

*Multidisciplinary views of Calvinism's dynamic, diverse, and persistent influence on modern American literature and thought. Many of America's philosophical, social, and religious traditions are founded upon Calvinist beliefs, and that heritage inevitably permeates our literature, too.*

I have decided to attempt to give an account of the development of Afrikaner nationalism; a case study I believe is a crucially important one- not only because it was a key legitimising agent for the enactment one of the greatest injustices of the modern era, in that of the apartheid regime in South Africa, but also because its development occurred in an extremely ethnically diverse and multicultural territory in the not so distant past, and therefore a plethora of sources exist on the subject. Group identity, mobilisation and defence of group position became to be viewed by Afrikaners as part of a universal value system; with discrimination and racial prejudice growing out of a protection of group rights, rather than out of pure racial hatred or fear. This position which developed within the Afrikaner community, the idea of our world made up of separate groups, separate competing groups, is actually the result of the dominant neo-Calvinist doctrine which is stubbornly adhered to by the Afrikaner community. The Calvinist penchant for strict Biblical interpretation had led to a world-view which splits the human race into different God-created entities, different ethnicities. This idea is given a modicum of credence by the Primordialist argument of the likes of Anthony Smith, who would suggest nationalism grows out of an innate ethnicity which has existed since the pre-modernity, amongst most peoples. By this interpretation ethnic Afrikaners have always existed to some extent. However, it can be shown that the idea of Afrikaner ethnicity and Afrikaner nationalism is, like all nationalisms, tied to the development of modernity itself. Monument to Die Hugenote in Franschoek, completed in , the year which marked the official beginning of apartheid. The roots of the Afrikaner community in South Africa can be traced back to the colonisation of the territory by European powers, and the resulting of waves of immigration into the Cape. They were joined by English-speaking colonists whom eventually began to hold political and economic power, with most of what is now South Africa becoming part of the British Empire. Modern Afrikaner nationalism, like so many other nationalisms, was created out of the building blocks of language and religious affiliation, and can best be understood as part of the modernisation, capitalist development and the creation of a sovereign state within South Africa. Changes to the economy forced by the discoveries of gold and diamonds; and the imperial interventions in these industries by the British, for example Cecil Rhodes and de Beers mining company; and the resultant urbanisation and industrialisation, all created the conditions for the development of Afrikaner nationalism. It is the result of historical processes linked to capitalist development, and can be found in the theories of nationalism proposed by the likes of Gellner and Anderson. I will attempt to briefly describe the process of South African state formation and the rise of Afrikaner nationalism. Gold Mining in Johannesburg; labour discrimination and capitalist development are synonymous. The British acquired the territory which had been colonised by the Dutch, and for the bulk of the 19th century in the British Cape Colony, the British attempted to incorporate the Dutch settler population into the colonial order, with the established Dutch merchant bourgeoisie within the colony free to obtain economic and political opportunities given by the British administration. The growth of British export markets and British finance served to encourage their Anglicisation. However by mid 18th century there became an increasing resentment at British rule, amongst the Dutch-speaking Boers, poorer farmers who lived in the North and East of the colony and especially the Dutch-speaking bourgeoisie who gradually began to be excluded from the political process and from commercial opportunities. The Presbyterian Dutch Reformed Church then began to function as an arena for local politics for the Dutch-speakers, as the use of English in government and commerce excluded many of the Cape Dutch from taking part in this aspect of public life. Consequently the Church, and its Calvinism became politicised, in that it was intrinsically linked with secular politics. Furthermore, the idea that Calvinism had been a set of attributes that was traceable to the early Dutch settlers, became a mythical construct that occurred around this period in the late 19th century. This Calvinist influence cannot be underestimated in the development Afrikaner nationalist ideology. The legendary Voortrekker Vrou; the

strongest, most pious, the chosen woman. Survivor of the hardship of the slow trek to the hinterland of Suid-Afrika, Afrikaner blood tied to the soil. The exclusion from public life for the Dutch-speaking bourgeoisie on the basis of language was also clearly crucial to the development of Afrikaner national identity. The Afrikaans language was originally the language of the labouring poor, a mixture of Dutch dialects and indigenous Khoisan languages, with varying regions of the Cape having different dialects which were not always mutually intelligible. It was the lower-middle-class intelligentsia that combined these dialects and removed the elements in the language that reflected poverty and lower-class origins. They manipulated, and effectively created, the language to suit their cultural and political ambitions. Once the language was created they attempted to shape the cultural and national identity of the entire Dutch-speaking population. The creation of the Afrikaans language was carried out in the late 19th century by organisations such as the Society of True Afrikaners and the Afrikaner Broederbond, with the first publications in newly created Afrikaans; the publication of dictionaries and epic histories of the Afrikaner Volk. These groups became the first political organisation with nationalist programmes, essentially created by a class of educated men who saw a potential political base in the disenfranchised Dutch-speaking farmers, and sought to mobilise them to further their own class ambitions. The creation of a common language was critical to those aims. This also ties in with Modernist theories on the development of nationalism. The creation of the language, and the ability to disseminate the new Afrikaans literature relied on the existence of technology, the printing press, better transportation and communication improvements to enable widespread distribution of the material and the implanting of the idea of the Afrikaner Volk, amongst the Dutch-speaking population. The Afrikaner Broederbund leadership; they attempted to ingratiate themselves with their political masters. The British were able to fully control the entire territory, but the nationalist movement gained momentum as a result of further British anglicising policies and continued exclusion from administrative roles for Afrikaners. The Afrikaner intelligentsia realised that they would have to muster wider political support in order to gain the ability to enjoy the benefits of their class position fully, and overcome their political exclusion. The disruptive effects of capitalism, caused by the discovery of gold-mining in the North of the country and the resulting urbanisation, as well as the Boer War had begun to damage rural Afrikaner society. These pressures had begun to disrupt the ties which bound the underclass to landowners and clergy; in short the social hierarchy in Afrikaner society was beginning to break-down. The post-war distress created an opportunity for the Afrikaner intelligentsia to engage with and mobilise the Afrikaner poor. The Afrikaner working-class was courted and corralled, with welfare as the material inducements, and the ideology of Afrikaner nationalism, with its myths and symbols of the heroic Voortrekkers, the early colonial pioneers, as a means of preventing the fostering of working-class consciousness; instead fostering the idea of the Afrikaner Volk. Different contexts shaped Afrikaner nationalism in the 20th century. As the new state came into being, the Union of South Africa, which was a compromise between the English-speakers to maintain the British connection- it remained part of the empire, whilst Afrikaners achieved their political enfranchisement under the South African Party, and then the United Party until 1948. These parties tried to integrate the white population, trying to foster an identity of white South Africans. The famous sign at Durban beach in 1948; the more petty "but no less horrific" end of the exclusionary spectrum. As the Afrikaner National Party viewed the white population to be kept apart, it followed that the black population were also to remain separate, with difference being viewed of in terms of civilisation. The economic structure in South Africa before was characterised by mining companies employing largely African unskilled migrant labour, who worked for part of the year in the cities, and then returned to their tribal lands for part of the year. The changes to the agricultural economy in terms of mechanisation had led to a large influx of both white and black former farm-workers to the towns in search of work on the mines. As African mineworkers were in part supported by their families at home, who lived on subsistence farms, they were offered, and accepted lower wages than their white counterparts. Afrikaners objected to the competition with Africans on the basis of wages. This was a job colour bar, whereby no black workers could engage in semi-skilled or skilled labour, giving a monopoly on those positions for the white. This monopoly limited the supply of skilled labour, and increased its cost. This policy was obviously vigorously supported by the white Afrikaner working-class and Afrikaner trade unions. Yet it was obviously opposed by the mining

capitalists who would have preferred to pay lower wages to black workers for skilled labour. The mining interests were mainly English, and for the Afrikaner political elites, as well as the proletariat, that nationalism was to prove more appealing than a class coalition across ethnic boundaries, even amongst the white bourgeoisie. This shows an inspection prior to work for mining employees, taken by photographer Peter Magubane, who captured the injustice of the apartheid regime in a series of brilliant photodocumentaries. The ruling bourgeoisie, the Afrikaner nationalist elites, utilised the ideology of Afrikaner nationalism in order to bolster their privileged political position by allowing concessions to the lower classes of their national group in turn for their support. This would seem to further support the theory of Afrikaner nationalism as a bourgeois invention. This analysis of the development of Afrikaner national identity in South Africa would seem to suggest that nationalism is inextricably linked to modernisation, that the forces of capitalism combined with new technologies, the printing press, better communications to enable the creation of national identity. The myths created around Calvinism and the Volk, the symbols of the Boer war and the Voortrekkers were created to encourage the development of an Afrikaner nationalist ideology, and to ensure the privilege of the Afrikaner minority which remains to this day.

