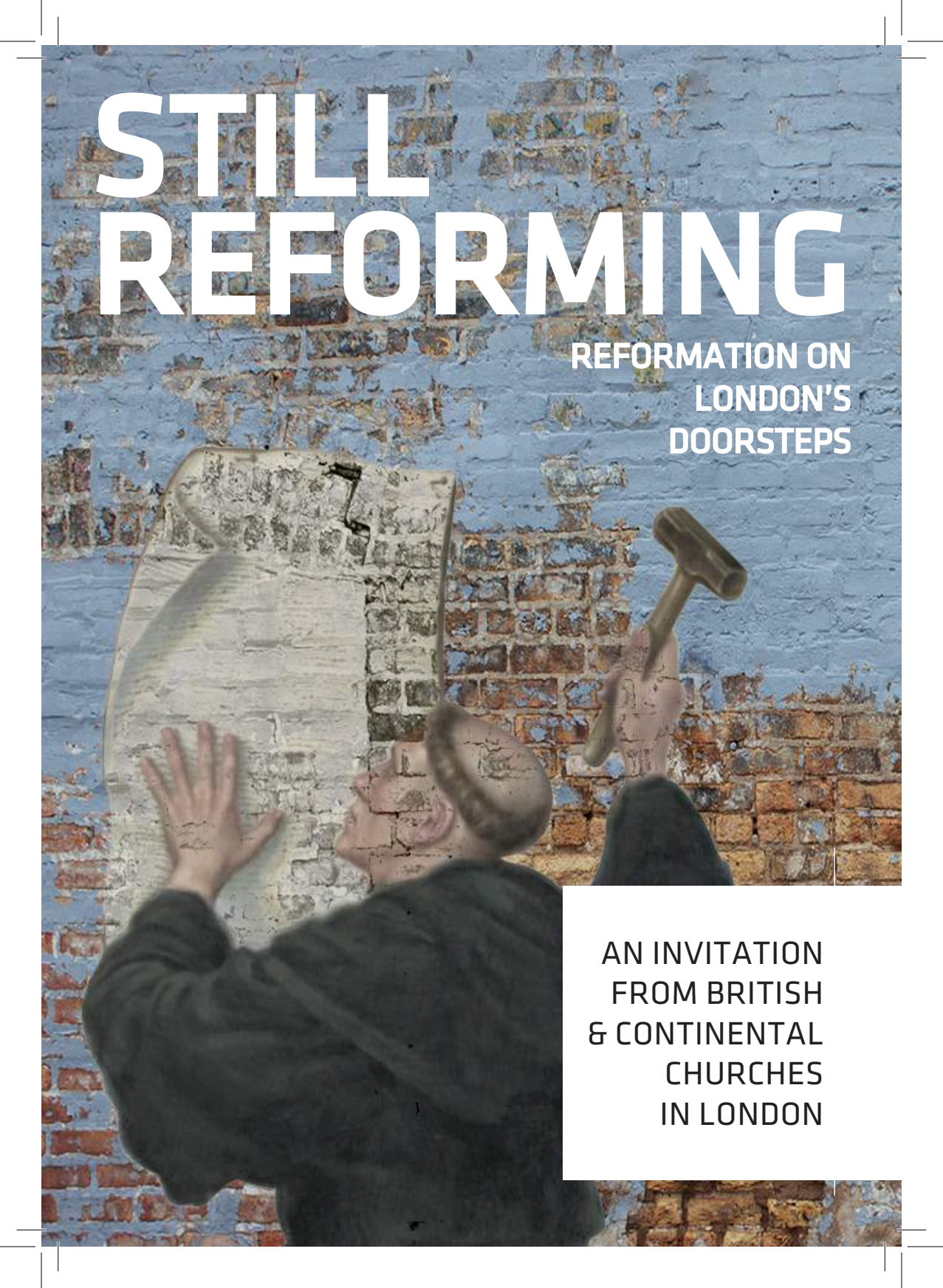


STILL REFORMING



REFORMATION ON
LONDON'S
DOORSTEPS

AN INVITATION
FROM BRITISH
& CONTINENTAL
CHURCHES
IN LONDON

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500 YEARS OF THE REFORMATION

FOREWORD

Next year will mark 500 years since, according to the legend, an Augustinian friar named Martin Luther nailed to the door of a German church 95 Theses that challenged the malpractices of sections of the Roman Catholic hierarchy. On that 31 October 1517, little did he know that his ideas would shake Europe to its very foundations and change its history forever. Across the continent, numerous events are planned, from art to worship, to remember that episode in Christian history, and to reflect on its influence on our society as an extensive movement of reform.

The significance of these commemorations was also felt in London last summer. In July 2015, representatives from several parishes from across the city first met to discuss how to join in the global events and mark in their own special way this important anniversary. The group, which included at first French, German, Swiss, Latvian, Norwegian, Danish, and Dutch congregations. All of us shared the feeling that the Reformation anniversary would be

a great opportunity to bring together our communities, to learn about our differences, and to discover what we have in common. The idea came from an Advent tradition still popular in the German countryside: every evening in December, a different household opens its individually decorated Advent window until the whole village looks like one big Advent calendar.

In 2017, twelve parishes across London will welcome each other, fellow Londoners, and visitors on their doorsteps, inviting them to experience for themselves the diverse heritage of the Reformation. Each month, a different congregation will host an event beginning at its open door, in the hope that all those involved will learn something new, exchange ideas and perspectives, and attempt to understand together what the relevance of the Reformation is for us today.

The main aim of this programme, however, is not that of giving an arid presentation of Protestantism. As modern Christians, it is our duty to acknowledge that, along with great teachings, the Reformation also brought

Wars, divisions, and death for many. Precisely for this, at the heart of our idea is the image of the door: opening up our doors and ourselves, we want to foster a sense of mutual reconciliation, understanding, and respect, which we feel are much needed in today's troubled times. It is our sincere desire that you will join us in this journey.

Niccolò Aliano
Project Coordinator



VOICES OF THE ANNIVERSARY



© Julia Baumgart/EKD

Reformation means constant renewal of church and society. The project *Still Reforming* is a very good example of this attitude. I am delighted that it takes place in the year 2017 when we in Germany will celebrate the five-hundredth jubilee of the publishing of Luther's 95 Theses in an international context and ecumenical horizon.

- Margot Käßmann

Ambassador for the Council of the Evangelical Church in Germany for the Reformation Year 2017



© Dean and Chapter of Westminster

The five-hundredth anniversary of the beginning of the Reformation will give us all an opportunity to look afresh at the roots of our churches in Jesus Christ, to recognize each other's particular histories, and to celebrate what we have in common. The Church of England, both Catholic and Reformed, is a reminder that the whole Church of God is "semper reformanda." We look forward to holding an ecumenical service in Westminster Abbey on 31 October, praying the Lord's prayer that "they may all be one that the world might believe."

- John Hall

Dean of Westminster Abbey



The five-hundredth anniversary of the Reformation serves to remind us of the continuing need to be faithful to Jesus Christ, as revealed through the Scriptures, and to have the vision and courage to critique our prevailing culture and "the powers that be" in the light of this. As we reflect on the past we will gain clarity and fresh vision for church into the future.

