

Luther Research and Resources

This resource document is divided into five sections, which are on separate pages, and it will be updated each week. As you find various resources, please send them to Kara ZumBahlen (KZ), at kzumbahlen@artsmia.org.

- The first section contains links and entries of Luther and Reformation-related videos.
- The second section gives live links (click on the link to get to the website) to good online resources on Luther and the historical context of the Reformation.
- The third section is a bibliography of articles and books.
- The fourth section are **notes on Luther essays** and other information (such as a **chronology** and **selection of quotes**).
- The fifth section are corrections to the catalogue.

Section 1: Video Content

From Debbi Hegstrom: “Here is the PBS documentary on the life of Martin Luther.”

Part I: <https://www.youtube.com/watch?v=PyVrPIp4QsA>

Part II: <https://www.youtube.com/watch?v=xsDT1pYOW2c>

From KZ: see the general link to the Khan Academy in the section below. The general link to the Protestant Reformation also includes several good short videos, such as this:

<https://www.khanacademy.org/humanities/world-history/renaissance-and-reformation/protestant-reformation/v/protestant-reformation-1>

From Mary Ann Wark: “I found a video in Amazon Prime that was pretty clear on the history and theology.” The title of it is *A Man Named Martin*, from 2015.

From Barbara Horlbeck: A video titled “A Man Named Martin Luther,” from Lutheran Hour Ministries (2015), link below:

<https://www.youtube.com/watch?v=XAbjgTHSkJl>

Section 2: Online Resources

From KZ: Here is the web page containing Mia's teacher's guide to the exhibition (click on the "Download this introduction" to get to the PDF): <http://new.artsmia.org/discover/teacher-resources/>

From KZ: Essay from the Metropolitan Museum on the Reformation:
http://www.metmuseum.org/toah/hd/refo/hd_refo.htm

From KZ: Great articles and short videos on the Protestant Reformation at Khan Academy:
<https://www.khanacademy.org/humanities/world-history/renaissance-and-reformation/protestant-reformation/a/an-introduction-to-the-protestant-reformation>

From KZ, an article from PRI.org, on the 500th anniversary of Luther: <http://www.pri.org/stories/2015-04-02/almost-500-years-martin-luthers-protestant-reformation-germany-takes-another-look>

From KZ: A great synopsis of the trial of Luther, by Professor Douglas Linder:
<http://law2.umkc.edu/faculty/projects/ftrials/luther/lutherhome.html>

From Sue Hamberge and KZ, a page with various books on the Reformation, listed on google books, so you could check the library for any titles you find interesting:

https://books.google.com/books?id=-zuD1DoRkEEC&source=gbs_book_other_versions

Some of these texts do offer limited free previews of a sample of the book, such as this, which has some interesting points in Chapter 1, at the end of the preview: https://books.google.com/books?id=-ALcWAAQBAJ&printsec=frontcover&source=gbs_book_similarbooks#v=onepage&q&f=false

Section 3: Bibliography (articles and books)

From Sue Hamburge: "This article appeared in Saturday's paper. It references the essay that Tom Rassiour mentioned at the walk through." Tanya Mohn, "Long Before Twitter, Martin Luther Was a Media Pioneer," *New York Times*, October 30, 2016.

<http://www.nytimes.com/2016/10/30/arts/design/long-before-twitter-martin-luther-was-a-media-pioneer.html?emc=eta1&r=0>

Books on reserve in the Mia Library:

Pettegree, Andrew. *Brand Luther: 1517, Printing, and the Making of the Reformation*. New York : Penguin Press, 2015.

Bainton, Roland H. *Here I Stand: A Life of Martin Luther*. Nashville, TN: Abingdon Press, 1990.

Ozment, Steven E, and Lucas Cranach. *The Serpent & the Lamb: Cranach, Luther, and the Making of the Reformation*. New Haven: Yale University Press, 2011.

Librarian Meg Black also noted that you should stop by for help with any research needs!!

From docent Barbara Horlbeck, fantastic articles on Luther and Cranach you can access (print or download) through the JStor database in the Mia Library:

Article 1:

Chapter Title: *Marketing Luther*

Book Title: *The Serpent and the Lamb*

Book Subtitle: Cranach, Luther, and the Making of the Reformation'

Book Author(s): STEVEN OZMENT

Published by: Yale University Press. (2011)

Stable URL: <http://www.jstor.org/stable/j.ctt5vkwc4.9>

Article 2:

Chapter Title: *Luther's Life and Work*

Book Title: *True Faith in the True God*

Book Subtitle: An Introduction to Luther's Life and Thought, Revised and Expanded

Book Author(s): Hans Schwarz

Published by: Augsburg Fortress, Publishers. (2015)

Stable URL: <http://www.jstor.org/stable/j.ctt13wwwc2.5>

Article 3:

Pettegree, Andrew. THE GREAT REFORMERS: Lucas Cranach's service to the Reformation went beyond creating iconic images of the Protestant reformer Martin Luther - by radically transforming the printing process, he ensured that Luther's message spread fast and far. (*Apollo*, pp. 78-83, October 2016):

<http://www.apollo-magazine.com/the-art-that-built-martin-luthers-brand/>

From docent Merritt Nequette:

An article from the NYT:

Pope Francis, in Sweden, Urges Catholic-Lutheran Reconciliation by Christina Anderson, OCT. 31, 2016:

http://www.nytimes.com/2016/11/01/world/europe/pope-francis-in-sweden-urges-catholic-lutheran-reconciliation.html?_r=1

From junior docent Mary Ann Wark, check out the two-page review of the exhibition in the *New Yorker*, November 14, 2016, pp. 92-93.

From docent Barbara Horlbeck, an article at NPR:

<http://www.npr.org/2016/11/20/502437123/how-technology-helped-martin-luther-change-christianity>

From junior docent Kathleen Steiger, an article on the visit of Pope Francis to Sweden:

The Ecumenical Pope

VATICAN DISPATCH

November 28, 2016 Issue

Gerard O'Connell

Pope Francis waves as he arrives to lead his Nov. 9 general audience in St. Peter's Square at the Vatican. (CNS photo/Stefano Rellandini, Reuters)

When Pope Francis flew to Sweden on Oct. 31 to participate in the commemoration of the 500th anniversary of the Protestant Reformation, Marcelo Figueroa, 59, a member of the Evangelical Church in Argentina and an old friend, was on the plane too. He was there as the recently appointed director of a new and original Argentine edition of *L'Osservatore Romano*, the Vatican daily, that will bring the pope's words to his homeland every week.

For Mr. Figueroa, the pope's participation in the ecumenical commemoration of the Reformation at the Lutheran cathedral in Lund was not only a truly historic moment, it was also for him a profoundly

emotional one, given their personal relationship and work together in the field of ecumenism in Buenos Aires for 17 years.

They have known each other since 1998, when Jorge Mario Bergoglio, S.J., became archbishop of that metropolis. Mr. Figueroa, then director of the United Bible Society in Argentina, believed it was “very important” to have an ecumenical relationship with the Catholic Church and felt convinced this could be developed around the Bible. He proposed to the new archbishop that they “work together” around the Bible, and he received an enthusiastic response. Subsequently they created events like The Day of the Bible in Buenos Aires and produced papers on biblical texts. “In this way, we came close together, we became very close friends,” Mr. Figueroa confided over dinner after the recent trip to Sweden.

Many years later, after Mr. Figueroa left his job with the U.B.S., Archbishop Bergoglio invited him to work for the archdiocese as “a biblical consultor.” For the next three years, this Protestant layman-cum-biblical scholar prepared reflections on the Bible every day for Catholics in Buenos Aires, using the *lectio divina* method, and posted them on the archdiocesan website.

