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Chapter 1 : Lowell H. Zuck (Author of European Roots Of The United Church Of Christ)

European roots of the United Church of Christ (The heritage series) Paperback - by Lowell H Zuck (Author) Be the first to review this item.

This article appeared in the Christian Century, December 20, , pp. Copyright by The Christian Century Foundation; used by permission. Current articles and subscription information can be found at www.christiancentury.org. Despite common ancestry in an American religious movement which knew itself as the "Reformation of the 19th century," the Churches of Christ and the Christian Church Disciples of Christ today exhibit only faint family resemblances. For a century the congregations of the Christian Church have moved steadily, if at times hesitantly, toward life as one of the "mainstream" Protestant denominations. From the Federal Council of Churches to the Consultation on Church Union COCU , they have involved themselves in ecumenical relationships; with a restructure of polity during the past decade, they have amplified the connectional dimension of a traditionally congregational ecclesiology. Meanwhile, the Churches of Christ the article is important have fiercely resisted identification as yet another denomination. Within a diverse and loosely associated "brotherhood" they have borne witness to their local congregations as whole and autonomous manifestations of the church. In the present decade, while the Christian Church has slowly declined to 1. Shared History This disparate development has insulated the groups from each other. For the person in the pew, commerce between the two communions, whether intellectual, religious or social, is rare. Yet members of both churches have maintained an abiding -- some might say excessive -- interest in their shared early history. Such pride of ancestry, if exercised critically, may prove singularly beneficial. This concern for tradition is itself a matter worth noting, for the founders of the Disciples of Christ had slender regard for matters traditional. When, in the first decade of the 19th century, Thomas and Alexander Campbell immigrated from the north of Ireland to western Pennsylvania, the division and disarray within their own Presbyterian tradition as well as in the other Protestant churches of the frontier profoundly disturbed them. They were soon fired with zeal -- not to begin another church but to propagate a movement of purification and reunion within the existing churches. They called on church people from the denominations to begin anew -- to begin at the beginning; to ascend at once to the pure fountain of truth, and to neglect and disregard, as though they had never been, the decrees of Popes, Councils, Synods, and Assemblies, and all the traditions and corruptions of an apostate Church. By coming at once to the primitive model and rejecting all human inventions, the Church was to be at once released from the controversies of eighteen centuries, and the primitive gospel of salvation was to be disentangled and disembarassed from all those corruptions and perversions which had heretofore delayed or arrested its progress [Memoirs of Alexander Campbell, by Robert Richardson Lippincott, , Vol. The search for the "ancient order" was simultaneously a severe judgment on the present order. Pleading for Christian union through a return to New Testament Christianity, Campbell celebrated the freedom and ability of the individual Christian to interpret Scripture untrammelled by the authority of creed or clergy. An honest look at the Bible, unbiased by preconceived theological notions or denominational ax-grinding, so Campbell argued, would lead the individual to the conclusion that it spoke clearly and with a single voice and that its pattern could be duplicated in the present day. The Declaration and Address was published, it should be observed, not as the constitution of a church but as the manifesto of a voluntary society of reformers, the Christian Association of Washington County. And although the society quickly evolved into a congregation and affiliated with the Baptists, the reformers continued to consider themselves a movement. They joined the Baptists not with the idea of being "merely" Baptist but rather on the assumption that they were the leaven by which the Baptist loaf would rise to true Christianity. Strife ensued and, taking a host of Baptist converts, the Disciples of Christ struck out on their own. Twenty years later the Disciples of Christ were the seventh largest religious group in America. The remarkable growth of the churches was prompted by the clarity of their message and the ambiguity of their identity. They were not a