- Lynn Green

General Secretary of the Baptist Union of Great Britain



We have a unique opportunity to tell the story of the Reformation in an ecumenical age. As Fr Raniero Cantalamessa, the Preacher to the Papal Household, said, "let us not remain prisoners of the past, trying to establish each other's rights and wrongs; rather, let us take a qualitative leap forward, like what happens when the sluice gates of a river or a canal enable ships to continue to navigate at a higher water level."

- John O'Toole

National Ecumenical Officer and Secretary to the Department for Dialogue and Unity, Catholic Church in England and Wales.



During the Swiss Reformation, Ulrich Zwingli and his successor Heinrich Bullinger spread their ideas across Switzerland and all over Europe. It is momentous that this international and ecumenical outlook will pervade London, too, next year, when we celebrate this important anniversary in Switzerland and throughout our continent: "the Spirit blows where it chooses, and you hear the sound of it, but do not know where it comes from or where it goes" (John 3:8).

- Christoph Sigrist

Pastor of the Grossmünster, Zurich, Ambassador for the Swiss Protestant churches of the Reformation Year 2017



As one of the earliest evangelical communities in England and yet still outsiders, immigrants, and refugees, it is exciting for the Council of Lutheran Churches to remember the Reformation and the highs and lows, joy and shame, in struggling for truth in love to worship God and serve his people in these islands.

- Torbjørn Holt

Chair of the Council of Lutheran Churches



The autumn of 2017 is a double landmark for the United Reformed Church: five hundred years since Martin Luther's protest at Wittenberg; and one hundred years since our tradition in England ordained its first woman minister, Constance Coltman. Reformation invites us both to open to scripture, and to open ourselves to change—for Jesus' sake, for the gospel's sake, and for the sake of the world God loves.

- John Proctor

General Secretary of the United Reformed Church



PERSPECTIVES ON THE REFORMATION... 500 YEARS LATER

REBECCA GISELBRECHT

You may have what it takes to be a reformer if you have ever sensed that things were unbalanced or if you are angry about injustice. A “re-former” is someone who questions the status quo. A reformer senses injustice and sees the need to protest, but also wants to reshape what already exists. Most of us voice protest when a situation becomes intolerable.

Protest and reform, arguments against what the old Roman Church of the Middle Ages did, went beyond the Church to shape sixteenth-century Europeans and influence political, cultural, and religious systems and institutions to this day. Sixteenth-century Europeans protested the only religious system they knew because of a dire need for re-adjusting. How do our protests today differ from those of the Reformers? What do the early modern protests have to do with how we practice Protestantism now?

Many of us may have heard of Martin Luther, Ulrich Zwingli, John Calvin, or even Lady Jane Grey, among others, who came to realize that the system they grew up

in was not bringing religious and spiritual comfort and prosperity to the majority of the people. It is remarkable how so many leaders and peasants realized the same thing at the same time. After Johannes Gutenberg invented the printing press in 1440, by the sixteenth century the Bible was available to those who could read. Educated people were all able to read the Bible for themselves in Latin, Greek, and Hebrew, and by reading the Scriptures, they recognized a huge discrepancy between scriptural teaching and the practices of the church.

In 1517, Luther made his 95 Theses public in Wittenberg, Germany. In 1518, Zwingli protested the system with sermons, and in 1523 the Swiss Reformer gave his 67 Articles of protest to the Zurich city council. Yet both men merely thought to reform a theological perspective; nobody meant to divide the Church. The reformers protested the Church’s demand for money from people to secure a place in heaven after death and for the forgiveness of their sins, because Scripture argues that we are saved by grace through faith alone.

The Reformers also claimed that to marry, have sex, and raise a family do not make us better or worse religious people. This was in stark contrast to the doctrines of the medieval Church—priests, monks, and nuns were sworn to celibacy. The Reformers also challenged the wealthy church to care for the destitute and poor with charity and justice.

The Reformation touched every aspect of sixteenth-century life with the question of religious alliance and change; individuals were confronted with their own loyalties to a religious system. Not only men faced these decisions; so did women. The women of the inner Reformed circle were not silent, nor were the radical Anabaptist women. We have letters and texts documenting women’s concerns regarding their children’s religious educations; wives of bishops concerned about religious matters; women leading prayer movements and upholding churches with publications and statements of faith; a Crypto-Reformed woman holding back the Jesuits in Cologne; and nuns of the old Roman Church, who reported injustice to their cause as the convents were successively closed. Sixteenth-century Europe was not only a man’s world—the female side has simply been ignored by most historians.

Now five hundred years later, we are remembering the Reformation, but not in order to revisit usual answers to old questions. The questions are still around, and at this time in the history of the church, we are called to revisit history to think through new forms. During the sixteenth-century Reformation(s), the arguments of a few women and men made all of Europe take notice of God and Scripture from a new perspective. In the long term,

the life of the average person was changed dramatically, and what happened then is a useful paradigm for the world of today: reflecting on the Reformation will give us the chance to work out how to live well in the pluralistic and secularized Europe of the twenty-first century.



Professor Rebecca Giselsbrecht teaches Practical Theology at the University of Zurich and is the Director of the center for the Academic Study of Christian Spirituality. Her research interests focus on spirituality in Reformed Christianity and the role of women in the Protestant Reformation. She is currently researching the correspondence between Heinrich Bullinger and early modern women. She is an associate pastor in the Swiss Protestant Reformed Church.



BRITAIN AND ITS REFORMATIONS

PETER MARSHALL

When, in October 1517, Martin Luther wrote, and perhaps posted to a church door, 95 Theses against indulgences, there was little reason to think the resulting German furore would have much impact in Britain. At first, it was an occasion to demonstrate commitment to the Catholic faith. Henry VIII led the way, publishing a Defence of the Seven Sacraments, which earned him the title of “Defender of the Faith” from a grateful papacy.

Henry and the Pope would soon, however, fall out. By 1527 Henry was pressing Rome to nullify his marriage to Catherine of Aragon, allowing him to wed Anne Boleyn, whom he hoped—fruitlessly as it turned out—would give him a son. Under pressure from Catherine’s powerful nephew, Emperor Charles V, Clement refused, prompting Henry to go it alone. Between 1532 and 1536, a series of parliamentary acts declared the pope had no authority in England, and the king was Supreme Head, under Christ, of the English Church.

It is common to contrast the origins of Reformation in Germany with those in Britain. On the continent, it was a genuine religious movement; in England, a primarily political matter, an “act of state.” This is to take too simple a view, even though it is (probably) true that if Henry’s marriage to Catherine had been happy, England would have remained in the Catholic fold.

Luther’s criticisms, and his revolutionary teaching of “justification by faith alone,” struck a chord with a growing minority of Christians, and the king’s accidental quarrel with Rome catapulted some of these evangelicals (only later called Protestants) into positions of influence. It is a mistake to see their movement simply as one of protest and rejection. Late medieval Catholicism undoubtedly fostered desires for a closer relationship with Christ, but the nervousness of bishops about allowing English translations of Scripture drove numerous thoughtful Catholics towards the illegal translation of William Tyndale, which attacked confession and other time-hallowed practices.

Henry VIII kept much of the old Church structure intact. “Real” reformation followed in the reigns of his children, Edward VI (1547–53) and Elizabeth I (1558–1603): removal of shrines and statues, replacement of Latin mass with English services, banning of prayer for the dead. Reforms never went as far as some enthusiasts wanted—unlike much of Protestant Europe, the office of bishop remained in the Church of England, for example—but by the end of the century Catholics were a minority and the religious culture of the nation was transformed. In England, the process was directed by the state, but Scotland’s Reformation was pushed through in defiance of the Catholic Mary Queen of Scots, and in Ireland grass-roots support for Catholicism meant “English” Reformation made little headway—the authorities didn’t always get their way!