In 2010 Cardinal Bergoglio invited him to work as assistant to the director of the archdiocese’s television Channel 21. That September, Mr. Figueroa proposed that the archbishop participate in an interreligious television program to discuss social problems in the light of Scripture. Cardinal Bergoglio at first hesitated but finally agreed to do four programs when he understood that it would be a discussion with his friend Rabbi Abraham Skorka and with Mr. Figueroa as the Protestant anchorman. The project worked well. They made 31 hourlong programs between October 2010 and February 2013. In the November after the papal election, Mr. Figueroa published their conversations in Spanish (now in English as *The Bible: Living Dialogue, Religious Faith in Modern Times*).

It was hardly surprising, then, that Marcelo Figueroa was profoundly moved when Pope Francis declared in his homily at the Lutheran Cathedral in Lund: “With gratitude we acknowledge that the Reformation helped give greater centrality to sacred Scripture in the church’s life. Through shared hearing of the word of God in the Scriptures, important steps forward have been taken in the dialogue between the Catholic Church and the Lutheran World Federation, whose 50th anniversary we are presently celebrating.”

Commenting on the ecumenical commemoration afterward, Mr. Figueroa hailed Francis’ presence as “most significant” and “an important part of ecumenical history.” He noted that the pope participated in a truly humble way throughout, wearing the same stoles as the Lutheran bishops. He interpreted all this as Francis’ way of saying to the Lutherans, “Yes, I am the pope, but, first of all, I am your brother!”

Mr. Figueroa emphasized that this ecumenical event was “a commemoration, not a celebration” because “we do not celebrate this division.” On the contrary, he said, in Lund “we recognized the scandal of this division in the world and in the heart of Christ, we acknowledged our sins, and we accepted to work together in ‘the ecumenism of mercy’ to help all who suffer or are excluded, and especially today migrants and refugees.”

Marcelo Figueroa concluded with this significant remark: “Bergoglio did not discover ecumenism when he became pope; he had practiced it as bishop in Buenos Aires for many years, even in the face of opposition.”

Gerard O'Connell is America's Vatican correspondent. America's Vatican coverage is sponsored in part by the Jesuit communities of the United States. Twitter: @gerryorome.

End article, KS

Section 4: Notes on Luther essays

From Anna Bethune, on 10/10/2016, notes on the following essay:

Essays – Luther Legacies - Reformation Anniversaries and Images of Luther p 432

Dorothea Wenderbourg

Modern practice of commemorating significant events and important figures in history through anniversaries but this practice itself is not natural and itself is a product of history and no more than 5 centuries old. Origin in the Reformation.

Invented by Protestant Universities commemorating their own foundation. Spread wider in 1617 with celebration of posting of 95 theses.

Great popularity of anniversaries in 19th C (age of Historicism) becomes a way of celebrating the past and reaffirming fundamental aspects of own present.

Society's cultural memory can be linked to individuals and their deeds.

During 17th and 18th C celebrated the Protestant renewal of the Church and liberation from Papal Yoke. ML seen as new Moses. Celebrated mainly in Germany/Denmark and Norway.

1817 wider celebrations and broadening of subject to Enlightenment: "your light shone out and from the dust downtrodden humanity rose up." Words of a song

Becomes a champion for the right to self-determination. Paving way for Enlightenment Universal education Tolerance and freedom of conscience.

1883 celebrated the person of Luther with the new image of a German Luther. A figure with whom a people only recently united in national statehood could identify. Used in 1917 to strengthen the national resolve and stiffen the Morale of both soldiers at the front and Citizens at home.

First Celebration in the US was 1817 – "the light of Luther set ablaze shines over this land too .Here where the blackest darkness once covered the Land like night where the deadly snakebite of savages brought a terrible awakening the Temples of God now stand. " sang by Lutherans in 1817 sung overwhelmingly in German .

Freedom of religion seen a parent of civil freedom.

Methodist theologian wrote: "Find the birthplace of Liberty – Wittenberg –There was the World's Declaration of Independence written and Martin Luther's Reform is the apostle and prophet of human freedom." 1883

1933 in Germany – Luther celebrated for 450 years as Prophet of the Germans = missionary event for the newly founded Reich Church.

Post war dissemination of the image of Luther as socialist reformer

Stamp printed in 1967 and 1983.

1983 - Many stamps printed in West even in countries with no tradition of Lutheranism. Honored as a figure of worldwide significance beyond the Protestant Churches.

1983 Germany denounces anti-Jewish writings. Catholics celebrated Luther as "Father of Faith" common to all Christians.

End notes, AB.

From Anna Bethune, notes on the following essay, 10/10/16

Luther essays – Martin Luther and the art of dying, P284 - p 288

Austra Reinis

Middle ages death at home in care of family. Often early and unexpectedly. Plague and infectious disease.

Priest = good death –

Late medieval art of dying

Eternal fate of the soul at stake at death – so importance of good death. I.e spiritual care. Confession of sins to priest. Sacrament of Eucharist then anointing. But no certainty- Books for lay persons = ars moriendi

Five demonic temptations at death

- doubting faith
- despair of salvation
- lack of patience in suffering
- belief that owed salvation for good works
- regret in leaving material possessions

Luther writes a sermon on preparing to die (1519) = best seller reprinted 24 times by 1525

Rejects fear of not being certain of salvation. Salvation to be attained through faith in god's promise to forgive sins. (Justification by faith)

Basic steps

Draw up will

Seek forgiveness from loved one

Receive deathbed sacraments

Confession of major sins which lay on conscience. = break with tradition.

Best way to prepare is contemplate death of Christ on cross

= trust in salvation accept death joyfully

Lutheran Funerary Culture

Encourages a more theologically confident and joyful approach

Belief in Purgatory became obsolete. Abolished funeral masses and masses for the dead.

Funeral sermon and hymns = most prominent parts of Lutheran funeral ritual

Funeral sermon purpose = console the bereaved, hold hope of resurrection

Popular sermons were printed

Also development of new quieter cemeteries (important people still buried in Church as was Luther in Castle Church)

Practice of epitaphs – also in paintings

Painting by Lucas Cranach the Younger Epitaph for Paul Eber shows on left the destruction of the Lord's vineyard by catholic clergy and on right the careful cultivation by reformers including Martin Luther, Paul Eber and Phillip Melanchton.

End notes, AB

From Anna Bethune, notes on the following essay, 10/11/16:

Luther Essays – Lutheran Painting in America

Tom Rassieur pp. 420 to 429

No reformation collection as such – mainly collected for their mastery and connection to Lucas Cranach (Elder and Younger)

Museums tend to have more connected to Catholicism or no religion. Major concentration is in the Met.

Portraits

Luther and Associates - after marriage to Catarina in 1525 – Cranach Studio (CTE) numerous versions in various formats. Original owners certainly supporters of reform. Morgan library in NY has two small tondos (circular pictures) related to examples in Luther House Wittenberg and Nordlingen.

Likenesses of Luther often based on Cranach prototypes from early 1520s

Portrait of Moritz Buchner and his wife Anna Lindacker – upper middle class circle supporting Luther. Buchner was from Eisleben and family had mining interests in Mansfield. Extremely successful – move to Leipzig

Marriage portraits dated 1518 – rich fur mantle and wife draped in gold.

