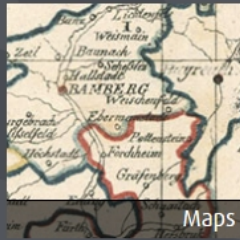


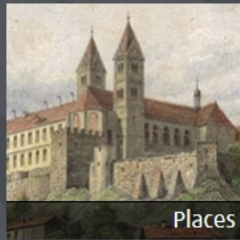
Martin Luther and the early Reformation in Bavaria

A virtual exhibition in bavarikon





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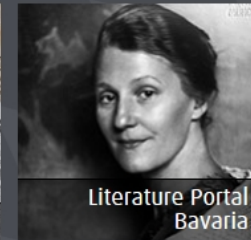
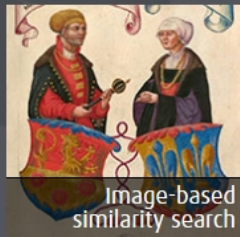
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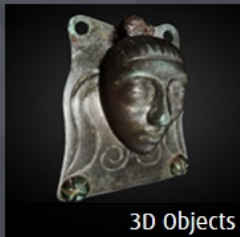
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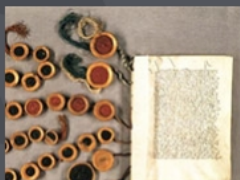
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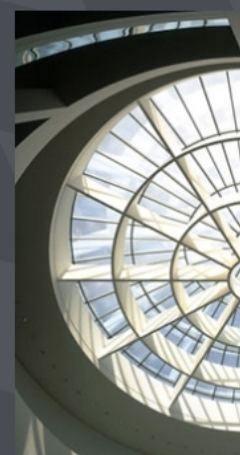
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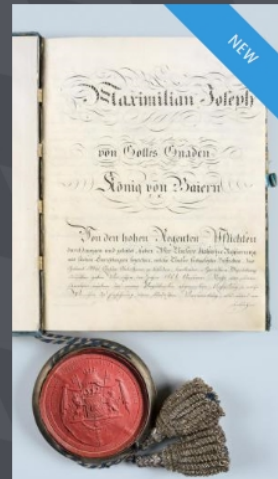
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Exhibition
Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers



Martin Luther und die frühe Reformation in Bayern. Anhänger, Gegner, Sympathisanten

Ausstellungen > Martin Luther und die frühe R...

Martin Luther und die frühe Reformation in Bayern. Anhänger, Gegner, Sympathisanten

9 Persönlichkeiten, 12 Orte, 120 Kulturschätze – tauchen Sie ein in die bayerische Reformationszeit des 16. Jahrhunderts!

Das heutige Bayern mit seinen Landesteilen Altbayern, Franken und Schwaben ist in dieser Epoche von einer enormen Vielfalt geprägt: Das Herzogtum Bayern entwickelte sich schon früh zu einem Hort der Reformationsgegner, leitete aber gleichzeitig kirchliche Reformen ein. Der [Ingolstädter](#) Theologe [Johannes Eck](#) personifiziert diese Linie. Ausgehend von der Reichsstadt [Nürnberg](#) und Reformatoren wie [Andreas Osiander](#) setzte sich die neue Lehre in Franken dagegen rasch durch. Auch in Schwaben gab es mit [Memmingen](#) und [Lindau](#) Zentren der Reformation. [Augsburg](#) ist hingegen mit zwei Ereignissen von weltgeschichtlicher Bedeutung verbunden: 1530 überreichten dort die Protestanten dem Kaiser die „[Confessio Augustana](#)“, 1555 wurde der [Augsburger Religionsfriede](#) geschlossen.

[Martin Luther](#) selbst hielt sich in Bayern nur wenig auf, sein persönlicher Einfluss war gering. Gleichwohl ist die bayerische Reformationsgeschichte ohne seine zentralen theologischen Schriften nicht vorstellbar. Sein sechsmonatiger Aufenthalt auf der Veste [Coburg](#), damals zum Kurfürstentum Sachsen gehörig, ist bis heute wichtiger Bestandteil deutscher Erinnerungskultur.

bavarikon hat für die virtuelle Ausstellung 120 hochwertige Objekte aus mehr als 20 Archiven, Bibliotheken, Museen und Pfarrämtern zusammengetragen, darunter historische Drucke, Gemälde, Kirchenausstattungen und Kunsthandwerk. Besondere Highlights sind 26 Originalhandschriften Martin Luthers und eine 3D-Präsentation seiner [Coburger Wohnstube](#).