For modern Christians, the five-hundredth anniversary of the start of these events is a moment for reflection, rather than unalloyed celebration. Many things of value, both material and emotional, were destroyed in these years, and much blood was shed: several hundred Catholics were executed by Henry VIII and Elizabeth I, and a roughly similar number of Protestants were put to death by Henry’s Catholic daughter, Mary (1553–58). We should never forget the Reformation was an era of hatred and division.

Yet much that we rightly value about modern Britain is its legacy, including a literature profoundly shaped by the language of the English bible. Most crucially, the Reformation was the moment when the people of Britain began to learn, reluctantly at first, to live with difference. Diverse groups (including

exiles from overseas) learned over time to tolerate each other. Religious commitment increasingly became a matter of choice and conviction rather than compulsion—something that today people of all faiths and none can surely agree to cherish.



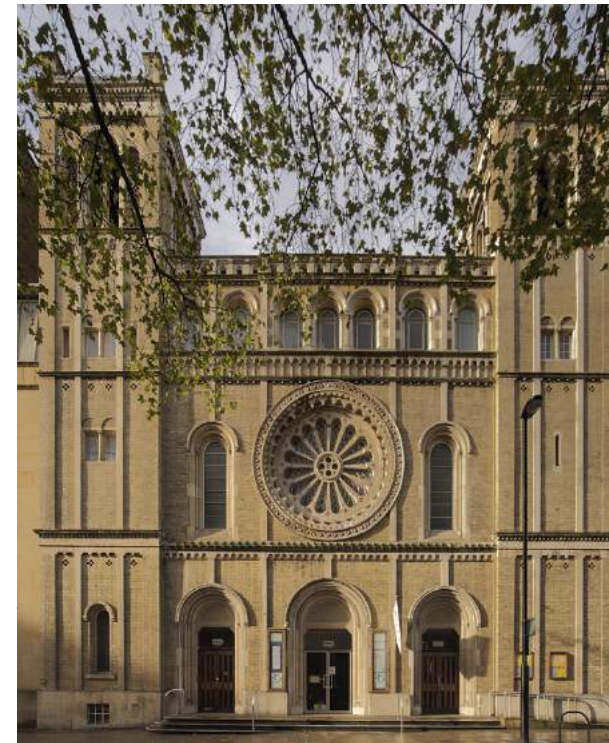
Professor Peter Marshall teaches Reformation History at the University of Warwick. His research interests focus on religion in early modern Britain and the social and political impacts of the Reformation in England and beyond. Among his works are *The Reformation: A Very Short Introduction* (2009) and *The Oxford Illustrated History of the Reformation* (2015). He will soon publish a new history of the English Reformation.



January: BLOOMSBURY CENTRAL BAPTIST CHURCH

Bloomsbury Central Baptist Church was founded in 1848 by Sir Samuel Moreton Peto, a Victorian industrialist who had a vision for a Baptist mission in central London. Deliberately placed on the boundary between the wealth of Bloomsbury and the slums of St Giles, it has always looked to the homeless and the vulnerable of the city, as well as to those who have power and privilege, bringing the two together in the cause of the Gospel.

We have continued this theme to the present day, offering an inclusive welcome to all, and taking a stand on issues of justice and peace. We are part of the Baptist tradition, a group started in the seventeenth century and part of the trajectory of radical dissent that swept Europe during the Reformation. The first Baptist church was gathered in London in 1612, and like them we practise baptism for believers. We have our doors open every day, staffed by volunteers, and offer a warm welcome to all who would like to visit, whether for a cup of tea, directions to the British Museum, or a friendly listening ear.



"Baptism, a radical act"

Bloomsbury Central Baptist Church,
235 Shaftesbury Avenue, London,
WC2H 8EP

Monday to Friday

9 - 20 January 2017
10am - 4pm

23 - 27 January 2017
10am - 4pm

The exhibition "Baptism, a radical act" will feature artwork produced by those who live with homelessness, and by other artists associated with Bloomsbury. It will invite reflection on the theme of Radical dissent within the religious and political sphere. There will be a display in the foyer from 9 to 20 January 2017, and an installation in the sanctuary from 23 to 27 January.





February: FOREST HILL QUAKER MEETING

The Protestant Reformation in Britain continued after the establishment of the Church of England. By the mid-1600s there were several groups of radical dissenters and one of them, the Society of Friends, also known as Quakers, is alive and well in Forest Hill as are many other Meetings throughout the British Isles and other parts of the world. The founding Quaker message that church structures, clergy, and authority are not necessary for a direct relationship with God is essentially the same message brought by Martin Luther, and Jesus himself. We emphasize direct experience rather than ceremony, and practise the priesthood of all believers, which is a way of saying we have no clergy or hierarchy and all the work

of the Meeting, including pastoral care, is done by different Friends at different times. Amazingly, it works, and has done for over 350 years!

We have become open to many ways of life and thought, and are willing to learn from all other faiths and churches and from each other. We are less concerned with what we believe than with how we live our lives, care for each other, and follow our testimonies of peace, equality, truth, community, and simplicity, guided by the Light that is in us all. The bedrock of the Quaker way in Britain remains Meeting for Worship. We call this silent worship but Friends will speak when led by the Spirit. This Ministry



will be fairly brief and may or may not be followed by others. It sounds odd but the peace and the presence in the Meeting nourish us well. We hope you can join us at 2pm on Sunday, 12 February to learn more about us in an entertaining way, experience a brief Meeting for Worship, and enjoy some tea and cakes together.

"A Quaker meeting"

Forest Hill Quaker Meeting House,
34 Sunderland Road,
Forest Hill,
SE23 2QA

Sunday,
12 February 2017
At 2pm

March: THE SWISS CHURCH IN LONDON

A sausage-based dinner—possibly washed down with beer and wine—is hardly something we would associate with the stern preaching and liturgy of the Protestant Reformation. Yet after the Zurich printer Christoph Froschauer served sausages to his guests during Lent 1522, the Swiss city and its Church changed for ever. Froschauer was arrested for breaking abstinence from meat during Lent, but one of his guests was the people's priest at the Grossmünster—Ulrich Zwingli. A few days later Zwingli defended Froschauer from the pulpit: "In a word, if you will fast, do so; if you do not wish to eat meat, eat it not; but leave Christians a free choice in the matter." The Protestant Reformation had erupted in Switzerland.

As the anniversary of Martin Luther's first challenge to the established Christian doctrines approaches, it is more necessary than ever to question our identity and challenge our actions. Zwingli strongly opposed images in churches, and this attitude sometimes led to



iconoclastic riots: can icons and statues now return to a Reformed church? Nowadays, eating meat is not merely a religious issue limited to certain periods of the year, but it has a significant impact on the environment, animal wellbeing, and our health: how do our habits affect the environment?

