



READING THE REFORMATION THROUGH THE LENS OF CONTEMPORARY CHRISTIANITY

LOOKING BACK LOOKING FORWARD

AUGUST 20–NOVEMBER 30, 2018

AN EXHIBITION OF THE RICHARD C. KESSLER REFORMATION COLLECTION
CURATED BY DR. ARMIN SIEDLECKI



EMORY

CANDLER
SCHOOL OF
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Pitts Theology Library

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EXHIBITION CATALOG SUPPORTED BY THE GENEROUS GIFT OF
DR. JOSEPH AND MRS. LOUISE MILLER



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CONTENTS

PREFACE 4

INTRODUCTION 6

GALLERY MAP 8

SECTION 1. MARTIN LUTHER AND HIS TIME 10

SECTION 2. THE EVANGELICAL LUTHERAN CHURCH IN AMERICA'S
FUTURE DIRECTIONS 2025 30

SECTION 3. FOUR AREAS OF MINISTRY FOCUS
OF THE UNITED METHODIST CHURCH 66

SECTION 4. CHALLENGES AND CHANGES 94

WORKS CITED 132



Looking Back — Looking Forward is an exhibition that seeks to connect the 16th century with the 21st and to explore the connection and relevance of historical documents for contemporary thought. Many of the questions that concerned the reformers are quite different from those occupying modern church leaders and theologians. It would be futile to ask, for example, what Martin Luther would have thought of the ordination of women, since the issue itself would hardly have presented itself to him. The goal of this exhibition was, therefore, not to find answers for today in yesterday's writings, but rather to put these writings in dialogue with contemporary concerns, to begin a conversation rather than to conclude it.

At the center of this exhibition is Martin Luther and his own historical context, as reflected by the central display case and the four vitrines surrounding him. The cases along the walls to the right and the left of the gallery present five goals as outlined by the Evangelical Lutheran Church in America in their "Future Directions" initiative and four areas of ministry focus of the United Methodist Church respectively. These two denominations are directly associated with the Richard C. Kessler Reformation Collection and with Candler School of Theology, although the issues presented in the five goals and four areas would likely resonate

with other denominations as well. The exhibit also addresses a number of other topics that are of great relevance for contemporary discussions, most notably the position of women in the church and issues of human sexuality. A display case on the early history of Pietism was included because it represents a reformation movement within the Lutheran church itself and because of its influence on John Wesley, the founder of the Methodist church.

The caption image for this exhibition is the printer's device of Peter Braubach, a 16th-century printer from Frankfurt am Main. It depicts the Roman god Janus, who is associated with doorways, transitions, and beginnings and who is always depicted with two faces, one looking back, the other looking forward, making him a particularly suitable image to represent this exhibition.

I would like to thank Bo Adams, director of the Pitts Theology Library, who had the initial idea for an exhibition about the "Reformation at 501 Years" and who provided invaluable feedback regarding its content and description. Special thanks go to Brandon Wason, curator of archives and manuscripts, who helped with the preparation and display installation of the exhibition pieces, and to Rebekah Bédard, who was responsible for all the graphic design work. I am also grateful to Debra Madera for pulling the display items from Special Collections and to the Library Exhibitions Team, especially Sarah Bogue and Soojeong Herring, for their help in mounting the exhibit. Finally, this project would not have been possible without Richard C. Kessler, whose continued generosity and support of the Pitts Theology Library's Reformation Collection enables scholars, students, clergy and Reformation enthusiasts to have direct access to the original documents of the 16th century and to continue the discussion about how we should understand the past and work toward creating a better future.

Armin Siedlecki
Atlanta, Georgia
August 20, 2018

All photographs by Debra Madera.



INTRODUCTION

Looking Back — Looking Forward

The 500th anniversary of Martin Luther’s posting of his 95 Theses provided an opportunity to reflect on the Reformation as a turning point in history. The first year after this quincentenary offers an invitation to consider also what lies ahead for the Christian tradition. Sixteenth-century reformers were motivated by a desire to remove corruption within the church and to right what had gone wrong. Few would suggest that this effort could ever be carried out completely—instead that the Reformation should be understood as a singular event but as a continuing process. A phrase sometimes attributed to Augustine of Hippo, but popularized by Karl Barth, that captures this idea is *Ecclesia semper reformanda* — “the Church is always to be reformed.” This exhibition presents books and documents from the Richard C. Kessler Reformation Collection to shed light on the original context of the Reformation and to invite discussion on how these documents can inform the issues and concerns of the church today. The selection of these historical materials was governed by contemporary issues facing the church, those enumerated in



the “Future Directions” initiative of the Evangelical Lutheran Church of America and the “Four Areas of Ministry Focus” outlined by the United Methodist Church. The printer’s device of Johann Setzer, featuring an image of the two-faced Roman god Janus, reminds us that we look back to the treasures of the Kessler Collection to seek insight into the challenges for the church that lie ahead.



Printer’s device of Peter Braubach

Johannes Brenz, *In Leviticum librum Mosi commentarius*. (Frankfurt am Main: Peter Braubach, 1562). Richard C. Kessler Reformation Collection - Pitts Theology Library 1550 BREN A:2



GALLERY MAP

Looking Back — Looking Forward:

READING THE REFORMATION THROUGH THE LENS
OF CONTEMPORARY CHRISTIANITY

1. MARTIN LUTHER AND HIS TIME

Case 1: Martin Luther

Case 2: Indulgences

Case 3: Pre-Reformation Bibles

Case 4: Church and State:
The Holy Roman Empire

Case 5: Church and State:
The Papacy

2. THE EVANGELICAL LUTHERAN CHURCH IN AMERICA'S *FUTURE DIRECTIONS 2025*

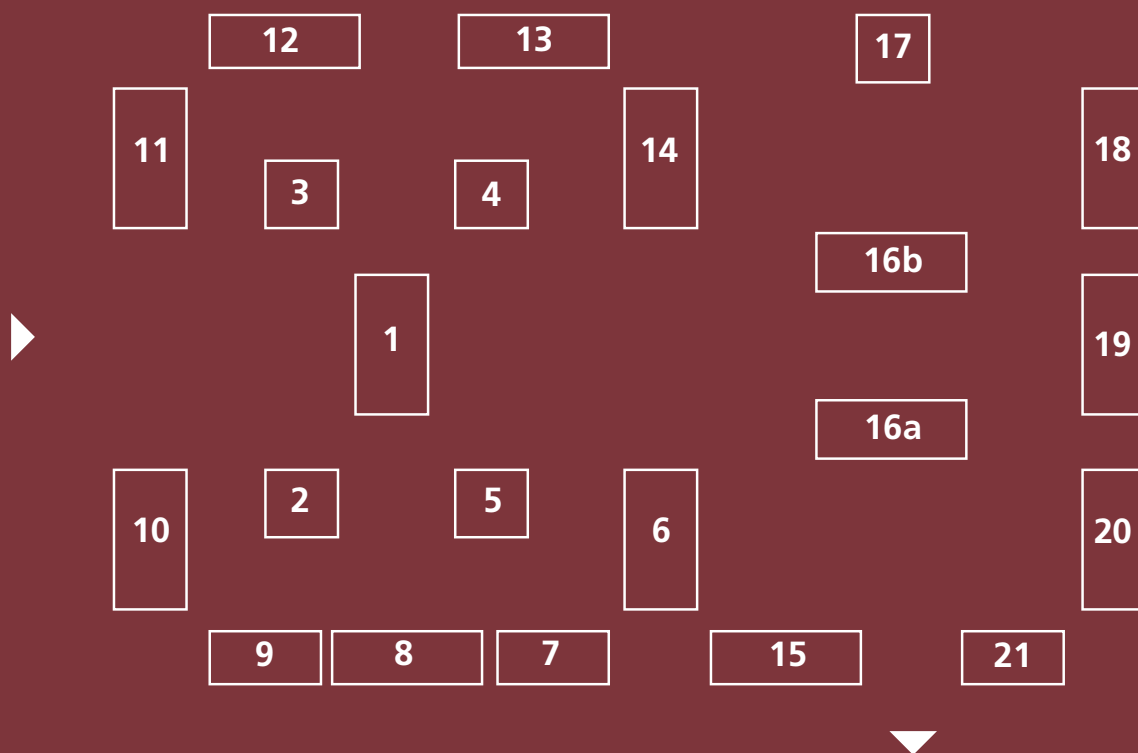
Case 6: Church, Renewal, and
Evangelism

Case 7: Baptism, Vocation, Church
in the World

Case 8: Diversity, Gifts

Case 9: Ecumenism, Justice, Peace

Case 10: Church Governance



3. FOUR AREAS OF MINISTRY FOCUS OF THE UNITED METHODIST CHURCH

Case 11: Church and the Poor

Case 12: Global Health (Body and Mind)

Case 13: Theological Education and the Training of Pastors

Case 14: Church Growth and Renewal

4. CHALLENGES AND CHANGES

Case 15: Women in the Church

Case 16: Women in the Church

Case 17: Kunigunde Hergotin, an Enterprising Woman Printer

Case 18: Human Sexuality

Case 19: Church, Printing Press, and Mass Media

Case 20: Religious Persecution and Refugees

Case 21: Pietism and Methodism

SECTION 1. MARTIN LUTHER AND HIS TIME

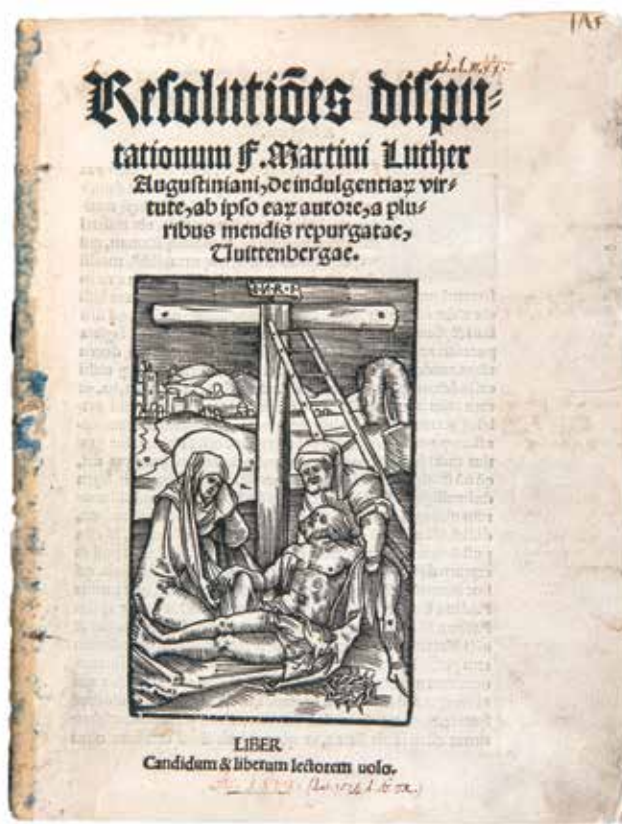
CASE 1

Martin Luther

The Protestant Reformation in the 16th century, which began with Martin Luther's (1483–1546) posting of the 95 Theses on the power of indulgences, marks the confluence of many historical factors, including the humanist revival of classical learning and a renewed interest in sources, changes in the social and economic structures in Central Europe, and the perception of financial and political corruption within the church and the papacy.

Medallion Portrait of Martin Luther from *Zwo schöne und tröstliche Predigt*. [Gedruckt zu Wittenberg: Durch Georgen Rhaw, 1546] Richard C. Kessler Reformation Collection - Pitts Theology Library 1546 LUTH





MARTIN LUTHER (1483–1546) — THE 95 THESES

Resolutio[n]es disputationum F. Martini Luther Augustiniani de indulgentia[rum] virtute, ab ipso ea[rum] autore, a pluribus mendis repurgatae, Wittenbergae. Liber conditum & liberum lectorem volo. Lipsiae: apud Melchiorem Lottherum, 1519.

[118] pages; 20 cm (4to); A-B⁶ C⁴ D-E⁶ F⁴ G-H⁶ I⁴ K⁸ L⁴ (-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 95 theses in book form, with his own commentaries. The edition published by Rhau-Grunenberg in 1517 had been so full of errors that Luther gave the printing of this edition to Melchior Lotter in Leipzig.

Richard C. Kessler Reformation Collection - Pitts Theology Library, gift of Richard and Martha Kessler, 1987. 1519 LUTH



MARTIN LUTHER (1483–1546) — SERMON ON INDULGENCES AND GRACE

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

[8] pages; 21 cm (4to); A⁴; Benzing 102, VD16 L6268

This is an early German sermon by Luther on indulgences and grace. First published in 1518, this work went through 14 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, nonacademic “version” of the 95 theses. The title-page woodcut shows a man entering church carrying a rosary and an indulgence.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1518 LUTH I



1522 GERMAN NEW TESTAMENT

Das new Testament, yetzund recht grüntlich teutsch: welchs allein Christum vnser Seligkeit, recht vnd klärlich leret: Mit gantz gelerten vnd richtigen Vorreden, vnd der schweristen Orteren kurtz, aber gut, Ausslegung. Zu Basel: durch Adam Petri, im Christmond des Jars M.D. xxij.

[2], CLXXXI, [1] leaves;; 31 cm (folio); A⁴ B-2G⁶ 2H⁸; VD16 B4317; woodcut title page border with the symbols of the 4 Evangelists, Peter and Paul, with date 1523 in Adam Petri's device, after Hans Holbein, by Hans Lutzelburger; printer's device on title page and 2H8 verso; inscribed with dedication by former owner (. . . 20. März 1920 . . . St. Gallen Kirche zu St. Laurenzen). Bookplate of Friedr. Schulz; bound in brown, blind-stamped, panelled calf with the monograph N. S. (Nicholas Spierinck, a 16th-century bookbinder in Cambridge).

This Basel printing by Adam Petri (1454–1527) of Luther's translation of the New Testament into German (first published in September 1522 in Wittenberg, a text commonly referred to as the September Testament) was issued in December 1522. This printing is not to be confused with the so-called December Testament, which was issued by Melchior Lotter in Wittenberg. The Basel printing incorporated several dialectic changes and is illustrated with woodcuts by Hans Holbein. The date 1523 in the printer's device on the title page suggests that Adam Petri finished his work earlier than anticipated. The correct date is given in the colophon.

Richard C. Kessler Reformation Collection - Pitts Theology Library, acquired through the generous subvention of Mr. Roy T. Wise, Ms. Kristin Wise, and Ms. Mary Wise in memory of Susan Tansberg Wise. 1522 BIBL C



MARTIN LUTHER (1483–1546) — ON THE BABYLONIAN CAPTIVITY OF THE CHURCH (GERMAN)

Von der Babylonischen Gefengknus der Kirchen Doctor Martin Luthers.
[Strasbourg: Johann Schott, 1520]

[140] pages (final page blank); 21 cm (4to); a-q⁴ r⁶ (r6 verso blank); Benzing 714, VD16 L4196; wood-engraved portrait of Luther on title page; printer's device in colophon; printed marginalia, text rubricated.

Luther published this as one of three chief theological tractates in 1520. Here the reformer focuses his critique primarily on the seven sacraments, of which he accepts only three as valid (baptism, eucharist, and confession). This German translation of the Latin work was completed by Thomas Murner (1475–c. 1537), a Franciscan and an early opponent of Luther, intent to “expose” Luther as a radical revolutionary. The title-page woodcut by the artist Hans Baldung Grien (1484–1545), a supporter of the Reformation, depicts the reformer as an Augustinian monk before a niche, expounding the Christian faith.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 LUTH UUU



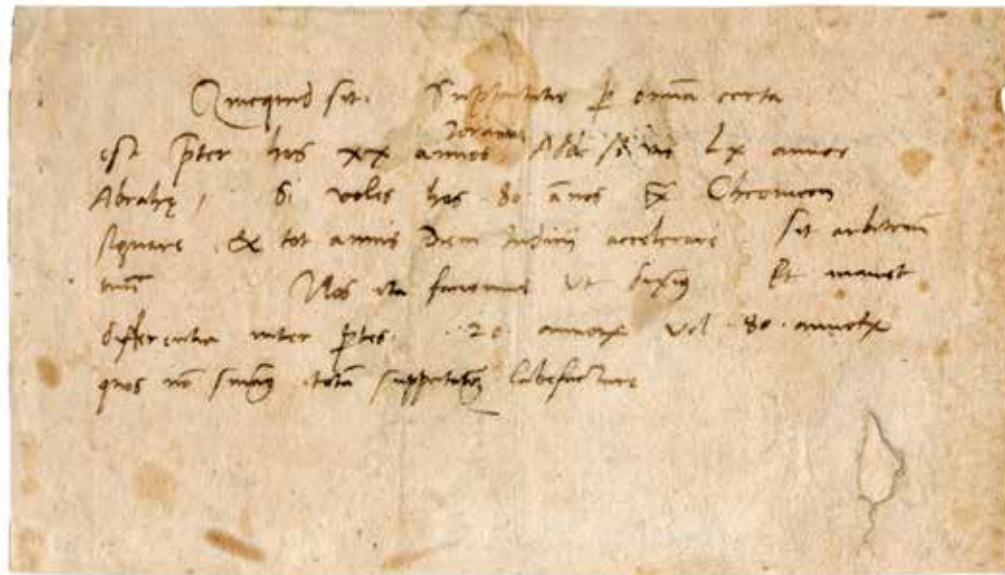
MARTIN LUTHER DEBATES WITH THE LEADERS OF THE CHURCH

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

[7]; 20 cm (4to); A⁴ (A4 verso blank); Benzing 931; VD16 A3024; title page woodcut.

Presented here is 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, gift from Richard and Martha Kessler, 1987. 1521 ANZA



MARTIN LUTHER (1483–1546) — MANUSCRIPT NOTE ON BIBLICAL CHRONOLOGY (CA. 1541)

Supputatio annorum mundi D.M. Lutheri. Vuittembergae: Apud Georgium Rhau, 1541.

[204] pages; 21 cm (4to); A-2A⁴ Bb⁶; Benzing 3366, VD16 L6716; title within architectural woodcut border; initials.



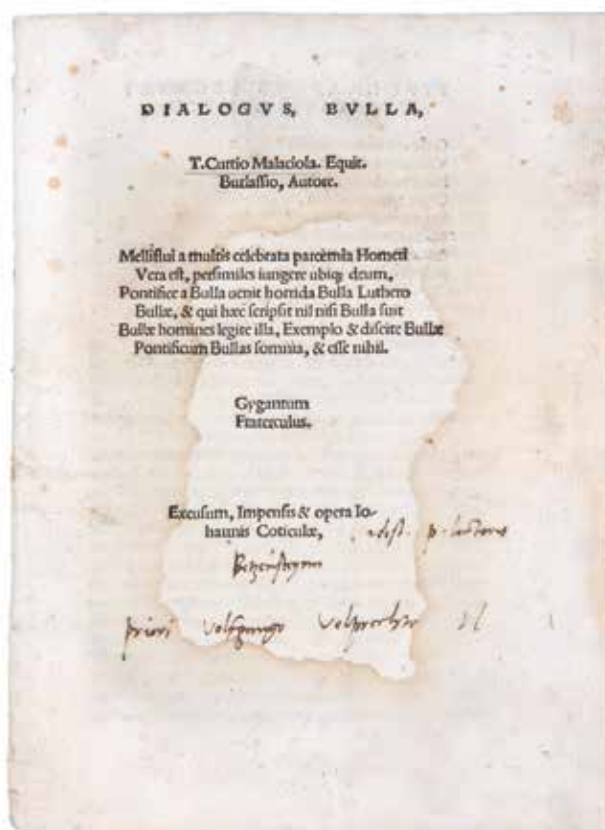
In this Latin manuscript note in Martin Luther's hand, Luther discusses the accuracy of the computations in the 1541 work *Supputatio annorum mundi*. (Wittenberg: Georg Rhau, 1541), a chronological arrangement of the history of the world from creation until 1541.

Translation: Whatever it might be, the computation in all these things is short by 20 years. If you care to add to this the 60 years [missing from] Abraham, then you can add these 80 years outside the Chronology and by that many years bring closer the Day of Judgment, that can be your opinion. We shall proceed as we have indicated. And the difference among the parts can remain as it is,

20 years or 80 years, which we do not think will cause the whole calculation to totter.

