

CONFERENCE PROCEEDINGS
from the
BALKAN CONFERENCE
on the 500TH ANNIVERSARY
of the PROTESTANT REFORMATION



ИНСТИТУТ ЗА НАЦИОНАЛНА ИСТОРИЈА



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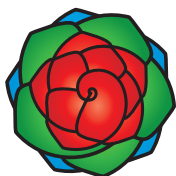
INSTITUTE *for* ALBANIAN & PROTESTANT STUDIES

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DAVID HOSAFLOOK, EDITOR

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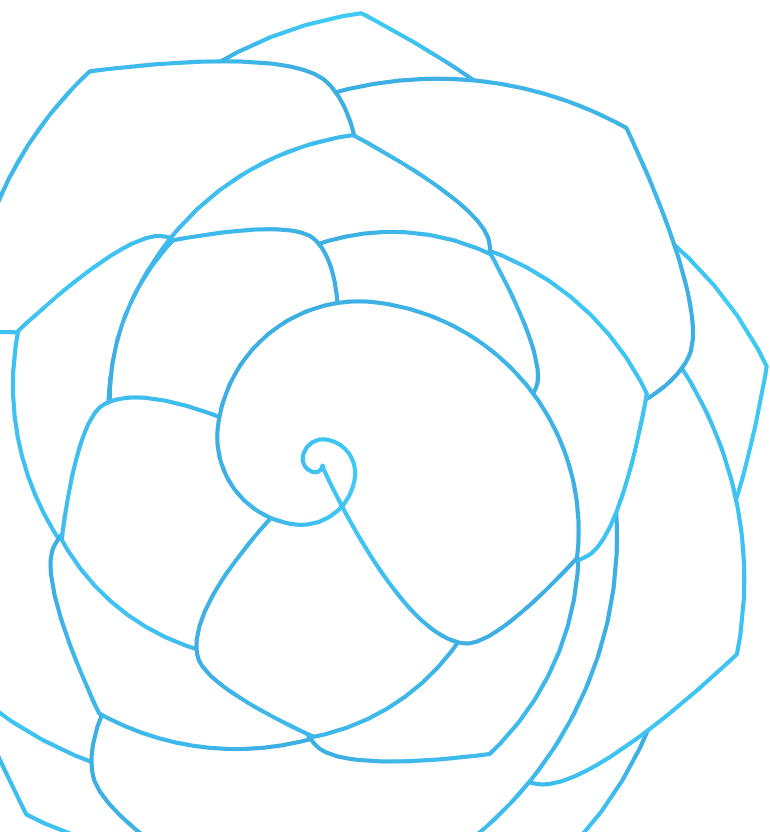
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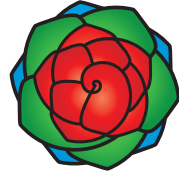
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WOLFGANG NESTVOGEL, PH.D.

Bekennenden Evangelischen Gemeinde, Hannover

When Wittenberg Alarmed Rome and a Monk Shocked an Empire: Martin Luther's Impact after 500 Years Reformation in Germany

Abstract:

The dynamics of the Reformation did not only change the face of the church but accomplished much more. The Reformation proved to be a philosophical influence that has shaped the culture in large parts of Europe for 500 years. What was the big idea behind the new Protestant preaching and who was this German Professor of Theology, who by his publications and personal example became the driving force/main protagonist of the movement? His famous theses about the selling of indulgences in the Roman Catholic Church (October 1517) are seen as a kind of starting point of the Reformation. Martin Luther (1483-1546) didn't start his academic career as a Protestant reformer but as a conservative Augustine friar who taught philosophy. When he found out that the theological and intellectual traditions he was familiar with couldn't provide convincing answers for those two issues that moved him deeply, He faced an existential crisis. This crisis made him doubt in the integrity of God himself, because he found no answer for two questions: 1) Where can I find true truth, that means a solid foundation for my thinking and a reliable source of knowledge about God and the big questions of human existence? 2) Who is God and what can I do to achieve his benevolence? When Luther discovered and published his answers, the Reformation started. The presentation will concentrate on the early years of the Reformation in Germany when the main decisions were made and the course of the movement was designed and determined. It will also discuss the

relevance of Luther’s rediscoveries for the contemporary challenges of religion in a postmodern age.

