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God and the Constitution

Looks at the ways in which Catholic social teaching sheds light on the challenges of peace, the problem of pluralism, the quest for human rights, and the defense of liberty.

Christianity, Democracy, and the American Ideal

Today we associate liberal politics with secularism. However, the role of religion in American politics has always been more complex than that: America has never had a president, democrat or republican, who has not openly stated that they are a Christian, for a start! The Religion of Democracy is a lively narrative of quintessentially American ideas as they were forged, debated and remade across history. Kittlestrom shows that the principles of liberty and equality did not emerge in opposition to religion but were actually forged by religion.

American Covenant

Polarization between political religionists and militant secularists on both sides of the Atlantic is on the rise. Critically engaging with traditional secularism and religious accommodationism, this collection introduces a constitutional secularism that robustly meets contemporary challenges. It identifies which connections between religion and the state are

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compatible with the liberal, republican, and democratic principles of constitutional democracy and assesses the success of their implementation in the birthplace of political secularism: the United States and Western Europe. Approaching this issue from philosophical, legal, historical, political, and sociological perspectives, the contributors wage a thorough defense of their project's theoretical and institutional legitimacy. Their work brings fresh insight to debates over the balance of human rights and religious freedom, the proper definition of a nonestablishment norm, and the relationship between sovereignty and legal pluralism. They discuss the genealogy of and tensions involving international legal rights to religious freedom, religious symbols in public spaces, religious arguments in public debates, the jurisdiction of religious authorities in personal law, and the dilemmas of religious accommodation in national constitutions and public policy when it violates international human rights agreements or liberal-democratic principles. If we profoundly rethink the concepts of religion and secularism, these thinkers argue, a principled adjudication of competing claims becomes possible.

American Babylon

For readers of *Democracy in Chains* and *Dark Money*, a revelatory investigation of the Religious Right's rise to political power. For too long the Religious Right has masqueraded as a social movement preoccupied with a number of cultural issues, such as abortion and same-sex marriage. But in her deeply reported

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investigation, Katherine Stewart reveals a disturbing truth: America's Religious Right has evolved into a Christian nationalist movement. It seeks to gain political power and to impose its vision on all of society. It isn't fighting a culture war, it is waging a political war on the norms and institutions of American democracy. Stewart shows that the real power of the movement lies in a dense network of think tanks, advocacy groups, and pastoral organizations, embedded in a rapidly expanding community of international alliances with likeminded, anti-democratic religious nationalists around the world, including Russia. She follows the money behind the movement and traces much of it to a group of super-wealthy, ultraconservative donors and family foundations. The Christian nationalist movement is far more organized and better funded than most people realize. It seeks to control all aspects of government and society. Its successes have been stunning, and its influence now extends to every aspect of American life, from the White House to state capitols, from our schools to our hospitals. *The Power Worshippers* is a brilliantly reported book of warning and a wake-up call. Stewart's probing examination demands that Christian nationalism be taken seriously as a significant threat to the American republic and our democratic freedoms.

American Religions and the Family

A Publishers Weekly Best Religion Book of the Year A Choice Outstanding Academic Title For many Americans, being Christian is central to their political

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outlook. Political Christianity is most often associated with the Religious Right, but the Christian faith has actually been a source of deep disagreement about what American society and government should look like. While some identify Christianity with Western civilization and unfettered individualism, others have maintained that Christian principles call for racial equality, international cooperation, and social justice. At once incisive and timely, Christian delves into the intersection of faith and political identity and offers an essential reconsideration of what it means to be Christian in America today. “Bowman is fast establishing a reputation as a significant commentator on the culture and politics of the United States.” —Church Times “Bowman looks to tease out how religious groups in American history have defined, used, and even wielded the word Christian as a means of understanding themselves and pressing for their own idiosyncratic visions of genuine faith and healthy democracy.” —Christian Century “A fascinating examination of the twists and turns in American Christianity, showing that the current state of political/religious alignment was not necessarily inevitable, nor even probable.” —Deseret News