Richard C. Kessler Reformation Collection - Pitts Theology Library MSS 090

Richard C. Kessler Reformation Collection - Pitts Theology Library 1560 ASPH:2

**MARTIN LUTHER (1483–1546)****— DEDICATION INSCRIPTION**

*Dialogus, Bulla T. Curtio
Malaciola, Equit. Burlassio,
authore . . . Excusum, impensis
& opera Iohannis Coticulae.*
[Wittenberg: Melchior Lotter,
1520]

[6] pages; 20 cm (4to); A⁴; aVD16 M383.

This work presents a fictitious dialogue between Germanus and Bulla on Pope Leo X's bull *Exsurge Domine*, which had called on Martin Luther to recant 41 of his 95 theses or face excommunication. A fictitious authorship statement on page 6 reads: "Ex Christiana Pietate Rubinus regis stratiotarum a secretis faciebat," but the real author of this tract was unknown until the identification by Dr. Ulrich

Bubenheimer of the three-line Latin manuscript note as a gift inscription in Martin Luther's own hand to Wolfgang Wolprecht, Prior of the Augustinian monastery in Nuremberg. In the inscription—*idest p.[atris] lectoris / Betzensteynn / priori Wolfgango Wolprecht N[urenbergensi]* (= This is Pater Lector Betzensteynn, for Prior Wolfgang Wolprecht of Nuremberg) — Luther himself reveals the author as Johannes Petzensteiner (1487–1554), a fellow Augustinian who had come to Wittenberg from Nuremberg to serve as lector. Earlier attempts to indentify the author of this work had suggested Ulrich von Hutten or Johannes Caesarius. Luther's identification follows "Excusum, impensis & opera Iohannis Coticulae." *Coticula* means "whetstone" (German *Wetzstein*, which becomes *Betzstein* or *Petzstein* in some German dialects and thus came to serve as a pseudonym for Johann Petzenstein, who was later one of Luther's two travel companions (with Nikolaus Amsdorff) on his return from the Diet of Worms to Wittenberg.

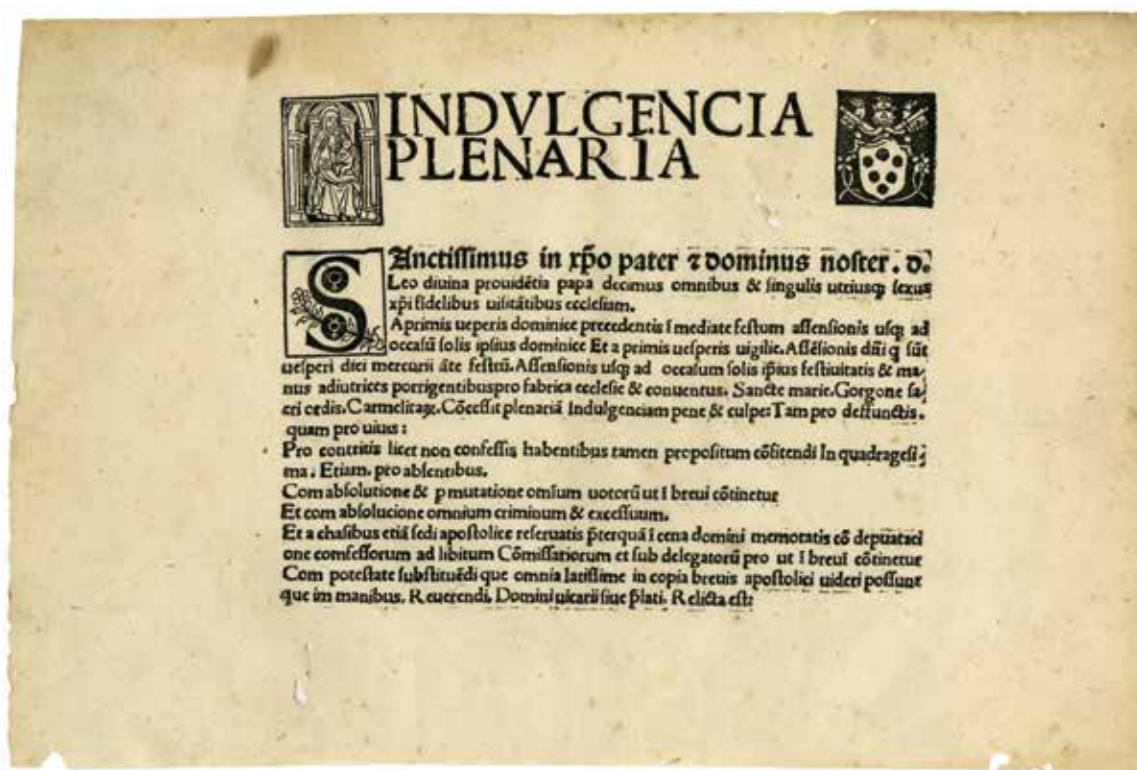
Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 MALA



CASE 2

Indulgences

Indulgences were often issued to defray costs, such as those associated with building the basilica of St. Peter in Rome. Their distribution was often linked to the sacrament of penance, as believers were granted spiritual merits in exchange for financial donations.



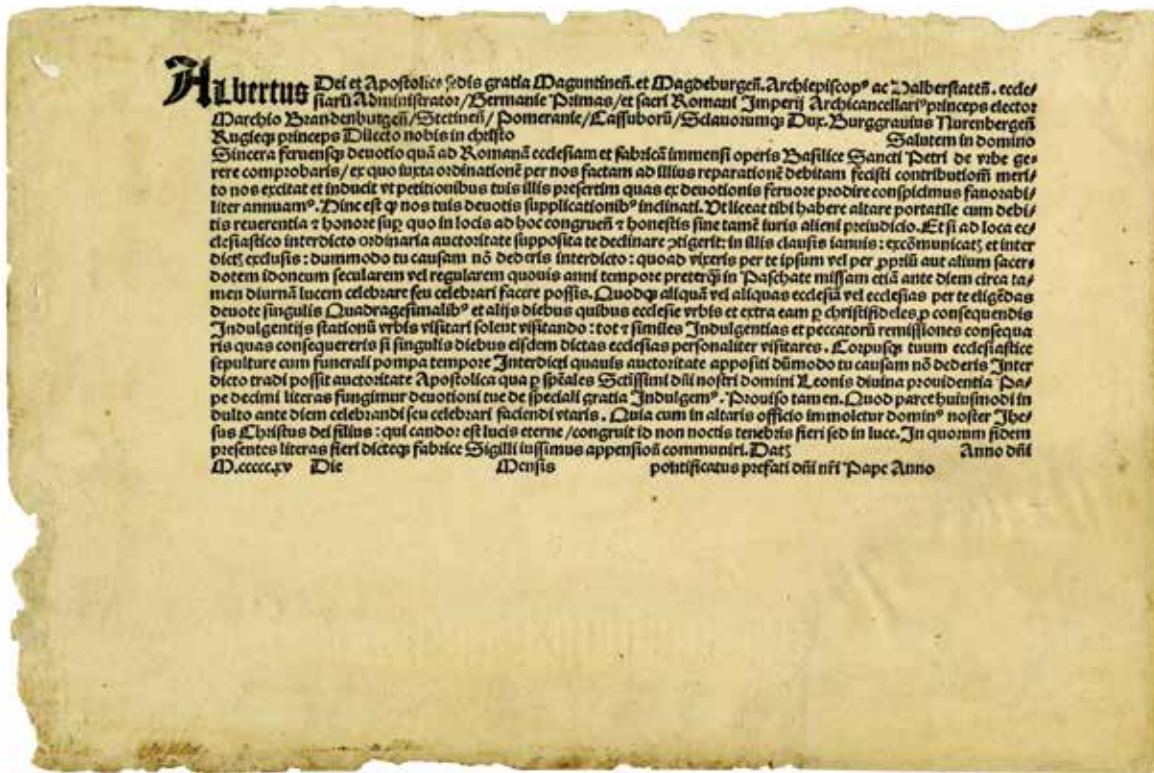
PLENARY INDULGENCE

Indulgentia plenaria. [Rome: Giacomo Mazzocchi, ca. 1515–1520]

1 broadside; 19.5 x 29 cm; heading between two small woodcuts, one depicting the Virgin and Child with Saint Anne, the other with the papal arms of Leo X. The main text begins with an ornamental woodcut initial S; watermark on paper depicting a mermaid.

This is a papal plenary indulgence, issued in the name of Pope Leo X (1475–1521) to raise funds for work on the construction of a church and Carmelite convent (Santa Maria) on the island of Gorgona, off the Tuscan coast. It was the sale of indulgences that prompted Martin Luther to post his 95 Theses. Giacomo Mazzocchi, the printer of this indulgence, used the same types in 1520 for the printing of Pope Leo's bull "Exsurge Domine," which called on Luther to retract 41 of his 95 theses or face excommunication.

Richard C. Kessler Reformation Collection - Pitts Theology Library, acquired through the generous subvention of Mrs. Laura A. and Mr. Mark E. Van Til. MSS 445



UNUSED INDULGENCE FOR LITURGICAL BENEFITS

Albertus Dei et Apostolice Sedis gratia Maguntinen[sis] et Magdeburgen[sis] Archiepiscopus ac Halberstaden[sis] ecclesiarum Administrator, Germanie Primas ... [Leipzig; Melchior Lotter, 1515?]

1 broadside; 30.2 x 21 cm (4to)

Not all indulgences were sold for the remission of sins. This indulgence was issued specifically to clergy, granting them liturgical benefits in exchange for their contributions. 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 95 theses two years later. J. Tetzel was responsible for the printing of 11 indulgences, issued in 15 editions. This copy was found within a book binding dated 1530, serving as an endpaper, by the German bibliographer and Reformation scholar Fritz Beyer in 1937.

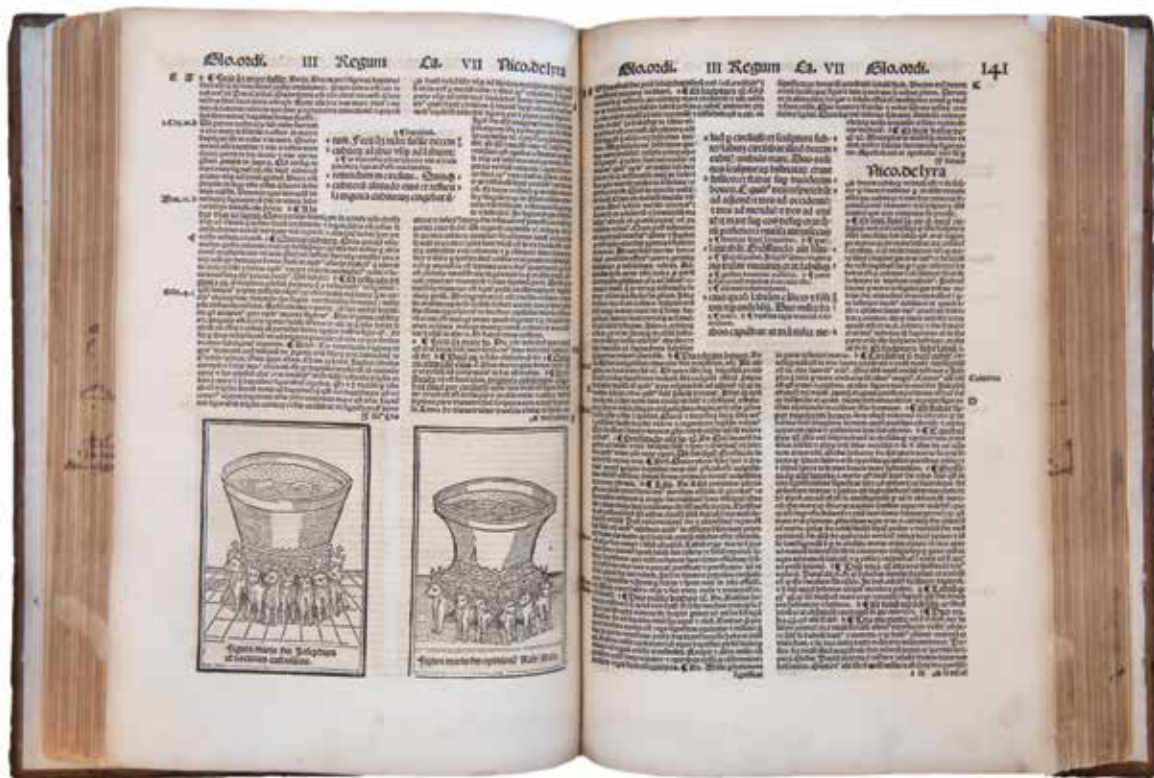
Richard C. Kessler Reformation Collection - Pitts Theology Library, acquired through the generous subvention of C. Gregg Burch in memory of Mr. William W. Burch. MSS 085



CASE 3

Bibles

Throughout the Middle Ages, the Latin translation of the Bible of Jerome (347–420) was the primary Bible of the Western Church. In the later Middle Ages, the text of the Vulgate was typically presented along with the commentary of Nicholas of Lyra (c. 1270–1349), a late-medieval theologian and exegete, and with the *Glossa Ordinaria*, a compilation of biblical glosses by the Church Fathers, collected since the Carolingian period and compiled by Anselm of Laon (d. 1117).



VULGATE BIBLE WITH GLOSSA ORDINARIA

Biblie iampridem renouate pars prima, co[m]plecte[n]s pentateuchu[m], una cu[m] glosa ordinaria, et litterali morali[s]q[ue] expositione Nicolai de lyra, necno[n] additio[n]ibus Burge[n]sis, ac replicis Thoringi, nouisq[ue] distinctionib[us] ac marginalib[us] su[m]marijsq[ue] annotatio[n]ib[us]. Basilee: Joha[n]nis Fro[e]ben, [1502, 1501]

6 volumes (377; 315; 439; 478, [1]; 244; 280 leaves); 36 cm (fol.); VD16 B2581; Copinger 116, BM 3105.b.1; each volume has special title page and pagination; Bible text printed in center of page, paragraph form, Nicholas of Lyra's commentaries on each side of text, in double column; title centered at top of page, including chapter numbers and Nicholas of Lyra's name. References in both margins. Initials over 4 or 5 lines.

Shown here is volume 2 (of 6) of the second edition of the large Froben edition of this Bible, edited by the Renaissance humanist Sebastian Brant (1457–1521).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1502 BIBL V.2



CASE 4

Church and State: The Holy Roman Empire

At the time of the Reformation, Central Europe was the domain of the Holy Roman Emperor, who was chosen by a number of prince electors, mostly from German territories, and confirmed in his power by the pope. The relationship between pope and emperor was often fraught with tension, but the two figures generally benefitted from each other as they guaranteed each other's authority.



**ROBERT BARNES (1495–1540) — POPE ALEXANDER III AND EMPEROR
FREDERICK BARBAROSSA**

*Bapsttrew Hadriani iiij. vnd Alexanders iii. gegen Keyser Friderichen Barbarossa
geübt. Aus der Historia zusammen gezogen nützlich zu lesen. Mit einer Vorrhede
D. Mar. Luthers. Gedruckt zu Wittenberg: Durch Ioseph Klug, Anno 1545.*

[64] pages; 19 cm (4to); A-H⁴; Benzing 3504, VD16 B413; initials, printed marginalia.

This title page woodcut depicts a confrontation between Pope Alexander III (papacy 1159–81) and Emperor Frederick Barbarossa (reign 1159–90), from a German translation of extracts from R. Barnes' *Vitae Romanorum Pontificium*. Barnes was prior of the Augustinian house of friars at Cambridge and a student of Luther's writings in the early 1520s. Imprisoned and facing execution for promoting William Tyndale's New Testament, he escaped to Germany, where he studied with Luther. King Henry VIII used him on diplomatic missions throughout the 1530s. In 1539, Parliament passed the Act of Six Articles, reaffirming medieval Catholicism. Barnes continued to preach Lutheranism, and, as a result, died at the stake, on July 30, 1540.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1545 BARN A

TREATY BETWEEN THE POPE AND THE EMPEROR

Des Bapsts vnnnd Keyserlicher Mayestat Bündtnüsz: aus dem Latein ins Deudsch Transferiert. Von welcher, des Bapsts Bottschafft, iüngst auff dem tag zu Baden im Ergew, auff Laurentij dis gegenwertigen XLvj. Iars gehalten, Gemeiner Aydgnosschafft selbst, ein Copey, für gelegt hatt. [S.l.: s.n., 1546]

[8] pages; 20 cm (4to); VD16 ZV16721; initials.

This is a German translation of the Latin war treaty of July 26, 1546, between Pope Paul III (papacy 1534–1549) and Emperor Charles V (reign 1519–1556) against the Smalkaldic League, a military alliance of Lutheran princes within the Holy Roman Empire.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1546 CATH B

**DIALOGUE CONCERNING THE THREAT OF WAR**

Ein Gespräch, Pasquilli vnd Vadisci, von den fehrlichen Kriegshendeln, dieses Lauffenden 1546. Iares. [S.l.: s.n., 1546?]

[24] pages; 20 cm (4to); A-C⁴; VD16 G1879.

This fictional dialogue concerning the growing threat of war in Germany is heavily critical of the pope and of Emperor Charles V. The full-page woodcut on the last page shows the ancient Greek leader Agamemnon, one of the chief aggressors in the Trojan War.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1546 GESP



THE AUGSBURG INTERIM

Der Römischen Keiserlichen Maiestat Erklärung, wie es der Religion halben, imm Heyligen Reich, biss zu Ausstrag dess gemeynen Concilij gehalten werden soll vff dem Reichsstag zu Augspurg, den XV. Maij, im[m] M.D.XLVIII. Jar publiciert vnnnd eröffnet, vnnnd von gemeynen Stenden angenommen. Gedruckt inn der Churfürstlichen Stadt Meyntz: durch Juonem Schöpffer, im[m] Jare 1549.

36 leaves; 33 cm (folio); A-J⁴; VD16 D947

Presented here is a 1549 printing of imperial laws defining the terms of the Augsburg Interim, an attempt at reconciling the Catholic and Protestant parties following the Schmalkaldic War. The compromise was drafted by the Catholic theologians Julius von Pflug (1499–1564) and Michael Helding (1506–1561) and the Protestant Johann Agricola (1494–1566), but was rejected by most Protestants. Another interim agreement (the Leipzig Interim) was drafted in 1549. The title-page image depicts Emperor Charles V standing between two pillars.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1549 HOLY:2



CASE 5

Church and State: The Pope

Prior to the Reformation, the Catholic Church was the only church in Western Europe, and thus 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 95 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 LEO X (1513–1521) — EXSURGE DOMINE

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

[42] pages; 20 cm (4to); a-d⁴ e⁶ (e⁶ blank); VD16 K277, woodcut of papal coat of arms on title page.

This is the first printing of the edition by Ulrich von Hutten (1488–1523) of the papal bull *Exsurge Domine*, which condemns as heretical 41 statements by Martin Luther and offers Luther 60 days to recant. Hutten, a humanist and satirical author who supported Luther, 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



ONOFRIO PANVINIO (1529–1568) — EULOGIES AND PORTRAITS OF THE POPES

Onuphrii Panuinii 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.

This engraved portrait of Pope Leo X is from a collection of 27 full-page engraved portraits of Popes Urban VI (papacy 1378–1389) to Pius V (papacy 1566–1572), each with letter-press biographical sketch on opposite page (on verso of preceding portrait).

Pitts Theology Library 1568 PANV



SECTION 2. THE EVANGELICAL LUTHERAN CHURCH IN AMERICA'S *FUTURE DIRECTIONS 2025*

Leading up to the anniversary year of 2017, the Evangelical Lutheran Church in America initiated a conversation about the future direction of the church. The resulting document *Future Directions 2025* outlines five goals for the church, each with specific areas of action.

- 1.** A thriving church spreading the gospel and deepening faith for all people
- 2.** A church equipping people for their baptismal vocations in the world and this church
- 3.** An inviting and welcoming church that reflects and embraces the diversity in our communities and the gifts and opportunities that diversity brings
- 4.** A visible church deeply committed to working ecumenically and with other people of faith for justice, peace, and reconciliation in our communities and around the world.
- 5.** A well-governed, connected, and sustainable church

In this section of the exhibition, each of these goals is examined in greater detail. The specific steps outlined by the document are presented for each goal and placed alongside selections from the Richard C. Kessler Reformation Collection.

