

Women of the Reformation

October 31, 1517 – the date that started the Reformation rolling through out Europe. This movement would not just change the world theologically and politically, it would have great ramifications in lives of ordinary people – especially women. With that in mind, I want to start with an overview of women’s work and home life and then look at time line of several women whose works of love and sacrifice made great impact throughout Europe. Following that, we will look at two specific women to see how they lived out being an Ezer (suitable helper as found in Genesis).

Take notice of the variety of women God used – from ordinary housewives, to writers, to queens. God worked not only through men preaching and writing, He worked through women in a grass-roots type of movement to spread the goodness of life lived under submission to Scripture and the Gospel of justification by faith and grace alone.

With the Reformation came a new standing for women of different backgrounds. For hundreds of years, a woman in a convent had a place, a community, a work, and a spiritually significant role to play. There was independence and places of leadership and power for women in convents. From the Abbess, to the librarian, to those in charge of the purse, the kitchen, the gardens, the hospitals, women worked hard and had power or at least a place, position, and responsibility. (In some communities nuns daily prayed the office of the Dead – they were paid by local towns people to pray for those in purgatory. They would have seen this as being an instrument of salvation in the community.) This was not so for other women who lived outside the convent. If a woman was not married, she did not have a place. Citizenship was not offered to woman. At one point, the only jobs given to women, by law, were tailors, shopkeepers, money changers, innkeepers, wine handlers, and market women. That was for middle class women. A single noble woman (with or without money), was not allowed to work. The only viable options for women were the monastic life or the married life. And to join a convent, one either had to have a calling and be “good enough” or one had to be rich enough.

As monasticism died in Protestant Europe, two things happened: 1. women lost the church office they had as nuns but 2. they gained spiritual equality with men. No more ecclesiastical women based on being good enough or wealthy enough. All Christian women enjoyed the benefits of being part of the body of Christ, the bride of Christ, and the priesthood of all believers.

What was happening “at home” during the Reformation? What were women doing?

What did this look like in Germany and other part of Europe?

Women used their homes as bases for ministry (without actually calling it ministry). If a husband was a minister, she provided a place of rest for their spouse and a place of fellowship for their families; but they also provided places for gospel work to flourish out and into the community.

In their homes,

Children were educated and trained in the gospel and for service;

Travelers were cared for;

The poor were fed;

Pastoral students were supported with food and shelter;

Refugees were housed.

As a poetic turn of events, homes run by women changed by Reformational teachings looked almost like the monasteries and convents of old. As these monastic places were closed, homes were becoming places where women prayed, read, gardened, cared for the sick, hosted travelers, took care of the poor and encouraged intellectual/doctrinal/spiritual growth. These places become theological rebuttals to Roman Catholicism’s teachings on clergy, marriage and the spiritual life. Women were doing, in ordinary lives to the glory of God, what only those living behind cloistered walls had been doing for hundreds of years before the Reformation.

As Rebecca VanDoodewaard recently wrote, “Sixteenth century Europe didn’t change because three or four intelligent and driven men wrote new theological works. It changed because

ordinary believers made use of the ordinary means of grace.” Women devoted themselves to submitting to the preached Word, to fellowship with other believers, to the sacraments, to prayer, to private study of the Word, and to fasting. They opened their homes for worship services, facilitated church plants, distributed Bibles, funded seminaries, taught children, prepared communion, cared for the poor and the refugee, and faithfully attended church.

Who were some specific woman who were influenced by Reformation teachings and formed by devoted reading of Scripture? And how did God use them?

Anna Reihart – (1484? - 1538) Her first husband, a noble, was cut off from his family and joined the Swiss army to support his family, but ended up dying after several campaigns. After she became a widow, she committed herself to the Protestant church and teachings of Ulrich Zwingli. Zwingli, too, had an interest in her children, especially her son, whom he tutored. This relationship brought them together. Zwingli fell in love. Even though he was a priest, in 1522, they married in secret. Only his closest friends knew. In 1524 their marriage became public – he was the first reformer to get married. Zwingli called her “his dearest house wife, a useful helpmeet.” She was very supportive of him, despite how his work kept him away from home a lot. An avid listener to his sermons, she also would read the proof sheets of Swiss German translation of the Bible. (Once it was published, Zwingli gifted this to her and the Bible in her own language became of her favorite book). Anna welcomed large numbers of husband’s friends into their home. She took care of many Protestant refugees, as well as the poor of the city. When Zwingli was away, Anna was the center of the circle of visitors. One visiting dignitary declared that he would never forget his time in their home and that Anna was an “angel-wife.” Anna lived through the dangers of the threats to Zwingli’s life and to their home. Zwingli, her son, her brother, her cousin, and a son-in-law all died in a campaign against the Roman Catholic army. (Zwingli had been the chaplain.) She, with her children, spent the rest of her days being supported by Heinrich Bullinger (as Zwingli did not leave her any money).

