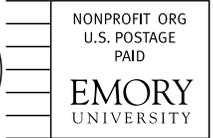




EMORY

CANDLER
SCHOOL OF
THEOLOGY

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



Reformation Day at Emory Schedule

Each year Candler School of Theology celebrates Reformation Day with special events that culminate in an evening concert. This year's events take place on Tuesday, October 19, 2010. The twenty-third annual Reformation Day at Emory program will take as its theme "Luther as Author" and will include lectures, musical presentations, and worship, culminating in an evening concert that features the performance of "God Is a Light and a Shield" (*Gott der Herr ist Sonn und Schild*, BWV 79), at the Schwartz Center for Performing Arts. All events are free and open to the public.

- 9:00–9:45 A.M.** Registration and Reception; Formal Lounge, Cannon Chapel
- 10:00–10:45 A.M.** "From Wittenberg to Atlanta: The Portrait of Luther from a Thousand Titles," M. Patrick Graham, Margaret A. Pitts Professor of Theological Bibliography, Candler School of Theology, Emory University—Sanctuary, Cannon Chapel
- 11:00–11:50 A.M.** Chapel Service, Rev. Margot S. Kaessmann, Candler School of Theology, Emory University—Sanctuary, Cannon Chapel
- 12:15–1:30 P.M.** "Words and the Word: Hymns in Praise of Christ," Rev. Barbara Day Miller, Assistant Dean of Worship and Music and Assistant Professor in the Practice of Liturgy; and the Candler Singers. Please make reservations for the luncheon by calling 404.727.6352 or emailing candleralum@emory.edu.—Winship Ballroom, DUC
- 1:45–2:45 P.M.** "Christ and the Eucharist: Why Lutherans Confuse Other Christians," Ian A. McFarland, Associate Professor of Systematic Theology, Candler School of Theology, Emory University—Sanctuary, Cannon Chapel
- 2:45–3:15 P.M.** Refreshments and Break—Formal Lounge, Cannon Chapel
- 3:30–4:30 P.M.** "Martin Luther and the West's First Mass Media Campaign," Mark U. Edwards, Senior Adviser to the Dean, Harvard Divinity School, Harvard University—Sanctuary, Cannon Chapel
- 4:30–8:00 P.M.** Invitation to tour the exhibit, *Islamic Calligraphy and the Qu'ran*; Michael C. Carlos Museum
- 8:00–9:00 P.M.** Kessler Reformation Concert, Eric Nelson, Director of Choral Studies, Emory University, conductor; Emory University Concert Choir; Sarah Hawbecker, organist—Emerson Concert Hall, Donna and Marvin Schwartz Center for Performing Arts

.5 CEUs will be awarded to those who request continuing education credit. To receive credit, participants must attend all Reformation Day events, print and submit the request form (CE course 664) at www.pitts.emory.edu/community/alumni/CEU_Request_Form.pdf along with a \$10 payment (checks made payable to Emory University) to Pitts Theology Library, 505 Kilgo Circle, Atlanta, Georgia 30322. A certificate of attendance will be mailed following the event.

REFORMATION NOTES

News for Partners of the Richard C. Kessler Reformation Collection

Summer 2010, Number 43

2010 Reformation Day at Emory

The twenty-third Reformation Day at Emory will be held on Tuesday, October 19, and takes as its theme “Luther as Author,” celebrating the addition of the thousandth Luther imprint to the Kessler Collection. We are pleased, therefore, to announce that Professor Mark U. Edwards of Harvard Divinity School will be our guest lecturer.

“Martin Luther and the West’s First Mass Media Campaign” is the title for his illustrated presentation. The Reformation saw the West’s first large-scale “media campaign,” a campaign of printing and reprinting that produced a veritable flood of revolutionary treatises and sermons, pious devotions and scurrilous cartoons, and inflammatory propaganda and catechetical instruction, all aimed at changing the hearts and minds of those who could read and, even more so, for those who could be read to.

