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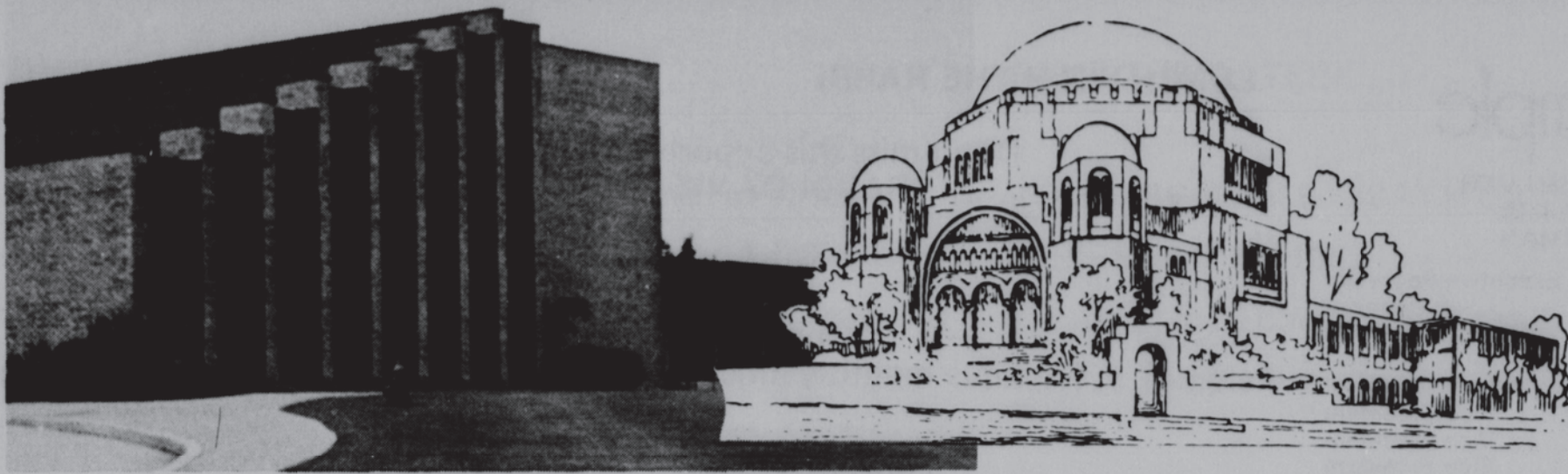
Sub-series B: Sermons, 1950-1989, undated.

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A Rabbi Looks at Luther, 1983.



November 27, 1983
Vol. LXX, No. 7

The Temple Bulletin

From The Rabbi's Desk: A Rabbi Looks at Luther

The sermon of November 6, 1983 is produced here in response to numerous requests.

Our tradition praises all that is worthy in human achievement, but does not declare any man or woman to be fully worthwhile. Perfection belongs only to God. Our Bible puts it bluntly: 'there is no one on earth so righteous that he sins not.' We have no library full of volumes detailing the lives of saints. Our literature concentrates on history rather than hagiography. We do not celebrate the birth or the death of our heroes. We are to pattern ourselves only after God.

The Christian world makes rather more of certain personalities. This very day they are celebrating the 500th anniversary of the birth of Martin Luther who was born on the 6th of November in 1483 in the little German town of Eisleben. There can be no question as to the importance of Luther's achievements. He was the central figure of the Protestant Reformation. Luther's personality was as imposing as his ideas. His followers call themselves Lutherans while the disciples of the other major reformers—Knox, Calvin, Zwingli—called themselves Presbyterians or Methodists or Baptists.

When the world becomes excited about an anniversary it's usually worth our while to ask who is celebrating it and why they're doing so. Luther's anniversary has not been limited to Lutherans. Most Protestant groups have held seminars or celebratory services and, surprisingly, Roman Catholics have joined in the anniversary although this Augustine monk who broke with the Church to whom he had taken vows of obedience catalysed a schism which split Christendom. You may have seen in the morning paper that the present Pope has agreed to preach in a Lutheran chapel in Rome in honor of this anniversary.

Why should the Roman Catholic Church now turn favorable attention on a man who led a rebellion against its authority? Why does the Pope feel the need to say: 'what was was. The past is behind us. Christian divisions must be healed. Let's focus on the faith of the man rather than on the schismatic consequences of his faith'?

