

- I. History
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Presbyterian Church of Kankakee

Historical Figures

Luther (1483-1546):

- 1517: 95 grievances in Wittenberg
- Did Luther really intend a religious reformation?

Calvin (1509-1564)

- 1536: Institute of the Christian Religion
- After his death, TULIP

John Knox (1514-1572)

- Came to Protestant faith at late 40s.
- Fought with a Protestant garrison which defended the St. Andrews castles against French troops.
- Criticized Mary Tudor (1516-1558) and Mary of Guise, Queen of Scotland (1515-1560).
- In 1547, The French won and took Knox and became a galley slave.
- In 1549, he became a chaplain in England to King Edward VI and wrote the *Book of Common Prayer*.
- After Mary acceded to the Throne, he excited to Geneva. (1554 to 1559).
- Wrote *The First Blast of the Trumpet against The Monstrous Regiment of Women* (1558).
- In 1559, The Scottish protestants called Knox back to home from France. He insisted the separate jurisdiction between the church and the state. He was heavily influenced by the theologies of Calvin and Bollinger.

Scottish Reform (1560)

- Presbyterian faith flourished in Scotland rather than England as the Scots resisted English influence over their lives.
- The Scottish Parliament proceeded to abolish Roman Catholicism and established Church from the top down.
- **The Parliament adopted Knox's First Book of Discipline (1560)**
- The Parliament of Scotland adopted the *Scots Confession (1560)*. – **First Presbytery (?)**
- Influenced French Protestants (*Huguenots*) = French Calvinist
- The Parliament adopted Westminster Confession (1647)

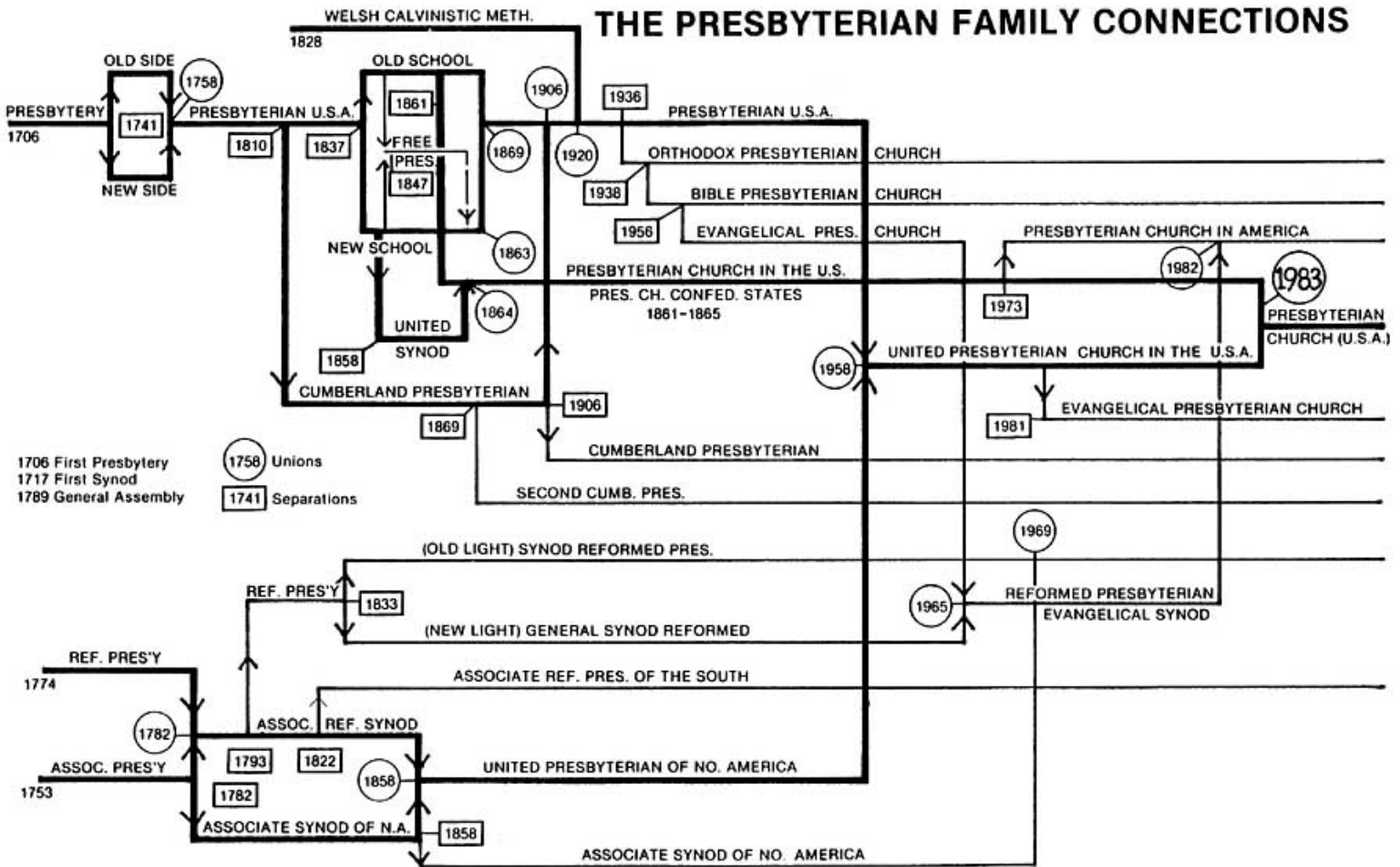
Francis Makemie (1658-1708), covenanter.