Propelled by a commitment to Lutheran traditions and to being a community of faith that is always forming and being renewed, the ELCA's presiding bishop, Church Council, and Conference of Bishops initiated a process to engage the ELCA in conversation about future directions — to help this church journey faithfully and effectively together in the years ahead.¹

¹ <https://www.elca.org/Resources/Future-Directions>



CASE 6

A Thriving Church Spreading the Gospel and Deepening Faith for All People

For the church today, spreading the gospel often means reaching out to the “unchurched” or raising awareness of what the church can provide. In the 16th century, church “affiliation” was assumed for virtually everyone and the denomination was typically governed by the local or regional ruler (*cuius regio, huius religio* or whoever reigns, his religion [shall be shall be practised]). Evangelism for the Reformers was not a question of promotion, but of responsible leadership and pastoral governance.

THE ELCA'S AREAS FOR ACTION

Church identity — Develop a deep and shared understanding of who we are as a Lutheran church and equip leaders and all the baptized to communicate our theology and beliefs in accessible and compelling ways.

Renew and strengthen evangelism — Through all expressions of this church, and in accompaniment with global companions, foster new approaches to evangelism that are compatible with being Lutheran and generationally, technologically, and contextually relevant and effective.

Church leaders — Adopt a strategic and coordinated approach to formation, education, and continuing development of lay leaders and rostered ministers, with emphasis on theological fluency and equipping leaders for evangelism and vocations in a wide range of contexts and ministries.

Renewal and formation of congregations and worship communities — Support and empower congregations and communities of worship through mission planning and development, encouraging a culture of deepening faith, hope, and openness to change.

Ecumenical dialogues and relationships — Maintain our commitment to being a church deeply engaged in ecumenical dialogue, relationships, and partnerships for the sake of Christian unity.



JOHANN EBERLIN VON GÜNZBURG (CA. 1470–1533) — A FRIENDLY, COMFORTING CONSOLATION TO ALL FAITHFUL CHRISTIANS IN AUGSBURG

Ain fraintlich trostliche vermanung an alle frummen Christen, zû Augspurg am Leech dariñ auch angezaygt würt, wazû der Doc. Martini Luther von Gott gesandt sey. Durch Johann Eberlin von Gintzburg. Wittenberg [i.e., Augsburg]: [Erhard Oeglin (Erben), 1522]

[15] pages; 20 cm (4to); A-B⁴; B4 verso blank; VD16 E123; woodcut of preacher with book and crucifix on title page, initials; at end of text: J.E.M.W.; fictitious imprint, printer, and place of publication taken from VD16.

A preacher with Bible and crucifix preaching to a crowd in an open field is shown on the title-page woodcut of this pamphlet by Johann Eberlin of Günzburg (c. 1470–1533) in defense of Martin Luther and other Wittenberg theologians. Eberlin, who addressed this pastoral tract to the Christians of Augsburg, was a popular preacher and an important figure in the Reformation of Franconia. He frequently addressed social issues in his sermons and writings and often played a conciliatory role during the time of the Peasant Revolt (1524–1525).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1522 EBER



MARTIN LUTHER (1483–1546) — THE PASSION OF CHRIST AND ANTI-CHRIST
Passional Christi vnnnd Antichristi. [Erfurt: Matthaeus Maler], 1521.

[28] pages; 20 cm (4to); A-C⁴ D²; Benzing 1022, VD16 L5581; WA 9, 694F; title within engraved, architectural, woodcut border (J. Luther, *Titeleinfassungen* 67a) dated 1521 and signed with the initials F. B.

This polemic takes the form of 13 pairs of woodcuts with captions, depicting scenes from the life of Christ contrasted with scenes from the life of the pope. The German text, drawing on quotations from the Gospels and canon law, was provided by Martin Luther, while the Latin edition was prepared by Philipp Melanchthon and Johann Schwertfeger. The woodcuts are usually attributed to Lucas Cranach the Elder and his son Hans Cranach). The image on the left depicts Christ standing under a tree and preaching to a group of people and has the following caption: “I must also proclaim the kingdom of God to other cities, as I was sent for this purpose, and I have preached in the synagogues throughout Galilee. Luke 4.” The image on the right shows the pope (wearing the three-tiered papal tiara), sitting enthroned under a canopy, eating and drinking while several nobles are standing about. The caption reads, “It is often the case that the bishops are burdened with many tasks, and on account of their feuds they are unable at times to do what they should, not spending their efforts on preaching, but instead on enlarging their territory. Then they appoint others to preach on their behalf (*Inter c[a]etera de offi[cio] ordina[rio]*). These are the bishops who have forgotten [the responsibilities] of their regular office, have become animals of the stomach and say ‘come let us feast and carouse and live a good life forever’ (Isa. 56).”

Richard C. Kessler Reformation Collection - Pitts Theology Library 1521 LUTH WW



THOMAS STÖR — OF THE CHRISTIAN VINEYARD

Von dem christlichen Weingarten: wie den die geystlichen Hymmel Böck, durch jre ertichte Trygerey vnnd Menschen Fündt, verwüestet vnd zü nicht gemacht haben, auch wie derselbig durch Verkündung heylsamer euangelischer Leer, widerumb fruchtbar zümachen sey, durch Thoman Stör verendet. [Bamberg: Georg Erlinger, 1524]

[48] pages; 20 cm (4to); A⁴-F⁴; VD16 S9215; title-page woodcut.

This is the first edition of a polemical pamphlet that compares the church to a desolated vineyard, overrun by goats and to be restored through the proper Christian teachings of the faith.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 STOR



**JUDAS NAZAREI (PSEUDONYM) — OF THE OLD AND THE NEW GOD,
BELIEF AND TEACHING**

Vom alten und nuen Gott, Glauben und Ler. [Basel: Adam Petri], 1521.

[78] pages; 20 cm (4to); a-k⁴ (k4 blank); VD16 N307; title-page woodcut

This is the first edition of five published in the same year of a popular pamphlet outlining the history of the Christian Church, concluding with a strong endorsement of the “new teaching.” The woodcut illustration on title page depicts a caricature of the old church on the left side with the pope seated on a three-legged stool held up by cardinals. Below the cardinals are Ambrosius Catharinus (c. 1484–1553), Johann Faber (1478–1541), Johann Eck (1486–1543), and Sylvester Prierias (Mazzolini) (1456/1457–1527). The right side of the image depicts God as creator, the Holy Spirit, and the risen Christ surrounded by the four evangelists. Below the evangelists are St. Paul and Martin Luther. This exemplar is from the library of the German humanist Willibald Pirckheimer (1470–1530), who was a friend of Albrecht Dürer and Erasmus. Henry Howard, the Duke of Norfolk, bought Pirckheimer’s library in 1636 while he was ambassador to Vienna and presented it to the Royal Society Library in 1667. This copy has the Royal Society Library stamp of the Norfolk bequest on the verso of the title page.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1521 NAZA C



CASE 7

A Church Equipping People for Their Baptismal Vocations in the World and This Church

THE ELCA'S AREAS FOR ACTION

Baptismal vocation — Form and equip the baptized to express their faith through their life and witness as followers of Jesus.

Faith formation and practice — Support and provide resources for faith formation and practice with children and across the life span — within households, workplaces, and communities — and share learnings across this church.

Youth and young adults in mission — Provide space, support, and opportunities for youth and young adults to participate in ministries and pursue their calling.

Baptism for Luther was a sign of God's promise and therefore one of the three sacraments of the church (along with communion and confession). At the same time, it marked a Christian's commitment to grow in faith through education and learning and to be a responsible representative of God's kingdom on earth.



MARTIN LUTHER (1483–1546) — TO THE CHRISTIAN NOBILITY OF THE GERMAN NATION

An den christlichenn Adel deutscher Nation: von des Christlichen Standes Besserung: D. Martinus Luther. Durch yhn selbs gemehret vnd corrigirt.
Vuittemberg: [Melchior Lotter, 1520]

[100] pages; 20 cm (4to); A-L⁴, M⁶; Benzing 684, VD16 L3759; title within decorative woodcut border; initial.

First published in 1520, in this tract Martin Luther first develops two of his most significant teachings: the priesthood of all believers and the two-kingdom doctrine. According to the doctrine of the two kingdoms, God rules the world through the earthly kingdom and its worldly laws of justice and the heavenly kingdom, governed by God's grace. Shown here is the first printing of the revised edition in which Luther added one chapter before the final section, in which he denies any political authority of the pope over the German nobles.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 LUTH FFFF



MARTIN LUTHER (1483–1546) — LARGE CATECHISM

Deutsch Catechismus: gemehret mit einer neuen Vorrhede und Vermanunge zu der Beicht. Gedrückt zu Wittemberg: durch Georgen Rhaw, M.D.XXX.

[4], lxxv [i.e. 79] leaves; 20 cm (4to); A-X⁴ (-X⁴, X³ verso blank); Benzing 2554; VD16 L4343; numerous contemporary marginal notes in German and Latin (some slightly cropped) and four small sketches in brown pen; bound in modern vellum, in slipcase.

This woodcut image from the first illustrated edition in quarto of Luther's *Large Catechism* shows an infant being baptized.

Richard C. Kessler Reformation Collection - Pitts Theology Library, given by Richard C. Kessler in honor of his father Callie Whitfield Kessler 1530 LUTH UU



HANS SACHS (1494–1576) — CONVERSATION BETWEEN A LUTHERAN AND A PROTESTANT CHRISTIAN

Eyn gesprech eynes Euangelischen Christen, mit einem Lutherischen, darin der Ergerlich wandel etlicher, die sich Lutherisch nennen, angezaigt, vn[d] brüderlich gestrafft wirt. 1524. Hans Sachss. [Nuremberg: Hieronymus Holtzel], 1524.

[23] pages; 20 cm (4to); A-C⁴ (C4 verso blank); VD16 S302; three-quarter title-page woodcut, text is in dialogue form;

Hans Sachs (1494–1576), the Nuremberg cobbler and Meistersinger, was generally supportive of the Reformation, but not always uncritical of Luther. In this dialogue, he excoriates the loose living of some professed Lutherans, who were using their freedom from the law to justify lawless behavior. Sachs emphasizes Christian brotherly love and cooperation in furthering the Kingdom of God as the marks of a true Protestant Christian.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 SACH



URBANUS RHEGIUS (1489–1541) — AGAINST THE ENEMIES OF HOLY SCRIPTURE

Kurtze verandtwortung auff zwu gotss lesterungen, wider die feynd der hayligen schrift, durch D. Vrbanu[m] Regi. M.D.XXIII. [Augsburg: Sigmund Grimm und Simprecht Ruff], M.D.XXIII.

[18] pages; 19 cm (4to); A⁴ B² C³; VD16 R1852; engraved, historiated, woodcut title border

Urbanus Rhegius (1489–1541) was an early supporter of Luther who was chiefly responsible for establishing the Reformation in Augsburg. In this pamphlet, he criticizes those who deny the validity of Scripture because of its alleged contradictions. The title page border depicts the attributes of the four gospel writers and a collection of scenes from the New Testament, rich in baptism imagery, including Jesus's baptism (top), the conversion and baptism of the Ethiopian Eunuch (left), and Paul's shipwreck (right).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 RHEG



MARTIN LUTHER (1483–1546) — TO ALL CITY COUNCILLORS IN GERMAN LANDS

An die Radherrn aller stede deutsches lands: das sie Christliche schulen auffrichten vnd halten sollen. Martinus Luther. Wittemberg. M.D.xxiiij. Wittemberg: [Cranach und Döring], M.D.xxiiij.

[38] pages; 18 cm (4to); A-E⁴ (-E4); Benzing 1875, VD16 L 3800, E3; [A] unsigned, A1b blank; title within engraved, historiated, architectural, woodcut border (putti and Luther's coat of arms); initial.

Radical reformers such as Andreas Rudolff-Bodenstein von Karlstadt (c. 1480–1541) believed that education was unnecessary for faith. Luther argued against such a position, asking all cities to set up schools to teach correct doctrine. He also emphasized the need for teaching Latin and Greek as part of Christian education. This is the first printing of this important tract.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 LUTH W

MARTIN LUTHER (1483–1546) — ON THE COUNCILS AND THE CHURCH

Von den Concilijs vnd Kirchen. D. Mart. Luth. Gedruckt zu Wittemberg: durch Hans Lufft, 1539.

[263] pages; 20 cm (4to); A-Z⁴, a-k⁴ (-k4, k3 verso blank); Benzing 3332, VD16 L7158, WA 50, 506; title within engraved woodcut border (Good Shepherd); initial.

This is Luther's history of the early church, up to the council of Chalcedon (451). Luther felt that these early councils were more authoritative than those held later. The tract is best known for Luther's definition of the seven marks of the church: 1. The Word of God, 2. The Sacrament of Baptism, 3. The Sacrament of Communion, 4. The Office of the Keys, 5. The Ordination of Ministers, 6. Prayer, Public Praise, and Thanksgiving to God, 7. The Suffering of the Cross

Here Luther writes, "In addition to these seven principal parts there are other outward signs that identify the Christian church, namely, those signs whereby the Holy Spirit sanctifies us according to the second table of Moses. . . . We need the Decalogue not only to apprise us of our lawful obligations, but we also need it to discern how far the Holy Spirit has advanced us in his work of sanctification and by how much we still fall short of the goal, lest we become secure and imagine that we have now done all that is required. Thus we must constantly grow in sanctification and always become new creatures in Christ!" (LW 41, 166).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1539 LUTH B

*The point is ... to open up the possibility for freely
accepted responsibility in the present for the future.
Baptism accomplishes this by renewing in us the
vocation of the image of God. This is the history
making function of baptism and the way in which the
praxis of the church can serve to transform the praxis
of the world.*

Theodore Runyon, *Exploring the Range of Theology*²

2 Theodore Runyon, *Exploring the Range of Theology* (Eugene, OR: Wipf & Stock Publishers, 2012), p. 137.



CASE 8

An Inviting and Welcoming Church That Reflects and Embraces the Diversity of Our Communities and the Gifts and Opportunities That Diversity Brings

As a result of global mobility and the removal of many social barriers, diversity has become a defining characteristic of modern society. Sixteenth-century Germany, in contrast, was a much more homogeneous society. Martin Luther himself was not always a model of tolerance, as several of his later writings attest, especially his anti-Jewish tracts. Nevertheless, he felt that hospitality to strangers was a core value of Christian life.

THE ELCA'S AREAS FOR ACTION

An outwardly focused church — Support congregations and worship communities in actively reaching out to people in their neighborhoods through relationships, in service, and with an openness for mutual learning.

Theological and cultural competence of leaders — Build confidence and competence among lay leaders and rostered ministers to provide an authentic welcome to people from different cultures and circumstances and embrace the ideas and experience they bring.

Church leadership profile — Pursue a leadership profile that reflects the diversity to which the ELCA aspires and endeavor to match the gifts and experience of leaders to communities and ministries where those gifts are needed.

Addressing discrimination and oppression — Equip and support leaders at all levels of the church to understand, speak out, and act against discrimination based on race, gender, disability, sexual orientation, and social status.



THE MAGI PRESENT THEIR GIFTS BEFORE THE INFANT JESUS

Psalmi seu cantica ex sacris literis, in ecclesia cantari solita, cum hymnis et collectis, veu orationibus pijs, in vsum ecclesiarum & iuuentutis scholasticae. VVitebergae: excusa jn officina Laurentii Schwenck Eisfeldensis, Anno 1564.

101, [2] leaves; 36 cm (folio); a-q⁶, r⁸ (-r8); VD16 ZV1700; contains music, woodcut illustrations and initials, printed in red and black.

An illuminated woodcut depicts the adoration by the magi and the presentation of gifts before the infant Jesus in this beautifully illustrated choir book, edited by the Lutheran theologian Georg Major (Meier) (1502–1574). The work opens with biblical canticles and Psalms of praise, followed by various hymns, prayers, and litanies.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1564 PSAL



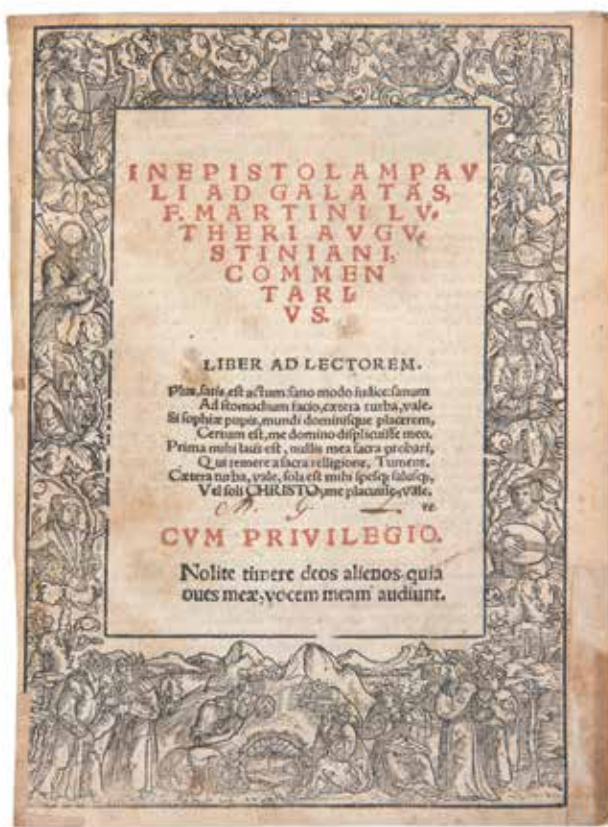
ABRAHAM WELCOMES THREE STRANGERS INTO HIS HOUSE

Das Alte Testament deutsch: Der ursprunglichen hebreischen Warheit nach, auffstrewlichst verdeütscht. vnd yetzmals in disem Truck, durch den tolmetschen erleuchtet mit vil hübschen der besunder schweren Orten Ausslegungen vnd Erklerung, die keyn ander drück haben. M. Luther. Zũ Basel: Bey Adam Petri, Im Christmon des M. D. xxiiij. Jars.

[6], clx leaves; 28 cm (folio); π^6 , A-2A⁶, 2B⁴, 2C-2D⁶ (2D6 verso blank); VD16 B2892; title within architectural border, woodcut illustrations throughout, initials.

A woodcut depicting Abraham welcoming three strangers into his home (Gen. 18). For Luther, this act of hospitality was incumbent upon all Christians and he later notes in his *Lectures on Genesis*: “Hence if we want to be Christians, let our homes be open to exiles, and let us assist and refresh them.”

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 BIBL B



MARTIN LUTHER — COMMENTARY ON GALATIANS (1519)

In Epistolam Pauli Ad Galatas, F. Martini Lutheri Augustiniani, commentarius.
Leipzig: Melchior Lotter, 1519.

[6], LXXV+ leaves ; 19 cm (4to); A⁶ B⁴ C⁶ D⁴ E⁶ F⁴ G⁶ H⁴ I⁶ K⁴ L⁶ M⁴ N⁶ O⁴ P⁶ Q1-5; Benzing 416, VD16 B5062; wood-engraved title border attributed to Lucas Cranach.

This is a first edition of Luther's 1519 commentary on Galatians. The strong focus of the letter on salvation made it a favorite text for the reformer. Of central importance in this work is Luther's reading of Galatians 3:28: "Therefore there is neither rich nor poor, neither handsome nor ugly, neither citizen nor farmer, neither Benedictine nor Carthusian, neither Minorite nor Augustinian. All these things are of such a nature that they do not make a Christian if they are present or an unbeliever if they are lacking; but they are certainly undertaken and done for the purpose of training and improving a Christian" (LW 27, 281).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1519 LUTH X



MARTIN LUTHER — COMMENTARY ON GALATIANS (1535)

In Epistolam S. Pauli ad Galatas commentarius ex praelectione D. Martini Lutheri.
Wittenberg: Johannes Lufft, 1535.

[4], CCCXX, CCIX [i.e. CCXIX], [1] leaves; 16 cm (8vo); A⁴ B-Z⁴ a-s⁴ 2A-2Z⁴ 2a-2e⁴; Benzing 3183, VD16 B5080; title within engraved, architectural, historiated, woodcut border (putti at top and coat of arms at bottom); initials.