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denomination, it was regularly insisted; they were a movement, a brotherhood. The Campbellite formula was the hallmark of the fellowship: But within this church of reformers that formula was asked to do double service. It was at once a challenge to American Protestantism and, increasingly, a platform for Disciples churchmanship. Despite its documented effectiveness in the former capacity, it was to prove increasingly unstable in the latter. Division and Controversy Rejection of churchly traditions in favor of Scripture, "the living oracles," had quickly established the distinctive features of Disciples worship and polity: But when further issues of organization and discipline arose, factions within the church tended to argue their cases by elevating to pre-eminence a particular element of the formula: By the end of the 19th century the brotherhood, finding the issues irresolvable, had split. The Churches of Christ, maintaining doctrinal conservatism and emphasizing the element of restoration, proclaimed the organization of missionary societies and the use of instrumental music in Worship to be abominations utterly lacking in scriptural warrant. The Christian Church, keeping cautiously open to the currents of critical biblical scholarship, adopted the element of unity as the distinctive Disciples contribution to the faith and proceeded to develop missionary societies and to listen to organs with an easy conscience. Controversy was not laid to rest by division, however. Disagreement about the relation between baptism and church membership, about the relation between biblical criticism and biblical restorationism, and about the administration of missionary work split the Christian Church again in the 20th century. The Churches of Christ, too, seemed perennially rocked by controversies, ranging from matters of millenarian theology to the financial support of radio and television ministries. An Unfinished Task The inability of the traditional Disciples formula to address emerging ecclesiastical and social issues has continued to vex the churches. In Christian Church historian Ronald E. The effort to frame the Disciples message within a comprehensive doctrine of the church still stands before these diverse communions as an unfinished task. Since the two have appropriated their history differently, the common problems will likely receive two quite different sets of answers. But events of the past decade seem to have placed each church further along the road toward a richer ecclesiology. A Movement with a Message One problem to be confronted could be characterized as the long-term effect of originating from a voluntary society. The Disciples have cherished the image of being a movement with a distinctive message to promulgate. But this message-centered understanding of the fellowship has all too often had as its corollary a contractual understanding of the church. The result has been that withholding funds and withdrawing from "the movement" have been used as tactics for voicing opposition to policies or trends of thinking. The hallowed designation "brotherhood" can be somewhat misleading, therefore, implying as it does that "the ties that bind" run deep in the blood and transcend issue-related disagreements. In fact, it is precisely this dimension of "brotherhood" which is most at stake for the churches in the immediate future. The issues here are perhaps most apparent in the Churches of Christ, where emphasis on restoration of New Testament Christianity has placed ideological purity at a premium. The temptation has been to make loyalty to the message and uniform understanding of it tests of fellowship. The sense of being what Churches of Christ historian David E. Harrell has called "a peculiar people" has often lapsed into intolerant exclusivism. Reuel Lemmons, editor of the widely circulated journal Firm Foundation, shares the opinion of many church leaders when he laments "the disfellowshipping mania" which regularly threatens to erupt in the congregations. This excessive regard for uniformity, Lemmons declares, has made the churches more interested in "guarding the ramparts and ferreting out the heretics" than in mission. In a group of such exiles published Voices of Concern as a public expression of regret that the Churches of Christ had not fostered an "atmosphere in which independent minds may feel at home. Thousands are restless and dissatisfied with the aridity of exclusivism and authoritarianism. Bright young minds are refusing to be put off with answers that have no more to commend them than the hoary beard of antiquity" Voices of Concern: Has that "more charitable tomorrow" arrived? To a surprising degree the answer is Yes. The Churches of Christ are tolerating a significantly wider spectrum of theological opinion within the fellowship than would have been expected even a decade ago. It remains to be seen whether that tolerance for diversity will extend beyond strictly doctrinal issues to the points at which religious concerns clearly interact

