

First Presbyterian Church of Lake Forest

Reformation Sunday, 2023



Lucas Cranach the Younger. 1569. Vineyard of the Lord

Reformations: Our Past and Present

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- I. Our present engages the past in continuous motion and change
- II. Our present is informed by the pressing needs of the future

III. “Big History” and little stories

The Early Church: Institutional *formation*; doctrinal *formulation*

A. A movement of renewal/revival within Second Temple Judaism in its diversity

1. Challenges: Gnostics, Marcion, Montanists
2. Responses: Creed, Canon, Organization, boundaries
3. The rise of Normative Christianity: Constantine

Edict of Milan 312

Councils: Nicaea 325, Constantinople 381, Ephesus 431, Chalcedon 451

4. Monasticism: Anthony, Pachomius, Basil, Benedict
Augustine: of Donatists and Pelagians

Jerome (d.420), women scholars, and the text of the Bible: Vulgate

Gregory the Great (d.609) the first monastic as pope

5. “collapse” of the West and continuity of the East, expansion along trade routes
6. The rise of Islam
7. Latin/Greek cultural divide: East-West cultural distinctives, divisions, and divides

B. The Medieval period

1. The monastic centuries
2. The development of scholasticism
3. Of pilgrims, crusaders, and mystics
4. The papacy *in pursuit* of reform: Gregorian Reforms to the 4th Lateran (1214)

Gregory VII 1073-1085

Innocent III 1198-1215

Boniface VIII 1296-1305

5. Relations of East and West. The collapse of Constantinople 1453

6. The Papacy *in opposition* to reform

The Avignon papacy

The Great Schism

7. Movements of critique, reform, and renewal

Forms of lay renewal: the Vita Apostolica

Dissenting movements and the press for reform

The printing press as an agent of change

Women in leadership in the Medieval Church

C. "The" Renaissance and the Reformations

1. Types of Christian Humanism: studia humanitatis: challenging a mediated tradition

2. Method and focus from dialectic to grammar and rhetoric: **ad fontes** - to the sources!



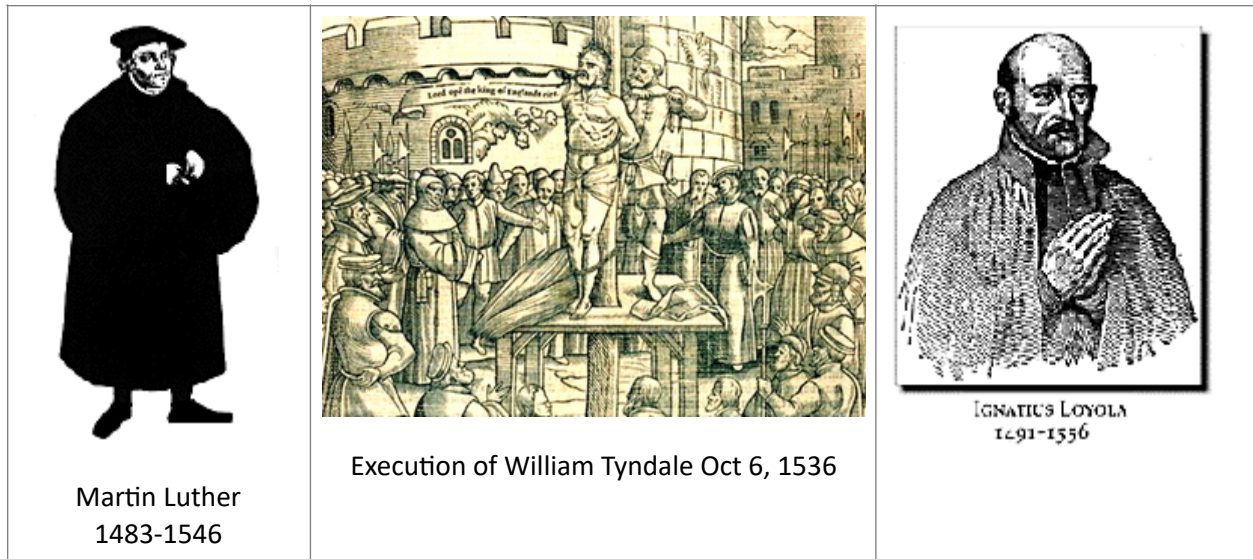
DESIDERIUS ERASMUS
1469? - 1536



Argula von Grumbach 1492-1554 or 7



John Calvin 1509-1564



Patterns of Reform in the Sixteenth Century

A rapid review of the Reformations of the sixteenth century: six patterns of reform