The Pope wants to forge the bonds of Christian unity. For centuries Western dominance lulled Christians into the belief that they were not only the dominant world religion but destined to be the universal church. In recent years the resurgence of Islam and the rapid spread of Communism have rudely shaken that confidence. A once self-confident Christianity feels itself threatened. In unity there is strength. In disunity there is weakness, so Christians are eager to build again the unity which they enjoyed during the medieval period.

Among the reformers, Roman Catholics find Luther an attractive figure because his theology, though Protestant, remained heavily Christological and assertive of church authority. Luther emphasized the miracles which always are implicit in the Christ myth and the importance of ecclesiastical authority. Though he challenged Church authority, Luther remained in much of his thinking a medieval monk.

Holy writ was for Luther the ultimate source of authority. He used Scripture to challenge and reject the authority of papal bulls and decretals. Luther insisted that the Bible, not the Church, must be obeyed. He taught what many identify as basic Protestant doctrine, that every person has the right to make up his mind about Biblical meaning, God's Word, but what he means was that Scripture is the basis of authority, that each person should read Scripture, and that when they do they will see that *my* reading is the right one. After his break with Rome, Luther spent most of his time translating Scripture into German and publishing voluminous commentaries on the various books of the Bible. He was determined that his followers would know which interpretation was the true one. To this day the Lutheran tradition is among the most theologically rigid of Protestant groups.

Though many of us were raised to believe that the Protestant tradition somehow leads directly to John Locke,

Thomas Jefferson and the American Constitution, to democracy, in fact Luther's purpose was anything but democratic. He simply sought to exchange his Christian orthodoxy for the familiar orthodoxy of Rome.

Certainly, the most interesting and unexpected celebrant of Luther's anniversary is the German Democratic Republic. Communist East Germany has spent hundreds of thousands of marks to rehabilitate Wartburg Castle where the Elector of Saxony hid Martin Luther after he was declared contumacious by the Holy Roman Emperor, Charles V, at the Diet of Worms. Libraries and university halls in East Germany where Martin Luther wrote and taught have been turned into museums by that country's Communist leaders.

For those who prize paradox, here is one at which we can only marvel. Here are Communist leaders whose ideology condemns religion, working to publicize and emphasize the life and work of a religious figure whose teachings rejected political activism in favor of patient acceptance of the social, political and economic inequities of his day. Luther told the masses to obey their lords.

By way of partial explanation, I would point to that peculiar temptation of Germans to believe that they are a special people. Luther was a German among Germans. Much of his
(Continued inside)

SUNDAY MORNING SERVICES

November 27, 1983

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

SAYING NO TO THE PRESS

December 4, 1983

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

WHO IS A HERO? THE QUESTION
OF CHANUKAH

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel

Sabbath Service — 9:00 a.m. — The Branch

From The Rabbi's Desk: (Continued)

attack on the papacy was an attack on what he dismissed as an Italian dominated church. Luther often donned the robe of the national spokesman of German Christians against Italian Christians, and his speeches often allude to German racial superiority in terms which we have, unfortunately, heard again from Germans of our time.

Rome is the greatest thief and robber that ever appeared on earth or ever will . . . Poor Germans that we are — we have been deceived. We were born to be masters and we have been compelled to bow the head beneath the yoke of our tyrants . . . It is time that the glorious Teutonic people should cease to be the pawns and puppets of the Roman pontiff.

National self-interest and pride explain some of the interest of the East Germans in Martin Luther's anniversary. 'He was one of ours. He speaks to us.' Their participation reflects German frustration at being a divided people, a weakened people, who still cherish a strong sense of a special German destiny.

I believe there is another reason for the East German activity. Martin Luther was a rebel against a particular authority, but not against authority as such. Many tend to romanticize revolutionaries as people who oppose tyranny and authority in order to establish a free society. Some rebels are democrats, but most are not. We have seen in recent years in revolution after revolution that when rebels came to power, if anything they outdo in tyranny and autocracy those whom they replaced. Compare Lenin with the Czars; Mao with the Manchu emperors; and some of the leaders of the Third World with their colonial masters. Most revolutionaries do not seek democracy but a political order which they will organize their way.

