

All Believers Are Prophets: Social Spirituality for the Third Reformation

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Introduction: What kind of Reformation?

The year 2017 is very special and important for Protestant Christians because it marks the 500th anniversary of the Reformation. But I raise an objection to the common idea that 2017 is the 500th anniversary year of *the Reformation* because it commemorates *Martin Luther's reformation* only. It is

well known that, on October 31, 1517, Luther, an Augustinian friar, tacked *the famous Ninety-five Theses* on the door of All Saints' Church in Wittenberg, Germany, in which he criticized intensely the practices –including, most importantly, the sale of indulgences– of the Catholic Church at the time. Needless to say, it is for the Protestant Christians a significant historical event to commemorate; it is, however, only *one of many reformations* that took place from the early modern era to the present day. My point is that Luther's historic action was important to remember but it cannot represent the whole reformations.

Let me list some reformations in the history of Christianity, that need to be remembered in 2017. 2017 is the 454th year since the burning of an English reformer John Wycliffe's bones; the 602nd of a Czech reformer Jan Hus' burning at the stake; the 492th of a German reformer and revolutionary Thomas Müntzer's execution; the 477th anniversary of the papal approval of the Society of Jesus which played a significant role in the Catholic reformation (or 'Counter-Reformation'); the 55th of the Second Vatican Council that opened up 'the windows of the Church to the modern world'¹⁾; the 49th of the Conference of Latin American Bishops in Medellín, Colombia, that endorsed the idea of 'God's preferential option for the poor'; the 83rd year of the Theological Declaration of Barmen that condemned the Nazi's 'German Christian' movement; the 47th year of a Korean textile worker Tae-il Jeon's self-immolation to protest against capitalists and government, whose life and death awakened the Protestant Christians to the brutal reality of the oppressed and led them to construct *Minjung Theology*. As we all know, such lists will have no end. Thus, when one talks about reformation, one has to clarify *what kind of reformation* is discussed. What I am talking about in this essay is the

1) William A. Dyrness, "Evangelical Theology and Culture", in *The Cambridge Companion to Evangelical Theology*, ed., Timothy Larsen - Daniel J. Treier, (Cambridge: Cambridge University Press, 2007), 152.

prophetic reformation that has aimed to reform both the church and the society.

The prophetic reformation is not just a modern phenomenon; it has always been the heart of Judeo-Christian tradition since its beginning. More importantly, the prophetic is the uniqueness of Christian faith compared to other world religions. The prophetic reformation appeared in the times of the Reformation in the sixteenth century as well. But, as we will see later, the prophetic movements at that time have been repressed by the religious and political power, not only in the Roman Catholic Church but also in the Protestant Church. This essay, therefore, aims at revisiting and restoring the prophetic dimension of the reformations in both Catholicism and Protestantism.

With this preliminary aim, in this essay, I will also examine constructively three prophetic developments in the history of reformations: firstly, the theological and political tension between the priesthood-centeredness and prophethood-centeredness in the First Reformation in the sixteenth century; secondly, the core values and principles of the liberation theology movement, which was what I call the Second Reformation in the twentieth century; and, thirdly, social spirituality for the Third Reformation in today's neoliberal and post-religious world.

1. The First Reformation: Priesthood vs Prophethood

One of the central tenets of the First Reformation was *the priesthood of all believers*. It should be noted here that Luther did not coin that exact term, *the priesthood of all believers*. But there is no doubt that he conceptualized it. For instance, in his letter to the German ruling class in 1520, Luther explicitly wrote as follows: “[O]ur baptism consecrates us all without exception, and makes us all *priests*.”²⁾ This idea of universal

priesthood is closely related to the three *solas* –*sola gratia*, *sola fide*, and *sola scriptura*(‘only by faith’, ‘only by grace’, and ‘only by scripture’). The reformative ideas of the universal priesthood and three *solas* support each other and together form the theological core of the First Reformation.