Katharina von Zimmerm (1478-1547) was the imperial abbess of Zurich. She controlled huge amounts of land, cash, and people. After Katharina had been exposed to the Reformed faith and converted, she invited Protestant ministers to teach the nuns Latin and provide spiritual care. She worked with Zwingli. And in 1524, she signed over the abbey and all of its assets to the city of Zurich. This transfer of property gave the city an economic advantage. It also made it possible for Zurich to be openly free and safe for Protestants (without civil war). God protected her – she was an open enemy of Rome after she turned her lands over (that had been gifts from Rome). She got married, had a child, and served on the city council.

Marguerite de Navarre (1492 – 1549) Navarre was a small country between France and Spain. Although now part of Spain, during the Reformation it was an independent country aligned with France. Queen Marguerite ruled as a good queen. She loved God and the Bible. She held firm to the doctrines of the Reformation and believed they were needed throughout her country. She corresponded with John Calvin and Martin Luther. She translated some of Martin Luther’s books into French so that people in Narvarre could read them. She also defended and protected persecuted Protestants. Not only was she a good queen and a reformer, she was the first Protestant published poet. Looking over the span of her poems, one can trace her spiritual journey from a Roman Catholic spirituality to a faith rooted in the sola of Scripture. Through her published poetry on the sufficiency of Christ and the heresies of indulgences and penance, she publically challenged the Catholic church.

Katherine Zell (1497-1562) wrote a very personal defense of her priest-husband. They were under attack for being married (this was against canon law). But she pointed out that if the pope didn’t have a problem with taxing prostitution among the clergy, then he really had no argument against a faithful marriage. She used Scripture to back her argument. She wrote other pamphlets as well – encouraging others in their suffering. She and her husband knew suffering well – the death of a child and the Peasant’s War being among their trials. She wrote “Faith is not faith that is not tried.”

Anne Askew and Katherine Parr (1514-1548) was Henry 8th's wife. She was actually named after Henry's first wife, the Roman Catholic Catherine of Aragon (whose parents were the ones who supported Christopher Columbus). Her mother had been a lady-in-waiting to the first queen. Katherine was an intelligent lady, who loved learning. Although Jane Seymour's brother (the 3rd wife of Henry 8th) wanted to marry her, Henry claimed her. They were married in 1543. She was very much interested in Bible study and teachings of the Reformation. Her chaplain was Miles Coverdale, an early Bible translator who had printed the first complete English translation of the Bible in 1537. Even though there had been a break from the Roman Catholic Church and the queen had a Bible translator as a chaplain, there will still be limitation on religious discussion and Bible Study. Many tenets of the Roman Catholic Church (purgatory, transubstantiation and practice of praying to the saints) were still official doctrines of the Church of England. So any books or pamphlets that were published that stood against official church doctrine were banned. Still, Katherine Parr gathered around her a number of ladies-in-waiting interested in theology and Bible Study.

In this group was Anne Askew, who would become an active "evangelical" in London, distributing Bibles and theological works. Anne was arrested several times, tried and tortured for her faith. She did not share the names of the women in her Bible Study, causing her even more trouble. She also continued to debate and state what were heretical doctrines of the Church of England. Eventually Anne was arrested, tortured on the rack – remaining silent despite the pain. She held firm to her beliefs. Her body was so broken by all the torture, that they tied her to a chair and then burned her at the stake. She was 25 years old. She prayed before her death, "O Lord, I have more enemies now than there be hairs on my head Yet, sweet Lord, let me not set by them which are against me, for in thee is my whole delight; and, Lord, I heartily desire of thee that thou wilt, of thy most merciful goodness, forgive them that violence which they do and have done to me."