### Chapter 2 : Watch Calvinist Online | Vimeo On Demand on Vimeo

*Multidisciplinary views of Calvinism's dynamic, diverse, and persistent influence on modern American literature and calendrierdelascience.com of America's philosophical, social, and religious traditions are founded upon Calvinist beliefs, and that heritage inevitably permeates our literature, too.*

Calvinism and the Baptists by Dr. Vance The following is from Dr. It is extensively footnoted. Please direct any questions or comments for the author to Vance Publications. Placed on the Internet by permission of the author. Not only has this debate raged among the Baptists for hundreds of years, the greatest exponents of Calvinism today are not the Presbyterian or Reformed but the Baptists. The fact that a Baptist says he is not a Calvinist means nothing, for the Baptists, more than any other Calvinists, when seeking to draw attention away from the name of Calvin, use the phrase "Doctrines of Grace" as a metaphor for Calvinism. Some Calvinistic Baptists get downright offended when they are accused of being Calvinists. Joseph Wilson, the former editor of a Calvinistic Baptist newspaper, went on record as saying: Call us this, and you will get no argument. We are not ashamed of this. We are glad to wear this label. Call us "Calvinists" and you offend us. All of the arguments thus far encountered that are used to prove the truth of Calvinism are continued by the Baptists who espouse this doctrine. The glowing statements about Calvinism that present it as the only true form of biblical Christianity are repeated with a vengeance: The doctrines of Calvinism, if believed, are a sovereign remedy against the two great heresies in the so-called Christian world, viz: We do not recognize as true churches those who denounce the doctrines of grace as the doctrines of the Devil. We will not grant a letter to nor receive a letter from any such so-called Baptist church. We grant that a church may be weak on sovereign grace and yet retain its church status, but we do not believe that a church which violently and openly opposes sovereign grace can be a true New Testament Baptist Church. And furthermore, who decides when the line has been crossed? The first is that when a Calvinist uses the term, he never limits it to the supposed doctrines of James Arminius, for according to Calvinists, Arminianism is anything contrary to Calvinism. And secondly, the arbitrary division of men into either Calvinist or Arminian is the strength of the Calvinistic system, for if there are only two tenable viewpoints then if you are not a Calvinist you have to be an Arminian. Roy Mason claims "the two terms are fixed and established" so that "whether a person wants to be labeled Calvinistic or Arminian or not, there is no way in which they can avoid it. In truth Arminianism is paganism and popery under the banner of Christianity. It will culminate in the worship of a man in the person of the final Antichrist. Kenneth Good reminds us that Pentecostals, Holiness, and Charismatics "are all definitely Arminian. If they are Baptists, they are not Calvinists, and they are not Arminians. Because of their insistence that Calvinism is the Gospel, the Calvinistic Baptists have made some rash statements about "Arminianism" that some of their number have been forced to mitigate. But some Sovereign Gracers tread lightly on this matter, for they admit that they were "saved under the preaching of an Arminian preacher and church. Keener says Calvinism should be called "anti-Arminianism. Refusing to call yourself an Arminian does not change the fact that, that is what you are. This is no more evident than when a Baptist simply chooses to identify himself as a Bible-believer. To those Baptists who accept the Bible as the final authority instead of the philosophical speculations and theological implications of Calvinism or Arminianism the Calvinist reserves the most scorn. To call oneself a "Biblicist," instead of either a Calvinist or an Arminian, although it is particularly offensive to the adherents of both systems because it correctly implies that they are both unbiblical, is especially troubling to a Calvinist because of his adamant insistence that one must be either a Calvinist or an Arminian. In answer to those who say "the truth lies between Calvinism and Arminianism," Spurgeon replied: It actually does not have an adequate Scripture-basis. Any attempt to be just a Bible-believing Baptist and you are labeled with the moniker of "Calminian," obviously a derivative from the only two accepted systems. Good implies that we should identify with the Particular Baptists because they were the "largest body of Baptist churches," while Jack Warren, the editor of another Calvinistic Baptist newspaper, bids us to "return to the old paths and to our Particular Baptist roots. In this country, as related by the Baptist historian David Benedict , an unusual association of churches was once formed in Western Pennsylvania called the "Covenanted

Independent Baptists. And I know that there are several churches, ministers, and many particular persons, among the English Baptists, who desire not to go under the name either of Generals or Particulars, nor indeed can justly be ranked under either of these heads; because they receive what they think to be truth, without regarding with what human schemes it agrees or disagrees with. Like their fellow Calvinists, the Sovereign Grace Baptists also use the historical argument when attempting to prove the truth of their doctrine. Naturally, they start with the Bible and simply progress through time. Mason begins by contending that "the Bible is a predestinarian book. Because the Presbyterian and Reformed groups are inherently Calvinistic, they have never appealed to individual men in history who were Calvinists as have the Baptists. From the Baptist authors we can find not only sections, but whole chapters in books devoted to Calvinistic Baptists in history. What is implied in the above thesis and what the author spends the rest of his book attempting to prove is that because the majority of great Baptist preachers, theologians, and missionaries were Calvinistic--Calvinism must be true. Besides the aforementioned Spurgeon, the roll call of Calvinistic Baptists reads as follows: Isaac Backus ; W. Carroll ; Basil Manly Jr. Dagg ; Jesse Mercer Edwin C. Dargan ; J. Pendleton Andrew Fuller ; J. Philpot Richard Furman ; Arthur W. Ryland John Gill ; John Skepp c. Graves ; A. Boyce Taylor R. Howell ; J. Tidwell Henry Jessey ; Francis Wayland The impressive list of names of prominent Baptists who supposedly were Calvinistic that is regularly compiled by the Sovereign Grace Baptists is supposed to so overwhelm the reader as to convince him that he ought to be a Calvinist if he is to be a historic Baptist. But if the Calvinism of the abovementioned men is actually checked, it will be found that it ranges from radical to mild and everything in between. Indeed, some of these Calvinists disputed with each other over the subject. So what exactly is the historic Baptist position? Of these men there are three that stand out as having had the greatest influence: "Voluminous" because of his vast writings, Gill is arguably the greatest scholar the Baptists have ever had, his Calvinism notwithstanding. Besides his commentary on the whole Bible, he is noted for his Body of Divinity and his numerous polemical writings on baptism and Calvinism. What is not generally known, however, is that Spurgeon was the successor of John Gill, albeit a few years later. Like his predecessor, Spurgeon assumed the pastorate at a young age and remained until his death. He is chiefly remembered for his sermons, which continued to be published for years after his death. But although many non-Calvinists have sought to downplay his Calvinism, Spurgeon is the quintessential Calvinist. Good claims that "what David was to the forces of Israel in the days of Goliath, Spurgeon has been to the Calvinistic Baptists in our own times. He is best known for his books that grew out of the articles in his magazine Studies in the Scriptures, the most infamous one being The Sovereignty of God, first published in Their professed Calvinism is especially valuable to Calvinists because it is used to prove that Calvinism is not incompatible with missionary work. Judson and Rice were American Congregationalists who later became Baptists: But whatever their profession, they proved by their actions on behalf of foreign missions the pretense of their "Calvinism. He authored Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen, and because of his proficiency in acquiring languages, was responsible for numerous versions of the Scriptures in other languages. It is because of this disparity that John Ryland supposedly retorted to Carey at his appeal for the use of means in mission work: When God pleases to convert the heathen, he will do it without your aid or mine. Thus their actions prove that it is only in spite of their Calvinism that these men undertook their missionary efforts. Because the designations Regular and Separate, as well as Particular and General, are no longer used to denominate Baptists, most Calvinistic Baptists have some sort of name identifying themselves as Calvinists. All Baptists should be missionary Baptists. The reason that the Sovereign Grace Baptists use the aforementioned term is to distinguish themselves from the stricter Primitive Baptists--the ones who practice their Calvinism. However, some Baptists are hard to pin down. You will find Baptists with Calvinistic leanings in the various Baptist associations and fellowships, as well as among those who are strictly independent. There has of late even been a resurgence of Calvinism in the Southern Baptist Convention. Some of these men are what might be called "closet-Calvinists," since they keep their Calvinism, like the proverbial skeleton, in the closet, lest their church members take to heart what their pastor believes and stop visitation and giving to missions. This is not to imply that these men disdain visitation and missions--quite the contrary--they might be ardent about visiting and support many missionaries. They are woefully inconsistent;

they never resolutely employ their theology. One Calvinist has rather accurately termed these men "shelf-Calvinists," since their Calvinism is mainly to be found on their library shelves. So as was mentioned at the beginning of this section, the fact that a Baptist says he is not a Calvinist means nothing. It often takes diligent study in order to identify whether or not a Baptist church, school, or preacher is Calvinistic. Occasionally, however, a group of Sovereign Grace Baptists do put out a directory of their churches. The concerted attempt of the Calvinistic Baptists to equate Calvinism with Baptist orthodoxy is not shared by their Presbyterian and Reformed "cousins. The history of how each group developed will be found in the next four chapters. But in relation to the Baptists, it should first be pointed out that the Presbyterian and Reformed denominations consider their theology to be that of biblical Christianity: It is my firm conviction that the only theology contained in the Bible is the Reformed theology. The title of the widely-adopted theology textbook by the Reformed theologian Louis Berkhof was changed from Reformed Dogmatics to Systematic Theology, and similar changes were made to some of his other books as well. Covenant theology and Calvinism. The first is abhorrent to all Baptists and the second is treasured by the Sovereign Grace Baptists. This antinomy of the Baptists is one reason for this work, for as will be maintained throughout this book, Calvinism is not only wrong doctrine, it is Reformed doctrine. That Reformed theology is to be identified with Covenant theology there is no doubt.