- Rehoboth Presbyterian Church (1706): Scottish, Scots-Irish (Northern Scott), Dutch, Huguenots, Welsh, and Germans.
 - Presbytery of Philadelphia (1706):
 - Before Makemie, Presbyterians in the colonies were scattered and disorganize.
- “...enable collegial counsel and modest church order amidst ethnic and religious diversity and threatening natural and political environments.” (Butler, *Denominational Order*, 54-58)

Road of PCUSA

- Synod of Philadelphia (1716): (1) Long Island, (2) New Castle, and (3) Philadelphia. (Bradley J. Longfield, *Presbyterians and American Culture: A History*, WJK, 2013)
- Adopted *Westminster Confession (1646)* as its theological and governmental basis and required the same by all Presbyterian clergy (1729)

PCUSA (1983): Presbyterian Church of the United States of America ← PCUS + UPCUSA



Presbyterian Church History

The earliest Christian church consisted of Jews in the first century who had known Jesus and heard his teachings. It gradually grew and spread from the Middle East to other parts of the world, though not without controversy and hardship among its supporters.

During the 4th century, after more than 300 years of persecution under various Roman emperors, the church became established as a political as well as a spiritual power under the Emperor Constantine. Theological and political disagreements, however, served to widen the rift between members of the eastern (Greek-speaking) and western (Latin-speaking) branches of the church. Eventually the western portions of Europe, came under the religious and political authority of the Roman Catholic Church. Eastern Europe and parts of Asia came under the authority of the Eastern Orthodox Church.

In western Europe, the authority of the Roman Catholic Church remained largely unquestioned until the Renaissance in the 15th century. The invention of the printing press in Germany around 1440 made it possible for common people to have access to printed materials including the Bible. This, in turn, enabled many to discover religious thinkers who had begun to question the authority of the Roman Catholic Church. One such figure, Martin Luther, a German priest and professor, started the movement known as the Protestant Reformation when he posted a list of 95 grievances against the Roman Catholic Church on a church door in Wittenberg, Germany in 1517. Some 20 years later, a French/Swiss theologian, John Calvin, further refined the reformers' new way of thinking about the nature of God and God's relationship with humanity in what came to be known as Reformed theology. John Knox, a Scotsman who studied with Calvin in Geneva, Switzerland, took Calvin's teachings back to Scotland. Other Reformed communities developed in England, Holland and France. The Presbyterian church traces its ancestry back primarily to Scotland and England.

