



REFORMED
INSTITUTE *of*
METROPOLITAN
WASHINGTON

Resources for Celebrating Reformation Sunday 2006

October 6, 2006

Dear Friends:

We are pleased to be able to provide you a collection of materials designed to be of assistance to pastors, educators and others involved in the planning of worship services for Reformation Sunday.

Feel free to use these materials as you choose, adapting them to the needs of your congregation. We have assembled this collection with the assumption that the materials will be used selectively, and we have cast them in a form that should allow you to do that easily.

The packet includes these items:

- 1) A one page descriptive statement about the Reformation, intended for use in bulletins and bulletin inserts. This statement is constructed in such a way that it can be used in its entirety or in a shorter form (only the initial paragraph, e.g.).
- 2) A brief list of recommended readings, intended to serve the same purpose.
- 3) A series of recommendations concerning music: hymns, organ selections, anthems, etc.
- 4) Prayers from key figures in the development of the Reformed tradition that are appropriate for use in public worship as well as liturgical suggestions for Reformation Sunday.
- 5) A selection of passages from the Book of Confessions that are appropriate for use in that part of the service where congregations are asked to confess their faith.
- 6) Education resources about the Reformation which may assist you or a lay leader in planning a class for youth, a children's sermon or even a Reformation project.

We also recommend the use of a special bulletin cover, such as the ones provided for use on Reformation Sunday by the Presbyterian Historical Society. A collection of those covers and other resources is available online at: www.history.pcusa.org.

The preparation of this packet has been a collaborative effort. I want to thank in particular Mr. John Lintner, Director of Music at the Georgetown Presbyterian Church for his assistance in this project. Other contributors are noted in the pages that follow.

We appreciate your interest in this offering of the Reformed Institute, and we hope you will find it to be of value in making your preparations for the celebration of Reformation Sunday.

Sincerely,

R. Bruce Douglass
Director, Reformed Institute



The Reformed Institute of Metropolitan Washington has been created by a group of Presbyterian churches in the Washington D.C. area to promote understanding and deepen appreciation of the Reformed tradition among the staffs and members of Presbyterian churches.

THE PROTESTANT REFORMATION

The Protestant Reformation is one of the most important developments that has taken place in the entire history of the Christian church. It began early in the 16th century with a series of actions taken by a German monk (and Biblical scholar) named Martin Luther who loved the Bible and came to believe that the church of his day was not faithful to the teaching of Scripture. After having tried privately (and unsuccessfully) to convince his superiors of the need for change in the church, Luther went public with his criticism by posting a series of 95 “theses” on the door of the castle church in Wittenberg on October 31, 1517—an action which eventually resulted in his excommunication. In the years that followed Luther took many actions that departed dramatically from the established religious practice of the day—including the translation of the Bible into the native language of the people and rejection of the authority of the papacy—and the example he set was soon followed by people in many other parts of Europe. But even though Luther enjoyed great respect among those who were attracted to the cause of reforming the church, by no means all of them agreed with him in every respect. In particular there were disagreements about how far to go in departing from the teaching and practice of the Catholic church, and out of those disagreements came the diversity that has characterized Protestant Christianity ever since. As early as the 1520’s the proponents of church reform had split into factions, and it was not long before those factions turned into organized movements that were known by such labels as “Lutheran,” “Anabaptist,” and “Reformed.”

The Reformed movement, which is the source of Presbyterianism, arose out of the work of such figures as Ulrich Zwingli (a German-speaking Swiss priest), John Calvin (a French lawyer turned pastor who spent most of his life in the Swiss canton of Geneva), and John Knox (a Scottish priest)—all of whom were Luther’s contemporaries. The members of this movement, which spread throughout much of central Europe (east and west), soon got into the habit of characterizing their cause as “Reformed,” and they did so to indicate that they were prepared to go farther than most other “Protestants” (including Luther’s followers) in changing the church. In their minds, however, all the changes they had in mind—from the elimination of bishops and the involvement of lay people in the governance of the church to the removal of all “graven images” from places of worship—were the fruit of their desire to be faithful to Scripture and return the church to its original form.