The Godless Constitution

The United States remains a deeply religious country and religion plays an inextricably critical role in American politics. Controversy over issues such as abortion is fueled by opposition in the Catholic Church and among conservative Protestants, candidates for the presidency are questioned about their religious

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beliefs, and the separation of church and state remains hotly contested. While the examination of religion's influence in politics has long been neglected, in the last decade the subject has finally garnered the attention it deserves. In *Religion and Democracy in the United States*, prominent scholars consider the ways Americans understand the relationship between their religious beliefs and the political arena. This collection, a work of the Task Force on Religion and American Democracy of the American Political Science Association, thoughtfully explores the effects of religion on democracy and contemporary partisan politics. Topics include how religious diversity affects American democracy, how religion is implicated in America's partisan battles, and how religion affects ideas about race, ethnicity, and gender. Surveying what we currently know about religion and American politics, the essays introduce and delve into the range of current issues for both specialists and nonspecialists. In addition to the editors, the contributors are Allison Calhoun-Brown, Rosa DeLauro, Bette Novit Evans, James Gibson, John Green, Frederick Harris, Amaney Jamal, Geoffrey Layman, David Leal, David Leege, Nancy Rosenblum, Kenneth Wald, and Clyde Wilcox.

American Fascists

Although dominant in West European politics for more than a century, Christian Democratic parties remain largely unexplored and little understood. An investigation of how political identities and parties form, this book considers the origins of Christian

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Democratic "confessional" parties within the political context of Western Europe. Examining five countries where a successful confessional party emerged (Belgium, the Netherlands, Austria, Germany, and Italy) and one where it did not (France), Stathis N. Kalyvas addresses perplexing questions raised by the Christian Democratic phenomenon. How can we reconcile the religious roots of these parties with their tremendous success and resilience in secular and democratic Western Europe? Why have these parties discarded their initial principles and objectives to become secular forces governing secular societies? The author's answers reveal the way in which social and political actors make decisions based on self-interest under conditions that constrain their choices and the information they rely on—often with unintended but irrevocable consequences. Kalyvas also lays a foundation for a theory of the Christian Democratic phenomenon which would specify the conditions under which confessional parties succeed and would determine the impact of such parties, and the way they are formed, on politics and society. Drawing from political science, sociology, and history, his analysis goes beyond Christian Democracy to address issues related to the methodology of political science, the theory of party formation, the political development of Europe, the relationship between religion and politics, the construction of collective political identities, and the role of agency and contingency in politics.

Imagining Judeo-Christian America

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Religions respond to capitalism, democracy, industrialization, feminism, individualism, and the phenomenon of globalization in a variety of ways. Some religions conform to these challenges, if not capitulate to them; some critique or resist them, and some work to transform the modern societies they inhabit. In this unique collection of critical essays, scholars of Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, and Native American thought explore the tension between modernization and the family, sexuality, and marriage traditions of major religions in America. Contributors examine how various belief systems have confronted changing attitudes regarding the meaning and purpose of sex, the definition of marriage, the responsibility of fathers, and the status of children. They also discuss how family law in America is beginning to acknowledge certain religious traditions and how comparative religious ethics can explain and evaluate diverse family customs. Studies concerning the impact of religious thought and behavior on American society have never been more timely or important. Recent global events cannot be fully understood without comprehending how belief systems function and the many ways they can be employed to the benefit and detriment of societies. Responding to this critical need, *American Religions and the Family* presents a comprehensive portrait of religious cultures in America and offers secular society a pathway for appreciating religious tradition.