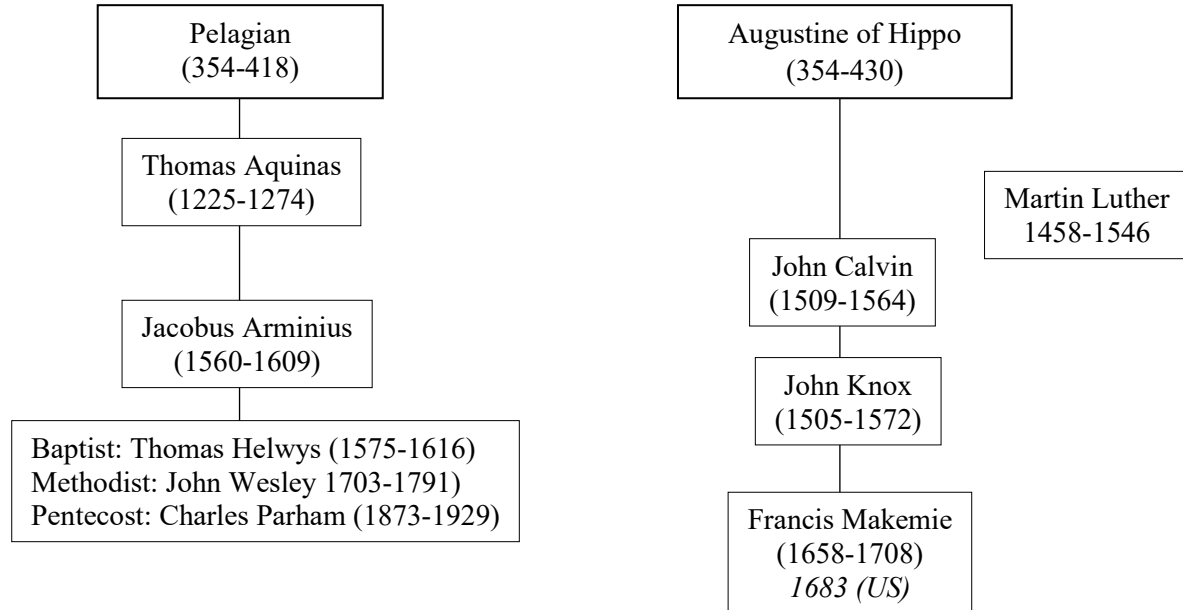
Presbyterians have featured prominently in United States history. The Rev. Francis Makemie, who arrived in the U.S. from Ireland in 1683, helped to organize the first American Presbytery at Philadelphia in 1706. In 1726, the Rev. William Tennent founded a ministerial 'log college' in Pennsylvania. Twenty years later, the College of New Jersey (now known as Princeton University) was established. Other Presbyterian ministers, such as the Rev. Jonathan Edwards and the Rev. Gilbert Tennent, were driving forces in the so-called "Great Awakening," a revivalist movement in the early 18th century. One of the signers of the Declaration of Independence, the Rev. John Witherspoon, was a Presbyterian minister and the president of Princeton University from 1768-1793.

The Presbyterian church in the United States has split and parts have reunited several times. Currently the largest group is the Presbyterian Church (U.S.A.), which has its national

offices in Louisville, Ky. It was formed in 1983 as a result of reunion between the Presbyterian Church in the U.S. (PCUS), the so-called "southern branch," and the United Presbyterian Church in the U.S.A. (UPCUSA), the so-called "northern branch." Other Presbyterian churches in the United States include: the Presbyterian Church in America, the Cumberland Presbyterian Church and the Associate Reformed Presbyterian Church

II. Doctrines

Historical Figures of Doctrine



Five Points:

Calvinism	Arminianism
Total Depravity	Partial Depravity
Unconditional Election	Conditional Election
Limited Atonement	Unlimited Atonement
Irresistible Grace	Resistible Grace
Perseverance of the Saint	Conditional Salvation

