



# REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation Collection  
Fall 2000, Number 17

## Concert 2000

*Marian E. Dolan*

Celebrating theological reconciliation in musical terms, this year's Reformation Day at Emory evening concert reflects the centuries-long interrelationship of Lutheran and Catholic music and musicians. It is fitting, therefore, that the Candler Choraliers will join with Lutheran and Catholic musicians from the Atlanta area to perform the evening's 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 2,400 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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The actual format of the concert includes composers from both traditions. Luther often cited Catholic composer Josquin des Prez as "a master of the notes" and a model of liturgical composition. The Lutheran composer Praetorius often borrowed Catholic melodies ("Lo how a Rose"). J. S. Bach was strongly influenced not only by Heinrich Schütz but also by Schütz's teacher in Venice, Giovanni Gabrieli, through whose music the Italian (Catholic) sacred style of composition was introduced into seventeenth- and eighteenth-century German Lutheran writing.

In more recent years, Catholic composers Max Reger (late nineteenth century) and Johann N. David (twentieth century) wrote many organ and choral works based on chorale tunes.

The keynote piece of the concert will be Paul Weber's "Magnificat," composed in 1997 by this respected Lutheran composer. Dr. Weber is director of the Sacred Music Program at the Lenoire-Rhyne College, North Carolina.

An informative preconcert talk on the evening's music will be given by Tom Leesberg-Lange, executive director of the Association of Lutheran Church Musicians.

*Dr. Marian Dolan is Assistant Professor of Church Music and Choral Conducting at the Candler School of Theology, Emory University.*

# Kessler Collection Update

M. Patrick Graham

This year has seen the Kessler Reformation Collection continue to grow at a rapid pace, with 137 books and pamphlets added since September 1, 1999. Fifty-six of these pieces are from the pen of Martin Luther himself, ten from Melancthon, three from Karlstadt, two from Bugenhagen, and three from one of Luther's more prolific Catholic opponents, Johannes Cochlaeus. These acquisitions bring the total number of pieces in the collection to 2,429.

Particularly noteworthy among these recent additions by Luther are the second printing of his reply to the papal bull *Exsurge Domine* (1521), the second print-

ing of his famous treatise on good works (1520), and two sermons preached by Luther in connection with the death of John, the Elector of Saxony (1532).

Two other items merit special notice. The first is the two-volume English translation of Erasmus's *Paraphrases on the New Testament* (1548–1549). These are folio volumes—richly bound in polished calf with gilt edges—that give eloquent testimony to the high esteem with which the work of Erasmus was held in England. King Edward VI decreed that a copy of volume one (on the Gospels) be placed in every English church. The second work is the first edition of Zwingli's commentary on the New Testament. Published posthumously in Zurich in 1539, it

includes a large woodcut portrait of the Swiss reformer, which was apparently the first ever printed of him and was based on a painting executed shortly after Zwingli's death in battle in 1531.

An exhibit of many of this year's acquisitions will be on display in the Durham Reading Room of the Pitts Theology Library during the month of October and so are available for visitors during regular library hours (8:00 A.M.–10:00 P.M., Monday–Thursday; 8:00 A.M.–5:00 P.M., Friday; 9:00 A.M.–5:00 P.M., Saturday; 2:00–10:00 P.M., Sunday).

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

## The Value of Originals for Research

Timur Yüksel

Reproductions of printed books and pamphlets are the everyday fare of scholars and researchers. Their investigations into the past typically depend on microfilm, photocopies, or other sorts of reproductions. Although these may be produced with great care and are valuable for certain purposes—they make the printed text of a work available to a wider audience—they can never replace the original. To select one copy of a sixteenth-century book for reproduction, for example, means that all the other copies of the same work are neglected. Consequently, though an exact reproduction of the text is guaranteed, the particularities and physical characteristics of the old piece are lost for the user of the reproduction.

It is such particularities of an old book that prove

invaluable for scholarship. One often finds annotations, personal comments, ownership entries, or even traces of censorship on the pages of the book itself, not to mention that the binding bears its own testimony about the social status, religious orientation, and personal tastes of the owner. All these elements create a wonderfully rich and complex puzzle for the researcher with the requisite skills for such matters. Not long ago, my book dealership offered for sale a splendid copy of Zwingli's important dispute on the Eucharist, *Das dise Wort Jesu Christi, Das ist min Lychnam*, with the ownership entries and profuse annotations of two important reformers: Johann

Eisenmenger and Johannes Brenz. In another instance, our copy of the first edition of Luther's instructions to city officials regarding education of children (*An die Ratsherren aller Städte deutsches Landes, daß sie christliche Schulen aufrichten und halten sollen*) carried marginalia highlighting Luther's comments about the education of young girls, perhaps indicating the revolutionary nature of his ideas to an early reader. Such illustrate the relative uniqueness



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of each copy of these sixteenth-century printed works.

