

# Press Kit

**MARTIN-GROPIUS-BAU, BERLIN**  
**12.04.-05.11.2017**

# DER LUTHER EFFEKT

**500 JAHRE PROTESTANTISMUS IN DER WELT**

**THE LUTHER EFFECT**  
**PROTESTANTISM - 500 YEARS IN THE WORLD**

Eine Ausstellung des Deutschen Historischen Museums im  
Martin-Gropius-Bau  
Niederkirchnerstraße 7, 10963 Berlin  
[www.gropiusbau.de](http://www.gropiusbau.de)  
Mittwoch bis Montag 10-19 Uhr, Dienstag geschlossen  
U+S Potsdamer Platz, S Anhalter Bahnhof, Bus M29 und M41

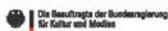
 **DEUTSCHES  
HISTORISCHES  
MUSEUM**

 **Berliner Festspiele**  
Martin-Gropius-Bau

**DIE VOLLE WUCHT DER REFORMATION**  
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AM ANFANG WAR DAS WORT  
**LUTHER 2017**  
LUTHER 2017

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Finanzgruppe

# The Luther Effect. Protestantism – 500 Years in the World



12 April to 5 November 2017

**A Deutsches Historisches Museum exhibition at the  
Martin-Gropius-Bau, Berlin**

With "The Luther Effect. Protestantism – 500 Years in the World" the Deutsches Historisches Museum is showing for the first time the history of the worldwide impact of Protestantism from its origins in Germany to its developments on four different continents on up to the present day. The exhibition "The Luther Effect" deals with the global diversity and manifestations of Protestantism in Germany, Sweden, North America, Korea and Tanzania, but also examines its potential for conflict between different cultures and religions.

The Deutsches Historisches Museum presents the exhibition in the Martin-Gropius-Bau on a surface area of around 2,500 square metres. It brings together outstanding objects from national and international lenders, many of which have never before been displayed in Germany. Numerous educational programmes and attractive events accompany the exhibition. A short guide and a richly illustrated catalogue with separate English and German editions provide information on the exhibition.

The Deutsches Historisches Museum's presentation is one of the National Special Exhibitions commemorating the 500<sup>th</sup> anniversary of the Reformation in the year 2017. Besides Berlin, the Federal Government Commissioner for Culture and the Media is supporting the exhibitions Torgau (2015), on the Wartburg in Eisenach and in Lutherstadt Wittenberg. The exhibitions are under the patronage of the Federal President. The Savings Banks Finance Group is the principal sponsor of the exhibition "The Luther Effect. Protestantism – 500 Years in the World".

## Deutsches Historisches Museum

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# The Luther Effect. Protestantism – 500 Years in the World



## The National Special Exhibitions

"The Luther Effect. Protestantism – 500 Years in the World" is one of the National Special Exhibitions marking the 500<sup>th</sup> anniversary of the Reformation in 2017, which will be shown in Berlin, Eisenach and Lutherstadt Wittenberg. Individual tickets and combined tickets are available for all three exhibitions. Further information about these special exhibitions and the combined ticket can be found at [www.3xhammer.de](http://www.3xhammer.de).

12 April to 5 November 2017

### **The Luther Effect. Protestantism – 500 Years in the World**

A Deutsches Historisches Museum exhibition at the Martin-Gropius-Bau, Berlin

4 May to 5 November 2017

### **Luther and the Germans**

Wartburg, Eisenach

13 May to 5 November 2017

### **Luther! 95 Treasures – 95 People**

Lutherhaus/Augusteum, Lutherstadt Wittenberg

#### **Ticket prices:**

Admission: 12 € (free up to 16 years)

Reduced: 8 €

Groups (10 persons or more): 10 € p.p.

Combined ticket (all three National Special Exhibitions): 24 €

Combined ticket for groups, 10 persons or more: 21 € p.p.

#### **Online tickets under [www.3xhammer.de](http://www.3xhammer.de)**

With the print-out of an online ticket you no longer have to stand in line at the ticket office, but can go directly to the entrance of the exhibition, thus avoiding waiting times. This refers only to single tickets and combined tickets, not groups.

Note: Admission to the exhibition "The Luther Effect" and guided tours are free of charge during the German Protestant Church Assembly (Evangelischer Kirchentag) from May 24 – 28, 2017.

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# The Luther Effect. Protestantism – 500 Years in the World



## Accompanying Events

A number of events and informational programmes will accompany the exhibition "The Luther Effect. Protestantism – 500 Years in the World", including lectures, panel discussions, a book presentation and a workshop. It is not necessary to apply in advance for them.