Die Ausstellung hat ihren zeitlichen Schwerpunkt in den Jahren von 1517 bis 1530.



Personen



Orte



Alle Objekte

Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

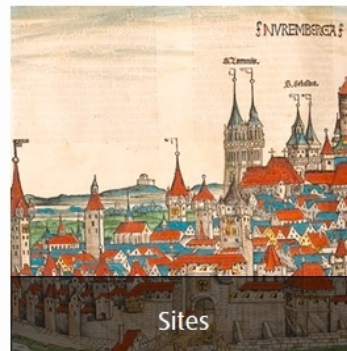
Nine personalities, twelve locations, 120 works of art – get to know the Bavarian history of the Reformation during the sixteenth century!

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[About the exhibition](#)

About the Exhibition

The virtual exhibition "Martin Luther and the Early Reformation in Bavaria" is a joint project of the Bayerische Staatsbibliothek, the Haus der Bayerischen Geschichte and of the Staatlichen Archive Bayerns, developed between 2013 and 2016.

Project management: Dr. Stephan Kellner.

Coordination/editorial department: Dr. Matthias Bader.

Coordination archives/museums: Johannes Haslauer M.A., Dr. Wolfgang Jahn.

Concept: Dr. Matthias Bader, Johannes Haslauer M.A., Dr. Wolfgang Jahn, Dr. Stephan Kellner.

Scientific consultant: Prof. Dr. Franz Xaver Bischof, Prof. Dr. Daniel Drascek, Dr. Gabriele Greindl, Dr. Thomas Horling, Dr. Gerhard Immler, Prof. Dr. Ferdinand Kramer, Prof. Dr. Alois Schmid, Prof. Dr. Gury Schneider-Ludorff, Prof. Dr. Anton Schindling, Dr. Andrea Schwarz, Prof. Dr. Gunther Wenz, Prof. Dr. Walter Ziegler.

Texts: Dr. Matthias Bader, Evamaria Brockhoff M.A., Bettina Dankesreiter M.A., Christian Grosch, Johannes Haslauer M.A., Dr. Wolfgang Jahn, Dr. Claudia Kalesse, Dr. Johannes Laschinger, Dr. des. Cordula Mauß, Dr. Silvia Pfister, Dr. Thomas Rainer, Christine Rogler M.A., Jochen Rösel M.A., Stefan Schnupp M.A., Dr. Herbert Schott, Dr. Susanne Wolf.

Editorial assistance: Martin Jäger M.A., Veronika Schöner M.A.

Technical support/metadata/digital production as part of bavarikon (Bayerische Staatsbibliothek/Bavarian State Library, Department Digital Library/Munich Centre for Digitisation [MDZ]): Dr. Markus Brantl (Technische Leitung); Gabriele Meßmer, Dr. Birgit Gilcher (operatives Projektmanagement); Ralf Eichinger, Matthias Lindinger, Priya Manalil (Technik); Felix Horn (3D-Produktion); Lisa Hanke, Sonja Kümmer, Stefan Philipp, Maria Wernersson (Metadaten); James Podalsky, Ralf Schwerdtfeger (Digitale Produktion).

Public relations/media contact: Irma Bachhammer M.A.

E-Mail: [presse\[at\]bavarikon.de](mailto:presse[at]bavarikon.de)

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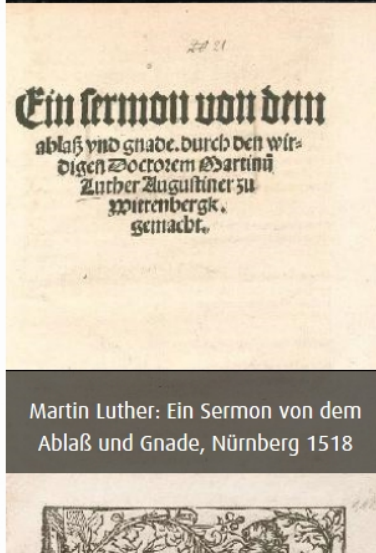
Lucas Cranach d. Ä., Martin Luther,
1528