This flood of publications was overwhelmingly dominated by one man, Martin Luther. During the Reformation’s crucial early years (1518–1525), the presses issued more German works by Martin Luther than the seventeen other major Protestant pub-

licists combined. During Luther’s lifetime (d. 1546), the presses issued nearly five times as many German works

by Luther as by all his Catholic opponents put together. Twenty percent of all the pamphlets published in the German-speaking lands from 1500 to 1530 were written by Martin Luther.

With the help of the rich Kessler Reformation Collection at Pitts Theology Library, historian and Luther-specialist Edwards will explore the contours of this historic “media campaign” and the extraordinary contribution of its “best-selling” author, Martin Luther.

Martin Luther as Augustinian monk. Acta et res gestae D. Martini Lutheri (Strasbourg: Schott, 1521)



The Richard C. Kessler Reformation Collection is a repository of rare and valuable documents produced in connection with the Protestant Reformation. The collection now contains more than 3,400 pieces written by Martin Luther, his colleagues, and his opponents, and printed during their lifetimes.

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

For more information about the collection, contact:
M. Patrick Graham
Pitts Theology Library
Emory University
Atlanta, Georgia 30322
404.727.4165
libmpg@emory.edu

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Reformation Day at Emory—

continued from page 1

Professor Ian A. McFarland of Candler School of Theology, a systematic theologian at Candler since 2005, will also speak at this year's program and has entitled his lecture, "Christ and the Eucharist: Why Lutherans Confuse Other Christians."

Lutherans are known for their insistence on justification by faith alone (*sola fide*), meaning quite simply that justification is absolutely unconditional on any human merit. This position scandalized many in the sixteenth century and continues to be an object of much misunderstanding on the part of both Catholics and Protestants today.

The uniqueness of the Lutheran position comes out most clearly in their Eucharistic theology, which seems at first glance to present a problem. On the one hand, Lutherans traditionally defined themselves over against the Reformed in their insistence on Christ's bodily presence in the elements even if the communicant does not believe. This seems consistent with the *sola fide* posi-

tion. But Lutherans also insisted against Catholics—who also confess Jesus's bodily presence in the elements—that the Eucharist does not confer grace automatically (*ex opere operato*), but only to those who have faith. This claim might seem to turn faith into a meritorious human work. The lecture will explain how it does not and how the Lutheran understanding of faith continues to provide a challenge to the wider Christian movement.

We are also pleased to welcome Margot Kaessmann as preacher at the chapel service. She is a Lutheran theologian, served as bishop of the church in Germany, and is spending the academic year at Candler as a visiting professor.

The Candler Singers, under the direction of Rev. Barbara Day Miller, assistant dean of worship and music and assistant professor in the practice of liturgy, will present "Words and the Word: Hymns in Praise of Christ." This brief lecture and hymn sing will explore texts and tunes by Luther and his early followers, as well as newer Lutheran hymns.

"Praise to the Lord: A Celebration of Lutheran Church Music from Bach to Manz" is the title for the Kessler Reformation Concert this year. The Emory University Concert Choir, under the direction of Eric Nelson, will sing Bach's festive Reformation cantata, "God Is a Light and a Shield" (*Gott der Herr ist Sonn und Schild*, BWV 79; based on Psalm 84), as well as Hugo Distler's and F. Melius Christiansen's settings of "Praise to the Lord, the Almighty" and the Paul Manz classic, "E'en so Lord Jesus, Quickly Come." We are delighted to have Sarah Hawbecker, organist and director of children's music at Lutheran Church of the Redeemer (Atlanta), return to serve as organist this year. Once more, the Kessler Reformation Concert will take place in the Cherry Emerson Concert Hall at the Donna and Marvin Schwartz Center for Performing Arts, located at the corner of North Decatur and Clifton roads, and is free of charge and open to the public.



MARK U. EDWARDS

Mark U. Edwards Jr. became professor of the history of Christianity at Harvard Divinity School (HDS) in 1987, after teaching at Wellesley College and Purdue University. He was at HDS until July 1994, when he became the ninth president of St. Olaf College in Northfield, Minnesota. In 2000 Edwards stepped down from the St. Olaf presidency and moved to New Hampshire. He returned to HDS in May 2003, where he served first as academic dean and is now senior adviser to the dean.