The Reformation did not succeed everywhere; in some places it had little appeal. Indeed, in some countries (Spain, e.g.) its main effect was to spark a vigorous counter-movement among Catholics. But in the places where the ideas of the reformers caught on they typically brought profound changes in people’s lives—and not just in the religious realm. Everything from economic practices to the laws governing marriage was affected, and in the process a whole new way of life was born—one that was to play a major role in the creation of the modern world.

R. Bruce Douglass, Director
Reformed Institute of Metropolitan Washington



For further reading on the Protestant Reformation, the Reformed Institute recommends...



Benedict, Philip. Christ's Churches Purely Reformed—A Social History of Calvinism (Yale, 2002)

A big book (500+ pp.), providing thorough treatment of a complex subject; the best scholarly work devoted entirely to the subject of Calvinism currently available; by a distinguished historian who is not himself a Christian; invaluable resource for those who are prepared to devote some sustained time and effort to the book.



Calvin, John. John Calvin—Selections from His Writings (HarperCollins, 2006)

A new entry in the HarperCollins Spiritual Classics series, this volume includes a foreword by Marilynne Robinson. It is the best short edition of Calvin's writings now available in English, and it covers a wide range of different topics. Each selection is introduced with a brief interpretive statement by Elsie Anne McKee of the Princeton Seminary faculty. An excellent resource for the first-time reader of Calvin.



Collinson, Patrick. The Reformation—A History (Modern Library, 2004).

A short, readable introduction to the story of the Reformation by a distinguished English historian.



MacCulloch, Diarmaid. The Reformation—A History (Viking, 2003)

Another big (but quite readable) book by a distinguished scholar; it provides an excellent overview of the entire Reformation, with in-depth analysis of virtually all the major movements involved, from the Anabaptists to the Jesuits. Excellent concluding chapters on the impact of the Reformation on daily life.



McGrath, Alister E. A Life of John Calvin—A Study in the Shaping of Western Culture (Blackwell, 1990). A concise, readable overview of the life, times, thought and historical influence of John Calvin by a respected scholar who is sympathetic to Calvin but not uncritical.



McGrath, Alister E. In the Beginning—the Story of the King James Bible and How It Changed a Nation, a Language and a Culture (Anchor, 2001) A stimulating, brief book—the tale of one of the most important developments in modern English history told by a gifted story teller and distinguished historian.



Mouw, Richard. Calvinism in the Las Vegas Airport—Making Connections in Today's World (Zondervan, 2004) A short, easy read by the current president of Fuller Theological Seminary; designed to make a case for the relevance of (orthodox) Calvinism to contemporary life.



Music Suggestions for Reformation Sunday

Mr. John Lintner, Director of Music
Georgetown Presbyterian Church

HYMNS

A Mighty Fortress Is Our God (*Ein' feste Burg*)

Number 259 in the Presbyterian Hymnal (isometric version)

Number 260 in the Presbyterian Hymnal (rhythmic version)

Based on Psalm 48, the granddaddy of Reformation Hymns

I Greet Thee, Who My Sure Redeemer Art (*Toulon*)

Number 457 in the Presbyterian Hymnal

Words by John Calvin

Christ Is Made the Sure Foundation (*Westminster Abbey*)

Number 416 in the Presbyterian Hymnal

Based on an anthem by Henry Purcell, one of the great hymn tunes

Christ Is Made the Sure Foundation (*Regent Square*)

Number 417 in the Presbyterian Hymnal

A well-known tune

As sung Psalms were the early Reformed tradition's contribution to service music, any hymn based on a Psalm text would be appropriate for Reformation Sunday. This would hold true for choral and organ literature also.

ANTHEMS

A Mighty Fortress; arr. Paul Christiansen; SATB; accompanied, organ or piano (Kjos).

A Mighty Fortress; paraphrased by Carl F. Mueller; SATB; accompanied, organ or piano (G. Schirmer).

A Mighty Fortress Is Our God; Michael Burkhardt; Congregation, SATB, brass quartet, timpani and organ (Morningstar). An interesting use of both the rhythmic and isometric versions. Can be done without brass and percussion.