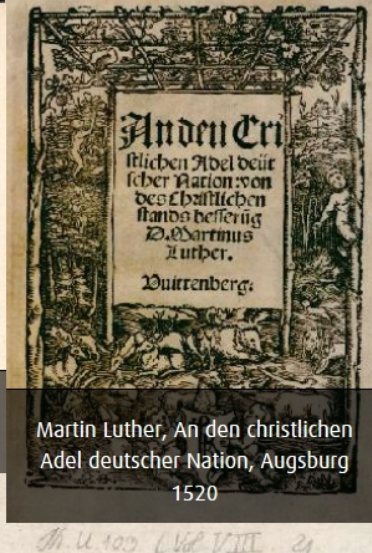
Lucas Cranach the Elder, Martin
Luther as Augustinian Friar, 1520



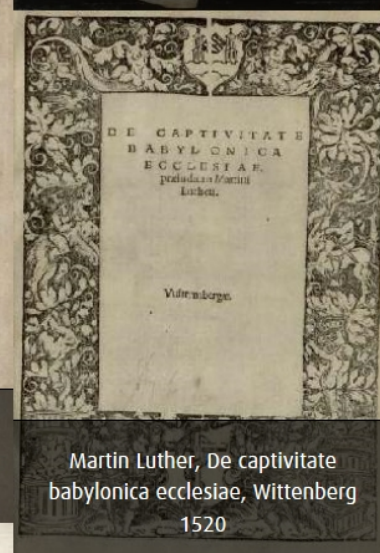
Lucas Cranach d. Ä., Katharina von
Bora, 1528



Martin Luther: Ein Sermon von dem
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Martin Luther, An den christlichen
Adel deutscher Nation, Augsburg
1520



Martin Luther, De captivitate
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1520

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Martin Luther



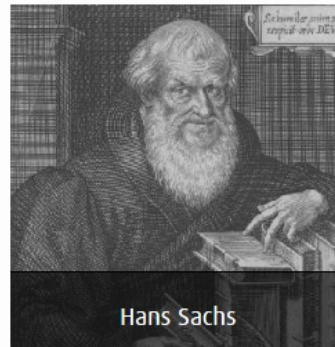
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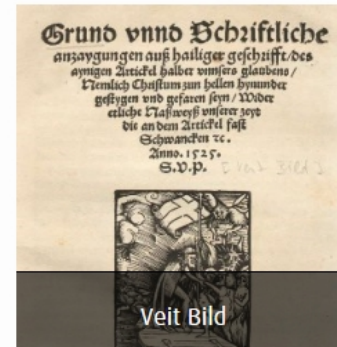
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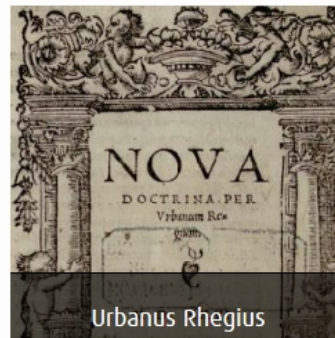
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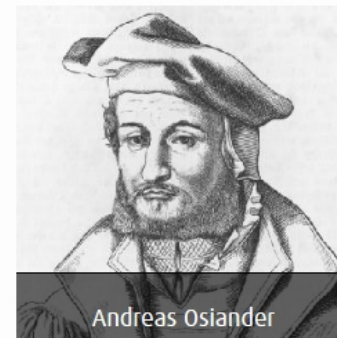
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Andreas Osiander

Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

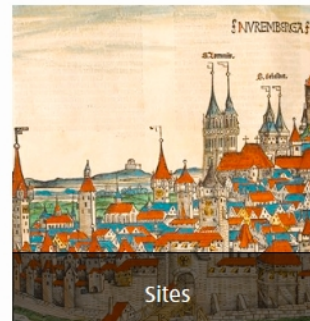
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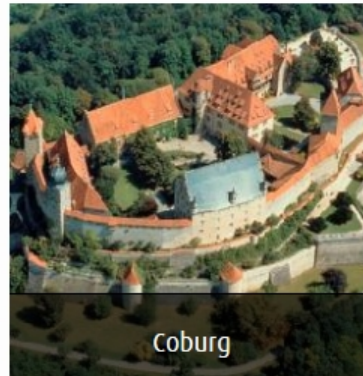
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Sites



Augsburg may be considered the most important place of the Reformation in present-day Bavaria. Two events of the highest significance are inseparably linked to the Swabian imperial city: at a diet, in 1530, the **Lutheran** imperial estates presented Emperor Charles V (Roman-German king 1519–1556, emperor from 1530) with the “**Confessio Augustana**”, their fundamental letter of confession. During another diet in 1555, the so-called “**Augsburg Peace of the Empire and of Religion**” was agreed, recognising the Evangelical-Lutheran faith.