Keywords:

Reformation, Martin Luther, Augustinian order, doctrine of justification, Roman Catholic Church, *Sola Scriptura*, *Sola gratia*, *Sola fide*, *Solus Christus*

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WHEN WITTENBERG ALARMED ROME AND A MONK SHOCKED AN EMPIRE: MARTIN LUTHER'S IMPACT AFTER 500 YEARS REFORMATION IN GERMANY

WOLFGANG NESTVOGEL

Five hundred years ago a new spiritual movement gripped large parts of Europe like a tidal wave. As important as its outcome was, so unimportant was the little city from which this spiritual revolution began: Wittenberg in Thuringia, a place which Luther described as being “on the edge of civilization.”¹

The church historian Thomas Kaufmann, one of the best-versed experts on the history of the Reformation, emphasizes its immense pace and international dimension: Beginning in a small university town void of tradition, the Reformation became a European phenomenon within a short amount of time!²

At that time three powers competed to expand their influence: Emperor Karl V, the Roman-Catholic Church under the leadership of the Pope, and (within Germany) the sovereigns who jealously defended their territories and capitalized on every opportunity to advance against the pope and the emperor.³

Islam added an additional challenge, as demonstrated by the dramatic slogan “the Turks just outside of Vienna” in 1529:

The shared threat to Europeans in the form of a secretive and all-round feared Turkish superpower and its foreign religion substantially contributed to the fact that the religious

changes that came out of the Reformation took on European, nay, global dimensions.⁴

Just before for this period, a medium of mass communication was established, whereby a variety of written information could be produced and communicated with little time: printing. The dynamics of the Reformation would be unthinkable without Johannes Gutenberg (1400-1468), to whom we trace the invention of the printing press with movable letters and "Druckerpresse," paving the way. This new technology not only made the speedy distribution of Luther's German translation of the Bible possible, but also allowed the authorial activities of the reformers to multiply, bringing their theological and pastoral insights to the literate populace.⁵

What was their central cause? From where did the Reformation gain its momentum?

What message could hit such a nerve that only a few individuals – within a short period – managed to disrupt an entire system which had been established for centuries?

The way in which the anniversary of the Reformation is being celebrated in official venues in Germany has drawn criticism from a number of theologians and journalists. Even the labor intensive Luther-exhibition in Wittenberg has drawn far less visitors than anticipated. Some critics wonder whether the reason could lie in the fact that the initiators (especially the State Lutheran Church) have not grasped the dramatic core, the proprium of Luther's cause. Indeed, their speeches and press statements suggest a certain degree of helplessness when compared to historic reports from the 16th century. It is as if the dynamic, the power, and the excitement of the time of the Reformation has not been passed down to its supposed heirs.

Apparently we have to rediscover the historic proprium of the Reformation to feel its heartbeat. Our methodological

approach may be helped by the fact that the onset of the Reformation was closely connected with the personal crisis of a single monk: Martin Luther, who was actually destined to pursue a legal career after studying philosophy and logic. However, a personal experience led him to join the Augustinian order in Erfurt (1505) and to be educated as a Catholic monk. What followed not only constitutes church history, but also intellectual history. Allow me to claim that Luther would be more than a “medieval chapter”. His discoveries and insights also challenge us in a postmodern age.

I want to concentrate on two particular points in which the revolution of the Reformation directly contradicted the old way of thinking. Here are the foundations of the Reformation:

- The epistemological origin of the Reformation: Luther’s search for assurance and sure results.
- The existential question of the Reformation: Luther’s search for a “gracious God”.

The epistemological origin of the Reformation

After his ordination as a priest in Erfurt (1507 at the Erfurt Cathedral), Luther is assigned to pursue advanced theological studies. By 1508 the Augustinian order summons the highly gifted 25-year old to the young university in the province of Wittenberg. Luther is not only to study theology, but also to gather initial teaching experience by instructing philosophy classes.

In October 1512, Luther graduates as a Doctor of Theology (Dr.theol.) and takes his oath on the Bible in the Castle Church of Wittenberg. Shortly thereafter, at 30 years of age, he is given his mentor Staupitz’s teaching position in Biblical Studies.