Luther's 1535 commentary on Galatians has a take on Galatians 3:28 that differs slightly from his 1519 commentary. Luther still asserts that differences between human beings are irrelevant to salvation, but he maintains that such differences are ordained by God and often imply different responsibilities: "Here many other titles could be added of offices that have been divinely ordained, For example: 'There is neither magistrate nor subject, neither professor nor listener, neither teacher nor pupil, neither lady nor servant.' For in Christ Jesus all social stations, even those that were divinely ordained, are nothing. Male, female, slave, free, Jew, Gentile, king, subject — these are, of course, good creatures of God. But in Christ, that is, in the matter of salvation, they amount to nothing, for all their wisdom, righteousness, devotion, and authority" (LW 26, 353-4).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1535 LUTH J



LETTERS SENT TO JOHANNES REUCHLIN IN SUPPORT OF THE STUDY OF HEBREW

Clarorum virorum epistolae Latinae, Graecae, & Hebraicae: uarijs temporibus missae ad Ioannem Reuchlin Phorcensem, LL. Doctorem. Tiquiri: Apud Christophorum Froschouerum, M.D.LVIII.

78 leaves; 15 cm (8vo); A-I⁸ K⁶ (K6 verso blank); VD16 R1243; printer's device on title page, initials.

The German-born humanist Johannes Reuchlin (1455–1522) was a strong advocate for the study of the Hebrew language and literature. One of the first authors of Hebrew language textbooks for Christian theologians, he was a fierce opponent of the anti-Jewish views

of the German Catholic theologian Johannes Pfefferkorn (1469–1523). During his dispute with Pfefferkorn, he received testimonial letters from humanist supporters and well-wishers, first collected and published in 1514 and reprinted in 1558 after his death.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1558 CLAR

Hence if we want to be Christians, let our homes be open to exiles, and let us assist and refresh them.

Martin Luther, *Lectures on Genesis* LW 18, 180



CASE 9

A Visible Church Deeply Committed to Working Ecumenically and with Other People of Faith for Justice, Peace and Reconciliation in Communities and around the World

While Luther was instituting his reforms in Wittenberg, peasants in Southwest Germany were calling for justice and an overthrow of the medieval feudalism that still characterized parts of 16th-century European society. The Peasants' War of 1525 was at least in part inspired by the Reformer's own rejection of papal authority and his views of the priesthood of all believers. Luther was sympathetic toward the peasants' complaints of injustice, but harshly condemned their violent uprising.

THE ELCA'S AREAS FOR ACTION

Poverty and hunger — Encourage and harness resources for local, national, and global ministries to alleviate poverty and hunger and improve the way this church tells these stories of God's work in the world — internally and externally.

Response to disasters and humanitarian crises — Support and take action in local and international response to natural disasters, violence, and conflict and assist the growing number of people affected by displacement and forced migration.

Lift up the work of ELCA-related social ministries — Build awareness across this church of the important work of ELCA-related social ministry organizations and understanding their work as central to the life of this church.

Advocacy and action on economic justice, racial justice, gender justice, and climate justice — Be a visible witness and agent of change for justice and creation care.



**MARTIN LUTHER — CALL FOR PEACE
REGARDING THE TWELVE ARTICLES OF THE
SWABIAN PEASANTS**

*Ermanunge zum friden auff die zwelff artickel der
Bawerschafft yn Schwaben. Martinus Luther.
Wittenberg. [Zwickau: Jörg Gastel, 1525]*

[39] pages; 21 cm (4to); A-E⁴ (E4b blank); Benzing 2129, VD16
L4694, WA 18, 283N; title within engraved, woodcut, architec-
tural, historiated border, border dated “1525” at top; initials.

Changing economic circumstances in the 15th- and early 16th century led to an impoverishment of the rural population in several parts of Europe. In 1524, peasants in Southwestern Germany began to organize into a league led by Georg Truchess von Waldburg (1488–1531) and the radical Reformer Thomas Müntzer (1489–1525), and they then issued the Twelve Articles, a list of demands that are often viewed as the first declaration of civil liberties in Europe. When Luther wrote this reply to the Swabian Peasants’ Articles, he still hoped that reason might prevail and that bloodshed might be avoided. After the insurrection turned violent, Luther published a harsh condemnation of the rebelling peasants.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1525 LUTH T

It is surprising that Protestant theology has not noticed the analogy between God’s ‘justifying’ righteousness and his righteousness that ‘creates justice’ . . . for just as in Paul the justification of the sinner becomes the revelation of God’s righteousness in the world, so in the Old Testament the establishing of justice for people deprived of it is the quintessence of the divine mercy, and hence of the divine righteousness.

Jürgen Moltmann, *The Spirit of Life*³

3 Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (Minneapolis: Fortress Press, 1992), p. 129.



UTZ RYCHSNER — AN EXHORTATION THAT WE ARE ALL BROTHERS AND SISTERS IN CHRIST

Ain schöne vnderweysung, wie vnd wir in Christo alle gebrüder vn[d] schwester seyen, dabey angezaigt nicht allain die weltlichen, wie sy es nennen, sondern auch die gaistlichen zůstraffen, wa sy anders in de[n] leybe dessen haubt Christus ist wölle[n] sein auff die geschrift gotes gegründet vn[d] darauss gezoge[n] zů nutz alle[n] die das götlich wort lieben seindt: Vtz Rychßner Weber. [Augsburg: Heinrich Steiner], 1524.

[30] pages; 21 cm (4to); A-D⁴ (D4 blank); VD16 R2215; title in ornamental woodcut border.

The Augsburg weaver Utz Rychsner was a member of a group of lay pamphleteers who agitated for social justice and religious reform in the volatile early years of the Reformation. Like his contemporary and associate, the soldier Haug Marschalck, Rychsner took part in protests challenging the Catholic clergy and the civil government, whose interests were strongly aligned. But while the unrest sometimes led to arrests, Rychsner advocated only nonviolent means of effecting change.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 RYCH



HAUG MARSCHALK (1489–1535) — HARSH JUDGMENT AGAINST THOSE WHO CALL THEMSELVES EVANGELIC, BUT ACT CONTRARY TO THE GOSPEL.

Die scharpff Metz wider die (die sich ewangelisch nennen) vnd doch dem Evangelio entgegeb seynd. [Augsburg: Philipp Ulhart, 1525?]

[22] pages; 21 cm (4to); A-C⁴ (-C4); VD16 M1096; title page woodcut.

This is a first edition of a tract by Haug Marschalk against the peasant uprising of 1525. The author uses military imagery, but is advocating a peaceful position, arguing that the Gospel brings a message of peace and that the Bible is the only weapon that should be used to “fire shots” at the opponent. The title-page woodcut depicts an early hand cannon.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1525 MARS



ALLEGORY OF JUSTICE

Der Stat Nurmberg verneute Reformation. Getruckt in der kaiserlichen reichs stat Nürnberg durch Valentin Geissler als man von Christi vnsers Seligmachers gepurtzelt hat Tausent fünfhundert sechzig vnd vier jar.

[45], 240, [1] leaves: illustrations; 33 cm (folio); ij⁶ a⁶ b⁸ aa-dd⁶ A-Z AA-QQ⁶ RR⁸; VD16 N2029 title within historiated border containing imperial arms and those of Nuremberg, illustrations initialed "M.S."; bound in contemporary blind-tooled pigskin over wooden boards, front cover additional stamped "Reformation" in black at top, brass corner pieces and catches.

This allegorical woodcut depicts the personification of Nuremberg surrounded by justice, peace, and liberty from the first edition of the law code for the city of Nuremberg. Nuremberg was a free imperial city, governed by a council of citizens and subject directly to the Holy Roman Empire and no other territory. As such, it enjoyed a certain amount of autonomy, which contributed to the city's openness with regard to religion and other matters.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1564 NURE



CASE 10

A Well-Governed, Connected, and Sustainable Church

The separation of church and state in modern society guarantees that denominations govern themselves and people are free to choose among several churches. In the 16th century, church and state were much more intertwined and the choice of denomination was usually made by the local ruler rather than the individual believer. Likewise, in Protestant regions, church government and religious practice, including education and liturgy, were legislated by the region's duke or count, although the church orders were typically written by religious leaders.

THE ELCA'S AREAS FOR ACTION

Leadership in governance — Reevaluate and strengthen governance of the ELCA to provide for clarity in roles and authority, strong relationships and shared leadership and a culture of willing accountability.

Church structures — Review church structures to ensure their fit with future needs of the ELCA, with a focus on responsibilities, functions, and resourcing of synods and the churchwide organization and how best to support and resource congregations.

Resources for mission — Develop and take forward a church strategy to grow resources for mission and ministry and ensure distribution and use of resources aligns with roles, expectations, and priorities for the whole church.

Communication — Improve communication across this church in support of proclaiming the gospel, new forms of evangelism, connecting the church as one part of the body of Christ and sharing success stories, experience, and learning.



VEIT DIETRICH (1506–1549) — AGENDA

Agend Buechlein für die Pfar-Herren auff dem Land. Gedruckt zu Nürnberg: durch Johan[n] vom Berg, vn[d] Vlrich Neuber, Anno 1543. vigesimo tertio die Ianuarij

[175] pages; 20 cm (4to); a-y⁴; VD16 A637; title within engraved, historiated, architectural, wood-cut border (putti, medallion portrait, and plants); large woodcut initials throughout, printer's device.

This is the first printing of the first edition (without name of author and without preface) of Veit Dietrich's handbook on liturgy, designed to assist country clergy in leading worship. The work was commissioned by the city council of Nuremberg, but it became immensely popular throughout Germany, and there were more than 15 printings in the 16th century alone. The work remained the basis for the liturgy of the Lutheran church in Bavaria into the 19th century.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1543 DIET



JOHANN BUGHENHAGEN (1485–1558) — CHURCH ORDER FOR THE CITY OF BRAUNSCHWEIG

Der Erbar[n] Stadt Braunschwyg Christenliche Ordnung zu Dienst dem heiligen Euangelio, christlicher Lieb, Zucht, Fride, vnd Eynigkeit. Auch darunter vil christlicher Lere für die Bürger. Durch Ioan[em] Bugenhagen Pomer beschriben. 1531. Gedrückt zu Nürnberg: durch Friderichen Peypus, Anno [et]c. 1531.

[260] pages; 16 cm. (8vo); A–P⁸ Q⁶ R⁴ (R4 verso blank); VD16 B7236; printer's device below colophon; title within historiated architectural border (crucifixion in lower panel), initials (decorated and historiated), includes music. Marginalia inscribed in an old hand.

This is the first high German printing of the first major Lutheran Church order, prepared by Johannes Bugenhagen, pastor in Wittenberg and colleague of Luther at the university. The work includes sections on the communal support of midwives and on public education to students of theology in the 16th century.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1531 BUGE



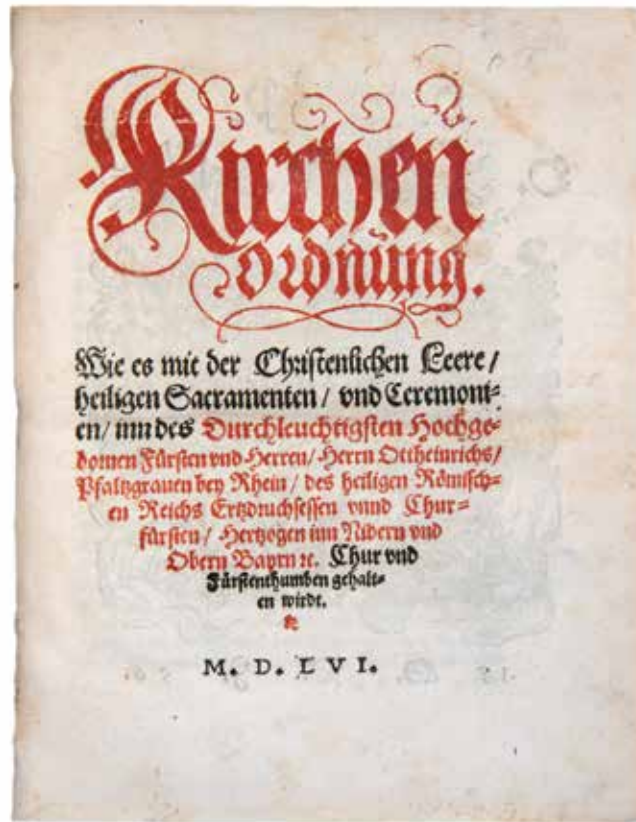
CHURCH ORDER OF BRANDENBURG-NUREMBERG

Kirchen Ordnung, in meiner gnedigen Herrn der Marggrauen zu Brandenburg, vnd eins Erbern Rats der Stat Nürnberg Oberkeyt vn[d] Gepieten wie man sich bayde mit der Leer vnd Ceremonien halten solle. [Gedrückt zu Nürnberg: durch Jobst Gutknecht], M. D. XXXIII.

clxxvi, 1 unnumbered leaves (final leaf blank); 16 cm (8vo); A-X⁸ Y⁴ Z⁸ (Z8 blank); VD16 B6955; Title in red and black within ornamental woodcut border; bound in blind-tooled panelled dark leather with the heading Kirchen Ordnung stamped onto the top of the front cover.

Compiled by Andreas Osiander (1498–1552) with the assistance of Johannes Brenz (1499–1570), this work is commonly referred to as the Brandenburg-Nürnberg Kirchenordnung. This church order resulted from an ecclesiastical visitation organized by Georg, Margrave of Brandenburg-Ansbach (1484–1543) (whose territories did not include Brandenburg) jointly with the city of Nuremberg. This copy is bound with Osiander's Catechism (*Catechismus oder Kinderpredig*. Nürnberg: Johann Petrejus, 1533), which is based on catechetical sermons he preached in Nuremberg and that became quite popular throughout Germany.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1533 EVAN:1



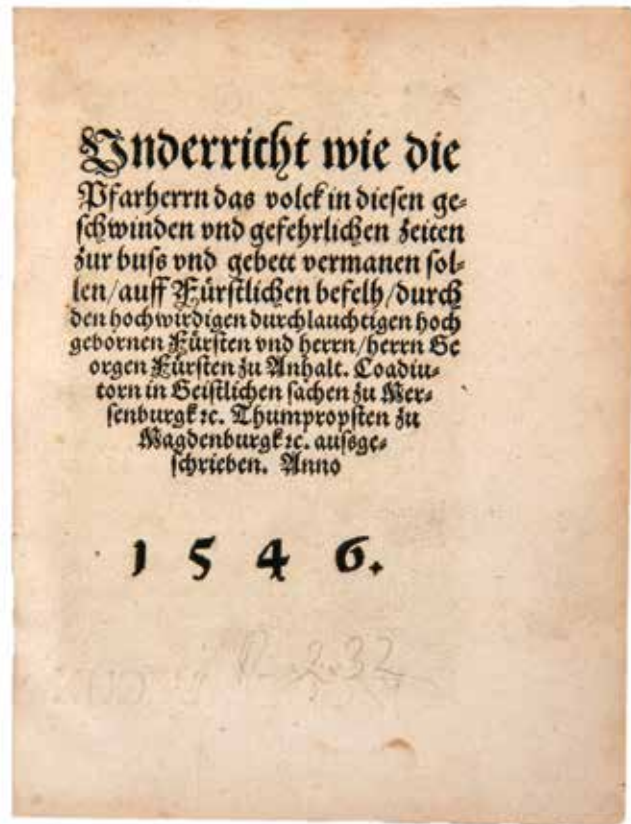
CHURCH ORDER OF THE PALATINATE

Kirchenordnung, wie es mit der christenlichen Leere, heiligen Sacramenten, und Ceremonien, inn des durchleuchtigsten, hochgebornen Fürsten vnd Herren, Herrn Ottheinrichs, Pfaltzgrauen bey Rhein, des Heiligen Römischen Reichs Ertztruchsessen vnnd Churfürsten, Hertzogen inn Nidern vnd Obern Bayern [etc.]. Chur vnd Fürstenthumben gehalten wirdt. Gedruckt zu Neuburg an der Thu[o]naw: Inn Hansen Kilians, churfu[e]rstlichen Secretarij, Druckerey, Anno M.D.LVI

[4], 122, [2] leaves; 20 cm. (4to); A-2I⁴; VD16 P2147' title in red and black; Otto Heinrich's coat of arms on verso of title page; bound in alum tawled, blind-stamped pigskin. 1556

This is a first edition of Otto Heinrich's (1502–1559) church order for the Palatinate, based on the Würtemberg church order of 1553 as well as the Mecklenburg and Neuburg church orders of 1554. The Palatinate became Protestant when Heinrich joined the Lutheran movement in 1542. The work is bound with two other publications by the Government of the Palatinate: *Von den Eesachen* (On Marriage Laws) and *Schul Ordnung* (School Regulations).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1556 PALA:1



GEORG III VON ANHALT (1507–1553) — INSTRUCTIONS FOR PASTORS IN TIMES OF WAR

Vnderricht wie die Pfarherrn das Volck in diesen geschwinden vnd gefehrlichen Zeiten zur Buss vnd Gebett vermanen sollen, auff Fürstlichen Befelß durch den hochwirdigen durchlauchtigen hochgebornen Fürsten vnd Herrn, Herrn Georgen Fürsten zu Anhalt . . . aussgeschrieben Anno 1546. Gedruckt zu Leipzig: durch Valentin Bapst, 1546.

[10] leaves; (4to); A⁴ B⁶; VD16 M4843; imprint from colophon; decorated initials, last page blank. Bound in modern blue decorated paper.

This short tract by Georg, Prince of Anhalt and Evangelical bishop of Merseburg, offers guidance to Lutheran clergy of his diocese on how they should instruct their people in repentance and prayer in the face of the threat of war. Trained early for the clergy, Georg had an exceptional education, even compared to some of the best scholars of his time. He became a Lutheran in the 1530s, and Lutherans of his day valued his writings equally with those of Luther and Melanchthon.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1546 GEOR

Social Statements in the Evangelical Lutheran Church in America

In 1991, the ELCA adopted its first social statement: *The Church in Society: a Lutheran Perspective*, the first in a number of teaching statements intended to “guide the life of this church as an institution and inform the conscience of its members in the spirit of Christian liberty” (ELCA social statement, “*The Church in Society: A Lutheran Perspective*”). It subsequently issued 11 more statements, reflecting on complex and often divisive issues and questions in the context of faith and society.

Church in society (1991)
 Abortion (1991)
 The death penalty (1991)
 Caring for creation (1993)
 Race, ethnicity, and culture (1993)
 Peace (1995)
 Economic life (1999)
 Health and health care (2003)
 Education (2007)
 Human sexuality (2009)
 Genetics (2011)
 The church and criminal justice (2013)

The Evangelical Lutheran Church in America is called to be a part of the ecumenical Church of Jesus Christ in the context in which God has placed it — a diverse, divided, and threatened global society on a beautiful, fragile planet. In faithfulness to its calling, this church is committed to defend human dignity, to stand with poor and powerless people, to advocate justice, to work for peace, and to care for the earth in the processes and structures of contemporary society.

ELCA social statement, “*The Church in Society: A Lutheran Perspective*”



SECTION 3. FOUR AREAS OF MINISTRY FOCUS OF THE UNITED METHODIST CHURCH

In 2016, the United Methodist Church reaffirmed its commitment to four areas of ministry focus for the next quadrennium.

The Four Areas of Focus express the vision and yearnings of the people of the United Methodist Church. Narrowing our focus to these four areas allows churches to use their resources effectively as they live out God's vision for the church.⁴

- 1.** Engaging in Ministry with the Poor
- 2.** Improving Global Health
- 3.** Developing Principled Christian Leaders
- 4.** Creating New and Renewed Congregations

This section of the exhibition concentrates on each of these foci. The specific steps outlined by the document are presented for each goal and placed alongside selections from the Richard C. Kessler Reformation Collection.

⁴ <http://www.umc.org/how-we-serve/four-areas-of-focus-overview>

We live in a world that once had courageous Christian leaders, but now cries out for them — the kind of women and men who are set apart to show by example how to live faithfully in bold discipleship and to engage a world starving for the Gospel.

The Rev. Jerome King Del Pino, General Board of Higher Education and Ministry
General Secretary, said during General Conference 2008
<https://www.gbhem.org/four-areas-focus-united-methodist-church>



CASE 11

Engaging in Ministry with the Poor

The German sociologist Max Weber has argued that the development of capitalism in the West is directly linked to the values espoused by the Protestant Reformation and its view of work in the secular world as an important and almost sacred contribution to the greater good. At the same time, virtually all reformers acknowledged the obligation of caring for the poor.