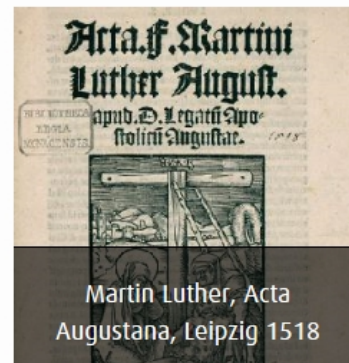
Augsburg had already been in the centre of the Reformation during the diet of 1518, when Martin Luther (1483–1546) had a conversation in the Fugger palace with Cardinal Thomas Cajetan (1469–1534) sent from Rome. Since Luther did not revoke his theses, he was convicted of heresy in the eyes of the Church.

The city of Augsburg, however, introduced the Reformation only in 1534/37 and thus relatively late. Already in 1517/18, reformatory influences had become noticeable, but the city council pursued according to the historian Rolf Kießling a “policy of open-mindedness” and initially behaved neutrally in terms of religious policy.

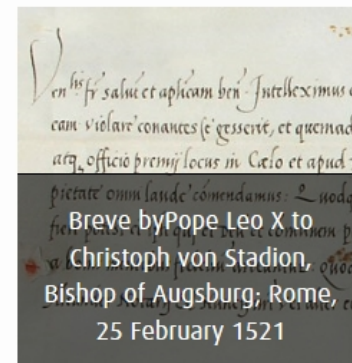
In addition to the Lutheran-Wittenberg direction, other theological movements also played an important role in the 1520s. The Swiss movement founded by Huldrych Zwingli (1484–1531) was of importance. From 1525 to 1527, the Anabaptists, the “radical” wing of the Reformation, occupied a particularly strong position.



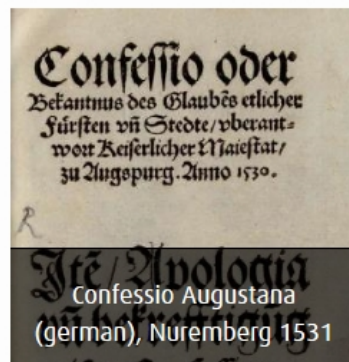
Lutherstiege Museum



Martin Luther, Acta Augustana, Leipzig 1518



Breve by Pope Leo X to Christoph von Stadion, Bishop of Augsburg, Rome, 25 February 1521



Confessio Augustana (german), Nuremberg 1531



Confessio Augustana (latin), Wittenberg 1531



Confessional Image, Late Sixteenth Century

Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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Confessional Image, Late Sixteenth Century (Evangelisch-Lutherische Sankt-Johannis-Kirchengemeinde, Schweinfurt)



The worship of and hostility to images as well as the problem of correct and false worship of cult images permeate the history of the Christian Church. While Martin Luther (1483–1546) initially disapproved, he increasingly recognised the pedagogical and didactic value of the image as a means of conveying faith. He deliberately put the pictorial representation in the service of his cause.

In particular, the so-called Konfessionsbilder (i.e. religious images), created from 1600 onwards, were intended to depict an emphatically Lutheran Protestantism on the basis of the Augsburg Confession of 1530.

The Schweinfurt confessional image is one of the oldest ones preserved of its kind. In the centre of the picture, on an elevated platform, one can see the reformatory confession being delivered to Emperor Charles V (Roman-English king 1519–1556, emperor from 1530) at the Augsburg diet of 1530. To the left and right of the centre, the painting offers scenes of ecclesiastical life, that were characteristic for Lutheran Protestantism around 1600, for example, sermon, baptism and the Lord's Supper.