## Chapter 3 : "Calvinism and the Baptists" by Laurence M. Vance

*The Calvinist Roots of the Modern Era by Alik Barnstone Multidisciplinary views of Calvinism's dynamic, diverse, and persistent influence on modern American literature and thought. Many of America's philosophical, social, and religious traditions are founded upon Calvinist beliefs, and that heritage inevitably permeates our literature, too.*

John Calvin Calvinism is an ambiguous term that, historically, has had two distinct meanings. Initially it referred, simply, to the religious ideas of John Calvin. The word Calvinian is often used to distinguish the thinking associated with this form of Calvinism from its subsequent and more prevailing meaning. This latter meaning refers to the religious ideas of certain institutions such as the Reformed Church and particular individuals who were profoundly influenced by the person or the thought of John Calvin. This latter meaning of Calvinism is the one employed in this paper. John Calvin was born in northern France in and died in Geneva, Switzerland in The decrees of the Synod are traditionally summarized as the Five Points, which, to English speaking people, are conveniently arranged in accordance with the felicitous TULIP mnemonic: T - Total depravity of human nature U - Unconditional election of the individual. L - Limited atonement. Christ dies only for the elect. I - Irresistible grace. God is able to effect what he wills. P - Perseverance of the saints: The Synod of Dort, or the Consensus Helveticus, lent rigor and precision to the essential meaning of Calvinism by defining what constituted its orthodoxy But it also bred a certain degree of intolerance. Jacob Arminius and his followers, known as Arminians, did not accept the canons of Dort. As a consequence, they were exiled. The celebrated Five Points, however, remain, despite liberal reactions against them throughout modern history, a faithful synopsis of the fundamental principles that characterize Calvinism. The Pilgrim Fathers were loyal disciples of John Robinson, who was a staunch defender of the Calvinist tenets defined by the Synod of Dort. Both Plymouth and Massachusetts Bay colonies were decidedly Calvinist. The foundation of Harvard College in established the intellectual hegemony of Calvinism in New England, helping to insure its survival in the New World. The German sociologist of religion, Ernst Troeltsch, has remarked that at two points only has Christianity been able decisively to transform human culture - during the Middle Ages through the scholastic synthesis of Thomas Aquinas and in the early modern period through Calvinism. Calvinism has influenced more minds and entered more nations than has any other reform doctrine. In America, it provides the foundational theology for the Congregational, Reformed, and Presbyterian Churches. It also has had a strong influence on many Anglican, Baptist, and independent churches. But denominations such as the Reformed Church, as well as the Orthodox Presbyterian Church and the Presbyterian Church of America, would claim to be the faithful conduits of Calvinist Orthodoxy in American life today. The historian Vernon Louis Parrington contends that the immigrant Puritans brought in their intellectual luggage the system of Calvin rather than of Luther. He concludes that this importation of Calvinism to the New England colonies must be reckoned a misfortune, out of which flowed many of the bickerings and much of the intolerance that left a stain on the pages of early New England history. Refutations of Calvinism The roots of the bickerings and intolerance, which continues to plague Calvinism to this day, lies in the Calvinist contention that an immense gulf separates man from God. God is free, within the mystery of His own inscrutable will, to do whatever He pleases, a divine prerogative that includes electing some souls and not others to eternal life with Him. Reverend Thomas Hooker, the founder of Connecticut and a preacher whom Jonathan Edwards deeply admired, expressed the matter as follows: The Lord to shew the sovereign freedom of his pleasure, that he may do with his own what he will, and yet do wrong to none, he denies pardon and acceptance to those who seek it with some importunity and earnestness You hang, as it were, over the bottomless pit, by the slender thread of life: It is nothing but the mere pleasure of God, and that of an angry God, without promise or obligation to all, that keeps the arrow one moment from being drunk with your blood. Placing such emphasis on the sovereignty of God inevitably raised serious questions concerning His justice and mercy. For many, it implies that God Himself was the author of sin. At the same time, the doctrine called into question whether human beings possessed freedom of the will in any meaningful sense and whether a life of virtue was of any utility in achieving salvation. Moreover, the notion that God elects only those He wants to save from all eternity is

radically incompatible with the practice of democracy Those who are predestined to be saved, and those who are predestined to be condemned are so theologically disparate that they could hardly be regarded as political equals. In , Daniel Whitby produced his Discourse, a commentary on the Five Points of the Synod of Dort, in which he demonstrated for each one that orthodox Calvinism is not only unscriptural, unreasonable, and plays into the hands of atheists, but, most importantly of all, invalidates all personal moral effort. If men are irresistibly predestined, is there any point in urging them to be good? Orthodox Calvinism, therefore, as Whitby argued, leads to moral paralysis. The poor individual is a humiliating and ineffective creature. Strictly speaking, he is incapable even of an act of obedience, because that itself would presuppose a freedom he presumably does not have. Indeed, Calvin and Hobbes are kindred spirits. As a political structure, Calvinism is singularly unattractive, if not suffocating. According to Vernon Louis Parrington, That Calvinism in its primary assumptions was a composite of oriental despotism and sixteenth-century monarchism, modified by the medieval conception of a city-state, is clear enough today to anyone who will take the trouble to translate dogma into political terms. Political scientist Jean Bethke Elshtain has pointed out that the role of the father in the family, according to the Calvinist perspective, was akin to a paterfamilias with no doubts as to where his duty or authority lie. Nobel Laureate William Faulkner called it the book he would have liked to have written. The substance of the drama emerges in the fierce tension that exists between the sovereignty of God and the depravity of man. He is the reprobate, the unelected soul who is forever doomed to perdition by an angry God. He visualizes the white whale as a monster embodying the features of that very God. He is determined not to allow God or fate to rob him of any claim he has to something that is his own. Ahab defies God in order to define himself. Ahab is a Nietzschean figure who rages against the God who renders him insignificant. He struggles fanatically against the thought that he might be nothing more than an ineffectual trifle. The fate of the reprobate, in Calvinist teaching, is to suffer a horrible existence both in this life and in the next, one characterized by reciprocal hatred, God hating the sinner as the sinner hates God. Calvin himself referred to this predicament as dreadful. To Ahab, the dreadful situation was intolerable -thus, the ferocity of his rage. In his probing study, *Moby-Dick and Calvinism: A World Dismantled*, T. The only dignified act of depraved man is to revolt against the misery of life that is preordained by a cruel God. Ahab is desperately seeking dignity by destroying the whale that symbolizes for him the source of all his sufferings. Starbuck tries to reason with Ahab, suggesting that seeking vengeance on a dumb brute seems blasphemous. But for Ahab, everything in the cosmos is a kind of pasteboard mask behind which lurks the malevolent will of an unseen and inscrutable deity. The inscrutable thing is chiefly what I hate, Ahab retorts. And be the white whale agent, or be the white whale principal, I will wreak that hate upon him. Talk not to me of blasphemy, man: Calvin had assured that Those who seek to know more than God has revealed are madmen. For Ahab, it is a greater madness to submit to a force that one can neither understand nor respect. I see in him outrageous strength, Ahab declares, with an inscrutable malice sinewing it. That inscrutable thing is chiefly what I hate. In this work, the author sates that Calvinist teachings, represent the Divine Dispensations as unjust, cruel, and tyrannical. In a subsequent novel, *Pierre*, Melville confessed his own faith when he rhapsodized about Love as the loftiest religion on this earth. Melville, in the person of Captain Ahab, assailed Calvinism in the white whale because it blocked the path of love and contradicted human dignity. Ahab, of course, is more tragic than heroic. He exemplifies the sin of trying to overcome evil with power rather than with love. He had pursued *Moby-Dick* with a frenzy and rage to match that which the Calvinist God had expressed from the beginning of time. Nor is Ahab any better than what he denounces: The path to my fixed purpose is laid with iron rails, whereon my soul is grooved to run. That thou obeyest mine. Ahab despairs in trying to reconcile authority with love. The Calvinist frame of reference in which *Moby-Dick* is set permits Melville, particularly through the character of Captain Ahab, to indict God as the author of sin and portray man as his helpless victim. In this way, Melville allied himself with the liberal critics of Calvinism who objected to a relationship between man and God that was loveless and mechanical. The concept of Catholic culture Melville may have discovered the loftier religion of love he yearned for, one that affirmed both freedom and selfhood, in Catholicism, or at least in the Catholic concept of culture. Pope John Paul II asserts in his encyclical *Ex Corde Ecclesiae* that the most important factor of culture is the meaning of the human person, his or her liberty, dignity, sense of

responsibility, and openness to the transcendent. These are the very factors that Calvinism suppresses. The Holy Father is a personalist. He developed his views of the person as a philosopher prior to assuming the Chair of Peter, and then incorporated them in various encyclicals and papal addresses. According to his view, every human being is a person of inestimable value, one who is unrepeatable, irreplaceable, and inviolable. Each person fulfills his destiny through the integration of freedom, truth, and conscience. But a person is also communal and has a rich capacity for loving participation in the lives of others. Through their inter-relationships within a community, persons are able to become more human. This is the fundamental purpose of culture. In his encyclical *Dives in Misericordia*, John Paul draws attention to the mercy of God, a divine quality whose essential purpose is to reconcile man with God. Although he does not mention Calvinism by name, he does make an oblique reference to it when he points out that while the various currents of human thought both in the past and at the present have tended and still tend to separate theocentrism and anthropocentrism, and even to set them in opposition to each other, the Church, following Christ, seeks to link them up in human history in a deep and organic way. God is solicitous and responsive to the needs of men. There is no radical separation between the spheres of God and man. Mercy is the way love manifests itself when it comes in contact with suffering, injustice, and poverty. The Calvinist notion of father is one of fearful majesty, one who subjects his children to his harsh rule. It is not the more tender and affiliative notion of father we find in the Hebrew *abba*, the Spanish *papacito*, the Italian *babbino*, or the English *daddy*.