Looking back on this time, the reformer will later conclude (in a sermon given in 1537): “We won the light back (later),

but when I became a Doctor, I did not know it" (WA 45, 86, 17f).

Despite his academic success, the young monk and theologian is in desperate search of the truth about the meaning of his life. He recognizes the insufficiency of trusted academic opinions and traditions. The young theologian is searching for a plausible definition of the relationship between belief and reason.

In terms of intellectual history, we are on the cusp between the Middle Ages and the Renaissance. Humanism aspires to return to ancient sources (*ad fontes*). The natural sciences are conquering new territories (Kopernikus and Galileo are contemporaries of Luther). Old assumptions are being questioned. The intellectual Augustinian Martin Luther, trained in Aristotle's school of philosophy, stands at the center of this. But what can one be sure of anymore? Is there a foundation on which truth can be built? Luther had had the good fortune of receiving his philosophical education at the University of Erfurt, where traditions were second-guessed. He was taught scholastic theology in the *via moderna* school of thought (nominalism, Ockhamism). From the beginning, he learned a critical approach to traditional thinking, which would become an important weapon in his later fight. Luther is in search of "sure results" like the Ockhamists.⁶

His crisis leads him to ask strikingly clear questions about authority:

Who possesses truth? From what source can it be gleaned?

According to Roman-Catholic interpretation, this authority rests solely with the Pope and the church magistrate. Luther, however, can attest to the fact that popes and councils have often erred and contradicted themselves. Not even academic scholastic theology can compensate for this deficiency. Luther encounters a difference of opinion between *via moderna*

(Nominalism) and *via antiqua* (Thomism) – for which there appears to be no satisfying rational solution. Luther disputes “against scholastic theology” on September 4, 1517 in Erfurt. He recognizes that trusted theological methods and categories can never bring him further than mere human opinion. True assurance can only come from God when HE wishes to reveal himself authoritatively. Luther comes back to the Bible, which he has been regularly expositing for his students since 1512. The professor is overwhelmed by the subject of his own study. Here, Luther discovers the superior clarity (*claritas scripturae*) and persuasiveness which he had searched for in the church’s theological debates in vain. “It should be an established and certain fact among Christians that Holy Scripture is a spiritual light, much more clear even than the sun” (WA 18,653). “The holy Spirit is not a sceptic”, he postulates in his controversy with Erasmus (*De servo arbitrio*, 1525).

With that, Luther lays the epistemological basis, which will differentiate the Reformation from the Roman Catholic Church moving forward: A reformational approach to Scripture recognizes the Bible as the ultimate authority and standard of all theological insight (*norma normans*). Even the church magistrate and the traditions of the councils and confessions must measure themselves against the Bible and allow it to correct them: *Sola Scriptura*.

A new boldness awakens in Luther when his only commitment is to scripture. The authority of *Sola Scriptura* proves to be the pivotal means in his fight against indulgences⁷: “I am confident in the points listed: They are clearly grounded in Scripture. Therefore, you need not have any doubt. Let *Doctores scholasticos* remain *Scholasticos* (let the experts say, what they will)” (*Sermon on Indulgences*, 1518, WA 1, 246, 27-29).

With the discovery of sola scriptura, Luther turns the entire hierarchy of authority on its head. If this principle is true, the power of the Pope and the Roman institution is broken. They would no longer be the judges of faith, but would need to submit themselves to the judgment of scripture.

Immediately, Luther's opponents in the church immediately recognize this scandal, this inversion of hierarchies. Silvester Prierias, a member of the Roman Curia, answers the theses on indulgences: "He who does not obey the teaching of the Roman Catholic Church and the Pope as the infallible standard of faith, from which even holy scripture obtains its power and authority, he is a heretic."⁸ Nevertheless, the reformation gains numerous followers within little time. Many territorial princes side with Luther.

The Roman Catholic Institution, on the other hand, defends its sphere of influence and its monopoly on interpretation. She is supported by Emperor Karl V., who has a personal interest in squashing the reformation because he fears its emancipatory potential.

