



**DN965 CO: The Reformation of Worship in the Sixteenth Century**  
January term, 2011

Meeting times: January 18-20, 2011: 8am-12pm, and 4-6pm; January 21, 2011: 8am-12pm

This course is meeting in conjunction with the Reformation Worship conference, October 21-24, 2010, in Atlanta, Georgia. Students who are not able to attend the conference may make up the lectures missed by consulting with the instructor or with Dr. Mark Ross, Associate Dean of the Columbia Campus, prior to the first day of class.

**INSTRUCTOR:**

Dr. Hughes Oliphant Old  
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Office hours: by appointment

**COURSE DESCRIPTION:**

This course considers the reforms in the service of worship demanded by the Protestant Reformation. Luther's *Babylonian Captivity of the Church*, Zwingli's recovery of covenant theology, Bucer's essay on the reform of worship, Calvin's Genevan Psalter of 1542, and Thomas Cranmer's *Book of Common Prayer* are considered. Attention also is given to the worship of the Puritans and the *Westminster Directory for Worship*. Three hours.

**COURSE OBJECTIVES:**

The mission of Erskine Theological Seminary is to educate persons for service in the Christian Church. Therefore, mindful of the contemporary interest in what has been called "the worship wars," this course attempts to give an objective picture of the classical bid for worship reform in the sixteenth century. The course will focus on the study of the primary documents from Luther, Zwingli, Bucer, and Calvin.

**COURSE REQUIREMENTS:**

Each student is to prepare five book reports of five pages each. Half the report should concern the author's message and half the student's reaction. The Seminary requires that the student use Turabian, 7<sup>th</sup> edition, as a style manual. Reports should be made on the books in the bibliography with an asterisk at the beginning of the entry. Grading will be based on the book reports and

class discussion. Attendance is required at the seminar. For those students unable to attend the conference in October, work can be made at the discretion of the professor or in consultation with Dr. Mark Ross, Associate Dean of the Columbia Campus.

## **BIBLIOGRAPHY:**

Books to be used as book reports will be starred.

\*Abray, Lorna Jane. The People's Reformation: Magistrates, Clergy, and Commons in Strasbourg, 1500-1598. Ithaca, N. Y.: Cornell University Press, 1985.

\*Baker, Wayne J. Heinrich Bullinger and the Covenant: The Other Reformed Tradition. Athens, Ohio: Miami University Press, 1980.

\*Bainton, Roland. Here I Stand. Nashville: Abingdon, c1978.

\*Bucer, Martin. Grund und Ursach. Found as Ottoman Frederick Cypris. Basic Principles: Translation and Commentary on Martin Bucer's Grund und Ursach, 1561. Dissertation: Union Theological Seminary of New York, 1971.

(Available from UMI Dissertation Services on demand service. Tel:1-800-521-0600.)

Bucer, Martin. Censura of 1551. Found in Martin Bucer and the Book of Common Prayer. Great Wakering: Mayhew-McCrimmon, 1974.

Calvin, John. "Short Treatise on the Lord's Supper," and "The Clear Explanation of Sound Doctrine Concerning the Holy Supper (1561)." Translated by J. K. S. Reid. Library of Christian Classics, vol. xxii, pp. 140-166 and 257-330. Philadelphia: Westminster Press, 1954.

\_\_\_\_\_. Institutes of the Christian Religion. Edited by John T. McNeill. Translated by Ford Lewis Battles. The Library of Christian Classics, vols. xx and xxi. Philadelphia: Westminster Press, 1960. See sections on Ten Commandments, Sacraments in General, and the Lord's Supper. This is a superior translation to Beveridge, which is over a century old.

\_\_\_\_\_. Genevan Psalter of 1542. See Bard Thompson.

Davies, Horton. The Worship of the English Puritans. Morgan, Pa.: Soli Deo Gloria Publications, 1998.

\*Gerrish, Brian. Grace and Gratitude: The Eucharistic Theology of John Calvin. Minneapolis: Fortress Press, 1993.

\*Huizinga, Johan. Erasmus and the Age of the Reformation. Princeton, NJ: Princeton University Press, 1984.

\*Kittelton, James M. Wolfgang Capito: From Humanist to Reformer. Leiden: E. J. Brill, 1975.

Luther, Martin. The Babylonian Captivity of the Church. Found in Luther's Works. Vol. 36. Edited by Helmut T. Lehman. Philadelphia: Fortress Press, 1959.

\*Old, Hughes Oliphant. The Patristic Roots of Reformed Worship. American edition. Black Mountain, NC: Worship Press, 2004. (This book will be available at the conference in October. For those unable to attend, please contact the publisher directly at [worshippress@bellsouth.net](mailto:worshippress@bellsouth.net) or [bulkeley@bellsouth.net](mailto:bulkeley@bellsouth.net).)

\_\_\_\_\_. Themes and Variations for a Christian Doxology. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1992. This book is a concise statement of what I have to say about the theology of worship.

\_\_\_\_\_. Worship Reformed According to Scripture. Louisville: Westminster/John Knox Press, 2002.

\*Rorem, Paul. Calvin and Bullinger on the Lord's Supper. Bramcote, England, 1989.

\*Sasse, Hermann. This Is My Body: Luther's Contention for the Real Presence in the Sacrament of the Altar. Minneapolis, 1959. This book is a classic.

\*Spitz, Lewis W. The Religious Renaissance of the German Humanists. Cambridge, MA: Harvard University Press, 1963.

