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The Liberalization Of American Protestantism A Case Study In Complex Organizations

Nina Mjagkij



The Liberalization Of American Protestantism A Case Study In Complex Organizations:

The Liberalization of American Protestantism Henry J. Pratt, 1972 *The Liberalization of American Protestantism* Henry J. Pratt, 1972 **Modern American Religion, Volume 3** Martin E. Marty, 1986 Vol 1 The Irony of it all 1893 1919 Vol 2 The Noise of conflict 1919 1941 **The Making of American Liberal Theology** Gary J. Dorrien, 2003-01-01 In this first of three volumes Dorrien identifies the indigenous roots of American liberal theology and demonstrates a wider longer running tradition than has been thought The tradition took shape in the nineteenth century motivated by a desire to map a modernist third way between orthodoxy and rationalistic deism atheism It is defined by its openness to modern intellectual inquiry its commitment to the authority of individual reason and experience its conception of Christianity as an ethical way of life and its commitment to make Christianity credible and socially relevant to modern people Dorrien takes a narrative approach and provides a biographical reading of important religious thinkers of the time including William E Channing Ralph Waldo Emerson Horace Bushnell Henry Ward Beecher Elizabeth Cady Stanton and Charles Briggs Dorrien notes that although liberal theology moved into elite academic institutions its conceptual foundations were laid in the pulpit rather than the classroom **Andrew M. Greeley** Elizabeth Harrison, 1994 A needed and timely scholarly resource beneficial as a major resource for anyone studying Greeley's life and thought a masterful collation of Greeley materials **Between the Times** William R. Hutchison, 1990-11-30 During the first six decades of this century the so called mainline Protestant denominations in America were compelled to accommodate to the growing influences of diverse religions and growing secularization In this book twelve historians examine the nature of the American Protestant establishment and its response to the growing pluralism of the times The goals of the establishment are first examined from the inside as they were voiced from the pulpit expressed in education and through the media and applied in ecumenical and social reforming ventures The establishment is then viewed through the eyes of outsiders Jews and Catholics and those at the periphery of the establishment's core and women The authors conclude that the period surveyed forms a distinct epoch in the evolution of American Protestantism The days when Protestant cultural authority could be taken for granted were certainly over but a new era in which religious pluralism would be widely accepted had not yet arrived *Organizing Black America: An Encyclopedia of African American Associations* Nina Bayart, 2003-12-16 With information on over 500 organizations their founders and membership this unique encyclopedia is an invaluable resource on the history of African American activism Entries on both historical and contemporary organizations include African Aid Society African Americans for Humanism Black Academy of Arts and Letters Black Women's Liberation Committee Minority Women in Science National Association of Black Geologists and Geophysicists National Dental Association National Medical Association Negro Railway Labor Executives Committee Pennsylvania Freedmen's Relief Association Women's Missionary Society African Methodist Episcopal Church and many more **American Congregations, Volume 2** James P. Wind, James W. Lewis, 1998-09 Continuing this two part series on American religion

Volume 2 addresses three questions Where is the congregation located on the broader map of American cultural and religious life What are congregations distinctive roles in American culture And what patterns of leadership characterize congregations in America *Before the Religious Right* Gene Zubovich,2022-03-22 When we think about religion and politics in the United States today we think of conservative evangelicals But for much of the twentieth century it was liberal Protestants who most profoundly shaped American politics Leaders of this religious community wielded their influence to fight for social justice by lobbying for the New Deal marching against segregation and protesting the Vietnam War Gene Zubovich shows that the important role of liberal Protestants in the battles over poverty segregation and U S foreign relations must be understood in a global context Inspired by new transnational networks ideas and organizations American liberal Protestants became some of the most important backers of the United Nations and early promoters of human rights But they also saw local events from this global vantage point concluding that a peaceful and just world order must begin at home In the same way that the rise of the New Right cannot be understood apart from the mobilization of evangelicals Zubovich shows that the rise of American liberalism in the twentieth century cannot be understood without a historical account of the global political mobilization of liberal Protestants The Frontiers of Catholicism Gene Burns,1994-08-17 Why does the Catholic Church take a politically conservative stance on some issues such as abortion and birth control while on others such as social programs and nuclear policy it resembles the left Why do some Catholic groups reject the legitimacy of Church hierarchy and yet choose to remain within its fold To explain these apparent contradictions Gene Burns examines the origins of contemporary diversity and conflict in the Catholic Church as well as the processes of ideological change With valuable insights into the American Catholic Church the modern papacy and the Latin American Church The Frontiers of Catholicism is as much a political study of ideological dynamics as it is an institutional study of religious change The End of Empathy John W. Compton,2020 How did white evangelicals a group that had once rallied national support for the federal minimum wage and progressive child labor laws vote overwhelmingly for Donald Trump in 2016 In The End of Empathy John W Compton presents a nuanced portrait of the changing values of evangelical voters over the last century To explain the rise of white Protestant social concern in the latter part of the nineteenth century and its sudden demise at the end of the twentieth Compton argues that religious conviction by itself is rarely sufficient to motivate empathetic political behavior When believers do act empathetically championing reforms that transfer resources or political influence to less privileged groups within society for example it is typically because strong religious institutions have compelled them to do so Farm Workers and the Churches Alan J. Watt,2010-02-23 In the mid 1960s the charismatic Cesar Chavez led members of California's La Causa movement in boycotting the grape harvest and melon pickers in South Texas called a strike against growers contesting unfair labor and wage practices in both states In Farm Workers and the Churches Alan J Watt shows how the religious and social contexts of the farm workers their leaders and the larger society helped or hindered these two pivotal