*The Calvinist Roots of the Modern Era Edited by Aliko Barnstone Michael Tomasek Manson Carol J. Singley University Press of New England / Hanover and London.*

It is this more specific use of modern that is intended when people speak of modern art. Or does she mean that modernism failed to accomplish something? The presupposition of the latter is that modernism had goals, which it failed to achieve. If so, what were these goals? For reasons that will become clear later in this essay, discussions of modernism in art have been couched largely in formal and stylistic terms. Art historians tend to speak of modern painting, for example, as concerned primarily with qualities of colour, shape, and line applied systematically or expressively, and marked over time by an increasing concern with flatness and a declining interest in subject matter. The standard answer is: Because he was interested in exploring new subject matter, new painterly values, and new spatial relationships. But there is another more interesting question beyond this: Why was Manet exploring new subject matter, new painterly values and spatial relationships? He produced a modernist painting, yes, but why did he produce such a work? Two years later the public were even more shocked by his painting of Olympia which showed a nude woman, obviously a demi-mondaine, gazing out morally unperturbed at the viewer, and painted in a quick, broad manner contrary to the accepted academic style. Why was Manet painting pictures that he knew would upset people? It is in trying to answer questions like these that forces us to adopt a much broader perspective on the question of modernism. It is within this larger context that we can discover the underpinnings of the philosophy of modernism and identify its aims and goals. It will also reveal another dimension to the perception of art and the identity of the artist in the modern world. The roots of modernism lie much deeper in history than the middle of the 19th century. For historians the modern period actually begins in the sixteenth century, initiating what is called the Early Modern Period, which extends up to the 18th century. The intellectual underpinnings of modernism emerge during the Renaissance period when, through the study of the art, poetry, philosophy, and science of ancient Greece and Rome, humanists revived the notion that man, rather than God, is the measure of all things, and promoted through education ideas of citizenship and civic consciousness. In retrospect we can recognize in Renaissance humanism an expression of that modernist confidence in the potential of humans to shape their own individual destinies and the future of the world. Also present is the belief that humans can learn to understand nature and natural forces, and even grasp the nature of the universe. The modernist thinking which emerged in the Renaissance began to take shape as a larger pattern of thought in the 18th century. The crux was the issue of whether Moderns i. Introduced first in France in by Charles Perrault, who supported the Moderns, the discussion was taken up in England where it was satirized as *The Battle of the Books* by Jonathan Swift. The conflict introduces an important dichotomy that was to remain fundamental to the modernist question: In the 18th century, the Enlightenment saw the intellectual maturation of the humanist belief in reason as the primary guiding principle in the affairs of humans. Through reason the mind achieved enlightenment, and for the enlightened mind, a whole new and exciting world opened up. The Enlightenment was an intellectual movement for which the most immediate stimulus was the so-called Scientific Revolution of the 16th and 17th-centuries when men like Johannes Kepler, Galileo Galilei, and Isaac Newton, through the application of reason to the study of the natural world and the heavens had made spectacular scientific discoveries in which were revealed various scientific truths. More often than not, these new-found truths flew in the face of conventional beliefs, especially those held by the Church. The open-minded 18th-century thinker believed that virtually everything could be submitted to reason: This kind of thinking quickly gave rise to the exciting possibility of creating a new and better society. The concept of freedom became central to the vision of a new society. Through truth and freedom, the world would be made into a better place. Progressive 18th-century thinkers believed that the lot of humankind would be greatly improved through the process of enlightenment, from being shown the truth. With reason and truth in hand, the individual would no longer be at the mercy of religious and secular authorities, which had constructed their own truths and manipulated them to their own self-serving ends. At the root of this thinking is the belief in the perfectibility of humankind.

Enlightenment thinking pictured the human race as striving towards universal moral and intellectual self-realization. It was believed that reason allowed access to truth, and knowledge of the truth would better humankind. The vision that began to take shape in the 18th century was of a new world, a better world. These tenets were fundamental to the notion of modernism. Such declarations in support of liberty and equality were not only found in books. In the 18th century, two major attempts were made to put these ideas into practice. Such ideas, of course, were not popular with conservative and traditional elements, and their resistance had to be overcome in both cases through bloody revolution. The first great experiment in creating a new and better society was undertaken in what was literally the new world and the new ideals were first expressed in the Declaration of Independence of the newly founded United States in 1776. In 1789, another bloody revolution undertaken in France also attempted to create a new society. Its aim was to supplant an oppressive governmental structure centered around an absolute monarchy, an aristocracy with feudal privileges, and a powerful Catholic clergy, with new Enlightenment principles of citizenship, nationalism, and inalienable rights; the revolutionaries rallied to the cry of equality, fraternity, and liberty. The French Revolution, however, failed to bring about a radically new society in France. Revolutionary activity continued, though, in and again in 1848. Mention can be made here of a third major attempt to create a new society along fundamentally Enlightenment lines that took place at the beginning of the 20th century. The Russian Revolution, initiated in 1917, perhaps the most idealistic and utopian of all, also failed. It is in the ideals of the Enlightenment that the roots of Modernism, and the new role of art and the artist, are to be found. Simply put, the overarching goal of Modernism, of modern art, has been the creation of a better society. What were the means by which this goal was to be reached? If the desire of the 18th century was to produce a better society, how was this to be brought about? How does one go about perfecting humankind and creating a better world? As we have seen, it was the 18th-century belief that only the enlightened mind can find truth; both enlightenment and truth were discovered through the application of reason to knowledge, a process that also created new knowledge. The individual acquired knowledge and at the same time the means to discover truth in it through proper education and instruction. Cleansed of the corruptions of religious and political ideology by open-minded reason, education brings us the truth, or shows us how to reach the truth. Education enlightens us and makes us better people. Educated, enlightened people will form the foundations of the new society, a society which they will create through their own efforts. Until recently, this concept of the role of education has remained fundamental to western modernist thinking. Enlightened thinkers, and here might be mentioned for example Thomas Jefferson, constantly pursued knowledge, sifting out the truth by subjecting all they learned to reasoned analysis. He believed that the search for truth should be conducted without prejudice, and, mindful of the Enlightenment suspicion of the Church, deliberately did not include a campus chapel in his plans. The Church and its narrow-minded influences, he felt, should be kept separate not only from the State, but also from education. Jefferson, like many other Enlightenment thinkers, saw a clear role for art and architecture. Art and architecture could serve in this process of enlightenment education by providing examples of those qualities and virtues that it was felt should guide the enlightened mind. In the latter half of the 18th century, the model for the ideals of the new society was the world of ancient Rome and Greece. The Athens of Pericles and Rome of the Republican period offered fine examples of emerging democratic principles in government, and of heroism and virtuous action, self-sacrifice and civic dedication in the behaviour of their citizens. The German art historian Johann Winckelmann, writing in the 18th century, was convinced that the art of ancient Greece was the most perfect and directed contemporary artists to examples such as the Apollo Belvedere. Apollo Belvedere Roman marble copy after a bronze original of c. 470-450 BC. David favored the classical and academic traditions both in terms of style and subject matter. His painting depicts a stirring moment in the heroic story of courage and patriotic self-sacrifice in pre-Republican Rome. The firmly modeled statuesque male figures on the left enact a virile drama through which are displayed their noble virtues. The energy and physical tension of their actions is contrasted to the curvilinear shapes and collapsing forms of the women on the right who are shown overcome by emotion and sorrow, showing the weakness of female nature. This was a grand and edifying work treating an honorable and moralizing subject. An active supporter of the French Revolution, he was a member of the Revolutionary Committee on Public Instruction where he explained that the Committee: He envisioned a new society based

on conservative ideals. In contrast, there were other artists, we can call them Moderns, whose vision of a new world order was more progressive. The Moderns envisioned a world conceived anew, not one that merely imitated ancient models. The problem for the Moderns, however, was that their new world was something of an unknown quantity. It was also felt that reason stifled imagination, and without imagination no progress would be made. It was agreed, though, that freedom was central and was to be pursued through the very exercise of freedom in the contemporary world. They were cast as politically conservative and associated with a type of academic art called Neoclassicism. In contrast, the Moderns were seen as politically progressive in a left-wing, revolutionary sense and associated with the anti-academic movement called Romanticism. Political progressives saw Delacroix as the representative of contemporary or modern life. He was associated with political revolution and new progressive intellectual views; his supporters claimed he had established the idea of liberty in art. Delacroix was the first major progressive modernist artist in France. Their ideas and approach to art were regarded as so subversive that they were accused of attempting to undermine not only the Academy but even the State. The threat of progressive modernism was such that the State, beginning with the Universal Exposition in Paris in 1855, embarked on a program the effect of which was to neutralize and depoliticize works of art. With the support of conservative forces and compliance of formalist critics and art historians, the political and social commentary essential to progressive modernist art was effectively stripped away leaving only the paint on the canvas, which was discussed simply in terms of its formal qualities. There are no longer any violent discussions, inflammatory opinions about art, and in Delacroix the colorist one no longer recognizes the flaming revolutionary whom an immature School set in opposition to Ingres. Each artist today occupies his legitimate place. The Exposition has done well to elevate Delacroix; his works, judged in so many different ways, have now been reviewed, studied, admired, like all works marked by genius. Until recently, this has remained a prevailing approach to modernism.