The numerous explanatory quotes from the Bible emphasise the importance of the sermon in the reformed faith. Here Holy Scripture, the Word of God, is given a far more important role than it had been the case in the "old" church. One of Martin Luther's most important concerns was to introduce Holy Scripture in the vernacular to the increasing numbers of literate brethren. Over time, the confessional paintings gradually lost their former meaning.

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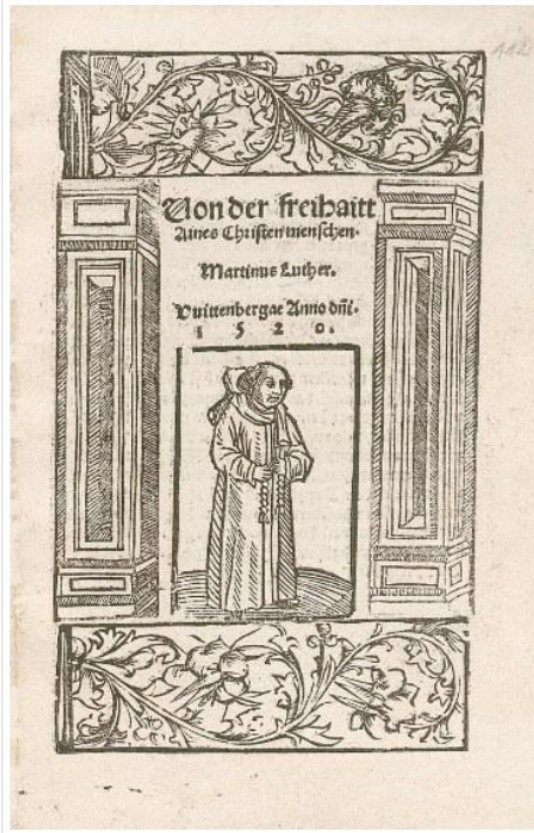
Evangelisch-Lutherische Sankt-Johannis-Kirchengemeinde (Schweinfurt)

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Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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Martin Luther, Von der Freiheit eines Christenmenschen, Augsburg 1520 (Bayerische Staatsbibliothek, Res/4 Th.u. 103,VIII,15)



Together with "De captivitate babilonica, Foreword" and "Adelsschrift" the work "Von der Freiheit eines Christenmenschen" is considered one of the three essential reformatory pamphlets of the year 1520.

The latter pamphlet Luther composed under the impression of the trial at the Roman Curia during which he was going to be condemned as a heretic. The curia published the judgement by means of the papal bull threatening his excommunication "Exsurge domine" (Arise O Lord). Luther was supposed to revoke his theses within 60 days – otherwise he would be excommunicated. Luther sent his work "Von der Freiheit eines Christenmenschen" together with a conciliatory letter to Pope Leo X (1475–1521, pope 1513–1521). With this final attempt, Luther unsuccessfully tried to convince Leo of the validity of his theses.

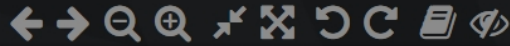
In his treatise, Luther set out his ideas of a "new" church in which every Christian can be free of the papal supremacy and of the sacraments administrated by the priesthood. Christians achieve this liberty only by the grace of God. There is no qualification by accomplishments, only faith will bring eternal salvation. At the same time, it is needful to meet one's fellow human beings, in particular during times of hardship with devotion and love. Nonetheless, for Luther this "willing servitude" is freely given, since it is born out of "free love".

Luther sent the text not only to the pope but also had it published. It met with an overwhelming response and was disseminated up to 1525 in 20 German editions. The exemplar shown here, is an edition printed in 1520 in Jörg Nadler's (d. c.1525) workshop in Augsburg.

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Kirchen Ordnung, In meiner gnedigen herrn der Marggrauen zu Brandenburg, vnd eins Erberen Rats der Stat...

