

ERSKINE THEOLOGICAL SEMINARY
Christian Commitment and Excellence in Learning

DN 965 CO: The Reformation of Worship in the Sixteenth Century

Tuesday mornings, 9:00 – 12:00, Spring semester 2009

Class begins February 3, 2009

Dr. Hughes Oliphant Old
Erskine Theological Seminary, Columbia Campus
1500 Lady Street
Columbia, SC
Phone: 803.771.6180
email: old@erskine.edu
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:

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:

- A. A term paper of twenty-five pages will be due at the end of the course. The subject will be worked out in consultation with each student. The professor will be in residence at Columbia during the Spring Semester and available in person to discuss the term paper as work progresses.

Recommended topics for terms papers are as follows:

1. Bullinger's covenant theology as the key to a Reformed understanding of worship
2. Christian Humanism and the Reformed approach to worship
3. Bucer's Basic Principles and the reform of the church calendar
4. Zwingli's most important contribution to Reformed worship
5. Capito's most important contributions to Reformed worship
6. Expository preaching as exemplified by John Calvin
7. The development of spontaneous liturgical prayer in the early continental Reformation
8. The recovery of the sign of the meal in the Reformed churches of the continent
9. Zwingli's theology of worship
10. Calvin's theology of worship

B. Three book reports are to be submitted to the class in the course of the semester.

These reports should each be five pages in length. Each report should give three pages to summarizing the material assigned and two pages to your reaction to it. At each session we will begin with asking one or more students to read his or her report.

TEXT BOOKS:

(Note: Required textbooks may be ordered from Erskine Theological Seminary's Bookstore at <http://www.ecampus.com/erskine>.)

Thompson, Bard. Liturgies of the Western Church. Reprint. Philadelphia: Fortress Press, 1980. This contains many of the most important source documents for the study of the reform of worship in the sixteenth century.

Old, Hughes Oliphant. The Patristic Roots of Reformed Worship. American edition. Black Mountain, NC: Worship Press, 2004.

Old, Hughes Oliphant. The Reading and Preaching of the Scriptures in the Worship of the Christian Church, vol. 4, The Age of the Reformation. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2002.

Gerrish, Brian. Grace and Gratitude: The Eucharistic Theology of John Calvin. Minneapolis: Fortress Press, 1993. This is a particularly fine work.

PRIMARY DOCUMENTS: (to be studied in class: students are expected to procure for themselves copies of the primary documents studied in the course. These can often be called up on the computer.)

Martin Luther, Babylonian Captivity of the Church. See bibliography.
Formula Missae (1523), found in Bard Thompson, pp. 95f.
Deutsche Messe (1526), found in Bard Thompson, pp. 123f.

Martin Bucer, The Strasbourg Liturgy, found in Bard Thompson pp. 159f.
Grund und Ursach (Basic Principles). An English translation is now available. See bibliography.

Ulrich Zwingli, Liturgy of the Word (1525), found in Bard Thompson, pp. 141f.
Action or Use of the Lord's Supper, found in Bard Thompson, pp. 149f.
Of Baptism. Translated by J. K. S. Reid. Library of Christian Classics, vol. xxii, pp. 119-175. Philadelphia: Westminster Press, 1954.

John Calvin, Form of Church Prayers (Genevan Psalter), found in Bard Thompson, pp. 185f.
Institutes of the Christian Religion, Book 4, Chapters 14-19

BIBLIOGRAPHY

These books are helpful for background reading. Books of particular importance are marked with an asterisk.

*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.

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.

Bullinger, Henry. "Of the Lord's Holy Supper." Found in The Decades, vol. 5. Edited for the Parker Society by Thomas Harding. Cambridge: The University Press, 1849.

(The volume containing the sermons on the sacraments is counted as volume 10 of the Parker Society Collection.) Read pp. 401-478.

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. (Calvin's Theological Treatises?) 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.

Corda, Salvatore. Veritas Sacramenti: A Study in Vermigli's Doctrine of the Lord's Supper. Zurich: Theologische Verlag Zurich, 1975.

(An Italian Reformed theologian of the sixteenth century, Vermigli is considered by many to have done the best job of presenting the Reformed doctrine of the Lord's Supper.)

Davies, Horton. Worship and Theology in England. 2nd edition. 6 vols. bound as 3. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1996.

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

Eire, Carlos M. N. War Against the Idols: The Reformation of Worship from Erasmus to Calvin.

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.

*Kittelson, 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. Also available in Three Treatises. Philadelphia: Fortress Press, 1970.
(An essential book for the understanding of Protestant worship.)

McLelland, J. C. The Visible Words of God: An Exposition of the Sacramental Theology of Peter Martyr Vermigli. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958.

Old, Hughes Oliphant. "Biblical Wisdom Theology and Calvin's Understanding of the Lord's Supper." In Calvin Studies VI. Edited by John H. Leith. Papers presented at the sixth Colloquium on Calvin Studies at Davidson College. Davidson, NC: Colloquium on Calvin Studies, 1992.