**Chapter 5 : HISTORY OF CAPITALISM**

*This collection of essays traces Calvinism's presence in twentieth-century literature and demonstrates its impact as psychological construct, cultural institution, and socio-political model.*

Nelson Introduction In June more than scientists, including 27 U. Nobel prize winners, presented an appeal to the heads of state attending the Earth Summit in Rio de Janeiro. Their joint statement declared that "we are worried, at the dawn of the 21st century, at the emergence of an irrational ideology which is opposed to scientific and industrial progress and impedes economic and social development" Wall Street Journal These scientists were recognizing a growing religious element in the contemporary environmental movement that is hostile to science, to technology, and to economic growth—all historically associated with "progress. To be sure, the environmental movement is very diverse. Any broad generalization is likely to fail with respect to at least some portion of environmentalism. There are probably at least several different varieties of religion within the environmental movement. And many environmentalists are concerned mainly with utilitarian matters such as cleaner air, more parks and recreation, and less cancer, matters that have little to do with religion. Important parts of the environmental movement are offering in a secular form a view of the human condition that, although found throughout the history of Christianity, played an especially important role in the theology of Martin Luther, John Calvin, and the Protestant Reformation Tillich This view sees mankind as deeply sinful and the world as filled with evil—the result of the basic corruption of human nature since the fall of man in the Garden of Eden. Environmentalism today often portrays a similarly corrupt and sinful world, brought to this fallen state in the modern era through the misguided attempt to remake the world in the name of "progress. The environmental movement is helping to revive what might be called a secular puritanism. This newly puritanical outlook ironically is today often found in secular creeds that outwardly proclaim their liberation from traditional attitudes and beliefs. The new puritans warn that alcohol, beef, and other foods, rather than a source of pleasure, are filled with dangers—potentially even lethal. Pornography is not titillating but contemptible; normal sexual intercourse can even resemble "rape" —suggesting that for some perhaps a new celibacy is the proper course for the truly virtuous. Politically incorrect speech provokes the moral outrage of new defenders of righteousness. Environmentalism is playing a part in what is apparently yet another revival of the puritanism that has been deeply ingrained in the American character since the earliest days of European settlement. The Study of Environmental Theology Many environmentalists describe their own efforts in terms of spreading new values and spiritual beliefs. They argue explicitly that new religious directions are needed in American life. In *The Voice of the Earth*, a leading environmental thinker, Theodore Roszak, recently stated that "the emerging worldview of our day will have to address questions of a frankly religious character. Arguing for a reduction in the human presence in National Parks, Joseph Sax stated that he and fellow preservationists are "secular prophets, preaching a message of secular salvation", In this chapter I thus propose to take seriously the religious content of the environmental movement. That is to say, I intend to study environmentalism as an exercise in theology. As will also be examined below, environmental theology is playing a significant—if often unremarked—role in shaping environmental policies. There is a set of theological premises and a theological logic that yields Environmental Calvinism environmental policy conclusions. By studying this underlying theology, many features of government policy and matters relating to environmental issues come into better focus. The problems of American environmental policies today are, in significant part, problems of the theological underpinnings for these policies. I will argue in a later section that, even taken on its own terms, environmental theology contains significant internal tensions and even some outright contradictions. On some matters, the underlying assumptions of environmental theology seem to reflect more the wish than the fact. The full implementation of government policies based on this theology would yield results that in some areas many environmentalists themselves would probably regard as unfortunate. Although most social scientists in their professional capacities have sought to avoid theological discussions, it may be that a necessary step—conceivably the most important step—in achieving significant improvements in government policies for the environment will be to move the theological discussion forward.

Some people may wonder whether it can be appropriate to regard a belief system that does not mention a god as an actual religion—as this chapter does. One theologian, Willis Glover, wrote that to describe a secular belief system as a religion "is no mere figure of speech. Peter Drucker stated recently that since the Enlightenment the set of secular beliefs promising "salvation" here on earth has been "the dominant creed of Western Man. Secular Calvinism In the Calvinist and Puritan view, the presence of evil in the world is pervasive. The human condition, as Calvin wrote in his classic of theology, *Institutes of the Christian Religion*, is characterized by "ignorance, vanity, poverty, infirmity, and—what is more—depravity and corruption" Calvin , One authority explains that Calvin taught "the total depravity of man It is ridiculous to think of pleading our good works before Almighty God because they are hopelessly trivial in view of the condemnation of our sin which divine justice demands; they themselves are, without exception, stained with our corruption and wickedness" Calvin , In a new secular form, the echo of this Calvinist outlook can be heard in many recent environmental statements. At the extreme, Dave Foreman, founder of the radical environmental organization Earth First, states that "humans are a disease, a cancer on nature. To be sure, mainstream environmentalism avoids such strong condemnations of the human presence on earth. Nevertheless, it offers an unremitting stream of moralistic descriptions of nature being raped, assaulted, murdered, pillaged, destroyed. Contemporary society is an immoral place, filled with corporate profiteers, callous government bureaucrats, and other sinful types. By their evil actions, these people brutalize nature and may even be setting mankind on a path of destruction. The Calvinist outlook of "doom and gloom" is today being redirected to the impacts of modern civilization on the world, as widely portrayed in environmental writings Nelson a. It was greed, selfishness, and the desire for more and more—the same temptations that so many Christian preachers have seen corrupting man since the fall. For many environmentalists the answer is that people must be environmentally "born again. Indeed, the environmental message often sounds remarkably similar to that of preachers such as Billy Graham. In a Graham sermon we hear of terrible statistics such as that "in the U. There is no longer a safety zone in any city" , Our environmental preachers use different examples and different numbers but to the same effect—to emphasize the current fallen condition of humanity and the necessity of a spiritual renewal. Divine Retribution Is Looming Calvin warned that, if humanity did not turn away from its evil ways, God's plan for sinners was "wrath, judgment and terror": Environmental doomsdayers today see human Environmental Calvinism iniquity bringing on great future suffering and destruction. Some foresee floods covering the earth, perhaps due to global warming. Or maybe drought will parch the land. Environmentalism raises the spectre of a long list of possible disasters reminiscent of biblical warnings of catastrophe brought on by evil ways. Paul Ehrlich predicted in that famine would spread over the earth in the s; recently he suggests the date has only been postponed for this ancient retribution for the sins of mankind Ehrlich ; Ehrlich and Ehrlich At times environmentalism uses the old Puritan language. The Puritans, it may be recalled, placed a great emphasis on the idea of a calling. The Sierra Club recently wrote to enlist help from those who were being "called to action" to deal with the problem of global warming. Similarly, many in the environmental movement today see the great optimism and expectations for progress in the modern era as yet another example of how human pride and high hopes will always be subverted by human weakness and corruption. Science is not the savior of mankind that so many have portrayed; instead, it is a snare, leading us astray, destroying the natural world and spreading a false set of values. Rather than progress, science has created instruments of mass destruction and a technocratic world of mass alienation. In an essay "Beyond Ecology," biologist Neil Evenidon thus writes that ecology is subversive of "not only the growth addict and the chronic developer, but science itself. It necessarily promotes destructive values and goals which often destroy the basis for stable viable human communities interacting with the natural world The ultimate value judgment upon which technological society rests—progress conceived as the further development and expansion of the artificial environment necessarily at the expense of the natural world—must be looked upon from the ecological perspective as unequivocal regress. Indeed, Calvin preaches that God intends for "the preservation of each species until the Last Day" , , 99, The source of spiritual inspiration in nature, the preservation of the species, and many other Calvinist themes are found in secular form in environmental theology today. In American history the roots of contemporary environmentalism can