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with social attitudes. Discussion of the place of women in the ministry, for example, has not yet fully developed in the churches. Whatever the exact outcome, those ministers and editors calling for "unity in diversity" may be expected to play an increasingly influential role in the Churches of Christ. On this issue the most dramatic recent changes have been within the Christian Church Disciples of Christ. Nineteenth century Disciples feared hierarchical authority to such degree that any organization beyond the local congregation was regarded with suspicion. The Churches of Christ have insisted on leaving missionary work to the initiative of the local church, and any joint efforts are typically coordinated by the elders of a large or particularly active congregation. Even for the "cooperative" Christian Church, missionary and benevolent societies were organized and maintained strictly as adjuncts to the actual church -- that is, the local congregations. Society officers were given such secular titles as general secretary or president, and annual conventions of the denominations were mass meetings, not representative deliberative gatherings. In the churches accepted a new "provisional design" for the denomination, which in a moderately revised form was approved as "the design" by the General Assembly. The restructured polity incorporates the old denominational boards and agencies into a more inclusive concept of the church existing in three basic manifestations: Changes in names reflect the changes in thinking. The chief executive officer of the denomination, Kenneth L. Teegarden, is now the general minister, and the state secretaries are now regional ministers. Ecumenical Dialogue A final ecclesiological problem confronting the Churches of Christ and the Christian Church concerns relations with those whom Alexander Campbell liked to refer to as "the parties" -- that is, the denominations of American Christianity. For a tradition which had Christian union as one of its founding principles, this at first seems an odd problem. But in fact the iconoclastic dimension of the Disciples message made it difficult for this movement-become-a-church to appreciate traditions lacking a "thus saith the Lord" from Scripture. Some of the earliest Disciples missionaries, for example, were sent to Europe to "restore" Christianity on the Continent. This restorationist repudiation of denominational Christianity has served for decades to isolate the Churches of Christ from the concerns of many American Christians and, equally, has made their concerns nearly incomprehensible to the outsider. Here again, new perspectives are developing. Such scholarly journals as the Restoration Quarterly are publishing a number of articles whose historical and theological concerns extend far beyond the old rubrics of biblical exegesis and the history of the restoration movement. Similarly, Mission, which began publication in , has received praise from such analysts of the current religious scene as Edwin Gaustad and Martin E. Marty for the skill with which it addresses broad concerns of the Christian faith from a restorationist perspective. Although the old exclusivism dies hard, it is clear that many members of the Churches of Christ are diligent in the effort to bring the tradition into clear dialogue with current issues in theology and ethics. For the Christian Church, in which the restoration theme has long been deeply submerged, ecumenical discussion and studies of merger have been taking place throughout the 20th century. Currently, conversations toward a deeper understanding are proceeding with representatives of Roman Catholicism, and discussions toward possible union have begun with the United Church of Christ. The latter relationship is being pursued in ways compatible with the membership of both in the Consultation on Church Union, and it will be occurring at all levels of the life of the two churches. In sum, internal diversity of thinking, more positive relations with the broad Christian tradition, and revisions of polity have set a demanding yet potentially fruitful theological agenda that addresses the whole spectrum of the Disciples of Christ tradition.

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Chapter 2 : United Church of Christ

Get this from a library! European roots of the United Church of Christ. [Lowell H Zuck].

The origins of these Protestant denominations are in the Reformation, which resulted in the formation of three main Protestant groups: These groups differed by organization and baptism beliefs. But, churches in the Reformed group had different names in the various European countries. Further name confusion has arisen because in the Germans began uniting two Protestant denominations. The Puritans brought the Congregational denomination to the U. It arrived in St. Mills and Daniel Smith on a tour of exploration of the western states to expand that church. Louis, he founded twelve churches in Missouri and Illinois. But at that time and until , the Congregational and Presbyterian churches in the U. This plan allowed the Presbyterians to claim all churches west of the Hudson River and the Congregationalists to claim those in New England. All the early churches founded in Missouri by Giddings became Presbyterian. But, by the s Congregationalists in St. Louis wanted their own church. Louis organized on 12 January , at 6th Street near Franklin with members from St. By the s most of the thirty independent German states had adopted the idea of union churches for their state. Part of the attraction of immigration to the U. German Evangelicals appeared first in St. Charles in , then in St. Louis in with the establishment of Holy Ghost Church. Two additional Evangelical churches formed in St. Louis County in , in what is now Mehlville and Des Peres. By Holy Ghost church had created two additional Evangelical churches in St. Louis City as wellâ€”St. Marcus on the south, and St. Peter on the north. The History and Genealogy Department at the St. Louis County Library Headquarters offers a special finding aid outlining the United Church of Christ resources available at the library. Bibliography Boehning, Ross William. Holy Ghost United Church of Christ, Louis, Marriage Index, â€”; Confirmation Index â€” Marcus United Church of Christ, St. Louis, Confirmation Index, â€” Confirmation Register, â€”, St. Trinity Evangelical Church, Louis County Library, PastPorts, vol. Historical Souvenir for the 75th Anniversary of St. Peters Evangelical Church, St. Louis, Missouri, July Eden Publishing House, Louis, Missouri, Juli] Holl, Scott. The Stones Cry Out: Eden Theological Seminary, Northrup, Francis, and Marjorie Northrup. One Hundredth Anniversary, â€” A Century of Blessings, a Challenge for the Future, â€” Louis County Library, Special Collections, One Hundredth Anniversary of St. First Congregational Church, History Committee of St. Louis County, Missouri Confirmation Register â€” Marcus Evangelical and Reformed Church, St. Louis, Missouri, Erich E. Louis County Library, A Proud Heritage, a Promising Future. Trinity Evangelical and Reformed Church, St. Trinity United Church of Christ: United Church Directories, Witness in the County:

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Chapter 3 : Lutheran/Reformed 'Formula of Agreement' - United Church of Christ

*The Living Theological Heritage of the United Church of Christ: Reformation Roots (Living Theological Heritage of the United Church of Christ Series, Vol 2) [Barbara Brown Zikmund, John B. Payne] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

From very different cultural and ethnic backgrounds, Rev. The Mississippi Delta Chinese. This will be a lively night to remember and a great learning experience for all. Please RSVP early for this free event. The evening program is in two-parts. Chow, Floyd Alvin Galloway, and Rev. James Pennington talk about their vastly different life experiences surrounding their upbringing in Mississippi including: They will also share how they came to reside in Arizona and how they evolved. At a very young age, she discovered that she had the passion for the arts in a small town with very limited resources. She grew up living three different lives, 1 with traditional Chinese values, 2 in public and private school that was predominately Caucasian, then 3 worked in the family business that was in a predominately African American neighborhood. Pennington was born and raised in Booneville, MS. He moved with family to the South Side of Chicago when he was 11 years old. He is very connected to the downtown Phoenix community focused on his social justice work in immigration and marriage equality. While coming from totally different backgrounds and upbringing, the speakers will share their stories in hopes to open dialogue and create understanding between the diverse populations of people in the Metro Phoenix areas that may have similar experiences. Our goal is to create a safe environment to discuss issues of race, gender and discrimination, and to help our audience to reflect on their own life experiences and finding ways to embrace the diversity within our Arizona communities. This unique story shows how Chinese families built an enduring kinship and friendship through small town markets and grocery stores in the segregated South. It draws in part on the memories of the patriotic Chinese WWII veterans who lived in this area and stepped forward to serve and the families and community that supported them. This documentary is not only about a distinctive community in an unexpected milieu, but is also a microcosm of stories that resonate with many if not all immigrant populations who are drawn to America in hope of making a better life for themselves and their children. Samantha Cheng, who will share her experience, discovery and background while researching and making the film. She is a broadcast veteran with years of experience in television production. Her documentary films, Dalip Singh Saund: Arizona has a diverse ethnic community with similar stories, but different types of experiences. Our goal is to open a discussion about the history of Chinese in America as well as other immigrant populations. We hope this project will be a catalyst for dialogue and discussion amongst the Arizona communities that have not had a chance to express their voice. This cultural and educational event creates and promotes the opportunity to explore our shared human experiences through discussion, learning and reflection. This project was made possible by a grant from the Arizona Humanities.

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Chapter 4 : Monroe Congregational Church :: About the UCC

Lowell H. Zuck is the author of European Roots Of The United Church Of Christ (avg rating, 2 ratings, 0 reviews), Socially responsible believers (4.

