

The Lutheran Reformation: 500 Years Later Symposium

Hanover College

Tuesday, October 31, 2017



Lucas Cranach the Elder, *Portrait of Martin Luther* (1529), Oil on Panel, Hessisches Landesmuseum Darmstadt

Luther's Ninety-Five Theses

Zimote et studio elucidande veritati: hoc subscripta disputatione Wittenbergae, Presidente R. P. Martino Lutthero, Baccalario et S. Theologie Magistro: confidemus ubidem lectore. Ordinario. Quare petiti: vt qui non possunt verbis presentis nobiscum disceptare: eam ad litteras abeant. In noie omni nostri bieri christi. Amen.

1. Dominus et magister noster Iesus christus secundo. Penitentiam agere. id est. conuictam adhibere. penitentiam esse voluit.

2. Quod verbum non potuit facere: veritas ad eum coacta est: et facta est: hoc factum non multum interuenit: non potest intelligi.

3. Non in solam intendit salutem: sed in salutem multam: cuius finis operatur: veritas carnis non in salutem.

4. Quare ita per penitentiam: magister ad illam penitentiam veram intus se: non ad meritum operatur.

5. Papa non vult nec potest penitentiam remittere: pro eo: quod arbitrio vel suo vel canonum imperio.

6. Papa non potest remittere: vilius culpa nisi declarando et approbando remissionem esse. Quare remittendo saltem remissionem: sine culpa peccatorum remaneret.

7. Nulla poenitentia remittit bonis: culpa: quia simul cum subiecta humilitate in obsequio facere debet voluntatem.

8. Canonem penitentiarum solus iudicium: non potest imponere: sed potest in bono vel malo: in parte: exequendo in suo decreto: si articuli monent et necessitate.

9. Poenitentia et male facit: sacerdotem: qui mortuum plus canonice et per gratiam remittit.

10. Si anima illa sit mortua: pena canonice in penam purgatorij: videtur certe: non in omnibus episcopis remitti.

11. Obiit pena canonice non potest dante: absolutionem imponere: tantum remissionem vere continentem.

12. Quod iusque mortui omnia soluant: et legibus canonum: non iam sunt habentes: sine canonum relaxatione.

13. Iniquitas facta: hoc chartam non tenent: nec officio: sed facti magistri: inueniunt: tantum magister: quod non minus facti sunt.

14. Nec iusque de bono: facti est: facti: et alia facta: habere penam purgatorij: cum sit: in penam: de bono: facti.

15. Quod infernum purgatorij: etiam differre: licet: de bono: facti: per legem: facta: non differre.

16. Necessaria videtur alia: in purgatorio: facti: non differre: facti: in augei: chartam.

17. Nec poenitentia videtur: illa: aut: facta: non differre: facti: in augei: chartam.

18. Nec hoc: poenitentia: esse: videtur: in bono: facti: non differre: facti: in augei: chartam.

19. Quare papa: in remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

20. Quare ita: in remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

21. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

22. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

23. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

24. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

25. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

26. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

27. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

28. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

29. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

30. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

31. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

32. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

33. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

34. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

35. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

36. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

37. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

38. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

39. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

40. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

41. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

42. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

43. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

44. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

45. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

46. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

47. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

48. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

49. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

50. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

51. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

52. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

53. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

54. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

55. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

56. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

57. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

58. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

59. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

60. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

61. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

62. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

63. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

64. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

65. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

66. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

67. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

68. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

69. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

70. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

71. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

72. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

73. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

74. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

75. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

76. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

77. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

78. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

79. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

80. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

81. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

82. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

83. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

84. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

85. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

86. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

87. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

88. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

89. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

90. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

91. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

92. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

93. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

94. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

95. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

96. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

97. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

98. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

99. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.

100. Quare nulli: remissionem: poenitentia: non potest: ad simpliciter: omnino: remissionem: facti: non differre: facti: in augei: chartam.