TULIP's Origins and Emphasis

After the death of John Calvin, Theodore Beza and other Calvinist theologians reformed their doctrine around predestination in the matter of salvation and developed their various "doctrines of grace." Their major emphasis on divine sovereignty led to theological assertions that caused division in the Reformed

theological community. Jacob Arminius, a Dutch student of Beza, countered some Calvinist teaching. In 1610, the "Arminian" crafted five articles which affirmed the election of believers but disagreed with the Calvinists' interpretation of election. In 1618, the Calvinists of the Dutch Reformed Church convened the Synod of Dort in order to condemn the Arminian and their five points. Dort's "five heads" of doctrine were later rearranged under the acronym *TULIP*.

Two Major Events

1. Synod of Dort (1618-1619)

- 1) The Council of the Dutch Reformed Church to settle a controversial theological doctrine caused by the followers of Arminius (Arminianism) over the five views on election and predestination. – Five Articles of Remonstrance (1610).
- 2) It was composed of Dutch delegates and of twenty-six delegates from eight foreign countries.
- 3) The Result: The Canons of Dort:
 - i) The Synod rejected the Arminian views.
 - ii) The thirteen Remonstrant ministers including Episcopies abstained from doing ministerial activities.

2. Westminster Confession of Faith (1646-1651)

- 1) WC is influenced by Calvin theology (scholastic Calvinism), Puritan and Covenant theology)
- 2) The Church of England (English Parliament & Covenanters) abandoned Episcopalians supported by Charles I, and continued to adhere to reformed standards of doctrine and worship.
- 3) The church of Scotland adopted the document in 1647. WC is “the principal subordinate standard of the Church of Scotland.”
- 4) The content includes:
 - i) Pope is the Antichrist
 - ii) Catholic mass is a form of idolatry
 - iii) *Sola fide and Sola Scriptura*
- 5) Presbyterian church in Canada developed the confessional document “Living Faith (1984)

WC in England

The Westminster Confession had been written by a combination of (mostly English) divines, lay representatives of Parliament, and Scottish assessors, assembled by Parliament at Westminster Abbey in the 1646. Members of the Assembly were solidly Reformed in theology, taking their lead from such notable predecessors as John Calvin, Heinrich Bullinger, Theodore Beza, and William Perkins, and leaned toward Presbyterian polity.

Though the Confession was “a fair summary of the theological consensus among British Protestants,” emphasizing **the sovereignty and covenant faithfulness of God, the authority of Scripture, and the Christian life**, the Presbyterian polity embedded in the Confession made it unacceptable to Episcopalians and Independents, which prevented it from having any significant influence on the future of Protestantism in England.

The Confession was adopted by the Church of Scotland in 1647 and the Scottish Parliament in 1649, and the substance of its doctrinal (though not ecclesiastical) judgments was affirmed by New England Puritans in the 1648 Cambridge Platform, assuring its influence in significant arenas of British Protestantism. (*Longfield, Bradley J.. Presbyterians and American Culture: A History. Westminster John Knox Press. Kindle Edition.*)

WC in America

In 1729, when John Thompson, a minister in the New Castle Presbytery, proposed that the synod adopt the Westminster Confession as its theological and governmental basis and require subscription to the same by all Presbyterian clergy. Finally, in 1736 the synod, with the tacit agreement of Dickinson, unanimously passed a resolution claiming that they adhered to the Westminster Confession “without the least variation or alteration” and that this was “the meaning and true intent” in 1729. (*Longfield, Bradley J.. Presbyterians and American Culture: A History. Westminster John Knox Press. Kindle Edition.*)

III. Presbyterian and American Society

Luther's Autonomous Individual / Calling

Luther regarded the monastic and contemplative life, held up as the ideal during the Middle Ages, as an egotistic and unaffectionate exercise on the part of the monks, and he accused them of evading their duty to their neighbors (Tilgher, 1930). For Luther, a person's vocation was equated as his calling, but all callings were of equal spiritual dignity. This tenant was significant because it affirmed manual labor.