What is black liberation theology, anyway? A clear definition of black theology was first given formulation in by the National Committee of Black Church Men in the midst of the civil rights movement: Black theology is a theology of black liberation. Black theology is a theology of "blackness. It affirms the humanity of white people in that it says "no" to the encroachment of white oppression. In the s, black churches began to focus their attention beyond helping blacks cope with national racial discrimination, particularly in urban areas. The notion of "blackness" is not merely a reference to skin color, but rather is a symbol of oppression that can be applied to all persons of color who have a history of oppression except whites, of course. So in this sense, as Wright notes, "Jesus was a poor black man" because he lived in oppression at the hands of "rich white people. James Cone, the chief architect of black liberation theology in his book *A Black Theology of Liberation* , develops black theology as a system. In this new formulation, Christian theology is a theology of liberation "a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the Gospel, which is Jesus Christ," writes Cone. Black consciousness and the black experience of oppression orient black liberation theology i. One of the tasks of black theology, says Cone, is to analyze the nature of the Gospel of Jesus Christ in light of the experience of oppressed blacks. Christian theology is understood in terms of systemic and structural relationships between two main groups: American white theology, which Cone never clearly defines, is charged with having failed to help blacks in the struggle for liberation. Black theology exists, because "white religionists" failed to relate the Gospel of Jesus to the pain of being black in a white racist society. For black theologians, since white Americans do not have the ability to recognize the humanity in persons of color, blacks need their own theology to affirm their identity in terms of a reality that is anti-black. Cone argues that even those white theologians who try to connect theology to black suffering rarely utter a word that is relevant to the black experience in America. White theology is not Christian theology at all. There is but one guiding principle of black theology: As such, black theology is a survival theology, because it helps blacks navigate white dominance in American culture. Black theology is the theological expression of a people deprived of social and political power. God is not the God of white religion but the God of black existence. As Wright intimates, for example, scores of black men regularly get passed over by cab drivers. Reducing black identity to "victimhood" distorts the reality of true progress. How did "rich white people" keep Obama from succeeding? If Obama is the model of an oppressed black man, I want to be oppressed next! The overall result, says McWhorter, is that "the remnants of discrimination hold an obsessive indignant fascination that allows only passing acknowledgement of any signs of progress. McWhorter articulates three main objections to victimology: First, victimology condones weakness in failure. Victimology tacitly stamps approval on failure, lack of effort, and criminality. Behaviors and patterns that are self-destructive are often approved of as cultural or presented as unpreventable consequences from previous systemic patterns. Black Liberation theologians are clear on this point: Second, victimology hampers progress because, from the outset, it focuses attention on obstacles. For example, in *Black liberation Theology*, the focus is on the impediment of black freedom in light of the Goliath of white racism. Third, victimology keeps racism alive because many whites are constantly painted as racist with no evidence provided. Racism charges create a context for backlash and resentment, fueling new attitudes among whites not previously held or articulated, and creates "separatism" a suspension of moral judgment in the name of racial solidarity. Does Jeremiah Wright foster separatism or racial unity and reconciliation? For black liberation theologians, Sunday is uniquely tied to redefining their sense of being human within a context of marginalization. Many black theologians believe that both racism and socio-economic oppression continue to augment the fragmentation between whites and blacks.

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Historically speaking, it makes sense that black theologians would struggle with conceptualizing social justice and the problem of evil as it relates to the history of colonialism and slavery in the Americas. Is black liberation theology helping? Preaching to a congregation of middle-class blacks about their victim identity invites a distorted view of reality, fosters nihilism, and divides rather than unites. The code language "economic parity" and references to "mal-distribution" is nothing more than channeling the twisted economic views of Karl Marx. Black liberation theologians have explicitly stated a preference for Marxism as an ethical framework for the black church, because Marxist thought is predicated on a system of oppressor class whites versus victim class blacks. Black liberation theologians James Cone and Cornel West have worked diligently to embed Marxist thought into the black church since the 1960s. For Cone, Marxism best addressed remedies to the condition of blacks as victims of white oppression. In *For My People*, Cone explains that "the Christian faith does not possess in its nature the means for analyzing the structure of capitalism. Marxism as a tool of social analysis can disclose the gap between appearance and reality, and thereby help Christians to see how things really are. For Cone, integrating Marx into black theology helps theologians see just how much social perceptions determine theological questions and conclusions. Moreover, these questions and answers are "largely a reflection of the material condition of a given society. West sees a strong correlation between black theology and Marxist thought, because "both focus on the plight of the exploited, oppressed, and degraded peoples of the world, their relative powerlessness and possible empowerment. He appreciates Marxism for its "notions of class struggle, social contradictions, historical specificity, and dialectical developments in history" that explain the role of power and wealth in bourgeois capitalist societies. A common perspective among Marxist thinkers is that bourgeois capitalism creates and perpetuates ruling-class domination "which, for black theologians in America, means the domination and victimization of blacks by whites. America has been over run by "white racism within mainstream establishment churches and religious agencies," writes West.

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Chapter 5 : MACUCC: History of the Conference

Additional Curriculum/Series Information This is the second volume in The Living Theological Heritage of the United Church of Christ, a 7-volume series of foundational documents, treatises, and statements celebrating the history, faith, and practice of one of Protestantism's most significant denominations.