Symposium Organizers, Promoters, and Sponsors

Symposium Organizers

President Lake Lambert, Dean Steve Jobe, J. Michael Raley,

Miriam Pittenger, and Jennifer Duplaga

Publicity

Rhonda Burch

Carter Cloyd

Joe Lackner

Christy Hughes

Angie Preston

Madison *Courier*

Dr. Dewain Lee

Interlibrary Loan

Michael Ellis

Patricia Lawrence

Security

Jim Hickerson

Logistics

Patricia Schuring

Chris Wilcox

Treva Shelton

Elsa Conboy

Ronald Wells

Melissa Bibbs

Hanover College History Faculty

Hanover College History Club

Hanover Historical Review Board

Video Recording

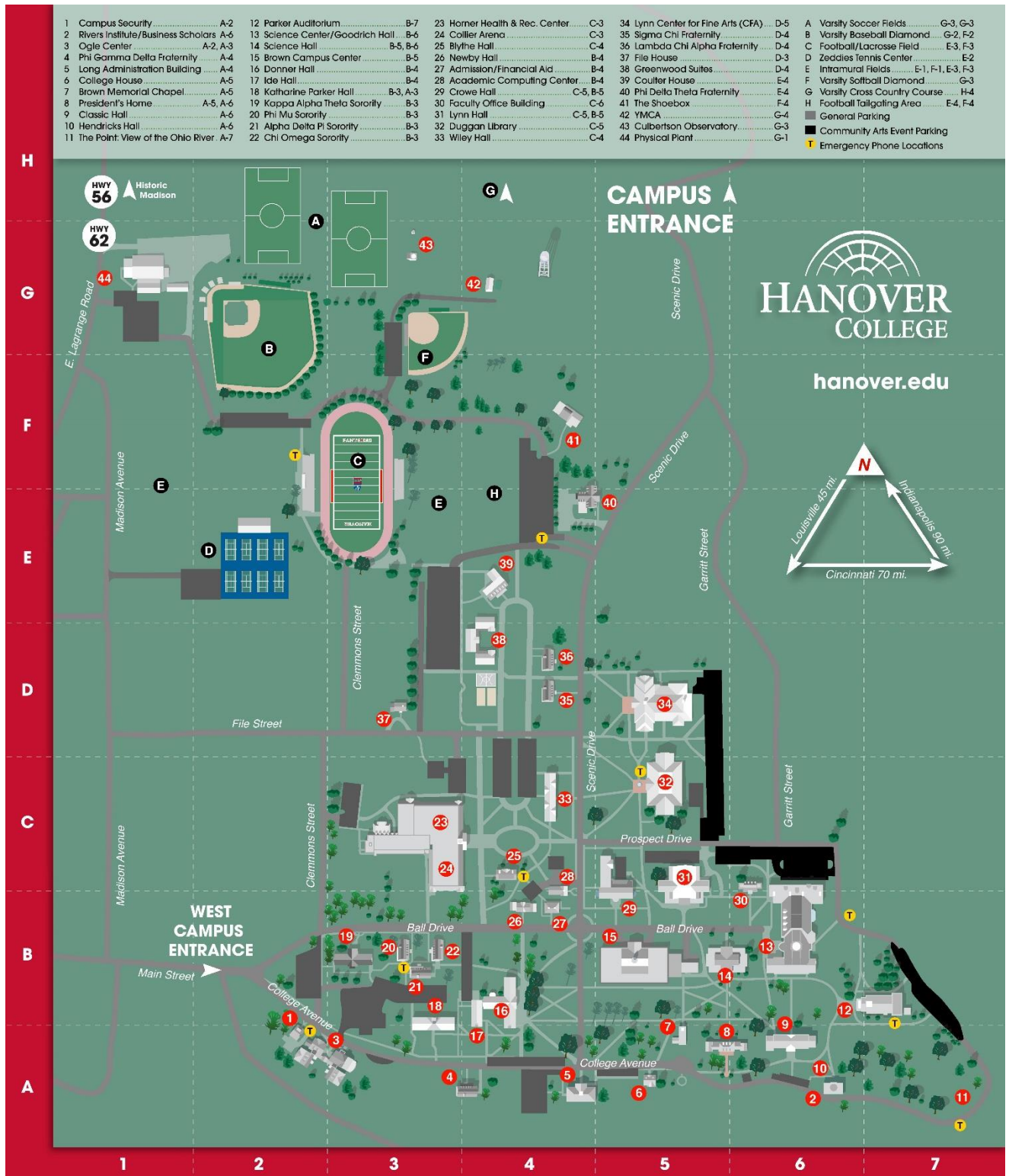
V. Lori Hedges

Sodexo

Michaela Owens

Hanover College would like to thank the Remnant Trust for their generous loan of early works on the Reformation on display in the Duggan Library. We would also like to thank the President's Office, the Class of 1959 Library Archives Speaker Fund, and the Cornelius and Anna Cook O'Brien History Lectureship Fund for sponsoring this symposium. We are especially grateful to President Lake and Mrs. Kelly Lambert for hosting the Symposium dinner at the President's Home.

Hanover College Campus Map



Martin Luther and the *Ninety-Five Theses*

In 1515, Pope Leo X renewed the plenary indulgence, allowing Catholics to contribute to the rebuilding of St. Peter's Basilica at Rome and, at the same time, through the indulgence reduce the amount of time that they or their deceased loved ones would spend in Purgatory. Meanwhile, Albrecht of Brandenburg, recently appointed Archbishop of Mainz along with his previous positions as Archbishop of Magdeburg and Administrator of the diocese of Halberstadt, saw a solution to the enormous debt he had incurred in obtaining his third papal appointment (this, moreover, without having attained the minimum age of 35 required by canon law). Albrecht would authorize the sale of the indulgence for St. Peter's throughout the archdiocese of Magdeburg by the Dominican Johann Tetzel, 50% of the proceeds from which would go to repaying his debt to the Fugger family. This allowed Tetzel to sell the indulgence right up to the border with Electoral Saxony, but not within it, because Elector Frederick the Wise refused to sanction its sale within his territory. In preaching the indulgence to German audiences Tetzel is reported to have claimed, "The moment that the coin in the coffer rings, the soul from Purgatory springs."