### Panel discussions

Monday, 24 April 2017, 6 pm

#### **Challenges of Protestantism in the 21<sup>st</sup> Century – Worldwide**

with:

Prof. Dr. Christina Aus der Au, German Protestant Assembly, Berlin/Fulda

Prof. Dr. Dr. h.c. Christoph Marksches, Theologian, Humboldt University Berlin

Prof. Dr. Eun-Jeung Lee, Institute for Korea Studies, Free University Berlin

Dr. Janis Kreslins, National Library of Sweden, Stockholm

Moderator: Prof. Dr. Peter Burschel, Herzog August Bibliothek Wolfenbüttel

Deutsches Historisches Museum, Zeughauskino

Monday, 9 October 2017, 6 pm

#### **Bringing back the Gospel – Mission work in the 21<sup>st</sup> century**

with:

Rev. Dr. Fidon R. Mwombeki, Director, Department for Mission and Development,  
The Lutheran World Federation

Jackson Mwakibasi, ecumenical staff worker in the educational department of the  
Leipzig Mission Works

Moderator: Shelly Kupferberg

Deutsches Historisches Museum, Zeughauskino

### Lectures

Wednesday, 14 June 2017, 6 pm

#### **Protestant Revival Movements and American Identity**

Prof. Dr. Michael Hochgeschwender, University of Munich

Deutsches Historisches Museum, Auditorium

Wednesday, 21 June 2017, 6 pm

#### **Interpreting the Reformation – Pictures of the Middle Ages and Reformation in the Swedish Church Historiography of the 20<sup>th</sup> Century**

Prof. Dr. Otfried Czaika, Norwegian School of Theology, Oslo

Deutsches Historisches Museum, Auditorium

Deutsches Historisches Museum

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Wednesday, 13 September, 6 pm

**Protestantism in Africa (Tanzania)**

Prof. Dr. Adam Jones, University of Leipzig  
Deutsches Historisches Museum, Auditorium

Wednesday, 20 September, 6 pm

**Boom! The Rise of Protestantism in South Korea**

Prof. Dr. You Jae Lee, University of Tübingen  
Deutsches Historisches Museum, Auditorium

**Book presentation**

Wednesday, 12 April 2017, 5 pm

**Henrik Meinander: Finland's History. Lines, Structures, Turning Points**

The author in conversation with Prof. Dr. Otfried Czaika, Oslo  
In cooperation with the Finnish Embassy and Scoventa Verlag  
Nordic Embassies in Berlin

# The Luther Effect. Protestantism – 500 Years in the World



## Education and Communication Programmes

During the exhibition "The Luther Effect. Protestantism – 500 Years in the World" there will be a broad spectrum of education and communication programmes on offer for adults, children and young people as well as people with disabilities.

Application and information

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berlin@3xhammer.de

### Programmes for adults

#### Public tours

This tour leads through all theme areas of the exhibition. On the basis of key examples of objects from the countries represented in the exhibition – Germany, Sweden, the USA, Korea and Tanzania – it explores the global history of the impact of Protestantism and the great variety of Protestant creeds worldwide. Selected biographies illustrate how people in these five countries have adopted the Protestant teachings, but also changed them.

Every Monday at 2 pm, Wednesdays at 5 pm, Thursdays at 2 pm, Fridays at 5 pm, Saturdays at 2 pm and Sundays at 2 pm

Additional tours during holidays and during the German Protestant Church Assembly (Evangelischer Kirchentag)

60 minutes

3 € per person plus admission fee

#### Tours for groups

Group tours can be booked for German-, English- and French-speaking visitors. Please enquire about other languages

Dates according to agreement

60 minutes

75 € tour fee plus admission fee

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## Programmes for children and young people

### Tours for children and families

#### **Around the World: in Search of Protestantism**

Since when has Protestantism existed? What does Reformation mean? And what does Martin Luther have to do with it? The young visitors join Mouse Julie on a journey through 500 years and across five countries. With examples of selected original objects they learn how Christian festivals are celebrated around the world and what importance the Bible has for Protestantism. The children will meet Michel from Lönneberga and hear his stories or listen to music from Tanzania. Adults accompanying the children to the museum will have the opportunity to participate in a tour for adults at the same time. Afterwards the families can compare notes on their favourite objects or discover some interesting new details from the children's guide booklet.

Saturdays, at 2 pm

6 years and older

60 minutes

3 € plus admission (free up to 16 years)

#### **Holiday programme: Around the World: in Search of Protestantism**

Easter holidays:

Friday, 14 April, 11 am; Monday, 17 April, 2 pm; Wednesday, 19 April, 11 am;

Thursday, 20 April, 2 pm; Friday, 21 April, 11 am

Whitsun holidays:

Monday, 5 June and Thursday, 8 June, 2 pm;

Wednesday, 7 June and Friday, 9 June, 11 am

Summer holidays (20 July to 1 September) and autumn holidays (23 October to 4 November):

Mondays and Fridays, 11 am

Wednesdays and Thursdays, 3 pm

6 years and older

90 minutes

3 € plus admission (up to 16 years)

## Events for multipliers

### Multiplier seminar

This event is aimed at multipliers from day care centres, after school care centres, schools, church parishes and adult education institutes. The topics of the exhibition, its architecture and educational programmes will be presented during a tour. This is followed by a discussion with the curator and educational teams about the exhibition. Berlin teachers can receive a certificate of advanced training, if requested.

Thursday, 4 May, 4–6 pm

Martin-Gropius-Bau, entrance hall

Admission and participation free of charge

Please register at [berlin@3xhammer.de](mailto:berlin@3xhammer.de).

### Workshop for multipliers

This all-day event is directed at pastors, teachers, students, teachers of religion as well as upper secondary school classes. It deals with the topic of “Women in the Reformation” in the past 500 years, on up to the present. After keynote speeches and discussions, examples from the exhibition will be presented.

