

# REFORMATION



# R E S E T

2018



*A Collection of Conference Papers, Sermon Excerpts, and Travel Reflections from members of the McCormick Theological Seminary Community*



Grace alone

Faith alone

Christ alone

Scripture alone

To God alone

be the glory

# REFORMATION RESET

*A Collection of Conference Papers, Sermon Excerpts, and Travel Reflections from  
members of the McCormick Theological Seminary Community*

David Crawford  
*Interim President*

Lisa Dagher  
*Vice President of Seminary  
Relations and Development*

Rev. Nannette Banks  
*Director of Alumnae and Church Relations*

Maisie Sparks  
*Managing Editor*

Galen Pauling  
*Creative Director*

Rev. Dr. Anna Case-Winters  
*Professor of Theology*

Dr. David Daniels  
*Henry Winters Luce Professor of  
World Christianity*

Dr. Kenneth Sawyer  
*Professor of Church History*

Rev. Shannon Kershner  
*Pastor, Fourth Presbyterian Church, Chicago*

Rev. Elba Iris Nazario (M.Div.'95)  
*Retired Pastor and Hospital Chaplain*

Rev. Naury Sánchez Cintrón (M.Div.'08)  
*President, Universidad Pentecostal Mizpa  
San Juan, Puerto Rico*

Kenji Kuramitsu  
*M.Div. Student*

Rev. LaShondra Stephens (M.Div.'16)  
*McCormick Social Media Manager*

McCormick thanks and acknowledges the Alumni/ae and Church Relations Office, its director, **Rev. Nannette Banks**, and assistant, **Min. Anita Crittenden**, along with the Alumni/ae Council, and all the faculty, staff, and volunteers who make McCormick Days relevant, powerful, and meaningful. Our 2017 alumni gathering, from which this publication's content was developed, would not have been possible without the hands that work and the hearts that are committed to the mission, vision, and well-being of McCormick.

**REFORMATION RESET** is published and copyrighted by McCormick Theological Seminary © 2018. Prior written permission is required to reproduce, store, or transmit this content by any means. Contact Lisa Dagher at ldagher@mccormick.edu. Photographs throughout this publication are used courtesy of Darren Calhoun Photography, Tricia Koning Photography, Dr. Kenneth Sawyer, and Rev. LaShondra Stephens.





# CONTENTS



**5 Centered in Grace**  
*David Crawford, Interim President, McCormick Theological Seminary*  
 Reformed and being reformed. In commemorating the 500th anniversary of the Protestant Reformation, McCormick renews its commitment to building a community that centers its faith in the grace of God, is guided by the Spirit in its worship and service, and makes the good news of God's love available to all people.



**6 The Unfinished Business of the Reformation**  
*Rev. Dr. Anna Case-Winters, Professor of Theology*  
 This keynote address to those attending the seminary's annual McCormick Days gathering takes a look at the critical work that must be done to finish the unfinished business of the Reformation and bring greater unity to the body of Christ.



**20 Ethiopian Christianity: Reclaiming Africa's Role in Reformation History**  
*Dr. David Daniels, Henry Winters Luce Professor of World Christianity*  
 Liberating the Reformation from the "European captivity of Reformation history" allows all God's people to commemorate the Protestant Reformation in a way that is more ecumenical, cross-cultural, inclusive, "interracial," intercontinental, and global.



**26 Reformations Continue**  
*Dr. Kenneth Sawyer, Professor of Church History*  
 What were Protestants protesting then and what should we be protesting now to challenge the Church and society to return to Reformation truths and Reformation truth-telling?



**34 Sites and Insights from the Reformation**  
 Pictures are worth a thousand words, but a tour of historic places can often be too deep for words. After a time of reflection, *Kenji Kuramitsu, M.Div. student; and Rev. LaShondra Stephens, M.Div. graduate*, put into words how history became alive and relevant as they toured cities that were central to Reformation history.



**38 Reformation Lessons: What the Past has to Teach us about our Present**  
 Hear these words from *Rev. Naurly Sánchez Cintrón (M.Div.'08), president, Universidad Pentecostal Mizpa, San Juan, Puerto Rico; Rev. Shannon Kershner, pastor, Fourth Presbyterian Church, Chicago; and Rev. Elba Iris Nazario (M.Div.'95) retired pastor and hospital chaplain*. Excerpts from their McCormick Days' sermons remind us to review and update lessons from Reformation teachings.

**Cover Photo:** The doors of Castle Church in Wittenberg, Germany, is where Martin Luther posted his opposition to indulgences and other Church practices he questioned. The original doors were destroyed by fire in 1760 and replaced in 1858 with these bronze doors that are engraved with Luther's 95 Theses.



Rathaus (Town Hall) in Wittenberg, Germany



Reformation Wall, Geneva, Switzerland

# Centered in Grace



**T**his past year, the world commemorated the 500th anniversary of the Protestant Reformation. While there is much that can be said about this historic period, one takeaway stands out for me – centering our faith in the grace of God and making that grace available to all. We celebrate October 31, 1517 as the day Martin Luther posted his 95 theses; however, the work of the Reformations started long before and continues today. Today the Church is called to address the unfinished business. Our speakers began unpacking what that might look like at McCormick Days 2017 using the theme, “Unfinished Business: Reimagining the Reformation.” Our keynote speaker, whose address is featured in this magazine, was Professor of Theology Rev. Dr. Anna Case-Winters.

This idea of continuing Reformations is alive and well at McCormick. Through pioneering partnerships with organizations across the country, McCormick is expanding its reach and creating new networks that are bringing in students who are hungry for a more just world and are on fire to participate and lead in its transformation. Our faculty and staff are deeply engaged with our church and communities outside our walls and are shaping new programs and new curricula that will equip our students for the work of changing the church and world. Our students, many of whom are already leaders in their congregations and contexts, share their gifts and unique experiences with us and with each other, enriching all of our learning in the classroom and beyond.

We hope you are inspired and energized by this exploration of the unfinished business of the Reformation and by the continuing Reformations of the Church of the twenty-first century. Like the many saints who courageously led reforms centuries ago, McCormick is committed to teaching, training, and serving those who, in the years to come, will continue to lead reforms that bring the good news of God’s grace to all people. Thank you for the important role you play in the life of this seminary on the move.

A handwritten signature in black ink, appearing to read "David H. Crawford".

David H. Crawford  
Interim President  
McCormick Theological Seminary



FRIDERICVS GVILIELMVS IV REX PORTAM  
M OCTOBR D XXXI INDVLTENTIS ROMANIS  
REFORMATIONIS SACRORVM PRAESENTIAS  
VAVIS EX AERE FIERI ATOVE ILLAS THESE  
IN QVA MARTINVS LATHERVS A DOM MDXVII  
IMPYGNANDIS THESE AFFINIT LXXXX  
MENDIO VASTATA REFEUT SIGNIS EXORNAVIT  
INSCRIBI DSSIT A DOM MDCCCLXII





# The Unfinished Business of the Reformation

The 2017 McCormick Days Keynote Address

*Rev. Dr. Anna Case-Winters*



*Intentionally and unintentionally, reformers of the sixteenth and seventeenth centuries changed the religious structure, culture, and practices of Christianity in profound ways that are still evident today. Yet, the work of reforming the Church is unfinished, and the tragic division of the church in the Reformation Era remains unhealed. Dr. Anna Case-Winters, Professor of Theology, embraces commemoration of the Reformation, but she challenges people of faith to take an active role in addressing the ways in which the Church still stands in need of reforming the Protestant habit of dividing when we differ. Her remarks have been edited for publication.*

**T**his is an auspicious moment in the life of the Church. All over the world, creative work and thoughtful planning have gone into the commemoration of the Reformation. This commemoration has been taking place for the past decade, with each year remembering a specific person, event or movement in the life of the Church. No one will be surprised that my personal favorite year was 2009, the year that recognized John Calvin's 500th birthday.

Earlier this year, I had the opportunity to visit Wittenberg, Germany. I was there as Theological Consultant to the General Council meeting of the World Communion of Reformed Churches (WCRC) and to share in the long-anticipated ecumenical service commemorating the Reformation.

As you can imagine, people have been streaming to Castle Church in Wittenberg where it all began, and I was reminded on a tour that it would not have been such shocking behavior in the sixteenth century for Martin Luther to nail an

announcement to the church doors. This was the university church, and the doors were where notices were posted, invitations to disputation were displayed, and other declarations were made public. Consider this the sixteenth-century version of Twitter.

A fire in 1760 caused the wooden doors of Luther's era to be replaced with bronze doors—perhaps to ensure that there would be no more hammering of radical pronouncements to church doors? But on closer look, I could see that the 95 Theses were inscribed in the doors, giving them a place of honor. The Reformation, they realized even then, was not a moment, but a movement...it was meant to be continued.

Any commemoration of the Reformation must include a commitment to its continuation. If, as our Reformed motto states, we are reformed and yet to be reformed, we must continue to make sure that the Church's doors are always open to reforms that keep us focused on the centrality of God's love and grace for all. We must finish the unfinished business of the Reformation.



*An iconic Reformation artifact is the infamous collection box associated with the sale of indulgences. Accounts from the time tell how priests such as Johann Tetzel would go through the streets carrying these boxes, calling out a refrain: “When a coin in the coffer rings, a soul from purgatory springs.”*

### Commemorating the Reformation

As I toured Wittenberg and its environs, I could see that many creative efforts were in evidence as part of this Reformation Jubilee celebration. A long-lasting commemoration will be the planting of 500 trees in “Luther Garden” in Wittenberg. Each tree was a gift from a church somewhere in the world that traces its history to the Reformation. Another way Luther was honored was by the “95 buses” that traveled to Reformation sites. At each location where they stopped, people from local churches collected answers to the question, “What are the reforms needed in the Church today?” This is a wonderful question. How do we truly live up to the remarkable legacy of a great reformer such as Martin Luther, whom John Calvin called the “pathfinder?” Could this look back in time actually be inviting us to get on with the reforming work that God—even now—may be calling us to do in the present tense?