Yet, the idea and practice of the universal priesthood are not the whole of the First Reformation. There was another half of the Reformation traditions, which were the prophetic movements. In the times of the First Reformation from the fifteenth to sixteenth century, there were several significant prophetic reformers who tried to reform not only the Church but also the society, such as Jan Hus, Thomas Müntzer, the Zwickau Prophets, Taborites, Anabaptist groups, and so on. Many would agree that the prophetic side of the Reformation is best represented by Thomas Müntzer, a German reformer and prophet during the Peasant War(1524-1526).

The history informs us that Luther and Müntzer opposed each other theologically and politically. But it is important to be aware that Müntzer was originally a supporter of Luther’s reformation. Besides, they had a close relationship with each other. For instance, Luther recommended Müntzer to become a preacher at Zwickau. Later, however, Müntzer broke off his relationship with Luther because of their different theological and political understandings of secular authority in their time.³⁾ The crux of the theological issue for them was how to view the Kingdom of God. Theologically speaking, Luther had an Augustinian view of ‘Two Kingdoms’, that is, the Kingdom of Heaven and Kingdom of Earth. For Luther, the former was more essential than the latter in Christian faith and life. Nevertheless, he did not

2) Martin Luther, “An Appeal to the Ruling Class of German Nationality as to the Amelioration of the State of Christendom”, in *Martin Luther: Selections From His Writings*, ed., John Dillenberger, (New York: Anchor Books, 1961), 408; italics mine.

3) Paul P. Kuenning, “Luther and Müntzer: Contrasting Theologies in Regard to Secular Authority within the Context of the German Peasant Revolt”, *Journal of Church and State*, Vol. 29, No. 2, (Spring 1987), 305-321.

view the two kingdoms to be contradictory to each other. “At one and the same time you satisfy God’s kingdom inwardly and the kingdom of the world outwardly,”⁴⁾ Luther said. Furthermore, since he believed that secular kingdom, or government, was divinely sanctioned, Luther did not think of disobeying the secular authority.

In contrast, having been influenced by apocalyptic millenarianism, Müntzer believed that the Kingdom of God was near and it would nullify the secular authority that had disobeyed God’s will. Müntzer’s apocalyptic millenarianism was incorporated with prophetic egalitarianism and communalism. It is said that, after the Peasant War was suppressed, Müntzer confessed before the interrogators that ‘*omnia sunt communia*(All things shall be held in common)’. Though it is unclear whether this confession was made voluntarily by Müntzer himself or forcedly by the interrogators,⁵⁾ the confession was clearly in concordance with his prophetic vision. In addition, whatever the case might be, it is evident that the powerful in his time regarded Müntzer’s action as a dangerous threat to the status quo. Since Müntzer’s prophetic vision and action extended beyond the Church walls to the wider society, the political power mercilessly suppressed him and his followers. Then the religious power –both the Roman Catholic and Protestant churches– justified and supported the suppression.

At this point, it is important to note that Luther’s reformative idea and Müntzer’s revolutionary vision are not necessarily contradictory to each other. They are interconnected in a certain manner. For instance, Luther’s doctrine of the universal priesthood awakened the peasant laity to their inborn human dignity and rights. Since *all* believers are priests, there cannot be divinely

4) *Ibid.*, 670.

5) Michael Baylor, “Political Thought in the Age of the Reformation”, in *The Oxford Handbook of the History of Political Philosophy*, ed., George Klosko, (New York: Oxford University Press, 2011), 243.

sanctioned inequality and discrimination among priests. Every priest –that is, every Christian– is the same. In this way, Luther imbued –perhaps unwantedly and unexpectedly– the peasant laity with a prophetic idea of social equality. Luther’s translation of the Bible into German also stimulated the peasants’ hope and passion for the apocalyptic liberation. There are a lot of the liberating stories of God and Jesus in the Bible. Moreover, Luther was once critical of the feudal lords and princes for their brutality against the peasants. For instance, in his 1523 letter to the princes. Luther says:

Men [sic] will not, men [sic] cannot, men [sic] refuse to endure your tyranny and wantonness much longer. Dear princes and lords be wise and guide yourselves accordingly. God will no longer tolerate it. The world is no longer what it once was, when you hunted and drove people like game. Abandon therefore your wicked use of force, give thought to dealing justly, and let God's word have its way, as it will anyway and must and shall; you cannot prevent it.⁶⁾

That is why Luther at the early stage of his reformation was popular and supported by the peasant laity, too. All this informs us that there somehow was a prophetic element in Luther’s theological and political thoughts.