Director: Dr. Päivi Räisänen-Schröder, Institute for Church History, University of Helsinki

Friday, 22 September, 10 am to 5 pm

Deutsches Historisches Museum and Martin-Gropius-Bau

Admission and participation free of charge

Please register at [berlin@3xhammer.de](mailto:berlin@3xhammer.de).

## Programmes for school classes

Tours through the exhibition “The Luther Effect” are offered for pre-school and elementary school classes as well as for lower and upper level secondary school classes, for whom a history workshop is also offered.

## Accessibility and inclusion programmes

At the entrance of the exhibition there is a tactile layout plan as orientation help for the blind and visually impaired.

### **Tours for the blind and visually impaired**

Tours for the blind and visually impaired are offered every first Wednesday of the month at 3 pm

90 minutes

3 € per person plus admission

### **Tours in Simple Language**

Tours in Simple Language are offered every third Wednesday of the month at 3 pm.

90 minutes

3 € per person plus admission

### **Tours with translation into German sign language**

Upon request

## Multimedia Guide

Offered free of charge in the exhibition are Multimedia Guides with audio descriptions for adults in German and English, for children and young people in German and English, as well as information in Simple Language and in German sign language.

# The Luther Effect. Protestantism – 500 Years in the World



## Film Programme in the Zeughauskino

In conjunction with the exhibition "The Luther Effect. Protestantism – 500 Years in the World", the Deutsches Historisches Museum's cinema Zeughauskino will present, from 14 April to 28 May 2017, works from Scandinavia, South Korea, the USA and Germany as well as a silent film about missionary work in the Kilimanjaro and Njassa regions of East Africa. They are all expressions of the influence that Protestantism had, and still has, on these film cultures. Some of the films are steeped in spiritual ideas and Protestant motifs in the way the figures and conflicts are portrayed and the images and sound are designed. Other works are more interested in a critical examination of Protestantism and explore the social effects of lifestyles that have been influenced by Protestantism – a concern that can also include an analysis of economic or political aspects.

Friday, 14 April 2017, 9 pm

Tuesday, 18 April 2017, 8 pm

### **Såsom i en spegel / Through a Glass Darkly**

S 1961, D: Ingmar Bergman, 89' • DCP, O with Engl. subt.  
Zeughauskino

Saturday, 15 April 2017, 9 pm

Thursday, 20 April 2017, 8 pm

### **Nattvardsgästerna / Winter Light**

S 1963, D: Ingmar Bergman, 81' • DCP, O with Engl. subt.  
Zeughauskino

Sunday, 16 April 2017, 9 pm

Saturday, 22 April 2017, 9 pm

### **Tystnaden / The Silence**

S 1963, D: Ingmar Bergman, 96' • DCP, O with Engl. subt.  
Zeughauskino

Friday, 21 April 2017, 7 pm

### **Andrea, der Sohn des Zauberers**

D 1928, D: Friedrich Paulmann, Wilhelm Dachwitz, 85' • DCP, OV  
On piano: Eunice Martins  
Zeughauskino

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Sunday, 23 April 2017, 7.30 pm

**There Will Be Blood**

USA 2007, D: Paul Thomas Anderson, 158' • 35mm, OV  
Zeughauskino

Wednesday, 26 April 2017, 8 pm

**Milyang / Secret Sunshine**

ROK 2007, D: Lee Chang-dong, 142' • 35mm, O with Engl. subt.  
Zeughauskino

Friday, 28 April 2017, 9 pm

**Kwo-ba-di-seu / Quo Vadis**

ROK 2014, D: Kim Jae-hwan, 105' • DCP, O with Engl. subt.  
Zeughauskino

Saturday, 29 April 2017, 9 pm

**The Night of the Hunter**

USA 1955, D: Charles Laughton, 92' • 35mm, OV  
Zeughauskino

Sunday, 30 April 2017, 6.30 pm

**Vredens Dag / Day of Wrath**

DK 1943, D: Carl Theodor Dreyer, 97' • 35mm, O with Engl. subt.  
Zeughauskino

Tuesday, 2 May 2017, 8 pm

**Kautokeino-opprøret / The Kautokeino Uprising**

N/S/DK 2008, D: Nils Gaup, 96' • 35mm, O with Engl. subt.  
Zeughauskino

Wednesday, 3 May 2017, 8 pm

**Körkarlen / The Phantom Carriage**

S 1922, D: Victor Sjöström • 35mm, swed. IT, Engl. subt.  
On piano: Eunice Martins  
Zeughauskino

Thursday, 4 May 2017, 8 pm

**Ordet / Das Wort / The Word**

DK 1955, D: Carl Theodor Dreyer, 122' • Blu-ray, O with Engl. subt.  
Zeughauskino