There was much inner-royal court opposition to Katherine Parr, as she was also suspected to be sympathetic to the doctrines of the Reformation. There were plots to get Henry the 8th to

denounce her (to help keep the Church of England more Roman Catholic). However, Katherine always took kind and loving care of Henry. He trusted her and was soothed by her. Because of her humble ways with him, he continued to trust her and not others in his court. The Protestants were given control of his young son Edward when he died. Katherine was a powerful mothering influence over Henry's children, particularly Edward and Elizabeth (both who would come to the throne to rule And both would help direct England to be more Protestant). Her kindness, warmth, and intelligence was good for these two children of Henry. One year, as a gift to Katherine, Elizabeth (the 1st) translated the first chapter of John Calvin's Institutes into English. Later in life, Katherine would write a book (with a very long title...) with a briefer subtitle – Very Profitable to the Amendment of Our Lives. This book, although written by someone at the highest level of society, would encourage people in all parts of society in Scriptural truths.

Queen Jeanne of Navarre (1528-1572) – The daughter of Magaurite of Navarre, became queen in 1555. Following in her mother's footsteps, Jeanne furthered the Reformation work in Navarre. She made it a place for persecuted Protestants to find refuge. Theologians also came to teach and train. Her work provided shelter for French Huguenots (Protestants) during the French Wars of Religion. During her reign, her children were kidnapped, her life was threatened, rebellions erupted, and war broke out with France. Her love for the church was great. Before she died, she worked hard, but failed, to bring Reformation to France. However, her example of courage and doctrinal resolve bolstered many throughout Europe.

Lady Jane Grey (1537-1554) known as the Nine Day Queen. She was caught in the middle of the Roman Catholic – Protestant tug of war in England. Her mother was Henry 8's sister. She was 16 when she was used as a puppet to become queen (to keep out Henry's oldest, Catholic daughter from becoming queen.) Although she was a political puppet in this issue, she did not have a desire to be queen, she possessed a strong mind of her own. She was a young Protestant theologian – she knew her Scripture and Reformed theology well. She had a

theological corresponding relationship with Heinrich Bullinger. When she was put into the Tower of London in 1553 by Queen Mary, she strongly debated with the Archbishop on issues of Sola Scriptura, the Lord Supper, and the issue of justification and good works. She said to him, "I affirm that faith only saves; but it is meet for a Christian to do good works, in token that he follows the steps of his Master, Christ, yet may we not say that we profit to our salvation; for when we have done all, we are unprofitable servants, and faith only in Christ's blood saves us." When she was told she could buy her life by taking the Catholic mass, she refused. She then lost her head for her faith. Her last words, at 16, were "I here die a true Christian woman and I trust to be saved by the blood of Christ and by no other means."

(before we move on to 2 other women of the Reformation I want to focus on some of the legacy of these Reformational women...)

Women Descendants of the Reformation... 3 women who continued/continue the womanly traditions of Reformation...

Anne Bradstreet (1612-1672) Part of the first group of Puritans to come to Massachusetts from England, Anne Bradstreet became the first published poet to live in America. Growing up as the daughter of the steward to the Earl of Lincoln, Anne was given a substantive education, mostly in reading great books and classical poets. Her family was also part of the Puritan church and movement. Two years after marrying Simon Bradstreet, she, her husband and her family moved to the New World with John Winthrop to establish "a city on a hill". Through the course of her life in the Massachusetts Bay Colony, Anne's father and husband would both serve as governors at different times. The Bradstreet family experienced much hardship on this northern soil - including house fires and Indian attacks. They had 8 children - surprisingly none of them died in childhood, although several of her grandchildren would die. Unbeknownst to her and to her great dismay because it had not been fully edited, her first book of poetry was published in 1650. Anne was a diligent and loving wife and mother - her writings took up whatever spare time she had - usually at night. Her verses included classical themes of

kings and queens and nature, but also themes of trusting God in times of trouble and sorrow. Through her poetry we see a woman of deep faith, rooted in Scriptural theology, honestly wrestling with the trials and sufferings of life. Her words are a witness to what it looks like to mourn and sorrow, yet have hope in Christ and in heaven. Anne Bradstreet wanted to use her gift to glorify God, and by doing so left us with a gift of her words which point us to faithful Christian living.