However, when the Peasant War broke out, Luther changed completely his political stance and sided exclusively with the feudal princes and lords. It was, as mentioned above, because of his ‘two kingdoms’ theology and, more decisively, his heavy dependence on the princes. Luther indeed needed political support and protection from the two superpowers in his time, the Holy Roman Empire and Roman Catholic Church. It means that his political bond with the princes was stronger than that with the peasants. Therefore, when Müntzer participated in the Peasant War and became a leader of the war, Luther agitated the powerful to use force to suppress the powerless. He

6) Martin Luther, “Temporal Authority: To What Extent It Should Be Obeyed”, in *Martin Luther’s Basic Theological Writings*, 690-691.

wrote: “[L]et everyone who can, smite, slay and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful or devilish than a rebel.”⁷⁾ In the end, the army of the princes slaughtered 130,000 peasants and beheaded Müntzer as a heretic and rebel on May 15, 1525. On the contrary, the peasants and the oppressed in those days and thereafter commemorated Müntzer as a prophet-martyr.

All this show the theological and political limitations of the First Reformation, Protestant and Catholic. After all, the primary goal of Luther and his following reformers was changed to reform the Church, not to reform the society. What they championed was the religious freedom, not political freedom. That is why horrendous historical evils, such as slavery and holocaust, continued to take place in and by the Protestant nations. That is why the Catholic Church is, directly and indirectly, responsible for the modern evil of colonialism. To sum up, the prophetic was the missing and suppressed dimension in the First Reformation.

2. The Second Reformation: Liberation Theologies in the Twentieth Century

It seems that Luther’s reformation succeeded and Müntzer’s failed. But history is a process like a river; there is neither permanent success nor permanent failure. Luther’s idea of the universal priesthood was betrayed by Luther himself and Protestant Christians. They *re-clericalized* the Church quickly. *Protestant clericalism* is no less hierarchical than *Catholic clericalism*. In a sense, because Protestantism has accepted just two sacraments of the Christian church traditions, which are baptism and eucharist, while rejecting

7) Martin Luther, “Against the Robbing and Murdering Hordes of Peasants”, in *Culture and Belief in Europe, 1450-1600: An Anthology of Sources*, ed., David Englander, (Ames, Iowa: Wiley-Blackwell, 1990), 191.

the other five of the Seven Sacraments practiced by the Catholic church, the religious authority have become more concentrated in the hands of the Protestant clergy.

On the contrary, Müntzer's prophetic vision and action have continuously inspired radical Christians (and non-Christians) in the modern world to envision a new social order. Using the metaphor of Korean minjung theologian Byungmu Ahn, the Peasant War was an eruption in the 'volcanic chain' of minjung events in the human history.⁸⁾ The worldwide eruption of the prophetic events in the twentieth century was the liberation theology movement, which was what I call the *Second Reformation*.

At this point, it should be noted that by *liberation theology* I refer to not only the Latin American Liberation Theology but also contemporary Christian theologies across the world with many names and variations that responded to the reality of suffering and resisted the social system that caused such suffering. They were the social gospel, political theology, Latin American liberation theology, Asian liberation theology, black theology, feminist theology, womanist theology, mujerista theology, minjung theology, theology of struggle, dalit theology, post-colonialist theology, queer theology, and so on. Since the contextual and geopolitical landscape of the liberation theology movement was literally worldwide, it is almost impossible to examine various forms of liberation theology in this short essay. Thus, instead, I will highlight three common characteristics of liberation theologies: *the preferential option for the poor and the oppressed, the use of social analysis, and the priority of orthopraxis over orthodoxy*.