Christian Democracy for America

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Few political philosophers have laid such stress upon the organic and dynamic characters of human rights, rooted as they are in natural law, as did the great 20th century philosopher, Jacques Maritain. Few Christian scholars have placed such emphasis upon the influence of evangelical inspiration, or of the Gospel message, upon the temporal order as has Maritain. As this important work reveals, the philosophy of Jacques Maritain on natural law and human rights is complemented by and can only be properly understood in the light of his teaching on Christianity and democracy and their relationship. Maritain takes pains to point out that Christianity cannot be made subservient to any political form or regime, that democracy is linked to Christianity and not the other way around, and that every just regime, such as the classic forms of monarchy, aristocracy and republic, is compatible with Christianity and in it a person is able to achieve some measure of fulfillment even in the temporal order. At the same time he argues his distinctive thesis that personalist or organic democracy provides a fuller measure of freedom and fulfillment and that it emerges or begins to take shape under the inspiration of the Gospel. Even the modern democracies we do in fact have, with all their weaknesses, represent an historic gain for the person and they spring, he urges, from the very Gospel they so wantonly repudiate!

Christianity, Democracy, and the American Ideal

Christian Democracy swept across parts of Latin

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America, gaining influence in Venezuela in the 1940s, Chile in the 1950s, El Salvador and Guatemala in the 1960s, and Costa Rica and Mexico in the 1980s. This book offers an overview of Christian Democracy in the region—underscoring its remarkable diversity—and examines the Christian Democratic organizations of Chile and Mexico, which are still major parties today. The concluding section analyzes the demise of formerly significant Christian Democratic parties in El Salvador, Guatemala, Peru, and Venezuela. Christian Democracy in Latin America provides the definitive study of the nature, rise, and decline of Christian Democracy in Latin America. The book enriches the broader theoretical literature on political parties by highlighting the distinctive strategic dilemmas parties face, and the distinctive objectives they pursue, in contexts of fragile democracy or of authoritarian regimes.

Acts of Conscience

Christianity, not religion in general, has been important for American democracy. With this bold thesis, Hecló offers a panoramic view of how Christianity and democracy have shaped each other over the years, and how their relationship is changing in the present day. Responding to his challenging argument, Mary Jo Bane, Michael Kazin, and Alan Wolfe criticize, qualify, and amend it. The result is a lively debate about a momentous tension in American public life.

Christian Democracy in Latin America

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Looks at changes in the Christian church just after the American Revolution, and explains how the desire for democracy led to the rise of new religious movements

The Democratization of American Christianity

These essays reflect possibilities and practices of radical democracy and radical ecclesia that take form in the textures of relational care for the radical ordinary. Hauerwas and Coels point out political and theological imaginations beyond the political formations, which seems to be the declination and the production of death. The authors call us to a revolutionary politics of 'wild patience' that seeks transformation through attentive practices of listening, relationship-building, and a careful tending to places, common goods, and diverse possibilities for flourishing.

Christian

In Religion, Religiosity, and Democratic Values, Abbas Mehregan examines empirically the effects of individual religiosity, historical religion, institutional democracy, and socioeconomic development on attitudes towards free market economics and confidence in civil society organizations in 60 Islamic and non-Islamic societies.

Christian Faith and Modern Democracy

In Christianity, Democracy, and the Radical Ordinary,

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theologian Stanley Hauerwas and political theorist Romand Coles reflect about possibilities and practices of radical democracy and radical ecclesia that take form in the textures of relational care for the radical ordinary. They seek to shift political and theological imaginations beyond the limits of contemporary political formations (such as global capitalism, the mega-state, and empire), which they argue are based upon both the denial and production of death. Hauerwas and Coles call us to a revolutionary politics of wild patience that seeks transformation through attentive practices of listening, relationship-building, and a careful tending to places, common goods, and diverse possibilities for flourishing. Both authors translate back and forth across--as well as dwell in the tensions between--the languages of radical democracy and of trial, cross, and resurrection. Engaging each other through a variety of genres--from essays, to letters, to cowriting and dialogue--Hauerwas and Coles seek to enact a politics that is evangelical in its radical receptivity across strange differences and that cultivates power in relation to vulnerability. The authors argue that there is a strong relation between hope and imagination, as well as between imagination and the encounter with and memory of those who have lived with receptive generosity toward the radical ordinary. Hence, throughout this book they think extensively in relation to specific lives and practices: from Ella Baker and the early Student Nonviolent Coordinating Committee organizing efforts for beloved community and civil rights, to L'Arche communities founded by Jean Vanier, to contemporary faith-based radical democratic organizing efforts in dozens of cities by

