Onward Christian Soldiers?

Religion and Politics in America

In the battles over religion and politics in America, both liberals and conservatives often appeal to history. Liberals claim that the
Founders separated church and state. But for much of American history, David Sehat writes, Protestant Christianity was intimately intertwined with the state. Yet the past was not the Christian utopia that conservatives imagine either. Instead, a Protestant moral establishment prevailed, using government power to punish free thinkers and religious dissidents. In The Myth of American Religious Freedom, Sehat provides an eye-opening history of religion in public life, overturning our most cherished myths. Originally, the First Amendment applied only to the federal government, which had limited authority. The Protestant moral establishment ruled on the state level. Using moral laws to uphold religious power, religious partisans enforced a moral and religious orthodoxy against Catholics, Jews, Mormons, agnostics, and others. Not until 1940 did the U.S. Supreme Court extend the First Amendment to the states. As the Supreme Court began to dismantle the connections between religion and government, Sehat argues, religious conservatives mobilized to maintain their power and began the culture wars of the last fifty years. To trace the rise and fall of this Protestant establishment, Sehat focuses on a series of dissenters—abolitionist William Lloyd Garrison, suffragist Elizabeth Cady Stanton, socialist Eugene V. Debs, and many others. Shattering myths held by both the left and right, David Sehat forces us to rethink some of our most deeply held beliefs. By showing the bad history used on both sides, he denies partisans a safe refuge with the Founders.

The Myth of American Religious Freedom

From one of the country’s most respected religion reporters, a paradigm-shifting discussion of how the Religious Left is actually the moral compass that has long steered America’s political debates, including today. Since the ascendency of the Religious Right in the 1970s, common wisdom holds that it is a coalition of fundamentalist powerbrokers who are the “moral majority,” setting the standard for conservative Christian values and working to preserve the status quo. But, as national religion reporter Jack
Jenkins contends, the country is also driven by a vibrant, long-standing moral force from the left. Constituting an amorphous group of interfaith activists that goes by many names and takes many forms, this coalition has operated since America’s founding — praying, protesting, and marching for common goals that have moved society forward. Throughout our history, the Religious Left has embodied and championed the progressive values at the heart of American democracy—abolition, labor reform, civil rights, environmental preservation. Drawing on his years of reporting, Jenkins examines the re-emergence of progressive faith-based activism, detailing its origins and contrasting its goals with those of the Religious Right. Today’s rapidly expanding interfaith coalition — which includes Christians, Jews, Muslims, Buddhists, and other faiths — has become a force within the larger “resistance” movement. Jenkins profiles Washington political insiders—including former White House staffers and faith outreach directors for the campaigns of Barack Obama, John Kerry, and Hillary Clinton—as well as a new generation of progressive faith leaders at the forefront today, including: Rev. William Barber II, leader of North Carolina’s Moral Mondays and co-chair of the nationwide Poor People’s campaign Linda Sarsour, co-chair of the Women’s March Rev. Traci Blackmon, a pastor near Ferguson, Missouri who works to lift up black liberation efforts across the country Sister Simone Campbell, head of the Catholic social justice lobby and the “Nuns on the Bus” tour organizer Native American “water protectors” who demonstrated against the Dakota Access Pipeline in Standing Rock Bishop Gene Robinson, the first openly gay Episcopal bishop An exciting reevaluation of America’s moral center and an inspiring portrait of progressive faith-in-action, American Prophets will change the way we think about the intersection of politics and religion.

Religion And Politics In America,

The First Amendment of the U.S. Constitution forbids the creation of an official state church, and we hear the phrase "separation of
church and state so frequently that it may surprise us to note that no such barrier exists between religion and politics. Religion is, and always has been, woven into the fabric of American political life. In the last two decades, however, the role of religion in politics has become more direct—almost a blunt, self-conscious force in the political process. The national consequences of this "diminishing divide" between religion and politics have brought new groups into politics, altered party coalitions, and influenced campaigns and election results. Churches and other religious institutions have become more actively engaged in the political process, and religious people have increased the level and broadened the range of their political participation. While the public is more accepting of the role of religion in shaping today's political landscape, the issue of how much political power certain religious groups enjoy continues to provoke concern.