Blessed Shall They Be; Natalie Sleeth; two-part, keyboard accompaniment (AMSI).

Built on the Rock, the Church Doth Stand; arr. S. Drummond Wolff; SATB; accompanied, organ (Concordia).

Built on the Rock; arr. F. Melius Christiansen; SATB; accompaniment optional (Augsburg).

Christ Is Made the Sure Foundation; setting by S. Drummond Wolff; SATB, opt. congregation, 4-part brass and organ (Concordia). Based on *Westminster Abbey*.

Christ Is Made the Sure Foundation; arr. Dennis W. Larson; SATB, organ, opt. congregation, trumpets and timpani (Augsburg). Based on Dale Wood's handsome hymn tune *Eden Church*.

Verses for the Fall Festivals; David M. Cherwien; Unison or SATB Choir, opt. brass quartet, and organ.

ORGAN LITERATURE

Ein' feste burg (A Mighty Fortress) is the keystone Reformation Hymn. Below are four settings of this hymn that are probably worth the work.

Dietrich Buxtehude – in *Chorale Preludes*

J. S. Bach – No. 32 in *Miscellaneous Compositions on the Chorale*

Sigfrid Karg-Elert – No. 47 in Op. 65, Vol. 5, *Choral Improvisations for Organ*

Helmut Walcha – in *Chorale Preludes*, book I

There are innumerable other settings of this hymn tune that are appealing, and any work based on a Psalm tune would be an appropriate voluntary for Reformation Sunday.

Reformation or All Saints'?

*The following article by Chip Andrus in the Office of Theology and Worship has been abbreviated from its publication in **Ideas! For Church Leaders**, vol. 6, issue 1, fall 2006, and can be found on the PCUSA web site at this link:*

<http://www.pcusa.org/ideas/06fall/reformation.htm>.

At the end of each October, the Presbyterian Planning Calendar reminds us that daylight savings time ends. More important, it reminds us that the last Sunday in October is Reformation Sunday. A closer look reveals that October 31 is Reformation Day (not Halloween on the church calendar) and November 1 is All Saints' Day. What is a church to celebrate? This year Reformation Sunday is October 29 and the next Sunday is not All Saints' but Christian and Citizen Sunday. Of course, in a perfect world, we would celebrate the Reformation on October 31 and All Saints' on November 1. It is not always easy, however, to get people into church during the week (as we observe during Holy Week). Of course Christmas is an exception, but then the culture has largely consumed even this holiday.

During the period of the church calendar between Trinity Sunday and Christ the King, All Saints' is our only feast day. It is the time of year when the harvest is beginning in the northern hemisphere. During the harvest, images of abundance and feasting are plentiful. This is also the time when we celebrate those who have completed their baptism (that is, those who have died) and celebrate with joy the communion of saints with whom we raise our voices in song at the Lord's Table each Communion (. . . we raise "our voices with choirs of angels, . . . and with all the faithful of every time and place, who forever sing to the glory of your name:" Great Thanksgiving, Book of Common Worship, p. 70). The feast of All Saints reminds us that our baptism is a lifelong journey and that we are joined with those who have completed their baptism (died in the faith) in the mystery of the Sacrament of Communion. This is a foretaste of that ultimate banquet feast to come—after the ultimate harvest is complete! Baptism and Eucharist are the primary symbols of this feast day. The symbols of water, wine, and bread should be present and engaged each Sunday. However, on this day we celebrate the ways in which they join us as one community across time and space. We are reminded that nothing in life or in death can separate us from the love of God in Christ. It is through the act of baptism that we enter the church and only in death that our Baptism is complete. At the Table we are joined with Christ, one another, and the faithful of every time and place.

One of the key changes sought after by the Reformers was a reclaiming of sacramental practice that involved the gathered community of faith. Giving communion back to the people and making baptism an act done in public with the congregation were important pieces of the Reformation. In a time when our church is also reclaiming a more frequent sacramental practice, the celebration of Reformation Sunday in combination with the feast day of All Saints is a powerful way to celebrate and connect Baptism and the Lord's Supper.

[Chip Andrus](#) is associate for worship in the Office of Theology and Worship. He can be reached at (888) 728-7228, ext. 5772.