Luther is called upon to recant his theses or face harsh punishment. He is to announce his decision at the Imperial Diet that Kaiser Karl summons in Worms in April 1521. Luther is given an open platform to explain himself and to renounce his theses.

He is aware, that his forerunner, Jan Hus, had also been given an open platform at the Council of Constance (1415) and was nevertheless burned as a heretic. The theology professor from Wittenberg was threatened by the same fate as the rector of the University of Prague 100 years before.

After thorough negotiations and two appearances before the tribunal, Luther gives this confession in his famous closing statement: Unless I am convinced by the testimony of the Holy Scriptures or by evident reason-for I can believe neither pope

nor councils alone, as it is clear that they have erred repeatedly and contradicted themselves-I consider myself convicted by the testimony of Holy Scripture, which is my basis; my conscience is captive to the Word of God. Thus I cannot and will not recant, because acting against one's conscience is neither safe nor sound (WA 7, 838, 4-8).

In this historical pivot point, Luther seals this hermeneutical principle at the stake of his own life. *Sola Scriptura* as the foundation for knowing God is more to him than a mere academic-theological concept. This conviction became *opinio communis* among all Protestant reformers. Their consciences were bound to the Bible as God's authoritative word.

On this basis, they attained a second (and simultaneously revolutionary) insight.

The key existential question of the Reformation

What did Luther discover in the Scriptures? What key discovery made the Reformation so explosive?

Fortunately for historians, there is a clear evidence. Luther himself described his "reformative breakthrough" in an extensive biographical note.⁹ His personal narrative is clearly confirmed by Luther's exegetical studies (commentaries on Romans and Galatians), as well as his pastoral publications, with which he addressed a wide audience (e.g. *On The Freedom of a Christian*, 1520). On this point Luther and the leading second generation reformer, John Calvin, are in full agreement.

The key question is: How do I find a gracious God?

Looking back, Luther described his desperate search as follows: "If I could know that God would be gracious to me, I would leap with joy." For the reformers, human fate and existence hinged on the answer to this question.

How can mortal man stand in light of eternity? How can he stand before an omnipotent God who demands an account for his life? If God is truly God, and not merely a figment of human imagination, he must call man to account. In that case, who can stand?

At the same time, the question about a gracious God also leads to a question about the future: What happens after death? Is there a reason to hope for eternal life? Is the person of God, who reveals himself in the Bible (*Sola Scriptura*), a *threat* or a *refuge* for man?

And: Is the question about a gracious God relevant for those looking back on the Reformation today? Time and again, people try to categorize this existential motive of the Reformation as "typical medieval" as if to relativize it. The so-called "modern man" supposedly cannot relate to Luther's desperate search for assurance about God. It is claimed that this question is of mere historical interest to us.

Is this assessment accurate? Is modern man truly not concerned with questions about eternal life and personal responsibility before God? Or do we underestimate our contemporaries when we claim that they do not ask themselves these questions ("metaphysical underestimation")?

As evidence, I wish to call a contemporary author to the witness stand. No doubt, his viewpoint is secular. No one can claim that he is a Christian apologist: The French author Michel Houellebecq (born 1956) is known for his critical and partially aggressive statements on cultural matters in France. In a SPIEGEL news interview (June 2016), Houellebecq posed a question which comes very close to Luther's cause: "The focus of Christian churches should be more internal and eternal as opposed to humanitarian and contemporary. (...) No one is spared the final confrontation with eternity. Every author must have something to say about death."¹⁰

At its core, this is the same question that concerned Luther 500 years ago, only spoken in different words: What happens after death? Does eternity exist? We would be short-sighted to place this question on the medieval shelf.

What answer did Luther find? What constituted the “discovery of the Reformation”?

The answer is found in his autobiographical text from 1545, in which the reformer describes his own theological development. After his doctorate in theology in 1512, the teaching position for biblical studies had been passed on to him by his mentor, Johann von Staupitz.

His task was to study the biblical texts in their original languages (the Hebrew Old Testament and the Greek New Testament) and to relate these to his students. The professor was not only motivated by academic interest, but by concern for his own soul. He was, in his own words, “terribly afraid of the latter day and wanted with all his heart to be righteous” [i.e. accepted by God and into Heaven] (WA 54, 179).