Perhaps our look back on the Reformation is time given to us to learn how to move it forward. The commemoration, then, becomes a kairos moment for the Church. It’s our time to go from moment to movement. The church today has an opportunity to:

- **reclaim** essential tenets of the Reformation, some of which we

have not fully made good on in 500 years

- **repent** and give an honest account of the divisions and history of violence that followed in the wake of the Reformation
- **reform** and get on with the work needed in our own day
- **resist** all threats to life as we serve the God of Life

### Reclaim

The Akan people of West Africa have given us a symbol, the Sankofa. This is an image we often reference here at McCormick, and it has a powerful relevance for the work of reclaiming insights from the Reformation. The Sankofa is a reminder from the Akan people that “it is not taboo to go back and fetch what you forgot.” It signals how we must look back if we want to move forward. This is the



intent of our looking back on the Reformation. What do we need to go back and fetch?

Surely, we want to reclaim and carry forward into the future those great watchwords that became the rallying cry of the Reformation: grace alone, faith alone, Christ alone, scripture alone—and to God alone be the glory!

There are other insights we could name—some of which are not yet fully realized in our churches. For example, have we really embraced the priesthood of all believers? For John Calvin, this was about Christian vocation, not special holy orders in the church—not even what we do in the Church, primarily. It was about living out our Christian faith in public life, in our everyday working and loving and living lives. This is true priestly work. Somewhere we lost track of that and made it only about the Church and churchly matters.

Even within the church we fall short of the impetus toward the priesthood of all believers. In local churches, we continue to create pastor-dependent congregations. We seem still to be living in the “clerical captivity of the church” that the reformers decried. A further offense is that, even among the clergy, we continue to impose

*As we seek to reclaim insights from the Reformation, the West African Sankofa symbol reminds us that “it is not taboo to go back and fetch what you have forgot.”*

categorical exclusions of persons from the possibility of ordination. Many people, especially women and sexual minorities, are excluded outright from consideration, and irrespective of how God's Holy Spirit has bestowed on them gifts and graces for ministry.

Luther was clear when he said, "As many of us as have been baptized are all priests without distinction." Yet, here we are, 500 years later, still making distinctions. We have forgotten that calling to ministry is rooted in our baptism. Karl Barth, the great twentieth-century Swiss Reformed theologian, went so far as to say that "baptism is our ordination." This insight led Rosemary Radford Ruether, a feminist theologian in the Roman Catholic Church, to come to this conclusion about the ordination of women: "Let's be consistent here... either the Church should start ordaining women, or it should stop baptizing them!"

What about *sola scriptura*—perhaps the most emphasized of the great rallying cries of the Reformation? How do we hear it now, in our religiously pluralistic contexts where the many religions offer multiple "scriptures"—the Koran, the Rig Veda, or the Mahayana Sutra? Even within our own churches the matter of Scripture is contentious. How do those of us within the church navigate our very different interpretations of Scripture—differences so great that they threaten the unity of our churches?

Sadly, interpretation of Scripture has become a battleground. We have all seen people who use the Bible as a weapon to clobber those who disagree with them. I do not think this is what the reformers had in mind. One Reformation-era confession offered guidelines

---

"Our commemoration must make it clear that we are not celebrating the division of the Church."

that would help us even now, if we applied them. The Second Helvetic Confession (Book of Confessions, 5.010) suggests that:

- The interpretation of Scripture should be communal. Picture the community gathered around the Word in an attitude of prayer and openness, invoking the Spirit and deeply, deeply listening.
- Interpretations should be catholic in the sense of being open to the wisdom of the whole Church and its long history of faith.
- Interpretation should be contextual, paying attention to particular contexts both our own and those of the texts we are interpreting.
- Above all, interpretations should be charitable. If we are using the text as a pretext for anything not consistent with the "rule of love," then we have misinterpreted the text!

There are some understandings we need to go back and fetch. There is unfinished business here.

### Repent

While there is much that we need to reclaim and follow through on, there are also aspects of the Reformation for which we must repent. After all, the Reformation split the Church! Our commemoration is dishonest if we forget the tragedy and consequence of this division. An honest commemoration cannot gloss over that part of the story—the anathematizing, the hostilities, and the violence that followed in the wake of the Reformation. Nor can we forget the ways in which the churches of the Reformation sometimes became the handmaid of the social and political agendas of the day and failed to challenge anti-Judaism, the slave trade, and colonialism of the day that the Church could have courageously opposed and actively resisted.

Here, I want to speak particularly to the division of the Church as the reformers themselves decried it. Luther thought the division in the church was scandalous. He never intended to found a new church. Even after his excommunication in 1521, he constantly strove for dialogue. He was completely convinced that Rome would come to see the necessity of the reforms, and

---

“This is a fitting time to shine a light on our good faith efforts toward more visible unity, between the churches of the Reformation and the Roman Catholic Church.”

He cherished a hope that the Pope would convene a General Council and that reconciliation would follow.

Calvin shared Luther’s profound regret over the division of the church. He expressed his deep concern in a letter to Thomas Cranmer, the Archbishop of Canterbury. He declared that the division of the Church “is to be ranked among the chief evils of our time...thus it is that the members of the Church being severed, the body lies bleeding.” His depiction of Christ’s “dismembered” body is a troubling and compelling image. His discussions about the Lord’s Supper insist that we cannot separate communion with Christ from communion with one another; we are one body in Christ.

True repentance from the tragedy of division needs to take place. It would entail whole-hearted *metanoia* (a turning around), turning toward those from whom we have become estranged—not only by that initial Reformation divide, but by all the many, many divisions since.

Some say that the Reformation set a precedent for division. It seems to be what Protestant churches do whenever they are faced with difference. If we have a disagreement in a church—we start a new church down the street. It is a familiar pattern. We have developed a habit of splintering—even our splinters have splinters! We have too often been content to live apart, complacent with our separation. Though we

may well hold that the Reformation was necessary, the divisions that came in its wake were tragic. Our commemoration must make it clear that we are not celebrating the division of the Church.

I am not saying, “Let’s all go back to the mother church.” But can we begin to be reconciled with one another? Can we at least be a “reconciled diversity?” Perhaps our diversity does not have to divide us. We can do difference differently. We could become what Catholic theologian Cardinal Walter Kasper proposed, “a communion of communions,” making common cause for the common good.

Once, while I was visiting churches in Namibia with representatives of the World Communion of Reformed Churches and the Lutheran World Federation, we were surprised to find that Reformed and Lutheran churches had completely consolidated all efforts to address HIV/AIDS in their context. We remarked on this, and the church leaders were surprised at our surprise. They clearly stated, “It makes no sense to divide and dissipate our efforts. We can do so much more if we work together.” We could learn from these churches in Namibia. We can do better than we are doing! The world needs the church to do better.

Part of our commemoration of the Reformation has to be a redoubling

***The Reformed sign a Statement of Association with the Joint Declaration on the Doctrine of Justification:*** In 1999, the Roman Catholic Church and the Lutheran World Federation signed a Joint Declaration on the Doctrine of Justification. This was a landmark ecumenical advance when you consider that “justification by grace through faith” was the main dividing issue of the Reformation. The Reformed family officially signed their association with this agreement at the Ecumenical Reformation Commemoration Service in Wittenberg, Germany.



of our efforts to come together in our global church bodies. This is a fitting time to shine a light on our good faith efforts toward more visible unity, between the churches of the Reformation and the Roman Catholic Church.

I take hope when I think of some of the wonderful advances we have seen in recent years. There has been real progress among the churches of the Reformation in turning toward one another. In Europe, the Leuenberg Agreement, signed in 1973, acknowledged that Lutheran and Reformed communions have a shared history in the Reformation, a shared understanding of the church, and shared convictions about the centrality of Word and sacrament. That agreement allowed for actions to begin that led toward greater church fellowship.

In the U.S.A., we have the Formula of Agreement, declaring “full communion” among the Evangelical Lutheran Church of America, the United Church of Christ, the Presbyterian Church (U.S.A.), and the Reformed Church in America. While the agreement looks good on paper, our churches have not claimed the fullness of the shared life that is available to us. Our realizations of this communion are partial and fragmentary.

As I mentioned earlier, during the summer of 2017, an international ecumenical service took place in Wittenberg to commemorate the Reformation. I had the privilege of helping to draft the two documents that were signed during the service. The Lutheran World Federation and the World Communion of Reformed Churches signed a statement of unity referred to as the “Wittenberg Witness.” The second document was the Reformed Statement of Association with the Joint Declaration on the Doctrine of Justification. The work of decades of



*Lebanon's Najla Kassab, the newly elected president of the World Communion of Reformed Churches, brought the sermon at the International Ecumenical Service of Commemoration of the Reformation. Speaking from Luther's pulpit, she began the sermon with Luther's famous words: "Here I stand." She told us later that her words turned out to be doubly meaningful. Because the pulpit is in the center of the sanctuary—not up front—when she stepped into it, the congregation's eyes were still on the men up front. So she was really saying—"over here I stand."*

---

“Acknowledging, confessing,  
and lamenting gets us ready for  
reforming.”

dialogue had come to fruition in this shared commitment.

Consider what these actions mean. This is a decisive turning toward one another. In effect, we said that we are no longer divided over what divided the Church at the point of the Reformation. There is no longer any need for separation in our worship, witness, and work for the world.

I cannot help but think Luther and Calvin would be rejoicing! I think

they would also be asking, “WHAT TOOK YOU SO LONG?!”

Though we have signed significant documents, there is still the work of making the unity we have declared real. There is unfinished business.

#### **Reform**

Reformation never will be a fully finished thing. Our Reformed motto holds this ever before us: *ecclesia reformata semper reformanda*

---

“God’s work of justification is a setting right, and it embraces not only the spiritual aspects of our lives but even political, economic, and ecological realities.”

*secundum verbum dei* (the church reformed and always to be reformed according to the Word of God). As long as we are the frail and fallible human beings we know ourselves to be, we are likely to need God’s reforming work in our lives, our churches, our world. As long as the living God—whom alone we worship and serve—continues to speak a Word to us calling us onward, we will ever be a people on the way under the Word. We will never be a people who have arrived.