End notes, AB

From Anna Bethune, notes on the following essay, 10/11/16:

Luther Essays

Martin Luther and the Protestant Church Service

Christopher Spehr pp. 155 – p163

Pivotal issue of Reformation = church service

Gave true shape to Reformation - Concrete expression of new ideas

Main demands:

- Protestant sermon
- Celebration of Eucharist with both bread and wine
- Services in vernacular
- Abolition of Roman mass

The term Gottesdienst

German for service of God – replace the word for mass (now also used in Catholic Church)

Synonym also for service of God in general – not just liturgical – describes the relationship between God and Humanity.

Late middle ages as the Horizon for Luther's experience

Religion part of everyday life. Visible through churches, chapels, monks , priests , bells – Attendance in Church compulsory on Sunday and Holy days

Mass seen as a sacrifice – mass seen as more effective than prayer.

Luther grew up in Mansfield – father was Vierherr (town quarter's mayor) actively involved in Church matters – donation of altar

Choirboy (antiphonal singing)

Move to school in Magdeburg in 1497 = exposure to large cathedral church –

Enters Augustinian monastery in 1505 = entry in religious estate

Day structured by prayers and masses – Consecrated 1507 – develops doubts about his worthiness whilst taking Mass when he falters – no mediator between him and God. Making an error in mass was a mortal sin.

Theological studies (doctorate) train him to give sermons in the Monastery then in the Church in Wittenberg.

Luther's criticism of the Roman mass

Luther sees words of Jesus at his last meal as his testament - God's word is above all words - = assurance promise and the word of forgiveness that God in JC gives as a blessing to his church by faith. Word is above vestments, bells, songs, ornaments etc...

Main critics:

- Priest speaking words in low voice therefore kept from laity
- Mass has become a good work for people to do God service
- Mass becomes sacrifice to God = contradict the use of the Sacrament for salvation

Luther wants the divine gift event to be at Center of the Mass. (Treatise on New Testament 1520)

Protestant initiatives

Luther initiates no changes but asks for loud spoken Mass, in German. And given the Chalice to the laity. (Previously limited to Priests)

Diet of Worms in 1521 and Edict of Worms dashes his hopes.

Hidden at Wartburg Castle develops a plan to celebrate the Eucharist in both forms.

IN Wittenberg it is Zwingli and Bodenstein von Karlstadt who take steps to change the service.

Both forms from 1521 onwards.

Luther reacts with DE Abroganda Missa privata sententia- (the Abrogation of the Private Mass 1521)

First evangelical Service celebrated by Karlstadt in Christmas 1521 in Wittenberg Chapter church. Priest in street clothes, in German, Eucharist in both forms.

Wittenberg Council passed a "praiseworthy ordinance "

Demands abolition of pictures and altars.

Creation of Protestant Orders of Service

March 1523 Luther announces Protestant changes – institutes Services with sermons = nothing should be done in the service other than furthering the Word of God.

Composes Church songs in German

Luther writes German Mass and order of Service published 1526 introduced in Saxony by John the Steadfast (Elector).

End notes, AB

From Anna Bethune, notes on the following essay, 10/11/16:

Luther essays - Here I rest : A new perspective on Fine Art during the Reformation Era p 222-230

Andreas Tacke

Images of ML on deathbed soon after death – quiet repose to show him in peace and not taken by Devil in death throes because of his stance. (Theory advanced by Paul Majunke, catholic priest)

Reality – presence of two painters at the time of his death. Anonymous painter and Lucas Furtenagel from Halle. Sketches then used as template for future paintings churned out by Cranach workshop. Message = In death as in life ML remains true to the new evangelical creed.

Majunke in 19th C revives the outdated claim that ML died by his own hands and that portraits were fakes.

INTERPRETATION EXPLOITATION AND POLEMICS

1521 and 1522 Cranach woodcut images very explicit in their agitation against the Pope (Beast and Whore of Babylon showing with a papal tiara) had to be toned down for second edition. NO doubt at insistence of Frederic the Wise who was still hoping to contain the confrontation between the Emperor and the Pope.

Cranach creative inventor of imagery that unambiguously promotes the Reformer's anti Roman stance.

Yet at same time Cranach the Elder workshop produces some 180 paintings commissioned by Archbishop Albert of Brandenburg for churches and Princely palaces. An attempt by the Cardinal to refute the Reformation through fine arts.

SOME RESEARCH QUESTIONS ON THE HISTORY OF ART IN THE AGE OF REFORMATION

One way of influencing the faithful was to endow churches lavishly with paintings

Marked increase also in the range of expressions and the sumptuous execution of the paintings.

CRANACH WORKSHOP OPEN TO ALL SIDES

Wittemberg workshop continued to produce commissions for Catholic consumers. But also worked for Luther and his allies. In same way the two branches of the Wetting Dynasty (Albertine and Ernestine Lineage) represented full range of potential subjects

Ernestine branch = Reformation side (Frederic the Wise- John the Steadfast and Frederick the Magnanimous. In Wittemberg and Torgau.

ALbertine Branch in Dresden = protagonists of Catholicism until 1539 (death of Duke George of Saxony) also for Cardinal Albert of Brandenburg commissions of paintings for the Cathedral of Halle - disapproval of reformers as intended to be used for prayer ritual and adoration of relics and cult of saints along late medieval lines. Also four or five paintings of Cardinal in guise of Saint Jerome.

Cardinal Albert was also translating the Bible and producing an official Catholic translation in competition with the vulgate produced by ML.

Art was definitely seen as a weapon in the struggle with the new creed. Façade of ducal palace in Dresden (George the bearded) = canvas for visualization of a complex theological agenda.

EFFECT OF THE REFORMATION ON ARTISTS

High level of adaptability needed by artist to stay in business.

Increased mobility demanded by the Job market – shifting workshops and setting personal beliefs aside.

For instance Hans Holbein the Younger gave up Basel for London to attend upon Henry VIII

But also opportunity to try out new subjects – as a way of cornering new segments of the art market – Workshop of Cranach the Elder increased its production of profane subjects from mid 1520s on. Images for instance of ill matched lovers. Tended to become more erotic “sex sells “

New techniques also – carved wood and metal medallions (Frederich Hagenauer)

For Cranach the Elder it was a win-win – increase in demand favorable creative situation in letter he says ... “there is a lot indeed that I should write but I simply have too much work on my hands”

End notes, AB

From Mark Catron, notes on the following essay:

“A Media Event”, Essay by Andrew Pettegree, p. 115

Martin Luther and the Reformation, Essays

Summary: The impact of moveable-type printing on the Reformation, and, in turn, the burgeoning of printing caused by the Reformation.

Before 1517 Wittenberg was “a miserable poor, dirty village” of 2,000 people with a single, small printing press established there in 1502 that handled only routine academic, mostly Latin, projects. Professors with more ambitious projects sent them to Leipzig, Nuremberg and Basel.

Martin Luther’s original “95 Theses”, published in Latin, received little notice outside clerical circles. But his Sermon on Indulgence and Grace, published in German in March 1518, and drafted in simple language directed to a lay audience, “lit the fire of a popular movement”. The Sermon was divided into 20 propositions, each of no more than a couple of sentences, and a total of about 1500 words, ideal for reading or reading aloud within 10 minutes. This was ideal for the new genre of Flugschriften (pamphlets), fitting into 8 or 16 pages, and, unlike long scholarly books, easily undertaken without risk in a small print shop.

The Sermon went to 13 editions within the first year, and Luther was inspired to keep writing, 45 original works by the end of 1519, half of them 8 pages or shorter. By the time he arrived in Worms his works had achieved 600 editions, about a half million copies. (Luther would go on to be the most-published author of the 16th century.)

But Luther recognized early that the little Wittenberg press would never be up to the task ahead. So in 1519 he convinced Leipzig publisher Melchior Lotter the Elder to open a shop in Wittenberg, fortuitously locating it in the huge workshop of his friend, Wittenberg’s own court painter (and leading businessman), Lucas Cranach the Elder. The result was a powerful combination of a very high quality, distinctive look and exquisite title pages, illustrations, pictures and portraits.

