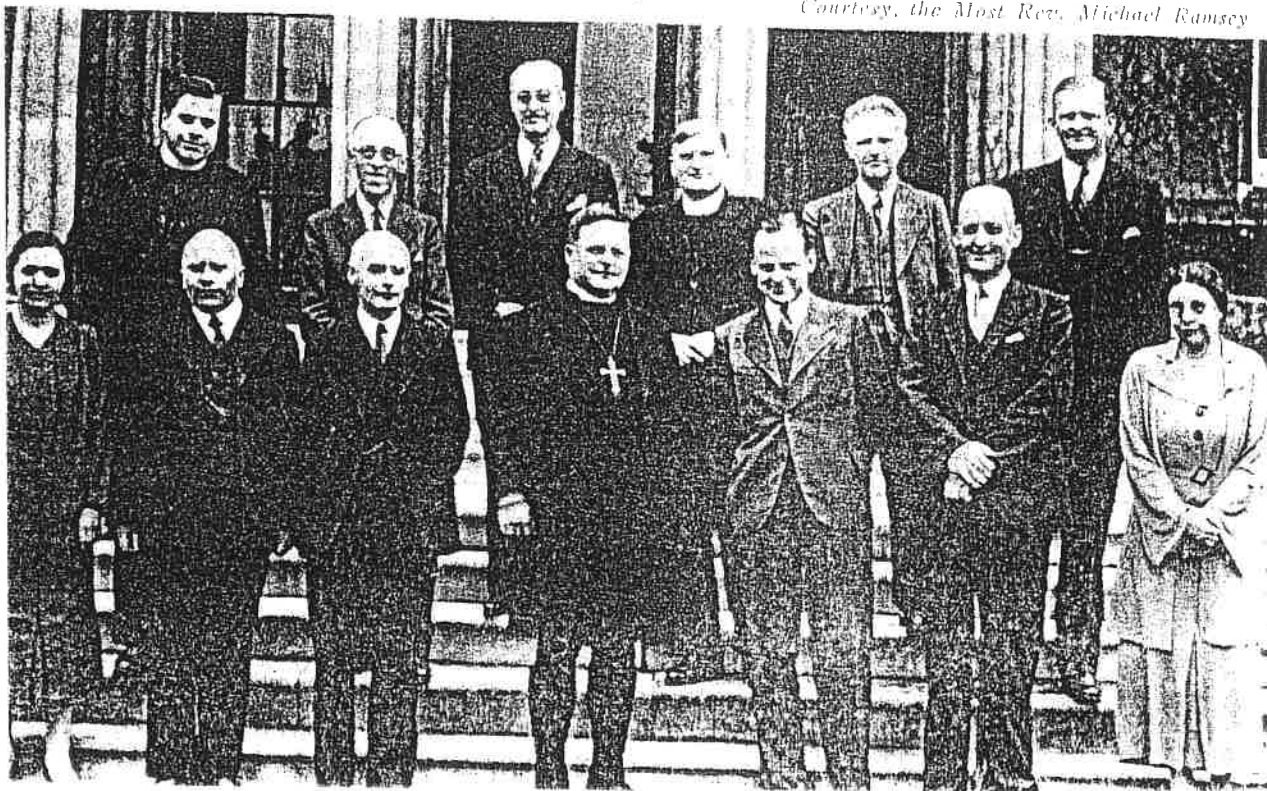


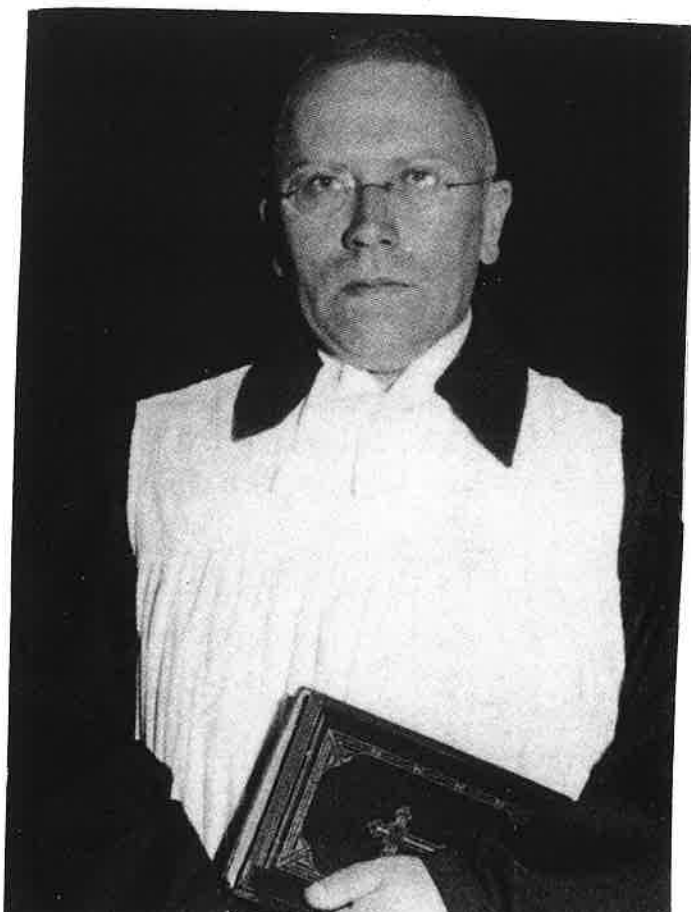
Courtesy, the Most Rev. Michael Ramsey



... Impressed by the promise of Ramsey's first book, the Archbishop of York, William Temple, invited him to attend a conference in July, 1936, that contributed to the organization of the World Council of Churches. Photographed on the steps of Bishopthorpe, the archiepiscopal residence, were (left to right, front row) Mrs. William Temple, Hermann Sasse, I. H. Odlum, William Temple, W. A. Visser 't Hooft, Randolph Michaluk, Olive Wyon. Back row: Edward R. Hardy, Jr., Bernard Manning, Dwight Bradley, Michael Ramsey, Emil Brunner, and I. S. Bisler. Ramsey regards the photograph as a memento of "my first meeting with eminent persons," and still had it among his effects in 1961 when he moved to the Old Palace, Sandhurst.

Michael Ramsey

Archbishop of Canterbury



HERMANN SASSE
1895-1976

Born July 17, 1895 in Sonnewalde in Saxony

University of Berlin 1913-1916; studied under Adolf von Harnack, Karl Holl, wrote his dissertation (Aion Erchomenos/The Age to Come) under Adolf Deissmann

Service in the Imperial German Army 1916-1918, rose to the rank of sergeant and was awarded the Iron Cross, 2nd Class, at the Battle of Passchendaele in which only 6 of 150 soldiers who went into the battle returned alive

Ordained in Saint Matthew's Church, Berlin, on June 13, 1920

Married Charlotte Naumann on September 11, 1924

Studied at Hartford Theological Seminary 1925-1926; read Wilhelm Loehe's "Three Books concerning the Church"

Edited the German edition of the official report on the Lausanne Conference on Faith and Order; he continued his ecumenical work for Faith and Order until his passport was withdrawn in 1935

Theological Faculty of the University of Erlangen 1933-1949

Begins in 1933 to contribute articles to the monumental Theologisches Woerterbuch zum Neuen Testament/Theological Dictionary of the New Testament (10 volumes), translated and published in English by Wm. B. Eerdmanns of Grand Rapids, Michigan

Sasse takes leading role in establishing the Confessing Church (Bekennende Kirche) against the Nazi ideology and attempt to turn the Lutheran, Reformed, and United Churches of Germany into a support for the Nazi regime; at the same time opposed the formation of the unionist German Evangelical Church in 1933