Joni Erickson Tada - One cannot adequately describe this woman of God. We know Joni as the quadriplegic in a wheelchair who has been used by God for 50 years to further his kingdom and teach his people solid theology. She has served his people through Joni and Friends international disability Center. When I looked up her bio on her Joni and Friends website, I saw that she served on many councils, has been honored as the first woman to be named layperson of the year by the National Association of Evangelicals and Churchwoman of the Year. She has received numerous awards, earned many honorary degrees. Joni has hosted a radio show and a tv show. Despite being wheelchair bound, she has traveled throughout the world to teach and speak. She is an artist and has been a prolific writer, having been the author of over 50 books and a regular columnist in several magazines. The topics she has written about have ranged from disability outreach to understanding the goodness of God and the problem of suffering. I bring her up, because her theology is solidly Biblical and reformed. She seeks to glorify God with her life, to be formed by Scripture, to trust in the work of Christ and to rely on grace.

Kathy Keller - the wife to the respected preacher, teacher, church-planter and writer, Tim Keller. Was born and raised in Pittsburgh. She attended Gordon-Conwell Theological Seminary where she met her husband Tim. She is author of *Jesus, Justice, and Gender Roles*, and co-author with Tim *The Meaning of Marriage*. She has said that she felt called to full-time ministry since she was a teenager. This work has taken many forms: her husband's ezer (keeping the home going, bills paid, children cared for, etc), mom, co-church planter, editor, mentor, and "all

around, fill-in-where ever-needed in the kingdom” go-to person.

When Redeemer in NYC started in the 1990's, Tim preached and Kathy was on staff. She made sure the bulletin was printed, nursery was kept, musician were hired and more. But as the church grew and she was not needed in these jobs, she worked in other areas, including overseeing Redeemers communications and media group. When that job outgrew her, she started a small women's mentorship and writing group called "The Ezer Group" This effort's vision was to support and guide women ministry leaders and writers – to thoughtfully and theologically take on the major issues that are being directed towards Christian women today. To help women root themselves in Scripture and not be ignorant of theological insights. But when asked when her work has been most meaningful, Kathy said, "Devoting myself to the support of Tim's ministry has been the most meaningful work God has assigned me. We are both aware that he cannot do what he does unless I am doing what I do."

Now doesn't that sum up the work of the women of the Reformation. God has used and still uses women to advance the gospel and to help homes, families, places, and people thrive for His Glory.

Kathy used the term **ezer** to describe her role in relation to Tim Keller, her husband. In Genesis, when God created male and female, he created Eve to be a suitable helpmeet to Adam. Together they would have dominion over the earth – they would work together, under their relationship to God, using their mind and talents to cultivate and grow the world around them. The Hebrew form of the work helpmeet is EZER. What is surprising about this word is this is the word God uses to title himself in relation to his people Israel. We see this word used as he says he is their strong deliverer and provider as they were in the wilderness. This word that God uses for himself, he uses for women. Women are not second-class citizens or servants to men. They help complete the work that others have been given. (Just as God is not a second-class helper to his people.) We see the picture of an **ezer** fleshed in the Proverbs 31 passage – if you keep in mind that an **ezer** provides the support and the help

for the people in her life – husband, family, servants, home, community – we see that her work has God's kingdom meaning.

Fast forward to I Timothy 5:110. Although Paul does not use the word **ezer** in this passage, he does list the good works a woman was to have done during her life before she could be put on the widow's list. The passage reads like this, "having the reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work." This is **ezer** work – it is strong helper and ally work.

Katharina Luther and Anna Bullinger are perfect examples of women living out their calling as ezers in their homes, out of their homes, and into their communities. They weren't enabling their husband's ego and personal journeys to fame and self-fulfillment. They knew, along with their husbands, that they were being called by God to be faithful in supporting, serving and praying, as their husbands were faithful in preaching, teaching and pastoring. And through their submission to God's calling and the work of the Holy Spirit, the gospel and the truths of the Scripture and the Solas moved among the nations.

Katherina von Bora – became Martin Luther's wife in 1525.