Luther was just such an authoritarian rebel. He opposed the authority of Rome and sought to establish the authority of his ideas, and he was willing to support those who would enforce his theology. Much of Luther's success derived from the fact that he encouraged the rulers of the small German states of his day to counterpose their authority to that of the Holy Roman Emperor and Rome, and when they did so, he sanctified their sovereignty by insisting that their authority must be obeyed as long as they promoted his understanding of the true faith.

Martin Luther tacked the famous theses on the door of the Wittenburg Cathedral in 1517; or, to be more accurate, in that year he printed these theses and passed them out around the university where he taught. By 1521 a number of German lords had signed on to the Lutheran position, and by 1525 Lutheran structures had become the state church in a number of German states. During the stressful period, as the struggle between the Reformers and the Roman Catholic Church heated up, other elements in the society saw a chance to air their grievances. In Germany no group was more destitute than the peasants. They were the poor of the poor, and their lot had worsened as an urban money economy slowly replaced the agrarian barter economy of medieval feudalism. In 1522 peasant bands rebelled against the authority of those who represented the new economic order, their lords. Luther's response was to address a pamphlet to his Lutheran lords in which he said:

Stab, smite, throttle, slay these rabid mad dogs without mercy, For nothing can be more poisonous, hurtful or devilish than a rebel. He that shall die on the side of law and order is a true martyr before God, but he that perishes on the side of rebellion is doomed eternally to Hell.'

The popularity of Solidarity in neighboring Poland explains much of the interest of the German Democratic Republic in Luther's anniversary. Solidarity espouses the right of the working classes even in a Communist society. The G.D.R. obviously hopes that German Lutherans will take to heart his law and order thesis and remain passive and obedient. I know of no better illustration of the hypocrisy of the leaders of many Marxist-dominated countries about the well-being of the proletariat. Their primary concern is to stay in power.

Luther's celebration is not an uncomplicated testimonial. None of this is said in order to diminish his historic importance. Luther was the dominant figure of the Protestant Reformation, and the Protestant Reformation represents a major watershed in the history of the modern world. Yet, it must also be said that Martin Luther did not single-handedly create the Reformation. In retrospect, we see him as a catalyst of changes which were inevitable.

The speed of the acceptance of Lutheran doctrine and institutions makes this clear. Until 1517 Luther was a little-known Augustine monk who toiled as a respected lecturer in theology at a small Roman Catholic university. The theses which he published in 1517 were not intended as a direct challenge to Roman Catholic teachings but as statements of problematic issues which he felt ought to be re-examined and debated by Roman Catholic theologians. Four short years later a number of major cities and duchies had become Lutheran, and by the mid-1520's a full-blown Lutheran liturgy and polity was in existence. Obviously, Germany before Luther was like the inside of a volcano before the actual moment of explosion.

Luther's Europe had experienced several centuries of structural and cultural change. Feudalism was coming to an end. Particularly in northern Europe an agrarian economy was giving way to an urban, commercial economy. This was the Age of Discovery. This was the era of the Renaissance. The first book was printed 33 years before Luther's birth. The new commercial class needed to be able to read, write and cipher and, for the first there was now in Europe a literate group beside the clerics. A number of church traditions, especially its attitudes toward banks and commerce, ran against their interests and their leaders began to question the doctrines and teachings which were offered by a clergy who were often, themselves, poorly educated.

The Church no longer commanded unquestioned reverence. Many feared for their immortal soul, but most were only too aware of the Church's worldliness and venality. The papacy had become a secular power with its own geo-political ambitions. In Luther's day at least one Pope actually led his troops into battle. The Church had become another money-hungry bureaucracy. Appointments were bought. Simony was rife. The poor were ruled strictly. The rich could always purchase dispensations. The Renaissance church repeatedly harvested its cash customers in order to fight wars against Christian princes as well as the Turks; and in order to rebuild St. Peter's. In Luther's day the likes of Leonardo, Michelangelo and Raphael were beautifying the papal palaces and chapels at sizeable expense.