Takes a leading role in the "de-Nazification" of the University of Erlangen

following the War

Opposes the establishment of the Evangelical Church in Germany, purportedly a federation of Lutheran, Reformed, and United Churches on the grounds that it was (as events proved) in reality a unionist Church and so an abandonment of the Unaltered Augsburg Confession

In 1948 he left the Lutheran Landeskirche of Bavaria and joined the Old Lutheran Breslau Synod, now a part of the Independent Evangelical Lutheran Church in Germany with which the LCMS is in communion; in the same year he began his Letters to Lutheran Pastors which were published in Lutherische Blaetter, edited by his friend Friedrich Wilhelm Hopf; in this way he kept in touch with Lutheran pastors throughout the world

Accepts a call to Immanuel Theological Seminary of the United Evangelical Lutheran Church in Australia in Adelaide; arrives in Australia on September 11, 1949 and was installed at the Seminary on October 12

From 1949-1966 takes a leading role in healing the division between the United Evangelical Lutheran Church in Australia and the Evangelical Lutheran Church in Australia with which the LCMS was in communion; the united church was named the Lutheran Church of Australia

Visiting lecturer at Concordia Seminary, Springfield (now Fort Wayne) in January-February 1962, winter quarter 1964-1965 and Concordia Seminary, Saint Louis, winter quarter in 1965

Receives Doctor of Divinity degree from Concordia Seminary, Springfield, January 20, 1967

Dies in Adelaide on August 9, 1976

A SELECT BIBLIOGRAPHY OF HERMANN SASSE

***Here We Stand: Nature and Character of the Lutheran Faith**

translated by Theodore G. Tappert (Minneapolis: Augsburg Publishing House, 1946) - now available through Concordia Publishing House

The Journal Articles of Hermann Sasse

edited by Matthew C. Harrison, Bror Erickson and Joel Brondos (Irvine, CA: New Reformation Publications, 2016)

Letters to Lutheran Pastors

3 Volumes, edited and translated by Matthew C. Harrison, et.al. (Saint Louis: Concordia Publishing House, 2013, 2014, 2015)

The Lonely Way: Selected Essays and Letters by Hermann Sasse

Volumes I (1927-1939) & II (1941-1976), translated by Matthew C. Harrison et.al. with historical introduction and biographical sketch by Ronald W. Feuerhahn.