Luther still did not pave the way for a profit-oriented economic system because he disapproved of commerce as an occupation (Lipset, 1990; Tilgher, 1930). From his perspective, commerce did not involve any real work. Luther also believed that each person should earn an income that would meet his basic needs, but to accumulate or hoard wealth was sinful.

The Protestant Ethic and the Spirit of Capitalism

Max Weber's *Protestant Ethic and the Spirit of the Capitalism* (German:1904, 1905; English:1930) is a study of the relationship between the ethics of ascetic Protestantism and the emergence of the spirit of modern capitalism. Weber argues that the religious ideas of groups such as the Calvinists played a role in creating the capitalistic spirit.

He believes that religion is a potential cause of modern economic conditions. Max argues that the modern spirit of capitalism sees profit as an end in itself, and pursuing profit as virtuous. Weber's goal is to understand the source of this spirit. He turns to Protestantism for a potential explanation. Protestantism offers a concept of the worldly "**calling**," and gives worldly activity a religious character.

According to Weber (1864-1920), it was John Calvin who introduced the theological doctrines which combined with those of Martin Luther to form a significant new attitude toward work. Calvin was a French theologian whose concept of predestination was revolutionary.

Prior to the Reformation, vocation or calling was thought to be only for those who worked for the church as priests, monks or nuns. An important belief of the reformers John Calvin and Martin Luther was that God calls every person. Vocation is not just for pastors or those who work for the church.

God calls us to our life work and to a life of service in everything we do. John Calvin had high expectations that baptized Christians would actively seek the welfare of others in the community of Geneva, Switzerland, through education, health care, and governance. For example, he dispatched elders to inspect fireplaces for safety (Presbyterian Mission)

Calvinists: Work is "Calling"/ "Vocation"

Calvinists believe in predestination--that God has already determined who is saved and damned. As Calvinism developed, a deep psychological need for clues about whether one was actually saved arose, and **Calvinists looked to their success in worldly activity for those clues**. Thus, they came to value

profit and material success as signs of God's favor. Other religious groups, such as the Pietists, Methodists, and the Baptist sects had similar attitudes to a lesser degree. (Tilgher, 1930).

Calvin taught that all men must work, even the rich because to work was the will of God. It was the duty of men to serve as God's instruments here on earth, to reshape the world in the fashion of the Kingdom of God, and to become a part of the continuing process of His creation (Braude, 1975).

In addition, unlike Luther, Calvin considered it appropriate to seek an occupation that would provide the greatest earnings possible. If that meant abandoning the family trade or profession, the change was not only allowed but it was considered to be one's religious duty (Tilgher, 1930).

Classical Greek Thought on Work

- In Classical Greek, work is the curse. Aristotle believed that money was unproductive in society (Henry R. Van Til, *The Calvinistic Concept of Culture* (Baker Academic, 2001)).
- The slave system was invented.
- Ancient Rome Built itself on the Greek Idea with an even larger slave labor component.
- In Rome, land was King, while free craftsmen and small farmers were the source of workers and overseers for the large building projects carried out by the slaves

Puritan/Presbyterian

The first permanent English Settlement in America in the 17th century, at Jamestown, was led by John Smith. He trained the first English settlers to work in farming and fishing. These settlers were ill-equipped to survive in the English settlements in the early 1600s and were on the precipice of dying. John Smith emphasized the Protestant Work Ethic and helped propagate it by stating "He that will not work, shall not eat" which is a direct reference to 2 Thessalonians 3:10. This policy is credited with helping the early colony survive and thrive in its relatively harsh environment.

Pension-Retirement Plan

1717, Presbyterians gathered in Philadelphia for the first meeting of their first synod and established the Fund for Pious Uses. The first individual to receive assistance from the Fund was the widow of the Reverend John Wilson of New Castle, Delaware. Today, Mrs. Wilson is just one of many thousands of people who have benefited from our commitment to care for those who serve the Church.