- Christian Humanism
- Luther and Lutheranism
- “Radical” reformers: Anabaptists; anti-trinitarians; spiritualists; revolutionaries
- Reformed folk: (Presbyterians fit here, but others, too!) A chorus of witnesses
- Roman Catholic renewal and reform (the road to the Council of Trent)
- Anglican tradition sought a *via media* between Rome and Geneva

A beginning bibliography: www.pcusa.org/site_media/media/uploads/youngwomen/pdfs/nnpcw_reformedtradition.pdf

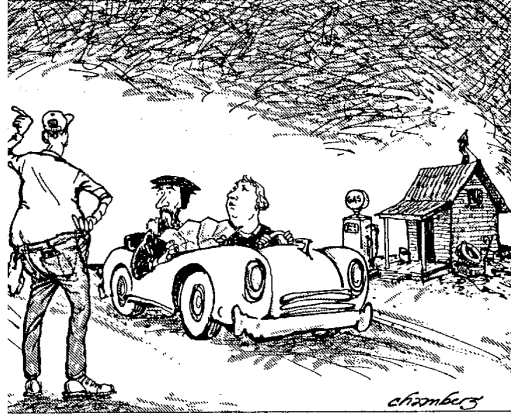
I. John Hesselink *On Being Reformed* (Reformed Church Press)

Carlos M.N. Eire. *War Against the Idols* (Cambridge U.Pr.) and *Reformations* (Yale U. Pr)

Richard Schull. *The Reformation and Liberation Theology* (W/JohnKnox)

Carol Lakey Hess. *Caretakers of Our Common House* (Abingdon Pr)

Reformation Pathways Into the Wide World: Insights and imperfections



[Image from Christianitytoday.com]

1. Tradition: by its very nature, tradition is socially constructed, fragile, and dynamic
2. What the Protestants were protesting, and what they were affirming
 - A critique of the Catholic Mass as sacrifice
 - A critique of the sacramental and clerical traditions
 - A challenge to the elevation of Church as interpreter and mediator

 - Recognizing *Scriptural* assessments and revision of tradition

 - Affirming the priesthood of all believers

 - Affirming the goodness of non-clerical vocations

 - Affirming the goodness of marriage and family formation

- Shifting the catechetical center from the church to the home
3. Characteristics of *Reformed* Christianity: a Reformation tradition, but with distinct emphases

Emergence of the Reformed Churches and some distinctives and points of contention 1. tradition 2. biblical interpretation 3. Christology 4. Sacraments 5. Christians in society 6. the dangers of idolatry: finitum capax infiniti? 7. Reform begins with us, includes us, cannot excuse us

- In agreement with the methods of scholarship of the Christian Humanists
- In agreement with the doctrinal reforms of Luther, but pressing a distinct reform
- In agreement on the authority of the Bible, but with distinct interpretive frames

The Bible is a liberative word, and we are to be *scriptural* people

Scripture is not divided against itself (Hebrew Bible vs. New Testament)

- Law is a gracious gift of God, not merely some fearful threat (see the Heidelberg Catechism)
- Centering attention to the dangers of idolatries (see opening of Scots Confession)
- The world is the realm of God's redemptive work. We are not called to leave the world, indeed, we are called NOT to leave the world (see the Second Helvetic Confession)