Most of our churches are of the Congregational tradition, and direct descendants of the churches founded by the Pilgrims of Plymouth and the Puritans of the Massachusetts Bay Colony. Forty of our churches were organized before 1780, and another 40 before 1800. Until 1802, the Congregational Church was the official, tax-supported church of the Commonwealth of Massachusetts. The Society later merged with a clergy group, the General Association of Massachusetts, at which point its focus began to broaden into what it is for the Conference today: The United Church of Christ Our foundations in the United Church of Christ are in 16th, 17th and 18th century Europe where the Protestant Reformation changed the face of Christendom – and oppression, war and poverty sent men, women and children to different parts of this land. First came the Pilgrims and Puritans from England, who formed Congregational churches. They were soon followed by Swiss and southern German immigrants, who started the Reformed denomination. Later Prussian immigrants arrived and started the Evangelical churches. In the 19th century, frontier congregations joined to form a uniquely American denomination simply called Christian. While each denomination was different in terms of ethnic origin and specifics of religious belief and practice, all were ecumenical at heart, resulting in the merger of the Congregational and Christian churches and the merger of the Evangelical and Reformed branches. The United Church of Christ was established in 1827, when these two denominations joined to form one new church The United Church of Christ clearly affirms the important gifts from its heritage. We are "Christian," for we are a part of the body of Jesus Christ, the crucified and risen Savior. We are "reformed" for we hold to the Reformation belief in the authority of and personal access to God. We are "evangelical" because we preach the good news of salvation through the life, death and resurrection of Jesus. And we are "congregational" for we affirm that all churches are to be in covenant with each other, yet local congregations are autonomous to follow Christ and order their own life and worship. This commitment to freedom within covenant forms the basic structure of the United Church of Christ. While our history lies with those who came from England, Germany and the American frontier, our identity today is so much more. Today, approximately two-thirds of our members have come to the UCC from other denominations, or from no denomination. Our ranks are swelling with former Roman Catholics and Generation Xers who are seeking a spiritual home for their children. They are receiving support from the established UCC churches in their endeavors to form new congregations, which in turn become a welcome addition to our family. It reflects our spirit of unity and inclusiveness and points toward future efforts to heal the divisions in the body of Christ.

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Chapter 6 : United and uniting churches - Wikipedia

Our Christian faith ties us to the Middle East, where Christ was born; and to Europe, to which Christianity spread and underwent historic reform. As North American churches in the Reformed tradition, our faith heritage—and for many, our family roots—are grounded in the Middle East and Europe.

Zamora, a second major split occurred in the Methodist Church on March 23, 1907. About three years before, Melecio de Armas, a prominent minister had been accused by his colleagues of immorality towards a teenage girl, a church member. This Committee decided that it does not have enough evidence against the minister, so it acquitted him—thereby overturning the decision of the Philippine Conference. Bishop Herbert Welch, at the Annual Conference, declared the matter closed, and reinstated the minister. Kalaw, and including five other missionaries and 27 ordained Filipino ministers led by Cipriano Navarro and Melquiades Gamboa, a U.S. All but 41 members of Central Church left their newly dedicated gothic cathedral. This group formed the Philippine Methodist Church, with Navarro as bishop. The church financially supported the Staggs and the other missionaries who joined it. Stagg and his former members formed the Cosmopolitan Church, which became the leading congregation of the new denomination. It was the first union of churches under full Filipino leadership. On the other hand, the former United Brethren in Christ, together with the Church of Christ Disciples of Christ and the independent congregations remained as the Evangelical Church of the Philippines. Because the Seventh-day Adventists was forced by the war to join the merger, they immediately left the Evangelical Church of the Philippines after the war. This was the real culmination of the efforts of the Evangelical Union established by missionaries on April 26, 1907, to seek the evangelization of the Philippines through a common effort. In spite of the refusal of the United Methodist, Baptist and other independent evangelical churches, the UCCP was known to be the most visible sign of interdenominational and church unity in the Philippines. It was proclaimed in an appropriate ceremonies at the General Assembly held in Cebu City. Faith and Practice[edit] The United Church of Christ in the Philippines is trinitarian and believes in the deity, humanity, and atonement of Jesus. It believes that the Bible, in both the Old and New Testaments, is the inspired Word of God and that salvation is by grace through faith, repentance and following after Christ. The United Church of Christ in the Philippines view the Christian life as one of personal faith and of serious dedication to living according to the highest Christian precepts. Each person is thus to be born again, converted into a new life, and gathered into the church community. For them, the church is essentially the result of conversion and of grace, a gathered community of committed believers. It is not the mother of Christian experience or the source rather than the effect of grace, as in the Roman Catholic tradition. The church is, therefore, holy only because the faith and life of its people are holy. The following distinguish the UCCP from other communions: Their concern for freedom of speech and conscience and for freedom from interference by any civil or ecclesiastical authority The primacy they give to Scripture in matters of faith, doctrine, and morals The authority they give to the congregation in church affairs Their concern for establishing social justice in political, social and economic life and Their active involvement and commitment to interdenominational activity as a protest against denominational exclusiveness. The church takes a neutral position on the observance of feet washing, taking into consideration the various traditions brought in by the uniting churches. Article III Historic Faith and Message states, " We do preserve all the heritage of faith brought into the union by each of the constituent churches and hereby declare as our common faith and message: In recent times infant baptism has given way to more frequent infant "dedication" ceremonies or Paghahandog in Filipino, thus reserving baptism until after the time when the child makes a conscious decision to follow Christ. The church also recognize and accept the baptism of other Christian churches. Local churches in the Tagalog and Ilocano regions established by their missionaries practice only baptism by immersion by its adult members. They believe that it was given by Jesus Christ [16] to his church as a way of remembering and proclaiming the sacrifice He made on the cross. This includes confession of sin and