Liturgical Resources

In this section you will find links to several web sites that provide a wide variety of worship resources which may be used or adapted for use in your congregation. Please be certain to include a note in the bulletin indicating “used by permission” when appropriate.

The World Alliance of Reformed Churches (WARC) has published a booklet entitled “Renewing the Church” with resources for use on Reformation Sunday. You will find the booklet at the WARC web site, www.warc.ch/. Prayers from around the world, litanies for worship, Bible studies and stories abound in this resource which offer an emphasis on economic justice. It is a terrific way to feel the worldwide connection of the Reformed movement. The booklet may be accessed at http://warc.jalb.de/warcajsp/news_file/doc-768-1.pdf.

The Calvin Institute of Christian Worship, <http://www.calvin.edu/worship/>, publishes a magazine called *Reformed Worship*, a gold mine of valuable worship resources. If it is not on your bookshelf, you may wish to subscribe to this quarterly. There are materials specifically for "Reformation Day" each year. The online version of *Reformed Worship* can be found at: <http://www.reformedworship.org/template/index.cfm>.

Permission is granted to use or adapt the resources online. The web site says the following. “Readers may photocopy or reprint the articles, services, music, and graphic images in the print version of *Reformed Worship* in the bulletins of their worship services or their church newsletters unless a specific copyright notice appears with that element. Include an appropriate credit along these lines: ‘From *Reformed Worship* 80. Used by permission.’ We encourage readers to adapt resources for use in their own communities. Include a credit along these lines: ‘Adapted from *Reformed Worship* 80. Used by permission.’ Further reproduction or use of this material without the written permission of Faith Alive Christian Resources is forbidden. Online users may copy text only from the web version of *RW* with appropriate credit.”

There are several resources in the archives of this magazine, including an entire service designed to celebrate the musical heritage of the Reformation, that would be useful to the church staff that is prepared to be somewhat inventive. Any of the suggestions could be adapted to fit the local situation. Please note the following:

a) a dramatic reading for worship called "Luther, Calvin and the Pope Meet" by James C. Dekker which can be found at this link:

http://www.reformedworship.org/magazine/search_results.cfm?topic_id=609&istopic=1

b) a liturgy designed to dramatize the role of confessions in the Reformed tradition by Michael W. Goheen called "Making Our Own Confession--A Service for Reformation or All Saints Day."

c) "For All the Saints: A Service Using 16th century Reformation Practices" by John C. Bush.

Both of the above can be found here:

http://www.reformedworship.org/magazine/search_results.cfm?topic_id=611&istopic=1

Another set of resources comes from the web site of the *Institute for Reformed Worship of Erskine Seminary*. You will find there a whole series of prayers and other worship aids adapted from the works of Calvin, the Puritans, etc. that could easily be used in worship on Reformation Sunday: <http://www.erskineseminary.org/academics/irw.prayers.htm>.

The former chair of the Reformed Institute's Board of Directors, the Rev. Gary Charles, has shared *a service for Reformation Sunday* 2005 used at his current church, Central Presbyterian in Atlanta. Gary credits the good work of the Organist at Central, Mr. J. Michael Morgan, who he calls "an amazing poet, musician and biblical scholar," as the designer of the service. The bulletin notes are invaluable in bringing to life the long history behind the prayers, litanies and hymns taken from sources that date from the time of John Calvin to today.

Here are some examples:

Call to Confession from the *Presbyterian Book of Common Prayer, 1886*

Dearly beloved, the Scripture moves us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by God's infinite goodness and mercy. I pray and beseech you to accompany me with a pure heart, and humble voice, unto the throne of heavenly grace, saying:

Prayer of Confession, liturgy of John Knox, 1564

True it is, O Lord, that we are unworthy to come into your godly presence by reason of our manifold sins and wickedness, much less are we worthy to receive any grace or mercy at your hands, if you should deal with us according to our deservings.

Endue our hearts, O God, with such a true and perfect acknowledging of our sins, that we may pour forth before you the tears of our troubled hearts.