Yet, we must continually ask ourselves, what are the new reforms God is calling us to today? It is not enough to repeat what the great reformers said and did in their time. Our calling is to do for our time what they did for theirs. At the heart and center of Reformation for them was the call to be champions of the gospel. So we are not to ask, “What would Luther do?” I’m not even going to ask, “What would Calvin do?” Rather, as they did in their time, we must ask:

- What does the gospel require us to do?

- What does the gospel require of us in the present tense?
- What does the gospel require of us in the *tense present*?

To discern the call of the gospel in our day, we will need to read the signs of our times. There is so much that is not right in our world, and sadly, the Church often mirrors the disruption and is complicit in it. Acknowledging, confessing, and lamenting gets us ready for reforming. And, so we may take the words of the Wittenberg Witness, mentioned earlier, and admit, that:

*Together, we acknowledge, confess, and lament that divisions still obscure our unity and hamper our witness. We regret that through our history we have too often formed divisive habits and structures, failing to discern the body of Christ. Injustice and conflict scar and scandalize our one body. We are implicated in colonialism and exploitation that have marked our history. We are saddened by the ways we have allowed race and ethnicity; class and inequality; patriarchy and gender bias; and arrogance of nation, language and culture to become*

*divisive and oppressive in our churches and in our world.*

When we read the signs of the times, we are led to such a lament, and we are spurred onward to the reforming work that God may be doing even now in our church and in our world.

In 2001, when Reformed churches were first invited to discuss associating with the Joint Declaration on the Doctrine of Justification, we recognized what a huge landmark this was in the life of the Church, and we celebrated this move toward greater unity. We could have signed on right then and there. But, our delegate from South Africa, Russel Botman, asked a disruptive question: “What does justification have to do with justice?” That set us on a new course of action. For the Reformed, it is not enough to gain agreement about the issue of “justification” that divided the Church in the sixteenth century—as important as that may be.

We have to come to terms with what is dividing our world and our churches today; we have to come to terms with justice issues. Justification and justice are actually inextricably intertwined. God’s work of justification is a setting right, and it embraces not only the spiritual aspects of our lives but even political, economic, and ecological realities. Our God is sovereign over all of life, not just its religious aspects. Therefore, justification, rightly understood, compels the Christian community to work for justice. This insight is what the Reformed family of churches articulated when we affirmed our association with the Joint Declaration.

Justice is at the heart of the matter in the multiple, interdependent, life-threatening crises of our rapidly deteriorating global context. Every morning we dread to read what the



Inside Castle Church, Wittenberg, Germany



The Luther Room in Luther House, Wittenberg, Germany



news will be—what fresh disaster has taken place? We choke down the news of how aggressive posturing of world leaders threatens what peace there is, of hard-won environmental protection regulations that are now being laid aside, how provisions for the health care of the most vulnerable are being sabotaged, and how civil rights are being trampled upon. From high places, justice goes forth perverted.

The Church is called to testify to the God of Life in a world full of life-threatening realities. We proclaim that God intends fullness of life in a world dominated by systems and structures that obey other masters and do not care about fullness of life for all. The present world order—or disorder—is unjust. Reforming in our day will include resisting these powers and principalities. In the face of these realities, disengagement is not an option.

One unjust reality in our day is abysmal economic disparity. It seems we live in a world “fallen among thieves.” The disparity between rich and poor is growing. The wealth of the world is in the hands of a few. There is something very wrong with that picture. It is unjust. And, when we say the current economic system is unjust and that it is not working, what we hear back is, “There is no alternative.”

But there is another way. Very different sensibilities are part of our legacy from Calvin. In the *Institutes*, when talking about economics, he says: “Whatever benefits we obtain from the Lord are entrusted to us on this condition: That they be applied to the common good” (*Institutes*, III.7.5). Our wealth, if we have it—and we do, relative to the wider global context where one person in seven lives on a dollar a day—is not our own. The abundance we have, according to Calvin, is given

---

“Whatever benefits we obtain from the Lord are entrusted to us on this condition: That they be applied to the common good” (*Calvin Institutes*, 3.7.5).

in trust to us for our neighbor. This is not a matter of charity; it is a matter of justice. There really is an alternative—a radically different economic sensibility.

There is unfinished business when it comes to the distribution of global economic resources, nationally and globally.

Another troubling sign of the times is the ecological crisis. German Reformed theologian Jürgen Moltmann goes so far as to say that, “We are living in the ecological end times.” Astrophysicist and Templeton Laureate Martin Reese gives the human species a fifty-fifty chance of surviving to the end of the twenty-first century. The imminent threat he sees is ecological. As erratic weather patterns play out in hurricanes more numerous and severe, and droughts accompanied by fires grow out of control, we see what climate science predicted is coming to pass. Yet, in places of power, there is a dedicated ignorance regarding “inconvenient truths.”

Pope Francis has pointed out that climate change is a justice issue. The people contributing the most to global warming by fossil fuel usage are not the ones who will suffer the

most. As usual, it will be the poor who will have no protection, no lifeboat, and no evacuation options in the face of oncoming disasters. When the hurricane comes... who will get help, and who will get apologies or accusations of inefficiencies? Some get the benefits; others get the consequences. This is why Pope Francis has reframed the whole discussion in terms of *climate justice*.

From our Reformation heritage, we recall Calvin’s profound insight that the whole creation is “a theatre of God’s glory.” Everywhere we turn our eyes, there it is. How very different we would treat the natural world if we saw it in this way! Surely we would be moved to contemplation and wonder, to gratitude and stewardship, to respect and care for creation. There really is an alternative—a radically different ecological sensibility.

We have unfinished business when it comes to caring for God’s creation.

I must address one more justice issue we see as the Church reads the signs of the times. Just as the Church of the sixteenth century had a church-dividing issue it had to address, so also our Church today has a church

---

# “What kind of witness is the Church making when it replicates the racialization of the larger society instead of challenging it?”

dividing issue to address. Churches Uniting in Christ—the primary ecumenical association in the USA—has straightforwardly named our dividing issue—RACE. This is true on so many levels, but for now we will just talk about Sunday morning.

On Sunday morning, our houses of worship are still, remarkably homogenous; we are racially segregated. If you raise this as a problem, people react and say, “Oh, it’s just that people enjoy being with people like themselves. What’s the harm in that?”

Dirk Smit, prominent Reformed theologian from South Africa and co-author of the Belhar Confession, insists that this practice of racial segregation in our churches when we worship “is not harmless.” The witness of South African apartheid and of our own shameful history is that racial segregation lends justification to discrimination and racial stratification. Sunday morning segregation is not harmless. What kind of witness is the Church making when it replicates the racialization of the larger society instead of challenging it? Instead of making a prophetic protest, we give a kind of blessing to those patterns

by practicing them in the church. It is my fond hope that our worshipping communities will more and more come to look like the McCormick community. Now more than ever, we are invested in diversity. More than ever, we at McCormick are trying to be a community of boundless welcome; one that builds bridges—not walls. Now more than ever, we commit ourselves to preparing a different kind of leader for a different kind of church.

In our tense present, racism seems to be gaining ground. Acts of violence occur again and again because our culture and legal system have virtually criminalized blackness. Racist attitudes are being overtly expressed, tolerated, and even legitimated by political leaders of the highest ranks.

Thankfully, we have a Reformation legacy to draw upon that shows us another way. The churches of the Reformation faced a racial crisis during the rise of fascism and white supremacist ideologies in Nazi Germany. The Reformed and Lutheran pastors of the Confessing Church offered resistance and took risks. Many of us today are revisiting their testimony, and

the Barmen Declaration. Barmen rejected the ideology of the context and differentiated from the German Christians who supported the rise of the Third Reich and were allowing the Church to be used as a tool of the state. Some are wondering if this may be for us “a Bonhoeffer moment.” Are the churches of today being called to a more costly discipleship such as he commended in that time? Reformation in the tense present likely includes resisting, and the lessons of history remind us that resisting early is best.

## Resist

Author and activist Naomi Klein, in her new book, *No is Not Enough*, offers a kind of explanation of why, when faced with so many threats to life, justice, and dignity, people do not resist, but go along with the prevailing arrangements. In times of crisis, she has observed, those in power are actually freer to impose unjust and oppressive policies as “emergency measures.” People are too disoriented by shock or crisis to resist. She says we need to get a firm grasp on how “shock politics” works and whose interests they serve. How do we get out of shock and start resisting? Klein says we have to tell a different story from the one the shock doctors are peddling—a vision of the world compelling enough to offer a different path...something that can counter the false notion that “there is no alternative.” We in the Church do have a counter narrative, do we not? We actually have radically alternative sensibilities about economics, ecology, and human justice.

We can boldly proclaim that this is God’s world and that God desires fullness of life for all. If we want to be a “people of God” we need to start worrying about what God is worrying about when God wakes up in the morning. People of God must



Travel seminar participants attending a prayer service at City Church of St. Mary in Wittenberg, Germany.

stand where God stands, on the side of justice, on the side of those who are brutalized by the systems and structures of injustice.

People of God are “dreaming a different world.” We are exercising our ecclesial imagination to shape a different kind of church as a sign and foretaste of what God intends—God’s shalom for this broken and fearful world. With all people of good will, we are heeding “the call to prophetic action, to struggle and strive, to face and expose, to challenge and critique, to analyze and plan, to reframe and refuse, to resist and to reform!”

Is it possible that the winds of the Spirit are blowing even now? Is the Spirit, even now, at work in the great

emancipatory movements of our time? Is it possible that the fire of the Spirit may ignite a new reformation in the Church for the sake of the world?

To those who say that “there is no alternative,” we say, “There is another way.” Our old people are seeing visions, our young people are dreaming dreams, and our sons and our daughters are prophesying. A different kind of church is possible! A different kind of world is possible!

The Spirit is moving in and among us—even now, today, in this tense present—calling us to a new reformation—to become a different kind of church for a different kind of world. May God grant us the courage and the ecclesial imagination

to hear what the Spirit is saying to the churches. *Soli deo gloria*. To God alone be the glory.