Scripture & the Church: Selected Essays of Hermann Sasse

edited by Jeffrey Kloha and Ronald W. Feuerhahn (Saint Louis: Concordia Publishing House, 1995)

***This Is My Body: Luther's Contention for the Real Presence in the Sacrament of the Altar**

(Minneapolis: Augsburg Publishing House, 1959) - available through Concordia Publishing House

We Confess [Selected Essays of Hermann Sasse], Vol. I Jesus Christ, Vol. 2, The Sacraments, Vol. 3 The Church, translated by Norman E. Nagel (Saint Louis: Concordia Publishing House, 1984, 1986) - subsequently published in one volume

Witness: Sermons Preached in Erlangen and Congregational Lectures

translated by Bror Erickso (Saginaw, MI: Magdeburg Press, 2013)

AN OUTLINE OF ANGLICAN HISTORY

1534 The Act of Supremacy of Henry VIII

1547 Accession of Edward VI

1548 The First Book of Common Prayer – Lutheran influence

1552 The Second Book of Common Prayer – explicitly Zwinglian

1553 Accession of Queen Mary

1558 Accession of Elizabeth I

1559 The Elizabeth Settlement, 1559 Book of Common Prayer – repudiation of the Zwinglianism of the 1552 Prayer Book

1603 Accession of James I

1611 The Authorized Version of Scripture

1625 Accession of Charles I

1649 Beheading of Charles I

1660 Restoration of Charles II

1662 Book of Common Prayer

1688 James II deposed, Accession of William & Mary, Non-juror Schism

1714 Accession of George I of the House of Hanover

The Enlightenment

Evangelical Revival

John Wesley

1833 Parliament eliminates several bishoprics in the (Anglican) Church of Ireland.

In response to this action John Keble of Oriel College preaches a sermon on July 14th in the University Church of Saint Mary the Virgin in Oxford: this is considered the beginning of the Oxford Movement, also known as the Catholic Revival.

The first of the Tracts for the Times, “Our Apostolic Descent,” by John Henry Newman, also a fellow of Oriel College, is published. Because of the Tracts, the leaders of the Oxford Movement were called “Tractarians.”

1841 Newman’s Tract 90, an effort to show that the 39 Article of the Church of England are in agreement with Catholic doctrine. The uproar that followed brought an end to the Tracts.

1845 John Henry Newman becomes a Roman Catholic, Edward Bouverie Pusey, a Hebrew scholar at Christ Church College in Oxford, succeeds him as the leader of the Catholic Revival

1850s The beginnings of Anglo-Catholic Ritualism

- 1867 First Lambeth Conference of the Anglican Bishops throughout the world.
- 1889 Publication of *Lux Mundi*, a collection of essays by several Anglo-Catholic theologians, marks the beginning of "Liberal Catholicism."
- 1893 *Apostolicae Curae*: Papal Condemnation of Anglican Orders
- 1944 The Bishop of Hong Kong ordains Florence Li Tim-Oi to the priesthood, William Temple, the Archbishop of Canterbury, demands that the Bishop repudiate this action
- 1948 Lambeth Conference rejects the Anglican Province of China's request to permit the ordination of women to the priesthood
- 1968 Lambeth Conference asks that the question of ordaining women be studied and that no province proceed to do so without first asking the Anglican Consultative Council
- 1971 The Bishop of Hong Kong ordains two women to the priesthood
- 1973 The General Convention of the Episcopal Church refuses to accept the ordination of women
- 1974 Three retired Episcopal bishops illegally ordain 11 women to the priesthood at the Church of the Advocate in Philadelphia
- 1975 Retired Bishop George Barrett illegally ordains 4 women to the priesthood at the Church of St Stephen & the Incarnation in Washington, DC
- 1976 The General Convention of the Episcopal Church accepts the ordination of women
- 1977 Declaration of Saint Louis by Episcopalians rejecting the ordination of women
- 1978 Retired Episcopal Bishop Albert Chambers ordains four bishops for Continuing Anglicans at a service held at Augustana Lutheran Church in Denver
- 1989 First Anglican woman bishop, Barbara Harris, ordained in Boston
- 1992 The Church of England accepts the ordination of women to the priesthood
- 2009 Through the publication on November 4th of *Anglicanorum coetibus* Pope Benedict XVI establishes the Anglican Ordinariate, a structure for Anglicans who wish to be in communion with the Bishop of Rome whilst retaining Anglican tradition
- 2014 The Church of England accepts the ordination of women to the episcopate