Firstly, liberation theologians and Christians revisited and restored the prophetic spirit of the Judeo-Christian tradition, which was centered on the

8) Another preeminent minjung theologian Namdong Suh also views the Peasant War as a significant reference to minjung theology.

special concerns for the poor and the oppressed. It is epitomized in the core tenet of liberation theology, that is, 'God's preferential option for the poor'. This idea is innovative and therefore controversial because it seems to threaten the idea of God's universal love for all of humanity. Leonardo Boff and Clodovis Boff brothers clarified what the tenet means: "God is father of all, but most particularly father and defender of those who are oppressed and treated unjustly. Out of love for them, God takes sides, takes *their* side against the repressive measures of all pharaohs."⁹) God loves everyone but God loves the poor and the oppressed most because they are suffering most from injustice. Therefore, liberationist Christians and theologians, too, take sides with the suffering people, who are the poor and the oppressed.

Secondly, as long as Christians are involved in sociopolitical movements for the liberation of the poor and the oppressed, certain forms of social analysis are necessary by which they can diagnose the causes of the suffering and find the solutions to the causes. The liberation that liberation theologians pursue is not only spiritual and soteriological but also sociopolitical. Therefore, for instance, Gustavo Gutiérrez, a pioneering liberation theologian, stated the necessity of social analysis: "[O]nce the situation of poverty and marginalization comes to play a part in theological reflections, an analysis of that situation from the sociological viewpoint becomes important, and requires recourse to the relevant disciplines."¹⁰) Thus, liberation theologians have used various forms of social analysis for their theological constructions, such as dependency theory, Marxist political economy, or post-colonialism. To put an end to the suffering of the poor and the oppressed, according to liberation theologians, we should understand and explain why and how they suffer.

9) Leonardo Boff - Clodovis Boff, *Introducing Liberation Theology*, (Maryknoll, N.Y.: Orbis Books, 1987), 50-51.

10) James B. Nickoloff, *Gustavo Gutiérrez: Essential Writings*, (Maryknoll, N.Y.: Orbis Books, 1996), 47.

Thirdly, liberation theologians emphasized the priority of *praxis* over *theory*. Juan Luis Segundo said: “It is my feeling that the most progressive theology in Latin America is more interested in *being liberative* than in *talking about liberation*.”¹¹⁾ In the same manner, the Boff brothers also asserted that “[T]he kernel and core of liberation theology is not theology but *liberation*.”¹²⁾ In short, from the viewpoint of liberation theology, the meaning and the end of a theology will be determined by its engagement in the suffering of the poor and the oppressed and their struggle for liberation. If the First Reformation in the early modern era advocated the doctrine of ‘*justification by faith alone*’, not by works, liberation theologians of the Second Reformation in the contemporary world revived the meaning of works for liberation. One might say therefore that the principle of the liberation theology can be the ‘*justification by praxis*’, not by faith alone. To be sure, it is not the reversal of the Reformation but the restoration of the prophetic spirit of the reformations.

With these characteristics, liberation theology movements make the Second Reformation inter-Christian or ecumenical in a wider sense. Unlike the First Reformation in the past that split Christianity into Protestantism and Catholicism and built a barrier between them, the prophetic Second Reformation in today’s world broke down the barrier and rebuilt a bridge between the Christian churches. Indeed, many liberation theologians, Protestant and Catholic alike, put more emphasis on the common suffering of humanity than their different theological doctrines. Therefore, it is possible to say that the prophetic Second Reformation is theologically *Catholic* in its original meaning—*universal*. Doctrines divide; the prophetic unites! It unites Catholics,

11) Juan Luis Segundo, *The Liberation of Theology*, (Maryknoll, N.Y.: Orbis Books, 1985), 9.

12) Leonardo Boff - Clodovis Boff, *Liberation Theology: From Confrontation to Dialogue*, (San Francisco: Harper & Row, 1986), 11; italics mine.

Orthodox, and Protestants; it unites the clergy and laity, The prophetic reformation promotes inter-Christian dialogue and diapraxis for liberation.

3. Social Spirituality for the Third Reformation in a Post-religious and Neoliberal World

One of the biggest global events in the twentieth century would be the rise and fall of the communist system. In the late 1980s, when communist governments in Europe began to collapse, Francis Fukuyama asserted that liberal democracy and capitalist market economy won over the political and economic system of communism, and proclaimed it as the End of History. Here, Fukuyama meant the Hegelian meaning of History with ‘capital H’. Yet, ‘small h’ history has continued and capitalism has evolved into the *neoliberal capitalist system*. Fukuyama said that liberal democracy ‘conquered rival ideologies like hereditary monarchy, fascism, and most recently communism’.¹³⁾ In my view, however, neoliberal capitalist system combines the dark and disastrous constituents of monarchy, fascism, and communism, which are shown as hereditary wealth and poverty, monolithic consumerist lifestyle, and brutal violence. In short, capitalist system today has become more unequal, insecure, and violent.