Thursday, 25 May 2017, 8 pm

Saturday, 27 May 2017, 6 pm

**Das weiße Band – Eine deutsche Kindergeschichte**

D/A/F/I 2009, D: Michael Haneke, 144' • 35mm, OV  
Zeughauskino

Friday, 26 May 2017, 9 pm

Sunday, 28 May 2017, 6 pm

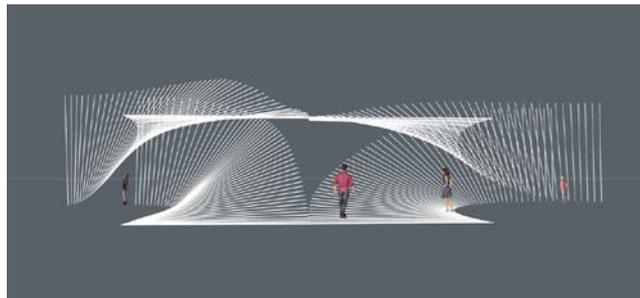
**Einer trage des anderen Last...**

DDR 1988, D: Lothar Warnecke, 118' • 35mm, OV  
Zeughauskino

## The Luther Effect. Protestantism – 500 Years in the World

### Transformation and Schism: Installation by Hans Peter Kuhn in “The Luther Effect”

Exclusively for the exhibition “The Luther Effect. Protestantism – 500 Years in the World”, the Berlin artist Hans Peter Kuhn transforms the atrium of the Martin-Gropius-Bau into a gigantic artwork made of aluminium tubing, light and sound. The



Graphic: © Hans Peter Kuhn + Nikolaus Netzer

installation “TRANSITION” approaches the worldwide effects of the Reformation from an artistic perspective, thus making the processes of the transformation of the relationship of Man to God and the schism of the Church doctrines triggered by the Reformation palpable and perceptible.

Visitors enter the exhibition through a winding corridor made of shafts in the form of a double helix. In passing through the installation visitors experience the processual transformation of the image of the world in the form of a change of space. The branching out of the corridor reflects on the schism of church teachings triggered by the Reformation, while the shift of the horizontal into the vertical space points to the change in the positioning of people in relation to religion. The installation traverses the entire surface of the 600 square metre atrium and consists of 200 painted white aluminium tubes of between four and six metres in length, which are lit by 100 little spotlights. A sound composition transmitted through 16 loudspeakers and consisting of sound, noise and musical material from the environment of Christian churches creates a three-dimensional space experience and arouses abstract associations with Christianity around the world.

The artist and composer Hans Peter Kuhn has previously worked for numerous museums, including the Centre Pompidou in Paris and the New National Gallery in Berlin. He also caused quite a stir internationally with his light installations in the public space in New York, Singapore and Pittsburgh. Together with Robert Wilson, Kuhn was awarded the Golden Lion of the Venice Biennale for the installation “Memory Loss”. In the area of theatre he has worked with the likes of Luc Bondy, Claus Peymann, Peter Zadek, Robert Wilson and Peter Stein. Since 2012 he has been a visiting professor for the study programme Sound Studies at the University of the Arts in Berlin.

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DEUTSCHES  
HISTORISCHES  
MUSEUM

# The Luther Effect. Protestantism – 500 Years in the World

## Exhibition texts

### The Luther Effect. Protestantism – 500 Years in the World

Today there are more than 800 million people in the world who consider themselves Protestants; their historical points of reference are the European reformations of the 16th century.

On the occasion of the 500th anniversary of the Reformation in 2017, the Deutsches Historisches Museum has directed its attention to the global diversity of Protestantism. The exhibition "The Luther Effect" invites you on a global time journey leading through five centuries and across four continents. It focuses in particular on Sweden, the United States of America, Korea and Tanzania. Based on these examples, the exhibition poses the questions: How has Protestantism been changed through encounters with other confessions and religions? And not least of all: How have people with very different cultural backgrounds adapted, formed and experienced the Protestant teachings?

"The Luther Effect" is one of three national special exhibitions that are taking place in 2017. The Luther Memorials Foundation of Saxony-Anhalt is presenting "Luther! 95 Treasures – 95 People" in the Luther city of Wittenberg, while the Wartburg Foundation in Eisenach is showing "Luther and the Germans". Together the three national special exhibitions offer a comprehensive overview of the Reformation.

### Reformations

By 1500 it was widely believed that the Church required a "reform in head and limbs". Critics of the Catholic Church such as John Wycliff and Jan Hus had already called for such a reform, and there were those among the laity who felt the need for greater participation in church matters and religious life.

With his critique of the system of indulgences in 1517, the Wittenberg theology professor Martin Luther brought about a breakthrough in the reform congestion. Undisputed beliefs and centuries-old practices were now called into question – not only in Germany.

The reformations were a European event. They changed everyday life and encouraged people to express their opinions more openly and to make greater demands. In place of a single, albeit multifaceted and open Church there now appeared different paths to reform with competing claims to the truth.

### Paths to Reform

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Since the 16th century, various paths of reform were leading to a renewal of the Church and life in general. Martin Luther's Reformation was one of these. However, from a global perspective, other paths such as the Reformed Church of the Swiss Confederacy or the Anglican Church in England were more influential. The Catholic Church also underwent a process of reform.

Never before had so many people participated in a religious conflict. Soon proponents and opponents of reform were fighting not only against each another, but also amongst themselves. The more radical movements like the Anabaptists were persecuted and marginalised not only by Catholics but by Lutherans and the Reformed as well.

The competition forced Luther, the Reformed, Anabaptists, Anglicans and Catholics to clarify their own positions and to set themselves apart from others. The different reform paths developed into confessions that continue to evolve dynamically to this day.

