

view, is a form of union with Christ and participation in the reality of the hidden God.

On the basis of *Jared Wicks'* paper, the seminar treated the ramifications for daily life and prayer of the simul iustus et peccator. In a characteristic early passage, Luther concluded from a cluster of New Testament passages, »deinde totam vitam esse poenitentiam et orationem et contritionem« (WA 2, 410, 14). In prayer the believer, as iustus, lays hold of God's unmerited grace and favor, in the ongoing renewal of God's covenant of forgiveness sealed in Baptism. But there is also a prayerful dedication to the long-term struggle against endemic sin, in the power of the donum – dona of the Holy

Spirit. Luther describes a paradoxical mode of spiritual progress, by which growth or advance is a way in which the person becomes more aware of his sinfulness and total dependence on God. Growing in this manner, one has no choice but to lay hold ever afresh of God's mercy and to yearn more ardently for the gifts in virtue of which the penitential struggle continues each day.

The seminar thus concluded that among the numerous achievements of Martin Luther a key place is held by his well-grounded instruction in a penitential spirituality, in the embattled life, and in daily prayer in relation to God's grace and gifts.

Lutherverherrlichung, Lutherschmähung und Luthers Selbstbewußtsein

Seminar leader: Mark U. Edwards Jr.

Reporter: Mark U. Edwards Jr.

It was originally intended that this seminar examine how friends and foes depicted Luther in vernacular pamphlets, songs, and woodcuts and how he, in turn, presented himself in his popular, German writings. Given the interests of the individual seminar participants, however, the seminar expanded its ambit to include material not published in the sixteenth century, Latin writings, and later evaluations.

In his paper »Luthers Selbstverständnis in der Zeit seines frühen Romkonfliktes: untersucht von 1517 bis 1519«, *Bernhard Lohse* described how Luther felt special responsibility and calling to teach and proclaim the truth, beginning early on with the reform of abuses in the veneration of saints, moving a bit later to the reform of the study of theology at Wittenberg and university reform in general, and from February, 1518, onward to the reform of abuses in the church,

especially regarding indulgences. His self-understanding shifted in the course of this development. On several particularly important occasions early in this period, Luther stressed his sense of special responsibility by expressing his ideas »im Namen Jesu Christi«. By early 1518 he began speaking of expected martyrdom. Gradually, and with increasing frequency, Luther compared himself with biblical figures and with biblical accounts of suffering. As the conflict with Rome intensified, Luther began also making comparisons with the proceedings against Jesus. But it must be emphasized that Luther did not identify himself with the accused and tempted Christ although he did identify his theology with Jesus's proclamation. His certainty that he was correctly repeating Jesus's own proclamation constituted his unusual self-confidence.

In his »Die Wittenberger Bemühungen um die Festlegung eines authentischen Lutherbildes: Luthers und Melanchthons Vorreden zur ersten Gesamtausgabe der Werke Luthers«, *Eike Wolke* examined aspects of how the Philipists attempted in their struggle with the Gnesio-Lutherans to establish with their Wittenberger Edition of Luther's works the »authentic Luther« as doctrinal norm and authority. The editors, with the active encouragement of Elector Johann Friedrich, sought to »monumentalize«, systematize, and »canonize« Luther and his writings, not only for scholars but also for the wider evangelical public. While Luther in his forewords generally discouraged this »monumentalization« and »canonization« and promoted instead the reading of the Bible, he did see the historical value of his works and counted himself among the reformers and teachers of the church. By way of contrast, Melanchthon, even before Luther's death, endeavored to »canonize« Luther's legacy and »monumentalize« Luther. But Melanchthon always proceeded under the premise that it was God who worked through Luther, so that Luther's personal authority was appropriately qualified.

In his »Lutherschmähung?: Roman Catholics on Luther's responsibility for the Peasants' War«, *Mark U. Edwards* examined the logic and supporting evidence underlying the charge made by Roman Catholic controversialists published in Leipzig and Dresden – Albertine Saxony dominated the Roman Catholic controversial effort in the vernacular through 1539 – that Luther incited the Peasants' War. Roman Catholic publicists operated with an »Erwartungshorizont« that led them to read and understand Luther's texts differently than Luther and his partisans did. They failed to accept or perhaps even to understand, on the one hand, Luther's distinction between the two realms, spiritual and temporal, and, on the other,

Luther's rejection of the distinction between the two estates, spiritual and temporal. As a result, they read Luther's insistence on Christian freedom from law and good works in the spiritual realm as freedom from law and good works in general. Further, they read Luther's comments about equality among Christians in the spiritual realm as advocating an end to hierarchy within society generally. And they read Luther's attacks on spiritual and secular authorities who attempt to establish and enforce laws in the spiritual realm as unqualified attacks on authority, both spiritual and secular. Luther's rhetoric and the events in the war itself, such as the appeal to Luther or to Scripture in several of the articles issued by the peasants, gave warrant to their (mis)reading of Luther. Seminar discussion brought out the importance of the traditional understanding of heresy for understanding the Roman Catholic reception of Luther's writings.