Old, Hughes Oliphant. "Calvin as Evangelist: A study of the Reformer's Sermons in Preparation for the Christian Celebration of Passover." In Calvin Studies VII. Edited by John H. Leith. Presented at the seventh Colloquium on Calvin Studies at Davidson College. Davidson, NC: Colloquium on Calvin Studies, 1994.

_____. "The Covenantal Dimension of Calvin's Eucharistic Theology." In Calvin Studies XII. Edited by Michael Bush. Papers given at the twelfth Colloquium on Calvin Studies at Erskine College and Seminary. Due West, SC: Erskine Theological Seminary, 2006.

_____. 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.

Parker, T. H. L. Calvin's Preaching. Louisville: Westminster/John Knox, 1992.

_____. The Oracles of God: An Introduction to the Preaching of John Calvin. London: Lutterworth Press, 1947.

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.

Strasbourg Psalter. See Bard Thompson.

*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.

*Wallace, Ronald S. Calvin's Doctrine of Word and Sacrament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957.
(An old classic worth chasing down in a second hand book store.)

Wendel, François. Calvin.

*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.

OUTLINE OF THE COURSE

Luther and the Reformation in Wittenberg (two sessions)

- A. The Babylonian Captivity of the Church and Luther's criticism of medieval worship
- B. Justification by faith and the sacramental system (Formula Missae)
- C. Carlstadt and his iconoclastic riot of 1522
- D. Luther's attempts at a German Mass (Deutsche Messe)

The Rhenish Reformation (one session)

- A. Surgant's Manuale Curatorum– A popularization of worship
- B. Jakob Wimpfeling–Neo- Augustinianism and the New Learning in Sélestat
- C. Johann Reuchlin and the rediscovery of Greek and Hebrew

Erasmus and Christian Humanism–*Ad fontes* (one session)

- A. The printing industry in Basel
- B. The rediscovery of the Greek New Testament
- C. Cardinal Ragusa's Library in Basel
- D. Wolfgang Capito as cathedral preacher in Basel

Ulrich Zwingli (two sessions)

- A. Christian Humanist education in Basel and Vienna– a Disciple of Erasmus
- B. Priest in Glarus–his own library
- C. Endowed pulpit at Einsiedeln–preaching against idolatry
- D. Endowed Pulpit in Zurich
- E. *Lectio Continua* of Matthew–Chrysostom's influence
- F. Breaking the lenten fast
- G. Mercenary soldiering and Swiss pacifism
- H. Beginnings of Anabaptism–influence of Tertullian (regulative principle)
- I. A Covenantal Theology of the Sacraments
- J. Zwingli's Lieutenants: Konrad Pellikan, Leo Jud, Heinrich Bullinger

John Oecolampadius (one session)

- A. Christian Humanist education
- B. Erasmus' edition of Jerome
- C. Endowed pulpit in Augsburg: Chrysostom, Gregory of Nazianzus
- D. Return to Basel: *Lectio Continua* of First John
- E. Reformations Ordnung of 1529
- F. The Great Protestant Patristic Scholar

Martin Bucer (two sessions)

- A. Jakob Wimpfeling's Latin School
- B. Dominican Brother at Heidelberg
- C. Parish Priest in Wissembourg
- D. Refugee in Strasbourg
- E. Year of Liturgical Experiments
- F. Grund und Ursach ("Basic Principles")
- G. The Strasbourg Psalter
- H. Bucer's understanding of the Lord's Supper—Between Luther and Zwingli
- I. The Marburg Colloquy of 1529
- J. The Wittenberg Concord of 1535—"signs but not empty signs"
- K. Bucer and the Hessian Church order
- L. Bucer and the English Book of Common Prayer

Jacques Lefèvre d'Étaples (one session)

- A. St. Germain des Prés
- B. Marguerite d'Alençon
- C. Reform of the Diocese of Meaux under Bishop Étienne Briçonnet
- D. John Calvin and the French Christian Humanists

John Calvin and the Reform of Worship (two sessions)

- A. Worship of Geneva before Calvin
- B. Genevan Psalter of 1542
- C. Calvin's preaching schedule
- D. The Prayers of Strasbourg: General Confession, Prayer for Illumination, Intercessions, Benediction
- E. The Psalms of Clément Marot and Theodore Beza
- F. Celebration of the Eucharist
- G. Sundays and feast days
- H. Alms
- I. Sacramental Theology
- J. Theology of Worship
- K. Christian Interpretation of the Ten Commandments
- L. Eucharistic Theology (check order)
- M. The Ecclesiastical Ordinances

ERSKINE SEMINARY POLICIES FOR INCLUSION IN COURSE SYLLABI

Drop/Add/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.**

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.”

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.

Policy Regarding Absences

Students are required to attend all class sessions. If students have to be absent for any reason, they are still responsible for all work missed and all work due. A student who misses more than three class sessions for any reason will automatically fail the course.

Style and Bibliographical Formatting Requirements

All papers must be typed/processed (twelve point type, double spaced, one-inch margins) and fully documented, following the standards in the “Style and Form Standards for All Masters Level Programs” (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 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.]

Occurrences of plagiarism shall be considered 'documented' when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student's own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated 'documented theft of another student's work.'

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student's work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.