actions Watt explores the ways in which liberal expressions of Northern Protestantism transplanted to California and combined with the pro labor wing of the Catholic Church and the heritage of Mexican popular piety provided a fertile field for the growth of broad support for Chavez and his organizing efforts Eventually La Causa was able to achieve collective bargaining victories including a historic labor contract between California agribusiness and farm workers The movement did not fare as well in Texas where the combination of a locally weak union leadership a more conservative Southern Protestant ethos and the strikebreaking measures of the Texas Rangers all boded ill However a general Chicano movement ultimately took permanent root in the state because of the workers struggle Watt offers a careful examination of the complex interactions among religious traditions social heritage and ethnicity as these factors affected the course and outcomes of these two pioneering campaigns undertaken by La Causa

A Church of Our Own R. Stephen Warner, 2005 In this definitive collection of essays spanning fifteen years R Stephen Warner traces the development of the new paradigm interpretation of American religion Originally formulated in the 1990s in response to prevailing theories of secularization that focused on the waning plausibility of religion in modern societies the new paradigm reoriented the study of religion to a focus on communities subcultures new religious institutions and the fluidity of modern religious identities This perspective continues to be one of the most important driving forces in the field and one of the most significant challenges to the idea that religious pluralism inevitably leads to religious decline A leading sociologist of religion Warner shows how the new paradigm stresses the role that religion plays as a vehicle for the bonding and expression of communities within the United States a society founded on the principle of religious disestablishment and characterized by a diverse and mobile population Chapters examine evangelicals and Pentecostals gay and lesbian churches immigrant religious institutions Hispanic parishes and churches for the deaf in terms of this framework Newly written introductory and concluding essays set these groups within the broad context of the developing field A thoughtfully organized and timely collection the volume is a valuable classroom resource as well as essential reading for scholars of contemporary religion

Broadcasting the Faith Michael E. Pohlman, 2021-02-02 Broadcasting the Faith tells the riveting story of the American church's embrace of radio in the early decades of the twentieth century By investigating major radio personalities like Walter Maier Aimee Semple McPherson Harry Emerson Fosdick and Charles Fuller this study considers the implications for theology in America when Christianity moved to the airwaves In the heyday of radio religious radio preachers sought to use their programs to counter the secularization of American culture Ultimately however their programs contributed to secularization by accelerating changes already evident in both the conservative and liberal streams of American Christianity To reach a vast American audience radio preachers transformed their sectarian messages into a religion more suitable to the masses thereby altering the very religion it aimed to preserve To make religion accessible to large and diverse audiences radio preachers accommodated their messages in ways suited to the medium of radio Although religious radio preachers set forth to advance the influence of

religion in American society their choice to limit theological substance ironically promoted the secularization of the American church