A SHORT ANGLICAN BIBLIOGRAPHY FOR LUTHERANS

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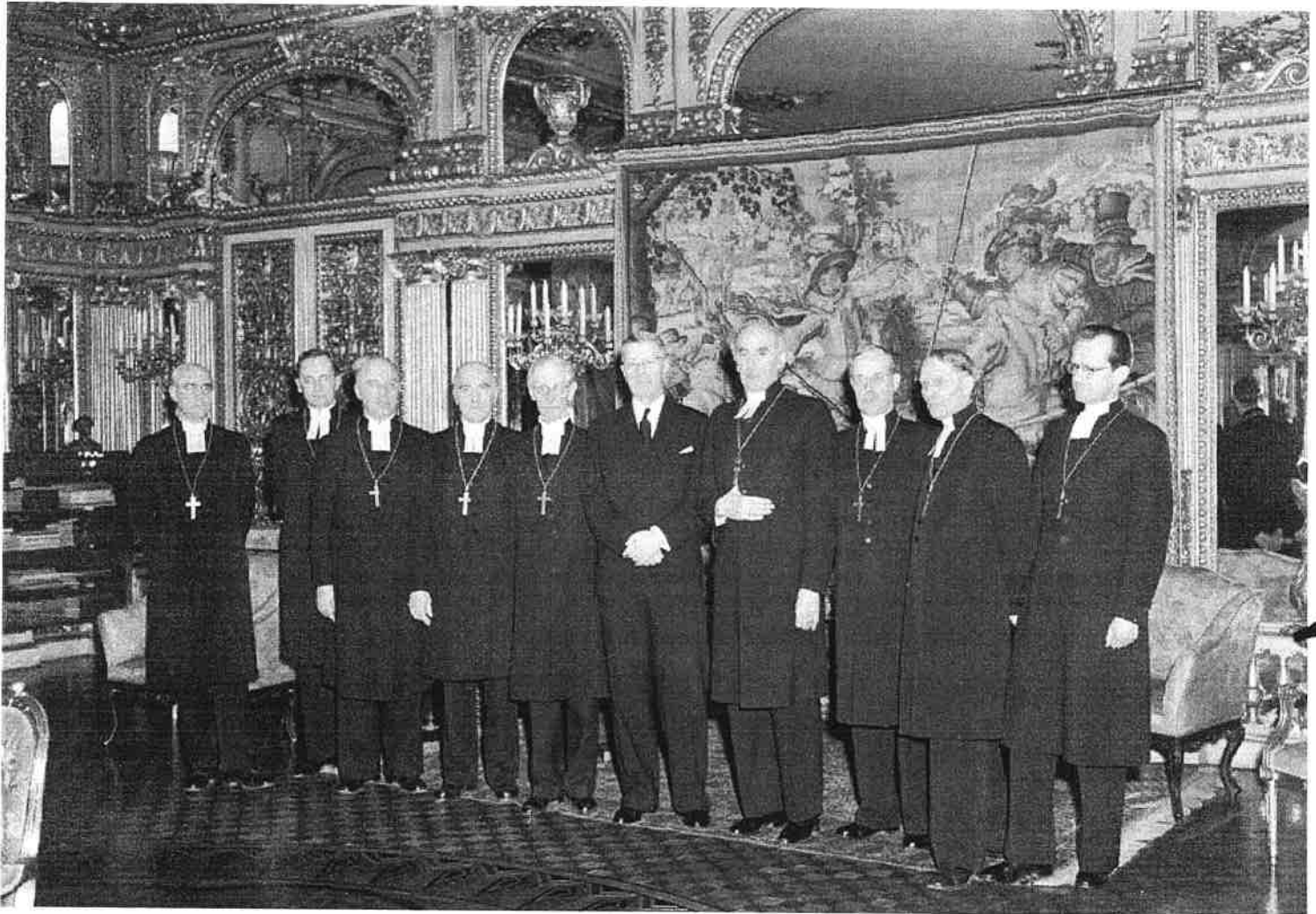
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The Glory of God and the Transfiguration of Christ (London: Longmans, Green and Co., 1949)

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The Resurrection of Christ: an essay in biblical theology (London: Geoffrey Bles, The Centenary Press, 1945)

Staley, Vernon, **The Catholic Religion: A manual of instruction for members of the Anglican communion** (London: Mowbray, 1893, 1957)



King Gustav VI Adolf - center
 Archbishop Brilioth - right of King
 Bishop Aulen - left of King
 Bishop Gieritz - far right