Recalling that dinner of March 1522, a sausage lunch in Lent 2017, surrounded by the Swiss Church's annual exhibition in collaboration with Goldsmiths College, will be an extraordinary opportunity to embark on a voyage of reflection and self-understanding, so that our place as Christians in the twenty-first century can be questioned, challenged, and better appreciated—exactly what Luther and Zwingli did 500 years ago. In her talk, Professor Rebecca Giselsbrecht will reflect on the role of men and women during the Reformation and in our churches today.



"Leave Christians a free choice"

Swiss Church in London,
79 Endell Street, London,
WC2H 9DY

Saturday,
11 March 2017

1pm: Light lunch on the doorsteps
with sausages, cheese, and bread.

2:30pm: Talk by Prof. Rebecca
Giselsbrecht, University of Zurich,
on "The Swiss Reformation, its
men, and its women" followed by
Q&A.

4pm: Opportunity to see the
exhibition by the art students of
Goldsmiths College related to
Iconoclasm and the Reformation
which will be on display at the
church; coffee and tea.



April: GERMAN CHRIST CHURCH

The German Christ Church is home to one of several German Protestant congregations in London. Our event will consequently be co-hosted by another German Church, St Mary's, Sandwich Street. Other German congregations are situated in Forest Hill (Bonhoeffer-Kirche) and Petersham, where the German School is based.

There had been different German Protestant congregations since the end of the seventeenth and the early eighteenth century, attended by merchants from the Hanseatic cities, by workers from the sugar refineries in London's East End, or later by courtiers and servicemen that had come to London when the Hanoverians became British monarchs.

This "Hofkapelle" had been worshipping for more than 200 years at the Queen's Chapel, next to St James's Palace. When they could no longer use this church, Christuskirche in Knightsbridge was built in 1904, thanks to the efforts and donations by John Henry von Schroeder, a British-German banker.

Services have been held here throughout times of war and peace. The congregation is very much aware of its multi-layered history in the years after 1933. While some favoured the Nazi government, other clergy and members took a very critical stance and actively supported refugees from Germany. The theologian and member of the German resistance, Dietrich Bonhoeffer, played a major



"Things we really care about:
Tracing the German
Protestant heritage"

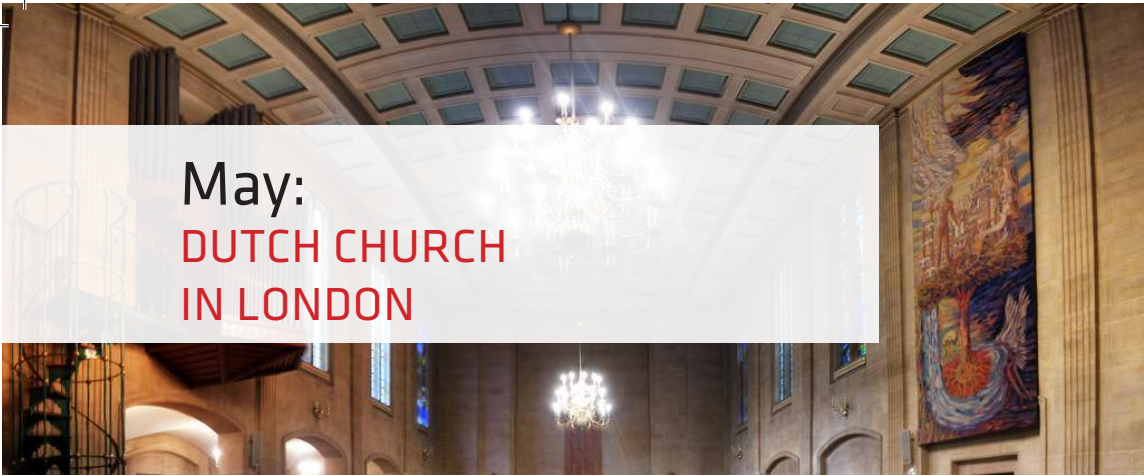
German Christ Church
18 Montpelier Place
London, SW7 1HJ

Friday,
7 April 2017
At 7pm

role in this while he was pastor in London between 1933 and 1935.

Today, although sometimes referred to as Lutheran, our church welcomes members and visitors from different Protestant traditions and beyond. Services are held in German every Sunday, and the German Choir London is a regular guest. A small Polish Lutheran congregation worships at Christ Church twice a month. On different areas we cooperate with the German Roman Catholics, based in Whitechapel and Richmond/Ham.

Christ Church and St Mary's, Sandwich Street are part of the German Protestant Synod in Great Britain, which has 18 member congregations from Edinburgh to the south of England, and maintain links with the Evangelical Church in Germany (EKD), the umbrella organization of protestant churches in Germany.



May: DUTCH CHURCH IN LONDON

The Dutch Church in London dates back to the sixteenth century. On 24 July 1550, Edward VI confirmed by Charter permission to Protestant refugees from the Low Countries to hold their own religious services. The king also granted them part of the former church of the Augustine Friars in the City of London, which they shared with Protestant refugees from France. This was the first Protestant church in the United Kingdom. During the Second World War the church was completely destroyed, and in 1950 the construction of a new smaller church began on the same site. The foundation stone was laid by Princess Irene of the Netherlands. The church's heritage is still visible today on the stained glass window

at the back of the church: King Edward VI is depicted on the left, while Princess Irene stands on the right. After 465 years, the Dutch Church continues to be a spiritual centre for all those speaking or understanding Dutch as well as for many English speakers who feel at home in our congregation. The Charter remains one of our most valued possessions. The church is also a place of gathering for the broader Dutch community in London. Every month the Dutch City Lunches organizes a lunch for City workers together with the prominent Dutch Centre. This was founded in 2013, and it offers broad cultural activities in English. The Dutch Church is also the home of the Dutch Benevolent Society, which celebrated its 140th

anniversary in 2015 in the Dutch Church in the presence of Princess Beatrix, the former Queen of the Netherlands. The organ was built in 1954 in the Netherlands. It is a mechanical action instrument with two manuals and approximately 2,000 pipes, divided over 26 registers. It is the only example of its kind in England.

We have the pleasure to invite you to a musical afternoon enjoying the music of the greatest composer of the Reformation period, Johann Sebastian Bach. A Cantata by him will be performed by the professional City Bach Collective. The celebration starts at 3pm, and there will be drinks afterwards.



"A Cantata by J.S. Bach on period instruments" with the City Bach Collective

Dutch Church,
7 Austin Friars,
London, EC2N 2HA

Sunday, 7 May 2017
At 3pm

June: FRENCH PROTESTANT CHURCH OF LONDON

The first French Protestant Church in London was founded on 24 July 1550 when Edward VI granted a charter to Protestant refugees. This guaranteed their right to worship and to establish a church at Austin Friars in the City of London. Ministering to a mix of French and Dutch speaking refugees, the church quickly encountered language difficulties, and as the Huguenot population in London grew, the French congregation moved to a church in Threadneedle Street in 1550. There they remained until 1841. As the result of the renewed persecution of the late seventeenth century by Louis XIV, between 200,000 and 250,000 Huguenots left France.

Britain welcomed 40,000 to 50,000 refugees, and

as the French Huguenots integrated rapidly in the British society, French churches gradually closed.

In 1841, the main church in Threadneedle Street was demolished to enable the street to be rebuilt, and the congregation moved to a site in St Martin's Le Grand, which itself was demolished in 1887 to allow for the extension of the General Post Office. The Huguenot congregation was awarded a sum of £25,916 as compensation, which permitted the erection of a new church on Soho Square, designed by Sir Aston Webb, between 1891 and 1893. This is now the last French Protestant church in the UK.