### **Ways of Life**

Under the influence of the reformations, 16th century Europe underwent profound changes. Religiously induced conflicts and the search for compromises shaped the lives of the people, whose daily routine changed in many ways.

The new ideas of faith influenced culture and society. Church architecture changed and religious pictorial and sculptural works lost their impact. Vernacular religious songs were integrated into the church service, where they experienced a heyday.

Attitudes towards sexuality changed. Protestant clergy were allowed and expected to marry. Marriage was reinforced as a way of life and it developed into the foundation of society.

## **One Land, One Religion – Sweden as a Lutheran Great Power**

The Swedish Empire included Finland until 1809, as well as a number of provinces in the Baltic region and northern Germany, at different periods. A territory of diverse languages and cultures, it had close links to the German-speaking countries.

King Gustav Vasa of Sweden, influenced by the Lutheran Reformation, broke with the Pope in Rome in 1527. This contributed to the spread of various reformist ideas in the Swedish Empire. But it was the Synod and the Parliament of Uppsala in 1593 that first established the Lutheran church as the binding confession of Sweden.

This subsequently resulted in the development of a Lutheran State Church and a confessionally unified state in Sweden.

The Swedish State Church brought the evolution of a new religious culture. The community that emerged saw itself as the protective power of Lutheranism. The Swedish rulers and their armies fought on Europe's battlefields for Sweden's great power status and Luther's doctrines.

At home in Sweden, the State Church became increasingly restrictive. Church discipline, and the conversion of the Sámi who lived in the north of the country, were intended to consolidate the Lutheran faith and foster a common identity.

### **We are now unified and have one God**

The Reformation and the knowledge of the events in continental Europe quickly spread through Scandinavia. This led to an economic exchange with the Hanseatic trading areas, a greater mobility of students and scholars, and the immigration of religious refugees.

The main impetus for the Reformation in the Swedish Empire came from Martin Luther and Philipp Melancthon, and their disciple, the theology professor David Chytraeus from Rostock. But ideas emanating from the Anabaptist movement, but also from other sources such as Catholic and Reformed currents, affected the religious climate.

From the middle of the 16th century on, however, the greatest segment of the Swedish Church followed the Lutheran doctrine. In 1593 the Synod and Parliament of Uppsala made the Augsburg Confession of 1530 binding for Sweden. This religious decision remained in place until 1809 and had the function of a basic law for the Swedish Empire, binding all rulers to the Lutheran faith.

### **Luther's Lions**

In the 17th century, the Swedish Empire began military expansion on the European continent. Reasons of political power, economics and religion were the basis for Sweden's wars against the Polish-Lithuanian Commonwealth and its entry into the Thirty Years' War. From 1611 onward, the coronation oath pledged Swedish rulers to preserve the Lutheran doctrine in the Swedish Empire. Beyond this, Sweden also saw itself as the protector of Lutheranism in Europe.

The Swedish army's military victories in the Thirty Years' War were celebrated as religious triumphs, and the Swedish king and general, Gustavus II Adolphus, was hailed as the "Lion of Midnight" (of the North). His death in 1632 at the Battle of Lützen against the imperial Catholic army gave him the aura of a Lutheran saint.

This made his daughter Christina's abdication and conversion to Catholicism all the more sensational.

Years later, King Karl XII also saw himself as the protector of Lutheranism, and as the preserver of the equal status of the confessions established in the 1648 Peace of Westphalia. His intervention for the Silesian Lutherans at the beginning of the 18th century caused him to be hailed as Gustavus Adolphus' successor and glorified as a guarantor of religious freedom.

### **Bible and Law**

Sweden became a denominational state in the 17th and 18th century. The church was centralised. Pastors increasingly took on administrative and juridical functions alongside their ministry work.

At the same time, Pietism began to spread in Sweden. Pietists emphasised direct personal experience of God and organised private religious meetings. They campaigned to abolish social inequalities, and gave women lay functions in the church.

The State Church tried to restrain the movement. The Church monitored its subjects' orthodoxy with home catechism examinations and visitations. Anyone deviating from Swedish Church Law was punished.

The restrictive religious policy, combined with economic interests, bolstered the drive to convert the Sámi, who lived in the north of the country. They were forced to integrate into the State Church. The Sámi way of life was heavily suppressed and their world view and religious practices were condemned as "heathen".

## **United States of America – the Promised Land?**

Protestantism was brought to the British colonies of North America, later the United States, through the immigration of various groups, churches and confessions, which accounts for the diversity of American Protestantism. A state church does not exist in the United States; instead, there is a vast landscape of independent churches.

Protestantism in the USA developed its unique profile under the influence of charismatic revivalist preachers beginning in the 18<sup>th</sup> century. This gave rise to new confessions and numerous social reform movements. The so-called Black Churches of African Americans also emerged in the course of this development.

Protestantism contributed significantly to the creation of the American nation and the formation of its self-understanding. It shaped the notion of America as the Promised Land, and of Americans as the Chosen People. These concepts gave rise to ideas that continue to influence American society to the present day.

## **Holy Experiments**

The British colonies in North America offered room to put into practice a broad range of religious utopias.

The Quaker William Penn embarked upon a "Holy Experiment" when he founded his colony in 1681. He sought to create a refuge for his brothers and sisters in faith who were persecuted in Europe. Unlike the colonies where the Puritans and the Anglicans set the tone, Pennsylvania offered religious tolerance.