Christ calls us to be in ministry with the poor and marginalized. Our emphasis is on “with” — standing with those who are regarded as “the least of these,” listening to them, understanding their needs and aspirations, and working with them to achieve their goals. It also means addressing the causes of poverty and responding in ways that lift up individuals and communities. United Methodists believe working side by side with those striving to improve their situation is more effective long term than top-down charity.⁵

JOHANN OECOLAMPADIUS (1482–1531) — THE POOR HAVE NO CHOICE

De non habendo pauperum delectu, Io. Oecolampadii epistola utilissima. Basileae: [Andreas Cratander], 1523.

[24] pages; 21 cm. (4to); a-c⁴; VD16 O370; woodcut title page border attributed to Jakob Faber and printer’s device designed by Hans Holbein.

In this tract, the Basel Reformer Johann Oecolampadius argues that alms should be distributed indiscriminately to all who are in need. Oecolampadius was a humanist who had studied with Johann Reuchlin and was acquainted with Philipp Melanchthon and Erasmus, whom he assisted in editing the Greek New Testament.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 OECO



⁵ <http://www.umc.org/how-we-serve/four-areas-of-focus-overview>.



MARTIN LUTHER (1483–1546) — SERMON ON THE PARABLE OF THE RICH MAN AND LAZARUS

Ain. Sermon. Secundu[m] Lucam am 16. vo[n] dem verdampten reychen man, Vn[d] des seligen armen Lazaro kurtzlich geprediget V. D. Mart. Lu. zuo Witten. Anno MDXXII. [Augsburg: Melchior Ramminger, 1522].

[11] pages; 21 cm (4to); a⁴ b² (b2 verso blank); Benzing 1374, VD16 L6206, WA 10,3 CXIVA; title within decorated woodcut border, title vignette, woodcut at end.

Luther's sermon on Luke 16:19–31, the story of the rich man and poor Lazarus, was immensely popular and reprinted many times. The parable tells of a rich man who refuses to help the poor man, Lazarus, who begs for his compassion. After both men die, Lazarus is comforted by God in heaven, while the rich man has to endure torments in hell and regrets that he did not show compassion while still alive. The title-page woodcut shows the rich man in the jaws of hell pleading with God to show him mercy.

Richard C. Kessler Reformation Collection - Pitts Theology Library, gift of Richard and Martha Kessler, 1987. 1522 LUTH

THE RICH MAN AND LAZARUS (LK. 16:19–31)

There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, "Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame." But Abraham said, "Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us." And he said, "Then I beg you, father, to send him to my father's house — for I have five brothers — so that he may warn them, lest they also come into this place of torment." But Abraham said, "They have Moses and the Prophets; let them hear them." And he said, "No, father Abraham, but if someone goes to them from the dead, they will repent." He said to him, "If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead." (ESV)



MARTIN LUTHER (1483–1546) — POSTIL ON THE EPISTLES AND GOSPELS

Auslegung der Episteln vnd Euangelien, von Ostern bis auff das Aduent. D. Mart. Luth. Aufß new zugericht. Wittemberg: Gedruckt durch Hans Lufft, M.D. XLIIII.

[16], CCCCLXIII [i.e. 463] leaves; 31 cm (folio in 6's); A⁶ *⁶ 2*⁴ 2A⁶ B-M⁶ N⁸ O-Z⁶ a-z⁶ 2A-2K⁶ 2L⁸ 2M-2P⁶ 2R⁸ 2S- 2Z⁶ AA-GG⁶ HH⁸; Benzing 1090, VD16 L5610; title within engraved woodcut border, illustrations and initials throughout.

This was the last printing during Luther's lifetime of the Postils for the Sundays and festivals from Easter to Advent. The woodcut displayed here is another illustration of the parable of the rich man and Lazarus (Luke 16), a popular motif for the punishment that awaits the rich who do not show compassion to the poor.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1544 LUTH J



MARTIN LUTHER (1483–1546) — SERMON ON USURY

Ain Sermon von de[m] Wucher, Doctor Martini Luthers Augustiner tzü Wittenberg.
Gedrückt tzü Augspurd: Durch Iörg Nadler, 1520.

[36] pages; 21 cm (4to); A-C⁴ D⁶.(D6 blank); Benzing 565, VD16 L6440; bound in vellum.

This is an extended version of Luther's sermon on usury and ill-gotten gain. Written and preached in 1519, it focuses on Mathew 5 and argues that financial exploitation was against both nature and scripture. The title-page woodcut depicts a rich man taking food and other goods from a poor man.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 LUTH TTTT



**MARTIN LUTHER (1483–1546) —
SERMON ON RELICS**

*Ain Sermon von den Hayltumben vnnd
gezierd mit vberfluss, Vom hailigen Creutz
in den kirchen. Geprediget von Doctor
Martini Lutter Im Jar M.D.XXij. [Erfurt:
Matthes Maler, 1522]*

[12] pages; 21 cm (4to); A⁴ B² Benzing 1464, VD16
L6379; old inscriptions and marginalia.

This sermon on relics by Luther
admonishes against directing of one's
attentions to the wealth of the church
and its relics rather than to the needs of
the poor. The motto above the title-page
woodcut states: "Do not adorn the images,
but now remember the poor."

Richard C. Kessler Reformation Collection - Pitts
Theology Library 1522 LUTH MMM



**ANDREA ALCIATI (1492–1550) —
EMBLEM BOOK**

Andreae Alciati emblematum libellus.
Parisiis: Ex officina Christiani Wecheli
..., 1536.

119, [1] pages; 17 cm (8vo); A-G⁸, H⁴; Mortimer,
French no. 13, p. 13.

This striking image from a 16th-century
emblem book symbolizes the difficulty
that poverty represents to the potential of
a great mind. A child with a winged left
hand is reaching toward a heavenly figure,
but the child's right hand is weighed down
by heavy rock. The title above the image
reads: "With poverty standing in the way,
the greatest minds cannot progress."

Pitts Theology Library 1536 ALCI



HANS SACHS (1494–1576) — DIALOGUE BETWEEN LADY POVERTY AND PLUTO, GOD OF WEALTH

Klag, Antwort und Vrteyl zwischen Fraw Armut und Pluto dem Gott der Reichtumb welches vnter yhn das besser sey. [Nuremberg: Joannes Stuchs], 1531.

[8] pages (last page blank); 20 cm (4to); A⁴ (A4 verso blank); VD16 S398; title-page woodcut.

This fictitious dialogue by the Nuremberg poet Hans Sachs is between “Lady Poverty” and “Pluto, god of wealth.” The arbiter between them, as shown on the title-page woodcut by Niclas Meldemann (d. 1552), is a figure named Waldbruder (forest dweller), who concludes that poverty and wealth are both dependent on each other, as the poor are needed to perform manual labor, while the rich must sustain and protect the poor. The poem reflects the social order of the late Middle Ages, which was changing as a result of increased urbanization and the growth of a mercantile middle class.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1531 SACH



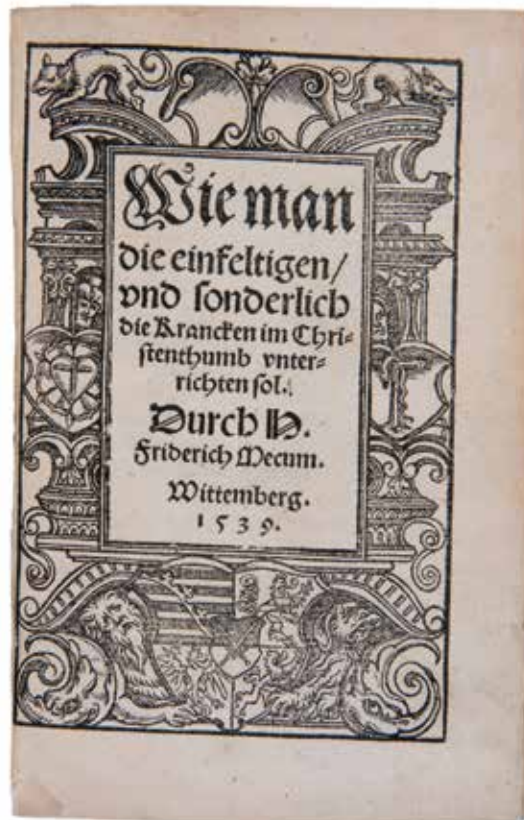
CASE 12

Improving Global Health

Without the benefits of modern medicine, life expectancy in the 16th century was significantly lower than it is today. Illnesses that could be easily treated or prevented now often resulted in death. Luther and many other reformers were less concerned with extending a person's life than with how Christians should live their lives and how one should face one's own death.

Knowing that poverty and health are intertwined, The United Methodist Church has been a key player in fighting diseases such as malaria and AIDS and promoting initiatives that improve well-being. The church is nearing its goal of raising \$75 million to provide education, infrastructure, communication, and prevention measures to defeat malaria. In fact, the death rate from malaria in Africa has been cut in half, thanks to international efforts such as the denomination's Imagine No Malaria campaign. A new "Abundant Health" campaign for the denomination would reach one million children with lifesaving interventions by 2020.⁶

⁶ <http://www.umc.org/how-we-serve/four-areas-of-focus-overview..>



FRIEDRICH MYCONIUS (1490–1546) — CHRISTIAN INSTRUCTION FOR THE SIMPLE AND ESPECIALLY THE SICK

Wie man die einfeltigen, vnd sonderlich die Krancken im Christenthumb vnterrichten sol. Durch H. Friderich Mecum. Wittemberg: durch Georgen Rhaw, 1539.

[47] pages; 16 cm (8vo); A-C⁸ (C8 verso blank); Benzing 3341; VD16 M7353; title within engraved woodcut border.

A former Franciscan monk, Friedrich Myconius was an early supporter of the Reformation and later became bishop in Gotha. In this tract, for which Martin Luther wrote the preface, Myconius discusses how one should minister to the sick. In 1540, Myconius himself fell ill with tuberculosis and was expected to die, but after receiving a letter from Luther, admonishing him to live because the work of the church requires him and asking that Luther himself become ill in place of him, Myconius recovered, lived for six more years and outlived Luther by several weeks. He later said that reading Luther's letter was like hearing Christ calling to him "Come out, Lazarus!" (WA Br. IX, 301–303).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1539 MYCO



MARTIN LUTHER (1483–1546) — SERMON ON PREPARING FOR DEATH

Ein nützlich und fast tröstlich Predig od Vnderrichtu[n]g, wie sich ein Christen Mensch mit freude[n] bereyten sol zů sterben. Beschriben durch Doctor Mar. Luther Augustiner. Gedruckt zů Basel: durch Adam Petri, Anno. M. Dxxiiij.

[24] pages (last page blank); 21 cm (4to); A-C⁴ (C4 verso blank); Bensing 455, VD16 L6493; woodcut illustrations.

This was one of Luther's most popular sermons — on worthy preparation for death — written for Marcus Schart (d. 1529) at the request of Luther's friend Georg Spalatin (1484–1545). The sermon was never preached but it appeared in 22 German editions before 1525. The title-page woodcut depicts Christ healing a paralytic (Mt. 9:1–8, Mk. 2:1–12, Lk. 5:17–26); 13 additional vignettes relating to the theme of sickness and death are distributed throughout the text.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 LUTH RRRR



MICHAEL HELDING (1506–1561) — CATHOLIC CATECHISM

Brevis institutio ad Christianam pietatem :\$bsecundum doctrinam Catholicam continens explicationem Symboli Apostolici, Orationis Dominicae, Salutationis Angelicae, Decem praeceptorum, Septem Sacramentorum : ad usum puerorum nobilium . . . per . . . Michaelem Episcopum Sidoniensem, Suffraganeum Moguntinensem. Moguntiae: Excudebat Iuo Schoeffer, 1550.

[1], 78, [1]] leaves; 17 cm (8vo); A-K⁸; VD16 H1581; VD16 H1581; title in red and black; woodcut coat of arms on verso of title page; printer's device on verso of final leaf; includes 23 woodcut illustrations; bound with two other Catholic catechisms.

This Catholic catechism was written by Michael Holding, auxiliary bishop of Mainz (under Albrecht of Brandenburg) and later bishop of Merseburg. Holding was a proponent of reform within the Catholic Church and was tolerant of Lutheran movement, while maintaining and encouraging allegiance to the Catholic Church. The woodcut image displayed here illustrates the anointing of a sick person, one of the seven sacraments of the Catholic Church.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1550 HELD A:1



**JOHANN ECK (1486–1543) — CHRISTIAN INTERPRETATION
OF THE GOSPELS**

Christenliche Ausslegung der Euangelienn: vonn der zeit durch das gantz Jar, nach gemainem Verstand der Kirchen vnnd hailigen Vätter vo[n] der selbigen angenom[m]en, auss Befelch der durchleüchtigen, hochgebornen Fursten vn[d] H. H. Her Wilhelmen vn[d] Herr Ludwigen Pfal: bey Rhein, Hertzogen in Obern vnd Nidern Bairn & Gebrüder durch Johan von Eck . . . Der erste Tail vom Advent biss Ostern. Gedruckt zů Ingelstat: [Peter and Georg Apian], M.D.XXX.

2 volumes in 1 (12 unnumbered pages, 189 ; 225 [i.e. 226] leaves; 28 cm (folio); α-β⁶ A-Z⁶ a-g⁶ h⁴ i⁶ (-i6), A-Z⁶ a-p⁶ (-p6); VD16 E282; notes and biblical references printed in margins; separate title pages with historiated woodcut borders for each volume, illustrative woodcuts and initials throughout; bound in browned leather over wooden boards with two metal clasps.

This woodcut depicting Jesus's healing of a blind man (John 9) comes from a collection of sermons by Johann Eck on the gospels, arranged according to the church year. Eck was one of the foremost Catholic thinkers in Germany and a fierce opponent of Martin Luther.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1530 ECK B



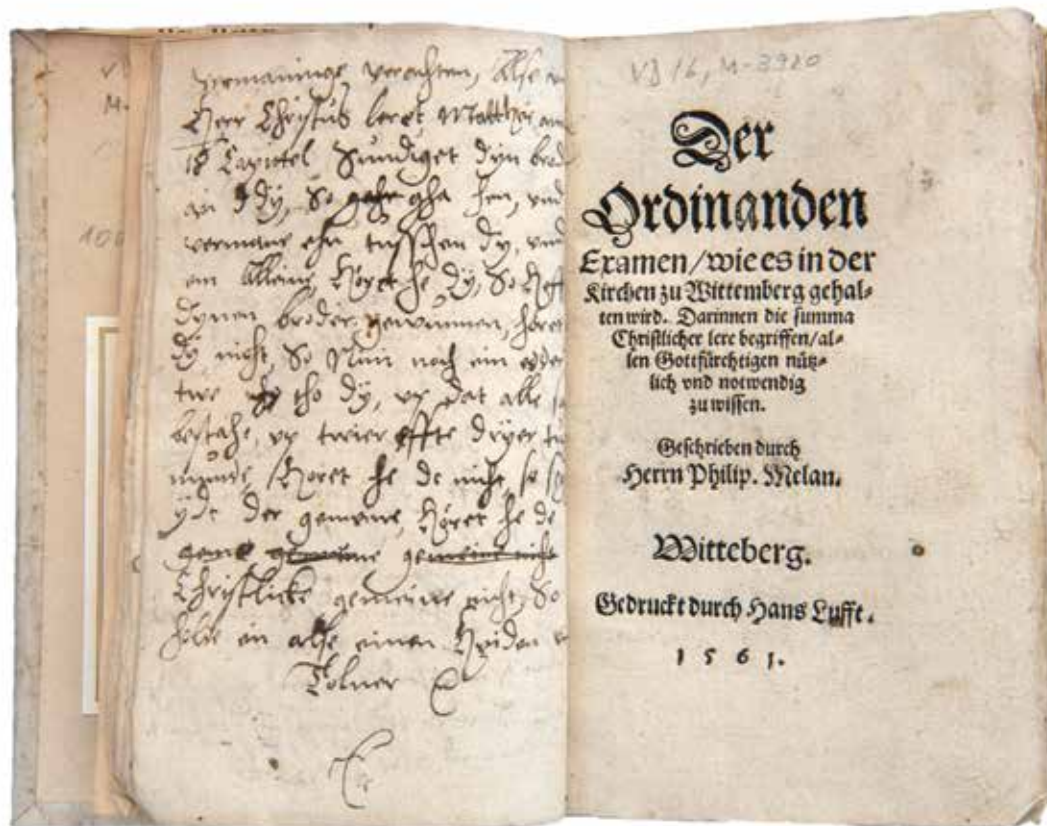
CASE 13

Developing Principled Christian Leaders

A factor that strongly influenced the Reformation of the 16th century was the rediscovery of classical learning by Renaissance Humanism. As a result, Luther and other reformers placed much emphasis on learning, especially for religious leaders.

The church needs leaders rooted in Christ, who have a vision for changing the world. Today's young people have fearless hearts, vibrant ideas, and a passion for ministry. Their talents should be nurtured to shape the church's path into the future. The church must recruit young people — including women and people of color the world over — for ministry, equip them to be effective leaders, and be open to where they want to lead us. We also must strengthen lay members, who are ministering at every level of the church.⁷

⁷ <http://www.umc.org/how-we-serve/four-areas-of-focus-overview>.



PHILIPP MELANCHTHON (1497–1560) — EXAM FOR ORDINATION CANDIDATES

Der Ordinanden Examen. Wie es in der Kirchen zu Wittemberg gehalten wird: Darinnen die Summa christlicher Lere begriffen, allen Gottfürchtigen nützlich vnd notwendig zu wissen. Geschrieben durch Herrn Philip. Melan. Witteberg: Gedruckt durch Hans Lufft, 1561.

120 leaves; 17 cm. (8vo); A–P⁸; VD16 M3920. Bound before the title page are eight leaves with handwritten notes on both sides about salvation and retribution. The first page is inscribed “Jacobus Leuwe est possessor huius libri Anno 87,” probably indicating 16th- (or possibly 17th-) century provenance.

This is a 1561 German printing of Melanchthon’s examination questions for ordination candidates, first issued in 1553 for Mecklenburg but also, as the title indicates, used in Wittenberg.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1561 MELA C



PHILIPP MELANCHTHON (1497–1560) — VARIOUS ORATIONS

Liber selectarum declamationum Philippi Melanthonis, quas conscripsit, & partim ipse in schola Vitebergensi recitauit, partim alijs recitandas ex hibuit. Adiectae sunt eiusdem praefationes in aliquot illustres autores. Argentorati: Ex officina Cratonis Mylii, Mense Martio, anno M.D. XLI.

[8], 862, [2] pages; 21 cm. (4to); π^4 A–Z⁴ a–z⁴ Aa–Zz⁴ AA–ZZ⁴ aa–qq⁴ (qq⁴ blank); VD16 M3554, printer's device on title page and colophon, initials. Ownership inscriptions on title page and old marginalia throughout. Bound in blind-tooled, panelled pigskin over wooden boards, clasps, and catches.