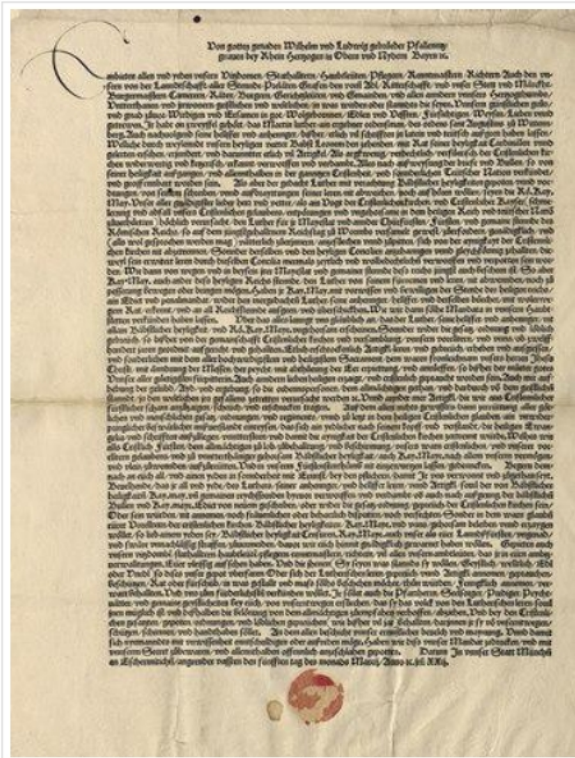
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Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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First Bavarian Religious Mandate, 1522 (Bayerisches Hauptstaatsarchiv, Kurbayern Mandatensammlung 1522 III 5)



The first Bavarian religious mandate is the result of the decision of Dukes William IV (1493–1550, duke 1508–1550) and Louis X (1495–1545, duke 1514–1545). On 5 March 1522, the dukes had it copied by the Munich printer Hans Schobser (d. around 1530) as a single-sheet print and published in the following days.

The dukes decided to keep the old doctrine and to reject Luther's teachings. The drafts of the text were drawn up by Leonhard von Eck (1480–1550) but were probably co-authored by scholars from Ingolstadt. The text is addressed to the ducal officials (governors, treasurers, burgraves etc.), to the nobility and to the municipal councils and mayors. They were supposed to make it available to the public.

The mandate refers to the teachings of Martin Luther (1483–1546) and their condemnation both by the papal bull of 1520 and by the Worms Edict of 1521 by which Luther was punished with the imperial ban. In the duchy of Bavaria, all Christian customs and teachings should continue to follow the old doctrine. The dissemination of the new doctrine and the offering of the chalice at the Lord's Supper should be punished.

With this mandate, the dukes set the course for Bavaria to remain true to the old faith. Despite the rejection of the new teachings, the penalties for the violation were not yet categorical, but had to be determined by the duke himself in individual cases.

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Evangelisch-Lutherische Kirchengemeinde Sankt Anna (Augsburg)

Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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Paten for Celebrating the Lord's Supper, 1536 (Evangelisch-Lutherische Kirchengemeinde Sankt Anna, Augsburg)



The paten for celebrating the Lord's Supper is part of the original equipment with vasa sacra, which the Augsburg council had ordered to be made for the city boroughs before the Reformation was introduced. The paten of Saint Anna, designed by Christoph Epfenhauser in around 1536, is the oldest one preserved of its kind in Augsburg. Another paten of the four Augsburg sets commissioned from Epfenhauser is now located in the monastery of the Holy Cross.

The wide form of the paten, which Epfenhauser had especially developed, remained binding until the seventeenth century. It follows the Upper German communion tradition, in which the Lord's Supper was celebrated with bread cubes instead of wafers. In keeping with the new theological understanding, the form of the paten and a biblical citation placed prominently in its lower half emphasise the communal character of the Lord's Supper.

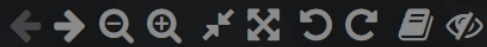
For Luther, the communal remembrance of God by the brethren formed the basis on which Christ becomes spiritually present. The communal "meal" is therefore a central element of the Protestant faith.

When the paten was created, Saint Anna had already been closed since it was not needed as a parish church. The service was held in the church of Saint Maurice which meanwhile had become Protestant until Saint Anna was reopened in 1548.

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Michael Ostendorfer: Reformationsaltar für die Neupfarrkirche in Regensburg

About the object



80000053



Historisches Museum Regensburg

Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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Michael Ostendorfer, Reformatory Altar, 1554/55 (Historisches Museum Regensburg, HV 1430)



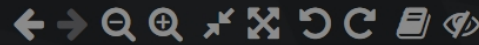
In the year of the Augsburg Peace of Religion in 1555, Michael Ostendorfer (1490–1559) completed his altar for the new parish church in Ratisbon. The altarpiece was commissioned by the Ratisbon city council for the so-called “Neupfarrkirche” which was to serve as a church for the newly formed Protestant congregation from 1542 onwards. It replaced the church which had been used as a pilgrimage church dedicated to the Blessed Virgin since 1519.