One major source of Church income was the sale of indulgences. According to medieval Christian theology, the crucifixion had not only cancelled Original Sin and so opened the doors to salvation, but had presented the Church a large credit in Heaven which the Church could use as it saw fit. According to this theory, the Church could draw down at will on this endowment fund of merit for the benefit of the faithful. Those whom the Church decided to reward gained a speedy passage through Purgatory into Heaven. Indulgences were offered to those who went on a Crusade or who contributed money to the Church's various building campaigns. It was put out that the faithful could insure a speedy passage through Purgatory by contributing to a grateful Church which would issue them a certificate of indulgence. This was the Church's guarantee that for having given so much to its work, the donor could expect to be released a specified number of days early from Purgatory. It was, in effect, an assurance of entry into Heaven.

Some of you are laughing, but I remind you those were days when people were desperately concerned with Heaven. Life was accepted as a vale of tears, and Heaven was anticipated as the great release. Our tradition had similar practices. Many took literally the Biblical text on *Tzedakah* *Tasil Mi-mavet*, "righteousness (charity) shall deliver from death." It was assumed that if you give charity as a memorial, your loved one's passage into Heaven would be expedited. These were the centuries when a son said Kaddish for his father in order to assure his entry into Heaven. Our customs were not as crude, surely, as the sale

of indulgences, but they were responsive to the same kinds of needs.

When the Renaissance popes, Luther's contemporaries, undertook to rebuild St. Peter's and to do so at a time when they also required large sums to equip an army to fight the Turks who were at the gates of Vienna, religious hucksters, working on commission, were sent throughout Europe to raise money through the sale of indulgences. Martin Luther looked on these religious hucksters in the same way that sensitive church leaders today look on T.V. preachers who assure their audience that if they'll only send in money their prayers will be answered and their illnesses will be healed. The crudity of this practice disturbed Luther and he was particularly sensitive to the fact that indulgence monies collected in Germany did not benefit the German church. But where others simply grumbled that no portion of what they gave came back for local use, Luther, always the theologian, began to examine the theological basis of the claims the Church advanced to justify this practice. The more he examined these traditional explanations, the more he became convinced that the Church was acting in an unauthorized way. The shield of the Pope featured crossed keys, the keys to the Kingdom. The Church claimed that it controlled admission. Luther began to question this mandate. By what right did the Church grant indulgences. How did the Church know the procedures by which individuals were admitted into Heaven? Luther came to feel that the Church was acting as if it were God. Luther understood salvation as a gift of God's grace, a miracle beyond the control of the Church. God's grace redeems life, but its operation remains a mystery.

Luther first questioned the authority behind the sale of indulgences. A bulldog thinker who never let go of an idea till he had followed it through to its conclusion, Luther's concerns quickly reached out to other areas in which the Church seemed to be in the dispensing of salvation business. Within a few months he was asking about the sacraments. The Church insisted that unless the sacraments were performed, a person would be denied admission to Heaven. Luther insisted that only God determines who shall enter. One is justified by faith, by God's mercy, not by the acts of the Church. Following out this logic with bulldog tenacity, indifferent to prudence or reprisal, Luther soon challenged all of the Church's claims to be the accredited salvation-dispensing instrumentality. As Luther saw the Church, it was not God's accredited salvation-guaranteeing system but the body of those who faithfully affirm the teachings of Christ and who seek to spread the faith and live by that faith. God, not the Church, determines who is saved and how.

Few cared as much as Luther did for theology, but many were prepared for his attack on Rome. Papal abuse of power and Roman venality were notorious. Leo X, the Pope who ex-communicated Luther, had become a Cardinal at thirteen when his father, Lorenzo di Medici, bought that office for him. Twenty years later Leo, like any Tammany politician, bought the votes in the College of Cardinals necessary for his election as Pope.

If Luther challenged long-familiar and long-exercised Church authority, he had to do so on the basis of some authority which Christians would acknowledge as superior to that of the Pope. There was only one such authority, that of the New Testament text. God's word was surely to be trusted more even than that of the most exalted priest.

Luther insisted that the New Testament nowhere describes Jesus or any of his disciples as priests; therefore, he taught the priesthood of all believers. Anyone could intercede on his own with God. The Ten Commandments required that "you not have any graven image nor any manner of likeness." Catholic churches were filled with statues and icons. Luther's church was bare of such idolatries. The New Testament describes women playing significant roles in the early Church. The Roman Church had become a male-dominated institution. Luther insisted that women were men's equals before God. The New Testament does not require celibacy. Luther married. The Church had emphasized literacy only for the clergy. Because authority now lay

(Continued)

From The Rabbi's Desk: (Continued)

in Scripture rather than in teachings controlled by the church, Luther emphasized learning. Services were to be worshipful and educational. Preaching came to occupy a prominent role. Lutheran liturgy featured congregational participation and singing rather than a sacred ritual performed for the congregation by a priest.