Edwards has written four books and numerous articles on Martin Luther and the German Reformation. The most recent book, entitled *Printing, Propaganda, and Martin Luther* (University of California Press, 1994; reprint, Fortress Press, 2005), deals with the West's first "mass media campaign" and Luther's pivotal role as both subject and object in the struggle for the hearts and minds of sixteenth-century Christians.

When at St. Olaf, Edwards turned his research interests toward religious perspectives in American higher education. In addition to chapters and articles on this topic, he has published *Religion on Our Campuses: A Professor's Guide to Communities, Conflicts, and Promising Conversations* (Palgrave, 2006), which asks faculty to ponder the appropriate role of religion on campus. He is now at work on *Academic Culture and Religion (or why faculty have problems with religion)*, which explores the development of academic culture in America and its conflicted relationship with religion, especially Christianity.

Education and Reformation

Armin Siedlecki

In the past year, the Richard C. Kessler Reformation Collection added its one thousandth publication by Martin Luther. The great reformer was by far the most prolific author of the early sixteenth century. Reformation historian Mark Edwards notes that “[t]he period 1518 to 1525 saw over eleven times as many printings of Luther’s vernacular works as of the next nearest ‘competitor,’ Karlstadt. Even the combined production of the other seventeen authors (807 editions) is exceeded by Luther almost two to one.” In addition, Luther’s works were reprinted at a higher rate than those of other authors, averaging more than six reprints for every first edition through 1525 and more than three reprints per first edition afterwards. If a particular work were reprinted in different cities, the presentation style and orthography might differ substantially, and even the vocabulary might vary to some extent, as each printer would work in the regional vernacular

of his town. “Collecting Luther” therefore often involves collecting several different versions of the reformer’s works. An example is Luther’s popular sermon on good works and grace, printed nine times in 1520 and numerous times thereafter. The Kessler Collection holds six of the nine printings of the year of first publication, three of which are depicted below (page 6). The differences between the three printings produced in Wittenberg (*Von den guten werckenn*), Nuremberg (*Von den gutē wercken: Doctor Martinus Lutther Augustiner zu Wittenburgk*), and Basel (*Ein fruchtbare vnderrichtung von den gūten wercken, so durch die menschen beschehen, Durch Martinum Luther beschriben*) are readily evident.

The now more than one thousand Luther imprints held by the Kessler Collection include any item authored by Martin Luther and published between 1516 and 1570. They also include publications of Luther’s translation of the biblical text. They do not, however, include the numerous writings by other reform-

ers, for which Luther had composed a preface, even though such items are often included in bibliographies of sixteenth-century publications by Martin Luther.

It is possible that someone might ask, “Why should an American library collect sixteenth-century imprints in German and Latin when English translations of these works are readily available and virtually all of Luther’s writings can now be accessed online?” An obvious answer is that online editions could not exist if dedicated libraries did not make an effort to collect and preserve early printings. Preserving these materials and providing access to them are therefore important responsibilities.

Another might ask, “As long as one library has a particular work, why should another go to the trouble of preserving it, too?” Especially in the case of antiquarian books, however, each specimen is unique and tells a particular story about the reception, use, and influence

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IAN A. MCFARLAND

Ian A. McFarland joined the faculty of Candler School of Theology as associate professor of systematic theology in 2005, after seven years teaching at the University of Aberdeen in Scotland. A lay Lutheran theologian, his research has centered on Christology, creation, sin, and theological anthropology. He has recently finished serving as lead editor for the *Cambridge Dictionary of Christian Theology* and has begun research for a major book on the doctrine of creation.

McFarland has written four books and a number of articles on various issues in systematic theology, including the relationship between theology and science and the thought of the seventh-century Byzantine theologian, Maximus the Confessor. His most recent book, entitled *In Adam’s Fall: A Meditation on the Christian Doctrine of Original Sin* (Wiley-Blackwell, 2010), seeks to defend the doctrine of original sin as not only scientifically and morally credible, but as an important spur to Christian social action.