Pennsylvania's stance on tolerance, as well as its economic opportunities, made it very attractive. Along with English, Welsh and Scottish Quakers, Anglicans and Presbyterians, many Protestants also emigrated from Europe's German-speaking regions.

The first colonists included Anabaptist groups such as Mennonites, Amish and the Schwarzenau Brethren, from which the Ephrata Cloister would later split off. They were followed by the Schwenkfelders and the Herrnhut Brethren or Moravians as well as many from the Lutheran and Reformed churches.

## **First Fruits**

Religious diversity was a defining feature of Pennsylvania. Not only Protestants, but Catholics and Jews as well settled in the colony. Many immigrants strove to preserve their own religious identity in this new foreign land. However, the difficult living conditions in the colony led communities to cooperate and to exchange information. Yet there were conflicts between immigrant groups that led to religious schisms and division.

The colony's founder, William Penn, made an effort to establish and maintain friendly relations with the Native Americans. The Herrnhut Brethren managed to conduct missionary activities among the Native Americans in Pennsylvania. They described their converts as "first fruits", as the first harvests of their work.

The constant encroachment of settlers to the West led to military conflicts with the Native Americans. The Quakers did not want to become embroiled in the conflicts because of their pacifism. In the end they left the colonial government, which spelled the end of the "Holy Experiment".

Later, however, the United States followed Pennsylvania's example. The establishment of a state church at the federal level was forbidden in 1791, and the principle of religious tolerance and freedom of conscience prevailed.

## **Revivals and Black Churches**

European influences led to a wave of religious revivals that swept through 18th-century North America and were called the First Great Awakening. The Second Great Awakening followed in the 19th century.

Charismatic preachers travelled throughout the land and sought to shake people up in emotion-driven mass events, and to inspire believers to return to a renewed and intimate faith. These revivalist movements focused on the personal conversion (“born again”) experience and the unmediated experience of God. Revivalists also sought to transform the community; their initiatives included campaigns against social injustices.

Protestant groups influenced by the revivalist movements were particularly enthusiastic in the fight against slavery, because they considered the institution itself to be incompatible with Christianity. At the same time, they promoted missionary efforts among the African Americans, who for their part related Christianity to their own experience and to their existence as an abducted and enslaved people. They also combined the Christian faith with cultural elements from their African homelands, which led to the creation of the independent Black Churches.

The conquest of the American West took place at the same time. Many Americans saw this as a divine mission for the United States – the Promised Land.

## **Korea – Boom Land of Protestantism**

In the Republic of Korea (South Korea), numerous religions lead a relatively peaceful coexistence. Almost 30 percent of South Koreans consider themselves Christian, and slightly fewer than two-thirds of them are Protestant. This makes South Korea the only East Asian country where a significant proportion of the population is Protestant.

Protestant missionaries could not settle permanently in Korea until the mid-1880s. At this time, the first Protestant communities, founded by Korean laypeople, already existed. Using the Korean alphabetic script Han’gŭl to translate the Bible proved to be an important instrument for the missions.

After the division of the land and the Korean War 1950–53, most Christians fled the Democratic People’s Republic of Korea (North Korea). Since the 1960s, South Korea has developed rapidly into an industrialised state. At the same time, the religious landscape has changed drastically: in 1950, three percent of South Koreans were Protestant, and by 1995 the number had already risen to around 20 percent.

The relation to North Korea, including the possible reunification of the country, is a key issue in South Korea, and for the Protestant churches as well. On issues like these the churches take very diverse positions.

### **In the Beginning was the Word**

Working together with Scottish missionaries in Manchuria (China), Korean laypeople translated the Gospel into Korean. When they returned to Korea, they disseminated the works and founded, in the early 1880s, the first Protestant communities.

Shortly thereafter, North American missionaries arrived in the country, which, at the end of the Chosŏn period (1392–1910), was undergoing a political and social upheaval. The missionaries founded Western-style healthcare facilities and schools, and also provided women access to education and training. Numerous translations appeared, which gave large sections of the population access to Christianity. Other beliefs and values were restrained.

In 1910, Japan annexed Korea, which remained a Japanese colony until 1945. The colonial power suppressed Korean culture. The close connection with the Korean language and the involvement of many Christians in the Korean independence movement from 1919 reinforced the position of Protestantism.

### **If Jesus had been Korean**

Christian art is of slight importance in Korea. A noteworthy exception is the picture cycle *The Life of Christ* by Kim Ki-chang (1913–2001). In 30 images, Kim depicts how the life of Jesus could have looked in Korea in the Chosŏn Period (1392–1910).

Kim Ki-chang is one of Korea's most well known modern painters. His works belong above all to the domain of Korean folk art. In his late work, the multifaceted artist turned more strongly to abstract art.

During the Korean War (1950–53), which forced Kim and his wife to flee to the south of the country, he had religious dreams and visions. They moved him to paint the life of Jesus. He hoped in this way to make Christianity accessible to fellow Koreans. Kim saw parallels in the suffering of Jesus to the suffering of the Korean people caused by war and Japanese colonial rule.

Kim, who grew up Protestant, converted to Catholicism at around the time he created his picture cycle. Kim's paintings are the first depictions of a Korean Jesus Christ.