These radical changes in church form and practice spread quickly. Obviously many of his neighbors were already thinking along similar lines. Luther spoke to a community which was ready to hear, to a nation ready to be separated. He spoke powerfully and charismatically, and in Northern Europe carried the day.

What occurs to a rabbi as he reviews Luther's life? He feels, in the first instance, that the Christian church has a number of problems which he is very glad the synagogue does not—particularly the issue of authority. He is reminded that this man, whatever his other talents, remained prisoner of some of the most stereotypic and pernicious medieval ideas about Jews. Early on in his career, Luther hoped to be able to convert us. He believed, as did many in his day, that the time of the Second Coming was near. Many of the messianic traditions popular in his day held that the Second Coming would follow shortly after the fall of Rome. Rome, Constantinople, had fallen to the Turks in 1453 just 30 years before Luther's birth. Another popular messianic theme insisted that the conversion of the Jews would be a signal that the End of Days was about to arrive. Luther seems to have felt that he and his teaching would win us over, and so insure this long-awaited event.

If I were a Jew the Pope would never persuade me of his doctrine. I would rather be wracked ten times. Popedom, with its abominations, Profanities, has given Jews infinite offense... I am persuaded that if the Jews heard our preaching and how we interpret the Old Testament, many of them might be won over.

In his later years Luther becomes increasingly exasperated with us. He preached and we were not won over. In his mind our obstinacy delayed the *Parachlete*. His language,

never temperate, becomes positively poisonous. In 1546 he published a pamphlet, *The Jews and Their Lies*, addressed to the Princess of Germany, in which he suggested to these lords that they should authorize the tearing down of every synagogue, stone by stone; that the houses of Jews should be burned, and Jews led off into cattle pens to live as the animals that they are; that rabbis should be forbidden to preach or teach; that our prayer books and Talmud should be confiscated and burned; and that, really, it would be best for all if Jews were removed by whatever means possible. The next year he published a pamphlet on the *Shem hameforash*, the Sacred Name of God. Our word for God, *Adonai*, is not how God's name was originally pronounced. Early on that pronunciation was shrouded in mystery and reserved for the High Priest to use on Yom Kippur to assure God's acceptance of Israel's repentance. By the medieval period God's special name was associated with magical powers; and in this pamphlet Luther accused the Jews of using the *shem hameforash* to curse and harm Christians, as a form of voodoo. He pictures us as malevolent practitioners of black magic and argues that to be free to work out their destiny, Christians must be rid of us. In ugly language, he repeats all the familiar medieval anti-semitic canards, including the charge of ritual murder.

A rabbi sees Luther then not only as a leading Protestant theologian but as a man whose passions fueled many of the ugliest elements in German, passions which made life difficult for Jews over the centuries and which erupted disastrously in our day.

Two weeks ago the American Jewish Committee sponsored a dialogue among Jewish and Lutheran scholars, and this issue of Luther's anti-semitism and the importance of his anti-semitism in the development of the German mentality was much discussed. The Lutherans said essentially that Luther's excessive language was simply that of a man given to excessive language; the Jews said that may be, but his words did influence many excessively.

Is there a direct line between Luther and the Nazi ideologues? Certainly, Germans who were predisposed to

anti-semitism found in Luther a religious sanction for their feelings. It's not hard to find evidence that many of those who held dear the theories of anti-semitism read Luther's writings. Certainly, they quoted from them abundantly. On the other hand, Denmark is a Lutheran country and it was the Danes who saved their entire Jewish community from the Holocaust. When all is said and done, a man cannot really be fully blamed or praised for how later generations use his writings.

Anti-semitism apart, I must say that as a rabbi I find little that is useful in his writings for our times. Luther remained a medieval thinker. He remained convinced that the State must support the Church. He believed that the State can rightfully impose a particular religious ideology upon its citizens. He believed in education, but he saw education as supportive of his doctrines, not as the untrammelled search for truth. For all his erudition, he remained a pious monk who believed in The Truth and that he had grasp of The Truth.