Luther was supported by very able admirers Philipp Melancthon, Johannes Bugenhagen, Nicholas Amsdorf and Andreas von Karlstadt. And as they, too, published, their work was often endorsed and

preached from pulpits all over Germany, in turn spreading further the Reformation ideas, resulting in the description of Luther in the pope's bull of excommunication: "a wild boar running amok in the Lord's vineyard." Although the pope's allies persistently challenged Luther in print they could never match Luther's popular appeal, and publishers, therefore, for the benefit of their own profits, tended to prefer working for the evangelicals. Between 1520 and 1525 German presses turned out over 7,000 editions, more than double the entire previous decade, largely due to Luther and his supporters. The printing industry was transformed.

End notes, MC

From Anna Bethune, on 10/17/16, notes on the following essay:

Luther Essays ML Women and Womankind

P174 to p 181 – Susan Karant-Nunn

ML liked and respected women despite severe Mother (beaten for eating a nut)

Had at least three sisters but little known about them. Frau Cotta in Eisenach looked after him.

Called upon St Anne when terrified.

When became Augustine Monk – vow of abstinence – did not hear confession of women.

But does not appear to have absorbed the more hateful forms of clerical misogyny.

Had committed intimacy with his wife Katharina and loved his three daughters and three sons .

Friends visited with women but were confined to subordinate role in the Dining room. Katarina as a former nun would have understood Latin

Heir to a Hierarchical World view

Acknowledges female Humanity and equal standing before God but pervasive view of inferiority to men – Eve = Adam's helpmeet and Subordinate

Intellectually weaker – more vulnerable to emotion (which is why Satan approached her with temptation)

Disapproved of wife beating – " a wife unbeaten is the best wife"

Did not preclude a loving relationship between two and strong belief that all should marry. But avoid erotic excesses -

Marriage = remedy for sin for men and women.

ML and female literacy –

Should be numerate to carry out the moral and elementary religious instruction of both sexes.

1524 call to establish schools in towns but took until 1570 to really take off.

Saints and Patriarchs

Images of Virgin Mary everywhere at eve of Reformation plus myriad of female saints –

Reformation incited removal of images of female figures in religious places .

Reform demotes saints – should not be visited nor prayed to.

Mary had no special power – any status comes from being honoured by god .

ML honored Mary but lowered her station among believers.

In church women confined to the Northern side of the Church –

Katarina von Bora and ML

Late to marry because thought he would be burned as heretic.

Katarina was of a low nobility (But higher than ML) so he calls her My lord or Mistress of the Sow market – appears to have been love.

She was 15 years younger and managed their slender resources

Helped him in organizing his time

Paternal Luther

Called Father as a monk –

Distressed at death of his children.

Greater expectation placed on sons than on Daughters – Son had a tutor – not known if daughters even went to school.

Luther as Pastoral Advisor and Friend to women.

Writes to both men and women - condemns adultery but accepts divorce – though very difficult to obtain.

Suspicion of Evil

Shared anti-Semitism (popular in his day)

Believed in Witches as the work of Satan

Luther's Legacy

ML was not a gender relations revolutionary but planted seeds that had the potential to germinate

Reconciled the Clergy with women.

Women were no longer seen as culpable of seduction of their erotic partners.

But engaged in binary definition of character and proper place of men and women – women responsible for home.

Disparition of women's images in church sanctuaries. But lay the grounds for education for all (Not a fact until 18th or 19th C)

End notes, AB

From Anna Bethune, on 10/17/16, notes on the following essay:

Luther Essays - Why Wittenberg? How a small Electoral City in Saxony was transformed into the Hub of the Reformation p 134 – 141

Stefan Michel

Voices raised in other places against the Church – before 1517 - within HRE (Holy Roman Empire)

Secular Lords vying against power of Bishops – Imperial diets – many grievances voiced against Pope and Clergy for abuses (Gravamina) –

Laity complaining about tithing

But why Wittenberg (W)

City and University of W In 1517-1518

North of Saxony electorate - Partition of Leipzig in 1485 instated Ernest of Saxony (Ernestine line – father of Frederic the Wise - FTW and John the Steadfast JTS)

1486 = 2000 people when FTW comes to throne.

Other seats were Torgau and Weimar

1502 opening of University = (Leucorea = other name) to replace U of Leipzig which is no longer under control of FTW = training center for his civil servants to become independent of other institutions

1518 reform of curriculum to attract young professors –

242 students in 1517 – 273 in 1518

Main attraction = new buildings – young and varied curriculum

Melanchthon professor of Humanism

Martin Luther committed Professor of theology

Teaching since 1512 – exploring meaning of Holy Scriptures –

Luther's tenet – Individual alone cannot achieve Divine Grace without the help of Scriptures as hampered by Original Sin

Reaction against Scholasticism

1517 + Year of 95 theses – protection of FTW

FREDERICK the Wise

Elector of Saxony at 23 – developed Wittenberg – built bridge over Elbe tears down old Castle = new Castle built 1490 -1496 - North Wing of which is Castle Church religious center of his Electorate – Heiltum – with relics = boost to local economy through pilgrims and indulgences (No longer need to go far afield)

Pre reformation FTW had sought to raise the status of monastic life

Younger brother Ernest became Bishop of Magdeburg = strength for the Wettin family but dies 1513 – need to strengthen power of family-

Interrogation of ML in 1518 in Augsburg by Cardinal Cajetan but protection of FTW leads to him staying free.

Network of Discussion

ML had many friends and allies including Karlstadt and Von AMsdorf - but from 1517 – major patron is Georg Spalatin liaison between U and FTW

Spalatin was humanist – had studied Erfurt and W - then tutor for FTW son and librarian / personal secretary (as Librarian purchases all latest writing)

Melanchthon further ally – in 1518 –

Politics as a Promoter of Reform –

Humanists in W were not an organized movement but individual scholars who each worked independently –

FTW was not a humanist but open his ears to them and corresponded with them.

Involved in Univ life – also strong sense of justice - protected ML to protect reputation of his Univ.

In same way in Zurich – Zwingli could only push reform with support of city councils

End notes, AB

CHRONOLOGY of Reformation, by Mark Catron:

First-Fourth century CE. Growth of the faith and persecution of the Christians in the Roman Empire.

c 5-67 CE. Apostle Paul lived, worked and wrote. Responsible for at least 7 of the books of the New Testament, and especially the Letter to the Romans, the inspiration for the reformers, and especially for Luther. The ultimate authority for all things spiritual is the revealed word of God, the Bible, not men. Articulated what was to become the principal cause and doctrine of the Reformation, sola fide, “faith alone”: Man is sinful; under God’s curse; God grants pardon, “justification” (only) via the life, death and resurrection of his son, Jesus Christ; Christ’s righteousness is imputed to the believing sinner not based

on anything in the sinner, but upon Christ's righteousness alone; "good works" are the fruit of salvation, not a cause.

312. Battle of Melvian Bridge, where Constantine defeated his western rival, uniting the empire, and saw the sign of the cross in the sky, "In this sign, conquer".

January, 313. Edict of Milan lifts the imperial ban on Christianity, ending persecutions.

323. Desiring close relationship between church and state, Constantine asserts the right of control over religious matters.

324. Constantine follows in the footsteps of his father, becoming emperor of the Roman Empire.

***Gradual accumulation of power over church matters in a growing hierarchy of bishops in Rome (contrary to the time of the apostles when people had direct contact with God and bishops were the heads of churches in different parts of the Empire).