At both Aberdeen and Candler, McFarland’s central interest has been how Christian beliefs about Jesus shape their understanding of what it means to be human. In addition to chapters and articles on this topic, he has published *Difference and Identity: A Theological Anthropology* (Pilgrim, 2001) and *The Divine Image: Envisioning the Invisible God* (Fortress, 2005). Both monographs explore how Christians can both affirm the fundamental equality of all human beings, without diminishing the significance of the differences that define individuals’ identity as members of the body of Christ and objects of God’s redeeming love.



Reformation Day at Emory, 2009

In 2009 the Kessler Reformation Collection celebrated its twenty-second anniversary with the theme, *Luther and the Education of Youth*. Professor Christopher Brown (Boston University School of Theology), Professor Jean Bethke Elshtain (University of Chicago), and Professor Jonathan Strom (Candler School of Theology) were the lecturers, and Bishop H. Julian Gordy (Southeastern Synod of the ELCA) preached at the chapel service. The musical program at noon featured the Candler Singers under the direction of Rev. Barbara Day Miller, and that evening organist Sarah Hawbecker (Lutheran Church of the Redeemer) and the Emory University Concert Choir under the direction of Prof. Eric Nelson performed Bach's Cantata 126 and several other pieces of music. The photos capture some of the speakers and guests at the fund-raising dinner on Monday evening and during the course of the lectures on the following day.

22nd

right: Joe Foltz, Martha Kessler, Consul General Lutz Goergens, and others review acquisitions

below: Professor Jean Bethke Elshtain, speaking at the fund-raising dinner



below left: Martha Kessler with Vicky and Lane Brown

below right: Ozzie Scofield and Jean Mori





left: Professor Christopher Brown's lecture opens the Reformation Day program



above right: Mark Scott and Bp. Julian Gordy



left: Bp. Julian Gordy preaches in Cannon Chapel

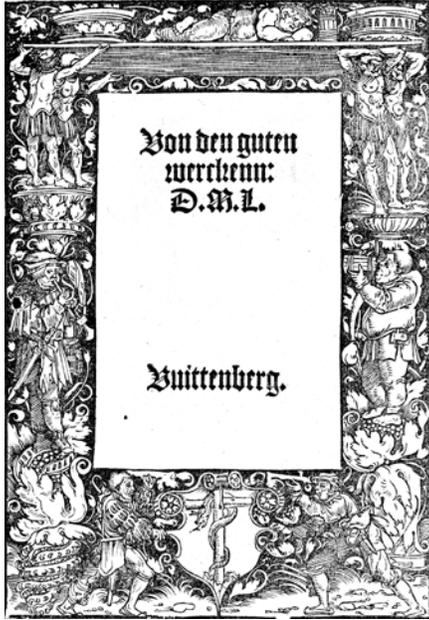
below: Consul General Lutz Goergens and Joe Foltz



left: Armin Siedlecki and Nancy Ray



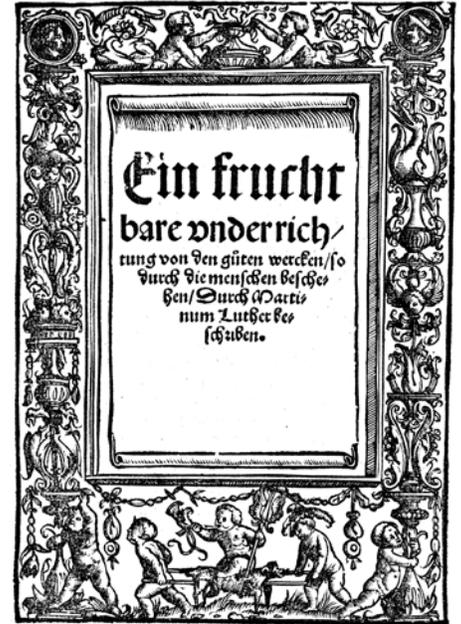
above: Professor Jonathan Strom lectures on Tuesday afternoon



Luther, *Von den guten werckenn* (Wittenberg: Lotter, 1520)



Luther, *Von den gute[n] wercken* (Nuremberg: Peypus, 1520)



Luther, *Ein frucht bare vnderrichtung von den guten wercken . . .* (Basel: Petri, 1520)

of the book. A book's provenance can be important, as its previous owners left bookplates, inscriptions, marginal notations, and such, all of which inform the modern researcher not only about what Luther wrote, but who owned and read his books and what they thought about them.