Yet, it must also be said that Luther understood that the role of religious institutions was to inspire and teach, not to claim control of salvation. He was the right man for his times in terms of his catalysing a significant religious change; and the movement that he helped create did, in fact, by its very being, and despite his beliefs, make it possible for pluralism to develop in Europe. It was not that Luther believed in freedom but that people are freest when power is divided. The Protestant Reformation divided Europe: Catholic in the south, Protestant in the north, and soon northern Europe was divided among a number of Protestant sects. Conflicting claims to The Truth inevitably led some to question all such claims, and political division ultimately forced some communities to create neutral spaces where people could live with those of other persuasions without demeaning them or trying to control their lives.

There are many reasons to celebrate Luther's anniversary, and I must add that it is a bit disconcerting to note that some of the forces in our world which oppose freedom also find good reason to join in the festivities.

Daniel Jeremy Silver

TYA CHANUKAH BRUNCH

SUNDAY, DECEMBER 4, 1983 at 12:15

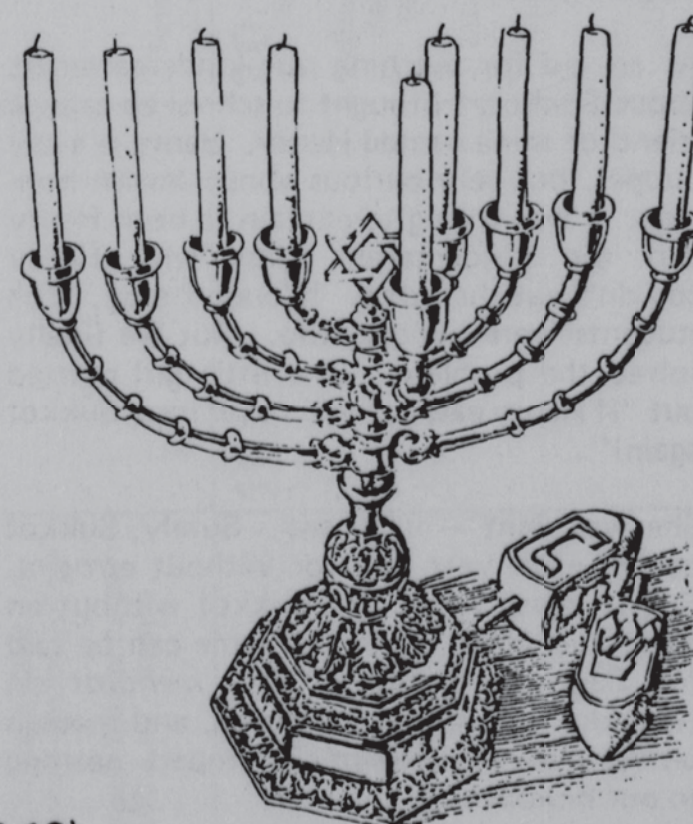
Come join The Temple Young Associates and celebrate Chanukah at the Temple Branch. Light candles — Bring your own Menorah if you wish. Enjoy a wonderful brunch.

There will be a sing-a-long and a ventriloquist for the children. Chanukah favors!

Donations of toys and books in good condition will be accepted at the door to be forwarded to the Jewish Day Nursery. Please bring an item for a child 4 months and up or a 3-6 year old. No stuffed animals please.

COST: Adults \$3.75 — Children \$2.00 (age 4-12)

Children under 3 no charge



Rome is the greatest thief and robber that has ever appeared on earth, or ever will. . . . Poor Germans that we are - we have been deceived! We were born to be masters and we have been compelled to bow the head beneath the yoke of our tyrants. . . . It is time the glorious Teutonic people should cease to be the puppet of the Roman pontiff.

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IF I were a Jew, the Pope should never
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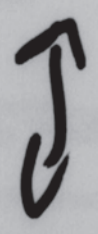
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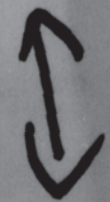
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Loren was wanted to send him - the Russian Yasha
did not - a man that had been in the
Prison was used for - did not -

He was a man of the same name to
him the calculation - in the 2nd volume
the name of the man was not given
and people find it by signs in the 7
volumes, & can not be determined -