This is a first edition of a collection of university orations by Philipp Melanchthon and other contemporary Lutheran theologians on a wide range of topics, both theological and nontheological. In his reform of Wittenberg's curriculum in 1524, Melanchthon made such declamations a regular part of the curriculum.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1541 MELA D



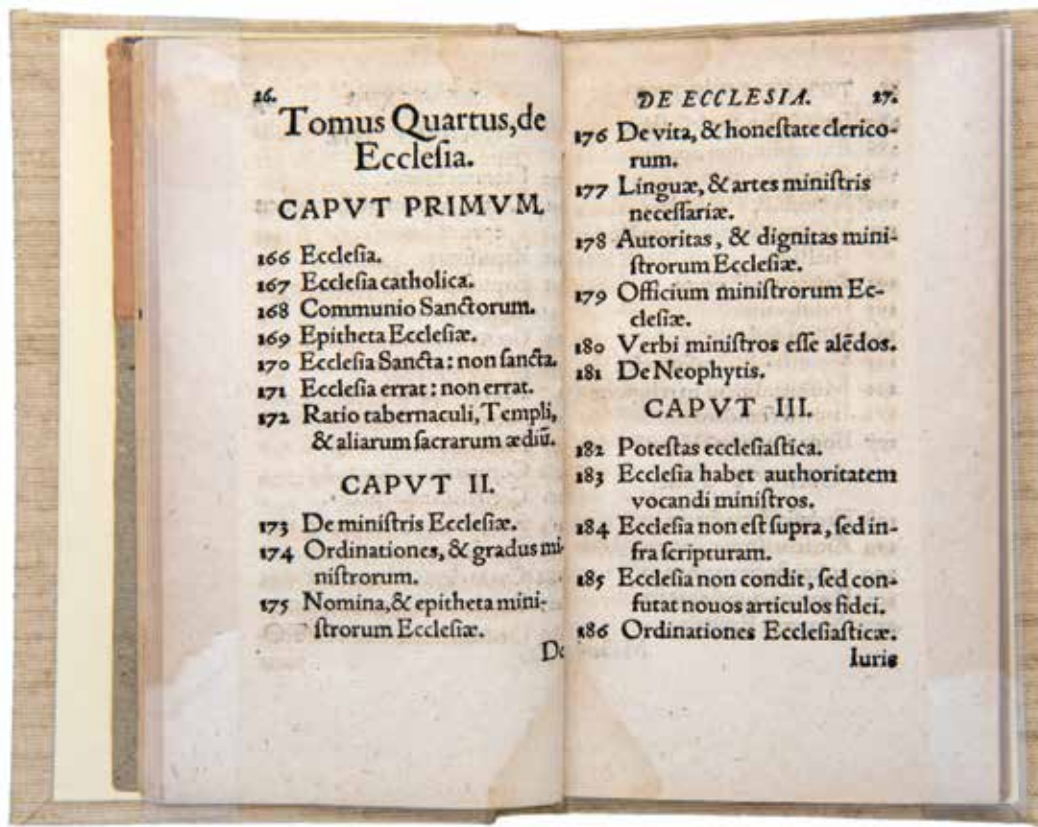
PETER SCHADE (1493–1524) — FIGURES AND DEFINITIONS

Tabulae de schematibus et tropis Petri Mosellani. In Rhetorica Philippi Melanchthonis. In Erasmi Roterodami libellum De duplici copia. Parisiis: Ex officina Robert Stephani, [1539].

[64] pages; 17 cm. (8vo); a–d⁸; red guide letters; text in Latin and Greek; printer's device on title page. Bound in vellum.

Peter Schade, also known as Petrus Mosellanus, was one of the Greek scholars considered for the chair at Wittenberg in 1518, which came to be filled by Philipp Melanchthon. Schade took the chair in Greek at the University of Leipzig and gave the opening oration at the Leipzig disputation. He is best known for his textbooks on rhetoric, such as the one shown here, which was designed to aid his students by summarizing rhetorical doctrine as a list of figures and definitions. It was immensely popular and continued to be republished well after Schade's death in 1524. The work also contains works on rhetoric by Melanchthon and Erasmus (1466–1536), who each wrote prefaces to their works included here.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1539 SCHA



VALENTIN WANNER (+1567) — SUBJECT INDEX FOR THE STUDY OF THEOLOGY

Valentini Vannii Sylua Locorum communium Theologorum, in iustum ordinem, certasq[ue] classes digesta Item, tabula, continens methodō analytike, sacrarum literarum, totiusq[ue] scripturae capita: ad quae omnes reliqui totius Theologiae Loci, tanquam ad suos fontes reduci possunt. Autore M. Melchiore Speccero. Argentine: Christianus Mylius exprimebat, Anno 1563.

[2], 123, [3] pages (last 2 pages blank); 16 cm (8vo); A-H⁸ (H8 blank); VD16 ZV29061.

This index of theological subjects was ordered and arranged by the Swabian reformed theologian Valentin Wanner. It is accompanied by an analytical table prepared by Melchior Specker (d. 1569), by a treatise on theological study by the Lutheran theologian David Chytraeus (1530–1600), and another table of theological subjects by Johannes Velcurio (1490–1534).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1563 WANN

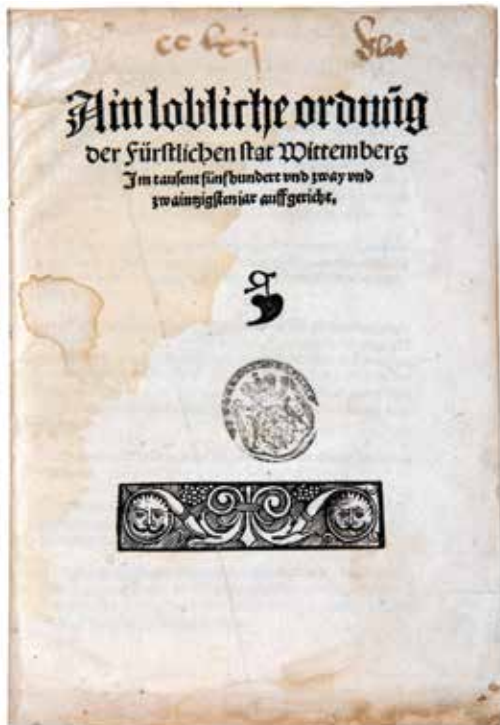


CASE 14

Creating New and Renewed Congregations

While “church growth” or the development of new churches was not a concern in the world of the 16th century, the question of what the church is and what role it should play in society was as relevant then as it is today.

Around the world, United Methodists are innovating with what it means to be the church, planting new congregations and revitalizing faith communities in every kind of setting. United Methodists seek to re-evangelize the world so that we can reach more people, especially the young and those from diverse backgrounds. By being relevant and vital, United Methodists will touch more lives and draw more people to Christ.⁸



COMMUNITY ORDER FOR THE CITY OF WITTENBERG

Ain lobliche Ordnu[n]g der fürstlichen Stat Wittenberg. Im tausent fünfhundert und zway und zwaintzigsten Jar auffgericht. [Augsburg: Melchior Ramminger], 1522.

3 leaves; 21 cm. (4to); A⁴ (-A4); VD16 W3697. Vignette on title page, initials.

Primarily drafted by Andreas Karlstadt (1486–1541) in conjunction with a committee appointed by the University of Wittenberg, this earliest Protestant community order proposed a restructuring of the entire church system in Wittenberg. The same year, Luther returned to Wittenberg from the Wartburg, where he had been in protective custody, and opposed these changes, which were later only slowly introduced.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1522 WITT

⁸ <http://www.umc.org/how-we-serve/four-areas-of-focus-overview>.



MARTIN LUTHER (1483–1546) — ON SECULAR GOVERNMENT

Von weltlicher Vberkeytt wie weytt man yhr gehorsam schuldig sey Mart. Luther; Wittenberg M.D.XXiii. Gedruckt zuo Wittenberg: Durch Nickel Schyrlentz, anno 1523.

[52] pages; 20 cm (4to); A-E⁴ F⁶; Benzing 1510, VD16 L7317; title within wood-engraved, historiated, architectural border, historiated initials; old marginalia.

This treatise by Luther defines the role of secular government, namely how its officers ought to conduct themselves and to what extent a Christian is obligated to obey same. The work outlines Luther's influential "two kingdom doctrine."

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 LUTH DDDD



CONSISTORIAL COURT TRIAL OF THE MARTYRDOM OF JOHN HUS

Processus consistorialis Martyrij Io. Huss, cum correspondentia Legis Gratiae, ad ius Papisticum, in Simoniacos & fornicatores papistas : et de victoria Christi de[que] Antichristi degradatione ac depositione : ad uetustatis typum excusus. [Strasbourg?: s.n., 1525?].

[42] pages; 21 cm (4to); a-d⁴ e⁶ (-e6); VD16 H 4945 (with date “1524” and with reference to J. Hus, *De anatomia Antichristi*, of which the present work is said to be a part).

The trial of Jan Hus (1369–1415) at the Council of Constance was a mockery from the start. Although not a few of the conciliarists and nobles were sympathetic to aspects of Hus’s teaching, it was necessary to condemn him in order to prove that the council was not heretical. This book presents a report of the proceedings of the Council of Constance, narrated from the Protestant perspective. Protestant reformers became increasingly skeptical that a general council would resolve the religious question. After the Diet of Speyer in 1526, they virtually gave up on the idea of great Reform council. Consequently, Hus’s experience at Constance provided a warning to would be conciliarists among the Protestants. The woodcut image depicts Hus preaching to the people.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1525 PROC:1



**HANS SACHS (1494–1576)
— DEBATE BETWEEN A
CANON AND A COBBLER**

*Disputacion zwischen
ainem Chorherren vnnnd
Schüchmacher dariñ
das Wort gottes vnd ein
recht Cristlich Wesen
verfochtten wirt. Hanns
Sachs. [Augsburg: Melchior
Ramminger], \$c1524.*

[24] pages; 21 cm (4 to); A-C⁴ (C4
and A1 verso blank); VD16 S216;
woodcut illustration on title page.

In this prose dialogue, Hans
Sachs posits a debate about
the nature of Christianity
and the word of God
between a canon or choir-

master and a cobbler. Sachs himself was a cobbler by trade and in this debate the cobbler, representing a simple layperson, emerges as the winner over the bookish canon. The content of the work is amplified by its eye-catching title page, showing the cobbler, the canon, and the canon's cook, appealing to Sachs's target audience, common people without knowledge of Latin who were eager to embrace the new message of the Reformation.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 SACH F

*“The church must be reminded that it is not the
master or the servant of the state, but rather the
conscience of the state. It must be the guide and the
critic of the state, and never its tool.”*

Martin Luther King Jr., *Strength to Love* (1963)⁹

⁹ Martin Luther King Jr., *Strength to Love* (New York: Harper & Row, 1963), p. 47.

THE SOCIAL CREED OF THE UNITED METHODIST CHURCH¹⁰

Social involvement and the call to be a positive force in society has always been central to Methodism. Under the impact of the Social Gospel movement, the Methodist Episcopal Church first adopted a “Social Creed” in 1908, which was subsequently revised and updated several times. In its current form, the creed is as follows:

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God’s gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God’s handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God’s Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen.

¹⁰ <http://www.umc.org/what-we-believe/our-social-creed>.



SECTION 4. CHALLENGES AND CHANGES

Beyond the areas covered by the ELCA's Five Goals and the UMC's Four Foci, there are countless other topics of contemporary theological reflection that resonate with theological works from the 16th century. While discussions about issues such as gender and human sexuality were quite different in the 16th century, considering the debates of the past, documented through the Kessler Collection, can be generative for today's conversations. One could, of course, easily design an entire exhibition by itself on these and other contemporary issues facing the church, such as care for refugees or the impact of changing technologies on the practices of ministry and worship. No discussion of modern theology can ignore them, and so we offer here a small sample of what conversations on such topics looked like five centuries ago.



CASES 15 & 16

Women in the Church

Sixteenth-century Germany was a highly patriarchal society and the idea that women could occupy leadership roles within the church was not even a topic of debate. Furthermore, with the abolition of cloisters and monasteries during the Protestant Reformation, it became more difficult for women from less privileged parts of society to receive an education or to engage in intellectual pursuits. Nevertheless, there were strong and remarkable women who took an interest in the religious and political debates of the time and engaged in correspondence with the reformers. The rejection of priestly celibacy and the Lutheran idea of the priesthood of all believers also provided at least a theoretical foundation for what the Lutheran theologian Kirsi Stjerna called “a seed of radical emancipation.”¹¹

11 Kirsi Irmeli Stjerna, *Women and the Reformation* (Malden, MA: Blackwell, 2009), p. 11.



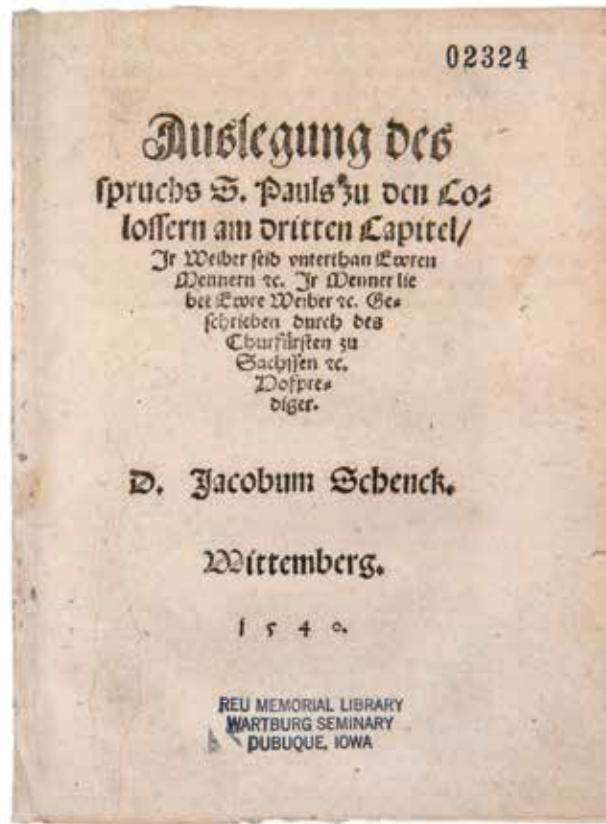
MARTIN LUTHER (1483–1546) — REASON AND ANSWER THAT WOMEN MAY LEAVE THEIR CLOISTERS IN A GODLY MANNER

Vrsach vnd Antwort. das Junckfrawen. Kloster. Götlich verlassen mügen. Doctor Martinus Luther. Wittenberg. [Augsburg: Heinrich Steiner], M.D.XXij.

[11] pages; 20 cm (4to); A⁴ B² (B2 verso blank); Benzing 1565, VD16 L6882; title within engraved, historiated, woodcut border, initials.

The catalyst for this famous Luther letter was the escape of nine nuns from the cloister of Nimbschen bei Grimma at Easter in the year 1523. Luther names the nine, which include a sister of the Catholic theologian Johann von Staupitz (c. 1460–1524), Luther's father confessor, and Katharina von Bora (1499–1552), who was to become Luther's wife in 1525.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 LUTH XX



JAKOB SCHENK (1508–1546) — INTERPRETATION OF COLOSSIANS 3:18

Auslegung des Spruchs S. Pauls zu den Collossern am dritten Capitel: Jr Weiber seid unterthan ewren Mennern &c. Jr Menner liebet ewre Weiber &c. Geschrieben durch des Churfürsten zu Sachssen Hoffprediger D. Jacobum Schenck. Wittemberg: durch Joseph Klug, 1540.

[64] pages; 19 cm (4to); A-H⁴; VD16 S2583.

Jakob Schenck was court preacher to the elector of Saxony. This tract addresses the relationship between husbands and wives according to Colossians 3:18 “Wives, be subject to your husbands, as is fitting in the Lord” (NRSV). Like most 16th-century preachers, Schenck sees this verse as demanding unconditional obedience from wives to their husbands. At the same time, he cautions against the teachings of “diabolical Papists and Anabaptists,” which he believes lead to a distorted view of the relationships between men and women.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1540 SCHE



JOHANN HUGO (†1584) — CONSOLATION FOR ALL FAITHFUL PREGNANT WIVES

Tröstlicher vnd kurtzer Bericht, wes sich alle gottsföchtige schwangere Ehefrauen, vor vnd in Kindsnöten zu trösten haben Genommen auss dem herzlichen schönen Gleichnuß vnssers Herren Iesu Christi, Joan. am xvj. Ein Weib wann sie gebürt , so hat sie traurigkeyt, [etc.] Durch Johannem Hugonem . . . Getruckt zu Franckfurt: Durch Hans Lechler in Verlegung Sigmund Feyerabend vnd Simon Hüter, 1563.

31 leaves; 15 cm (8vo); A-D⁴ (D4 blank); VD16 H5800; initials and tailpieces.

This tract intended to comfort women in pregnancy and childbirth is based on John 16:21: “When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world” (NRSV).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1563 HUGO



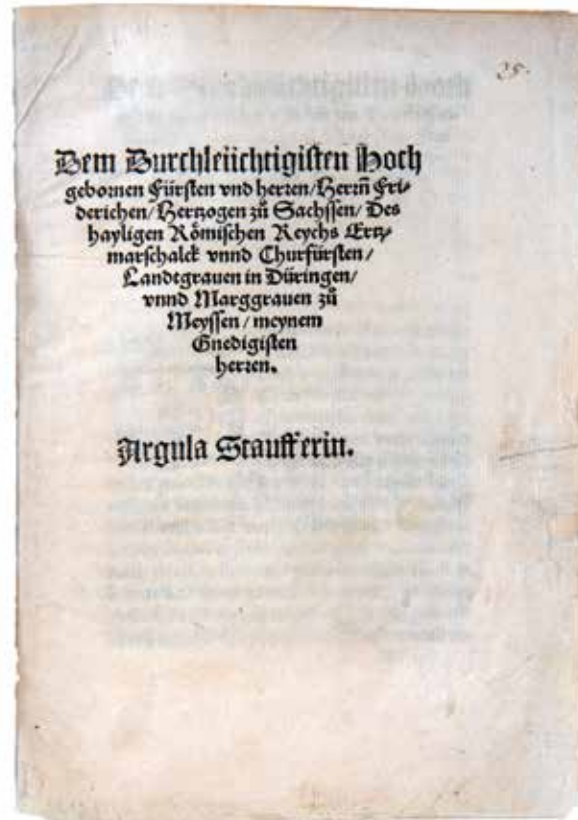
LUCAS LOSSIUS (1508–1582) — CONSOLATION

Trostschafft. für die jenigen, Welchem ihr Vatter, Mütter, Ehegemahl, Kinder, Brüder, Schwester, vnd andere güte Freund, ausz disem leben verscheiden, vnnnd in dem Herren entschlaffen seind : Allen betrübtten hertzen, zu Christlicher erin[n]erung. Durch H. Lucam Lossium auffs einfeltigst vnnnd kurtzest beschriben vn[d] fürgestellt ; Zu jeder Zeit, sonderlich aber in sterbens leufften, tröstlich vnnnd nützlich zulesen. Franckfurt: Bei Chr. Ege., Erben, Anno 1566.

[12], XXVII leaves; 20 cm (4to); a⁶ A-G⁴ (-G4); VD16 L2792; title page in red and black.

Lucas Lossius, schoolmaster in Lüneburg, and student and intimate of Luther and Melanchthon, wrote this devotional piece for his patroness, Dorothea Semmelbecher of Lüneburg, to offer her comfort at the loss of her son and other unnamed sorrows in her life. In view of this fact, it is particularly touching that the printer has placed a wood-engraving of the New Testament narrative of the raising of the son of the widow at Nain (Luke 7:11–17) beneath the title and that Lossius names the mourning woman who begins the dialogue “Dorothea.”

Richard C. Kessler Reformation Collection - Pitts Theology Library 1566 LOSS



ARGULA VON GRUMBACH (1492–1568) — LETTER TO FREDERICK III

Dem durchleüchtigsten hochgebornen Fürsten vnd herren, Herrn Friderichen, Hertzogen zu[o] Sachssen des hayligen Römischen Reichs Ertzmarschalck vnnnd Churfürsten, Landtgrauen in Düringen, vnnnd Marggrauen zu[o] Meyssen, meynem gnedigsten Herren Argula Staufferin. [Augsburg: Philip Ulhart], M.D.xxiiij.

[8] pages; 22 cm. (4to); A⁴ (A4 blank); VD16 G3670.

Argula von Grumbach is generally regarded as the first Protestant woman author. She wrote several letters on behalf of a student at the University of Ingolstadt who had been forced to recant his Lutheran ideas under the threat of execution. This is the first edition of a letter addressed to Frederick III, Elector of Saxony (1463–1525), who was Luther's protector, urging him to stand firm in his support of the reformer.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 GRUM

**MATTHÄUS ZELL (1477–1548)****— CHRISTIAN JUSTIFICATION**

Christeliche vera[n]twortu[n]g M. Matthes Zell von Keyzerszberg Pfarrherrs vnd predigers im Münster zuo Straszburg vber Artickel jm vom Bischofflichem Fiscal daselbs entgegen gesetzt, vnnnd im rechten vbergeben. Hyerin[n] findest Eua[n]gelischer leer gründtliche verklerung vnd reyliche bericht, durch göttlich geschrift, gar nahe aller sachen so yetz in reden vnd disputation seind. Getruckt in der löblichen Satt Strassburg: durch Wolffgangum Köpffel . . . , 1523.

[392] pages; 20 cm. (4to); a-z⁴ A-Z⁴ 2a-2c⁴; VD16 Z351; includes wood engraving of Jesus as the Good Shepherd above colophon, initials, old marginalia.