be traced back years to New England transcendentalism. One authority reports that in transcendentalist thinking "nature was the connecting link between God and man"; thus, "God spoke to man through nature" Ekirch, Emerson restores the older conception in all its uncompromising severity" when he attacks the crass materialism and simplistic pieties of his time. In other respects as well, Emerson secularizes "his Calvinist forebears.. Later in the nineteenth century John Muir"the leading advocate for setting aside Yosemite National Park and other wild areas, as well as founder of the Sierra Club"was in turn a devoted follower of Emerson. However, most environmentalists do not mention God or heaven in their writings. As a secular system of belief, environmental theology can offer no such consolation. Indeed, the environmental gospel might seem to offer a message of extreme pessimism"nothing more than a story of a world of sinners moving inexorably toward their own destruction and that of the other species of the earth as well. However, there may be another possibility. Perhaps there is a path to heaven that can be discovered here on earth. Perhaps the salvation of mankind can be a matter for human action in this world. Indeed, many secular religions throughout the modern era have preached messages of just this kind. Following the triumph of the proletariat, Marx saw the end of class struggle and the arrival of a world of perfect harmony among all people"a world in which Environmental Calvinism all material needs would be satisfied as well. It was such a compelling vision that the distinguished theologian Paul Tillich once rated Marx in terms of impact as "the most successful theologian since the Reformation. For many followers, environmental religion in fact does offer the hope of heaven on earth. The environmental path of salvation differs, however, from most secular faiths of the past years. In the typical secular creed of this period, it is economic growth and scientific progress that are the key factors in eliminating social conflict, meeting all material needs, and arriving at an earthly paradise. However, environmental theology now turns all this on its head; the salvation of mankind now is to require a turning away from science, economic progress, and indeed many of the characteristics and outlooks of the modern period. The tenets of environmental theology are most likely to be fully and explicitly developed among environmental thinkers who do not feel constrained by political acceptability and mainstream opinion. They are able to speak views that others may more or less share but cannot afford to advocate freely. For obvious practical reasons, religion is best left unspoken among those who must seek political alliances in many directions. For others, they may have an implicit belief in environmental theology but, even in their own minds, they may not have come fully to terms with all the theological assumptions, logic, and conclusions. Radical Environmentalism One person who understands his own mind clearly and feels few constraints is Dave Foreman, as noted above, the founder of the radical environmental organization Earth First. Foreman offers a full-fledged theology of sin and salvation. As he sees matters, the world was a blissful place until about 10,000 years ago. It was then that the beginnings of organized agriculture commenced the corruption of the human condition, leading to the current evils of "city, bureaucracy, patriarchy, war" and many others. Foreman describes the growing separation of man and nature, the environmental version of the Biblical rift between God and man followed the expulsion from the Garden of Eden: Before agriculture was introduced in the Middle East, humans were in the wilderness. We had no concept of "wilderness" because everything was wilderness and we were a part of it. But with irrigation ditches, crop surpluses, and permanent villages, we became apart from the natural world and substituted our fields, habitations, temples and storehouses. Between the wilderness that created us and the civilization created by us, grew an ever-widening rift.

**Chapter 6 : Alik Barnstone | English**

*Calvinist Roots Of The Modern Era Calvinism wikipedia, calvinism (also called the reformed tradition, reformed christianity, reformed protestantism, or the reformed faith) is a major branch of.*

While the reconciliation failed witness the dozens of Protestant denominations active today years later , the attempt was vital to rally congregations and explain beliefs to politic leaders who might be called on to execute, defend, or at least tolerate them. In practice, the fundamentals formed a dialectic between a very personal faith looking inward for conversion and a dogmatic public church depending on or shaping the culture and governments of its sources first in Europe, then spreading to England, the North American colonies, and around the world through emigration and missionary zeal. The "second generation" of Calvinism moved beyond the statement of first principles even though it did not consolidate those into a single Protestant confession or denomination, consolidating political gains in its European roots and spreading branches into new worlds in the 17th century. North America proved a haven for Puritans seeking opportunities to build their ideal congregation, amidst the growing realization that establishment of a single City on a Hill was unlikely to occur and that the vast wilderness of their new home provided room to grow and practice beliefs separately. But with the "third generation" of Calvinism and the religious revivalism of the midth century characterized by Jonathan Edwards and George Whitfield, Calvinism began to adopt these imperatives for personal piety combined with a focus on personal spiritual conversion and a turn away from denominational dependence on political protection which was so important for the first generation. When the next generation exported this Christian devotion abroad via missionary efforts in the 19th century, the focus was on individual conversion and church planting by native speakers and leaders, "an odd legacy for Calvinism," writes Hart, ignoring its history of efforts to "reform church teaching, worship, and government. Hart focuses especially on the theology of J. Gresham Machen and Karl Barth as they turned the church back to understanding its mission as spiritual, not political or social, in service to God. I was disappointed with some of Calvinism, hoping for more background on Calvin at the beginning and more focus on the American history of fundamentalism in the 20th century and its struggles between spiritual and social relevance at the end. The chapters on 17th and 18th century events in Europe are tough sledding through obscure controversies and difficult to follow groupings of churches, denominational organizations, and governments. But the whole is serviceable, and Hart provides what he set out to do. So use this book to level set the ground for your understanding of Calvinism and find further reading for your own dogma, dialectic, or redefinition. Sadly, this Englishness of the Reformation is neglected in Hart. Hart looks at how Calvinism has become a global faith xii. He identifies three phases: Calvinism took root in settings where church reform was tethered to efforts to establish political autonomy. Calvinists adopted new models for extending their beliefs; and 3. Adjusted to the rise of secular political orders prompted by the 18th century. So, inevitably these geographical areas then have the most words. However, only a few pages are devoted to the English scene primarily pp , Sadly, though, we still wait for the definitive history of Calvinism in England. Here perhaps in Puritainism are the roots of a privatisation of the gospel. Despite the title this book is more a history of Presbyterianism than Calvinism. Perhaps Hart thinks that Presbyterianism is Calvinism? Which would explain the lack of Anglican or Baptist emphases in the book. The gaps are easy to identify - Carl Trueman has already mentioned the lack of Baptists and Steven Wedgworth has highlighted the injustice done to Anglicans. Martyn Lloyd Jones his Calvinistic Methodist roots. Or if we go more up to date there is no mention of the aberration of Calvinism that is New Calvinism perhaps justly so. This is intended to be global and an overview - and as such it works. Rather than the Diet of Worms it seems the Reformation started with another diet: And this is where Hart begins his narrative. The story then finishes with a look at the geography of global Calvinism in the 21st century. Sadly, there is a lack of footnotes - and the notes are few 8 pages - so we are left to guess where some of the information has come from. This book too qualifies as being remarkable in that Hart has been able to survey the complicated global history of Calvinism in less than pages.

**Chapter 7 : Modernism: The Roots of Modernism**

*Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.*

Europe, to Traditionally placed after Lutheranism as the second major part of magisterial Protestantism , "Calvinism" is now used by experts as a somewhat old-fashioned shorthand for something they prefer to call the Reformed theological tradition, which spawned a cluster of different but doctrinally related churches scattered across several disconnected parts of Europe and its colonies; it included many other Protestant theologians from several European countries, including places where this type of church never flourished. The Reformed tradition preceded John Calvin " , who was simply its single most influential exponent; indeed, "Calvinist" was an insult coined in to describe Protestants who were willing to burn other non-Catholic Christians as heretics. Experts often prefer to begin the history of Calvinism not with Calvin himself, but with Huldrych Zwingli " and the early Reformed tradition in Switzerland. Although Calvin is most famous for his Institutes of the Christian Religion, which he reworked and expanded several times between and , it was only one of his many published works. They were widely distributed across Europe, going through almost five hundred different editions in nine different languages between and Almost two hundred titles by Calvin were printed in his native French and over one hundred fifty more in Latin, the best vehicle for reaching educated people anywhere in Europe. One of them, Michel Roset " , a Genevan chronicler, claimed that "great and small spoke of the subject" and called it "a singular grace and counsel of God , who by this means made this subject of predestination previously obscure and almost inaccessible for the most part most familiar in this church for the consolation and assurance of its children, who know that their salvation is founded on his eternal and unchangeable judgement" quoted in Benedict, p. To an optimist, it provided a source of comfort, rather than anxiety, in troubled times. Bullinger, his indispensable ally in Zurich, expressed uneasiness about its "excessive sharpness" and its independence from the magistracy. The four orders are preachers, teachers, elders, and deacons. Lay elders always presided, but Calvin personally attended its meetings whenever he could; in the s, he was frequently the only pastor present. Although its first ten cases concerned marriage promises and it soon handled a few divorce cases, such matters were never its principal concerns. Its activities multiplied prodigiously. Nearby rural parishes, which were far slower to become "Calvinist," saw many people excommunicated for superstition, dancing, singing lewd songs, or fornication. Urban misbehavior was different, mainly involving quarrels with family or neighbors and a huge range of "scandals," including such trivial offenses as a woman urinating in a cooking pot or a man urinating in the street without turning his back. No other place in Europe, Protestant or Catholic, even remotely approached these levels of official moral surveillance. Such extreme measures apparently got results. For example, some bits of statistical evidence support the claim of John Knox c. At Geneva, they reached the lowest levels yet found by demographic historians: Another indication gains value because it comes from an extremely hostile source, an Italian Jesuit who visited Geneva in From their original base in modern Switzerland its early French-speaking strongholds, including Geneva, did not become Swiss cantons until the nineteenth century , they reached into most parts of European Christendom, except Scandinavia , which remained entirely Lutheran, and Mediterranean Catholic countries with national Inquisitions Spain , Portugal , and Italy , where its nascent movements were successfully repressed. Everywhere else"from southern France to Scotland in western Europe, through the Netherlands and scattered bits of the Holy Roman Empire , as far east as Poland and Hungary "networks of Reformed churches were established, decreeing professions of faith and organizing synods. Although no early "Calvinist" churches adopted exactly the same confession of faith, they shared many common features. One easy and simple way to distinguish them from other Protestants is by considering what sixteenth-century theologians called notae, or marks of the true church. Luther"and every other Protestant leader"insisted that preaching the Word of God correctly was the very first requirement. Nearly all of them added a second mark: Beyond these two, Luther occasionally mentioned other signs of a true church, including proper discipline; some of his more radical rivals added even more the founder of the Mennonites had six, while other