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the Industrial Areas Foundation. Pushing and pulling each other into new and insightful journeys of political imagination, this conversation between a radical Christian and a radical democratic trickster spurs us toward a politics that acknowledges, tends to, and enacts the powers of the radical ordinary.

Christianity and Democracy

"Judeo-Christian" is a remarkably easy term to look right through. Judaism and Christianity obviously share tenets, texts, and beliefs that have strongly influenced American democracy. In this ambitious book, however, K. Healan Gaston challenges the myth of a monolithic Judeo-Christian America. She demonstrates that the idea is not only a recent and deliberate construct, but also a potentially dangerous one. From the time of its widespread adoption in the 1930s, the ostensible inclusiveness of Judeo-Christian terminology concealed efforts to promote particular conceptions of religion, secularism, and politics. Gaston also shows that this new language, originally rooted in arguments over the nature of democracy that intensified in the early Cold War years, later became a marker in the culture wars that continue today. She argues that the debate on what constituted Judeo-Christian--and American--identity has shaped the country's religious and political culture much more extensively than previously recognized.

What is Christian Democracy?

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This work challenges the commonly accepted view that Christianity is inherently compatible with modern democratic society. Contrary to conventional wisdom, it argues that there is no necessary connection between Christianity and any form of government.

Is Europe Christian?

Why Democracy needs Christianity: Maritain explains that in a society unleavened by religious ideals, an enduring democracy can never take root. And once a religious people abandons its faith, even the greatest democracy must wither and die.

Democratic Religion

"The founder and CEO of Public Religion Research Institute (PRRI) and columnist for the Atlantic describes how white Protestant Christians have declined in influence and power since the 1990s and explores the effect this has had on America,"--Novelist.

Religion, Religiosity, and Democratic Values

No American denomination identified itself more closely with the nation's democratic ideal than the Baptists. Most antebellum southern Baptist churches allowed women and slaves to vote on membership matters and preferred populists preachers who addressed their appeals to the common person. Paradoxically no denomination could wield religious

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authority as zealously as the Baptists. Between 1785 and 1860 they ritually excommunicated forty to fifty thousand church members in Georgia alone. Wills demonstrates how a denomination of freedom-loving individualists came to embrace an exclusivist spirituality--a spirituality that continues to shape Southern Baptist churches in contemporary conflicts between moderates who urge tolerance and conservatives who require belief in scriptural inerrancy. Wills's analysis advances our understanding of the interaction between democracy and religious authority, and will appeal to scholars of American religion, culture, and history, as well as to Baptist observers.

Did America Have a Christian Founding?

In response to the massive bloodshed that defined the twentieth century, American religious radicals developed a modern form of nonviolent protest, one that combined Christian principles with new uses of mass media. Greatly influenced by the ideas of Mohandas Gandhi, these "acts of conscience" included sit-ins, boycotts, labor strikes, and conscientious objection to war. Beginning with World War I and ending with the ascendance of Martin Luther King Jr., Joseph Kip Kosek traces the impact of A. J. Muste, Richard Gregg, and other radical Christian pacifists on American democratic theory and practice. These dissenters found little hope in the secular ideologies of Wilsonian Progressivism, revolutionary Marxism, and Cold War liberalism, all of which embraced organized killing at one time or another.

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The example of Jesus, they believed, demonstrated the immorality and futility of such violence under any circumstance and for any cause. Tracing the rise of militant nonviolence across a century of industrial conflict, imperialism, racial terror, and international warfare, Kosek recovers radical Christians' remarkable stance against the use of deadly force, even during World War II and other seemingly just causes. His research sheds new light on an interracial and transnational movement that posed a fundamental, and still relevant, challenge to America's political and religious mainstream.