In his endeavor, the reformer stumbled upon the Apostle Paul’s letter to the Romans. In the letter to the Romans, Paul unfolds the Christian teaching about “justification of sinners.” How can a “simple sinner” – who offends God with his unbelief, who ignores God’s love and disobeys his commandments – how can this sinner be reconciled to God?

How can mortal man receive eternal life?

If God consistently maintains his own standards, he must judge man, who has lived in opposition to his law. He who wishes to live without God must also die without God and be separated from him forever. Paul defines this eternal separation as “hell” or “damnation”. But God wishes to rescue the people to whom he has given life. He wants to forgive their sins and grant them eternal life.

The Apostle Paul asks how God could both maintain his standard (holiness) and at the same time forgive man his debt. How can God be righteous without judging the guilty? There is only one way out. God punished his own son with the punishment that we deserved for our sins. This is the only way that sin can be atoned for while at the same time giving humanity the chance to be saved.

For this reason, God sends his only son, Jesus Christ, into the world. He becomes a man, proves his power by performing wonders, and calls man to believe in God. In the end, he is condemned to death by a corrupt system and is executed on a cross. Why didn't God save his son from this death on the cross? Why did Jesus not avoid his own execution? Because a mysterious plan was being fulfilled on the cross: Jesus Christ took the punishment, which we deserve for our godlessness, on himself. Jesus himself referred to his death as an atonement (Mark 10:45). He took our place and bore our punishment.

But the story continues after the cross. Jesus is killed on Friday. On Sunday, he conquers death through his resurrection. The grave cannot hold him. Jesus proves himself to be stronger than death. God legitimizes his son by giving Him to triumph over death. As proof, Jesus encounters multiple eye witnesses who confirm his resurrection. (He returns to the realms of eternity after 40 days. This realm is not yet visible to humankind.)

And so - by his death and resurrection - Jesus establishes the foundational requirement for man's debt to be forgiven. He bears our punishment and overcomes death. Like an innocent person who goes to the electric chair for a mass murderer, so Christ took our place.

In this way, God has opened wide a gate to himself. For Paul, the question of greatest concern is: How does man pass

through this gate? How does the sinner partake in the gift of forgiveness?

Paul's answer, rediscovered by Luther 1500 years later, is as follows: By faith alone (*sola fide*). What does "faith" mean? It means that the sinner accepts God's judgment over his life and confesses his need for forgiveness and salvation. He trusts the claims of Scripture that Christ's atoning death on the cross was for him, and that Christ suffered his punishment. He believes in the resurrection as a historical reality, not just a religious story or myth. He calls on the resurrected Christ in prayer and asks him to be his savior.¹¹

By this faith alone, man partakes in God's forgiveness and unfailing grace (Romans 5:1): *Therefore being justified (declared free) by faith, we have peace with God through our Lord Jesus Christ.*

He who trusts in Christ is released of his debt. Paul names this liberation, which guarantees eternal life, "the justification of sinners". *Justification* means: God declares as *just* someone who is in and of himself *unjust*, and this declaration is on the sole basis that Jesus took and atoned the punishment for him.

Paul describes these truths, on which he elaborates extensively in Romans, as "the gospel" (good news). He summarizes his thesis in a nutshell as early as the first chapter (Romans 1:16–17):

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written [in the Old Testament]. "The righteous shall live by faith."

And so we return to Luther, for it is in this exact portion of Scripture where the young theologian made his key discovery. He would later say that Romans Chapter 1 became his "gate to

paradise." A study of his journey brings us to the year 1518. Up until that point, Luther had explicated and misunderstood Paul's words according to the Catholic-Scholastic tradition.

He understood God's righteousness as the standard with which God judges the lives of men. In that interpretation, the sentence (Romans 1:17) would mean: *The gospel reveals God's standard, which my life must measure up to.* Luther clearly recognized that this standard would thoroughly overwhelm every person. In this interpretation, the gospel would not be good news. It would be news of unavoidable judgment.