The power of neoliberal capitalist system, which has no substantial contemporary competitor, is so almighty that it is now thought of as an almost absolute and eternal power. “It seems to be easier for us today”, said Fredric Jameson, “to imagine the thoroughgoing deterioration of the earth and of nature than the breakdown of late capitalism.”¹⁴⁾ It is considered as if there is no economic and social system that can replace capitalism and its

13) Francis Fukuyama, *The End of History and Last Man*, (New York: Free Press, 1992), xi.

14) Fredric Jameson, *The Seeds of Time*, (New York: Columbia University Press, 1994), xii.

neoliberal form. More importantly, neoliberalism conquers and colonizes not only social structures but also the human mind. It is almost a form of religion, *a religion of Mammon*. In a certain sense, neoliberalism is also a *catholic* (or universal) religion, a *bad religion*, of course. It is omnipresent and omnipotent; it is everywhere and dominates everyone. The principle of neoliberalism rules out even still nominal communist states such as China, Vietnam, North Korea, etc. Furthermore, today's religions also worship and submit to the neoliberal Mammon. Market becomes a temple, and vice versa. In this mammonic religion of *profits*, there are no *prophets*!

As religions have lost their world-transforming power, people have also lost their faith in religions. It has now become almost a cliché for us to say that “I am not religious, but spiritual.” In addition, there is a new phenomenon of ‘double (or multiple) religious belonging’ through which one belongs to more than one religion. More recently, there are a growing number of ex-religionists who identify themselves as religiously unaffiliated or simply ‘*nones*’. For instance, a report of the Pew Research Center in 2015 stated that “[T]he religiously unaffiliated (also called the ‘*nones*’) now account for 23% of the adult population [in the United States], up from 16% in 2007.”¹⁵⁾ This is not a peculiarly American or Western phenomenon. Rather, it should be noted that this post-religious phenomenon is observed globally. For instance, the 2015 Population and Housing Census for the Koreans showed that 56.1% of Koreans identified themselves as not religious. In this way, now we are living in a post-religious world.

All these are unprecedented sociopolitical and religiocultural milieus in which the Third Reformation is imagined and acted upon by contemporary prophets. Institutional religions in today's world, however, have no will and power to confront the mammonic neoliberalism and no language to

15) <http://www.pewforum.org/2015/11/03/u-s-public-becoming-less-religious> (accessed 2016. 8. 3).

communicate with people in the post-religious world. Therefore, the twenty-first century prophets should learn and cultivate a new social and religious language with which they can reform both religion and society. *Social Spirituality*, I argue, can provide us with such language.

The term ‘Social Spirituality’ I use here needs to be explained and understood contextually. Recently, some prophetic Korean Christians are using the term and its meaning is still in the making. For instance, Myunglim Park, a political scientist, explains it as ‘a spirituality to love and serve the civic community’¹⁶⁾ and Jinho Kim, a minjung theologian, defines it as ‘a spirituality of becoming the other’.¹⁷⁾ Although it is championed mainly by socially engaged Christian scholars and activists, I do not think this social spirituality is going to become an organized Christian movement in the Korean context because it is not limited within the traditional boundaries of the Church. But (or therefore) I do think the social spirituality can provide liberation movements, religious and non-religious, with a new language and grammar to respond to the reality of the neoliberal and post-religious world.

Basically, the social spirituality inherits the prophetic gene of Judeo-Christian tradition in general and of liberation theologies in particular. A critical concern of the social spirituality is the social suffering of the poor and the oppressed. Therefore, the idea of God’s preferential option for the poor and the oppressed is also strongly present in the social spirituality. Thus, we can say that the social spirituality is a prophetic spirituality. Yet, it does not mean that the social spirituality is simply a contemporary form of Judeo-Christian spirituality. The social spirituality has new deconstructive dimensions, which are post-Christian and post-religious.