**Sources:**

*Association of the World Communion of Reformed Churches with the Joint Declaration on the Doctrine of Justification*. World Communion of Reformed Churches, signed July 5, 2017.

Banks, Nannette. “Disengagement is not an option.” Sermon on Habakkuk 1: 2 - 4 and 2: 1 - 3, McCormick Seminary Worship, October 11, 2017

Boesak, Allan, Johann Weusmann, Charles Amjad-Ali, editors. *Dreaming a Different World:*



Along the Limmat River, Zurich, Switzerland

*Globalization and Justice for Humanity and the Earth, The Challenge of the Accra Confession for the Churches.* Evangelisch Reformierte Kirche, Germany and Uniting Reformed Church in Southern Africa, 2011.

Case-Winters, Anna. "Living God, Renew and Transform Us." *Living God, Renew and Transform Us.* World Communion of Reformed Churches, 2017.

Ferguson, Chris. "General Secretary's Report." World Communion of Reformed

Churches, General Council Plenary, June 20, 2017.

Klein, Naomi. *No is Not Enough.* Haymarket Books: Chicago, 2017.

Kwok Pui Lan. "Reformation Unfinished: Economy, Inclusivity, and Authority." World Council of Churches, *The Ecumenical Review*, 2017.

Peacock, Philip. "Empire." *Living God, Renew and Transform Us.* World Communion of Reformed Churches, 2017.

Smit, Dirk. "Dreaming a Different World Together." *Joint Declaration of the Uniting Reformed Church in Southern Africa and the Evangelical Reformed Church in Germany.* (For liturgical use)

"Wittenberg Witness." A Common Statement of the World Communion of Reformed Churches and the Lutheran World Federation. July 5, 2017. (based upon agreed statement *Communion: On Being the Church*, for liturgical use)



# Anna Case-Winters

**Rev. Dr. Anna Case-Winters**, Professor of Theology at McCormick Seminary, joined the faculty in 1986. She is an ordained minister in the Presbyterian Church (U.S.A.), and has served the wider church in many capacities, particularly in ecumenical relations. For two terms, she was Chair for Christian Unity for the PCUSA and exercised leadership in dialogues with Lutheran, Anglican, and Roman Catholic communions. Dr. Case-Winters has also served the global church through the work of the World Communion of Reformed Churches. For ten years, she moderated the Theology Committee for the Caribbean and North American area; for six years she co-chaired the International Commission for Lutheran and Reformed Relations; and she is a continuing member of the Global Network of Theologians.

Most recently, Dr. Case-Winters has been serving as Theology Consultant for the World Communion, and shared in preparations for the 2017 General Council and Commemoration of the Reformation Jubilee. She was on the drafting team that wrote the statement of Reformed Association with the Joint Declaration on the Doctrine of Justification which affirms that Roman Catholics, Lutherans, and

Reformed now share “a common understanding of our justification by God’s grace through faith in Christ.” A second document Dr. Case-Winters helped to write is the Wittenberg Witness, an agreement between the World Communion of Reformed Churches and the Lutheran World Federation, which acknowledges the tragedy of a divided church and commits to exploring new ways to express the communion shared in Christ. Both documents were signed with the ecumenical partners in Wittenberg, Germany, last year, commemorating the 500th anniversary of the Reformation.

Dr. Case-Winters has research interests and publications in several areas: traditional theology engaging with contemporary issues, theological contributions of Reformed tradition, the religion and science dialogue, open and relational theologies, and theologies attending to global, ecumenical, and ecological issues. Dr. Case-Winters is the author of three books: *God’s Power: Traditional Understandings and Contemporary Challenges*, *Reconstructing a Christian Theology of Nature: Down to Earth*, and *Matthew: A Theological Commentary*.



Bete Giyorgis in Lalibela, Ethiopia

# Reclaiming Africa's Role in Reformation History

*Dr. David Daniels*



*Responding to Dr. Anna Case-Winters' lecture, Dr. David Daniels, the Henry Winters Luce Professor of World Christianity at McCormick Theological Seminary, points out a potential role Ethiopian Christianity played in Martin Luther's emerging thoughts about needed reforms in the Christian Church of Rome. In this conference paper, Dr. Daniels questions narratives that preserve the impression that early Protestantism was solely a construct of western civilization. His remarks have been edited for publication.*

**I**n her insightful keynote lecture, Dr. Anna Case-Winters, professor of Theology here at McCormick, mentioned the all-too-often occurrence of historical oversights—those noteworthy moments we miss by moving too quickly over broad expanses of time and place. One such historical omission that I now call to our attention is the influence of Ethiopian Christianity upon Martin Luther and the Protestant Reformation. For me, the significance of bringing the Ethiopian Church into Reformation history is that it ends what could be called the “European captivity of Reformation history.” It allows us to see how Luther's use of Ethiopian Christianity expands our vision of the influences upon the Reformation beyond Europe.

I ask us, then, to consider Ethiopian Christianity as a precursor to the Protestant Reformation. My purpose is to offer a way to interpret the Reformation within a wider global frame that challenges the Eurocentric metanarrative. When the Reformation is only framed by European exceptionalist discourse, it is thought of as the sole product of European Christianity. My goal is to identify and rectify possible blind spots

of the Eurocentric reading of Reformation and show African theological influences.

Let's start by considering these words from Martin Luther's writings:

*“...most of the time when mention is made of the nations that are to be converted to Christ [in the Bible], the Ethiopians are singled out for mention.” [LW 10:349]*

*“For the Ethiopians denote those who have the **ardent** (emphasis added) faith.” [LW 10:412]*

*“...the people of the Ethiopians are said to be the church of the Gentiles.” [LW 10:44]*

*“And thus Ethiopia denotes the church of the Gentiles....” [LW 10:349]*

*“But the church is symbolized and called by the name “Ethiopia,” [LW 10:350]*

These are five of the more than 85 mentions of Ethiopia in Luther's writings. Among the 85 mentions are 15 other citations where Luther writes about his engagement with the African empire of Christian Ethiopia. For Luther, I

---

“Protestants would ‘adopt’ Ethiopian Christian practices such as the laity receiving bread and wine in communion, Scripture written in the vernacular of the people, and married clergy.”

argue, Christian Ethiopia served as a peer to European Christian kingdoms and other political entities along with the biblical Ethiopia. I argue that he saw the ancient Christian kingdom of Ethiopia as being on par with European kingdoms of the first centuries of the Church.

### **Ethiopian Christianity: Outside the rule of the papacy**

Ethiopian Christianity “fascinated” Martin Luther as it did a number of sixteenth-century Europeans. For Luther, the Church of Ethiopia held a place of great esteem within Christian history because Ethiopia was the first nation in history to convert to Christianity. Located in Africa beyond the orbit of the Roman Catholic Church and papacy, Ethiopia, as the first Christian nation, served as an older sibling to Christian kingdoms in Europe, according to Luther. By being a “black” Church in Africa, it served as the wiser elder sibling of the “white” Church in Europe. In a sense, the Church of Ethiopia was the “dream” church for Luther; it was the forerunner of Protestantism. As the “dream” church, the Church in Ethiopia, for Luther, was seen as free, in contrast to the Church in Europe, which was under the “control” of

the Pope. Luther saw the church’s entanglement with the papacy as corrupt and theologically unsound.

Within Luther’s reading of the New Testament, Ethiopians were among the first worshipers of Christ and the first Christians. According to Luther, at the birth of Christ, among “the wise men who came to the newborn Christ” were one or two magi from Ethiopia. Luther also notes that the Ethiopian captain who was baptized by Philip the Evangelist (Acts 8) was the first Gentile convert. This convert then “introduced” Christianity to Ethiopia through indigenous evangelization, along with “the Apostle Matthew and his companions.”

Ethiopian Christianity practiced elements of the Christian faith that were absent in Roman Catholicism. Protestants would “adopt” Ethiopian Christian practices, such as the laity receiving bread and wine in communion, Scripture written in the vernacular of the people, and married clergy. Absent within Ethiopian Christianity were practices that Protestants would dismiss—the primacy of the Roman pope, indulgences, purgatory, and marriage as a sacrament. As an ancient church with direct ties to the apostles, the Ethiopian Church would have

conferred legitimacy on Luther’s emerging Protestant vision of the Church outside the authority of the Roman Catholic papacy.

### **Luther and the Ethiopian deacon**

The highlight of Luther’s theological fascination with the Ethiopian Church was his 1534 face-to-face dialogue with an Ethiopian cleric, Michael the Deacon. During their dialogue, Luther was able to test his understanding of Scripture on an Ethiopian Church leader who was part of a church that possessed the longest unbroken continuity with first-century Christian faith.

George Posfay, a Hungarian scholar on Luther, stated: “Both Luther and Philip Melancthon [a companion of Luther and fellow theologian] were anxious to talk to this man [Deacon Michael] to get information about the doctrines which were held as Christian truths in his [Deacon Michael’s] home Church.” In addition to Posfay’s mention, this same historic event was registered by Tom G. A. Hardt, a Swedish scholar on Luther, as well as Martin Brecht, a famous German scholar on Luther.

Recalling the dialogue with Deacon Michael, Luther stated, “We have also learned from him that the rite





Martin Luther's New Testament Translation, Wartburg Castle in Eisenach, Germany.

which we observe in the use of administration of the Lord's Supper and the Mass, agrees with the Eastern Church." Luther expressed his approval of the Church of Ethiopia with his approval of Michael, the Ethiopian deacon, when he stated, "For this reason we ask that good people would demonstrate Christian love also to this [Ethiopian] visitor."