Make your Spirit, O God, to take full possession and dwelling in our hearts, that not only all the actions of our lives, but also all the words of our mouths, and the least thoughts of our minds, may be guided and ruled thereby.

Declaration of Pardon from the *Scottish Prayer Book, 1637*

Almighty God, who desires not the death of sinners, but rather that they may turn from wickedness and live, and who has given power and commandment to the Presbyters of the church and Ministers of the Gospel, to declare and pronounce to the penitent the absolution and remission of their sins, that what we do at this present time, and for the rest of our lives, may be pure and holy, so that at the last we may come into God's eternal joy.

Litany for Unity and Reconciliation by Arthur Clyde, Office of General Ministries, Covenanted Ministries, UCC, for Reformation Sunday 2003, and is used with permission

For the church that in every age has taught the faith to children, shared the sacraments, and fed the poor,

O God, we give you thanks.

For the times when the church has let the human urge for power and self-preservation prevail over the will of god,

O God, we ask forgiveness.

For those who work to create unity among all the churches and seek to find ways to walk together,

O God, we give you thanks.

For us, when we promote sectarianism above our oneness as children of God and brothers and sisters in Christ,

O God, we ask forgiveness.

For those in every age who bring reformation and renewal to the church when it has become complacent,

O God, we give you thanks.

For those instances when we have driven out sisters and brothers who had a different vision of God's will for us,

O God, we ask forgiveness.

For the diversity of expression in our many churches and denominations and for the spirit of liberation that allows the church to continually renew itself,

O God, we give you thanks.

For the church, that we may be worthy and willing to work at healing divisions among all worshiping communities throughout the whole world, we pray in the name of the God who is Creator of all.

Amen.

Charge from the *Scottish Prayer Book*, 1637; Liturgy of John Knox, 1564

Grant, we beseech you, Almighty God, that the words which we have heard this day with our outward ears may through your grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your name.



Affirmations for Use on Reformation Sunday

We are a confessional church. If you use a traditional ancient creed each Sunday, consider substituting a piece from one of our Reformed church's confessions. In addition to those in the PCUSA's Book of Confessions, our denomination has recommended for study the Belhar Confession, written in rejection of the defense of apartheid in South Africa. It is now a confession in the Uniting Reformed Church in Southern Africa. You will find it at this link: http://www.vgksa.org.za/confessions/belhar_confession.htm. The Office of Theology and Worship of the PCUSA has prepared an inclusive language version that may be accessed at: <http://www.pcusa.org/theologyandworship/confession/belhar.pdf>.

Following are excerpts from Reformed confessions in the Book of Confessions which you may wish to use on Reformation Sunday.

The Scots Confession (1560)

We confess and acknowledge one God alone, to whom alone we must cleave, whom alone we must serve, whom only we must worship, and in whom alone we put our trust. Who is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible; one in substance and yet distinct in three persons, the Father, the Son, and the Holy Ghost. By whom we confess and believe all things in heaven and earth, visible and invisible, to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence for such end as his eternal wisdom, goodness, and justice have appointed, and to the manifestation of his own glory.

As we believe in one God, Father, Son, and Holy Ghost, so we firmly believe that from the beginning there has been, now is, and to the end of the world shall be, one Kirk, that is to say, one company and multitude of men chosen by God, who rightly worship and embrace him by true faith in Christ Jesus, who is the only Head of the Kirk, even as it is the body and spouse of Christ Jesus. This Kirk is catholic, that is, universal, because it contains the chosen of all ages, of all realms, nations, and tongues, be they of the Jews or be they of the Gentiles, who have communion and society with God the Father, and with his Son, Christ Jesus, through the sanctification of his Holy Spirit. It is therefore called the communion, not of profane persons, but of saints, who, as citizens of the heavenly Jerusalem, have the fruit of inestimable benefits, one God, one Lord Jesus, one faith, and one baptism.

From the Heidelberg Catechism, Q. 1

What is your only comfort, in life and in death?

