the Augsburg Confession. Melanchthon sent this translation to the patriarch of Constantinople, thus illustrating the wide-ranging contacts of the first generation of Lutherans. The four books, as a unit and in their contemporary binding, also show us that Melanchthon's work was valued highly by students of like mind. For, to select and have bound together these four works, which embody a love of learning as inspired by religious faith, points to a sixteenth-century owner with ideals similar to those of Melanchthon.

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



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