Drawing on extensive survey data from the Pew Research Center, the National Election Studies, and other sources, The Diminishing Divide illuminates the historical relationship between religion and politics in the United States and explores the ways in which religion will continue to alter the political landscape in the century before us. A historical overview of religion in U.S. politics sets the tone as the book examines the patchwork quilt of American religion and the changing role of religious institutions in American political life since the 1960s. The book explores the complex relations between religion and political attitudes, as well as that of religion and political behavior—particularly with respect to party affiliation and voting habits. Finally, The Diminishing Divide offers a look at the future. As candidates and elected officials increasingly air their personal faith in public places with apparent political intent, and as parishioners are marshaled into political action by clergy and political groups, the authors lay out the background against which religion's power in American political life will be played in the new century.
How do religion and politics interact in America? How has that relationship changed over time? Why have American religious and political thought sometimes developed along a parallel course while at other times they have moved in opposite directions? These are among the many important and fascinating questions addressed in this volume. Originally published in 1990 as Religion and American Politics: From The Colonial Period to the 1980s (4921 paperback copies sold), this book offers the first comprehensive survey of the relationship between religion and politics in America. It features a stellar lineup of scholars, including Richard Carwardine, Nathan Hatch, Daniel Walker Howe, George Marsden, Martin Marty, Harry Stout, John Wilson, Robert Wuthnow, and Bertram Wyatt-Brown. Since its publication, the influence of religion on American politics--and, therefore, interest in the topic--has grown exponentially. For this new edition, Mark Noll and new co-editor Luke Harlow offer a completely new introduction, and also commission several new pieces and eliminate several that are now out of date. The resulting book offers a historically-grounded approach to one of the most divisive issues of our time, and serves a wide variety of courses in religious studies, history, and politics.

**Accidental Pluralism**

Religious freedom is so often presented as a timeless American ideal and an inalienable right, appearing fully formed at the founding of the United States. That is simply not so, Tisa Wenger contends in this sweeping and brilliantly argued book. Instead, American ideas about religious freedom were continually reinvented through a vibrant national discourse--Wenger calls it "religious freedom talk--that cannot possibly be separated from the evolving politics of race and empire. More often than not, Wenger demonstrates, religious freedom talk worked to privilege the dominant white Christian population. At the same time, a diverse array of minority groups at home and colonized people abroad invoked and reinterpreted this ideal to defend themselves and their
ways of life. In so doing they posed sharp challenges to the racial and religious exclusions of American life. People of almost every religious stripe have argued, debated, negotiated, and brought into being an ideal called American religious freedom, subtly transforming their own identities and traditions in the process. In a post-9/11 world, Wenger reflects, public attention to religious freedom and its implications is as consequential as it has ever been.

**Religion and Politics in America**

They have money, influence, power - and they turn out to vote. "They" are groups like Focus on the Family, Family Research Council, and Concerned Women for America (all parts of the Christian Right. But, are they a serious threat to religious liberty, bent on creating a theocratic state, or the last defenders of religion and family values in America). Bringing the story of the religious right up to the Obama administration, this revised fourth edition explores the history of the movement in twentieth and early twenty-first century American politics. The authors review the expansion of the Christian Right through George W. Bush's second administration and evaluate how the religious right fared in the 2006 and 2008 elections. Although figureheads of the religious right remain in the news, their power in Washington may be declining, and the authors consider the fate of the religious right under the Obama administration. Examining how the religious right both does and does not fit into the proper role of religious groups in American politics, Onward Christian Soldiers? is an essential addition to the Dilemmas in American Politics series.

**Mr. Smoot Goes to Washington**

The Politics of American Religious Identity

Considers how the Bush presidency has affected religion in political life.

From Politics to the Pews

The way most people think about religion and politics is only loosely linked to empirical reality, argues Ryan P. Burge in 20 Myths about Religion and Politics in America. Instead, our thinking is based on anecdotes, a quick scan of news headlines, or worse, flat-out lies told by voices trying to push a religious or political agenda on a distracted public. Burge sees this fundamentally flawed understanding of the world around us and our misperceptions about where we fit into the larger fabric of society as caustic for the future of American politics and religion. Without an accurate picture of our society, when we subscribe to only caricatures of what our country looks like, we never really address the problems facing us. Striving to be an impartial referee, Burge describes with accessible and engaging prose--and illustrates with dozens of clear, helpful graphs--what the data says. Step by step, he debunks twenty myths, using rigorous data analysis and straightforward explanations. He gives readers the resources to adopt an empirical view of the world that can help all of us, religious and nonreligious alike, get past at least some of the unsupported beliefs that divide us.
The United States has long been defined by its religious diversity and recurrent public debates over the religious and political values that define it. In Accidental Pluralism, Evan Haefeli argues that America did not begin as a religiously diverse and tolerant society. It became so only because England’s religious unity collapsed just as America was being colonized. By tying the emergence of American religious toleration to global events, Haefeli creates a true transnationalist history that links developing American realities to political and social conflicts and resolutions in Europe, showing how the relationships among states, churches, and publics were contested from the beginning of the colonial era and produced a society that no one had anticipated. Accidental Pluralism is an ambitious and comprehensive new account of the origins of American religious life that compels us to refine our narratives about what came to be seen as American values and their distinct relationship to religion and politics.