In his »The image of Luther as it emerged in his controversy with Henry VIII: a research report«, *Denis Janz* explored the depiction of Luther in Henry's »Assertio septem sacramentorum« and ancillary documents published with the »Assertio . . .«. Luther is linked to heretics of the past and is said to have revived their errors. He is accused of self-contradiction and of encouraging a wicked life. Janz also examined Luther's vehement reply, especially to the charge of self-contradiction, and Thomas Murner's »Whether the King of England is a liar or rather Luther . . .« and especially Murner's accusation that Luther equivocated and lied in his writings. While Henry's and Luther's initial works concerned themselves with substantial theological issues, Murner's work virtually ignored such issues to concentrate on Luther's alleged mendacity. The debate seems to have degenerated even further thereafter.

In his »Lutherverherrlichung in Veit Ludwig von Seckendorffs »Ausführliche[r] Historie des

Luthertums und der heilsamen Reformation, welche der theure Martin Luther binnen dreißig Jahren glücklich ausgeführet/ aus dem Lateinischen ins Deutsch übersetzt« (Leipzig 1714)«, *Ulrich Kremer* explored with lengthy excerpts the depiction of Luther in this German translation by Elias Frick of Seckendorff's famous work. Examining both Frick's contribution and Seckendorff's original argument, Kremer investigated Seckendorff's (and Frick's) belief that Luther's reformation was a historical necessity, Luther's questioning of papal supremacy, the motivation behind Luther's position on church property, and evaluations of Luther's character. This paper prompted considerable discussion concerning methodology and interpretation.

In his »Frühe lutherische Propaganda in Schweden«, *Simo Heininen* shared with the seminar the relatively scant information concerning Lutheran propaganda in Sweden through 1523. Drawing on the work of the bishop of Linköping, Hans Brask, and his associates, Heininen examined the errors they saw in the Lutheran Olavus Petri, Brask's steps

to oppose the new movement, Brask's republication of various German and Latin attacks on Luther and Luther's teaching, and Brask's and Nicolaus Benedicti's own attacks on the new teaching.

The seminar agreed that the topic was worth pursuing further at the next Luther Congress and hoped to attract additional participants, especially at least one Roman Catholic historian. Three participants agreed to prepare papers for 1993: Bernhard Lohse, »Luthers Selbstverständnis in der Zeit von 1521 bis 1522 während der Wittenberger Unruhen«, Eike Wolgast, »Luthers Selbstverständnis in den Jahren nach 1540«, and Mark U. Edwards, »Lutherverherrlichung, Lutherschmähung, und Luthers Selbstverständnis in der Auseinandersetzung mit den sog. Schwärmern«. The hope is to publish contributions from the 1989 and 1993 Congresses in a volume tentatively entitled »Luther's role in his own eyes and in the eyes of others: friends and foes = Zur Entstehung des Lutherbildes: wie Luther sich selbst sah und wie er Freunden und Feinden erschien«.

Die Interpretation von Vorreden Luthers

Seminarleiter: Helmar Junghans

Berichterstatter: Theodor Dieter

1. Die Zielvorstellung des Seminars war, Gesichtspunkte zur Interpretation der Vorreden, die Luther für eigene Werke und für Schriften anderer verfaßt hat, zu entwickeln und zu erproben. Luthers Bibelvorreden gehören nicht zu der untersuchten Textart. Gefragt wurde: Was ist der rhetorische Aufbau der Vorreden und die Funktion ihrer verschiedenen Elemente? Was geben sie zu erkennen über Luthers Lehre, seine Urteile über andere Personen und über seine Meinung zu dem Werk, zu dem er die Vorrede

schrieb? Welche Informationen über Luthers Leben vermitteln sie? Folgende Texte wurden interpretiert: Vorrede zu »Vitae patrum/ hrsg. von Georg Major« (WA 54, 109-111) von *Helmar Junghans*, Vorrede zu »Unterricht der Visitatoren an die Pfarrherrn im Kurfürstentum Sachsen« (26, 195-201) von *Nestor Beck*, Vorrede zum ersten Band der Wittenberger Lutherausgabe 1539 (50, 657-661) von *Jos Vercruysse*, Vorreden zu »Robert Barns: Vitae Romanorum pontificum« und »Robert Barns: Bekenntnis des