Today, the church's main goal is that of providing religious support to the French-speaking Protestant community in London and its surrounding areas, to promote the legacy and heritage of the Huguenots in London, and to help several charities and individuals. A Calvinist-Lutheran Reformed Christian church by tradition, the French Protestant Church of London is open today to a much larger Protestant audience, and French-speaking Christians from various origins gather for services every Sunday morning to worship together in French.

Through an exhibition and a talk, we will take you on a journey from France to London, and try to figure out how difficult life was in France for the Protestants, why they left, and how they settled in London until today.



"The French Protestants from dark times... to Soho!"

French Protestant Church of
London, 8-9 Soho Square,
London, W1D 3QD

Saturday, 10 June 2017
At 8pm



July: ST KATHARINE'S DANISH CHURCH

The Danish Church in London is the *folkekirke* abroad for all Danes in London and England, a Lutheran church similar to the parish churches in Denmark. The church is situated in the northeastern corner of Regent's Park, not far from Camden Town, and is based in the historic building of St Katharine's, a 200-year-old neo-Gothic church.

In 2012 the Danish Church celebrated its sixtieth year in St Katharine's, but a Danish congregation has been in London since 1696. The first church was found on Wellclose Square by the Tower of London. By 1868 this building was no longer in use and for many years services

were held in Marlborough House Chapel, one of the Royal Chapels. This was partly due to the Danish origins of the British queen Alexandra. This, however, changed in the twentieth century. During the Second World War and until 1952, Danish services were held either at the Swedish Church in Harcourt Street or at the Anglican church of St Clement Danes. When St Katharine's became the Danish Church in London in 1952, the building was thoroughly renovated and the opening was attended by the Danish King Frederik and Queen Ingrid on 11 May.

The story of St Katharine's is also intertwined with that of the Danish

Seamen's Church in Foreign Harbours, whose congregations are spread all of the world. This was established in 1867, and in London it has existed for many years in different locations, but since 1985 St Katharine's has also been functioning as a Seamen's Church. After the merger of the Danish Church Abroad and the Danish Seamen's Church in Foreign Harbours in 2004, the Danish Church in London is now part of the wider network of the

Danish Church Abroad/ Danish Seamen's Church. On 2 of July, we will meet in the church for a meditative afternoon service at 4pm. We will take a break and "listen to the clouds" with contemplative music from the golden organ of St Katharine's, readings, hymns, and reflection. Refreshments will follow after the service in the garden of the vicarage.



"Listen to
the clouds"

St Katharine's, the
Danish Church
in London,
4 St Katharine's
Precinct,
London,
NW1 4HH

Sunday,
2 July 2017
At 4pm

August: LUMEN UNITED REFORMED CHURCH

Lumen's story starts in 1812 with the acquisition of a building in Hatton Garden, near Saffron Hill, one of the poorest and most crime-ridden areas of London, where a Gaelic Chapel was established. At this time Dr Robertson was the Gaelic preacher, but the church had no minister until 1818, when James Boyd arrived to take up the post. In 1822 Edward Irving became the first non-Gaelic speaking minister of the church, and

in 1827 a new building for the chapel, now renamed the National Scotch Church, was opened in Regent Square, Bloomsbury. Irving's fiery preaching drew huge congregations—aristocrats, intellectuals, and some of the leading politicians of the day, including three Prime Ministers. However, in 1832 Irving was expelled for encouraging forms of worship contrary to those of the Church of Scotland. Irving took with him four-fifths of the congregation and founded what later developed into the Catholic Apostolic Church. In 1843, during the "disruption" of the Church of Scotland, our fifth minister, James Hamilton, followed about 400 pastors out of the Church of Scotland to form



Lumen United Reformed Church,
88 Tavistock Place,
London,
WC1H 9RS

Sunday,
27 August 2017

the Free Church. In 1858 the church was sold and repurchased, renaming itself "Regent Square Presbyterian Church" to prevent litigation with the Church of Scotland over ownership.

In 1945 one of the last V-2 rockets to hit London destroyed the Presbyterian Church House next door and badly damaged our church building, which was left derelict for twenty years and then demolished. During this period worship continued in the lecture hall, while compensation for the loss of the church was negotiated with a new, more modest building planned to replace. The church finally moved into the new premises in 1966. In 1972 we became part of the United Reformed Church, itself a merger of most Congregational and Presbyterian churches in England. In 2006 a decision was made to remodel the building, and in order to pay for this the former car park and the late Victorian halls were sold off, and in 2008 the remodelled building was opened and the church was renamed "Lumen."

September: ST ANNE'S, SOHO CHURCH OF ENGLAND

St Anne's Church was consecrated on 21 March 1686 as the church for the new parish of Soho. The monarchy had been restored to England in 1660, and with it the episcopal character of the Church of England. In 1662 the Book of Common Prayer was similar restored, re-establishing the character of the worship of the Church of England as a via

media between the perceived excesses of the Puritans and the rigidity of the Church of Rome.

St Anne's building was destroyed by fire during the Blitz on the night of 24 September 1940. Despite various attempts at permanent closure, the Tower (which had survived) was partly restored by the Soho Society in 1979, with a new adjoining church built in 1990-91.

St Anne's remains the church for the parish first established in the 17th century, and continues within the central traditions of the Church of England. Affirming the Church of England's role as the historic church of the nation, founded by St Augustine's mission in 597, we also celebrate our Reformation heritage, and are



pleased to be part of these celebrations. The Church of England's indebtedness to Luther's reforms is seen in her historic formularies—both the Prayer Book and the XXXIX Articles of Religion—and is expressed, in part, today, through being in full communion with many of the Lutheran churches of northern Europe through the Porvoo Agreement. On 14 September, we will celebrate together Evensong, one of the most distinctive Anglican liturgies, and will then explore through a lecture how the Reformation shaped Anglican liturgy. Fellowship over a cheese and wine reception will then conclude the evening.

"An experience of
Anglican liturgy"

St Anne's Church,
55 Dean Street,
London, W1D 6AF

Thursday,
14 September 2017

6pm: Evensong, Evening
Prayer from the Book of
Common Prayer with singers
from King's College London

6:45pm: Lecture "The
Reformation and the reform of
Anglican liturgy" by Rev. Keith
Riglin, Assistant Priest, Chaplain,
King's College London
Followed by a cheese
& wine reception



October: ST COLUMBA'S CHURCH OF SCOTLAND

The Church of Scotland is a Presbyterian church, the largest denomination in Scotland, which emerged in 1560 under the leadership of John Knox. St Columba's is one of two Church of Scotland congregations in London. After the union of the Scottish and English crowns in 1603, many Scots moved to London to serve at court or pursue business opportunities, and after the union of parliaments in 1707 subscriptions made the purchase and building of a church possible. This was Crown Court in Covent Garden, our sister congregation. However, London expanded westward, and a new church was built and dedicated in 1884 on Pont Street, thus establishing a second Scottish congregation. During the Second World War this building was destroyed by an incendiary bomb to the great



sorrow of the congregation, who turned up for worship the following morning. Thanks to the effort of the community and its minister, the present building, designed by Sir Edward Maufe, was dedicated in 1955.

