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Edited by  
Michael Lacey

# Religion And Twentieth Century American Intellectual Life

**W. Steding**



## **Religion And Twentieth Century American Intellectual Life:**

**Religion and Twentieth-Century American Intellectual Life** Michael James Lacey, 1991-06-28 This volume studies the persistence complexity and fragility of religious thought in the intellectual environment of the modern period Religion and twentieth-century American intellectual life

Michael J. Lacey (ed), 1989 **Law and Religion in American History** Mark Douglas McGarvie, 2016-07-18 This book furthers dialogue on the separation of church and state with an approach that emphasizes intellectual history and the constitutional theory that underlies American society Mark Douglas McGarvie explains that the founding fathers of America considered the right of conscience to be an individual right to be protected against governmental interference While the religion clauses enunciated this right its true protection occurred in the creation of separate public and private spheres Religion and the churches were placed in the private sector Yet politically active Christians have intermittently mounted challenges to this bifurcation in calling for a greater public role for Christian faith and morality in American society Both students and scholars will learn much from this intellectual history of law and religion that contextualizes a four hundred year old ideological struggle **A Kingdom on Earth** Paul T.

Phillips, 1996-02-01 Social Christianity was a major force in the life of the United States Canada and Britain for more than sixty years beginning in the closing decades of the Victorian age As a tide of concern swept through Protestantism in the face of mounting social ills Social Gospelers and Christian Socialists urged a less competitive more compassionate society They pioneered in many fields of modern social science and actively engaged in social work and party politics In *A Kingdom on Earth* Paul T Phillips provides an unusually broad view of the movement from both sides of the Atlantic He is also unique in carrying the story up to 1940 thereby tying Social Christianity to the origins of the welfare state Using a wide range of sources *A Kingdom on Earth* places the activities of Social Christians firmly in the social and cultural contexts of the day Phillips s analysis reveals the dilemmas of a movement that sought to achieve social harmony and justice through close cooperation with secular reformism Such dilemmas invariably led to rivalries with competing ideologies and brought secularizing influences into the churches themselves In spite of these worldly aspects however Phillips finds that the inspiration and essence of the movement were essentially religious **Existential America** George Cotkin, 2003 As Cotkin

shows not only did Americans readily take to existentialism but they were already heirs to a rich tradition of thinkers from Jonathan Edwards and Herman Melville to Emily Dickinson and William James who had wrestled with the problems of existence and the contingency of the world long before Sartre and his colleagues After introducing the concept of an American existential tradition Cotkin examines how formal existentialism first arrived in America in the 1930s through discussion of Kierkegaard and the early vogue among New York intellectuals for the works of Sartre Beauvoir and Camus

*Original Sin and Everyday Protestants* Finstuen, 2010-07-13 In the years following World War II American Protestantism experienced tremendous growth but conventional wisdom holds that midcentury Protestants practiced an optimistic

progressive complacent and materialist faith In *Original Sin and Everyday Protestants* historian Andrew Finstuen argues against this prevailing view showing that theolog

The Learned Practice of Religion in the Modern University Donald Wiebe, 2019-11-14 In these essays Donald Wiebe unveils a significant problem in the academic study of religion in colleges and universities in North America and Europe that studies almost always exhibit a religious bias To explore this issue Wiebe looks at the religious and moral agendas behind the study of religion showing that the boundaries between the objective study of religion and religious education as a tool for bettering society have become blurred As a result he argues religious studies departments have fostered an environment where religion has become a learned or scholarly practice rather than the object of academic scrutiny This book provides a critical history of the failure of 20th and 21st century scholars to follow through on the 19th century ideal of an objective scientific study of religious thought and behaviour Although emancipated from direct ecclesiastical control and to some extent from sectarian theologizing Wiebe argues that research and scholarship in the academic department of religious studies has failed to break free from religious constraints He shows that an objective scientific study of religious thought and practice is not only possible but the only appropriate approach to the study of religious phenomena

*A Place Somewhat Apart* Philip E. Harrold, 2006-10-01 The story of secularization and religious disestablishment in American higher education is told from the standpoint of a lively community of professors students and administrators at the University of Michigan in the late nineteenth century This campus culture one of the most closely watched of its day sheds new light on the personal and cultural meanings of these momentous changes in American intellectual and public life Here we see how religion was not so much displaced or marginalized in the heyday of university reform as translated into new arenas of public service and scholarly pursuit The main characters in this story professors Calvin Thomas and Henry Carter Adams underwent profound religious crises of faith accompanied by major adjustments in their interpersonal relationships Together with students and administrators their lives constituted a communal biography of religious deconversion A close examination of these private and public worlds provides a more complete understanding of the dynamics behind new academic policies and intellectual innovations in a leading public university The non cognitive intersubjective gendered quasi religious shadings of academic modernism and early pragmatist philosophy in particular come to light in vivid ways As John Dewey later observed Michigan became an experimental laboratory for new meanings to unfold new acts to propose

