

TOWARDS LWF 2017: SALVATION, HUMAN BEINGS, CREATION - NOT FOR SALE THINKING ANEW ABOUT THE CANADIAN LUTHERAN CONTEXT

STORY FRAGMENTS FOR NEW CONVERSATIONS By Rev. Karen Kuhnert

Did You Know?... What Does This Mean?

DID YOU KNOW... there is considerable evidence in our Synodical publications of our leaders, congregations and special groups (particularly Foreign Mission and Women's Groups) attending to the needs of Africa and Africans - but no one has gathered the articles? Our participation has included missionary exchanges with Africa, fundraising for Aid and Development, active participation in the American Civil Rights and Anti-Apartheid movements, establishing LWF programs to bring men and women from Africa and the Caribbean for economic, social, political and theological leadership development in North America.

DID YOU KNOW... as a Seminarian in Namibia in the 1970's Zephania Kameeta helped bring the Churches into action to put an end to Apartheid? Kameeta, now Bishop Emeritus of Namibia issued our invitation to Namibia 2017 with the words "The LWF accompanied us – South Africa and Namibia [and other countries]-on the "long walk to freedom."

DID YOU KNOW in 2011 at our ELCIC national convention we passed a resolution that committed us to prioritize ongoing reconciliation with Indigenous peoples at a national, synodical AND congregational level AND to share stories of relationship-building activities?

Canada's Truth and Reconciliation process with our First Nations is a restorative process first developed to overcome racial hatred arising from Apartheid in Africa.

Salvation Not For Sale

DID YOU KNOW... we have repeated stories of locked and stolen churches (and even communion ware) by Lutheran-turned-Anglican pastors from the writings of historian Carl Cronmiller without fullest regard for the context Cronmiller sets out in the opening of his book *A History of the Lutheran Church in Canada?* Lutheranism was so well regarded in Reformation England that by 1618 London had its own Lutheran Church. The Augsburg and Wurttemberg Confessions were foundational documents for the Anglican Thirty-nine Articles.

DID YOU KNOW... before Canada and the US were countries, during the Revolutionary War (the War of Independence), that Colonial-Anglicans, Palatine-Lutheran settlers, and Iroquois Six Nation Confederacy peoples fought together as neighbours against the as yet unformed "Americans"? It was only after the war, while the Loyalists and their families were awaiting settlement, freezing and starving in refugee camps in Lower Canada, that a new military leadership acted to create a decidedly "British" North American political state and citizenry. Loyalist families were settled along the St. Lawrence and Niagara as enclaves of homogeneous soldiers. This settlement pattern both protected the border and weakened former political, economic, ecumenical and family ties. Weakened relationships made it easier for land promises to the Iroquois Six Nations to be broken without challenge.

Humans Not For Sale, Creation Not For Sale

DID YOU KNOW... Lutherans have likely been living alongside Black and Indigenous people in Canada since 1629-1630? Long before the Atlantic Slave Trade routes were established, Africans were hired as skilled translators on ships, they were free and mobile people. When our first resident Lutheran Pastor served the Protestant Chapel at Quebec City in 1629 he would have lived alongside Free Africans (like Matthieu da Costa) and slaves (like six-year old Oliver le Jeune). Our cleric, who went on to baptize the granddaughter of Louis Hébert, was jailed on the St. Charles River at the location formerly known as Stadacona, a location frequented in that time by Montagnais, Algonquin and Iroquois peoples. Slavery was only later formally endorsed in Canada beginning in Quebec in 1689 making way for the enslavement of African and First Nations peoples (pawnee).

DID YOU KNOW... the first Lutherans "in Canada" to cultivate congregational life at Louisbourg in 1745, lived first in Massachusetts where a bounty for scalps of people of the Wabanaki Confederacy (Maritime coast peoples) existed? Across what is now the Eastern Synod, British colonial forces repeatedly put Lutherans on the front lines against the French and their Indian allies to capitalize on hostility Lutherans harboured resulting from repeated French raids along the Rhine and Palatinate. Consequently, the first Lutherans of "the Atlantic" never had the unbiased opportunity to discover the rich heritage of the peoples of the "Mi'kma'ki Territory" who called themselves the Lnu (meaning "the people").