Katherina was born into a noble family. The exact date of her birth is unknown, although most historians agree on January 29, 1499 (not because of any city records, but because her earliest biographers wrote she wore a necklace with her birth date on it). Most of her early life – birth to her entering a Benedictan convent school at the age of 6 is unknown. Her mother had died and her father, who was a poor nobleman with land that did not produce much, could not support his family and his new wife's family. Katharina was taken to this convent school. Then when she was 10, she moved to a Cistercian convent (42 miles away from the other convent). Here she would become a nun and live for the next 18 years. Her first monastic experience as a rich one – it was an excellent school and lovely place to live. The convent she would become a nun in was austere, sparse and rough. Here she took the vows of silence, poverty, chastity and obedience. Again, we don't exactly know why her father put her in this convent. We can only assume it

had to do with financial reasons. It would be less expensive for him to pay for her at a convent (this was the cheapest one around) than to pay for her, a nobleman's daughter, to marry well and have a dowry.

Martin Luther's teachings started spreading like wild fire throughout Germany, and it is amazing that Katherina and some of the other nuns heard about it and had access to the actual teachings (through pamphlets). Her convent was very closed off (the nuns rarely left and few were allowed in) and everyone lived in silence. We don't know exactly how she learned about Martin Luther and what exact teachings changed her heart towards the gospel and the cloistered life. But change they did. (There are speculations that the uncle of one of the girls, who was a friend of Martin Luther's and had contact with the convent or another man, a former city councilman who was a merchant and a friend of Luther's, delivered herrings to the convent. Maybe he sneaked pamphlets inside.)

Katherina would have known that escaping the convent would leave her with few options in the outside world (and escape she did, under cover of night time on Easter day 1523 with 11 other nuns). When a priest or monk left the church, he could find other work or become a pastor/preacher. Not so a woman. Women in the late Middle Ages had few options. They could not be citizens; they were considered inferior intellectually and emotionally to men; single women were considered a sexual menacing threat. In one German town, by town regulations, middle class women were restricted to certain jobs. Noble women were not allowed to work for pay. For women leaving their cloistered life, it was expected that they either find a husband, live and serve another family or go back to their families as a servant (not even as a family member). Many nuns did convert to the Reformed doctrines, however, there are many stories of convents refusing to close and nuns refusing to listen to reformed preachers or leave their places.

Katherina's obstacles in her new life were her age; her noble birth; her lack of a dowry, her family's poverty and refusal to bring her in; her singleness.

Luther's teachings must have truly opened her mind and heart to another path. And that path included the eventual marriage to Martin Luther.

Martin had not been interested in marrying (he was concerned he would eventually be burned at the stake). He extolled the Biblical truth of marriage but did not seem to want it for himself. Katherina, after two failed attempts at getting married, made it known that she would only marry Martin. Martin had been involved in the plan to help her and her friends escape the convent. And Martin was friends with the family she was living with. When they did marry, he said he did it to please his father, rile the pope, cause the angels to laugh and the devils to weep.

They married in 1525 in the presence of a few friends. – he was 42 and she was 26. And even though it didn't start out as marriage for love, it grew into such a strong one of mutual affection, love, and support, that they paved the way for a new pattern and vision for marriage. From this marriage and the marriage of other reformers, the state of marriage and of women was elevated. It is said that the elevation of women and marriage and families is nearly the singular achievement of the Reformation's impact on culture. Instead of a supreme value placed on celibacy and virginity, marriage was seen as designed by God and a tool for sanctification of Christians. With the increased availability of printed Scriptures, a growing number of women became literate and wise in Scripture – bringing this strength of wisdom and conviction into their homes and their communities.

The Black Cloister – the Augustinian monastery that had been given to Martin Luther – was to be their home. Here she cleaned it up and brought order to Luther's life – including his finances. Within the year he wrote to a friend "My Katie is in all things so obliging and pleasing to me that I would not exchange my poverty for the riches of Croesus." (the ancient Greek king known for his great wealth)

Their home became a kind of hotel and boardinghouse for students and visiting scholars. Though she did have help, Katie oversaw the whole enterprise. She was a gardener, fisher, fruit grower, brewer, horse breeder, cook, and bee-keeper.

Katherina also cared for Luther's health and melancholy spirit. She was mother to their 6 children and the 4 orphans they took in. Luther encouraged her in her Bible reading – he encouraged her to read the Bible in a year and to memorize scripture. She was his secretary, publishing agent, advisor, and doctor. Her management of their finances and household helped to free Luther's mind for his writing, teaching and ministry.

Together, they elevated marriage and motherhood as a natural reflection of God's creation. Luther knew that marriage and a strong wife were God's good gifts.