The Rise of Christian Democracy in Europe

The mass media and religious groups in America regularly argue about news bias, sex and violence on television, movie censorship, advertiser boycotts, broadcast and film content rating systems, government regulation of the media, the role of mass evangelism in a democracy, and many other issues. In the United States the major disputes between religion and the media usually have involved Christian churches or parachurch ministries, on the one hand, and the so-called secular media, on the other. Often the Christian Right locks horns with supposedly liberal Eastern media elite and Hollywood entertainment companies. When a major Protestant denomination calls for an economic boycott of Disney, the resulting news reports suggest business as usual in the tensions between faith groups and media empires. Schultze demonstrates how religion and the media in

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America have borrowed each other's rhetoric. In the process, they have also helped to keep each other honest, pointing out respective foibles and pretensions. Christian media have offered the public as well as religious tribes some of the best media criticism— better than most of the media criticism produced by mainstream media themselves. Meanwhile, mainstream media have rightly taken particular churches to task for misdeeds as well as offered some surprisingly good depictions of religious life. The tension between Christian groups and the media in America ultimately is a good thing that can serve the interest of democratic life. As Alexis de Tocqueville discovered in the 1830s, American Christianity can foster the “habits of the heart” that ward off the antisocial acids of radical individualism. And, as John Dewey argued a century later, the media offer some of our best hopes for maintaining a public life in the face of the religious tribalism that can erode democracy from within. Mainstream media and Christianity will always be at odds in a democracy. That is exactly the way it should be for the good of each one.

Capitalism and Christianity, American Style

Evangelical Christianity and Democracy in Latin America

Christian Democratic actors and thinkers have been at the forefront of many of the twentieth century's

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key political battles - from the construction of the international human rights regime, through the process of European integration and the creation of postwar welfare regimes, to Latin American development policies during the Cold War. Yet their core ideas remain largely unknown, especially in the English-speaking world. Combining conceptual and historical approaches, Carlo Invernizzi Accetti traces the development of this ideology in the thought and writings of some of its key intellectual and political exponents, from the mid-nineteenth century to the present day. In so doing he sheds light on a number of important contemporary issues, from the question of the appropriate place of religion in presumptively 'secular' liberal-democratic regimes, to the normative resources available for building a political response to the recent rise of far-right populism.

The Democratization of American Christianity

Explores the political ambitions of the Christian right, discussing how their agenda gained momentum through alternative networks, schools, and publishers, and warns that another national crisis may enable the Christian right to seize political power.

Prophetic Politics

In Latin America, evangelical Protestantism poses an increasing challenge to Catholicism's long-established religious hegemony. At the same time, the region is among the most generally democratic outside the

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West, despite often being labeled as 'underdeveloped.' Scholars disagree whether Latin American Protestantism, as a fast-growing and predominantly lower-class phenomenon, will encourage a political culture that is repressive and authoritarian, or if it will have democratizing effects. Drawing from a range of sources, *Evangelical Christianity and Democracy in Latin America* provides case studies of five countries: Brazil, Peru, Mexico, Guatemala, and Nicaragua. The contributors, mainly scholars based in Latin America, bring first hand-knowledge to their chapters. The result is a groundbreaking work that explores the relationship between Latin American evangelicalism and politics, its influences, manifestations, and prospects for the future. *Evangelical Christianity and Democracy in Latin America* is one of four volumes in the series *Evangelical Christianity and Democracy in the Global South*, which seeks to answer the question: What happens when a revivalist religion based on scriptural orthodoxy participates in the volatile politics of the Third World? At a time when the global-political impact of another revivalist and scriptural religion - Islam - fuels vexed debate among analysts the world over, these volumes offer an unusual comparative perspective on a critical issue: the often combustible interaction of resurgent religion and the developing world's unstable politics.