The Politics of Virtue Elizabeth Mensch, Alan Freeman, 1993 Fiercely committed to the separation of church and state thoroughly pluralistic largely secular Where does a society like ours find common terms for conducting a moral debate In view of the crises surrounding the issue of abortion it is tempting to answer nowhere In this timely and provocative book Elizabeth Mensch and Alan Freeman urge that we challenge the extremes of both the pro life and pro choice views of the abortion issue and affirm the moral integrity of compromise Attempting to restore a level of complexity to the discussion and to enrich public debate so that we may move beyond our current impasse the authors argue that it is

essential to understand how issues of legal rights and theological concerns interact in American public debate. Returning to the years leading up to *Roe v. Wade*, Mensch and Freeman detail the role of religion and its relationship to the emerging politics of abortion. Discussing primarily the natural law tradition associated with Catholicism and the Protestant ethical tradition, the authors focus most sharply on the 1960s in which the present terms of the abortion debate were set. In a skillful analysis, they identify a variety of factors that directed and shaped the debate, including among others the haunting legacy of Nazism, the moral challenge of the civil rights movement, the "God is dead" discourse, school prayer, and Bible reading. Harvey Cox's *The Secular City*, the Berrigans, and Vietnam, the animal rights movement, and the movement of the church going population away from mainstream Protestant tradition toward evangelical fundamentalism. By criticizing the rhetoric employed by both the pro-choice and pro-life camps, Mensch and Freeman reveal the extent to which forces on either side of the issue have failed to respond to relevant concerns. Since *Roe v. Wade*, the authors charge, public debate has seemed to concede the moral high ground to the pro-life position while the pro-choice rhetoric has appeared to defend an individual's legal right to do moral wrong. Originally published as a special issue of *The Georgia Law Review* (Spring 1991), this revised and expanded edition will be welcomed by all those frustrated by the impasse of debates so central to our nation's moral life.

*The Virtues of Liberalism* (Kloppenborg, 2000). This spirited analysis and defense of American liberalism demonstrates the complex and rich traditions of political, economic, and social discourse that have informed American democratic culture from the seventeenth century to the present. *The Virtues of Liberalism* provides a convincing response to critics both right and left. Against conservatives outside the academy who oppose liberalism because they equate it with license, James T. Kloppenberg uncovers ample evidence of American republicans and liberal democrats' commitments to ethical and religious ideals and their awareness of the difficult choices involved in promoting virtue in a culturally diverse nation. Against radical academic critics who reject liberalism because they equate it with Enlightenment reason and individual property holding, Kloppenberg shows the historical roots of American liberals' dual commitments to diversity, manifested in institutions designed to facilitate deliberative democracy and to government regulations of property and market exchange in accordance with the public good. In contrast to prevailing tendencies to simplify and distort American liberalism, Kloppenberg shows how the multifaceted virtues of liberalism have inspired theorists and reformers from Thomas Jefferson and James Madison through Jane Addams and John Dewey to Martin Luther King Jr. and then explains how these virtues persist in the work of some liberal democrats today. Endorsing the efforts of such neo-progressive and communitarian theorists and journalists as Michael Walzer, Jane Mansbridge, Michael Sandel, and E. J. Dionne, Kloppenberg also offers a more acute analysis of the historical development of American liberalism and of the complex reasons why it has been transformed and made more vulnerable in recent decades. An intelligent, coherent, and persuasive canvas that stretches from the Enlightenment to the American Revolution, from Tocqueville's observations to the New Deal's social programs, and from the right to worship freely to the idea of ethical

responsibility this book is a valuable contribution to historical scholarship and to contemporary political and cultural debates

**Full-Orbed Christianity** Nancy Christie, Michael Gauvreau, 1996 They also explore the instrumental role of Protestant clergymen in formulating social legislation and transforming the scope and responsibilities of the modern state *Soul Winners* David Clary, 2022-09-15 American evangelicals have always been innovators They reimagined what a church could be whether it was a humble tent in a rural field or a high tech urban megachurch They embraced new forms of media to spread their message to the masses They thrived in a fiercely competitive religious marketplace In *Soul Winners* journalist David Clary argues that this entrepreneurial spirit has indelibly shaped evangelical ministries and their worldview For generations evangelical leaders have partnered with tycoons to pay for their churches crusades and campuses In turn evangelicals adopted the pro business anti government values of their conservative benefactors White evangelicals evolved into the Republican Party's most loyal voting bloc The close relationship between business and evangelicals has produced the growth oriented megachurches that dot the nation's landscape Pastors such as Rick Warren used market research and management theory to create their seeker sensitive churches Televangelists and prosperity gospel preachers most notably Joel Osteen tell their audiences that faith will be rewarded in this world as well as in the kingdom to come Clary's narrative approach brings to life colorful characters such as the ballplayer turned preacher Billy Sunday who condemned the godless social service nonsense of liberal churches and Billy Graham who brought evangelicalism into the highest precincts of business and politics *Soul Winners* offers a fresh balanced perspective on evangelicals and the consequences of their enduring influence on American life