Deacon Michael, after having Luther's Articles of the Christian Faith interpreted to him, proclaimed: "This is a good creed, that is, faith." According to George Posfay, Luther concluded that the Ethiopian Church should be included in "the

communion of believers." Tom Hardt noted that Luther extended full fellowship to Deacon Michael and the Ethiopian Church, an invitation that Luther withheld from the Bohemian Brethren (the Hussites) and Reformed Churches connected to Swiss reformer Ulrich Zwingli. Luther acknowledged the "theological equivalency" of Ethiopian Christianity, noting that there were similarities between the doctrines of Ethiopian Christianity and his articles of faith. I want to explore whether the Ethiopian Church gave historical legitimacy to Luther's reforms because the Ethiopian Church was practicing

some of the same traditions Luther was asking the Catholic church to adopt.

Posfay added that Luther "knew already from previous studies that this community did not accept the authority of the Pope, but after his talk with his guest from Africa, another thesis of his historical studies received an illustration. He could now say that most of the deficiencies of the Church in the West were related to her subordination of the Papacy; by contrast, in the East, where the Papacy had no power, these deficiencies were missing."

---

“In a sense, the Church of Ethiopia was the ‘dream’ church for Luther; it was the forerunner of Protestantism.”

### **Ethiopian Christianity affirms Luther’s stand**

From his dialogue with Michael the Deacon, Luther learned that what he had discovered in reading the letters of Paul and the other New Testament writers was present in the Ethiopian Church. This must have thrilled Luther. His emerging Protestant vision was more than a figment of his imagination; there existed an historical approximation of his vision in Ethiopian Christianity which had direct ties to the New Testament era. Luther’s theological and exegetical work had an historical parallel which increased the theological legitimacy of his reforms. For Luther, the Church of Ethiopia was the historical proof that his reform for the Church in Europe had an historical and biblical basis.

For us to discover that Ethiopian Christianity is possibly at the heart of Protestant Reformation would be a game changer for what has been thought to be the quintessential exclusively European phenomenon. To imagine that cross-cultural global exchanges between Africa and Europe shaped early Protestantism disrupts the narrative that this sixteenth-century movement is solely the product of western civilization.

As we continue to explore the contribution of Ethiopian Christianity to the Protestant Reformation, we can more fully bring to light an historical oversight, one critical to understanding the formation of the emerging Protestant identity. Such an understanding allows us to honor all who have kept the faith throughout the centuries. And, as important, we give ourselves the opportunity to commemorate the Protestant Reformation in a way that is more ecumenical, cross-cultural, inclusive, “interracial,” intercontinental, and global.

### **Sources**

Brecht, Martin. *Martin Luther, Volume 3: The Preservation of the Church, 1532-1546* (Minneapolis: Fortress Press, 1993): 59.

Daniels, David D. “Will African Christians Become A Subject in Reformation Studies?” in *Subject to None, Servant of All: Essays in Christian Scholarship in Honor of Kurt Karl Hendel*, edited by Peter Vethanayagamony and Kenneth Sawyer (Minneapolis: Lutheran University Press, 2016).

Ellingsen, Mark. *Reclaiming Our Roots: An Inclusive Introduction to Church History, Volume 2: From*

*Martin Luther to Martin Luther King, Jr.* (Harrisburg: Trinity Press International, 1999): 46, 110.

Hardt, Tom G. A. “The Confessional Principle: Church Fellowship in the Ancient and in the Lutheran Church,” *Logia: A Journal of Lutheran Theology*, Vol. 8, No. 2 (1999): 27.

Luther, Martin. *Luther’s Works* [55 volumes] (Fortress Press and Concordia Publishing House, 1957).

Posfay, George. “The Whole Christian Church on Earth—Luther’s Conception of the Universality of the Church,” *Lutheran Theological Seminary (Gettysburg) Bulletin*, Vol. 72 (1992): 20-43.

Salvadore, Matteo. *The African Prester John and the Birth of Ethiopian-European Relations, 1402-1555* (New York: Routledge, 2017).

Webber, David Jay. “A Person’s Informal Confession of Faith Must Also Be Considered: Reflections on the Use of Pastoral Discretion in the Administration of Holy Communion, with Special Reference to the Practice of the Evangelical Lutheran Synod.” Redeemer Lutheran Church. [www.jude3project.com/martinluther/](http://www.jude3project.com/martinluther/) Accessed October 30, 2017.

“Quotable Quotes (on the Scriptures, Confessions, and the Lutheran Church).” Redeemer Lutheran Church. <http://www.angelfire.com/ny4/djw/lutherantheology.quotable.html>. Accessed October 30, 2017.

Wittenberg, Martin. “Church Fellowship and the Altar Fellowship in the Light of Church History,” trans. John Bruss, *Logia: A Journal of Lutheran Theology*, Vol. 1, No. 1 (1961; reprint ed., 1992): 32.



# David Daniels

## **Dr. David D. Daniels, III**

is the Henry Winters Luce Professor of World Christianity at McCormick Theological Seminary. Since joining the faculty in 1987, his research and teaching have focused on the history of global Pentecostalism, the Black Church in North America, and World Christianity.

During various commemorations of the 500th anniversary of the Protestant Reformation, Dr. Daniels lectured and published on topics associated with African, Asian, Amerindian (First Nations) Christians, and the Long Protestant Reformation, 1517-1700. At Princeton Theological Seminary, the University of Göttingen and the University of Jena (both in Germany), St. Paul University in Kenya, and other venues, he presented on Martin Luther's engagement of Ethiopian Christianity, Christians of Color and the Reformation Era, the Protestants of Color and the Synod of Dort, and African Christians and the Protestant Reformation.

Dr. Daniels' article, "Honor the Reformation's African Roots," was distributed globally by Religion News Service, published widely by various media outlets, including *Christian Century* and

*Sojourners*, and used as content for podcast interviews about Christians of Color and the Protestant Reformation.

Dr. Daniels is a member of the American Academy of Religion, the Society for the Study of Black Religion, and the Society for Pentecostal Studies, where he served as president. He has served as commissioner for the Faith and Order Commission of the National Council of Churches U.S.A. and participated on consultations sponsored by the World Council of Churches in the United States and Costa Rica. He has co-chaired the Reformed Churches and Pentecostal International Dialogue.

Dr. Daniels earned his Bachelor of Arts degree from Bowdoin College, Master of Divinity degree from Yale University, and Ph.D. in Church History from Union Theological Seminary. The author of more than 50 academic journal articles and chapters on the history of Christianity, his work has been published in books edited by Cornel West, Dorothy Bass, Ogbu Kalu, Amos Yong, Jacob Olupono, Klaus Koschorke, Grant Wacker, and Lowell Livezey.



Dr. Kenneth Sawyer at the Grossmunster in Zurich, Switzerland

# The Reformations Continue

*Dr. Kenneth Sawyer*

*For Dr. Kenneth Sawyer, Professor of Church History at McCormick Theological Seminary, Reformation is not only a sixteenth-century phenomenon. The history of the Church also is one of continuous renewal, revival, and reform that is to mark the faithful today and into the future. His conference paper has been revised for publication.*

**W**hile it is to be expected that much of the commemoration of the Reformation focuses on John Calvin and Martin Luther, we must not overlook the many other reformers who came before and since Luther succeeded in provoking a quarrel with his 95 theses in 1517. If we limit reform to the sixteenth century, we miss the perennial themes of renewal, revival, and reform throughout the history of the Church, and we may miss lessons that times of reform have to teach us today. Indeed, reform has been a persistent theme in Judaism since the eighth-century prophets troubled Israel, and reform has been a continuing value in Christianity from the first arguments among the Apostles. Reform has come through great movements of women and men in monasticism, missions, and social renewal, and through the witness of faithful individuals who have troubled the conscience and have paid the high price of discipleship.

Just a few years ago—in 2009—we commemorated the 500th birthday of Calvin, and the product line included cakes and candies, portraits, and publications. Right now, of course, is Luther's moment. Luther was everywhere we turned during a McCormick travel seminar last year: Luther chocolates, Luther wine, Luther socks (“here I stand...”)—everything Luther. We can laugh at the iconic

and economic possibilities of reformers if that helps us remember what they had to say! Given the success of this celebration of the 500th anniversary of the European Reformation, maybe we need more commemorations: a day for Dorothy Day, a week for John Wycliffe, an evening for Jonathan and Sarah Edwards, a month for Martin Luther King....

## **‘To the sources’**

The watchword of the Renaissance and the Reformation was the Latin term *ad fontes*, meaning “to the sources”—pointing us to the roots of our own traditions, closer to the founding texts and teachings—and teachers—of our traditions. If we take up this term *ad fontes*, we can discern what Protestants were protesting, and what reformers were trying to reform. Reformation stories tell of lives transformed through a sometimes fearful encounter with the Gospel. When we acknowledge that a wide swath of the post-Reformation churches is now self-selecting, often self-segregating, and sometimes self-satisfied, we need to return to the sources to discern the subversive power of these Reformation traditions. If we do that, then we may come to a new appreciation of these renewal and revival movements of the sixteenth century, and we may dare to hope for Reformation in our own time, too.

## **Recognizing patterns**

What is this 500th anniversary commemorating? What were Protestants protesting then, and

what should we be protesting today? What remains of the movement of renewal and revival we call the Reformation? A Reformed reading of the Reformation recognizes plural origins and plural agendas: busy groups of reformers pursuing a sometimes-dizzying array of reforms. Historian Carter Lindberg was among the first to urge us all to pluralize Reformation to become Reformation(s). When we do that, at least six patterns of reform appear:

**1. The Reformation of the Christian humanists.** Christian humanists sought the renewal of a united Christendom through the study of the scriptures (in the original languages of Greek and Hebrew) and the best literature of the early Church, before the rise of the monarchical papacy. Renaissance scholars such as Lorenzo Valla (d.1457) and Thomas More (d. 1535) brought Renaissance perspectives to the work of doctrinal and ecclesial reform. The most important of the Christian humanists was Desiderius Erasmus (d. 1536), scholar, editor, printer, and translator. In addition to his reformist *Enchiridion* (1501), his critique of papal militarism *Complaint of Peace* (1517) and his satirical masterpiece *Praise of Folly* (1511), Erasmus published the first printed edition of the Greek New Testament in 1516. This Greek New Testament (especially the second edition of 1518) was used by reformers to translate the New Testament into the vernacular languages French, German, English, and Italian. By studying the biblical texts in their original languages and translating the biblical texts into the vernacular languages, Christian humanists neatly challenged the authority of the Vulgate, the Latin translation of the scripture. Seminaries that are part of the Presbyterian Churches (U.S.A.) still offer Greek and Hebrew studies

drawn from this common Christian humanist tradition.