Religion, Secularism, and Constitutional Democracy

Why did 81 percent of white evangelicals vote for

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Donald Trump in 2016? And what does this tell us about the relationship between Christianity and democracy in the United States? American Babylon places our present political moment against a deep historical backdrop. In Part I the author traces the development of democratic institutions from Ancient Greece through to the American Revolution and of Christian political theology from Augustine to Falwell. Part II charts the decline of democratic governance within American churches; explains the capture of evangelical Christianity by the Republican Party; and denounces the fateful embrace between white Christian nationalists and right-wing populists that culminated in Trump's victory. An accessible and timely book, American Babylon is essential reading for those concerned with the vexed relationship of religion and politics in the United States, including students and scholars in the fields of divinity, history, political science, religious studies, and sociology.

Christianity And Democracy In Global Context

Why Democracy needs Christianity: Maritain explains that in a society unleavened by religious ideals, an enduring democracy can never take root. And once a religious people abandons its faith, even the greatest democracy must wither and die.

The End of White Christian America

Is there a place for religion in politics? In this insightfully written book, Paul Marshall argues that

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Christians can and should approach politics in a way informed by faith. Drawing on traditions of both Catholic and Protestant political thought, Marshall analyzes the ways in which religion influences our understanding of power, justice, and democracy. In an age when the relationship between politics and religion is becoming ever more important--and ever more blurred--both in America and beyond, God and the Constitution is an indispensable guide for Christians interested in exploring how they can interject their religious convictions into their political actions.

Christianity and the Mass Media in America

"In an era of military conflict and economic hardship, religious and political leaders adamantly speak in the language of crisis. Whether one attributes this public religious fervor to a response to the attacks of September 11, 2001, millennial hopes and fears, a sense of moral decay (generally based on either growing economic inequality or the 'breakdown of the American family'), or a sign of the normal progression of the stages of history, the discourse of religious revival is increasingly prominent. And, as is amply evident in the United States and throughout the world, devout declarations of religious belief in the public sphere can bring intractable passions to politics."--from Chapter 1 What are the relationships among religion, politics, and narratives? What makes prophetic political narratives congenial or hostile to democratic political life? David S. Gutterman explores

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the prophetic politics of four twentieth- and twenty-first-century American Christian social movements: the Reverend Billy Sunday and his vision of "muscular Christianity"; Dr. Martin Luther King, Jr., and the Civil Rights movement; the conservative Christian male organization Promise Keepers; and the progressive antipoverty organization Call to Renewal. Gutterman develops a theory based on the work of Hannah Arendt and others and employs this framework to analyze expressions of the prophetic impulse in the political narrative of the United States. In the process, he examines timely issues about the tense and intricate relationship between religion and politics. Even prior to George W. Bush's faith-based initiative, debates about abortion, family values, welfare reform, and environmental degradation were informed by religious language and ideas. In an interdisciplinary and accessible manner, Gutterman translates the narratives employed by American Christian social movements to define both the crises in the land and the path to resolving these crises. The book also explores the engagement of these prophetic social movements in contentious political issues concerned with sex, gender, sexuality, race, and class, as well as broader questions of American identity.

What is Christian Democracy?

Capitalism and Christianity, American Style is William E. Connolly's stirring call for the democratic left to counter the conservative stranglehold over American religious and economic culture in order to put egalitarianism and ecological integrity on the political