**Saving Wisdom** Brian W. Hughes, 2011-02-07 Is theology possible within a Christian university Beneath the emphasis of contextual philosophical and ecclesial pluralism what is its academic nature Further who can participate in it Recent debates and discussions by theologians that touch upon these questions seem to run in circles theology is an academic specialty enjoying academic freedom theology must bolster ecclesial identity become more catechetical and serve the church theology must contribute to and shape public policy Though such positions recur they overlook latent but interrelated characteristics embedded within the nature and place of theology within the Christian university that affect them all Upon analysis of four major theologians Friedrich Schleiermacher John Henry Newman Avery Cardinal Dulles S J and Edward Farley I argue that there are two major patterns at work First theology is more a sapientia or wisdom than a traditional academic discipline Second all descriptions of theology in the university possess an inclusive or exclusive soteriological character These patterns pervade diverse topics the relationship of theology to the church authority a theologian's ecclesial and academic commitments the preconditions of faith for theological understanding participation in a religious symbol system theology as wisdom and the difference between religion and theology How one implicitly defines Christian salvation regarding the place of theology in the Christian university opens or closes the practice of theology to those who teach and learn it

Presidential Faith and Foreign Policy W. Steding, 2014-11-19 This book explores the

relationship between the religious beliefs of presidents and their foreign policymaking Through the application of a new methodological approach that provides a cogent narrative of each president this study reveals the significance of religion's impact on U S foreign policy     *A Preface to Theology* W. Clark Gilpin,1996-11-15 At a time of widespread perplexity about the social role of humanistic scholarship few disciplines are as anxious about their nature and purposes as academic theology In this important work W Clark Gilpin dean of the University of Chicago Divinity School proposes that American theological scholarship become responsible to a threefold public the churches the academic community and civil society Gilpin approaches this goal indirectly by investigating the historic social roles of Protestant theologians and the educational institutions in which they have pursued their scholarship and teaching Ranging from analyses of the New England Puritan Cotton Mather to contemporary theologians as public intellectuals Gilpin proposes that we find out what theology is by asking what theologians do By showing how particular cultural problems have always shaped the work of theologians Gilpin's work profoundly illuminates the foundations of American academic theology providing insights that will help guide its future

**Spirits of Protestantism** Pamela E. Klassen,2011-07-14 Klassen's book is much more than a first rate study of how two churches in Canada positioned themselves within the ostensibly parallel worlds of biomedicine and spiritual healing It is at its core an insightful meditation on the relationship between liberal Protestantism and the project of modernity A must read not only for students of Christianity but all those interested in the legacies of secularism and enchantment Matthew Engelke London School of Economics     **God's Own Scientists** Christopher P. Toumey,1994 For more than five years Christopher P Toumey talked with contemporary creationists joined in their Bible study and prayer groups and interviewed their leaders in order to understand their heartfelt opposition to the idea of evolution The modern creationist movement is Toumey argues much more than a narrow doctrine extrapolated from a handful of biblical verses rather it represents a broad cultural discontent with the moral disintegration of modern America and a remarkable faith in science itself     *Rituals of Conflict* Ira Sharkansky,1996 Kosher food secular marriage divorce burial abortion and other medical procedures     *Princeton in the Nation's Service* Paul Charles Kemeny,1998 This book argues against the conventional idea that Protestantism effectively ceased to play an important role in American higher education around the end of the nineteenth century Choosing Princeton as an example P C Kemeny shows that Protestantism was not abandoned but rather modified to conform to the educational values and intellectual standards of the modern university Drawing upon a wealth of neglected primary sources such as correspondence diaries lecture notes and publications and papers of presidents professors students and trustees the author sheds new light upon the role of religion in higher education     [This is your hour](#) John Carter Wood,2019-05-02 In the 1930s and 1940s amid the crises of totalitarianism war and a perceived cultural collapse in the democratic West a high profile group of mostly Christian intellectuals met to map out middle ways through the age of extremes Led by the missionary and ecumenist Joseph H Oldham the group included prominent writers thinkers and activists such as T S Eliot John Middleton

Murry Karl Mannheim John Baillie Alec Vidler H A Hodges Christopher Dawson Kathleen Bliss and Michael Polanyi The Oldham group saw faith as a uniquely powerful resource for social and cultural renewal and it represents a fascinating case study of efforts to renew freedom in a dramatic confrontation with totalitarianism The group s story will appeal to those interested in the cultural history of the Second World War and the issue of applying faith to the modern social order



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