### **Beacons in a Divided Land**

In 1945, Korea was divided, followed in 1948 by the founding of two Korean states: the Republic of Korea (South Korea) under the influence of the USA, and the Democratic People's Republic of Korea (North Korea) under the influence of the

Soviet Union. The Korean War cemented this division. Most North Korean Christians fled to the south.

In South Korea, Protestantism was considered an affirmation of the Western world, and was thus an ally of the South Korean military regime. Financial support from American missions contributed to the growing influence of the Protestant churches. Parallel to the enormous financial boom that South Korea experienced starting in the 1960s, the Protestant churches underwent a period of enormous growth. Characteristic of Protestantism in South Korea is the heavy fragmentation of the churches and the phenomenon of megachurches with tens of thousands of members.

How they view the neighbours to the north and a possible reunification reveals the differences between the Protestant churches: while some see in North Korea the enemy, others advocate rapprochement and seek dialogue with North Korean Christians.

## Tanzania – Mission and Self-Reliance

The country of Tanzania has been shaped by migration and by the more than 130 ethnic groups who coexist there in a largely peaceful atmosphere. Among the many forms of Tanzanian Protestantism, the Evangelical Lutheran Church in Tanzania (ELCT) plays a major role.

With more than 6 million members in 24 dioceses, the ELCT is the largest Lutheran Church in Africa today and the second-largest in the world. It traces its origins back to German, Scandinavian and American missionary societies that were active in the region that had become the colony known as German East Africa (then encompassing today's Tanzania, Burundi, Rwanda and part of Mozambique).

In addition, the Moravian Brethren, the Anglican Church and charismatic movements were instrumental in the spread of Protestant faith communities. A variety of Protestant churches rapidly developed, driven forward by devout Tanzanians. From the outset, the missions aimed to establish financially independent churches and parishes.

Today, their influence extends beyond Tanzania's borders. Missionaries from Tanzania work throughout the continent. With a heedful view of the European churches, they see themselves as preserving the original Lutheran ideals.

### The Mission

In the second half of the 19th century, Protestant missionaries from Europe and North America founded numerous stations in the region then known as

Tanganyika. With strong ties to abolitionism, the missionaries took a stand for social welfare and the liberation of slaves within Africa.

When the colony of German East Africa was established in the 1890s, German Lutherans and the Moravian Brethren became active in the region. Missionary work combined conversion efforts with political and economic interests. The missionaries translated the Bible into local languages and established churches, medical stations and schools. They frequently acted in concert with colonial interests.

Convinced of their own faith's superiority, the missionaries opposed traditional spiritual practices and lifestyles. In the process, they took part in transforming entire societies, which led to countless conflicts.

Now that much of local oral tradition has been lost, it is difficult to reconstruct a balanced portrayal of the early missions for lack of accounts from indigenous perspectives.

### **Independence and Ujamaa**

In 1961, Tanganyika gained independence, and in 1964 it merged with Zanzibar to form the United Republic of Tanzania. Under the guiding principles of self-reliance and "Ujamaa" (familyhood or community living), President Julius Nyerere introduced a new African form of socialism.

The Protestant churches debated the theological implications of Nyerere's political direction and decided to support it. Collaborating with the state, especially in the realms of education and health, they played a part in the country's development.

The Protestant churches reorganised to become stronger counterparts in dealings with the state administration. The various Lutheran churches merged into the Evangelical Lutheran Church in Tanzania (ELCT). The office of bishop was introduced for every diocese as a way to strengthen the authority of the church leaders.

Tanzanians now occupied more and more leadership positions. Relations with the European mother churches – now partner churches – were realigned, as were those with other Tanzanian churches and with Islam.

### **Jesus Satisfies**

Protestantism is vibrant and alive in Tanzania – so too are the country's other denominations and religions. Church services are well-attended and faith lends structure to people's lives and their daily habits.

To document a slice of Protestant life in contemporary Tanzania, the Berlin-based photographer Karsten Hein spent several weeks travelling the country with his

camera. On part of his trip he was joined by Reverend Gwakisa Mwaipopo, pastor of the Bethania parish in Dar es Salaam and a youth pastor of the ELCT. For this exhibition Mwaipopo has commented on the photographer's observations, placing them in their Tanzanian context.

At the beginning of the photoreport, the cobbler Howard Kitahenga shares his day-to-day life as a Tanzanian Protestant, from his morning Bible reading and work for the parish to his participation in music festivals.

## 2017

The photojournalist's journey began and ended in Tanzania's largest city, Dar es Salaam, which is home to many different faith communities. Alongside churches adhering more closely to Lutheran conventions, some Lutheran parishes exhibit clear signs of Evangelical influence.

There, charismatic sermons and faith healing are central. The church is in flux, and the role of women is growing.

Without a system of church taxes as in Germany, collections are much more important for the churches' system of self-financing. Street preachers counsel the poor, who cannot afford to contribute to collections, as well as people on the margins of society.

Special occasions such as weddings and funerals are integrated into Christian life and hold major social importance in both city and countryside. Christian institutions are pillars of the Tanzanian health and social welfare systems; the Department for Diaconial Work in Tandala is a prime example.