16) Myunglim Park, “Publicness, Social Spirituality, and Citizenship”, *The Hankyoreh*, (June 1, 2011), <http://www.hani.co.kr/arti/opinion/column/480805.html> (accessed 2016. 8. 3).

17) Jinho Kim, “Angry Society and Social Spirituality”, in *Social Spirituality: Is Life Possible after the Sewol?*, Jinho Kim et.al., (Seoul: Hyun-am Publishing Company, 2014), 242-243.

Firstly, the social spirituality is not only Christian but also *interreligious*. In Korea, where religious diversity has always been an integral part of the culture and society, and where the vast majority of *suffering others* are *religious others*, Christian social engagement and action cannot help being interreligious. It is important to realize that this is not just a Korean phenomenon. Christians are still and will more likely continue to be a minority in the whole Asia or at least in most Asian countries. Furthermore, the globalized world today has become religiously more diverse than ever before. Since the Third Reformation should be for everyone, not only for Christians, the present-day prophets need to cultivate the social spirituality interreligiously.

Secondly, the social spirituality deconstructs the traditional boundaries between the religion and society. The spirituality of traditional religions has a tendency to be otherworldly, both spiritually and spatially. It is, thus, often thought that spiritual seekers and practitioners need to leave society and live in remote places in order to experience what is sacred. Consequently, the meaning of the world is negated by spiritual seekers and practitioners. That is why many mystics, anchorites, ascetics, and hermits have left the world and not returned. In this way, their spirituality is *spiritualized*, abandoning their mission to love those who suffer and live the Kingdom (or better 'Kingdom') of God on earth. Social spirituality challenges such spiritualized spirituality, which is otherworldly and innerworldly, by reclaiming the society and world as the very place for the spiritual life.

Thirdly, as there is no dualism between the religion and society, so nor between the spiritual practice and social practice (or social action). That is not an entirely new perspective in the history of Christianity. Christianity, especially with its monastic tradition, has rich resources and methods for bridging spiritual and social practice. For example, Christian monastics have developed and practiced 'the unity of prayer and work'(St. Benedict) or

‘contemplation in action’(St. Ignatius). What the social spirituality highlights is the spiritual depth of the social action of secular or non-religious people. That is, one’s social action for liberation itself is a form of spiritual practice regardless whether one is religious or non-religious. Indeed, it accords with the *raison d’être* of religion that is to end suffering.

The heart of spiritual experience is, as John Hick says, the shift from self-centeredness to other-centeredness. That is what Jinho Kim calls ‘a spirituality of becoming the other’. If so, the non-religious can be more spiritual than the religious when they respond to the suffering of others as their own and commit themselves to the struggle for the liberation of the suffering people.

The social spirituality for the Third Reformation should be neither simply Christian nor religious but interreligious and post-religious. Thus, today’s prophetic Christian reformers need to collaborate not only with people of differing faiths and but also with people of no faith. Those people of other faiths or no faith are certainly not *Christian* in terms of the institutional and doctrinal aspects of the Church. Yet, as the Last Judgment story in Matthew 25 indicates, if they live in solidarity with the poor and oppressed, they will inherit the Kingdom of God, regardless of whether they are Christians or not. Jesus teaches us that the heart of Christian life is not *being religious* but *being righteous*. Therefore, the righteous who are not Christian can be more Christian than Christians who are not righteous. They are the prophets for the Third Reformation, who would proclaim that “*All believers are prophets!*”

Conclusion: Permanent and Prophetic Reformations

Two summarizing and concluding thoughts: Firstly, *reformations should be permanent*. 17th century theologian Gisbertus Voetius wrote that *ecclesia*

reformanda quia reformata(“The Church is to be reformed because it has been reformed”).¹⁸⁾ Indeed, most religions in the world began as reformation movements within the existing religious traditions. Religions continue to be reformed throughout their histories. A synonym of *reformation* is *change*. A living being changes; if not, it dies. Likewise, living Christianity, both Catholic and Protestant, has always been reformed and changed since their beginnings. Thus, reformation should be permanent. *Semper reformans* (‘Always reforming’)!