Meanwhile, Martin Luther, an Augustinian friar, priest, and Professor of the Bible at the University of Wittenberg, had grown disillusioned with acts of penance such as the viewing of relics and undertaking of pilgrimages, along with the sale and purchase of indulgences. Rather than performing such acts, he insisted, the devout Christian should instead be living a life of faith, grounded in Scripture and focused upon repentance and displaying love and concern towards one's neighbor. In Luther's view, the parishioners from his church who had crossed over the border to journey to nearby Jüterbog to hear Tetzel preach and then had purchased indulgences were being deceived. Even worse, their souls were in mortal danger as a result. The situation was so dire that it called for drastic and immediate action.

On October 31st, 1517, All Hallows' Eve, the day before Elector Frederick would once again display his enormous collection of relics for viewing (in return for a donation) by his subjects on All Saints' Day (November 1st), Luther sent *Ninety-Five Theses* in Latin for a proposed *Disputation on the Power of Indulgences* to Albrecht of Mainz, who in turn forwarded them on to Rome. Legend has it that Luther also appended a copy of the *Ninety-Five Theses* to the door of the Castle Church at Wittenberg on that same day at noon (though a later account by Melanchthon claims this occurred at Vespers), and soon thereafter they appeared in print in Latin and also as a German translation, quickly becoming a best seller throughout Germany. With hindsight, scholars look to Luther's *Ninety-Five Theses* as the beginning of the Protestant Reformation.

Program Overview

8:00-8:45 AM: REGISTRATION AND PROGRAM DISTRIBUTION (Classic Hall Lobby)

9:00-9:30 AM: WELCOME, J. Michael Raley, and OPENING ADDRESS, President Lake Lambert (Science Center 137)

9:30-10:30 AM: SYMPOSIUM SESSION I (Science Center 137)

10:45-11:45 AM: ADDRESS, PANEL DISCUSSION AND VIEWING OF THE REMNANT TRUST LUTHER RARE BOOK EXHIBIT (Joseph Wood Evans Memorial Special Collections and Archives Center, Duggan Library)

12:00 NOON: COMMEMORATIVE POSTING OF THE *NINETY-FIVE THESES* (Brown Memorial Chapel)

12:15-1:30 PM: LUNCHEON AND KEYNOTE ADDRESS, Rev. Catherine Knott, Hanover College Chaplain (Brown Campus Center Faculty Dining Room)

1:45-2:45 PM: SYMPOSIUM SESSION II (Science Center 137)

3:00-4:30 PM: CONCURRENT STUDENT PRESENTATIONS (Science Center 136 & 137)

5:00-6:30 PM: SYMPOSIUM DINNER (President's Home, *Advance Registrants Only*)

7:00 PM: CORNELIUS AND ANNA COOK O'BRIEN LECTURE:

**“The Importance of Luther’s *Ninety-Five Theses*:
Then and Now”**

**Professor John D. Roth, Goshen College
Director of the Institute for the Study of Global Anabaptism
(Fitzgibbon Recital Hall, Center for Fine Arts)**

8:00-8:45 AM	REGISTRATION AND PROGRAM DISTRIBUTION
Classic Hall Lobby	Registration and Program Distribution
9:00-9:30 AM	WELCOME and OPENING ADDRESS
Science Center 137	<p>WELCOME AND INTRODUCTION About the <i>Ninety-Five Theses</i> . . . J. Michael Raley</p> <p>OPENING ADDRESS <i>The Reformation Legacy in American Higher Education</i> Hanover College President Lake Lambert III</p>
9:30-10:30 AM	SYMPOSIUM SESSION I: LUTHER AND SECULAR AUTHORITY
Science Center 137	<p><i>Martin Luther on Secular Authority:</i> <i>The Powers of Princes versus the Obligations of Subjects</i> Nicholas Vaughn, Hanover College Student</p> <p><i>Secular Authority vs. the Right to Resist: Martin Luther on the Question of the Legitimacy of Resisting the Emperor</i> J. Michael Raley, Hanover College</p>
10:45-11:45 AM	ADDRESS, PANEL DISCUSSION, AND VIEWING OF THE REMNANT TRUST BOOK EXHIBIT
Joseph Wood Evans Memorial Special Collections and Archives Center, Duggan Library	<p>SESSION CHAIR: Matthew Vosmeier, Hanover College</p> <p><i>Pelikan the Expositor</i></p> <p>Miriam Pittenger, Hanover College</p> <p>PANEL DISCUSSION: <i>Remnant Trust Book Exhibit</i> Jennifer Duplaga, Miriam Pittenger, and J. Michael Raley, Hanover College</p> <p>VIEWING OF THE REMNANT TRUST BOOK EXHIBIT</p>