In his "reformational discovery," Luther finally recognized what Paul really meant by this passage. God's "righteousness" means that God himself wants to free, save, and forgive man. Then, the sentence in Romans 1:17 means: *The gospel declares God's pardon to all who believe in Jesus Christ.* For this reason, Luther refers to "passive righteousness" (*iustitia passiva*), because it is a gift of God. Man cannot create his own righteousness. Instead, he can only receive it by faith.

Let us listen to Luther's own original account of his discovery:

I had indeed been captivated with an extraordinary passion for understanding Paul in the letter to the Romans. But up till then it was not the cold blood about the heart, but a single word in Chapter 1[:17], "In it the righteousness of God is revealed," that had stood in my way. For I hated that word "righteousness of God," which, according to the use and custom of all the teachers, I had been taught to understand philosophically regarding the formal or active righteousness, as they called it, with which God is righteous and punishes the unrighteous sinner.

Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes

sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God (...) Thus I raged with a fierce and troubled conscience. Nevertheless, I beat importunately upon Paul at that place, most ardently desiring to know what St. Paul wanted.

At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In it the righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.'" There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, "He who through faith is righteous shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates. (...)

And as much I had before hated the word "righteousness of God.," I now extolled it with greatest love as my sweetest word. Thus that place in Paul was for me truly the gate to paradise.¹²

This was the discovery of the Reformation.

The Reformation always emphasized that it was not the *source* of the theology of "justification of sinners." Much more, the *discovery* of the Reformation was much more of a *rediscovery* of the truth that the Apostle Paul and the entire early church had declared throughout the New Testament.

The reformers briefly summarized this truth in their famous Solas (*particula exclusiva*).

a) *Solus Christus* (The sinner is reconciled to God through Jesus Christ alone.) God's son, who atones our sin on the cross as a substitute, is the only sufficient savior and mediator. There is no way of salvation apart from Christ. He requires no supplement or completion.

b) *Sola Gratia* (God grants salvation and reconciliation to the lost by His grace alone.) God's gracious approach to the sinner is neither earned nor deserved. God's mercy is a free gift based only on sovereign love.

c) *Sola Fide* (The sinner grasps grace and receives salvation as a gift alone through personal faith in Jesus Christ.) This faith clings to God's promises (*promissio*), by trusting Jesus Christ and his sufficient salvation by his cross and resurrection. It does not rely on one's own works, but receives the declaration of righteousness and salvation from God's judgment (justification) as a gift.

The rediscovery of "*alone*" marks the difference to the Roman Catholic church. There, too, Christ, Grace, and Faith were referred to in reverence. But the Roman Catholic Church argued that they were not enough to reconcile man to God.

Christ *alone* is not sufficient, but the Church and Mary are also essential mediators between the sinner and Christ. Grace *alone* is not sufficient, but is administered by the sacraments of the church and her priests (for example the eucharist and baptism). Faith *alone* is not sufficient for salvation, but must be supplemented with good works and church rituals so that man can be saved.

This fundamental Protestant-Catholic contrast still exists. The Roman Catholic Church confirmed it in the Council of Trent (1545-1563). The resolutions of the Council of Trent are still in place in 2017. Well-intentioned ecumenical efforts cannot change this. For that reason, just as in the 16th century, for the sake of intellectual integrity, it is necessary to decide between two legitimately opposing viewpoints.

The theologian Hellmuth Frey described the stark contrast as such: "Jesus *and* – or, Jesus *alone*." This is also the title of his research regarding confessional differences between Roman

Catholicism and Protestantism. Frey reaches the following conclusion:

In Catholicism, Jesus takes on a different role than in the Bible. Officially, he is at the center. But the depth of his death on the cross is not recognized. The singularity, finality, and sufficiency of his atoning work is not affirmed. And so, he must compete against other authorities for the central place in people's hearts : The church, which completes his earthly work; the Pope, his earthly representative; Mary, who appeases him in Heaven; saints, who are tolerated as patrons; their works and those of priests, which strengthen us. His majesty and His love are darkened (...).¹³

Conclusion:

Surveying the central cause of the Reformation 500 years later, we encounter dynamics that still challenge us today. Let us summarize the two central points of discovery in Luther's reformation. They are the foundations of the Reformation. I would like to relate each thesis to the present day and pose questions, which I believe Luther would ask of us.