Ostendorfer’s altar thematises the sacraments and contrasts the means of grace and the spiritual acts of Lutheranism with the traditions from Holy Scripture. The altarpiece painted on both sides consists in its present state of a nearly square central panel and two high-rectangular side wings. The sending out of the apostles, which is at the centre of the depiction on the inside of the central panel, is to be interpreted as a mission to proclaim the true teaching.

On the right edge of the central table, a clergyman hears the confession of a true believer. In the Protestant church, this form of confession was not replaced by communal confession until the seventeenth century. Two other sacraments, baptism and the Lord’s Supper, can be seen depicted on the inner sides of the wings.

On the outside, however, Christ as the Son of God is the centre of attention. When the altar was set up in the year of the Augsburg Peace of Religion, Ratisbon had already made its confessional decision, which Ostendorfer put into practice.

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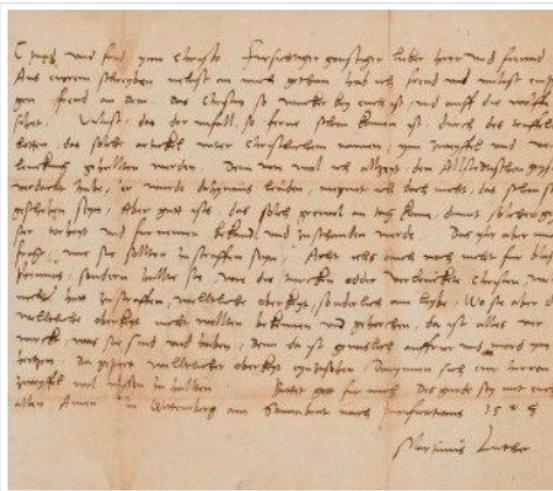


...in /raffen /gen, Aber ichs auch noch mehr für das
 ...hülle sie, wie die meisten oder verurtheilte Christen, welche
 in /raffen, welcher obersagt, sonderlich am Ende, Wo sie aber die
 obersagt mehr wollen betennen und gehorchen, da ist alles nur
 was sie sind und haben, denn da ist gewislich auffmer und mehr um
 die gepreit welcher obersagt einzusehen, Darginnen sich ein Herren an
 und rufen in hüllen. Bistat Gott für mich, Das grade sey mit euch
 in Wittenberg am Samstag nach purificationis 1525
Martinus Luther

Martin Luther and the Early Reformation in Bavaria. Adherents, Opponents, Sympathisers

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Martin Luther to Lazarus Spengler; Wittenberg, 4 February 1525 (Kunstsammlungen der Veste Coburg, A.III,383,(1),15)



In this letter by Martin Luther (1483–1546) dated 4 February 1525 to the Nuremberg Council secretary Lazarus Spengler (1479–1534), the reformer discussed the trial of the three “godless painters” and of the teacher Hans Denck (about 1500–1527) in Nuremberg. Spengler had probably sent Luther the trial records beforehand and asked for his opinion.

The council of the imperial city had been taking action against followers of Thomas Müntzer (around 1489–1525) and Andreas Bodenstein von Karlstadt (1486–1541) since the end of 1524 as well as against the distribution of their writings. Müntzer and Karlstadt are considered part of the “left” wing of the Reformation; they represented more radical views than Luther.

The three Nuremberg painters Sebald Beham (1500–1550), his brother Barthel Beham (1502–1540) and Georg Pencz (around 1500–1550) as well as the rector of the school near Saint Sebald, Denck, were arrested in January 1525 and accused of blasphemy, sectarianism and disregard for secular authorities. They questioned the real presence of Christ at the Lord’s Supper and also called into question the sacrament of baptism. At the end of January, all four were expelled from the city.

So, when Luther wrote this letter, the verdict had already been passed. Luther rejected the defendant’s views, but in his opinion, they were not yet blasphemous and were not to be punished by the secular authorities. It would be different if they did not acknowledge the secular authority and would not obey it: then “everything they are and have is forfeit. For

there is certainly uproar and murder in the heart. There it is due to accept secular authority.”

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Northern Window

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Thank you for your attention!
Kontakt: klaus.kempf@bsb-muenchen.de