That I belong – body and soul, in life and in death – not to myself but to my faithful Savior, Jesus Christ, who at the cost of his own blood has fully paid for all my sins and completely freed me from the dominion of the devil; that he protects me so well that without the will of my Father in heaven not a hair can fall from my head; indeed, that everything must fit his purpose for my salvation. Therefore, by his Holy Spirit, he also assures me of eternal life, and makes me wholeheartedly willing and ready from now on to live for him.

From the Westminster Confession of Faith (1649): Of Justification

Those whom God effectually calls, he also freely justifies: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

From The Confession of 1967

God's sovereign love is a mystery beyond the reach of man's mind. Human thought ascribes to God superlatives of power, wisdom, and goodness. But God reveals his love in Jesus Christ by showing power in the form of a servant, wisdom in the folly of the cross, and goodness in receiving sinful men. The power of God's love in Christ to transform the world discloses that the Redeemer is the Lord and Creator who made all things to serve the purpose of his love.

A Brief Statement of Faith

This statement is written in such a way that any one or more of the sections can stand alone.

Web Sites and Resources For Reformation Sunday

Whether building a Sunday school class for Reformation Sunday or planning the children's moment, keep in mind some of the most important gifts of the Reformation:

- ◆ an emphasis on God's grace which is available to everyone, regardless of status in society or in the church
- ◆ putting the Bible into the hands of the people, not just the clergy, for through it we come to know God's grace; this points to the necessity of learning to read and having the Bible available in local languages
- ◆ living a life of gratitude to God, assured that God is working out God's good purposes in and for the world; in gratitude we can pray directly to God, knowing we are heard, and serve God gladly by sharing the Gospel with others in word and in deed
- ◆ being welcomed to the Table for the gifts of bread and cup
- ◆ living in covenant with God and with our neighbor, and being connected as Reformed Christians through the church

The World Alliance of Reformed Churches (WARC) has published a booklet entitled "Renewing the Church" with resources for use on Reformation Sunday. In that booklet is a children's story, entitled "Restoring Our House Together," which I commend to you. Using the image of a house that has fallen into disrepair, it makes the point that "The Reformers spoke out against the deterioration of the church, not the building but the family of God and how it was behaving." Some of the important people are also mentioned by name. You will find the booklet at the WARC web site, www.warc.ch/. The link to the story on pages 26 and 27 of the booklet is: http://warc.jalb.de/warcjasp/news_file/doc-768-1.pdf.

The Presbyterian Historical Society has bulletin covers, puzzles related to Bible translations, Erasmus and a search for answers on the bulletin cover itself. It also boasts an online exhibit called *Foundations of the Faith* which has images and concise biographies of the people involved in the Reformation, perfect for many youth and adult classes to browse or use for presentations and debate. Go to their web site, www.history.pcusa.org and click on Services for Congregations to find the link to Reformation Sunday.

Just for fun, show your class the site for the International Museum of the Reformation in Geneva, <http://www.musee-reforme.ch/index-e.php>, and delight your students with pictures and ideas, like a theological banquet table for working out your differences! This is another great connection with the part of the world in which the Reformed movement had its beginnings.

In the back of the *Book of Confessions* are photographs of nine Banners for each of nine confessions from our common Christian tradition and our particular Reformed tradition. These banners add measurably to the worship experience on Reformation Sunday with their depictions of symbols that speak of the power of God's word, martyrdom, conflict and the faith of generations. Consider launching a banner-making project with the goal of completion by October of next year. All of the banners have been made by Lewinsville Presbyterian Church in McLean, VA and are hung each year on Reformation Sunday. If you would like advice on how to organize such a project you may contact Ms. Michelle Gottke by telephone, 703-827-8205, or email, bmsfr@verizon.net.

For a project on a smaller scale, don't forget to continue to introduce the seal of the Presbyterian Church (U.S.A.), its symbols and their meaning, to children and adults. Consider having an intergenerational church school on Reformation Sunday during which each participant may make a banner of the seal to take home along with a copy of the Brief Statement of Faith.

Whatever you choose to do on Reformation Sunday, mark this important day in our heritage by reminding young and old that we are connected through a common history to a story and a tradition. Our inheritance is that we are called to live in grace and with gratitude for the gifts of our sovereign and merciful God.

Mary J. Hill
Program Coordinator, Reformed Institute