Anabaptists went up to a dozen. It was clearly a fundamental aspect of mainstream Calvinism and remained so. In the Holy Roman Empire, only one important ruler adopted it: In Scotland, an incompetent sovereign enabled Calvinism to become the official faith, while in England, a Protestant but not Calvinist sovereign struggled to tame it. In the Netherlands, a powerful but distant and unpopular sovereign ultimately failed to prevent Calvinism from triumphing in half of his lands—although not in the regions where it had originated. In France, the Reformed faith grew with amazing rapidity in the late 1500s, establishing clandestine churches in towns throughout the kingdom and converting many noblemen, including some from princely houses. Starting in the 1500s, both France and the Netherlands experienced extremely long and bitter cycles of civil wars, which historians conventionally call the "Wars of Religion. Although French Huguenots lost both battles and members during the wars, the French crown repeatedly granted them some freedom of worship in order to stop the fighting. In the Netherlands, the rebels also lost most of the battles. However, after they gained a foothold in defensible northern positions after 1568, the greatest civilian mass migration in sixteenth-century Europe eventually brought dozens of thousands of Calvinists into the region. Although the rebels soon established the Reformed faith in Dutch provinces, historians have pointed out how few full members these "official" churches actually had even in the mid-seventeenth century. In the British Isles, the rapid success of Calvinism in Scotland, destined to become one of its major strongholds, was unexpected. In a way, both results connect to a notorious pamphlet against the "monstrous" rule of women by John Knox, the most famous English-speaking sixteenth-century Calvinist. In 1557, he issued a new church order that followed the Reformed manner of celebrating Communion and accompanied it with a relatively brief catechism that quickly provoked Lutheran wrath for upholding the "damnable sect" of Zwingli and Calvin. It was also the only important one. Isolation apparently increased Palatine aggressiveness. Frederick III intervened militarily to help French Huguenots; by grasping for the Bohemian crown in 1619, his successors ultimately devastated their possessions, although the Reformed church they built proved sufficiently sturdy to survive subsequent persecutions. In theological terms, they provided the Reformed faith with one of its major confessional documents, the Heidelberg Catechism; it was adopted by the synod of Emden, on the Dutch border, in 1568, and soon afterward by the Reformed churches of Hungary and Poland. In ecclesiological terms, the Palatinate created the largest network of consistorial discipline in central Europe; but it also produced the doctrine of Erastianism, the most extreme Protestant version of the subordination of church to state. In eastern Europe, state power was far weaker, and the Reformed church acquired a different configuration. The widespread use of Latin among the nobility and literate minority enabled Calvin and Bullinger to get their message across in Polish- or Magyar-speaking lands. Before the tide began turning against them after 1618 and exposed the shallowness of their roots, over Reformed churches had been established in Poland and another in the Lithuanian parts of the kingdom; at that moment, Calvinists formed the largest single religious group in the Polish Senate. Meanwhile, Calvinism sank much deeper roots in the kingdom of Hungary, shattered by a Turkish victory that left Budapest under Ottoman occupation for years. In Europe, it stopped growing through armed struggle with Catholic governments, and instead it lost ground in many places. In Poland-Lithuania, it disappeared entirely through a peaceful Catholic reconquest. Its only new foundations, destined to become important in subsequent centuries, were in overseas colonies like New England or South Africa. Occasionally, Calvinism still seemed bellicose after 1618. Ironically, the only successful military rising by seventeenth-century Calvinists came against a Protestant ruler, Charles I of England, in 1642. In places where it had become established, like the Netherlands or Scotland, Reformed church membership continued to increase, and Calvinism sank much deeper roots among the population. But elsewhere, it often receded into insignificance. Most historians consider the seventeenth century the apogee of a "confessionalized" Europe, and Calvinism fits this pattern perfectly. By the time Harvard College was founded in Massachusetts in 1636, Reformed churches had created at least two dozen institutions of higher learning. After 1618, at least 95 percent of all Reformed pastors in the Netherlands or the Palatinate boasted university training in theology; most did even in the remotest Scottish isles. Under such conditions, theology and ecclesiology, rather than politics, came to dominate its seventeenth-century history. Two major theological "summit conferences" were held, where issues about predestination dominated discussions, with questions about the proper organization of church discipline close behind. Protestantism has

always displayed a penchant for spinning off new branches. Even in places where it was established, seventeenth-century Calvinism splintered: Remonstrants opposed Counter-Remonstrants in the Netherlands; Presbyterians and Episcopalians quarreled violently in Scotland. New variants, most notably Congregationalism, emerged elsewhere. The Synod of Dort Dordrecht in the Netherlands, summoned in order to resolve the conflict between Remonstrants and Counter-Remonstrants, offers the closest approximation to the Council of Trent within the Calvinist or Reformed tradition. It held no fewer than official sessions between November and May , and included nineteen voting colleges representing four national churches the French Reformed church also tried to send delegates, but King Louis XIII forbade them to leave the country. A majority of the voting colleges represented the host nation: The Synod of Dort succeeded in its original purpose by marginalizing the Remonstrants who included the world-famous jurist Hugo Grotius , already imprisoned before the synod met. Two details suggest its importance in the English-speaking world. The Synod of Dort canonized what subsequently became known as the five cardinal points of official Calvinism, which English-speaking followers memorized through the acronym TULIP: Considering the importanceâ€”and now, the relative obscurityâ€”of these doctrines, they deserve a bit of elaboration. And "P" asserts that God will somehow preserve the elect from falling from grace, despite their occasional and inevitable lapses into sin. A second and much longer lasting institution met during the Puritan revolution and eventually reshaped English-speaking Calvinism into its best-known forms. Of its members, all but 30 were "learned, godly and judicious divines" hand-picked by the Long Parliament three, who had settled in Massachusetts, declined the invitation ; the remainder were themselves members of Parliament. The assembly prepared a book of discipline for the English church, providing a presbyterian form of discipline similar in essential aspects to arrangements among French and Dutch Calvinists. It then prepared a confession of faith, which essentially repeated the "LIP" parts of the Dort formula while avoiding the most abstract aspects of predestination. In , it produced both shorter and longer versions of what we now call the Westminster Catechism. Although created in England, the presbyterian system was essentially stillborn in its native land long before the Church of England was restored in However, its arrangements were enthusiastically adopted in Scotland, where they had a durable impact. Following a long episcopalian parenthesis after , they were grudgingly reimposed in after a Dutch prince, William III, who believed in predestination and spoke about achieving consensus on terms "wherein all the Reformed churches do agree" Benedict, p. The preamble to its resolutions, which retained nominal authority in New England until about , boasted of their doctrinal agreement with "all the reformed churches of Christ in Europe. The Cambridge synod thus created a new branch of Calvinism, the one we now call Congregationalism, which became a de facto established church throughout most of New England. New Englanders were the most famous Calvinists to settle in America before , but they were certainly not the only ones. The Dutch settlers of New Amsterdam , later New York , had established their Reformed church by by , the Dutch had also established it in South Africa , which still remains a bastion of the Dutch Reformed church. Soon afterward, thousands of Scots-Irish colonists from Ulster Northern Ireland fled in order to escape Protestant persecution; they settled mostly in the middle colonies and formed their first presbytery at Philadelphia by Methodism, the largest neo-Calvinist Protestant church in America, arrived there by the mid-eighteenth century. As the history of Calvinist emigration to America testifies, such seventeenth-century intra-Protestant confessional quarrels were often high-stakes issues for laymen. They were even more so for clerics because public authorities quickly removed ministers from theologically incorrect factions. After , Remonstrants were deprived throughout the Netherlands; in Scotland, many Episcopalians were deprived after , and Presbyterians were deprived in about one-fourth of its thousand parishes after The situation was worst in Stuart England, which exceeded its previous pastoral purges under the Tudors in and After the Restoration of gave the Church of England a head Charles II who had once remarked that "Presbyterianism is not a religion for gentlemen," two thousand more were removed as insufficiently Episcopalian. After the Glorious Revolution of , another four hundred British clergy were deposed for refusing to swear allegiance to William and Mary. Wherever the Reformed faith became an official church, as in Scotland, the Netherlands, or the Palatinate, its organizations for ecclesiastical discipline operated hand in glove with public authorities. Records from such institutions in various parts of Europe

enable us to form some general impressions about how Calvinist discipline actually worked in the heyday of confessionalism. Another distinctive feature of Reformed Protestantism was its remarkably small number of official holidays. Calvin himself saw no need and no scriptural basis for any holiday other than Sunday, and Reformed Protestants usually celebrated extremely few of them. Such situations were, however, exceptional.

