

The Reformations' Impact on Worship

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I. Defining Worship and Its Role

- A. Dimensions of Worship
 - 1. Interior and Exterior
 - 2. Liturgy and Piety
 - 3. Participants and Authorities
- B. Centrality of Worship in the Reformations
 - 1. Means of Salvation and Defining "the Church"
 - 2. People Affected/ Involved
 - 3. Focus of Many Controversies

II. A Few Notes on Medieval Heritage

- A. Clergy and Sacraments
 - 1. Sacramental Wiring of the Universe
 - 2. Clerical Roles and Power
 - 3. Spiritual Reforms (e.g., Modern Devotion)
- B. Bible, Preaching, and Theology
 - 1. Character and Sources of Preaching
 - 2. Access and Role of Preaching
- C. Piety and Pastoral Theology
 - 1. Embodied Religion
 - 2. Lay Activism
- D. Intellectual/ Pedagogical Revolution
 - 1. Humanism and Sources
 - 2. Changing Ideas of the Value of Ritual
 - 3. Importance of Media/ Printing

III. Some Reformation Changes/ Impact

- A. Means of Salvation
 - 1. New Ideas about Preaching
 - a. Necessity for Salvation
 - b. Scripture Source
 - c. Faith Reception
 - 2. New Perspective on Access to God
 - a. Christ Alone/ No Other Mediators
 - b. Justification by Faith Alone/ Grace Alone
 - c. Priesthood of Believers
- B. Role of Corporate Worship
 - 1. Sacraments in Community
 - 2. Intelligible, Edifying Worship
 - 3. Character of Participation
- C. Reforming Piety
 - 1. Rejecting and Reshaping

2. Replacing
- D. A Few Comments on Calvin: Protestant and Distinctive
 1. *Pietas-Caritas*
 2. Corporate Worship: The Rhythm of Sunday and Day of Prayer
 3. Continuity: Liturgy and Piety

Florimond de Raemond, L'histoire de la naissance, progresz et decadence de l'heresie (Rouen, 1623), book 8, chap. 10, p. 1010.

“Was the practice of the ancient and wise Christianity like the young and foolish Calvinism, which allows women to sing in church? ‘Let her keep silent,’ says Paul. ‘Let her sing,’ says Calvin. They say that according to Saint Paul, there is no distinction between man and woman. This is the same passage which some heretics of the early centuries produced to prove that women could and should preach, the same as men. But these old and new [heretics] do not consider that St. Paul is not speaking in this place of praying or preaching, but only that all, both the one and the other sex, are equally called to Christian faith and life eternal. ... It seems that St. Jerome accuses them, and in raising his voice against Pelagius he speaks to Calvin. ‘It is not enough,’ says this good father, ‘that you have given women the scriptures in their hands, but you also want to have the pleasure of hearing them sing. You say that it is legitimate for them to sing the Psalms, but this singing should be in their closets and not in the presence of men.’”