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repentance. Communion for them should not be received in a flippant or careless manner. It is the joyful feast of the Lord, hence, it is a celebration. In most local churches, communion is served in the first Sunday of the month. Contemporary Issues[edit] The church believes that every man or woman should be accepted and treated with dignity, grace, and holy love, whatever their sexual orientation biological sex of person attracted to. In , the denomination voted to adopt a policy that "means that LGBTs should not be discriminated but should be unconditionally accepted Sunday morning, Sunday evening, and Wednesday evening. The local congregation has a great deal of freedom in the style and ordering of worship and therefore worship varies from congregation to congregation. The order may be very traditional and highly liturgical, or it may be very simple and informal. Music plays a large role in most UCCP worship services and ranges from chant to traditional Protestant hymns, to classical sacred music, to more modern music, depending on the preference of the local church. Scripture is read and usually preached upon. An offering is usually taken. Services are often focused toward a time of prayer and commitment at the end of the sermon. Over the last ten years, an increasing number of UCCP churches have utilized contemporary worship services as their worship style. This may involve the use of a projector to display song, drums and electronic piano, clapping of hands, tambourine dance and raising of hands. More traditional UCCP churches use hymnals and may have a song leader or music director who directs congregational singing from the pulpit. Mission, Evangelism and Social Concern[edit] The United Church of Christ in the Philippines has, historically, been a leading Protestant denomination in mission work. A vital part of the world mission emphasis of the denomination is building and maintaining relationships with Evangelical, Protestant and other churches around the world. Connection between evangelism and social concern was maintained by the UCCP. They also issued a Resolution Condemning Gambling and Liquor. They focused on mass evangelism and witness to students, and used film showings such as King of Kings to make contacts. Interested seekers availed of Bible correspondence courses. Sobrepena held mass evangelistic campaignsâ€”notably in Laoag in November , with the OC cooperation. In to , local churches allowed American missionaries from the Youth With A Mission to reorganize Sunday Schools and set up Sunday school programs. Many Filipinos from this time are in full-time Christian service today or are productive Christians. In addition, a number of indigenous churches were established among squatter communities in Metro Manila, in Baguio and villages in the Cordilleras. PCEC is the largest network of denominations, churches, mission groups and para-church organizations in the Philippines being involve in evangelism and defending the fundamental evangelical Christian faith. Seminaries and affiliated institutions[edit] The denomination maintains affiliations with seminaries in the Philippines. Aside from this, the UCCP is a member and have partnership relation with international religious organizations. World and Continental Church Bodies[edit].

Chapter 7 : The living theological heritage of the United Church of Christ (Book,) [calendrierdelascience.com

he United Church of Christ (UCC) was born out also includes historic Lutheran roots among the tradiÂ- It embraces a rich Protestant heritage in.

Chapter 8 : United Church of Christ (UCC) - St. Louis Genealogical Society

If you would like to become better acquainted with fellow explorers and our ministers, to learn about the history and faith perspectives of our Congregational/United Church of Christ heritage, to reflect on our respective journeys of faith, and to explore the option of uniting in a covenant of membership with our church family, you may be.

Chapter 9 : Mississippi Journey / Honor and Duty - calendrierdelascience.com | calendrierdelascience.com

Barbara Brown Zikmund is the author of Hidden Histories in the United Church of Christ (avg rating, 10 ratings, 0

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reviews, published), Clergy W.