12:00 Noon	COMMEMORATIVE POSTING OF THE <i>NINETY-FIVE THESES</i>
Brown Memorial Chapel	<i>Commemorative Posting of the Ninety-Five Theses</i> by Martin Luther
12:15-1:30 PM	LUNCHEON AND KEYNOTE ADDRESS
Brown Campus Center Faculty Dining Room	SESSION CHAIR: Sara Patterson, Hanover College KEYNOTE LUNCHEON ADDRESS <i>Going Back to God: Luther, Calvin, and the Central Tenets of Reformed Theology</i> Rev. Catherine Knott, Hanover College Chaplain
1:45-2:45 PM	SYMPOSIUM SESSION II: LUTHER, LITERACY, AND EDUCATION
Science Center 137	SESSION CHAIR: Daniel Murphy, Hanover College <i>A Reading Revolution Forestalled: The Protestant Crisis of Scriptural Authority, Public Education, and Literacy in Sixteenth-Century Germany</i> J. Michael Raley, Hanover College <i>The 16th-Century Lutheran Catechization Campaign in Germany and Its Legacies</i> Richard L. Gawthrop, Franklin College
3:00-4:30 PM	CONCURRENT STUDENT PRESENTATIONS: LUTHER TREATISES OF 1520
Science Center 136	SESSION CHAIR: Larry Thornton, Hanover College <i>Martin Luther, Faith, and the Reformation of the Church</i> Rebekah Jones, Hanover College Student <i>Calling to the German Nobility: Why the Church Needs Reforming</i> Rebecca Thorpe, Hanover College Student <i>His Body, His Blood, and Our Baptism: Martin Luther's True Sacraments</i> Emma Kate McMurtry, Hanover College Student

<p>Science Center 137</p>	<p>SESSION CHAIR: Jeffrey Brautigam, Hanover College</p> <p><i>Martin Luther's Treatise On Usury: The Effect of Materialism on Spirituality</i> Payton Fergus, Hanover College Student</p> <p><i>Martin Luther and the Priesthood of All Believers: The Foundation of Reform and Spark of Revolution</i> Abigail Estes, Hanover College Student</p> <p><i>Martin Luther's Uphill Battle: A Fight Against One's Own Intelligence</i> Madison Grimes, Hanover College Student</p>
<p>5:00-6:30 PM</p>	<p>SYMPOSIUM DINNER</p>
<p>President's Home</p>	<p><i>(Advance Registrants Only)</i></p>

<p>7:00 PM</p>	<p>CORNELIUS AND ANNA COOK O'BRIEN HISTORY LECTURE</p>
<p>Fitzgibbon Recital Hall, Lynn Center for Fine Arts</p>	<p><i>The Importance of Luther's 95 Theses: Then and Now</i></p> <p>John D. Roth, Ph.D. Professor of History, Goshen College, and Director of the Institute for the Study of Global Anabaptism</p>

Symposium Abstracts

(Listed by the Authors' Last Names)

“Going Back to God: Luther, Calvin, and the Central Tenets of Reformed Theology”

by Rev. Catherine Knott, Hanover College

In agreement with theologian Karl Barth, Luther's work has taken us towards a “vertical” theological stance to counter the more “horizontal” medieval theology, thus placing far more emphasis on the mercy of God than on human capacity to bear “divine goodness” in the act(s) of good works. Calvin shares with Luther this emphasis on justification through the action(s) of the Triune God alone, though he begins to reintegrate the “horizontal” theological plane. In short, Calvin emerges as an ethicist, in addition to his position as theologian. However, it is Luther who emerged as the force behind the emphasis on the exclusive actions of God and their “alien righteousness”- a tenet now understood to be quite central to the Reformed faith.

“The 16th-Century Lutheran Catechization Campaign in Germany and Its Legacies”

by Richard L. Gawthrop, Franklin College

Over the course of the 16th century, Luther and his followers put forth extraordinary efforts to educate their flock on the basic tenets of Protestant Christianity and then assess the long-term consequences of this religious educational campaign. Though ultimately salvation for Protestants depended on God's grace rather than on human action, in practice 16th-century Lutherans dedicated themselves to the goal of preparing parishioners to respond in faith to the Word of God when it was made known to them by Lutheran preaching and pamphlets. Initially, Luther believed that the preaching of the “true Gospel” to the people would bring about a dramatic improvement in the spiritual life of the German people, preparing them for the coming of the Last Days. Yet Luther's optimism about the outcome of his reform movement, even as it was rapidly spreading through northern and central Germany, was quickly called into question by the widespread and horrific Peasants' Revolt of 1524-25. Luther was also disturbed by the results of a late 1520s inspection of church parishes, conducted at the behest of the Elector of Saxony, which showed the parishioners' almost complete ignorance of Christian doctrines and less than exemplary levels of morality. In response to the popular need for religious training, Luther in 1529 produced his “Large Catechism,” soon followed by the “Small Catechism,” the latter becoming the basis of Lutheran religious education to this day. In addition, he worked with the Elector of Saxony to establish a “Church Constitution” (Kirchenordnung) and school ordinance that called for the establishment of primary schools in every parish, in which the essentials of the Lutheran faith as well as rudimentary reading skills would be taught. Over the course of the next several decades, the ecclesiastical institutions in Saxony were replicated in all the other Lutheran city-states and territorial princedoms in the German lands. The paper concludes by assessing the long-term impact of this initial Lutheran catechization effort. Most scholars now accept the finding that the state-imposed schooling did not have the desired outcome of raising the level of religious knowledge or morality of the German people as a whole. Yet, the aspiration to reform society by educating all its members did not die with the end of the Age of Reformation.