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agenda. An eminent political theorist known for his work on identity, secularism, and pluralism, Connolly charts the path of the “evangelical-capitalist resonance machine,” source of a bellicose ethos reverberating through contemporary institutional life. He argues that the vengeful vision of the Second Coming motivating a segment of the evangelical right resonates with the ethos of greed animating the cowboy sector of American capitalism. The resulting evangelical-capitalist ethos finds expression in church pulpits, Fox News reports, the best-selling *Left Behind* novels, consumption practices, investment priorities, and state policies. These practices resonate together to diminish diversity, forestall responsibility to future generations, ignore urban poverty, and support a system of extensive economic inequality. Connolly describes how the evangelical-capitalist machine works, how its themes resound across class lines, and how it infiltrates numerous aspects of American life. Proposing changes in sensibility and strategy to challenge this machine, Connolly contends that the liberal distinction between secular public and religious private life must be reworked. Traditional notions of unity or solidarity must be translated into drives to forge provisional assemblages comprised of multiple constituencies and creeds. The left must also learn from the political right how power is infused into everyday institutions such as the media, schools, churches, consumption practices, corporations, and neighborhoods. Connolly explores the potential of a “tragic vision” to contest the current politics of existential resentment and political hubris, explores potential lines of connection between it and theistic faiths that break with the evangelical right, and charts

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the possibility of forging an “eco-egalitarian” economy. *Capitalism and Christianity, American Style* is William E. Connolly’s most urgent work to date.

The Religion of Democracy

As Europe wrangles over questions of national identity, nativism and immigration, Olivier Roy interrogates the place of Christianity, foundation of Western identity. Do secularism and Islam really pose threats to the continent's 'Christian values'? What will be the fate of Christianity in Europe? Rather than repeating the familiar narrative of decline, Roy challenges the significance of secularized Western nations' reduction of Christianity to a purely cultural force- relegated to issues such as abortion, euthanasia and equal marriage. He illustrates that, globally, quite the opposite has occurred: Christianity is now universalized, and detached from national identity. Not only has it taken hold in the Global South, generally in a more socially conservative form than in the West, but it has also 'returned' to Europe, following immigration from former colonies. Despite attempts within Europe to nationalize or even racialize it, Christianity's future is global, non-European and immigrant-as the continent's Churches well know. This short but bracing book confirms Roy's reputation as one of the most acute observers of our times. It represents a persuasive and novel vision of religion's place in national life today.

Against the Grain

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Refutes the claims of the religious right that America was founded as a Christian nation, and emphasizes that separation of church and state was designed to guarantee religious freedom

Social Democracy in the Making

Winner of the 2017 Alpha Sigma Nu Award The collapse of communism in eastern Europe has forced traditionally Eastern Orthodox countries to consider the relationship between Christianity and liberal democracy. Contributors examine the influence of Constantinianism in both the post-communist Orthodox world and in Western political theology. Constructive theological essays feature Catholic and Protestant theologians reflecting on the relationship between Christianity and democracy, as well as Orthodox theologians reflecting on their tradition's relationship to liberal democracy. The essays explore prospects of a distinctively Christian politics in a post-communist, post-Constantinian age.

Christianity and American Democracy

The long battle between exclusionary and inclusive versions of the American story Was America founded as a Christian nation or a secular democracy? Neither, argues Philip Gorski in *American Covenant*. What the founders envisioned was a prophetic republic that would weave together the ethical vision of the Hebrew prophets and the Western political heritage of civic republicanism. In this eye-opening book, Gorski shows why this civil religious tradition is now in

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peril—and with it the American experiment. *American Covenant* traces the history of prophetic republicanism from the Puritan era to today, providing insightful portraits of figures ranging from John Winthrop and W.E.B. Du Bois to Jerry Falwell, Ronald Reagan, and Barack Obama. Featuring a new preface by the author, this incisive book demonstrates how half a century of culture war has drowned out the quieter voices of the vital center, and demonstrates that if we are to rebuild that center, we must recover the civil religious tradition on which the republic was founded.