325. Council of Nicea. First of many official councils seeking to unify Christian beliefs and practices.

330. Constantine moved the capital of the empire to Byzantium, re-naming the city Constantinople. The pope in Constantinople suggested that the leadership of the church should also move to him.

440-461 CE. Pope Leo I (Bishop of Rome) made the claim of supreme leadership of the church. The claim was not recognized.

590-604 (rule). Gregory the Great confirmed the primacy of the Bishop of Rome. (Cat. # 77) Established papal supremacy; prolific writer, reformer of the liturgy; considered by reformer John Calvin to be the last good pope.

800. Charlemagne was crowned by Pope Leo III the first Emperor of the Holy Roman Empire; Charlemagne recognized Leo III, the Roman bishop, as pope, to rule over the entire church, and all the other bishops.

850. Pseudo-Isidorian Decretals were issued: (fraudulent) historical documents confirming the superiority and the powers of the pope over the entire church: the Church of Rome thus took a place of absolute power over the government of the Holy Roman Empire. There followed a period of decline, corruption, luxury, wealth and prestige, until...

1073. Hildebrand elected to the office of pope and rules as Gregory VII, and made reforms and reestablished the pope's power over the governments of the empire, giving the opening to...

1215. Pope Innocent III (1198-1216) to continue reforms; solidify power over secular governments; and call the Fourth Lateran Council (1215) which, among other things, officially sanctioned annual confession, the Doctrine of Transubstantiation and the Seven Sacraments (baptism, confirmation, communion, penance, extreme unction, holy orders and matrimony).

1096-1248. The seven main Crusades to liberate the Holy Land from Moslem control.

1176. In Lyons, France, Peter Waldo gave away all he had and began a life of preaching and repentance, giving rise to the Waldensian reform movement. Pope Lucius III excommunicated the Waldensians in 1184, declaring them heretics; in 1211 more than 80 were burned as heretics in Strasbourg.

1216-(?)1521. Period of papal decline, corruption, schism, conflict. “Babylonian Captivity”, period of 70 years when the capital of the church was moved to Avignon (1309-1377?); two, then three separate claimants to the papacy; and the rise of the reformers.

c 1370-1384. John Wycliffe, an Oxford philosophy don who also served as a priest, held many of the same views that Luther later espoused, condemned abuses and false teachings; held that the Bible alone is authority for the believer and not the church; and initiated the translation of the “Vulgate”, Latin Bible into English, to make it more available to the common man. (In 1415 the Catholic Council of Constance found 45 heresies by Wycliffe, and the pope ordered that his remains be disinterred and burned.)

c 1400. John Huss was ordained a priest in Bohemia where he taught at Charles University in Prague and preached at Bethlehem Chapel. He railed against the excesses of the church; affirmed that the Bible was the sole authority for the faith, and that all Christians are members of Christ’s church. Huss opposed the sale of church offices and indulgences. He was condemned, excommunicated, tried and found guilty of heresy; ultimately burned at the stake in 1415. (See, Cat.# 340, “The Heresy Tree”)

c 1455. Gutenberg develops reusable metal moveable type, leading to an explosion in learning and the dissemination of books, pamphlets, broadsides and woodcuts, ultimately making the burgeoning force of the Lutheran Reformation possible (and concurrently, by the force of public opinion, making the silencing of Luther more difficult).

1466. Birth, in Holland, of Desiderius Erasmus. Ordained in 1492, later left the monastery, but not the Church; translated the New Testament to Greek in 1516 (the same translation used by Luther); wrote “The Praise of Folly”, satirizing the practices of the Catholic Church.

November 10, 1483. Martin Luther born to Hans and Margaretha Luder in Eisleben, county of Mansfeld, Saxony. Attended cathedral school at Magdeburg, then, in 1498, sent to school in Eisenach. The Luder family was well-known and highly regarded. Hans was a mining and smelting (Cat.# 1, 21) entrepreneur, a high-ranking official of the mining jurisdiction of the county and a politically active notable.

1485. Two brothers of the Wettin Dynasty of Saxony, Ernest and Albrecht, divided the family lands to create two branches. The Ernestine branch ruled Thuringia from Wittenberg, while the Albertine branch acquired a dukedom and ruled the March of Meissen. (See Imperial Eagle, Cat.#26) The sons of Ernest were Frederick the Wise (Cat.# 47) and John the Steadfast (Cat.# 49), both Reformation supporters. The son of John was John Frederick I, the Magnanimous (Cat.# 357, 358, 359, 360, 361) who led the Schmalkaldic League, but was defeated in 1547, losing the electoral title.

May, 1501. Luther enrolled at the University of Erfurt. Studied grammar, classical texts, composition, poetry, moral essays, Aristotle’s “Ethics” and “Metaphysics”. Achieved Masters degree January, 1505.

1502. Frederick the Wise founded Wittenberg University (Cat.#218).

Summer, 1505. Walking back to Erfurt to resume law classes, Luther was overtaken by a thunderstorm and was struck to the ground by a lightning bolt. Frightened, he cried out to St. Anne, promising that if he were spared he would become a monk. Entered the order of the Observant Augustinians, who resided in the Black Cloister on the bank of the Gera River. Celebrated his first mass a year later, on Cantate Sunday, 1507. Became a devout and conscientious monk, tormented by personal agony, guilt and despair.

Fall, 1510, chosen by his order to attend a convocation in Nuremberg, and then to travel as a representative of the Augustinians to Rome, where he visited pilgrimage sites and said mass at an especially sacred chapel (along with many other young priests, one of whom impatiently tried to rush him through his service).

April, 1511. Luther exiled to the small, dreary, ugly town of Wittenberg and its little monastic house and its university, where he was to study “the queen of the sciences”, theology. Johann Staupitz, who was to become Luther’s confessor and friend, convinced him to become a professor of theology and preacher at the Castle Church.

October, 1512. Luther received the woolen doctor’s cap in which he is so often pictured (Cat.# 130); and the silver doctor’s ring was placed on his finger, entering into the Senate of the Faculty of Theology, and beginning his lectures on October 25.

1512—. As a doctor, scholar, theologian and preacher Luther continued to probe the edges of his faith, trying to reconcile the human condition—always sinner, ever penitent; seeking humility but knowing that perfect humility leads to pride; ultimately understanding God’s righteousness: not “a quality that God possessed and with which he judged” (active righteousness), but “something God gave sinners” who believed in Him (passive righteousness). Kittleson, p. 90-91.

Fall, 1517. Johann Tetzel sent to Germany to preach a special, plenary indulgence (Cat.# 120 New York, 122) the proceeds of which were to help rebuild St. Peter’s Basilica. From town to town Tetzel travelled under armed guard and the banner of the coat of arms of Pope Leo X, preaching, and closing the deal with “Once the coin into the coffer chings, a soul from purgatory heavenward springs.”

October 31, 1517. With Tetzel in a town just a short distance away, Luther posts his “95 Theses”, in Latin, on the door of the Castle Church in Wittenberg. (Cat. # 146)

Tetzel’s mission is ruined; Luther sends a copy of his “95 Theses” to his ecclesiastical superior, Albert of Mainz, Bishop of Brandenburg (Cat.#38, New York; Cat.# 40 Dalmatic) and Archbishop of Magdeburg (unaware that Albert and Pope Leo X had devised this special campaign to raise funds for Albert to repay the Fugger banking family for the loan that allowed him to essentially buy from Leo a third ecclesiastical seat).

Luther later refers to the sale of indulgences as “the pious defrauding of the faithful”.