Secondly, *reformations should be prophetic*. The great founders and reformers of all the religions were deeply compassionate and concerned about the suffering of the powerless and the oppressed. The meaning and end of religion is to respond to the suffering of all living beings. One of the distinguishing marks of the Christian faith is its prophetic nature. The prophets are those who defend uncompromisingly the liberator God, denunciate vigorously injustice, revindicate the rights of the poor, and proclaim the messianic world.¹⁹⁾ The contemporary prophets *protest* against the mammonic powers. In this sense, we can say that the prophetic Christians and non-Christians –both religious and secular– are *Protestants*, and the Third Reformation is therefore the *Protestant Reformation*.

18) Anna Case-Winters, “Ecclesia Reformata, Semper Reformanda: Reformed and Always to Be Reformed”, in *Presbyterians Being Reformed: Reflections on What the Church Needs Today*, ed., Robert H. Bullock, Jr., (Louisville: Geneva Press, 2006), xxx.

19) The Boffis, *Introducing Liberation Theology*, 35.

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All Believers Are Prophets: Social Spirituality for the Third Reformation

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The year 2017 is the 500th anniversary of the Reformation. Most Protestant churches in the world are commemorating Martin Luther's Reformation by remembering and renewing its historical and theological meanings. Yet, they tend to ignore or undervalue other Reformations present in the history of Christianity as they focus too much on *Luther's* Reformation. To be sure, Luther's is a significant event that needs to be illuminated and examined historically and theologically. But his Reformation cannot be totally independent or monopolistic; rather, it is interconnected with other Reformations in many ways. Thus, in order to understand the historical and theological meanings of Luther's Reformation, we should also explore other Reformation movements before, during, and after his time, such as that of John Wycliffe, Jan Hus, Thomas Müntzer, and so on. Based on that viewpoint, the purpose of this essay is to examine the sociopolitical context of the religious reformation movements in the modern history. To do so, this essay, firstly, analyzes closely how the First Reformation betrayed the people's desire to change their society, secondly, examines the core tenets of the liberation theologies during the twentieth century, which I call the Second Reformation, and, thirdly, suggests the *social spirituality* that socially engaged Korean Christians and religious people are exploring recently as a meaningful

source and ground for the Third Reformation which pursues both social and religious transformation of the world.

Key Words: The Reformation, Martin Luther, Thomas Müntzer, Liberation Theologies, Social Spirituality

모든 신자는 예언자다:
제3의 종교개혁을 위한 사회적 영성

정경일

2017년은 종교개혁 500주년이다. 대부분의 세계 프로테스탄트 교회들은 마틴 루터의 종교개혁의 역사적, 신학적 의미를 새롭게 기억하면서 종교개혁을 기념하고 있다. 하지만 ‘루터의’ 종교개혁에만 집중하느라 그리스도교 역사 속의 다른 종교개혁에 대해서는 무관심하거나 상대적으로 경시하는 경향이 있다. 물론 루터의 종교개혁은 역사적, 신학적으로 조명해야 할 중대한 사건이다. 하지만 그의 종교개혁은 전적으로 독립적이거나 독점적일 수 없다. 루터의 종교개혁은 다른 종교개혁과 여러 면에서 관련되어 있다. 그러므로 루터의 종교개혁이 지닌 의미와 목적을 이해하기 위해서라도 그의 시대 전후의 다른 종교개혁운동 -위클리프, 후스, 뮌처, 그리고 가톨릭 종교개혁- 을 탐구해야 한다. 그런 관점에 기초한 이 논문의 목적은 근대 역사 속 종교개혁의 사회정치적 맥락을 짚어보는 것이다. 그것을 위해 첫째, 근대의 종교개혁이 대중의 사회개혁 열망을 어떻게 배반했는지 분석하고, 둘째, 제2의 종교개혁인 20세기 해방신학운동의 핵심원리를 살펴보고, 셋째, 최근에 한국 그리스도교와 사회운동에서 모색되고 있는 ‘사회적 영성’을 종교적이면서 사회적인 제3의 종교개혁의 토대로 제시하고자 한다.

주제어: 종교개혁, 마틴 루터, 토마스 뮌처, 해방신학, 사회적 영성

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