The Power Worshippers

A distinguished professor debunks the assertion that America's Founders were deists who desired the strict separation of church and state and instead shows that their political ideas were profoundly influenced by their Christian convictions. In 2010, David Mark Hall gave a lecture at the Heritage Foundation entitled "Did America Have a Christian Founding?" His balanced and thoughtful approach to this controversial question caused a sensation. C-SPAN televised his talk, and an essay based on it has been downloaded more than 300,000 times. In this new book, Hall expands upon this essay, making the airtight case that America's Founders were not deists; that they did not create a "godless" Constitution; that even Jefferson and Madison did not want a high wall separating church and state; that most Founders believed the government should encourage Christianity; and that they embraced a robust

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understanding of religious liberty for biblical and theological reasons. In addition, Hall explains why and how the Founders' views are absolutely relevant today. This compelling and utterly persuasive book will convince skeptics and equip believers and conservatives to defend the idea that Christian thought was crucial to the nation's founding--and that this benefits all of us, whatever our faith (or lack of faith).

Christianity, Democracy, and the Radical Ordinary

Christian Democratic actors and thinkers have been at the forefront of many of the twentieth century's key political battles - from the construction of the international human rights regime, through the process of European integration and the creation of postwar welfare regimes, to Latin American development policies during the Cold War. Yet their core ideas remain largely unknown, especially in the English-speaking world. Combining conceptual and historical approaches, Carlo Invernizzi Accetti traces the development of this ideology in the thought and writings of some of its key intellectual and political exponents, from the mid-nineteenth century to the present day. In so doing he sheds light on a number of important contemporary issues, from the question of the appropriate place of religion in presumptively 'secular' liberal-democratic regimes, to the normative resources available for building a political response to the recent rise of far-right populism.

Christianity, Democracy, and the Radical Ordinary

Religion and Democracy in the United States

In this prize-winning book Nathan O. Hatch offers a provocative reassessment of religion and culture in the early days of the American republic, arguing that during this period American Christianity was democratized and common people became powerful actors on the religious scene. Hatch examines five distinct traditions or mass movements that emerged early in the nineteenth century—the Christian movement, Methodism, the Baptist movement, the black churches, and the Mormons—showing how all offered compelling visions of individual potential and collective aspiration to the unschooled and unsophisticated. "Rarely do works of scholarship deserve as much attention as this one. The so-called Second Great Awakening was the shaping epoch of American Protestantism, and this book is the most important study of it ever published."—James Turner, *Journal of Interdisciplinary History* "The most powerful, informed, and complex suggestion yet made about the religious, political, and psychic 'opening' of American life from Jefferson to Jackson. . . . Hatch's reconstruction of his five religious mass movements will add popular religious culture to denominationalism, church and state, and theology as primary dimensions of American religious history."—Robert M. Calhoon, *William and Mary*

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Quarterly "Hatch's revisionist work asks us to put the religion of the early republic in a radically new perspective. . . . He has written one of the finest books on American religious history to appear in many years."—James H. Moorhead, *Theology Today*

The manuscript version of this book was awarded the 1988 Albert C. Outler Prize in Ecumenical Church History from the American Society of Church History

Awarded the 1989 book prize of the Society for Historians of the Early American Republic for the best book in the history of the early republic (1789-1850)

Co-winner of the 1990 John Hope Franklin Publication Prize given by the American Studies Association for the best book in American Studies

Nathan O. Hatch is professor of history and vice president for Graduate Studies and Research at the University of Notre Dame.

Christianity, Democracy, and the Shadow of Constantine

An expansive and ambitious intellectual history of democratic socialism from one of the world's leading intellectual historians and social ethicists

The fallout from twenty years of neoliberal economic globalism has sparked a surge of interest in the old idea of democratic socialism—a democracy in which the people control the economy and government, no group dominates any other, and every citizen is free, equal, and included.

With a focus on the intertwined legacies of Christian socialism and Social Democratic politics in Britain and Germany, this book traces the story of democratic socialism from its birth in the

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nineteenth century through the mid-1960s. Examining the tenets on which the movement was founded and how it adapted to different cultural, religious, and economic contexts from its beginnings through the social and political traumas of the twentieth century, Gary Dorrien reminds us that Christian socialism paved the way for all liberation theologies that make the struggles of oppressed peoples the subject of redemption. He argues for a decentralized economic democracy and anti-imperial internationalism.

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