When Texas Prison Scams Religion Michael G. Maness, 2023-05-22 When Texas Prison Scams Religion exposes corruption in the Texas Department of Criminal Justice especially in the abuse of religion In many ways this book is a literature review of 1 800 plus works that defends freedom of conscience in prison while exposing the unconstitutionality of the seminary program that buys faith with favor from prisoners The state veritably ordains the prisoner a Field Minister that represents the offices of the Governor TDCJ Director and wardens throughout the prison Therein TDCJ lies about neutrality in a program all about Christian missions and lies again in falsely certifying elementary Bible students as counselors Why is the director sponsoring psychopaths counseling psychopaths In fact TDCJ pays 314 million a year to UTMB for psychiatric care and receives not a single report of the care given and worse for UTMB generates no reports itself The underbelly TDCJ's executive culture of cover up is exposed TDCJ has hired the lowest qualified of the applicant pool many times in the last 25 years and regularly destroys statistics on violence TDCJ Dir Collier led the prison to model Louisiana Warden Burl Cain the most scandal ridden in penal history according to a host of published news stories for 20 years Therein Collier led TDCJ to favor the smallest segment of religious society within Evangelical Dominionism Texas has no business endorsing the truth of any religion over another We close with a proposal that utilizes the 400 000 000 hours of officer contact over ten years as a definitive influence in contrast to a commissioner that spends less than 10 minutes on each decision Maness has been lobbying Austin for 15 years to definitively access staff for his 100 000 Mothers 1% Certainty Parole Texas Constitutional Amendment which would revolutionize prison culture and save Texans millions of the dollars **The Publishers Weekly**, 1972

Redeeming the Dial Tona J. Hangen, 2003-12-04 Blending cultural religious and media history Tona Hangen offers a richly detailed look into the world of religious radio She uses recordings sermons fan mail and other sources to tell the stories of the determined broadcasters and devoted listeners who together transformed American radio evangelism from an on air novelty in the 1920s into a profitable and wide reaching industry by the 1950s Hangen traces the careers of three of the most successful Protestant radio evangelists Paul Rader Aimee Semple McPherson and Charles Fuller and examines the strategies they used to bring their messages to listeners across the nation Initially shut out of network radio and free airtime both of which were available only to mainstream Protestant and Catholic groups evangelical broadcasters gained access to the airwaves with paid time programming By the mid twentieth century millions of Americans regularly tuned in to evangelical programming making it one of the medium's most distinctive and durable genres The voluntary contributions of these listeners in turn helped bankroll religious radio's remarkable growth Revealing the entwined development of evangelical religion and modern mass media Hangen demonstrates that the history of one is incomplete without the history of the other both are essential to understanding American culture in the twentieth century *The Southern Diaspora* James N. Gregory, 2006-05-18 Between 1900 and the 1970s twenty million southerners migrated north and west Weaving together

for the first time the histories of these black and white migrants James Gregory traces their paths and experiences in a comprehensive new study that demonstrates how this regional diaspora reshaped America by southernizing communities and transforming important cultural and political institutions Challenging the image of the migrants as helpless and poor Gregory shows how both black and white southerners used their new surroundings to become agents of change Combining personal stories with cultural political and demographic analysis he argues that the migrants helped create both the modern civil rights movement and modern conservatism They spurred changes in American religion notably modern evangelical Protestantism and in popular culture including the development of blues jazz and country music In a sweeping account that pioneers new understandings of the impact of mass migrations Gregory recasts the history of twentieth century America He demonstrates that the southern diaspora was crucial to transformations in the relationship between American regions in the politics of race and class and in the roles of religion the media and culture Religion and Race Joel L. Alvis,1994-03-30 Alvis describes how the Presbyterian Church U S shaped and was shaped by its regional culture and explores its struggle to determine what role racial issues would have in the definition of being Presbyterian Lift Up Your Voice Like a Trumpet Michael B. Friedland,2000-11-09 When the Supreme Court declared in 1954 that segregated public schools were unconstitutional the highest echelons of Protestant Catholic and Jewish religious organizations enthusiastically supported the ruling and black civil rights workers expected and actively sought the cooperation of their white religious cohorts Many white southern clergy however were outspoken in their defense of segregation and even those who supported integration were wary of risking their positions by urging parishioners to act on their avowed religious beliefs in a common humanity Those who did so found themselves abandoned by friends attacked by white supremacists and often driven from their communities Michael Friedland here offers a collective biography of several southern and nationally known white religious leaders who did step forward to join the major social protest movements of the mid twentieth century lending their support first to the civil rights movement and later to protests over American involvement in Vietnam Profiling such activists as William Sloane Coffin Jr Daniel and Philip Berrigan Abraham Joshua Heschel Eugene Carson Blake Robert McAfee Brown and Will D Campbell he reveals the passions and commitment behind their involvement in these protests and places their actions in the context of a burgeoning ecumenical movement

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