The significance of the large number of Luther's works held by the Kessler Collection and of the collection's growth in general is also reflected in the fact that

VD16, the most comprehensive database for works printed in Germany during the sixteenth century, has begun adding the holdings of the Kessler Collection to its inventory of holding institutions. In at least one case, this inclusion has led to the identification of an imprint of one of Philipp Melancthon's works, which is not attested anywhere else. In another recent case, it helped with the precise identification of a collection of theological statements by Luther collected by

Georg Rörer, held by the Bavarian State Library, but whose copy was lacking the title page.

The addition of the one thousandth Luther imprint, therefore, is an important milestone for any library, and it attests the depth of the Kessler Collection as the premiere research library in North America for resources pertaining to the Lutheran reformation in Germany.

¹ Mark U. Edwards, *Printing, Propaganda, and Martin Luther* (Berkeley: University of California Press, 1994), p. 27.

² *Ibid.*, p. 27.

³ The earliest Luther work held by the Kessler Collection was published in 1518.

⁴ E.g. Josef Benzing, *Lutherbibliographie: Verzeichnis der gedruckten Schriften Martin Luthers bis zu dessen Tod* (Baden-Baden: Librairie Heitz, 1966).

Collection Update

M. Patrick Graham

For twenty-three years now, the Kessler Collection and its supporters have been working toward adding the one thousandth publication by Martin Luther. This year we achieved that milestone.

Nineteen pieces have been added to the collection this year, bringing the total to 3,487. Eleven of these are by Martin Luther, two by Philipp Melancthon, and the rest come from various friends and opponents of Luther, including one by Karlstadt and one from the faculty of the University of Louvain.

The piece designated as the one thousandth Luther imprint is the first edition of *A Sermon on the Contemplation of the Holy Suffering of Christ* (*Eyn Sermon von der betrachtung des heyligen leydens Christi*; Wittenberg: Georg Rhaw, 1519). Luther preached this at the end of Lent, and it went through several printings and revisions, becoming one of the reformer's most popular sermons.

The 1,001st Luther publication in the Kessler Collection has been identified as: *The Fourteen of Consolation* (*Eynn Trostlichs Buchleyn*; Wittenberg: J. Grunenberg, 1522), a devotional book that Luther wrote initially for Frederick the Wise, Elector of Saxony, who had protected Luther but now in 1519 had fallen gravely ill. The piece is a powerful illustration of Luther's pastoral concern and skill in providing spiritual care.

Among these thousand publications, there are more than 260 individually issued sermons, forty-one published letters to individuals or communities, sixty-six biblical commentaries, and the collected works of Luther issued at Eisleben, Wittenberg, and Jena. In addition, the following items are especially notable:

- Early printings of the three pamphlets of 1520: *To the Christian Nobility of the German Nation*, *The Babylonian Captivity of the Church*, and *On the Freedom of a Christian*
- *The September Testament* (1522), Luther's German translation of the Greek New Testament

- *De servo arbitrio* (*The Bondage of the Will*, 1525), Luther's response to Erasmus's book on the freedom of the will
- *The Deutsche Messe* (1526), Luther's adaptation of the Latin Mass for German speakers
- *The Large Catechism* (1529), Luther's instruction in the Christian faith for both children and adults
- *The Small Catechism* (1545), the second, illustrated edition by Valentin Bapst

All this to say that after twenty-three years of growth, the Kessler Reformation Collection has become one of the country's most important resources for the study of Martin Luther, allowing scholar and student alike to hold in their hands the actual publications by Luther, his friends, and opponents from five centuries ago and enter into that rich historical experience that cast its shadow to our own day.



The academic Martin Luther by Lucas Cranach, the Elder. Hortulus animae (Wittenberg: Georg Rhaw, 1550)



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