It is clear that to reproduce the text of one copy of a sixteenth-century book or pamphlet is inadequate; all the other copies of the work have their own, unique stories to tell. In addition, there are all those aspects of the book that a reproduction fails to capture: the quality of the paper and the richness of the binding, to name only two. Libraries that gather only copies of these works

provide a valuable service to scholarship, but so much more remains to be done. Other libraries must gather and preserve the originals and so offer to scholars and other visitors the opportunity to hold an artifact half a millennium old and hear the intricate story that it has to tell.

*Mr. Timur Yüksel is the manager of the Erasmushaus, a prestigious antiquarian book dealership in Basel. At our request, he submitted these reflections based on his extensive experience in the antiquarian book trade.*



#### STANDING COMMITTEE FOR THE KESSLER REFORMATION COLLECTION

Policy direction for the Reformation Collection is provided by a standing committee composed of representatives of Emory University and the local and national Lutheran community.

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## Reformation Day at Emory

OCTOBER 24, 2000

"Reconciliation" has been chosen by Emory University as its theme for the 2000–2001 academic year, and so the program for this year's Reformation Day at Emory is jointly sponsored by the Kessler Reformation Collection of the Pitts Theology Library and by the Aquinas Center of Theology (Emory University). It will deal with the Joint Declaration on Justification, signed by the Lutheran World Federation and the Roman Catholic Church in 1999. There is no charge to attend any of these events.

8:30 A.M. REGISTRATION AND COFFEE  
*Brooks Commons, Cannon Chapel*

9:30 A.M. THE SIXTEENTH-CENTURY WOODCUT: INTERSECTION OF ART  
AND RELIGION  
Dr. John Cook  
*Cannon Chapel*

11:00 A.M. CHAPEL SERVICE: THE CHURCH IN THE TWENTY-FIRST CENTURY  
Dr. John Cook  
*Cannon Chapel*

2:00 P.M. LECTURE PROGRAM: THE JOINT DECLARATION ON JUSTIFICATION  
The Reverend Dr. H. George Anderson, Professor Paul Philibert,  
and Bishop Harold C. Skillrud

7:45 P.M. CONCERT PREVIEW, MR. TOM LEESBERG-LANGE  
*Cannon Chapel*

8:15 P.M. KESSLER REFORMATION CONCERT  
Commentary by the Reverend Dr. H. George Anderson  
Candler Choraliers, directed by Professor Marian Dolan  
*Cannon Chapel*



# Marginalia—The Augsburg Confession and the Printing Press

*Daniel J. Rettberg*

Printing is a subversive activity and also a mobile activity. Before the invention of movable type, scribes set up their operations in university towns, hoping for business copying law and theology texts for professors and students. Printers, however, set up in large, cosmopolitan trade centers, where they could mass-produce texts and ship them far and wide. Both factors—subversiveness and mobility—aided in spreading the ideas of the Reformation via the press.

Illustrative of this process is the case of the Augsburg Confession, the definitive document of the Lutheran Reformation. The Confession existed initially in individual German and Latin manuscripts, prepared for public reading before Holy Roman Emperor Charles V. Copies with notes, owned by individual signers of the document, also existed. The emperor attempted to contain the Reformation by forbidding the printing of the text.

Philipp Melancthon, the author of the Confession, and his colleagues, who represented the Lutheran cause at the 1530 Diet of Augsburg (hence, Augsburg

Confession), initially obeyed the emperor. Others, however, did not. Seven separate printings of the Augsburg Confession (six in German and one in Latin) appeared in 1530. It is difficult, though, to identify either the printer or the place of printing for these early issues. Nevertheless, scholars have identified four separate printers based on typefaces, decoration, and layout. They are: Melchior Sachse of Erfurt and Hans Walther of Magdeburg, in eastern and central Germany, respectively; Hans Froschauer in Zurich; and Adam Dyon in Breslau (now Wroclaw, Poland). These printers subverted the emperor's orders, and their diverse locations illustrate the mobility with which the Confession's message spread. Melancthon would follow in 1531 with his own authorized printing.

During the past year, the Kessler Reformation Collection acquired the very first of the German printings, that by Christoph Froschauer of Zurich. Of the five early German printings, this is the one most widely represented in modern library collections and so is presumably the one issued in the largest number. It is also that upon which all

the others were based. Although the manuscript tradition is definitive for the present text of the Augsburg Confession, this early Froschauer printing is of interest to students of the Reformation on other grounds.

It contains a number of variants in wording that are presumed to have begun life as marginal notations. The most important of these variants are more in line with the views of the Swiss Reformers on original sin and on the real presence in the Eucharist than those of Luther and his colleagues. These variants illustrate not only the geographical spread but also the ideological diversity of the Reformation. What began as a product of the spiritual struggles of a single German monk spread to all corners of Europe—with the help of the press and in defiance of the emperor's orders. In doing so, it translated itself into a variety of forms, appealing to different classes of people in varying social and political contexts.

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



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