“The Reformation Legacy in American Higher Education”

by Hanover College President Lake Lambert III

The Protestant Reformation was not only a religious reordering of society. It also reordered education, including higher education. Protestants arriving in North America brought this passion with them and established denominational colleges at a rapid rate. Multiple motives guided efforts of the Reformers and their American heirs in education, but their commitment to a new theology of Christian vocation was central. This paper will describe this “theology of education” and its close connections to the Reformer’s understanding of vocation as well as the threats it faces today, most notably from another German innovation—the modern research university.

“Pelikan the Expositor”

by Miriam Pittenger, Hanover College

The American Luther Edition, published jointly by Concordia Publishing House and Fortress Press between 1955 and 1986, comprised 55 volumes (54 volumes of text plus a comprehensive index). Many of the works were made available here in authoritative English translation for the first time. Jaroslav Pelikan served as general editor for the first 30 volumes of the series and played a seminal role in shaping and orchestrating the 27-year publishing project. His book Luther the Expositor (1959) was written as a companion volume to the Biblical commentaries with which the edition began. In Part I, Pelikan outlines four basic principles of Luther’s exegesis: the authority of the Word of God in the Bible, the role of the dogmatic tradition, the Bible as the history of the people of God, and the importance of controversy for determining what the Scriptures meant. In Part II, he works through Luther’s exegesis of a series of texts on the Lord’s Supper as a case study for the principles outlined in Part I. What emerges is not only a detailed portrait of Luther as a virtuoso exegete in his own right, but indeed a broader assertion based on Luther’s exegesis that the history of Biblical interpretation must play a crucial role in constructing a meaningful history of both dogma and systematic theology. Jaroslav Pelikan would eventually write precisely such a history in his magisterial five-volume work, The Christian Tradition: A History of the Development of Doctrine (1971-1989). So by 1959 he was already well on his way toward formulating many of the fundamental ideas that would underlie and permeate his magnum opus. This book on Luther, then, and Pelikan’s involvement with the Luther edition, obviously helped to lay the groundwork for much that was yet to come.

“Secular Authority vs. the Right to Resist:

Martin Luther on the Question of the Legitimacy of Resisting the Emperor”

by J. Michael Raley, Hanover College

In his treatise, On Secular Authority (1523), Luther famously opposed any form of resistance to secular political authority other than passive disobedience if commanded to violate godly law. During the Peasants’ Revolt (1525), Luther thus opposed the violent uprising by the peasants and, rather notoriously, called for the secular authorities to slaughter them. The question remains, however, whether Luther ever recanted or revised his earlier statements on secular authority to support resistance against Emperor Charles V, who threatened to eliminate the Reformers’

strongholds and crush their movement after the Protestant princes' confession of faith at the Diet of Augsburg in 1530. The surviving evidence suggests that Luther employed arguments based upon constitutional, natural, and private law to justify limited resistance to the emperor, yet allow Luther sufficient room to maintain consistency with his earlier statements opposing physical resistance to political superiors.

“A Reading Revolution Forestalled: The Protestant Crisis of Scriptural Authority, Public Education, and Literacy in Sixteenth-Century Germany”

by J. Michael Raley, Hanover College

Literacy rates were already on the rise when, during the early years of the sixteenth century, German territories witnessed a dramatic increase in the printing of vernacular broadsheets, pamphlets, and Bibles. Luther and other reformers of the early sixteenth century initially sought to use the growing print media to their advantage in fostering ecclesiastical reform and doctrinal teaching among the masses. This was done not only through the printed text, but also by means of audio-visual aspects through the illustrations and public recitations of the pamphlets. Thus a reading revolution was well under way by 1524-1525, when the crises for Scriptural and socio-political authority, embodied respectively in Eucharist conflict and in the Peasants' Revolution, made it abundantly clear to Luther and his followers that the common people could not be trusted to interpret Christian freedom and other doctrines responsibly. Once secular authority had been restored after 1525, a disillusioned Luther no longer advocated a Bible for every believer, but ultimately promoted memorized catechisms that would form and teach each believer the essentials necessary for salvation alongside of other mnemonic devices such as memorized hymns and select Bible verses that, too, would reinforce Luther's teachings. In the end, what might have become the German reading revolution of the early sixteenth century instead ended abruptly, at least for a time among the peasantry. Once again, literacy became a tool for the clergy and ruling and business classes, while the evangelical visitations of Luther's day pointed out time and again the failure of German congregations fully to comprehend Lutheran doctrine. In Reformed German territories, however, the picture appears to have been quite different.