This is the response of Matthäus Zell, first Protestant pastor in Strasbourg, to the attacks of the local Diocesan office. Zell celebrated mass in the vernacular (German), offered the Lord's Supper in both kinds, and was the first to be accused by his bishop of heresy. Shortly after his marriage, he was excommunicated on April 3, 1524. His wife—Katharina Schütz Zell (1497/8–1562)—called herself a church mother, largely derived from her role as a pastor's wife. The marriage to the pastor Matthäus Zell was in itself controversial and even more so was the fact that she defended the marriage in published writings. She had received theological schooling in her childhood, and she continued to educate herself after the marriage by reading as well as by corresponding and talking to the Reformers. After Matthäus Zell's death, and as the Reformed Church became more established in Strasbourg, where she lived, she became an even more controversial figure, even to the Reformed pastors in the city. She continued to write and conducted a funeral when there were no male pastors in the city who were willing to perform the burial in the case of a person deemed a heretic. This was, at the time, an outrageous act for a woman.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 ZELL



SIBYLLE OF CLEVES (1512–1554)

Sibylle was the eldest daughter of John III, Duke of Cleves (1490–1538) and sister of Anne of Cleves (1515–1557), the fourth wife of Henry VIII. Sibylle's husband was John Frederick I (1503–1554), Elector of Saxony, one of Luther's strongest supporters and leader of the Protestant forces during the Smalkaldic War. She took an active interest in political and religious affairs and during the siege of Wittenberg; Sibylle protected the city in her husband's absence. John Frederick eventually conceded the Capitulation of Wittenberg to save his wife and sons, and to prevent Wittenberg from being destroyed, resigning the government in favor of Sibylle's brother Maurice of Saxony.

Portrait of Princess Sibylle of Cleve by Lucas Cranach the Elder (1472–1553); The Yorck Project (2002) 10.000 Meisterwerke der Malerei (DVD-ROM), distributed by DIRECTMEDIA Publishing. [https://commons.wikimedia.org/wiki/File:Lucas_Cranach_d.Ä._-_Bildnis_der_Prinzessin_Sibylle_von_Cleve_\(1526,_Klassik_Stiftung_Weimar\).jpg](https://commons.wikimedia.org/wiki/File:Lucas_Cranach_d.Ä._-_Bildnis_der_Prinzessin_Sibylle_von_Cleve_(1526,_Klassik_Stiftung_Weimar).jpg)



JUSTUS MENIUS (1499–1558) — LETTER TO DUCHESS SIBYLLE OF CLEVES

An die hochgeborne Furstin, Fraw Sibilla Hertzogin zu Sachsen, Oeconomia Christiana, das ist, von Christlicher haushaltung Justi Menij. Mit einer schönen vorrhede D. Martin Luther. Gedruckt zu Wittemberg: durch Hans Lufft, M.D.XXIX.

[102] pages; 20 cm. (4to). VD16 M4542

This short book by the Thuringian reformer Justus Menius on Christian life and home government was dedicated to Sibylle of Cleves. The book became very popular also on account of Luther's preface, which takes the form of an open letter to Hans Metsch, chief governing officer of Wittenberg. Metsch is roundly upbraided for his unchristian habits, and advised that marriage might allay the situation.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1529 MENI



OBITUARY FOR SIBYLLE OF CLEVES

Zwo Klagschriefften: die Erste, von dem Absterben des durchleuchtigen Fürstin Sibilla, Herzog Johans Friderichen Churfürsten zü Sachsen [etc] ehelichen Gemahl : die ander, von dem Absterben des durchleüchtigen hochgebornen Fürsten, Herzog Johann Friderich Churfürsten zü Sachsen [etc]: Zu Jene lateinisch an dem Collegio angeschlagen, vnd jetzt auss dem Latein verdeütscht. Getruckt zü Nürnberg: bey dem Georg Merckel, bey der Kalckhütten, 1554.

[19] pages; 18 cm. (4to); VD 16 K 1226

This is one of several German printings of two obituaries, one for Sibylle, the other for her husband, Johann Frederick.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1554 ZWOK



CASE 17

Kunigunde Hergotin (d. 1547) — An Enterprising Woman in Nuremberg

Kunigunde's husband Hans Hergot operated a printing press that had a reputation for issuing pirated editions. In 1527, Hans was tried and executed in the city of Leipzig for his publication of subversive literature. Soon after his death, his widow married the printer Georg Wachter (d. 1547), but she continued to publish under her own name. This was unusual for two reasons: first, while it was not uncommon for a woman to operate her late husband's press after his death, she would typically either use her husband's name or that of her eldest son in the imprint, or she would identify herself as her husband's widow. Second, the press Kunigunde inherited did not have a good reputation, and her husband had been executed for his political sympathies. However, Kunigunde not only rehabilitated the business; she managed to turn it into a well-respected printing press. Shown here are three tracts by Martin Luther, printed by Kunigunde.

**LUTHER, MARTIN, 1483–1546****1532 LUTH K**

Eyn tröstliche predig von der zuokunfft Christi, vnd den vorgehenden zeychen des Jüngsten tags
D. Martin Luther. Getruckt zuo Nürnberg: Durch
Künigund Hergotin, 1532. [24] p.; 20 cm. (4to)

**LUTHER, MARTIN, 1483–1546****1532 LUTH M**

Der Segen, so man nach der Messe spricht vber
das Volck: aus dem vierten buoch Mosi, am vj.
Cap. Ausgelegt durch D. Mar. Luther. [Getruckt zu
Nürnberg: Durch Künigund Hergotin], 1532. [12]
p.; 20 cm. (4to)

**LUTHER, MARTIN, 1483–1546****1533 LUTH L**

Sum[m]a des christlichen Lebens, aus S. Paulo.
j. Timoth. j. newlich gepredigt durch D. Mart.
Luth. [Getruckt zu[o] Nürnberg: durch Künigund
Hergotin], 1533. [32] p. lc 21 cm. (4to).



CASE 18

Human Sexuality

Homosexuality, one of the most debated and often divisive topics in modern society, was not frequently addressed in publications of the 16th century. However, other aspects of human sexuality—for example, monastic celibacy, were frequently discussed by theologians of the Reformation period. This change in emphasis in itself is significant and suggests that ethical concerns and values are not unchanging injunctions but rather reflections of specific historical and cultural contexts.



CHASTITY

Jonann Hoffer (16th century) - Instructive images

Icones catecheseos et uirtutum ac uitiorum illustratae numeris. Iohannis Hofferi . . . ; item Historia passionis Domini nostri Iesu Christi effigiata. Vitebergae: Excudebat Iohannes Crato, Anno 1558.

[96] pages; 16 cm (8vo); VD16 H4117

Chastity, as represented by the Greek virgin goddess Artemis from a catechetical emblem book with 77 wood engravings by the Lutheran author Johann Hoffer.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1558 HOFF



SODOM

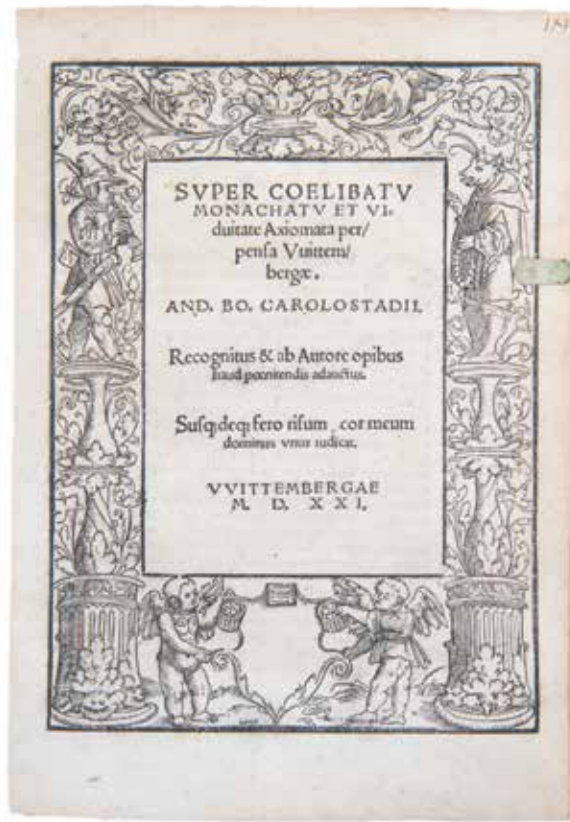
Martin Luther (1483–1546) - Prayerbook
*Betbüchlin: mit dem
Calender vnd Passional,
auffs new corrigiert vnd
gemehret. D. Mar. Luther.*
[Wittenberg]: Gedruckt
durch Hans Lufft, 1549.

[8], 277; 17 cm (8vo); *⁸ A-Z⁸
a-m⁸ (m6-8 blank); VD16
L4110; title in red and black
within ornamental woodcut
border; bound in calf over
bevelled boards, blind-tooled
designs in center and corners.

This woodcut, depicting
the destruction of Sodom
and Gomorrah, is from a
later printing of Luther's
Prayerbook, a collection
of prayers, short sermons,
and reflections first
published in 1522. Biblical
references to Sodom
typically imply that the
judgment of the city was

the result of moral degeneration (e.g., Isaiah 1:9–10, 3:9, 13:19–22), Ezekiel 16:48–50, Matthew 10:1–15), especially the failure to extend hospitality and protection to strangers. By the 16th century, Sodom had become more directly associated with homosexuality. Even for Luther, though, the main theme of the story was the display of the wrath of God, rather than the nature of the sin, and Luther notes elsewhere that the sin of Sodom and Gomorrah was not one-tenth of what could be found in Germany at the time.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1549 LUTH G



ANDREAS KARLSTADT (1480–1541) — ON MONASTIC CELIBACY

Super coelibatu monachatu et viduitate perpensa Vuittembergae. And. Bo. Carolstadii ; recognitus & ab autore opibus haud poenitendis adauctus.
 VVittembergae: Ex officina iohannis Grunenb., M.D.XXI.

[35] pages; 21 cm (4to); A-C⁴, D⁶ (D6 verso blank); VD16 B6125; title within illustrated woodcut border; some manuscript marginalia.

With the breakdown of the monastic system, the question of what to do with and for those men and women who had been under such vows came to the fore. The larger philosophical questions of the meaning of those vows for Christians under the “new dispensation” was also frequently raised. Karlstadt here addresses the dual problem of vows of celibacy and what to do with and for widows who desire remarriage. His solution is to advise marriage in both cases. It was advice he had already taken.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1521 KARL C



HUGO VON HOHENLANDENBERG (1460–1532) — ADMONITION FOR PEACE AND CHRISTIAN UNITY

Ernstliche Ermanung des Fridens vnd Christenlicher Einigkeit des durchlächtigen Fürsten vnnnd genädigen Herren, Hugonis vo[n] Landenberg Bischoff tzü Costantz. Mitt Schöner vsslegung vnnnd erklärang, vast trostlich vnnnd nützlich zü lassen, nützlich vssgangen. Gedruckt zü Hohensteyn: Durch Hanns Fürwitzig, [1523]; VD16 K2019;

[74] pages ;\$c21 cm. (4to); A-G⁴, H², ²A-²B⁴; woodcut title-page border; title page to part two has the same border, with elements inverted; fictitious place of publication and publisher statement from colophon; actual imprint (Augsburg: Philipp Ulhart) from VD 16 (The fictitious name of the printer given in the colophon, “Hanns Fürwitzig,” means “Cheeky Hans.”)

This pastoral letter was written by Hugo von Hohenlandenberg, bishop of Konstanz. He had initially been open to implementing some Protestant practices without breaking with the Catholic Church before shifting positions and defending Catholic practice, in particular, priestly celibacy. The tract is issued by Sebastian Meyer (1465–1545), who supplied his own polemic retort of the letter in the second part: *Summarium der schödlichen tödtlichen Gyfften, so in disem Mandat vergriffen* (Summary of the pernicious, deadly poisons, contained in this mandate). Von Hohenlandenberg himself was later driven out of Konstanz by the city council, after it came to light that he had an affair with the mayor’s daughter

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 HOHE



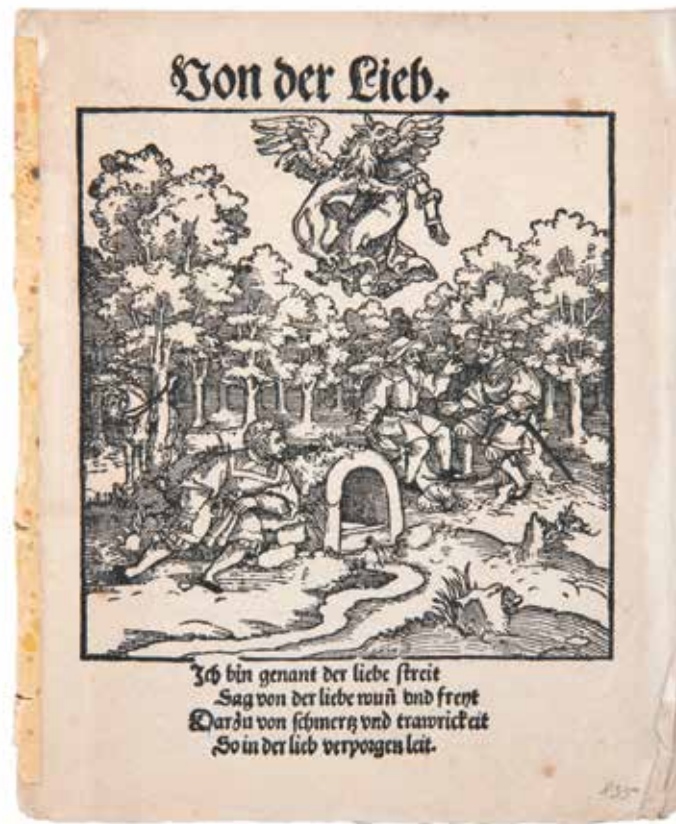
HANS SACHS (1494–1576) — TWO POEMS ON MARRIAGE

Der Büler Artzney: mehr die neun Geschmack inn dem ehelichen Standt. Hans Sachs. Gedruckt zu Nüremberg: durch Georg Merckel . . . , [1554?]

[20] pages; 19 cm (4to); A-B⁴ C² (C2 verso blank); VD 16\$cs 204; title-page woodcut for each of the two parts.

This is a two-part “Minnerede” or didactic poem on the subject of love and marriage, by the popular 16th-century poet Hans Sachs. The first poem “The Lover’s Remedy” asserts that marriage alone can remedy the pains and sorrows caused by love, while the second, “The Nine Flavors of Marriage,” suggests that married life must encompass a variety of human emotions or “flavors” (sweet, sour, bitter, sharp, etc).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1554 SACH B



HANS SACHS (1494–1576) — ON LOVE

Von der Lieb: Jch bin genant der liebe Streit Sag von der Liebe Wun[n] vnd Freyt Dar zu von Schmertz vnd Trawrickeit So in der lieb verporgen leit. [Nürnberg]: Wolffgang Formschneider, [1530?]

[15] pages; 19 cm (4to); a-b⁴ (b4 verso blank); VD16 S616; large title-page woodcut.

This is a first edition of a poetic dialogue by Hans Sachs on the pains and struggles caused by Love. The title-page woodcut depicts a person reclining with two figures arguing behind him. Suspended above them is a woman fighting with a griffin.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1530 SACH



MARTIN LUTHER (1483–1546) — ON MARRIED LIFE

Vom Ehelichen Leben. Martinus Luther.
Wittenberg: [Melchior Lotter], M.D. xxiiij.

[39] pages; 21 cm (4to); A-E⁴ (E4 verso blank); Benzinger 1249, VD16 L7035; title within woodcut border attributed to the workshop of Lucas Cranach the Elder, depicting a monk and a nun on both sides and of the Green Man of pagan and Christian lore below.

Luther published this sermon on married life based on an earlier work that is no longer extant. Luther asserts that sexuality is not only for the purpose of procreation, but also for physical enjoyment. His final conclusion is that it is impossible to be married without sinning, but that God's grace extends here too. The work, however, also contains some of Luther's harshest

words on the subordinate role of women in marriage, especially with regard to a woman's obligation to provide pleasure for her husband. Luther's infamous statement, "If the wife is unwilling, let the maid come" is found in this sermon.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 LUTH QQQQ

We believe that God values and embraces each person as a beloved child, that the Spirit gives a diversity of gifts for the common good, and that Jesus Christ calls us to work for justice. The ministries of Reconciling Works embody, inspire, and support the acceptance and full participation of people of all sexual orientations, gender identities, and gender expressions, their families, friends, and allies, within the Lutheran communion and its ecumenical and global partners.

Statement of Values by Reconciling Works: Lutherans for Full Participation
<https://www.reconcilingworks.org/about/>



CASE 19

Church, Printing Press, and Mass Media

Johannes Gutenberg's (c. 1400–1468) introduction of the moveable-type printing press in Europe had a profound impact on the development of the Reformation. The mass production and quick distribution of books and pamphlets facilitated the spread of ideas and also made it more difficult for an emergent movement to be contained. Many comparisons have been drawn between the invention of moveable-type printing and the modern information revolution in the digital age.



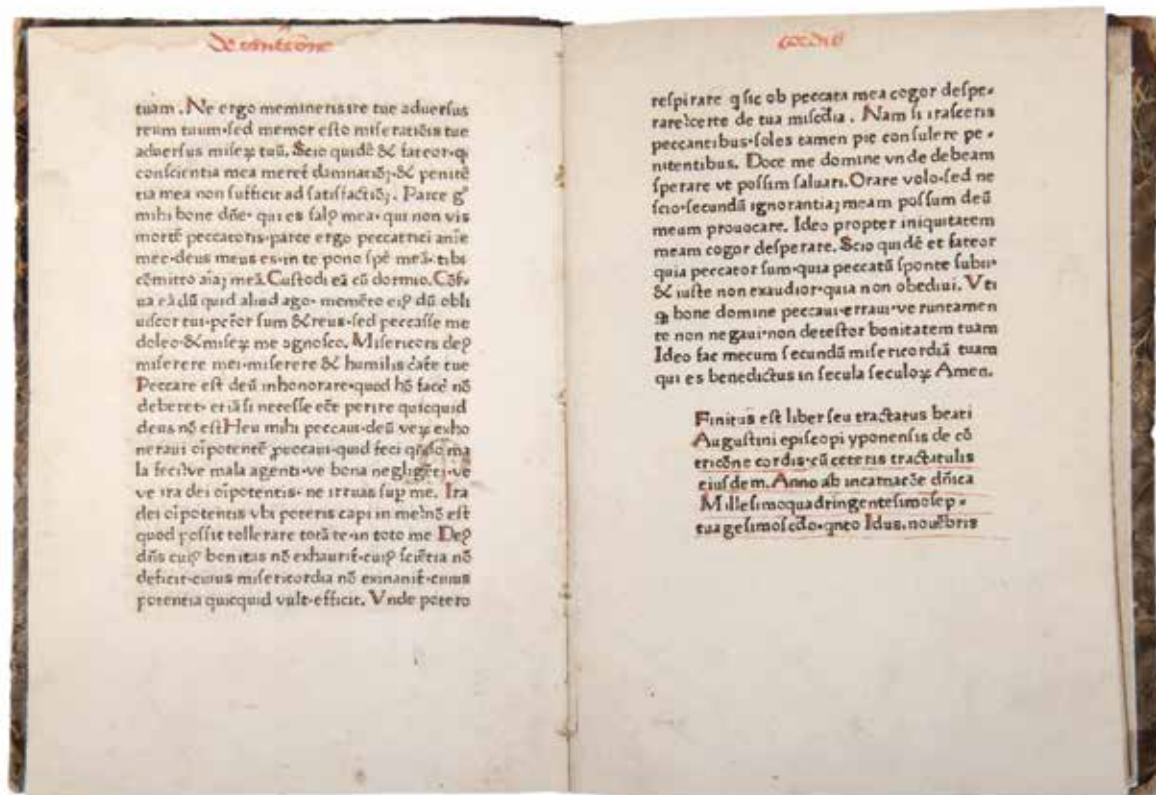
THE PRINTING PRESS

Franciscus de Mayronis (ca. 1285–ca. 1328) - The Decalog
Decalogi, seu, dece[m] pr[ae]ceptorum d[omi]ni explanatio optima Venerabilis & illuminati doctoris theologi ordinis fratr[u]m minorum F. Francisci de maronis e prouincia oriundi. [Paris]: Venundatur in [ae]dibus Iodoci Badii, [1519]

78, [2] leaves; 21 cm (4to); historiated initials.