Late 1517/early 1518. Luther’s “95 Theses” reprinted in Latin in Leipzig, Nuremberg and Basel, without much effect.

February, 1518. Tetzel, in his “Rebuttal to Luther’s Sermon on Indulgences” (Cat# 152, New York) at the University of Frankfurt, attempted to defend himself, and reminded his readers of the burning of Huss, impliedly threatening Luther and any who would follow him.

March, 1518. Luther publishes a German summary of his Theses, the “Sermon on Indulgences and Grace” (CAT.# 151 New York) reaching a much wider, lay public, with tremendous impact.

April, 1518. Heidelberg Disputation, where Luther set forth his revolutionary theology, discounting the importance of the law, emphasizing the power of grace and belief in Christ. God demands not outward deeds but a changed heart and mind.

1518. Philipp Melanchthon (Cat.# 282, 283, 284, 289) arrived in Wittenberg to teach Greek. Became a close friend and Reformation associate of Luther, and authored the "Augsburg Confession" (Cat.#345 New York), the fundamental statement of the creed of Lutherans even today.

1519. Emperor Maximilian (Cat.# 28; see also, 104) dies, giving rise to high level political maneuvering by Pope Leo X to prevent the election of Duke Charles of Burgundy to succeed him. Because Luther's sovereign (and protector) Elector Frederick of Saxony (Cat.# 103, 105) was the pope's only political supporter with respect to the succession, Leo could not immediately risk alienating him by pursuing the excommunication of Luther.

Winter, 1519-20. In sermons, writings and letters to Spalatin Luther began to question the sacraments.

August, 1520. Luther published "Address to the Christian Nobility" in which he called upon secular authorities to legislate the reforms that the church had failed to undertake. For the first time he put forth his famous doctrine of the "priesthood of all believers", destroying the notion that only a special class of priests held the means of grace or special authority over the lives of Christians.

1520. At the urging of Johannes Eck and Thomas Cajetan, Leo issued the "Papal Bull" calling upon Luther to recant certain of his statements within 60 days, or face excommunication (Cat.# 165, 167, 168).

December 10, 1520. Luther at the eastern gate of Wittenberg publicly burned the pope's Bull of Excommunication, leading to his excommunication in January, 1521.

March-April, 1521. At the urging of Frederick the Wise, who wanted to give Luther a forum to defend his views, Emperor Charles V (r. 1519-1558) summoned Luther to Diet of Worms, a legislative assembly in a southwestern German city. He was promised safe passage, and crowds of people greeted him and supported him on his way. On the second day of the Diet Luther refused to recant, and even after a week of theological efforts to sway him, he stood fast, and asked to be allowed to leave. ("Here I stand. I can do no other. God help me. Amen.") He departed April 25, 1521.

May 25, 1521 Charles V signed the Edict of Worms, declaring Luther a heretic and an outlaw, and banning him, leaving him without physical protection and forbidding others to help him or communicate with him.

1521-22. On his way back to Wittenberg Luther was seized by Frederick's men and taken, for his own safety, to Wartburg Castle, where he stayed for nearly a year, masquerading as "Knight George". During this time he worked on translating the New Testament from Greek to German.

1523-24. Peasants' Uprising (Cat.# 307, 308, 309, 310, 311, 312), to which Luther responded with his harshly critical "Against the Plundering and Murderous Hordes of the Peasants" (Cat.# 313). Later (April, 1525) Luther wrote affectionately of the peasants and harshly of the nobility in his "Admonition to Peace in Response to the Twelve Articles".

June 13, 1525. Luther married Katharina von Bora. (Cat.# 226, 230)

1527. Luther was sorely afflicted with illness and depression. In April gave up preaching for a time because of dizziness; in July fell into terrible weakness so that he feared for his life; in August the Plague returned to Wittenberg and many fled the city. At this time Luther wrote his great hymn, "A Mighty Fortress is Our God".

1531. The Elector of Saxony and the Landgrave of Hesse, with many Protestant princes and eleven cities, formed a defensive alliance, the Schmalkaldic League. After the defeat of the alliance in 1547 Charles V demanded submission from all of the members of the League, and Magdeburg refused, resulting in its expulsion by Charles V from the rights and protection of the Holy Roman Empire (Cat.#362)

1536. French-born Protestant reformer John Calvin (1509-1564) published his seminal work, "Institutes of Christian Religion" in Basel, Switzerland. Supportive correspondent of Philipp Melanchthon.

February 18, 1546. Martin Luther died.

End chronology, MC

Luther quotes, collected by Lucy Hicks:

1) "You are the worst rascal of all the rascals on earth!"

From Against the Roman Papacy, an Institution of the Devil, pg. 341 of Luther's Works, Vol. 41

2) "In lying fashion you ignore what even children know."

From Against Latomus, pg. 145 of Luther's Works, Vol. 32

3) "I would not smell the foul odor of your name."

From Concerning the Ministry, pg. 17 of Luther's Works, Vol. 40

4) "You people are more stupid than a block of wood."

From Against Latomus, pg. 242 of Luther's Works, Vol. 32

5) "Your writings and head are disordered and mixed up, so that it is exceedingly annoying to read and difficult to remember what you write."

From Against the Heavenly Prophets, pg. 146 of Luther's Works, Vol. 40

6) "What pig sties could compare in goings-on with you?"

7) "May God punish you, I say, you shameless, barefaced liar, devil's mouthpiece, who dares to spit out, before God, before all the angels, before the dear sun, before all the world, your devil's filth."

From Against the Roman Papacy, an Institution of the Devil, pg. 349 of Luther's Works, Vol. 41

8) "We leave you to your own devices, for nothing properly suits you except hypocrisy, flattery, and lies."

From Against Latomus, pg. 143 of Luther's Works, Vol. 32

9) "Take care, you evil and wrathful spirits. God may ordain that in swallowing you may choke to death."

From Against the Heavenly Prophets, pg. 111 of Luther's Works, Vol. 40

10) "You seem to me to be a real masterpiece of the devil's art."

From A Sermon on Keeping Children in School, pg. 217 of Luther's Works, Vol. 46

11) "For you are an excellent person, as skillful, clever, and versed in Holy Scripture as a cow in a walnut tree or a sow on a harp."

From Against Hanswurst, pg. 219 of Luther's Works, Vol. 41

12) "I am tired of the pestilent voice of your sirens."

From Explanations of the Ninety-Five Theses, pg. 204 of Luther's Works, Vol. 31

13) "Dear God, what an utterly shameless, blasphemous lying-mouth you are!"

From Against the Roman Papacy, an Institution of the Devil, pg. 300 of Luther's Works, Vol. 41

14) "As for the signs of your peculiar priesthood, we are willing to let you boast of these mean things, for we know it would be quite easy to shave, anoint, and clothe in a long robe even a pig or a block of wood."

From Concerning the Ministry, pg. 34 of Luther's Works, Vol. 40

15) "A natural donkey, which carries sacks to the mill and eats thistles, can judge you – indeed, all creatures can! For a donkey knows it is a donkey and not a cow. A stone knows it is a stone; water is water, and so on through all the creatures. But you mad asses do not know you are asses."

From Against the Roman Papacy, an Institution of the Devil, pg. 360 of Luther's Works, Vol. 41

16) "You vulgar boor, blockhead, and lout, you ass to cap all asses, screaming your heehaws."

From Against Hanswurst, pg. 212 of Luther's Works, Vol. 41

17) "You are a crude ass, and an ass you will remain!"

From Against the Roman Papacy, an Institution of the Devil, pg. 281 of Luther's Works, Vol. 41

18) "Blind moles!"

From Against Latomus, pg. 176 of Luther's Works, Vol. 32

19) "Even if the Antichrist appears, what greater evil can he do than what you have done and do daily?"