St Columba's Church still offers a "home away from home" for Scots and anyone enjoying Presbyterian worship. Its building is used for many different types of activities—these include, among others, Scottish country dances, school assemblies, addiction support groups, bible study, food and fellowship, weddings, funerals, and many more worship services. We aim to offer a welcoming

companionship and encourage reflection, discussion, and worship to all who come through our doors. The emblem of the Church of Scotland is a burning bush, and its Latin motto *Nec tamen consumebatur* (from Exodus 3:2) translates into "Yet it was not consumed."

The congregation of St Columba's has truly come through fire and not been destroyed. You, too, are welcome, and we hope that you will join us on 1 October 2017 for pictures and music about the Scottish Reformation, our evening service, and a cup of tea with Scottish shortbread.



"Scotland and its Reformation: of flying chairs, monstrous women, and kists o' whistles"

St Columba's
Church of Scotland
Pont Street,
London, SW1X 0BD

4pm: The Scottish Reformation
in pictures and music
5pm: Evening service
6pm: Tea and Scottish
shortbread

Sunday
1 October 2017
At 4pm



November: NORWEGIAN & FINNISH SEAMEN'S CHURCHES

NORWEGIAN CHURCH IN LONDON ST OLAV'S

After the Great Fire of London in 1666 the timber trade between the Kingdom of Norway–Denmark and England grew to great proportions. Many Norwegians settled in London, and they worked hard to get their own church. In 1692 they formed their first congregation. The first Danish-Norwegian church was consecrated in Wapping in 1696. It was both parish church as well as a seamen's church for the many Danish and Norwegian sailors arriving on the Thames.

In 1864, the organization today known as the The Seamen's Church – The Norwegian Church Abroad, was founded, and by 1868, an all-Norwegian

seamen's church was established in Surrey Quays. Today, the Norwegian Church is located in St Olav's Church in Rotherhithe, which was purpose-built as a seamen's church and opened in 1927. The Norwegian influence is made evident by the addresses and names of the landmarks of the neighbouring areas: Norway Gate, Norway Dock, Bergen Square, Oslo Square and Oslo Bridge are all close to the church. Nowadays, between 10,000 and 15,000 Norwegians live permanently in London and have their home away from home at St Olav's, where services are held every Sunday at 11am.

FINNISH CHURCH IN LONDON

On a summer's day in 1882 a young Finnish clergyman, his wife, and his baby son arrived in London. Elis Bergroth was the first person sent abroad by the Finnish Seamen's Mission, as there was a clear need to help Finns who were experiencing problems during their stay in a foreign country. The word of God needed to be proclaimed in the concrete language of deeds.

Countless people have since visited and worked at the Finnish Church in London. The Church is full of stories about people

getting help, meeting long lost friends and experiencing the miraculous effects of sauna. New stories are created every day. The Church is an important meeting place for Finns living in and visiting the British Isles.

The present church building dates from 1958 and is the third Finnish Church in London. It has a church hall, a cafeteria, a shop, a hostel, and a sauna. Holy Mass is held on the first Sunday of each month at 11am mainly in Finnish.



Norwegian and Finnish
Church joint event

St Olav's Church,
1 Albion Street,
London, SE16 7HZ

Sunday, 12 November 2017
At 10:50am

A Remembrance Sunday service
followed by lunch will be
held jointly.

The annual joint Christmas fair
will be held in Albion Street the
following weekend,
7–19 November 2017

December: THE MOST HOLY TRINITY ROMAN CATHOLIC CHURCH, DOCKHEAD

The Parish of the Most Holy Trinity, Dockhead, finds its origins going back to Bermondsey Abbey pre-dating AD 715. The First Mission was established in 1773. A chapel was built in 1782. A new church was built in 1835, the first Catholic church to be built

on a main road. The Sisters of Mercy arrived in 1839 to support and initiate Catholic education for the poor. The church was destroyed in the bombing of London in 1945, killing three of its priests. Much change was now to come to Bermondsey. The new church

by architect Goodheart-Rendal was consecrated in 1960. Bermondsey has always had strong Catholic links, particularly with the Irish immigrants. The Parish suffered in the 1960s and 70s because of many inner-city problems but in the 1990s it took on a new life. It is now a vibrant, worshipping community, with a regular congregation of up to 500 people each week, sharing Eucharistic worship. The Parish shares an inclusive and

international liturgical life based on the Second Vatican liturgical reforms. It has a generous awareness of those around the world who are in need and is always trying to develop strong links with the local community. The Parish is delighted in its ability to give Glory to God, Father, Son, and Spirit, and would be delighted to welcome visitors in December 2017 for fellowship and a service remembering events and changes triggered by the Reformation.



"A Service of
remembrance and
fellowship"

The Most Holy
Trinity Church,
Dockhead,
London, SE1 2BS

Friday,
1 December 2017
At 6pm



OTHER RELATED EVENTS

25 February 2017, 3pm:

Anglican Lutheran ecumenical service

Held in St George's German Lutheran Church, 55 Alie Street, London, E1 8EB. More details will be available on www.anglican-lutheran-society.org

25 February 2017:

European Reformation Roadmap

Trafalgar Square will be for 36 hours a stopover of the European Reformation Roadmap organized by the Evangelical Church in Germany: this will feature an exhibition, musical performances, interactive storytelling and story-gathering, and will end with a service in St Martin-in-the-Fields. The "storymobile" will gather stories and mementos related to the story of the Reformation from 68 European sites. These will then be presented at the World Reformation Exhibition in Wittenberg, where the journey will conclude on 20 May 2017. More information is available on www.r2017.org and www.reformation500.uk

26 March 2017:

Catholic-Lutheran service

The Roman Catholic St George's Cathedral will host a Catholic-Lutheran service of Common Prayer, at 3pm. This will be followed by a reception in the Amigo Hall. Preachers and celebrants will be Catholic and Lutheran, and all are welcome. St George's Cathedral, Westminster Bridge Road, London, SE1 7HY (entrance on Lambeth Road). Further details will be available on www.reformation500.uk

April:

A study day on the Lutheran Reformation

The Christian Unity Commission of the Roman Catholic Archdiocese of Southwark is organizing a study day on Luther's Reformation and what his aims in the sixteenth century might mean for us today. This will be on a Saturday in April, but further details are yet to be confirmed. Please check www.reformation500.uk closer to the date.

5 September to 31 October 2017:

German Protestants in Great Britain

St George's German Lutheran Church will host an exhibition on German Protestants in Great Britain. St George's German Lutheran Church, 55 Alie Street, London, E1 8EB.

27 October 2017 at 1:15pm:

What does it mean to be Reformed today?

Professor David Fergusson, Principal of New College, the School of Divinity of the University of Edinburgh, will give a lecture on the theme "What does it mean to be Reformed today?" at St Columba's Church of Scotland, Pont Street, London, SW1X 0BD, at 1:15pm.

31 October 2017 at 12 noon:

Ecumenical service

Westminster Abbey will host an ecumenical service at 12 noon, with church leaders from all denominations in Britain. This will be followed by a symposium on the theme "Liberated by Grace," featuring theologians, historians, and a lively debate on contemporary resonances of the Reformation, in the adjoining St Margaret's Church at 3pm. More details will be available on www.westminster-abbey.org and www.reformation500.uk.

The five presidents of Churches Together in England have called a symposium on the Reformation at Lambeth Palace, the London residence of the Archbishop of Canterbury. Date, theme, and more details are yet to be confirmed. Please visit www.cte.org.uk and www.reformation500.uk later in the year.

