

Council on Foreign Relations: cataloguing 50 years of work in ecumenical relations

This display marks progress in cataloguing the archive of the Council on Foreign Relations (CFR), documenting 50 years of work in ecumenical relations, 1933-82:



Council of Nikaea 16th centenary celebrations

The Council on Foreign Relations (CFR) is often described as the 'foreign office' of the Archbishop of Canterbury. Its terms of reference were the 'survey and promotion of the Relations of the Church of England with Foreign Churches', that is Churches outside the Anglican Communion, and its inaugural meeting was held on 2 February 1933. It formalised the work already being carried out by Canon John Douglas, its first Honorary General Secretary. Its records form a rich source for inter-church relations during the middle decades of the 20th century, shedding light not only on religious matters but on international political developments as well. In 1981 Archbishop Runcie brought ecumenical relations within the administrative structures and staffing of Lambeth Palace, which continued the work of CFR.

The work of CFR, and consequently its records, were organised in sections relating to the Ancient Oriental, Orthodox, Roman Catholic, Lutheran and Reformed, and Old Catholic Churches. The records are complemented by other extensive sources within the Library's collections which document both the earlier and contemporary history of ecumenical relations. The project to make the CFR archive (some 250 boxes of material) available for research, partly funded by the Trustees of Lambeth Palace Library, is due for completion later in 2017.

More information can be found at:

www.lambethpalacelibrary.org/content/council-foreign-relations

Lambeth Heritage
Festival 2017



Lambeth Palace Library Exhibitions



Remembering the Reformation:
500th anniversary exhibition

Council on Foreign Relations:
cataloguing 50 years of work in
ecumenical relations

Remembering the Reformation: 500th anniversary exhibition

In October 1517, Martin Luther posted his 95 Theses protesting against the practice of indulgences on the door of the Castle Church in Wittenberg, Germany. This event has become known as the starting point of the Reformation, a religious revolution of doctrine and practice that would see the Church in western Europe split between Roman Catholicism and the developing Protestantism. Marking this 500th anniversary, Remembering the Reformation is an AHRC-funded project based at the Universities of Cambridge and York, which is investigating how the Reformations were remembered, forgotten, contested and re-invented. You can view the project's digital exhibition at <https://exhibitions.lib.cam.ac.uk/reformation/> (or scan the QR code). On display here today is a selection of items from our collections that feature in the project. Each display case follows one of the project's main themes, which you can read about below and online:



1. Lives & Afterlives

This strand explores the historic and literary afterlives of individuals and groups caught up in the Reformation, plus the way in which religious change stimulated the emergence and effected the transformation of types of life-writing.

Subjects of investigation include figures omitted from official written histories of English Protestantism but who featured in the alternative narratives engendered by dissenting minorities, as well as the Reformation's traditional heroes and anti-heroes. We also look beyond England to investigate how the memory of pioneering European reformers such as Martin Luther evolved over the centuries which saw the theological centre of gravity of the Church shift significantly. These stories of Protestant celebrities are set alongside the ways in which otherwise unknown & obscure people recorded, represented & edited their own and others' personal experiences for posterity.

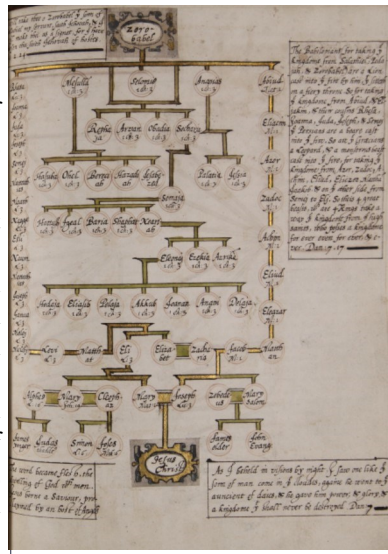


Robert Tofte's 'Discourse of the last five popes of Rome' [MS 1112 f.6]

2. Events & Temporalities

The next strand is all about time. It investigates key dates and episodes that became central to emerging accounts of the Reformation, and how these were commemorated, contested and reinvented in later decades and centuries.

Principal objects of attention are iconic national & international events around which memories of the Reformation crystallised, such as Henry VIII's break with Rome and the publication of the Book of Common Prayer. Focus falls on the emergence of anniversaries and calendars of celebration, as well as ecclesiastical histories, chronicles and almanacs which adopted a temporal framework for recounting events. The phenomenon of mapping contemporary events onto biblical counterparts, the manner in which the relationship between past and present was conceptualized, and the degree to which the Reformation assisted in the emergence of a new linear conception of history itself are key themes for investigation.



Genealogy of Christ [MS 766 f.23r]

3. Places, Objects, & Spaces

In this strand the focus shifts to the way in which physical artefacts and locations became receptacles and theatres of memory.

Engaging with longstanding assumptions about Protestantism's hostility towards the material realm, we explore attitudes towards iconoclastically defaced, ruined and redundant ecclesiastical buildings, spaces, and objects and consider how far they constituted a category of reformed relic. We also consider the construction of fixed public memorials and the production of portable memorabilia and domestic decoration. We examine both the symbolic content and significance of these places and things as well their roles in more or less secular rituals, in order to consider the role played by routine actions in processes of recollection and remembering.

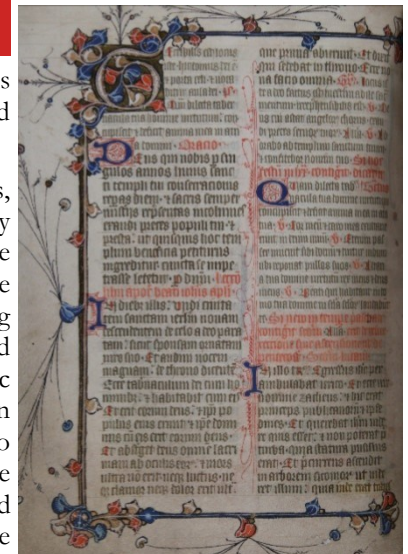


Salisbury Primer [ZZ 1545.46 f.2B5]

4. Ritual, Liturgy & the Body

The final area analyses the body and performance as sites of remembrance at both the personal and communal level.

Medieval Latin liturgy was suffused with bodily rituals, many of which were treated with suspicion by Protestants as signs of superstition or idolatry. Yet the reformed also appealed to gesture, emotion and the senses as proof of sincerity in the expression of 'feeling faith'. Here we investigate the reformation of ritual and ceremony in the early modern world, both in the public performance of religion in the guise of the liturgy and in private devotion and worship ranging from recusant to puritan. We consider the critical role of repetitive practices in the constitution of memory, and attend especially to the affective dimensions of these mnemonic processes — the role of song and sound, as well as gesture and text, in transmitting memory.



Broughton Missal [MS 5066 f.181v]