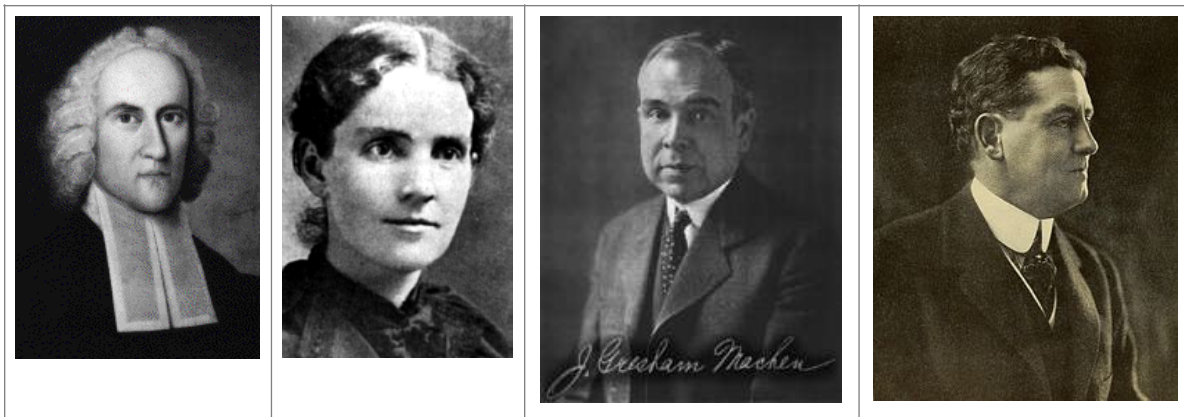
- Attentive to power: asymmetries of power, concentrations of power, consequences of the absence of power, complacency in the exercise of power
 - The Church is in the world, however uncomfortably. The Church is an institution, to be sure, but also a dynamic event in the world to bring about God’s redemptive purposes
 - Cultural questions will inevitably eventually be reflected in church culture – the doors of the Church cannot be closed to the issues of this culture, “for such a time as this”
4. The Church must be sufficiently supported to do its work, and sufficiently distinct to protect difference
 5. From Luther to Lutheranism, from Calvin to Calvinism, from Wesley to Methodism
 6. Prominence of distinctively *Reformed* voices in the American religious story
 - An American invention: the denomination – voluntary --self-selecting/self-segregating
 - Timelines and topics
 - A Puritan past creates a pluralist present
 - Polity expresses theological conviction: of Presbyterians, Congregationalists, Anglicans, Baptists

Cambridge Platform 1648	Saybrook Platform 1708
Plan of Union 1801	Formula of Agreement 1997
 7. Establishment and models of the Church. Disestablishment and models of the Church

8. Themes in American Religious history. Revivalism. Authority. Slavery. Immigration. Nativism. The trajectory of history and the millennial hope

Summary and departure:

- 1.Reformation beginnings with much older roots
- 2.Colonial realities and adaptations and distortions
- 3.Innovations and expansion: the nation and beyond



Jonathan Edwards

Louisa Woosley

J. Gresham Machen

John Timothy Stone

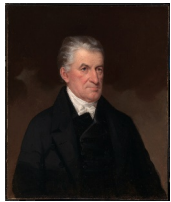




Ann Hasseltine Judson 1789-1826

<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Judson%2C%20Mrs%2E%20Ann%20Hasseltine%2C%201789%2D1826>

<https://babel.hathitrust.org/cgi/pt?id=umn.31951002310160c&seq=25>



Lyman Beecher 1775-1863

Plea for the West

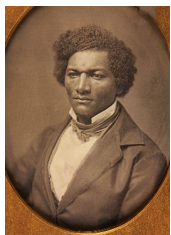
<https://babel.hathitrust.org/cgi/pt?id=hvd.32044009778481&seq=1>



Charles Finney 1792-1875

Lectures on Revival

<https://www.loc.gov/item/33020564/>



Frederick Douglass 1817-1895

What to the Slave is the Fourth of July?

<https://www.ushistory.org/declaration/more/douglass.html>



Amanda Berry Smith 1837-1915

Autobiography

<https://docsouth.unc.edu/neh/smitham/smith.html>



B. B. Warfield 1851-1921

Works <https://www.puritanboard.com/threads/the-works-of-benjamin-warfield-10-vols.95961/>