We hope that you find these events of interest. However, the coordinators of *Still Reforming: Reformation on London's Doorsteps* are not affiliated with the organizers of the programmes presented in these pages, and there may well be other activities being planned which we are not aware of. All the information is correct at the time of printing and we cannot accept any responsibility for changes or amendments to them. Further information on these and other planned ecumenical activities in London, the rest of the country, and throughout Europe may be found on the Internet pages of the congregations participating in *Still Reforming* as well as on the following websites: www.reformation500.uk, www.ctbi.org.uk, www.r2017.org, www.cte.org.uk, www.oikoumene.org, www.anglican-lutheran-society.org.

CONTACTS

1 Bloomsbury Central Baptist Church

235 Shaftesbury Avenue
London, WC2H 8EP
020 7240 0544

www.bloomsbury.org.uk

The main service is held at 11am each Sunday.

2 Forest Hill Quaker Meeting

34 Sunderland Road
Forest Hill, SE23 2QA
foresthilfmh@hotmail.co.uk

www.foresthillquakers.org

The main meeting for worship is held at 10:30am each Sunday.

3 The Swiss Church in London

Église suisse de Londres
Schweizerkirche in London
Chiesa svizzera a Londra
Baselgia svizra a Londra
79 Endell Street
London, WC2H 9DY
020 7836 1418

www.swisschurchlondon.org.uk

The main service is held in English with hymns in French and German at 11am on the first and third Sundays of the month.

4 German Christ Church

Deutsche Evangelische
Christuskirche
18 Montpelier Place
London, SW7 1HJ
Tel.: 020 8876 6366

www.ev-kirche-london-west.org.uk

The main service is held in German at 11am each Sunday.

5 Dutch Church in London

Nederlandse Kerk
7 Austin Friars
London, EC2N 2HA
020 7588 1684

www.dutchchurch.org.uk

The main service is held in Dutch at 11am each Sunday.

6 French Protestant Church of London

Église Protestante Française
de Londres
8–9 Soho Square
London, W1D 3QD
020 7437 5311

www.egliseprotestantelondres.org.uk

The main service is held in French at 11am each Sunday.

7 St Katharine's Danish Church

Den Danske Kirke i London St.
Katharine's
4 St Katherine's Precinct
London, NW1 4HH
020 7935 7584

www.danskekirke.org

The main service is held in Danish at 11am each Sunday.

8 Lumen United Reformed Church

88 Tavistock Place
London, WC1H 9RS
020 7704 8653

www.lumenurc.org.uk

The main service is held at 11am each Sunday.

9 St Anne's Church, Soho

55 Dean Street
London, W1D 6AF
020 7437 8039

www.stannes-soho.org.uk

The main service is a Sung Eucharist held at 11am each Sunday.

10 St Columba's Church of Scotland

Pont Street
London, SW1X 0BD
020 7584 2321

www.stcolumbas.org.uk

The main service is held at 11am each Sunday.

11 Norwegian Church in London St Olav's

Sjømannskirken i London,
St. Olavs kirke
1 St Olav's Square
Albion Street
London, SE16 7JB
020 7740 3900

www.sjomannskirken.no/london

The main service is held in Norwegian at 11am each Sunday.

11 Finnish Church

Lontoon merimieskirkko
33 Albion Street
London, SE16 7HZ
020 7237 1261

www.finnishchurch.org.uk

Holy Mass is held on the first Sunday of the month at 11am, mainly in Finnish

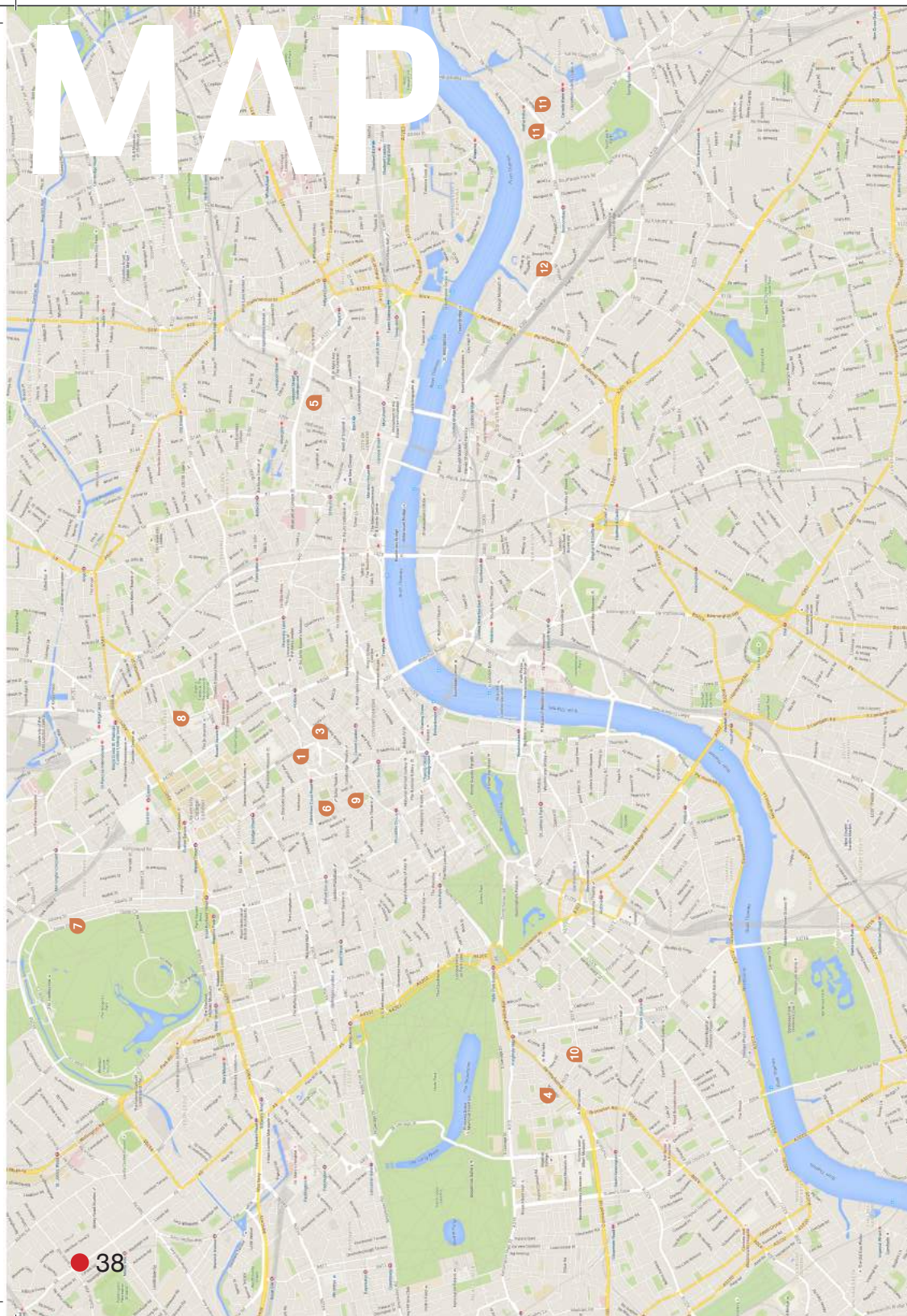
12 The Most Holy Trinity Church

Dockhead
London, SE1 2BS
020 7237 1641

www.dockhead.com

Masses are held each Sunday at 10am and 6pm and throughout the week.