# The Luther Effect. Protestantism – 500 Years in the World



## Dates and Facts

<b>Place</b>	Martin-Gropius-Bau, Berlin
<b>Running time</b>	12 April to 5 November 2017
<b>Opening hours</b>	Wednesday to Monday, 10 am to 7 pm Closed Tuesday Special opening October 3 and 31, 2017
<b>Admission</b>	Admission: 12 € Reduced (up to 16 years): 8 € Groups (10 persons or more): 10 € p.p. Combined ticket (all three National Special Exhibitions): 24 € Combined ticket for groups: 21 € p.p. Free admission during German Protestant Church Assembly (Deutscher Evangelischer Kirchentag) Online tickets at <a href="http://www.3xhammer.de">www.3xhammer.de</a>
<b>Information</b>	Deutsches Historisches Museum Unter den Linden 2   10117 Berlin Tel. +49 30 20304-0   Email: <a href="mailto:info@dhm.de">info@dhm.de</a>
<b>Internet</b>	<a href="http://www.dhm.de/ausstellungen">www.dhm.de/ausstellungen</a> <a href="http://www.3xhammer.de">www.3xhammer.de</a>
<b>Exhibition surface area</b>	ca. 2,500 m <sup>2</sup> , ground floor at Martin-Gropius-Bau
<b>Exhibition size</b>	ca. 500 objects
<b>Overall direction</b>	Ulrike Kretzschmar
<b>Project head</b>	Anne-Katrin Ziesak
<b>Curators</b>	Anne-Katrin Ziesak, Dr. Ewa Gossart, Philipp Steinkamp

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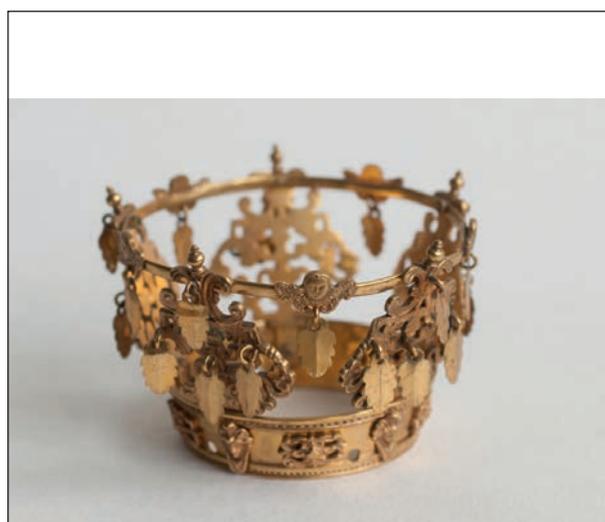
1 Martin Luther in the Circle of Reformers, 1625/1650  
© Deutsches Historisches Museum



2 King Edward VI and the Pope, around 1575  
© National Portrait Gallery, London



3 Emblem of the Geuzen "Liver Turcx dan Pavs" (Better Turk than Papist), 1574  
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4 Swedish bridal crown, Henning Petri, 1700  
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5 Apotheosis of King Gustav II Adolphus, around 1650  
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6 Dis sint de Sitten von Lappland (These are the customs of Lapland), before 1668  
© Staatliche Schlösser, Burgen und Gärten Sachsen, gemeinnützige GmbH, Burg Kriebstein/PUNCTUM/Bertram Kober



7 Johann Valentin Haidt, First Fruits, 1748  
© Unitätsarchiv der Evangelischen Brüder-Unität, Herrnhut



8 Emanuel Gottlieb Leutze, Westward the Course of Empire Takes its Way, 1861  
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9 Edward Hicks, *The Peaceable Kingdom*  
© Winterthur Museum, Winterthur



10 Figure Group (*Uncle Tom and Eva*), probably Thomas Parr  
Factory, Staffordshire, 1852-60  
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11 The first Korean-language New Testament, 1887  
© Bodleian Library, Oxford



12 *The Annunciation*, Kim Ki-chang (1914–2001), 1952  
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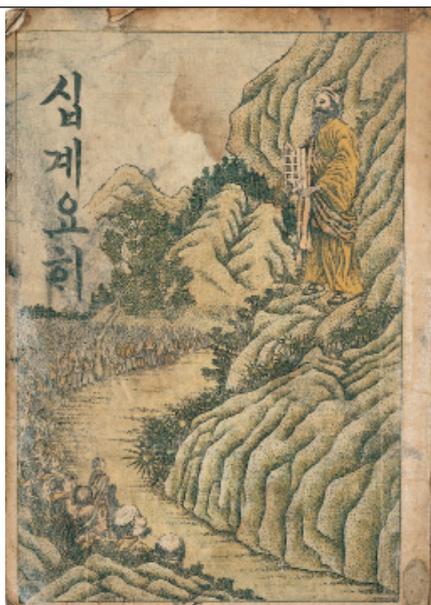
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13 Korean translation of the Ten Commandments, 1911  
© The Korean Christian Museum at Soongsil University, Seoul



14 Missionary Franz Rietzsch (?), around 1930  
© Unitätsarchiv der Evangelischen Brüder-Unität, Herrnhut / Stephan Schmorrd



15 Morning Glory. Kariakoo-Kirche in Daressalam, Juni 2016  
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16 Makonde wood carving: Nativity scene, before 1980  
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