

wurde in der Diskussion derjenige des Peter Paladius für Dänemark zur Seite gestellt. Es wurde deutlich, daß sich Lutherrezeption als ein überwiegend, wenn auch nicht ausschließlich territorial gebundenes Phänomen zu definieren hat.

Die Schlußdiskussion des Seminars gab Gelegenheit, noch einmal zusammenfassend Probleme und Resultate der zurückliegenden gemeinsamen Arbeit zu formulieren. »Freiheit und Befreiung« im Rahmen der Lutherrezeption in der zweiten Hälfte des 16. Jahrhunderts wird offensichtlich vornehmlich lehrbezogen und im Rahmen der Bekenntnisentwicklung auch juristisch verstanden. Es geht um Freiheit und Garantie für die eigene, als wahr erkannte Bekenntnisvariante und Befreiung von der für falsch gehaltenen, nun *innerhalb* des Protestantismus situierten gegnerischen Lehre. Das große Thema der christlichen Freiheit wurde zu einem dogmatischen Locus, der neben den zentralen Themen der Dogmatik mehr und mehr an Bedeutung verlor.

From Luther to Bismarck

Seminar leader: Thomas A. Brady, Jr.

Reporter: Thomas A. Brady, Jr.

The seminar dealt with the intersection of the historical understanding of Luther and his Reformation with the formation of a national political culture in Germany between the Napoleonic era and World War I. The chief, but not exclusive emphasis lay on the evolution of the figure of Luther as an exemplar of civic and national virtues between the Reformation jubilees of 1817 and 1917. Ten persons took part in this seminar, which was conducted in English and German.

Zu Wesen sowie Art und Weise der Lutherrezeption klangen neben dem Wunsch nach einer präzisen Definition des Terminus folgende Fragen an: In welcher Weise hat die Lutherverehrung die Lutherrezeption beeinflusst? Welchen Beitrag leistet die zweite und dritte Reformationsgeneration für ein Verständnis Martin Luthers – in welcher Weise entschlüsselt die Art der Lutherrezeption Bedeutung und theologische Kraft der nachfolgenden Generationen? Läßt sich von einer Lutherrezeption außerhalb der Theologie, auf nichtakademischer, populärer Ebene sprechen? Welche Rolle spielten jeweils die Obrigkeiten – wurde ihr politischer Einfluß ausschlaggebend für die Reliefstellung bestimmter, vornehmlich territorial wirkender Theologen? Geht das, was wir Lutherrezeption nennen, über die Theologie Martin Luthers hinaus, insofern z.B. ebenso Komponenten melanchthonischer Bildung weitergetragen werden? In dieser Richtung weiterzuarbeiten wurde von den Teilnehmern des Seminars als äußerst wünschenswert angesehen.

Opening Statement

Thomas A. Brady, Jr. sketched an overview of the theme, beginning with the place of Luther in the world view of educated Protestants under the Second Empire and the moving back to describe the contributions of Friedrich Schleiermacher, Leopold Ranke, and others to the theme of Martin Luther as the model of a German. In the discussion it was pointed out by Martin Treu and Karlheinz Blaschke that this development was closely connected with the rise of Prussia,

Treu noting that until Wittenberg came under Prussian administration in 1815, there was almost nothing to memorialize Luther there. Several members pointed to the need for studies of school texts, monuments, and Reformation Day celebrations to probe the influence of Luther's image on everyday life.

Session II

The second session focused on »Bemerkungen zu Albrecht Ritschl's Lutherrezeption« by *Frank Hofmann*, who developed the points that Ritschl's theological development since the 1850s was closely tied to his work on Luther, that his command of Luther's writings was broad and critical, and that Ritschl, who believed that Luther's reformation had remained incomplete, established Christian liberty as the leitmotiv of the Luther reception in the Second Empire. In the discussion Hofmann noted that there is no direct link between Ritschl and the »Luther Renaissance«. There was general acceptance of the view that Ritschl's project of modernizing Luther centered almost entirely on the national-political problem, not on the social question (Treu), and that, theologically speaking, Ritschl's thought was quite traditional (Inge Lønning). Although Ritschl took a broad view of Protestantism, he was very strongly anti-Catholic and saw in Pietism a reprimanded Catholicism (Mark U. Edwards).

Session III

It was devoted to two papers on historians of the Second Empire: *Jared Wright* on »From Ranke to Treitschke: an evolving German Luther?« and *Thomas A. Brady, Jr.* on »The historians and the Reformation jubilee of 1917«. In response to Wright's paper it was pointed out that Ranke's view of Luther and the Reformation has never undergone a thorough critique (Treu), nor

has the thesis »From Luther to Bismarck« (Blaschke); also that Ranke's views must look at in the context of the Enlightenment (Blaschke) and as a reaction against the views of Luther current in 1817 (Hofmann). In response to the second paper, it was said that the evidence does not support the argument, for Luther's role as a national figure was not so important (Treu).

Session IV

It dealt with *Reinhard Junghans'* paper on »Gerhard Ritter und die Auflagen seiner Lutherbiographie«. He showed that Ritter, a student of Hermann Oncken's, wrote the biography in 1915, based on the writings of Karl Holl, Rudolf Otto, and Otto Scheel, and heavily revised it for the editions of 1934, 1937, and 1947. The successive editions reveal adaptation to the times – after 1945 the context shifts from »der Geist der Ahnen« to Western civilization – and a deepening precision of the theological analysis. Ritter commanded the state of research relatively well, though his book is without scholarly merit. It was written to help the »kulturprotestantisch« bourgeoisie to overcome their loss of faith in reason.

The papers and discussions suggest that the time has come for a comprehensive, critical study of the role of Martin Luther and the Reformation as symbols in German public life between 1815 and 1945. Although Luther's role in the history of theology during this period is fairly well understood, and there is good literature on the jubilees, there are lacking studies both of the diffusion of Luther's image through the historians and journalists and of the impact of this image on popular views of history. Further, there needs to be studied the image of Luther as an instrument of the struggle for and against the cultural hegemony of Prussia and Protestantism before and after 1871.