**2. The Reformation of Martin Luther.** Martin Luther (1483-1546), as we know, was the brave Augustinian monk whose faithful dissent against ecclesial corruption erupted into a movement of social and theological reform. Challenging all those who taught the earning of salvation through good works and earned merit, Luther's recovery of the gospel insight that God's loving provision is all that's needed for salvation is summed up in the phrase, "the just shall live by faith alone." Luther's deft use of the printing press flooded Germany with tracts, translations, and broadsides throughout his life, and well beyond. His catechisms, sermons, and hymnody connected powerfully with common church folk. Luther's remarkable colleague Philipp Melancthon (d.1560) was the main author of the *Augsburg Confession* (1531) and he was the able organizer and arranger of Luther's sometimes unruly insights. Luther's trilogy of 1520 publications hold up well and are still on seminary reading lists: *The Appeal to the German Nobility*, *The Babylonian Captivity of the Church*, and *Freedom of the Christian* present a solid primer of Lutheran theology. Though Calvin and Luther never met face to face, Calvin called Martin Luther "the pathfinder" and always honored him, even when in disagreement.

**3. The Reformation of the "radicals."** Historians have gathered up as "radical" the Anabaptists, Spiritualists, evangelical rationalists, and revolutionaries. Their reforms began in the 1520s with protests that reform that depended on the magistrates (city councils, academics, and princes) had not and could not go far enough. Anabaptists endorsed adult baptism, pacifism,

tax resistance, and rejection of the various compromises accepted by the Church ever since the fourth century of the Common Era, when Roman Emperor Constantine affiliated empire with Christianity. Mennonites, Amish, and Hutterite groups are modern adherents of the rich and robust Anabaptist tradition. Spiritualist reformers such as Sebastian Franck (d.1543) privileged personal experience over the texts and traditions of the historical churches and advanced a program of individual internal reform in sharp dissent to all outward forms. Evangelical rationalists, such as Lelio Socino (d. 1562) and his nephew, Fausto Socino (d.1604) and Miguel Servetus (d.1553), pursued a broadening critique of all theology that made use of non-biblical language and terms. Their anti-Trinitarian project flourished in Italy, Poland, and modern-day Romania, and provided foundations of the modern Unitarian movement. Revolutionaries were a tiny minority among these "radical" reformers, but when the Westphalian city of Munster was taken over by revolutionaries and was declared the New Jerusalem, all those who pressed beyond the "magisterial reformers," including the pacifist groups, were suspected of harboring revolutionary tendencies.

**4. The Reformation of Reformed Christians.** The Reformed strand of the Reformation agreed with Luther's insights, initial reforms, and methods, but sought a further reform driven by a focus on right worship, the opposition to superstition and idolatry, and a centering in municipal governance, rather than in princes and royal protectors. Luther's contemporary, Ulrich Zwingli (d.1531), led Swiss reform centered in Zurich; the city of Basel looked to Johannes Oecolampadius (d. 1531); while Martin Bucer, Katherine Zell,



Dr. Sawyer with travel seminar participants Richard Mayo, left, and Kenji Kuramitsu, center, in Constance, Germany.



The voices of Reformers John Calvin and John Knox once filled the Auditoire de Calvin in Geneva, Switzerland where Dr. Sawyer shared with travel seminar participants the history of the exile churches that met in this sanctuary.



Stopping outside John Calvin's residence in Strasbourg, France, travel seminar participants learn about Calvin's years in France, 1538-1541, before his return to Geneva, Switzerland.

Wolfgang Capito, and Matthew Zell, all served reform in the city of Strasbourg. When John Calvin was fired from his first post as a teacher of reform in Geneva, he retreated to Strasbourg in 1538 to learn from the chorus of reformers there. When recalled to Geneva in 1541, Calvin applied what he had learned in Strasbourg over the next 23 years until his death in 1564. Calvin made Geneva a center of Reformed theology, politics, preaching, and printing, welcoming exiles and exporting pastors for Reformed work in England, Scotland, France, the Low Countries, Hungary, and even into the New World. Reformed Christianity is carried by Presbyterian, Congregational, and later, many Baptist groups. McCormick Seminary stands within this Reformed theological tradition, now broadened and strengthened by many post-Reformation movements, too.

**5. The Reformation in England.** Those advocating reform in England had to contend with King Henry VIII's delicate personal dilemma, and so transformed the Church "in" England to the Church "of" England. English reform connected the pre-Reformation traditions of John Wycliffe (d.1388) and the Lollards to the contemporary daring of William Tyndale (d.1536), and Miles Coverdale (1569), as well as to the power politics of Thomas Cromwell (d.1540). William Tyndale dared to translate the New Testament into English and paid with his life. The King's servant Thomas Cromwell, in addition to securing wives for his King, secured the legal publication of the Bible in England. Throughout the sixteenth century, Reformed Christianity held a prominent position in the Church of England, though the moderate program of Queen Elizabeth challenged the "hot Protestants," or Puritans, many of whom were Presbyterians or were devolving into a spectrum of Congregationalists, Baptists, and various separatists. By the time of the accession of James Stuart, Reformed perspectives were challenged by decided anti-Calvinists and Arminians, leading some groups to consider immigration to the Low Countries, to parts of Ireland, and to American colonies.

**6. The continuing re-formation of Roman Catholicism.** The continuing re-formation within Roman Catholicism eventually overcame papal resistance to the idea of a General Council. At the Fifth Lateran Council (1512-1517), there were appeals to reform the Church, pointed requests to temper the violence of Spanish and Portuguese colonial governance in the burgeoning slave trade, reports of the traumas suffered by indigenous American and enslaved African peoples, and petitions for theological reform and the founding of new religious communities. The failure of this council to engage the reform agenda, and the fact that it adjourned in the very year of Luther's indictment of the indulgence system, highlights the role of leadership and choice in the support of reform. Eventually, reform-minded Pope Paul III (d. 1549) recognized several new orders—including the Society of Jesus (1540)—convened the Council of Trent in 1545, and helped secure the foundation of a renewed Roman Catholicism, ready to engage Protestantism,



and to resist the emergence of the modern world.

### Connecting the past with the present

If we simply present these six Reformations as a list, we may be tempted to view them as sequential, or as linear, causal, and cumulative. But instead, we should array them in a circle, so that we can better see interaction, encounter, and effect among them each and all, with all changed by the new thing God was doing in Europe and throughout the whole world. The ideas and emphases of these six patterns of Reformation helped create the modern world, and it is within these six patterns of Reformation that most post-Reformation movements were spawned: Pietism, Baptist traditions, Methodism, Holiness, and Pentecostal traditions, all of which began within (and then pushed beyond) these Reformation traditions.

Among these six Reformation traditions, the Reformed tradition in its variety has held a predominant voice and institutional advantage in America from colonial times forward. While all religious traditions competed in the Americas, those that flourished retained the dynamism of the Reformation creed and the iconoclastic emphases of Reformed Christianity with its expectation of continuing reform. From a much longer list (not quite 95 in number), here are a few places where Reformations stood and continue to stand. The Reformations offer values which Church and culture always need, but especially in these days. I would like to note ten ways Reformation traditions continue to offer insights into the gospel and the promise for continuing reform.

**1. Honoring faithful intransigence.** The Reformations honor reformers

for their intransigence (remember Luther's quote is, "HERE I STAND!"). I am grateful for faithful intransigence and resistance—whether when posted by Luther in Wittenberg, published by Calvin in Geneva, preached by Katherine Zell in Strasbourg, protested by Karl Barth at Barmen, presented as a letter written from a jail cell in Birmingham, or when children flood our cities protesting for reasonable gun control. Indeed, reform speaks wherever faithful dissent dares to draw attention to injustice and asymmetries of power.

### 2. Declaring divine mystery.

Reformation intransigence on matters of Christology, ethics, liturgy, and table fellowship is rightly rooted in truths of the Incarnation. A faithful declaration of divine mystery challenges the ever-present rationalism of those who declare with such great assurance that a lack of concern for liturgy and worship is always a brave and liberating act. While we Reformed folk will note with Zwingli, Calvin, and Bucer that "the finite cannot bear the infinite," we must acknowledge with our Lutheran and Catholic friends that the finite always points toward and declares the infinite. Declaring divine mystery requires us to walk in agreement with our sisters and brothers in humility, recognizing that our very best and most incisive theology still falls short of describing God's profligate love of the world.

**3. Proclaiming the power of the Word.** The Reformations remind us to let the Word be proclaimed, and then the Reformations admonish us to carefully watch what happens! The proclaimed Word establishes the Church and founds, convenes, sustains, judges, equips, resets, and reforms it when needed. This power of the Word changes lives and challenges the false confidence

and deluded schemes of those who place their trust in mere power and mere might. All renewal movements flourish insofar as they recognize the power of the proclaimed Word.

**4. Centering Christian selfhood in baptism.** Baptism is a strong tower and a safe refuge from American revivalist conversionist models that mistake momentary human choice for permanent divine promise. God's covenantal trustworthiness is shown in this sacrament. Baptism reflects God's initiating promise, and shows us that God's redemptive reach exceeds our grasp.

**5. Reformation Christians join groups.** Reformation families accept the mandate for cooperation and Christian ecumenism, knowing that the "whole people of God" is far larger and broader than just my class, my people, my race, my tribe. Even during these times of profound suspicion about institutions, Reformation traditions stand with others, standing even against cheap popular prejudices, prompting us to seek the unity of the Church, even in surprising places and projects. We work together and walk together with people very different than ourselves, so as to live into Christ's prayer in John 17 "that they all may be one." The Reformation traditions teach us that difference is a strength, not a threat.