**Chapter 8 : Calvinism: A History by D.G. Hart**

*Full Title: Calvinist Roots of the Modern Era, The. Size: 8mo - over 7 3/4 - 9 3/4 tall. pp. Personal inscription on title page from Manson. Pages are tight and clean.*

Covenant theology Reformed theologians use the concept of covenant to describe the way God enters fellowship with people in history. Because Adam and Eve broke the covenant by eating the forbidden fruit , they became subject to death and were banished from the garden. This sin was passed down to all mankind because all people are said to be in Adam as a covenantal or "federal" head. Federal theologians usually infer that Adam and Eve would have gained immortality had they obeyed perfectly. In it, God graciously offers salvation from death on condition of faith in God. This covenant is administered in different ways throughout the Old and New Testaments, but retains the substance of being free of a requirement of perfect obedience. Barth saw the covenant of works as disconnected from Christ and the gospel, and rejected the idea that God works with people in this way. Instead, Barth argued that God always interacts with people under the covenant of grace, and that the covenant of grace is free of all conditions whatsoever. Michael Horton , however, has defended the covenant of works as combining principles of law and love. God in Christianity and Trinity For the most part, the Reformed tradition did not modify the medieval consensus on the doctrine of God. God is affirmed to be one God in three persons: Father , Son , and Holy Spirit. Drawing on the Eastern tradition, these Reformed theologians have proposed a " social trinitarianism " where the persons of the Trinity only exist in their life together as persons-in-relationship. According to Russell, thinking this way encourages Christians to interact in terms of fellowship rather than reciprocity. Christ , Hypostatic union , Extra calvinisticum , Substitutionary atonement , and Threefold office Reformed theologians affirm the historic Christian belief that Christ is eternally one person with a divine and a human nature. Reformed Christians have especially emphasized that Christ truly became human so that people could be saved. Because Lutherans believe that Christ is bodily present in the Eucharist , they hold that Christ is bodily present in many locations simultaneously. For Reformed Christians, such a belief denies that Christ actually became human. Faith is personified as a woman to the right of a naked man on the ground asking Christ the way of salvation. They have, however, often reinterpreted the meaning of each of the offices. Christ is believed to have died in place of the believer, who is accounted righteous as a result of this sacrificial payment. Christian views on sin and Total depravity In Christian theology, people are created good and in the image of God but have become corrupted by sin , which causes them to be imperfect and overly self-interested. This view, that sin so dominates people that they are unable to avoid sin, has been called total depravity. These theologians have sought to bring attention to issues of environmental, economic, and political justice as areas of human life that have been affected by sin.

**Chapter 9 : Calvinism - Wikipedia**

*Calvinism (also called the Reformed tradition, Reformed Christianity, Reformed Protestantism, or the Reformed faith) is a major branch of Protestantism that follows the theological tradition and forms of Christian practice set down by John Calvin and other Reformation-era theologians.*

Zwingli opposed any religious practice for which he could find no scriptural justification, such as the use of images, organs, and singing in worship while Luther actively opposed the destruction of images in churches. These reformers came from diverse academic backgrounds, but later distinctives of Reformed theology can already be detected in their thought, especially the priority of scripture as a source of authority. Each of these theologians also understood salvation to be by grace alone, and affirmed a doctrine of particular election the teaching that some people are chosen by God for salvation. Martin Luther and his successor Philipp Melanchthon were undoubtedly significant influences on these theologians, and to a larger extent later Reformed theologians. The doctrine of justification by faith alone was a direct inheritance from Luther. Luther strongly believed it necessary to maintain that Christ is physically present in the Eucharist, while Zwingli along with his followers including John Oecolampadius in Basel favored a symbolic meaning to the rite which would be called sacramentarianism. Martin Bucer in Strasbourg took a mediating position. Luther labeled Zwingli, Oecolampadius, and others who took this view blasphemous, un-Christian, and fanatic. Following success against Catholics in the First War of Kappel of 1525, Zurich enforced a harsh blockade on Catholic cantons, leading to the Second War of Kappel in 1531. The Zurichers were defeated, and Zwingli was killed in the battle. Catholics continued to hold power in a majority of Swiss cantons, though three-fifths of the population was Protestant. Musculus taught a spiritual presence of Christ in the Eucharist and a cautious form of double predestination. His *Institutes of the Christian Religion* was widely distributed and considered by some to be the most important work of theology of the era. This relative ecclesiastical independence from civil authority was a rare achievement and considered by many to be the Reformed ideal. In France, groups of Christians influenced by Protestant writers who became known as Huguenots formed secretly and started underground churches and informal Bible reading groups. Calvin also aided in the creation of the French Confession of Faith in 1559. The newly formed churches developed a presbyterial system of church government with national and regional synods. Unlike in the Genevan model and many other early Reformed churches, the Reformed Church in France remained relatively independent of the state. Knox preached to Scottish noblemen from 1549 to 1560, though he did not encourage the establishment of independent churches as was done in France. In 1560 a group of noblemen known as the Lords of the Congregation swore an oath, following a Scottish custom, to promote Protestant reforms in churches. He invited two students of Calvin, Zacharias Ursinus and Kaspar Olevianus, to the university city of Heidelberg in 1563. The two men co-operated in writing the Heidelberg Catechism in 1563 to replace the conflicting catechisms currently circulating in the realm. In 1566 he was called to appear at the Diet of Augsburg to account for his violation of the Treaty of Augsburg. His testimony was so impressive that no action was taken against him, leaving the Palatinate free to continue in a Reformed direction. Some other German states and cities also adopted the Heidelberg Catechism and the Reformed faith. Polish priests began instituting reforms influenced by Calvin starting in the 1550s. Emperor Maximilian II tolerated Lutheran and Reformed worship in Bohemia through 1562, and many Bohemian nobles established Reformed worship on their estates. The vestments controversy beginning in 1565, in which John Hooper refused to wear a surplice, was the first manifestation of Puritanism. Puritans were characteristically more rigid on issues of worship such as kneeling at communion than some of their predecessors such as Calvin, Bucer, and Knox. While doctrinally the Church of England during this time was generally Reformed in character, she retained an episcopal polity. Criticism of episcopacy took a number of forms, with some Reformed writers being more tolerant of it than others. The move served to exacerbate tensions within the Reformed Church, including a heated period of debate between Arminius and fellow Leiden faculty member Franciscus Gomarus beginning in 1603. Following the death of Arminius in 1609, a group of followers of Arminius, known as Arminians, published the Five Articles of Remonstrance. In 1618, the teachings came under scrutiny at the Synod of Dort. The resulting

judgments, the Canons of Dort , issued in , condemned the teachings. Between the beginning of the 17th century until , the Dutch Reformed Church also went through the Nadere Reformatie , or "Further Reformation. Many settlers were members of the Dutch Reformed Church in the Netherlands, and in , they received their first minister. Despite having their own consistory , the Nederduitse Gereformeerde Kerk was under the control of the Dutch Reformed Church in Amsterdam. Unfortunately, his conversion prompted serious backlash against the Calvinists from the predominantly Lutheran population in Hesse. Eventually, Brandenburg would become a bi-confessional state, allowing for both Lutheranism and Calvinism, and the Electors of Brandenburg often advocated for their persecuted Calvinist brethren. Invading Roman Catholics besieged Heidelberg in , severely damaging the city and persecuting many Reformed believers. Five years later, in , Maximilian I of Bavaria demanded the citizens of Heidelberg to convert to Roman Catholicism, yet they refused to do so, saying that they would rather forfeit their property than give up their Reformed faith. For decades following the end of the war, the Reformed enjoyed peace and stability. The Peace of Prague in had guaranteed legal recognition and protection for the Reformed. Three years later, a dispute over the who was the legitimate ruler of the Palatinate prompted King Louis XIV of France to invade, leading to a wave of persecution of Protestants and the destruction of the city of Heidelberg. The Treaty of Ryswick put an end to violent persecution, yet, subsequent leaders put further pressure on the German Reformed. Scandinavia[ edit ] The Scandinavian countries of Denmark, Sweden and Norway had adopted Lutheranism early on, making it the official religion of their states. In , Christian V allowed for freedom of worship to non-Lutherans, and four years later, in , the queen herself laid the cornerstone for the first Reformed church building. French Huguenots established the first and only Reformed body in Sweden in the late 18th century. The Church of England had adopted the mildly Calvinistic Thirty-Nine Articles and the more explicitly Calvinistic Lambeth Articles , both of which had been written in the second half of the 16th century. The Church of Scotland adhered to the Calvinistic Scots Confession , although Scots had been forced to somewhat compromise on their ecclesiology. Also in Ireland, the settling of the on the northeast part of the island Ulster Plantation by some Scottish Presbyterians led to the establishment of the Presbyterian Church in Ireland. In , Parliament, in exchange for the military support from Scottish Covenanters , convened the Westminster Assembly. While they were intended to be binding on the entire nation, following the restoration of the monarchy in , King Charles II openly supported the Church of England at the exclusion of the Presbyterians. Meanwhile, in , Congregationalists, borrowing heavily from the Westminster Confession, wrote the Savoy Declaration. Baptists and Congregationalists, along with Presbyterians, faced persecution following the restoration of the monarchy and the passing of the Conventicle Act of The Second Reformation â€”50 [ edit ] The second reformation was given different names even in different parts of the English-speaking world. The Reformation in Switzerland is often considered to have lasted through this time.