“The Importance of Luther's Ninety-Five Theses: Then and Now”

by John D. Roth, Goshen College

October 31, 2017, marks the culmination of a series of events celebrating the 500th anniversary of the Protestant Reformation. For many modern Christians, Martin Luther's legacy to the modern world is uncontested: freedom of conscience; new access to Scripture; salvation as a gracious gift of God; and the dignity of all vocations, to name only a few. But the Reformation Luther unleashed with the posting of his Ninety-Five Theses on October 31, 1517, also had several unintended consequences whose impact on modern life is far more ambivalent than these celebrations often imply. The lecture will honor Luther, while also raising several critical questions about the Reformation and its legacy for the world today.

Abstracts of Student Presentations

(Listed by the Authors' Last Names)

“Martin Luther and the Priesthood of All Believers: The Foundation of Reform and Spark of Revolution”

by Abigail Estes

“Martin Luther and the Priesthood of All Believers: The Foundation of Reform and Spark of Revolution” elaborates on Martin Luther’s doctrine of the priesthood of the believer. This doctrine disrupted the Catholic church’s hierarchy, stripping power from the pope and priests and handing it to the laity. The new-found freedom led to a revolution of faith that resulted in the Protestantism of today. The core idea of equality for all would also influence modern day political thought. All of this reflects the importance of the doctrine as a threat to the Church authorities of Luther’s day and as a major influence upon the idea of freedom today.

“Martin Luther’s Treatise On Usury: The Effect of Materialism on Spirituality”

by Payton Fergus

This paper looks to examine the first part of Luther’s sermon, On Usury (1519), which later was expanded into a treatise for widespread distribution. Supported by many Bible verses, as Luther’s treatises were wont to do, Luther’s essay examines the spiritual dangers stemming from material wealth and the risks associated with greed. To Luther, Christians should avoid materialistic pleasures and focus on the most important outcome in life: spiritual salvation and concern for one’s neighbor. The following is an analysis of his argument and evidence to support his claims.

“Martin Luther’s Uphill Battle: A Fight Against One’s Own Intelligence”

by Madison Grimes

“Martin Luther’s Uphill Battle: A Fight Against One’s Own Intelligence” is an examination of the implication of Luther’s intelligence and the impact it had upon his writings. Throughout time, it has seemed as though some of Luther’s writings surpass the comprehension of his colleagues and his critics, resulting in miscommunication. With reference to, and support from, Howard Gardner’s Theory of Multiple Intelligences and analysis of Luther’s writings, the author explores Luther’s intelligence. Grimes dissects this breakdown in communication by critically analyzing Luther’s intelligence and the impact that his intelligence and world-view had in his writings.

“Martin Luther, Faith, and the Reformation of the Church”

by Rebekah Jones

Martin Luther was a pioneer of the Protestant Reformation, beginning with the Ninety-Five Theses and developing with the three treatises that he wrote in 1520, including On the Freedom of a Christian, dedicated to Pope Leo X. This treatise expounds upon Luther’s belief on Christian freedom as well as on the corresponding duty of Christian servanthood. Accompanying the treatise is a letter to Pope Leo X, in which Luther tries, unsuccessfully, to build the pope’s trust in him so that Luther might be able to help reform the Catholic Church. This paper includes an analysis of the treatise and the letter that Martin Luther wrote to Pope Leo X, as well as an evaluation of

additional possible causes of the Peasants' Revolt of 1525, attributed by many at least in part to a misunderstanding of Luther's treatise on Christian freedom.

**“His Body, His Blood, and Our Baptism:
Martin Luther's True Sacraments”**

by Emma Kate McMurtry

For the thousands of Christians celebrating sacraments, there are different ways of receiving the sacrament and even a different meaning behind each sacrament. The goal of this paper is to outline Martin Luther's understanding of the sacraments from his treatise, The Babylonian Captivity, and especially the sacraments of baptism and eucharist. His clarification is very important because it was one of the many root causes of his separation from the Catholic Church that we know as the Lutheran Reformation. Also, this treatise is significant because the thoughts incorporated in this and other texts published in 1520 led to his excommunication from the Catholic Church. For Luther there are specific requirements a sacrament must have to uphold its title; by the end of this work he has claimed only Baptism and the Lord's Supper pass these tests and are worthy of the status of sacraments. Confirmation, Marriage, Holy Orders, Extreme Unction, and Penance are only rites of the Church but have no saving quality about them. He places significant emphasis on faith in God's promises and how this impacts one's salvation. Without this treatise, we might not know a different way of participating in the sacraments other than the traditional, Catholic mode, and it is important to consider and observe the difference in beliefs.

“Calling to the German Nobility: Why the Church Needs Reforming”

by Rebecca Thorpe

In 1520, Martin Luther penned An Appeal to the Ruling Class of German Nationality as to the Amelioration of the State of Christendom in hopes of gaining the support of Germany's nobility to help reform the Catholic Church. In this Appeal, Luther explains the reasons why he believes the Catholic Church needs reform, which range from the pope's employing many unneeded people, to his selling benefices to the highest bidder. In conclusion, Luther fears that if reforms are not made soon Germany will find itself under total domination by the papacy and its people will be left with nothing.