\*Stephens, W. P. The Theology of Huldrych Zwingli. Oxford, 1986.

Thompson, Bard. Liturgies of the Western Church. Reprint. Philadelphia: Fortress Press, 1980. This is a handy collection of texts essential for this course.

Vermigli, Peter Martyr. The Oxford Treatise and Disputation. Translated and Edited by Joseph C. McLelland. Kirksville, Missouri: Sixteenth Century Essays and Studies, 2000.

\*Wendel, François. Calvin: The Origins and Development of his Religious Thought. Translated by Philip Mairet. New York: Harper & Row, 1963.

\*Wisloff, Carl F. The Gift of Communion: Luther's Controversy with Rome. Minneapolis, 1964. Still the best work on Luther's eucharistic theology.

Zwingli, Ulrich. On the Lord's Supper. Library of Christian Classics, vol. XXIV. Philadelphia: Westminster Press, 1953.

**COURSE OF STUDY:** This course of study is the development of the workshops given at the conference on Reformed worship October 21-24, 2010, in Atlanta, Georgia.

Session I: *Luther and the Reform of Worship* (This material will augment that given at Workshop 2, entitled “Luther’s Babylonian Captivity of the Church,” Friday, October 22, 2010, from 9-10:15am)

Session II: *Ulrich Zwingli* (This material will further develop Workshop 6, entitled “Zwingli’s Recovery of Covenant Theology,” October 22, 2010, from 10:30-11:45am, with a stress on the recovery of the *lectio continua*)

Session III: *Martin Bucer, Wolfgang Capito, John Oecolampadius and the Deepening Insights on the Covenantal Approach to Worship* (This material will augment the class material covered on October 22, 2010, from 3:30-4:45pm in a session entitled, “Bucer and the Reform of Worship.”)

Session IV: *John Calvin and the Worship that Is Reformed According to Scripture.* (This material will be a further development of workshop 10, entitled “Calvin’s Psalter of 1542,” October 23, 2010, from 9-10:15am)

Session V: *John Knox and the Reform of Worship in the English Speaking World* (This material will be a development of Workshop 14, entitled “John Knox and the Reform of Worship,” on October 23, 2010, from 10:30-11:45am)

## ERSKINE SEMINARY POLICIES

**Drop/Add and Course Withdrawal:** Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a binding contract, and billing will be based on this registration. If the student decides not to take this class, he/she must complete a “drop/add” form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student’s receiving a grade of “F” for the course, and full tuition charges will apply. No exceptions will be made to this policy.

### Office Hours

My normal office hours are printed in this syllabus. However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment.

### **Required Textbooks**

Students are expected to secure their own copies of all required textbooks. As a convenience, the seminary has a bookstore portal of the website at <http://www.erskineseminary.org/bookstore.html>. There you will find links to familiar vendors (CBD, Amazon, B&N, and Books-A-Million) and can check availability of texts, compare prices, and place orders. The ETS SBA will receive a modest percentage of the profits from students' and professors' purchases through this portal. The Erskine Campus Bookstore will carry a limited number of copies of every required text and orders for books can be placed through the Campus Bookstore.

### **Language about God and Humanity**

Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

### **Conduct in Theological Discussions**

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

### **Incompletes**

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

### **Official Seminary Class Attendance Policy:**

Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. Each professor will indicate in writing the specific class attendance policy at the beginning of each course. In general, students are allowed up to three hours of unexcused absence without penalty. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course.

### **Policy Regarding Absences**

Students are required to attend all class sessions. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course. Students who cannot attend the first course meeting should not register for the course or, if already registered, should drop the course and complete the drop/add form. (If the drop/add form is not completed and turned in to the Registrar, the student will still be charged for the course and will receive an “F” grade.) If students have to be absent for part or all of another class meeting day, they are still responsible for all work missed and all work due. A student who misses as much as one full class day or its equivalent in late arrival or early departure should consult with the professor to see whether it is still possible to pass the course.

### **Style and Bibliographical Formatting Requirements**

All papers must be typed/processed (12-point type, double-spaced, one-inch margins) and fully documented, following the standards in the “Style and Form Standards” (Erskine Seminary). In this course, footnotes and a bibliography are required in each paper. The paper’s cover page and bibliography are not counted towards page requirements.

### **PLAGIARISM**

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and the integrity of the Christian community:

*Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.*

*Plagiarism creates an atmosphere of falsehood in the community’s discernment and cultivation of gifts, both within the Christian community and in God’s larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.*

*On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.*

*1. Quotations. Any sentence or phrase that a student uses from another*

*source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.*

*2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.*

*3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.*

*4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.*

*In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:*

*1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.*

*2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.*

*3. Submission of work done by someone else, either with or without that person's knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary's provisions for "due process" apply in cases of alleged plagiarism.*

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

For details refer to the Erskine Seminary Handbook under the Honor Code.

**NOTE:** Under no circumstances will the professor accept a paper containing others' work, either downloaded from Internet sites or used from other students' papers. (In other words, the purpose of the assignment is for the student to reflect critically on the topic at hand and to articulate those reflections in writing.) If the student turns in such a paper to the professor, the grade is an automatic "F" or "0". As in scholarly writing, the student may quote from a reference work using proper citations. The student may also reference others' work in the student's own wording but must give proper credit by citing the original source. (See Turabian for instructions on footnotes, parenthetical references, citations, reference lists, and bibliographies.)

If the student is a published author and chooses to cite from his/her copyrighted material, proper citations must be made as well. Not to do so is considered plagiarism.