This image of a printing press serves as the device of the Parisian printer Josse Badius (1462–1535) in this tract on the Ten Commandments by the medieval theologian Franciscus de Mayronis (c. 1280–1328).

1519 FRAN



INCUNABULA

De anima et spiritu. Lauingen: [s.n.], 1472.

[76] leaves; 20 cm (4to); a⁸, b¹⁰, c-d⁸, e-f⁶, g-i⁸, k⁶; Hain-Copinger 1964, Goff A1224; GW 02936; includes six other works (*De ebrietate*, *De vanitate saeculi*, *De vita christiana*, *De sobrietate*, *De quattuor virtutibus caritatis*, *De contritione cordis*), all of which are pseudonymous; colophon: Finitus est liber seu tractatus beati Augustini episcopi yponensis de c[on]tric[i]o[n]e cordis. Cu[m] ceteris tractatulis eiusdem. Anno an incarnatione d[omi]nica Millesimoquadringsimo septuagesimo [secundo?] Idus nove[m]bris; first four works unrubricated. Last three works, beginning on f46 initial blank letters rubricated in red and capital letters with red stroke; incipit and explicit underlined in red. Title supplied in red at top of each page; bound in brown marbled boards, rebacked in leather; from the collection of Sir M. M. Sykes (sale May 1824; C. J. Stewart, bookseller, Sotheby's 1882 sale of his stock, lot 7935).

This is a 1472 printing of a medieval tract “On Soul and Spirit,” falsely attributed to Augustine of Hippo (354–430). Books printed before 1501 are usually referred to as *incunabula* (literally “in cradles”) or incunables. These printed books typically did not have title pages and information about the printer was usually found at the end of the book (colophon).

1472 AUGU



PRINTER'S DEVICES

Veit Dietrich (1506–1549) - The XX. Psalm of David.

Der xx. Psalm Davids: Wie man für vnser Kriegszvolck recht betten, vnd sie sich Christlich wider den Türken schicken, vnd glücklich krieggen sollen. Auszgelegt durch Vitum Dietrich, zu Nürnberg Prediger.

Gedrückt zu Nürnberg: durch Johan vom Berg, vnd Vlrich Neuber, 1542.

[76] pages; 21 cm (4to); a-i⁴ k²; VD16 D1689; title-page woodcut; printer's device on colophon; initials.

In the 16th century, printers often included a woodcut image called a “printer’s device,” a mark that stood to represent their printing press. In this work by the Reformer Veit Dietrich (1506–1549), the printer’s name (Johann vom Berg = Johann of the Mountain [d. 1563]) is invoked by the representation of Jesus on the Mount of Transfiguration. The work itself is a polemical tract on Psalm 20 and the threat of the Ottoman Turkish army to Central Europe.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1542 DIET A



TITLE-PAGE BORDERS

Ein weyse Christlich Mess zu halten vnd zum tisch Gottes zu geben. Martinus Luther. Wyttemberg. Wyttemberg: [Cranach und Döring], M.D.xxiii.

[36] pages; 20 cm (4to); A-D⁴, E³; Benzing 1700, VD16 L4738; WA 12,201;

Title-page illustrations were often very ornate. In this architectural title border by Lucas Cranach the Elder (c. 1472–1553), used for a pamphlet on Sunday worship and eucharistic observance, Luther’s crest (the Luther Rose) is framed by the reformer’s initials, marking it as an authorized edition of the reformer’s publication.

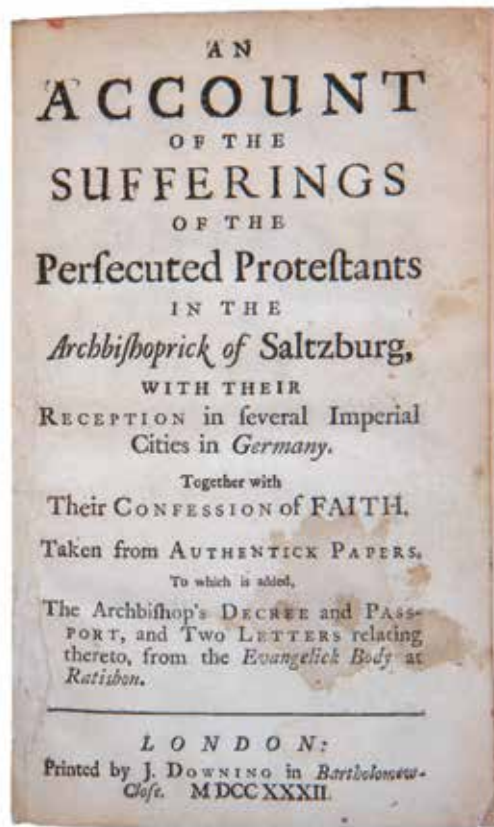
Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 LUTH BBB



CASE 20

Religious Persecution and Refugees

Religious persecution is not a modern phenomenon and forced migration is the result either of people seeking to flee violence and oppression or of expulsion from a specific jurisdiction. The problem is often compounded by difficulties for displaced groups or individuals of finding a new and more hospitable home. An early modern example of religious refugees that also plays a role in the history of Georgia is the story of the Salzburgers.



EXPULSION FROM SALZBURG

An account of the sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg. With their reception in several imperial cities in Germany, together their confession of faith taken from authentick papers, to which is added the Archbishop's decree and passport and two letters relating thereto from the Evangelick Body at Ratisbon. London: J. Downing, 1732.

99 pages; 18 cm (8vo); π^2 B-N⁴ O²

On October 31, 1731, the 214th anniversary of the beginning of the Lutheran Reformation, Count Leopold Anton von Firmian, prince bishop of Salzburg, expelled 20,000 Protestants from his ecclesiastical province for their refusal to return to the Catholic Church. Shown here is a contemporary report of their persecution and expulsion.

1732 ACCO



SALZBURGERS ARRIVING IN GERMANY

Ausführliche Historie derer Emigranten oder, vertriebenen Lutheraner aus dem Ertz-Bissthum Salzburg . . . Leipzig: Teubner, 1732.

[8], 224 pages; 21 cm (4to); A-3F⁴; title in red and black; frontispiece with two copper engraved illustrations, folded color map after “Vorrede.”

This frontispiece illustration introduces a contemporary history of the Salzburger expulsion. The engraving depicts the arrival of the Salzburgers in the German cities of Leipzig and Königsberg (now Kaliningrad, Russia).

1732 AUSF:1



SAMUEL URLSPERGER LEADS THE SALZBURGERS TO GEORGIA

Samuel Urlsperger (1685–1772)

*Der noch lebende Joseph
 Schaitberger, oder: Eine von
 diesem Theuren vor 47. Jahren
 ausgegangenen Salzburgischen
 Bekenner der evangelischen
 Religion . . . auf Verlangen
 dem Druck überlassen worden
 von Samuel Urlsperger . . .*
 Augspurg: Mertz & Mayer,
 1732.

47 pages; 17 cm (8vo); A-C^s (C8 verso
 blank).

This pamphlet records correspondence by Samuel Urlsperger relating to the expelled and persecuted Salzburg Protestants. Urlsperger, a Pietist Lutheran theologian, worked together with the Society for Promoting Christian Knowledge in London to arrange the emigration of a group of Salzburgers to the state of Georgia. The text contains much biographical information about Joseph Schaitberger (1658–1733), the spiritual leader of the Salzburg Protestants.

1732 URLS



SALZBURGERS ARRIVE IN GEORGIA

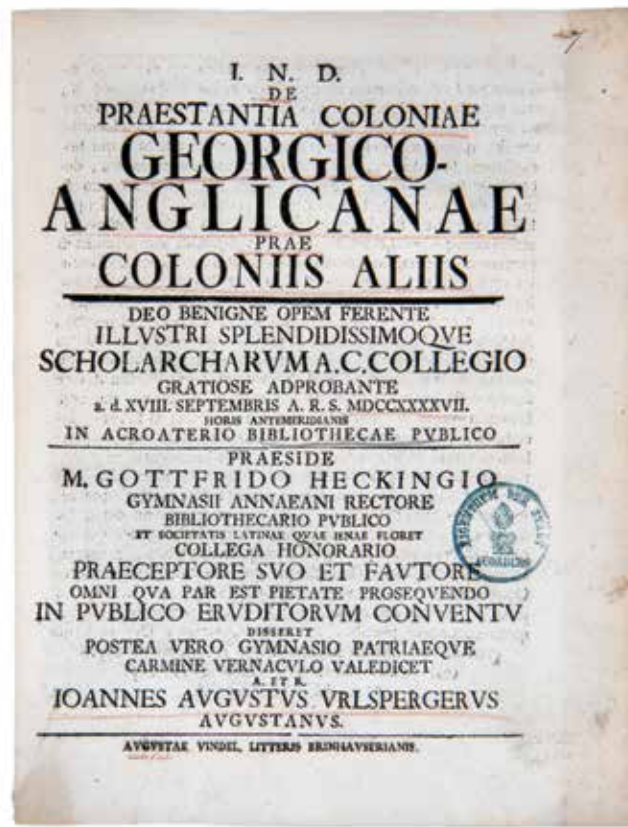
Samuel Urlsperger (1685–1772)

Ausführliche Nachricht von den saltzburgischen Emigranten, die sich in America niedergelassen haben . . . von Samuel Urlsperger . . . Halle: in Verlegung des Wäysenhauses, 1735–

6 volumes in 1; 22 cm. (4to); title in red and black; head and tail pieces, initials.

This is a contemporary account of the Salzburgers' arrival in Savannah, Georgia. The frontispiece engraving depicts Tomo Chachi Mico (Tomochichi, ca. 1644–1739), Chief of the Yamacraw, and his nephew Tooanahowi (ca. 1719–1743). Tomo Chachi was taken to England in 1734 by the directors of the newly founded colony of Georgia and was presented to King George II (1683–1760).

1735 AUSF



HISTORY OF THE SALZBURGERS IN GEORGIA

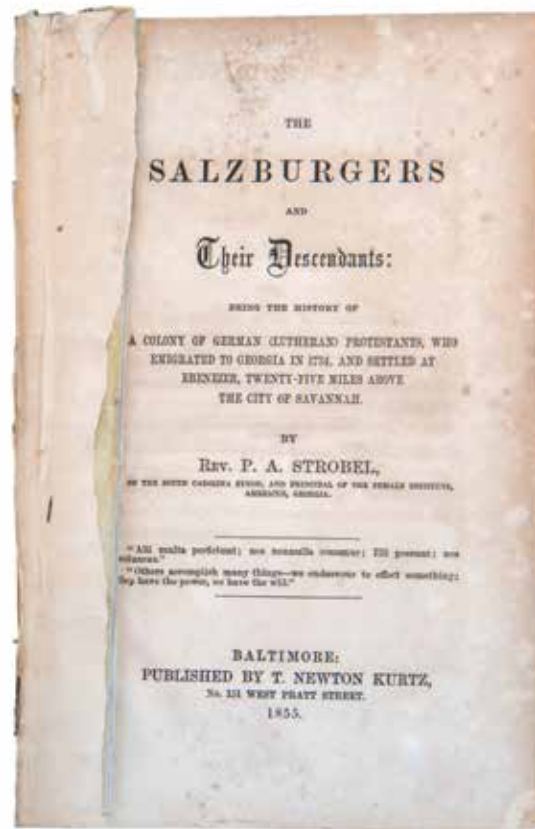
Johann August Urlsperger (1728–1806)

*De praestantia coloniae Georgico-Anglicanae prae coloniis aliis . . . praeside
Gottfrido Heckingio . . . disserit . . . Johannes Augustus Urlspergerus.* Augsburg:
Brinhauser, 1747.

[6], 52, [2] pages, 2 leaves of folded plates (folded); 21 cm (4to)

This thesis was written by Johann August Urlsperger (1728–1806), son of Samuel Urlsperger, on the history of the Salzburgers in Georgia. The thesis was presented by Urlsperger at the *Gymnasium bei St. Anna* (St. Anne High School) in Augsburg during his senior year.

1747 HECK



PHILIP A. STROBEL — THE SALZBURGERS IN GEORGIA

The Salzburger and their descendants: being the history of a colony of German (Lutheran) Protestants, who emigrated to Georgia in 1734 and settled at Ebenezer, twenty-five miles above the city of Savannah. By Rev. P. A. Strobel. Baltimore: T. Newton Kurtz, 1855.

308 pages, [2] leaves of plates; 19 cm.

This is a 19th-century history of the Salzburger by Philip A. Strobel, himself a descendant of the Salzburger.

1855 STRO

Immigration is an ever-present topic at our dinner tables and in our congregations as Congress continues to discuss long-overdue protection for thousands of our community members who lack permanent legal status. Scripture calls us to welcome the sojourner. God commanded of the Israelites: “The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt: I am the Lord your God” (Leviticus 19:34).

ELCA Presiding Bishop Elizabeth Eaton, Statement on Dreamers, February 9, 2018
<https://elca.org/News-and-Events/7909>



CASE 21

Pietism and Methodism — Renewal Within

The Pietist movement sought to bring about a renewal of the Lutheran Church. Reacting against the perceived rigidity of Lutheran Orthodoxy, the Pietists encouraged a spirituality that focused on personal piety and that should be manifested in a devout Christian life and practiced charity. John Wesley was profoundly influenced by German Pietism, and the Methodist tradition shares the Pietist emphasis on sanctification and works of mercy.



PHILIPP JAKOB SPENER, FOUNDER OF THE PIETIST MOVEMENT

Philipp Jakob Spener (1635–1705)

Die Evangelische Glaubens-Lehre, in einem Jahrgang der Predigten bey den Sonn- und Fest-täglichen ordentlichen Evangelien . . . von Philipp Jacob Spener . . .

Frankfurt am Main: Heirs of Johann David Zunners & Johann Adam Jung, 1717.

[16], 1446, [2], 342, [40] pages; 22 cm (4to);)(-2)(⁴ A-8U⁴ A-3B⁴ l appendix has half-title and separate paging and signature sequence, includes indexes; bound with: *Sciagraphia doctrinae fidei evangelicae* / Philipp Jakob Spener (1683).

This frontispiece portrait of Philipp Jakob Spener, the founder of Pietism, is found in a 1717 publication of a collection of his sermons.

1717 SPEN



GOTTFRIED ARNOLD

Gottfried Arnold (1666–1714) - The First Love

Die erste Liebe, das ist, Wahre Abbildung der ersten Christen . . . von Gottfried Arnold. Leipzig: Samuel Benjamin Walther, 1732.

[6], 16, [4], 58, [6], 1120 (i.e. 1104) pages, [2] leaves of plates; 25 cm (4to);)(3, (a)-(b)4, 2)(2, a-h4, A-5S, 5TU, 5XY, 5Z-7B4; head and tail pieces, initials; bound in old mottled calf, tooled in blind; bound with: Arnold, Gottfried. *Wahre Abbildung des inwendigen Christenthums.* (Frankfurt und Leipzig, 1723).

Title page of a biographical history of the early church by the pietist theologian Gottfried Arnold. This book was formerly owned by Philipp Schaff, a Swiss-born theologian and church historian who taught in both Germany and the United States.

1732 ARNO



JOHANN ARNDT (1555–1621) — GARDEN OF PARADISE

Des hocherleuchteten Lehrers, Herrn Johann Arndts . . . Sechs Bücher vom wahren Christenthum ... Philadelphia: George W. Mentz, 1832.

941, 232 pages; 24 cm.

Copper engraving depicting the forgiveness of sins, from Johann Arndt's *Paradies-Gärtlein* (*Garden of Paradise*, first published 1612). This work along with Arndt's *True Christianity* (1605–1610) is often seen as a precursor to the Pietist writings of Spener and Francke. The book shown here was printed in Philadelphia in 1832 for the German Lutheran community in Pennsylvania.

1832 ARND

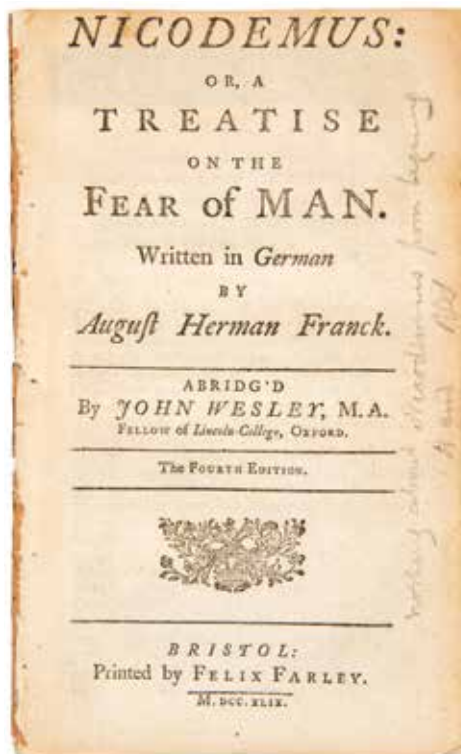
JOHANNES OLEARIUS (1639–1713) — FAITHFUL WARNING AGAINST THE SEDUCTIVE SPIRIT OF THE NEW FANATICS

Treuhertzige Warnung, vor dem verführischen Geist der neuen Schwärmer, Offenbarungs-Träumer und falschen Propheten: Auss Gottes Wort wolmeynend vorgestellt von Johanne Oleario, D. F. Sächs. M. Oberhoffprediger, Kirchen-Rath und General Superintendenten ; Nach den leipzigischen Exemplar gedruckt. [S.l.: s.n.], 1692.

46pages; 20 cm (4to); A-F⁴ (F4 blank); VD17 12:000090D

Not all Lutherans were receptive to the new Pietist movement, as shown by this tract by the Lutheran theologian Johannes Olearius cautioning against certain aspects of Pietism. Olearius was trained in the scholastic tradition of Lutheran Orthodoxy and although he displayed some openness to the individual piety and life of praxis advocated by Spener and Arnold, he was skeptical of the more emotional elements of the new movement.

1692 OLEA



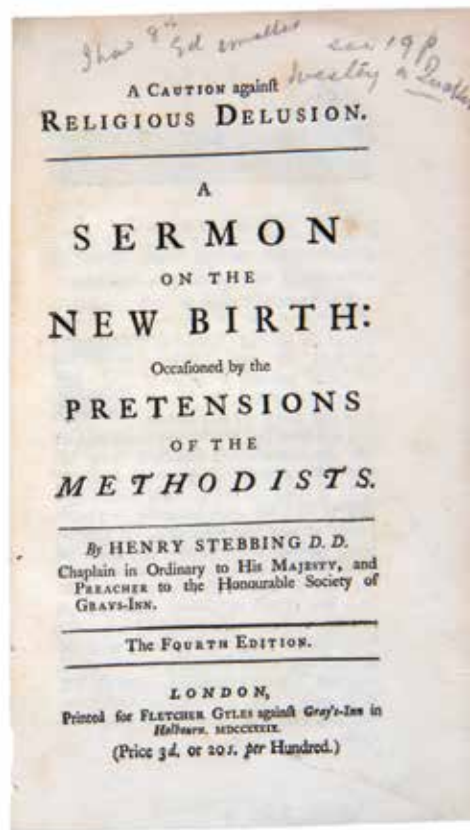
JOHN WESLEY AND PIETISM

August Hermann Francke (1663–1727)
Nicodemus or, A treatise on the fear of man. Written in German by August Herman Franck. Abridg'd by John Wesley . . . Bristol: Felix Farley, 1749.

vii, 1 unnumbered pages, 32 pages; 17 cm

John Wesley, the founder of Methodism, was profoundly influenced by German Pietism and translated many Pietist works into English, such as this tract by August Hermann Francke, another influential figure in early Pietism and the founder of the Francke Foundation (Franckesche Stiftung) in Halle.

1749 FRAN



HENRY STEBBING (1687–1763) — AN ANTI-METHODIST SERMON

A caution against religious delusion. A sermon on the new birth: occasioned by the pretensions of the Methodists. By Henry Stebbing . . . The fourth edition. London: Printed for Fletcher Gyles . . . , 1739.

22 pages; 20 cm (8vo); ESTC T162725

Like Pietism within the Lutheran Church, Methodism found many critics among rationalist theologians in the Church of England, such as Henry Stebbing, a strong advocate for Anglican orthodoxy.

1739 STEB



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