From Why the Books of Pope Were Burned, pg. 393 of Luther's Works, Vol. 31

20) "You sophistic worms, grasshoppers, locusts, frogs and lice!"

From Against Latomus, pg. 150 of Luther's Works, Vol. 32

21) "You are a brothel-keeper and the devil's daughter in hell."

From On the Councils and the Church, pg. 160 of Luther's Works, Vol. 41

22) "You are desperate, thorough arch-rascals, murderers, traitors, liars, the very scum of all the most evil people on earth. You are full of all the worst devils in hell – full, full, and so full that you can do nothing but vomit, throw, and blow out devils!"

From Against the Roman Papacy, an Institution of the Devil, pg. 277 of Luther's Works, Vol. 41

23) "You say, "What comes out of our mouth must be kept!" I hear it – which mouth do you mean? The one from which the farts come? (You can keep that yourself!)"

From Against the Roman Papacy, an Institution of the Devil, pg. 281 of Luther's Works, Vol. 41

24) "You are like a magician who conjures gulden into the mouths of silly people, but when they open their mouths they have horse dirt in them."

From Against the Roman Papacy, an Institution of the Devil, pg. 264 of Luther's Works, Vol. 41

25) "The reward of such flattery is what your crass stupidity deserves. Therefore, we shall turn from you, a sevenfold stupid and blasphemous wise person."

From Against Latomus, pg. 145 of Luther's Works, Vol. 32

26) "I had not supposed or expected your arrogant spirit to seek such a ridiculous and childish reason for lying; you should have better reasons."

From Against Hanswurst, pg. 186 of Luther's Works, Vol. 41

27) "Everyone can see that such a sentence must have been blown into you by all the existing devils with one breath."

From Against the Roman Papacy, an Institution of the Devil, pg. 285 of Luther's Works, Vol. 41

28) "The devil rides you."

From Against the Heavenly Prophets, pg. 157 of Luther's Works, Vol. 40

29) "You have set out to rub your scabby, scurvy head against honor."

From Against Hanswurst, pg. 185 of Luther's Works, Vol. 41

End quotes, LH

From Anna Bethune, notes on the following essay:

LUTHER ESSAYS - A MEDIA EVENT

Andrew Pettegree, P115 - 121

Media explosion of the Reformation period was sudden unexpected and totally unprecedented .

Print = deliberate over questions that go to heart of Christian Life and ideology – and society = intoxicating

For some = calamity = spur to disorder and rebellion – sign of social dissolution

One witness H>ALEander at Diet of Worms in 1521 – papal legate – does not look good for catholic cause – Room not available – people unfriendly and menacing

In contrast with reception of Luther – procession to greet him.

“a shower of Lutheran writings in German and Latin comes out daily . There is even a press maintained here,nothing is bought here except Luther books” (ALEander)

Also buying his image – with a halo.

Reformation = result of sequential improbabilities –

Support of Elector of Saxony – devout catholic (biggest collection of Relics)

Luther prolific writer after 1517 – before that published nothing

By 1521 = most published author in history of Print and most published of 16th C.

FLugschriften = Pamphlets

Why Wittenberg? Small town of 2000 habitants – Europe NE – distant from Main centers

Described as a Miserable poor dirty village not worthy to be called a town of Germany - ML arrives from sophisticated Erfurt in 1511 – edge of civilization –

George of Albertine Saxony - : “ that a single monk out of such a hole could undertake a reformation , is not to be tolerated”

Wittenberg had no printing press prior to 1502 – Founding of Univ gave some work but Professors sent better works to Leipzig-

First reprints of 95 thesis = Leipzig, Augsburg and Nuremberg – Basel and Strasbourg –

First critical moment is when ML takes up pen and writes in German – Sermon on Indulgence and Grace published spring 1518 – lit the fire of a popular movement – 13 editions in Germany alone in first year (went viral)

Skill of ML to make easy to use – 20 points of one or two sentences – can be read in 10 mns to a lay audience. 1500 words. Fits on 8 sheets of text – ideal for novice printer. Little investment – just the paper.

Prior to ML mainstay of Printing = Latin academic works (intense capital investment could take months to print)

Few publishers made money in first year of print – many made bankruptcy in first year-

Very different for pamphlets – could be printed in a day or two – locally sold out – so no storage or distribution cost –

In two years – 45 original writings = ML + household name - estimate half a million copies in 600 editions.

This was too much for the single press in Wittenberg - (Rhu Grunenberg)

1519 –Lotter of Leipzig opens subsidiary branch office in Wittenberg – in huge workshop residence of court painter – Lucas Cranach –

= Partnership Lotter Luther Cranach - Illustrations add a distinctive look.

Also innovative – separated out name of author from title ... much more visibility

MAKING LUTHER A RECOGNIZABLE BRAND

POWER OF PRINT

Not a movement of one – band of admirers – Melanchthon Bugenhagen, Amsdork – Von Karlstadt – each brought own special gifts –

Melanchthon = finest forensic theological mind

Bugenhagen = leading writer of first church orders –

Before print first people would here from their priest – but then spread by print -

Repudiation of the idea that ML = not isolated rogue individual – repudiation of idea of wild boar running amok

Support of respected local preachers - = endorsements - in Lord's Vineyard

1520 to 1525, 7000 editions – doubling output of previous decade –

Councils could not control the flow of pamphlets (despite ML in Wartburg in seclusion)

Printers refused to print catholic works as did not sell well. ML works = gold mine –

1525 – Peasant revolts – also took to print – manifestos – finally repudiated by Luther in “Against the robbing and Murdering Hordes of Peasants” brutal tone and language – almost giving sanction to the massacre at the Battle of Frankhausen

Luther throws his lot in with the forces of Law and order

New preoccupation becomes – how to organize service etc..

New pedagogical tools = catechism –

Renovation of school provision as well. Development of male and female literacy –

Congregation participation through singing of hymns. Original compositions become classics

Bible published in German – 1522 -1534

Hans Lufft – complete Wittenberg Bible – Luther closely involved with the printers – keeping eye on quality – presentation – Letters home contains streams of instructions for printers –

Printers were first and foremost business men – not ideologues – they chose ML because of returns.

Building Mass audience for the printed word. = transformation of European culture.

End notes, AB

Comparisons of Lutheran and Catholic Christianity

This list was put together by docent Sheri Peterson. Please note that some of these practices were unique to Luther's time and have changed with the Catholic Reformation.

In Lutheran practice and theology:

- There is no one central human authority like the Pope. Scripture, not tradition, determines practices.
- Pastors can get married: no monks or nuns.
- People read and interpret scripture for themselves and are not dependent on interpretation by a priest or the Pope. Accurate translation of scripture from Greek and Hebrew into vernacular languages is important.
- Members of the church's hierarchy aren't more important than members of the lay community.
- Access to God is not conditional on a priest, so no intermediary is needed between the believer and God: all people have direct relationship with Christ.
- "Justification by Faith" doctrine = saved only by grace of God, by faith in Jesus, not by following God's laws (which are good, just impossible for any human to obey perfectly/completely) or by doing good works (though good works follow faith in God). Luther looked to Ephesians 2:8-9: "For it is by grace you have been saved through faith, and this is not your own doing, it is the gift of God – not the result of works, so that no one may boast."
- Images are good for educating and contemplating scripture but don't have power to intercede to God on behalf of believer.
- No saints, relics, pilgrimages, purgatory, penance, rosaries, or Virgin Mary as intercessor: Luther found no support for these in scripture.