**6. Recognizing the grace and truth of paradox.** Luther's description of the paradox of *simul iustus et peccator*, that people of faith are simultaneously justified and yet still broken and sinful, describes deep personal truth. We are at once, in a certain perspective, both justified and still bent. Luther's phrase "subject to none, but servant of all" (from the 1520 treatise *Freedom of the Christian*) describes deep social truth that should inform our

service to our sisters and brothers. These paradoxes help name some of the central truths that inform our tradition, and can help challenge cultural values that proclaim self-actualization, not self-knowledge. These simple and subtle Reformation paradoxes proclaim the grandeur and the misery of humanity, freeing us from illusions of perfection or moral incapacity. Reformation contrasts of a “theology of glory” with a more costly “theology of the cross” expresses the truth that Christ will be found in unexpected places—places where God confounds our certitudes. Indictments of empire come with costs, whether in the rough manger holding the Christ child, or in seeing the wounds of Christ in the bodies of those murdered by gun violence.

### **7. Valuing opposition and disagreement in pursuit of truth.**

Reformation traditions can help us cope with our own brusque culture by recognizing that we often disagree with our sisters and brothers in our theological language and we often face opposition from allies even in our Christian walk. Maybe we can learn from Reformation sermonizing: the typical Lutheran contrast of Law and Gospel is not only a way many Lutherans structure sermons, but also a way to sharpen contrasts in a broken world. The Reformed emphasis on a “third use of the Law” is not simply some anti-Lutheran rhetorical move, but can be a graced motion beyond binaries, leading us to recognize covenantal continuities in God’s promise and provision. Conflicts among the Reformation traditions can teach us how to move beyond simple binary oppositions in cooperative alliances, governance, and policy. For example, Reformation lessons can teach us to pursue simultaneous truths on contentious topics: to advocate the rule of law while also advancing police accountability; to pursue cost

efficiency while providing adequate funding; to recognize structural racism while advancing personal opportunity and accountability.

### **8. Valuing readers, even those who are “disobedient readers.”**

Gutenberg’s invention of moveable type produced an intellectual and cultural revolution—like the upheaval produced by the Internet today. The print revolution prompted rising rates of literacy, but these new readers were not always welcomed by pastors and teachers or princes. Indeed, new readers did not always agree with old readings! The Reformation movements were educational programs that encouraged investigation and argumentation: Reformation traditions expected preachers to have something to say from their studies and expected listeners to have something to respond from their own reading and meditation! The Reformation churches claimed important roles of teaching and learning. To imitate Reformation examples, we need to read more and read more widely. We need the Spirit to guide our reading, and we need to seek good teachers to goad us, especially when we want to be entertained rather than educated! Read!

### **9. Reformation traditions recognize the sorrows of history.**

Reformation traditions are increasingly attentive to complicity with injustice in the history of the Church. Proclaiming the liberating truths of Reformation can also require confessing our errors and blindness. Whether standing with students at the village church in Wittenberg under its anti-Semitic cornice, marking Kristallnacht here in this community, or observing the faithful engagements with Mennonites in the practice of “right remembering” – these are powerful witnesses, and examples to the

whole Church. We teach and model repentance to the present generation when we acknowledge when and where we have confounded justice, caused suffering, or accepted inequality to our own benefit.

### **10. Reformation traditions**

**welcome the stranger.** Historians have noted the prominence of refugees and exiles in the sixteenth-century Reformations. Cities such as Strasbourg and Geneva and London received waves of migrants and refugees, and most had congregations of foreigners and newcomers. Now we live in another time of refugees and asylum seekers, and the Reformation traditions continue in welcoming strangers and offering hospitality and nurture. Additionally, the Reformation traditions offer object lessons to critique those who promote hatred and fear of outsiders and foreigners.

### **Conclusion**

It is good to take this time to commemorate five hundred years of Reformation, since many have lost sight of the subversive, revolutionary, and world-changing revival and renewal movements of the sixteenth century. If we sound the call “*ad fontes*” and return to the sources of our Reformation traditions, we will find resources for continuing this important and unfinished work. Our times call for Reformation truths, for Reformation truth-telling in humility, and for Reformation in our homes, our communities, and in the larger society.

*O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure. (Isaiah 25:1)*

# Kenneth Sawyer



**Dr. Kenneth Sawyer** is Professor of Church History at McCormick Theological Seminary. He joined the McCormick community in 1980 as a staff member in the JKM Library and began teaching as an adjunct instructor 1988. He was appointed to the faculty in 1993. Dr. Sawyer received a Ph.D. in the History of Christianity from the University of Chicago Divinity School. His teaching and research focuses on Reformation topics, Anglo-American Reformed groups, Puritanism and New School and Old

School Presbyterianism, as well as issues of gender and power in the history of Christianity. He has published articles on a range of topics, including early Christian history in Egypt, Calvin and his opponents, contemporary multiculturalism, and the uses of technology in theological education. He is a member of the Presbyterian Church (U.S.A.) and frequently teaches in churches throughout the Chicago area. He is a veteran teacher of Sunday school for four-year-olds.



# S I T E S & I N S I G H T S



# Sites and Insights from the Reformation

*Kenji Kuramitsu and Rev. LaShondra Stephens*



*Kenji Kuramitsu grew up attending both Roman Catholic and Protestant churches. For this dual master's degree student, the Reformation tour allowed him to see that though times change, sometimes the issues remain the same. His reflection, first shared in an interview, was written and edited for publication.*

**O**n the travel seminar, I was able to learn more about both sides of my religious heritage and to see where this messy division of faith started. What stood out for me was that some of the issues they were dealing with then, we are dealing with now.

The game-changing technology of the Reformation era was the printing press. People didn't know what the result would be of having information so readily available to a much larger number of people. That's the same issue we face today. We have tons of sources for information. Which are the credible ones? What do we do with it all? What is all this information doing to us?

In a little less than two weeks, we visited Germany, Switzerland, and France. We attended lectures, met local and global citizens, and discussed how all these interactions were impacting us. There were so many memorable moments...the evening we found a karaoke bar in Wittenberg...the many evenings I spent chewing on history with this cohort of learners...visits to sites related to the holocaust and the war. Perhaps that was the most impactful.

My grandfather, a German American, had been a GI during World War II. U.S. Army Corporal

John Sykes told me many stories about fighting in Germany...how he often translated German into English for his unit. Realizing that I was walking the streets that my grandfather had been two generations ago was a powerful feeling. His reason for being in Germany was certainly different from mine, but what was the same is that in various parts of the world, we're still fighting some of the same issues. At the concentration camp in Buchenwald, I saw the suffering and violence that takes place when we are silent about issues of racial injustice and inequality. In Berlin, I saw the location where books were burned...people were denied freedoms and the ability to gain different perspectives. These are realities we have to be concerned about still today.

The tour was a turning point in my seminary education. When I think about my first year and a half in seminary, I had experienced my education as being a paring down, a necessary deconstruction of my religious understandings. Being face to face with Christian history was an experience that pivoted me from an academic, critical posture about religion to a commitment to the sacredness of church, history, and faith. Being in the places of Christian history connected me to the global and historical church and gave me a context for understanding myself as a Christian in ways that I don't think would have happened without the Reformation tour.



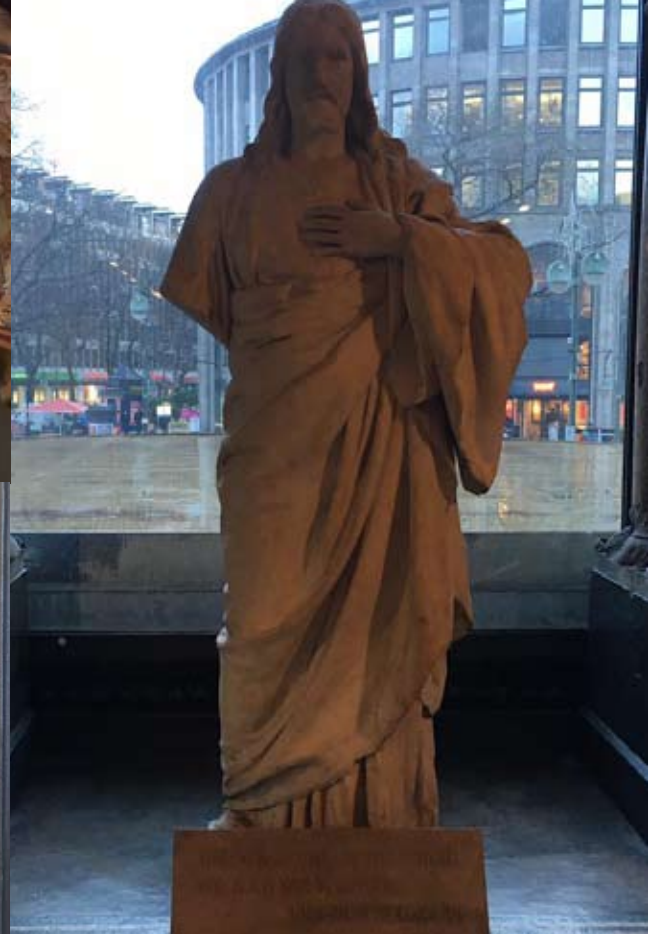
*Rev. LaShondra Stephens, (M.Div. '16), is an assistant pastor at Chicago's Apostolic Church of God and the social media manager at McCormick Theological Seminary. For her, the tour to the countries of the Reformation was an invitation to discover that she has a part in the ever-reforming story of growth and change in the life of the Church.*

**T**he Reformation Tour was filled with fantastic discovery and formidable truths. As we traveled from Germany to France, and then Switzerland, I learned more about the tremendous contributions of the reformers in Church history. It was fascinating to walk through Berlin, visit the site of the Berlin Wall and stand at Brandenburg Gate. Wittenberg was majestic. It was impressive to see the statues of Martin Luther and Phillip Melanchthon in the town where they walked 500 years earlier. I felt like I was part of history. We visited the first Protestant Church, Town Church, and Castle Church, where Martin Luther posted his 95 theses. I recalled thinking that I was walking the streets of the town that forever changed the Church's history. I was filled with joy. Along the way, I started asking myself, "were there any

important women in the Reformation?" Here is where I began my exploration to rethink and reimagine the Reformation.