1. The epistemological basis of the reformation is expressed in *Sola Scriptura*, Scripture alone. Can we expect that God still speaks loud and clear to mankind through his Word today?
2. The key existential question of the Reformation is answered by *Solus Christus*. Christ alone saves the sinner, who believes in him.

Can we trust that this way of salvation still applies to us today? This question surpasses academic discussion and can only be answered by a personal confession. Therefore, please allow me to illustrate my personal confession with a painting (see in following page), with which Luther's friend Lucas Cranach documented his personal confession.¹⁴

When the painter Lucas Cranach discovered the doctrine of justification for himself, it became the theme of his life. I refer to a painting that is part of the altar of the City Church St. Peter and Paul in Weimar. In this canvas, the artist and his friend Martin Luther stand beneath Christ's cross. A stream of blood extends from Christ's wound to Cranach's head.



Altarpiece of the crucifixion from the St Peter and St Paul Church (Weimar, Germany). By Lucas Cranach, the Elder and Lucas Cranach, the Younger (1555). Public domain.

Luther is pointing to the Bible: “It contains all the answers! Here you find the message that Jesus dies for sinners.” John the Baptist, also standing alongside Cranach, points to Christ: “He alone is the Savior.”

Cranach inserts his own portrait into the drama. He communicates: “I belong here, for Jesus also died for me.” The work of the cross extends from Christ to Cranach (as symbolized by the stream of blood). By this detail Cranach confesses: I can have a personal relationship with Jesus. I do not need a priest or church to mediate between us. The door is open.

In closing let me propose the following aspects for further examination.

In the process of the Reformation these two factors were always present: the scientific study of the sources, primarily the biblical texts (*ad fontes*) – and the existential search for truth and God. What was the formative force in Luther’s theology and how did these two factors interact and support one another?

ENDNOTES

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2 Kaufmann, Thomas. *Erlöste und Verdammte. Eine Geschichte der Reformation*. München 2016, p. 11.

3 A brilliant survey of the historical constellation is given bei Heiko Augustinus Obermann. *Luther: Man Between God and the Devil*. Yale University Press 1989.

4 Kaufmann, op.cit., p. 9-10.

5 Venzke, Andreas. *Johannes Gutenberg. Der Erfinder des Buchdrucks und seine Zeit*. München 2000.

6 Nestvogel, Wolfgang. „Reformation und Humanismus – Freunde oder Feinde? Luthers Verständnis von Vernunft und Wissenschaft“. Erschienen

in: *Das verschleuderte Erbe. Die Reformation und die Evangelikalen*. Hg. von Johannes Pflaum. Bielefeld 2017, p. 65-92 .

7 The Roman Catholic offered Indulgences to the people, which meant: You can improve your position before God (or even the position of deceased persons) by paying money and observing some rules decreed by the catholic church.

8 Cited in Obermann, Heiko Augustinus. *Luther. Mensch zwischen Gott und Teufel* (German edition). Berlin 1983, p. 206.

9 Prelude (Praefatio) to the first Wittenberg edition of the latin writings, 1545 (WA 54, 179 ff.).

10 Michel Houellebecq in a SPIEGEL-interview. June 18, 2016, Nr.25, p. 127.

11 Faith relies on the information objectively revealed in scripture (*fides quae*) and binds itself to the resurrected Christ in personal trust. The biblically-reformed definition of faith combines the following aspects: *notitia* (objective faith as the necessary foundation), *assensus* (willingly turning towards, grasping, and cleaving to Christ), *fiducia* (personal trust in Christ which fully relies on Him); *assensus* and *fiducia* both refer to the personal-subjective aspect of faith and are frequently used synonymously. They are not separable from objective faith (*notitia*) and may not be portrayed as opposing one another.

12 WA 54, 179-187.

13 Frey, Hellmuth. *Jesus allein oder Jesus und...? Die Annäherung der Konfessionen*. Bad Liebenzell 1974, p. 87-88.

14 It is part of the altar of the *City Church St. Peter and Paul* in *Weimar*. The painting was initiated by Lucas Cranach the Elder and completed after his death (1553) by his son Lucas Cranach the Younger (1555).