Education

Harvard University (1636), the College of William & Mary (1693), Yale University (1701), Princeton University (1746), Columbia University (1754), Brown University (1764), Dartmouth College (1769), Rutgers University (1766), and the University of Pennsylvania (1740 or 1749).

1. These universities were funded by the colony or England and usually catered to a specific religious denomination such as Congregational or Presbyterian (Puritan). Primary and secondary school systems were not yet established so “college students” were sometimes boys as young as fourteen or fifteen years old and were admitted to receive preparatory education with the assumption that they would matriculate to college-level courses.

2. Calvin directed the public school in German, Geneva. The main emphasis in the curriculum was laid upon the study of Latin and Greek, classical logic, and the New Testament. This institution was called a “college by Calvin. Many schools followed this pattern in Germany. (The Influence of the Presbyterian Church in Early American History, Part I: Journal of the Presbyterian Historical Society (1901-1930), Vol.12, No.1 (April, 1924),pp.26-63; <https://www.jstor.org/stable/23323530>)

- In German, “college,” was established on the basis of Calvin’s teaching (Melanchton).
- By 1590, several colleges were founded by the Huguenots in the two hundred places until 1590.
- Francis Makemie, John Hampton, and George McNish; Jedediah Andrew.

3. The 1877 Education Act (New Zealand)

received strong support at the time from the Presbyterian Church’s General Assembly strongly supported the Act. Presbyterians saw an opportunity for parish churches to offer voluntary religious instruction outside school hours and, through Sunday Schools, to create a system of religious education for primary school-aged children that would complement the state school system (Grahma Redding, The Peculiar Case of Presbyterian Church Schools, New Zealand Journal of Education Studies, April 2023, PDF)

Rev. Samule Read Hall (1823)

He founded the first private normal school in the United States, the Columbian School in Concord, Vermont. The first public normal school in the United States was founded shortly thereafter in 1839 in Lexington, Massachusetts. Both public and private “normals” initially offered a two-year course beyond the secondary level, but by the twentieth century, teacher-training programs required a minimum of four years. By the 1930s most normal schools had become “teachers colleges,” and by the 1950s they had evolved into distinct academic departments or schools of education within universities.

Rev. Thomas Galludet (1787 to 1851)

established the first special education school-Gallaudet University college (the deaf and hearing impaired), puritan/congregationalist (1857).

During the Revolution

Presbyterian response to the war was far from monolithic—there were Patriots, Loyalist, and neutral Presbyterians. However the majority of Church leaders supported the rebels. **Twelve of fifty-six signers of the Declaration** of Independence were Presbyterian, including the only clergyman, John Witherspoon. George Duffield of Philadelphia’s Third Presbyterian Church (today’s Old Pine Church, next door to the Presbyterian Historical Society) served as chaplain to the Continental Congress, and patriot pastors supported the war effort from their pulpits in every state.

Everyday Presbyterians felt the war’s impact on their communities and houses of worship. British troops occupied Boston, New York, Philadelphia, Charleston, and Savannah. From New England to the Carolinas Presbyterian churches were seized to quarter troops or damaged by forces loyal to the Crown who saw the revolution as primarily a **“Presbyterian Rebellion.”** (*Presbyterians and the American Revolution, Presbyterian Historical Society, The National Archives of the PC(USA)*)

After the Revolution

America’s victory in the war benefited the many **Presbyterians who supported the Patriot cause.**

John Witherspoon remained in the nation he helped create, leading efforts to formalize the Articles of Confederation and the U.S. Constitution. Antislavery views gained proponents, and in 1787 the Presbyterian Church came close to calling for immediate abolition.

African-American Presbyterians began organizing their own congregations with First African Presbyterian Church in Philadelphia in 1807. Women built on their public involvement in the Patriot cause, forming missionary societies and establishing schools. By the time of the Second Great Awakening in the 1830s, women were the majority of members in most Presbyterian congregations—although still barred from ordained ministry. Americans had guaranteed their religious freedom but this victory did not shield them from the social and political tensions that played out as the new country struggled over the meaning of freedom and equality for all.