Where were the women? My first answer came as we walked near Lutherhaus where Luther lived in hiding while he translated the New Testament into German. It was there that we learned about his wife, Katharina von Bora. Dr. Sawyer [McCormick professor and faculty member who led the Reformation tour] told of her escape from an abbey and how she worked with Luther in the ministry, raised their six children, managed the finances of the house, cooked, kept the house tidy, and maintained the garden. In her, I saw the excellence, power, and leadership that often go unsung when they're housed in a woman.

When we traveled to Strasbourg, France, we walked the steps of John Calvin, Albert



Schweitzer, and Martin Bucer. We visited Notre Dame Cathedral and found the parsonage of Matthew and Katharina Zell who “welcomed all.” They were early pioneers in Christian education, helped to redefine Christian hospitality, and affirmed the teaching office of the Church. Argula von Grumbach wrote to Martin Luther about the spiritual well-being of women. I knew then that in my reflection, I had to applaud and include the women who wrote letters, spoke up for their beliefs, were refugees, and served as pioneers of faith. Their lives were complicated but filled with unshakeable faith. These women were influential and used their voices—and their pens—to bring about change. Their names are rarely mentioned.

In Switzerland, near the Reformation Wall, I discovered Marie Dentiere. She left an Augustinian convent in France to adopt the views of the

religious reformers. Her name was on a stone not too far from the Reformation Wall. Again, I thought, ‘We hear so much about the men of Reformation, but what about the women?’ Dr. Sawyer assured me that Marie Dentiere proved that women were equally qualified to interpret Scripture and practice their faith. She wrote several letters to convince others to follow Calvin and the Geneva reformers. My search continued; I would find more women and something more.

I found hope. At the Reformation Museum in Geneva, Switzerland, I saw a reformer who looked like me. As I strolled through the exhibit of the modern-day Reformers, I found pictures of Rev. Jesse Jackson, Nelson Mandela AND Bishop Vashti MacKenzie. There she was—the only African American woman pictured! Bishop Vashti MacKenzie was the first woman to be named a bishop in the African Methodist

Episcopal Church and she was listed as a reformer. This made a huge impact on me. If we are going to reimagine the Reformation, we must include women of color. We must include those who have broken through glass ceilings that enforced preaching restrictions, prohibited our ordination, and maintained ‘for men only’ opportunities in churches, seminaries, and the job market.

The Reformation lives on. My challenge is to pick up the baton and continue to be reformed through my preaching, teaching, writing, doing justice, evangelism, outreach, and youth ministry. I, too, am a reformer. And by faith, I follow in the steps of trailblazing women—then and now—who work, write, collaborate, and educate to bring about change.

# REFORMATION



# LESSONS



# The past has much to teach us about the present



*Rev. Shannon Kershner  
Pastor, Fourth  
Presbyterian Church of  
Chicago*

*Looking back can be the way forward when we discover truths that have stood the test of time. Excerpts from three sermons lift up truths that are as relevant today as they were to reformers 500 years ago.*

### **Listen to those who have been silenced**

**A**s we stand at the beginning of a new 500 years, we can't rely on the same voices, the same emphases, and the same dreams we have always had. Those of us in positions of power—in pulpits and classrooms, who lead Bible studies and teach Sunday school—if we honestly long for the wind of the Spirit to blow in us and through us and into the church, we have to figure out how to give the microphone to the voices of people long silenced.

We are called to learn from others...to hear the text and see what others emphasize...how they interpret God's ancient words...how God might use new conversations to move all of us forward into God's healing, reconciliation, and hope for what the church is to do now. We can't proclaim truth or act in love running on fumes from the past. The desire to hear many voices encountering, interpreting, and sharing the Word was a founding principle of the Reformed tradition.

Remember what Martin Luther did? He translated the Scripture from Greek to German. And, with the help of the latest technology of his time—the printing press—the Bible got into many new hands. He wanted to give others the microphone, so to speak, so that those of his day could read and listen and talk about God's Word together. He wanted fellow disciples, all those who were traveling on the Way, to interpret God's Word together. He wanted God's Word to be read aloud and interpreted by more than just the priestly class. For us, any institutional decision to be outrageously inclusive—to get as many voices involved in the reading and interpreting of God's Word—goes back to our roots.

God wants to do a new thing through ancient words in those of us who have the ears to hear and the courage to pass the microphone and listen. When we do that, we can anticipate and experience a reformation for our day, one that gives us the liberty to be who we are—and are becoming—together.



*Rev. Naurý Sánchez Cintrón  
(M.Div.'08) President,  
Universidad Pentecostal  
Mizpa  
San Juan, Puerto Rico*

### **Live with hope, no matter what**

Changes are inevitable. Some change comes from our own actions and decisions, some come unexpectedly. The latter was my reality 30 days ago on my island of Puerto Rico. The forces of nature—the winds and rains of Hurricane Maria—brought us face to face with just how fragile our lives are. Our new reality is that we are caught on an island where 90 percent of us are without electricity, there are great difficulties in getting food, unemployment is soaring, and migration has become the word of the day. Hopelessness, discouragement, and a preoccupation with uncertainty have become house guests in many homes. Yet, I see people who find hope and remain standing against all odds.

The church, too, is not immune to the reality of change, changes based on our own actions and decisions, and changes that come unexpectedly. Five hundred years ago, some factors made the [European] Church rethink and redefine itself, its reason for being, the motivations for its message, and its impact on the society of that time. Today, with the events that are taking place around our world—climate change that devastates cities; lacerated international relationships; the increase of confrontation because of racial discrimination that we thought to be a thing of the past; the lack of trust in social, political, and religious institutions; and the reality of the divisions within the body of Christ—we are moved to ask, are we being invited to reform ourselves as church?

The challenging reality of our world today calls for us to reimagine a church that is relevant, pertinent, and rooted in the principles of love, mercy, and justice. As a preacher of the gospel that reveals the character of God, I reimagine for us an influential church, one with deep responses to the questions that arise from a desire to give meaning, dignity, and hope to all people, everywhere.

There are occasions when mere words will not be sufficient for mind or heart. At those times,

we are compelled to pray prayers that move us out of just imagining a new reality to taking the risk to make it happen. Such a church is filled with power... a fresh and mighty wind of God that causes devastation to be swept away, leaving justice, generosity, safety, and love in its place. We live and pray and serve to that end.

### **Honor faith in all its diversity**

I still pray with the rosary given to me by my mother even though I have been told by some more conservative Christians that such a spiritual practice is absurd and that I'm not being loyal to Christ. But for me to deny that part of my faith journey would cause a deep wound in my spirit. The faith of my Puerto Rican culture and people formed my faith and gave me hope.

In many cases, the faith of our childhood, of our community, comes back to save us when we are in the diaspora, alone and afraid, with no connections with the religious and political institutions around us. At those times, we have to remember that the word "reformation" is not a synonym for abandoning the foundations of our past. As long as we all allow the Holy Spirit to work on us as agents of grace, God will guide us all to find life in the midst of death, to accept others as they are, and to invite all to the table that offers a space where we can all find and feed our souls.

The Reformation taught us that the power belongs to the people, not to a chosen few to make decisions for the rest of the world. Luther defined Christianity as community, undoing the [European] Middle Age concept of Christianity as a sign of power, the fusion of the cross and the sword.

Reformation begins with an affirmation of life—all life—and it is the work of community—the global church, the body of Christ—that's been fanned by the Spirit. May that Holy Spirit continue to push us all out of our comfort zones in ways that we have never imagined before.



*Rev. Elba Iris Nazario  
(M.Div.'95)  
Retired pastor and chaplain*



## EXPLORE MCCORMICK: YOU'LL LIKE WHAT YOU FIND! World-class scholarship. Cross-cultural experiences. Grace-filled community.

At McCormick, you'll experience a vibrant urban community. We've combined a faculty known for offering engaging and challenging instruction with a culture that encourages, embraces, and celebrates all that you bring to our gracious community. As you fulfill your theological education goals, McCormick can help you grow as a leader—one who's prepared to welcome the increasingly diverse backgrounds and cultures that make up our congregations and world. Whether you choose to lead locally or globally, McCormick is here, equipping you to be a leader for the future.

**McCormick offers many unique master and doctor of ministry degrees and certificate programs for today's faith leaders.**

For more information about McCormick's academic programs, please visit us at [mccormick.edu](http://mccormick.edu) or contact the Office of Admissions at [admit@mccormick.edu](mailto:admit@mccormick.edu).

McCormick Theological Seminary is a progressive leader within the Reformed Tradition. Founded in 1829, we are one of twelve seminaries associated with the Presbyterian Church (U.S.A.).



5460 S. University Ave.  
Chicago, IL 60615  
**773-947-6300 or**  
**800-228-4687**

*McCormick Theological Seminary is accredited by the Association of Theological Schools of the United States and Canada, and the Higher Learning Commission.*

# REFORMATION



---

# R E S E T

## McCormick

MCCORMICK THEOLOGICAL SEMINARY

CROSS-CULTURAL *Urban Reformed* ECUMENICAL

For information about our degree and certificate programs, contact us at

**[mccormick.edu](http://mccormick.edu)**

773-947-6300 or 800-228-4687

5460 S. University Avenue, Chicago, IL 60615

CONNECT WITH US AT:



**Twitter** @McCormickSem

**Facebook** McCormick Seminary

**Instagram** #mccormicktheologicalseminary

**LinkedIn** McCormick Theological Seminary

To plan a visit to McCormick or find out about our next Explore McCormick Day, contact Rev. Veronica Johnson, Senior Director of Admissions and Enrollment, [vjohnson@mccormick.edu](mailto:vjohnson@mccormick.edu), 773-947-6319.

Financial gifts supporting students and programs at McCormick Theological Seminary may be made online at [mccormick.edu](http://mccormick.edu), or by mailing your gift to McCormick at 5460 S. University Avenue, Chicago, IL 60615  
Attention: Seminary Relations and Development.