- Eucharist (remembering the Last Supper of Jesus with disciples – which was Passover) included wine and bread for all. Previously the priest partook of both and people only partook of bread. Today, Catholics take both.
- Consubstantiation: the actual substantial presence and combination of the body and blood of Christ with the Eucharistic bread and wine according to a teaching associated with Martin Luther, rather than Transubstantiation: the miraculous change by which according to Roman Catholic and Eastern Orthodox dogma the Eucharistic elements at their consecration become the body and blood of Christ while keeping only the appearances of bread and wine.
- Music changed: Luther put many theological concepts to popular tunes so people could more easily learn and remember them.
- The 'solus' of Luther: only scripture, only grace, only faith, only Christ.

End notes, SP

Docent Merritt Nequette submitted the following comments comparing Lutherans and Roman Catholics.

The earliest writings (Scriptures) in the Christian era were probably not written until 40 years or so after the death of Christ. Mark is usually considered to be the first. Matthew (writing in Aramaic for the Jews - one reason for the extensive genealogy read this year on the First Sunday in Advent) and Luke wrote similar accounts, and these three are called the Synoptic gospels because they are similar. John's gospel was probably written last, and is considerably different in style. All books of the New Testament (other than Matthew) were originally written in Greek, the common universal written language at the time.

There were other writings at the same time, such as the Gospel of Thomas, the Gospel of Mary (possibly the Magdalene), and others. Most of these writings were discovered in the manuscripts found by archaeologists at Nag Hammadi in the 20th century. These writings, considered "non-inspired," were never included in the canon of the New Testament that has come down to us. The canon was not settled until the fourth century, which would have been the NT that Luther was familiar with.

The other source of Catholic belief comes from tradition. The earliest written accounts of Christ's life and work were likely set to codify what had been an oral tradition of "preaching the gospel" in the first decades of the apostles' ministry. Reading through some of Paul's letters, one finds that some congregations had veered from the "traditional" interpretation of what Christ "really meant."

As the church progressed in the early years, and up to the time of Constantine (early 4thc), there were obvious persecutions. This gave the community a number of martyrs who had given their life for the faith. These individuals were held up as models, giving their lives for their beliefs, much as Christ had

done. In many cases, these were real people that those left behind had known personally. These martyrs then became intermediaries with Christ. They had “made it,” so to speak.

An oral tradition obviously gathers glosses over time, and periodically, the early church synods tried to rein things in, but were not always successful. However, saints (as these would be known) were venerated, not adored. One in particular, who was not a martyr, was Mary, the mother of Jesus. Veneration of Mary as an intercessor is probably the single most important “saint.”

As with any organization, there are reforms that are needed at times. Sometimes these reforms were very local, and had little impact on the whole church. One major split, however, did occur in the 11thc over a dispute in theology. The creed that had been formulated at the Council of Nicea (315), stated the Holy Spirit proceeds from the Father and the Son. In the Latin, this was the word filioque. The Roman church (speaking in Latin) and the Eastern church (speaking in Greek) did not agree on this theological point, and the Great Schism in 1054 saw the two split apart into what is now referred to as the Roman church and the Orthodox church. The Eastern Orthodox adherents (Greek, Russian, etc.) exist to this day.

Here are some comments related to Sheri Peterson's comparison document:

First of all, Lutherans are Protestant, but not all Protestants are Lutheran. And there are many differences between some of the many groups that are now placed in the Protestant category.

Since most of the items on Luther's list that he thought (rightly so) had gotten out of hand, derived from the “tradition” branch of the Catholics - like the intercessory saints, indulgences, the concept of Purgatory - he could set them aside, because none of them are in Scripture. (He also set aside some of the Scripture in the New Testament, placing it in the Apocrypha.)

Although priests in the Roman church are no longer able to be married (since about the 11thc or so) in some subdivisions of the Eastern Orthodox church, married men can become priests; priests may not marry. Orthodox bishops have usually not ever been married. There are Protestant orders of monks and nuns - particularly in the Anglican Church (remember Sister Wendy, a cloistered Anglican Benedictine). I am also aware of an Order of Lutheran Franciscans.

St Jerome, a favorite of Luther's, did a vernacular translation of the Bible in the 4thc. This translation was done from the original Hebrew of the Old Testament and the Greek of the New Testament. (I don't know if there would have been a copy of Matthew's original Aramaic version). Greek had become the “official” language of the Roman Empire. By Jerome's time, however, the common language was Latin. Since it was the “usual” or “common” language (vulgaris in Latin), the edition is known as the Vulgate. Although some later translations may have been done from the Vulgate (therefore, a second generation), most “modern” versions such as Luther's and the King James, went back to the original languages, which in the KJ version, did include Aramaic.

Popes at the time of Luther were certainly the “point” person for the Catholics, but one may also note that most of those popes in the late Middle Ages and Renaissance were more interested in their only well-being, their territories, and their armies. The Second Vatican Council in the 1960s did re-iterate a centuries-old conviction that theological matters were to be settled in a conciliar manner - all the bishops in Council. Any time there is a hierarchical structure in an organization, some people are going to be considered “more important” than others.

In my lifetime, I have known of seven or eight different synods within the Lutheran framework. I suspect that there are many concepts held in common, but I also know that there can be great tensions between synods. (I did mention this on one of the tours, and the group gave me a groan of assent.) Sometimes there is a hierarchy of sorts. The Presiding Bishop of the Evangelical Lutheran Church in America (ELCA) is the chief ecumenical officer of the church, and the leader and caretaker for the bishops of the synods.

The “Law vs Grace” concept was new to me in this exhibition. I was not aware of Luther’s dispute with the Old Testament. The “Justification by Faith” vs doing “good works” was the major difference that I was aware of.

Images are important in educating people who cannot read. Luther was concerned about not destroying all images, when he returned to Wittenberg after his time at the Wartburg Castle to stop the iconoclasm that was beginning to occur. At that point, he realized that people could not change that quickly, and honoring those who had gone before was not all bad. They just should not be “prayed to” as an intercessor.

The theology surrounding the Eucharist between the two denominations is different. The recent visit of Pope Francis to the Lutheran conference in Sweden has indicated more interaction between the two groups. My church moves slowly. It only took 400 years to decide that Galileo may have had a correct idea about the sun and the earth.

On the subject of music, I give Luther a lot of credit. He did make music a significant part of his worship service, and many denominations have profited greatly from that heritage. Catholics did not sing as a congregation much during Mass services. However, in other “non-liturgical” settings, singing - in English - could be quite boisterous. Latin was the official language of the church. All prayers and sung parts of the Mass were in Latin. However, many countries had a large religious singing repertoire that could be used outside the liturgy, such as outdoor processions.

(Actually, Latin was still the “official” language of academia as well. Lectures at Oxford were conducted in Latin until the 1930s. And theology was taught to seminarians in this country in Latin until the mid-1950s, when English was substituted.)

End notes, MN

Section 5: Updates and corrections to the catalogue

Issue: Kathleen Steiger found the material on the Eucharist to be incorrectly stated, on page 198:

“On page 198 in the highlighted section "The Eucharist" in the third paragraph it states "There is no lay chalice in the Catholic Church: only the priest is allowed to partake of the wine." This changed in the Second Vatican Council. My copy of the Vatican Council II documents states on pg 148: "Holy Communion under two kinds, bread and wine, has been reintroduced." This is from The Constitution on the Sacred Liturgy, Vatican II, December 4, 1963. As a practicing Catholic I am well aware of this and have received both bread and wine at Catholic Masses since the mid 60's.”

The catalog should have stated this information in the past tense, rather than the present. So “only the priest WAS allowed to partake of the wine” as that was the custom during the time of Luther.