**“Martin Luther on Secular Authority:
The Powers of Princes versus the Obligations of Subjects”**

by Nicholas Vaughn

This paper explores Martin Luther's view towards the role of secular government in his early scholarly life through a close reading of Secular Authority: To What Extent It Should Be Followed (1523) as well as through the Table Talk of Martin Luther, a collection of conversations transcribed by Martin Luther's students and guests during dinner at his Wittenberg home. Ultimately, Luther's view of secular authority proved to be a complex and controversial subject, a divinely-ordained power that by 1523 needed to be reined in, yet could not be opposed lawfully by subjects except through passive disobedience, something that the peasants of southern Germany who were about to revolt failed to grasp.

About the Keynote and O'Brien Speakers . . .

Rev. Catherine Knott serves as Chaplain at Hanover College, and has been ordained in the Presbyterian Church (U.S.A.) since 2006. Knott received a B.A. from the University of North Carolina at Greensboro ('02), and both her M.Div. ('05) and Th.M. ('12) from Princeton Theological Seminary. She is currently a Ph.D. candidate in Theological Ethics through Garrett Evangelical Theological Seminary of Evanston, IL, and anticipates graduation in May 2018. Knott has served congregations in the Chicago area and in Scotland, and has also served as on-call hospital chaplain through the North Shore Healthcare System of Evanston, IL. She lives with her husband, Jason, and three rambunctious terriers.

Lake Lambert, III, Ph.D., began his tenure as the 16th president of Hanover College July 1, 2015. Lambert came to Hanover from Mercer University in Macon, Ga., where he served as dean of the College of Liberal Arts since 2010. Prior to Mercer, Lambert served as a professor of religion and Board of Regents Chair in Ethics at Wartburg College in Waverly, Iowa, from 1996 to 2010. During his last two years, he served as assistant dean of academic planning at Wartburg and directed the college's strategic planning process. An active scholar, Lambert's research has focused on workplace spirituality, professional ethics, and church-related higher education. He is the author of *Spirituality, Inc.: Religion in the American Workplace* (NYU Press 2009) which surveys the role of spirituality in business. He has also authored several articles and essays in academic journals. He earned his Ph.D. at Princeton Theological Seminary in 1997. He holds B.A. (economics and history) and M.T.S. degrees from Emory University (Georgia).

John D. Roth, Ph.D., University of Chicago (1989), is a professor of history at Goshen College, where he also serves as director of the Mennonite Historical Library and editor of *The Mennonite Quarterly Review*. Dr. Roth is the founding director of the Institute for the Study of Global Anabaptism at Goshen College, in which capacity he maintains an active global lecture/teaching schedule. He is currently focusing on several research, writing, and translation projects related to the global Anabaptist-Mennonite church. His recent books include: *Separationism and the Believers Church Tradition*, ed. William Brackney and John D. Roth (forthcoming); *The Global Anabaptist Profile*, co-authored with Conrad Kanagy and Elizabeth Miller (2017); trans. from German: Hanna Schott, *Love in a Time of Hate: The Story of André and Magda Trocmé and the Village that Said No to the Nazis* (2017); *Constantine Revisited: Engaging Peter Leithart's Defending Constantine*, ed. John D. Roth (2013); *Teaching That Transforms: Why Anabaptist-Mennonite Education Matters* (2011); *Healing Memories: Reconciling in Christ. Report of the Lutheran-Mennonite International Study Commission* (2010); and *Täufer und Reformierte im Disput: Texte des 17. Jahrhunderts über Verfolgung und Toleranz aus Zürich und Amsterdam*, co-edited with Philipp Wälchli, Urs B. Leu, and Christian Scheidegger (2010). He also has published articles in *The Annotated Luther: Fortress Annotated Study Edition*, vol. 5: *Christian Life in the World*, ed. Hans Hillerbrand, Kirsti Stjerna, Timothy Wengert (2017); *Dictionary of Luther and the Lutheran Tradition*; *Cambridge History of Theology*; *Mennonite Quarterly Review*; *The Mennonite*; and *Conrad Grebel Review*. This past May he was a presenter at the Luther and the Rise of Pluralism Conference that convened at Wittenberg, Germany.

About the Session Presenters . . .

Jennifer Duplaga is the Archives and Public Services Librarian for Hanover College, where she cares for the manuscript, photographic and rare book collections, in addition to the institutional records of the college. She holds degrees in German and History from Wittenberg University in Springfield, OH. She received a Master of Library Science and a Master of Arts in History from Indiana University-Purdue University in Indianapolis in 2005. For 10 years, Ms. Duplaga worked as the Special Collections Administrator for the Kentucky Historical Society, managing the archival collections. She joined the staff of Hanover College in April 2015.