In 1546 Martin Luther died – far away from home. They had been married for 27 years. In his will he left the estate and the care of his children to Katherina. It was extraordinary in Luther's day to leave all to a wife in this manner.

Although there was provision for her care, she did have to deal with having a legal guardian – Luther had not covered that properly in his will. And she had years of difficulty due to this (some local friends generally stopped looking favorably on her once he died and found her to be a difficult strong-willed woman). On top of this, she had to deal with the consequences of different wars (fleeing home, property destroyed, gardens ruined, new taxes). Although she worked at rebuilding, the Bubonic plague came through Wittenburg, so she had to flee again. During this journey, her horses became frightened and she was thrown into a ditch of water. She later died from health complication because of this fall in 1552. But even up to death she described her faith in Jesus as “clinging to Christ like a burr on a dress...”

Anna Adlischweiler (1504 – 1564)

Born in 1504, her father died when she was 8. Her mother gave Anne to the Oedendbach convent in Zurich. Later, she fell sick and moved in with her daughter at the convent. (convents functioned as hospitals)

The reformation came to Zurich through Zwingli's preaching. The town converted to Protestantism – all except the convent. After rejecting Zwingli as a preacher many, many times, in 1522 he went in to preach and was finally accepted. Those in the convent converted, causing Zwingli to take over the spiritual care of the convent. Most nuns left to start new lives. Anna and her mother remained. Anna stayed to keep caring for her mother – who had nowhere to go.

A 23 year old Heinrich Bullinger accompanied Zwingli and Leto Jud on a pastoral visit to the convent. He met Anna and fell in love. He proposed by letter – it is the oldest existing love letter from a Reformer. He said in the letter, “The sum of it all is, that the greatest, surest treasure that you will find in me, I have a fear of God, piety, fidelity and love, which with joy I will show you and labor...” He kept writing to her, urging her through scripture to consider marrying him.

She accepted his proposal. But because her mother opposed it, they did not get married till 1529, following her mother's death. (Ironically, they held their dinner reception in the monastery's chapel.)

Bullinger had been licensed as a minister. He accepted a pastorate at Bremgarten, Switzerland (where his father had been a pastor.) They moved here, and Anna gave birth to her first two daughters, Anna and Margaret.

In 1531, in the battle between the Catholics and Protestants where Zwingli died, life and ministry became dangerous for them. RC had no mercy on Protestant ministers. Bullinger fled Bremgarten. Anna soon followed and they moved to Zurich.

He became Zwingli's successor – the pastor and preacher at the cathedral. Now Anna's life became even busier.

Her life included the following:

Caring for her husband

Mothering 11 children – 6 sons and 5 daughters. Each one coming once a year.

Caring for Bullinger's father and mother lived there until they died.

Caring for Zwingli's widow and children

Welcoming Bullinger interns and gifted students into their house.

They had a large household – some times larger than 20 people – living on a small salary, which she managed.

She also cared for/housed Protestant refugees from all over Europe.

Zurich was an asylum to the persecuted Reformed.

1542 – Italian reformed men came to stay. One later wrote a letter of thanks that said “your friendliness and your Christian care for us during our stay with you obliges me to give you my inmost thanks. Greet for us very heartily your wife, who showed herself so full of kindly service and love.”

In 1550 when persecution broke out under England's Mary I, Bullinger and Zurich gladly received the refugees. With all the refugees living at her house, whom she had to feed, she often worried about how to take care of them all. But somehow she managed and provided. – she was able to feed and clothe them. Their care for English refugees was so well-known that Queen Elizabeth later expressed her thanks.

She also hosted prominent foreign guests – John Calvin and William Farel from Geneva. Martin Bucer and Wolfgang Capito from Strasbourg; the King of Navarre's ambassador. noble families of Wutemburg and Schaumburg.

She also cared for the needy in Zurich. Joined by other local pastors' wives in her labors of love, she provided the sick with food, drink, clothing, and money – everything necessary. The people of Zurich called her “mother” and in other countries, she was called “the Zurich-mother.”

In 1564, Bullinger was sick with the plague. She nursed him back to health. But she got sick and died.

He wrote, during the time of their marriage, a best-selling book *Christian Matrimony* which reflected the happy marriage

pattern based on what he saw in Scripture. Their lives emulated this. They were models of a strong Christian marriage – with Anna's example as helpmeet – ezer.