MAP



ACKNOWLEDGMENTS

As with any publication or event, this work is the result of the strenuous efforts of several individuals, whose contribution the reader should be aware of. When I called the first ecumenical meeting in July 2015 to explore the possibility of a joint programme, I hardly imagined that this idea would resonate with so many London churches. We quickly agreed that we wanted to bring together the various Protestant migrant congregations and British churches in London to foster ecumenical exchange and mutual learning. James Laing, the General Secretary of the Council of Lutheran Churches, ensured that *Still Reforming* would be ecumenically balanced and that the Roman Catholic Church would be an important dialogue partner.

The greatest credit must be given to Niccolò Aliano, who coordinated communications, meetings, and the gathering of the material for this booklet: without him "Still Reforming" would simply not exist; and to Lilian Jost, intern at the Swiss Church, who supported him with precious advice. I am very impressed by how two young people in their early twenties have single-handedly brought together such a varied undertaking. Their fire and commitment for ecumenical cooperation and Reformation history gives hope for the future of the church, and it might come as no surprise that they both decided to go on and train for church ministry.

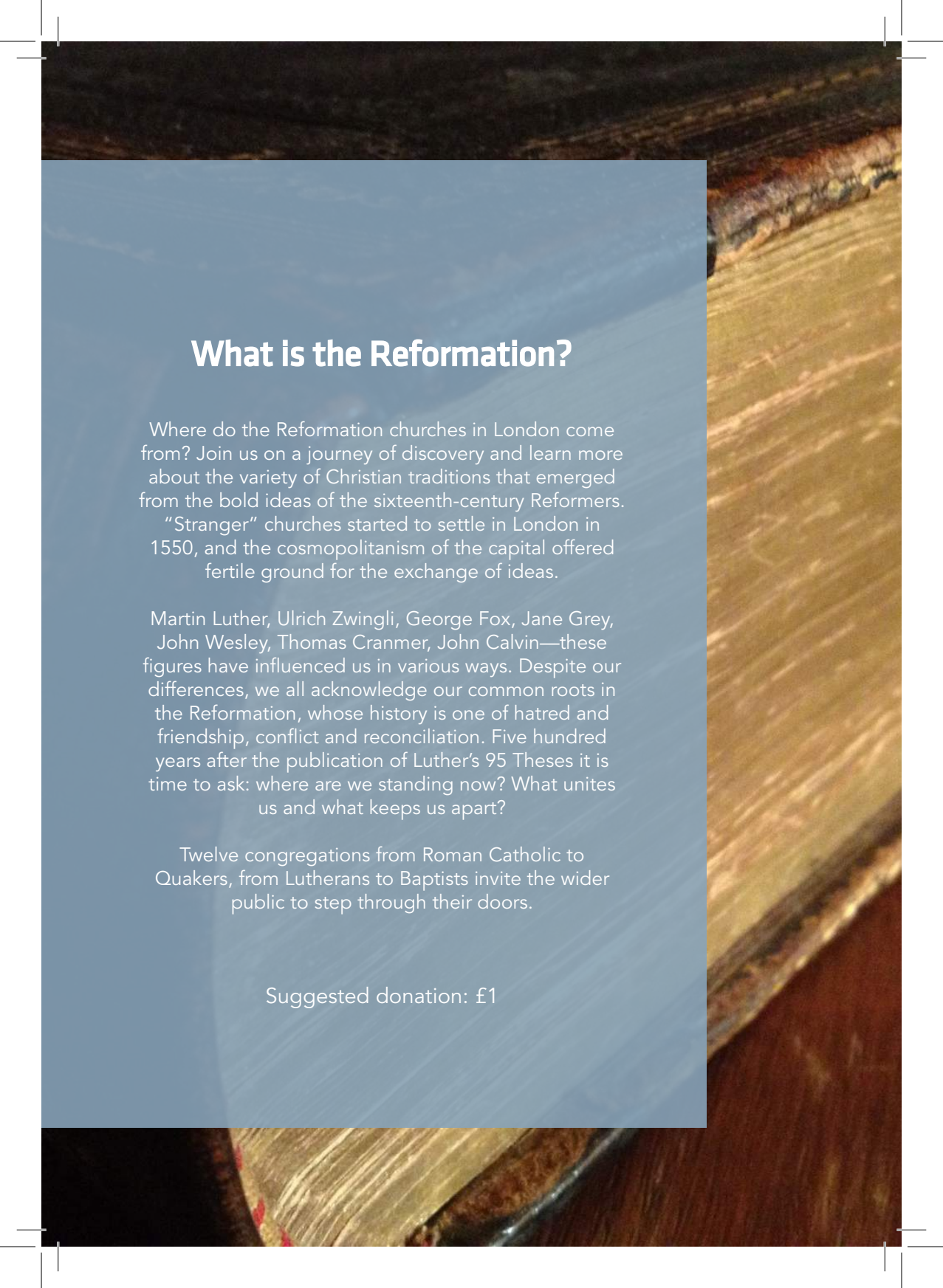
Special credit must also be given to Professor Rebecca Giselsbrecht, of the University of Zurich, and Professor Peter Marshall, of the University of Warwick, for their introductory essays: their expertise has been fundamental in setting the stage for our events. Gratitude also goes to all the Reformation Ambassadors for their opening words, and a special recognition is reserved for James Rasa, whose talent has been crucial in designing a booklet which is attractive and modern-looking, and who did not back out even when he had to put up with the indecisions of the coordinators and planning committee.



Finally, heartfelt thanks go to all the ministers, ecumenical officers, and members of our congregations that have made this programme possible by attending the many meetings, planning their events, and taking part in essential brainstorming when we felt at a loss of ideas, as well as by providing the bulk of the financial funds.

We are aware that 2017 is not only a year of celebration, but also an opportunity to reflect on the painful moments of our joint history and address the many open wounds that still remain. Terminology can be a delicate matter, and we wish to make it clear that we use the term "Protestant" for all the traditions that developed out of the events of the sixteenth century, as well as their forerunners. Our intention is to build bridges, and we dearly hope that we can move beyond mere terminology and build real ecumenical friendship and cooperation. This will shape our appreciation of diversity, widen our tolerance, and create healing memories that will move us together into the future.

Carla Maurer, Minister
The Swiss Church in London



What is the Reformation?

Where do the Reformation churches in London come from? Join us on a journey of discovery and learn more about the variety of Christian traditions that emerged from the bold ideas of the sixteenth-century Reformers.

“Stranger” churches started to settle in London in 1550, and the cosmopolitanism of the capital offered fertile ground for the exchange of ideas.

Martin Luther, Ulrich Zwingli, George Fox, Jane Grey, John Wesley, Thomas Cranmer, John Calvin—these figures have influenced us in various ways. Despite our differences, we all acknowledge our common roots in the Reformation, whose history is one of hatred and friendship, conflict and reconciliation. Five hundred years after the publication of Luther’s 95 Theses it is time to ask: where are we standing now? What unites us and what keeps us apart?

Twelve congregations from Roman Catholic to Quakers, from Lutherans to Baptists invite the wider public to step through their doors.

Suggested donation: £1