Dr. Richard Gawthrop is the Hon. Roger D. Branigin Professor of History at Franklin College. A native of Philadelphia, he received his B.A. from Colby College and his Ph.D. in history from Indiana University. His book, *Pietism and the Making of Eighteenth-Century Prussia*, was published by Cambridge University Press in 1993. In his twenty-sixth year at Franklin College, he has taught world history surveys and the History Department's senior seminar, as well as upper-level courses in German, Russian, East Asian, Middle Eastern, and Latin American history. In addition, he established at Franklin a winter term course in which students serve and live at missions for the homeless in downtown Indianapolis. He met his wife, Jane, in Bloomington, where she was a Legal Services Organization attorney; and their daughter, Elisabeth, works in communications for a climate-science research institute at Columbia University in New York City.

Dr. Miriam Pelikan Pittenger joined the Hanover Classical Studies department in 2005. She earned a BA *summa cum laude* from Yale University in 1989 and both M.A. (1991) and Ph.D. (1997) from the University of California, Berkeley. Her book *Contested Triumphs: Politics, Pageantry, and Performance in Livy's Republican Rome* was published by the University of California Press in 2008. She also happens to be the daughter of the eminent church historian Jaroslav Pelikan and recently took over as literary executor for his estate. In 1946 at the age of 22 Pelikan earned both his Divinity degree from Concordia Seminary, St. Louis, and his Ph.D. from the University of Chicago. He taught at Valparaiso University, at Concordia Seminary, St. Louis, at the University of Chicago, and at Yale, with a post-*emeritus* appointment at the Annenberg School for Communication at the University of Pennsylvania. Over his long career he wrote nearly 40 scholarly books, including his *magnum opus*, the five-volume history of doctrine entitled *The Christian Tradition* (1971-1989). Along the way he served as general editor for the first 30 volumes of the English Luther edition. His companion volume to that series, *Luther the Expositor* (1959) will form the focus for his daughter's presentation today.

J. Michael Raley currently chairs the History Department at Hanover College. He also serves on the Publications Committee of the American Musicological Society and on the boards of the Indiana Association of Historians and the Jefferson County, Indiana, Historical Society. He is the co-editor (with Edward C. Lorenz and Dana Aspinall) of *Montesinos' Legacy: Defining and Defending Human Rights for 500 Years* (2015) and (with Deborah Carlton Loftis) of *Minds and Hearts in Praise of God: Hymns and Essays in Church Music in Honor of Hugh T. McElrath* (2006). His articles have appeared in the *Sixteenth Century Journal*, *Journal of World History*, *Journal of Southern Religion*, *Ons Geestelijk Erf* (Antwerp), and *Anuario Musical* (Barcelona).

About the Student Presenters . . .

Abigail Estes, from the small town of Hillsboro, Indiana, is a freshman at Hanover College. She plans on majoring in history with focus in American history and minoring in theatre.

Payton Fergus is a senior history major from Evansville, Indiana. Raised in a Lutheran church and household, he sought to further his understanding and background knowledge of his faith by taking Dr. Raley's class this semester on Martin Luther. Currently in his final year of academics and varsity football, Payton intends to take the LSAT in December and become a prosecutor. He enjoys listening to and making music, spending time in the library working on research papers, and making people laugh.

Madison Grimes is a Hanover College senior from Mooresville, Indiana. She is majoring in elementary education and minoring in Spanish and history at Hanover College. Madison is a member of Hanover College's Concert Choir and Chamber Singers choral ensembles. She is a member of Alpha Lambda Delta and serves on the Executive Team of Alpha Delta Pi and the Panhellenic Council. Additionally, she is an active member of Phi Sigma Iota Foreign Languages Honor Society, Mortar Board Senior Honor Society, and Gamma Sigma Pi Honor Society. After graduation in May, Madison plans to pursue a career in teaching in the Indianapolis area.

Rebekah Jones is a freshman at Hanover College. She comes from Greenfield, Indiana and graduated from Indiana Virtual School. At Hanover, she plans to major in history and minor in French. She currently works at the campus archives as a student worker. After graduation, Rebekah plans to attend graduate school and pursue a career as an archivist.

Emma Kate McMurtry is a freshman at Hanover College and plans to major in history. She developed her passion for the past early in her academic career and intends to pursue this discipline into post-graduate work or perhaps enter the field of law. Her favorite period is late seventeenth- and eighteenth-century U.S. history, focusing on the issues that led to and accompanied the creation of a new form of government. She hopes to continue her academic career in history while developing skills in other fields at Hanover, inside and outside of the classroom. She is appreciative of the opportunity she has been given to present her work at this conference and before those who have come to support her.

Rebecca Thorpe is from Hanover, Indiana, and is currently a sophomore at Hanover College. She is a member of both Hanover College's Chamber Singers and Concert Choirs. She participates in the Archery Club and the History Club and is a member of the Catholic Student Organization on campus. She plans on double majoring in mathematics and secondary education while also getting her license in special education.

Nicholas J. Vaughn, of New Albany, Indiana, has long had an interest in politics. While still in high school, he volunteered to work for the campaigns of several public candidates. Aside from his political interests, Nick is currently a sophomore pursuing a degree in history from Hanover College with a focus on American history. Recently he was selected to speak at Hanover's *Charters of Freedom* Dedication.