Rediscovering the Religious Factor in American Politics

How American conflicts about religion have always symbolized our foundational political values. When Americans fight about "religion," we are also fighting about our conflicting identities, interests, and commitments. Religion-talk has been a ready vehicle for these conflicts because it is built on enduring contradictions within our core political values. The Constitution treats religion as something to be confined behind a wall, but in public communications, the Framers treated religion as the foundation of the American republic. Ever since, Americans have translated disagreements on many other issues into an endless debate about the role of religion in our public life. Built around a set of compelling narratives--George Washington's battle with Quaker pacifists; the fight of Mormons and Catholics for equality with Protestants; Teddy Roosevelt's concept of land versus the Lakota's concept; the creation-evolution controversy; and the struggle over sexuality--this book shows how religion, throughout American history, has symbolized, but never resolved, our deepest political questions.
Religion and politics are never far from the headlines, but their relationship remains complex and often confusing. In this fifth edition of Religion and Politics in America, the authors offer a lively, accessible, and balanced treatment of religion in American politics. They explore the historical, cultural, and legal contexts that underlie religious political engagement while also highlighting the pragmatic and strategic political realities that religious organizations and people face. Incorporating the best and most up-to-date scholarship, the authors assess the politics of Roman Catholics; evangelical, mainline, and African American Protestants; Jews; Muslims and other conventional and not-so-conventional American religious movements. The author team also examines important subjects concerning religion and its relationship to gender, race/ethnicity, and class. The fifth edition has been revised to include the 2012 elections, in particular Mitt Romney's candidacy and Mormonism, as well as a fuller assessment of the role of religion in President Obama's first term. In-depth treatment of core topics, contemporary case studies, and useful focus-study boxes, provides students with a real understanding of how religion and politics relate in practice and makes this fifth edition essential reading for courses in political science, religion, and sociology departments.

Secular Surge

Profound demographic and cultural changes in American society over the last half century have unsettled conventional understandings of the relationship between religious and political identity. The "Protestant mainline" continues to shrink in numbers, as well as in cultural and political influence. The growing population of American Muslims seek both acceptance and a firmer footing within the nation's cultural and political imagination. Debates over contraception, same-sex relationships, and "prosperity" preaching continue to roil the waters of American cultural politics. Perhaps
most remarkably, the fastest-rising religious demographic in most
public opinion surveys is "none," giving rise to a new demographic
that Gutterman and Murphy name "Religious Independents." Even
the evangelical movement, which powerfully re-entered American
politics during the 1970s and 1980s and retains a strong foothold in
the Republican Party, has undergone generational turnover and no
longer represents a monolithic political bloc. Political Religion and
Religious Politics: Navigating Identities in the United States
explores the multifaceted implications of these developments by
examining a series of contentious issues in contemporary
American politics. Gutterman and Murphy take up the controversy
over the "Ground Zero Mosque," the political and legal battles over
the contraception mandate in the Affordable Health Care Act and
the ensuing Supreme Court Hobby Lobby decision, the national
response to the Great Recession and the rise in economic
inequality, and battles over the public school curricula, seizing on
these divisive challenges as opportunities to illuminate the
changing role of religion in American public life. Placing the current
moment into historical perspective, and reflecting on the possible
future of religion, politics, and cultural conflict in the United States,
Gutterman and Murphy explore the cultural and political dynamics
of evolving notions of national and religious identity. They argue
that questions of religion are questions of identity -- personal,
social, and political identity -- and that they function in many of the
same ways as race, sex, gender, and ethnicity in the construction
of personal meaning, the fostering of solidarity with others, and the
conflict they can occasion in the political arena.

**God in America**

Personal reinvention is a core part of the human condition. Yet in
the mid-twentieth century, certain private religious choices became
lightning rods for public outrage and debate. Public Confessions
reveals the controversial religious conversions that shaped modern
America. Rebecca L. Davis explains why the new faiths of notable
figures including Clare Boothe Luce, Whittaker Chambers, Sammy
Davis Jr., Marilyn Monroe, Muhammad Ali, Chuck Colson, and others riveted the American public. Unconventional religious choices charted new ways of declaring an "authentic" identity amid escalating Cold War fears of brainwashing and coercion. Facing pressure to celebrate a specific vision of Americanism, these converts variously attracted and repelled members of the American public. Whether the act of changing religions was viewed as selfish, reckless, or even unpatriotic, it provoked controversies that ultimately transformed American politics. Public Confessions takes intimate history to its widest relevance, and in so doing, makes you see yourself in both the private and public stories it tells.

Religion and American Politics

Historian Eric R. Schlereth places religious conflict at the center of early American political culture. He shows ordinary Americans—both faithful believers and Christianity's staunchest critics—struggling with questions about the meaning of tolerance and the limits of religious freedom. In doing so, he casts new light on the ways Americans reconciled their varied religious beliefs with political change at a formative moment in the nation's cultural life. After the American Revolution, citizens of the new nation felt no guarantee that they would avoid the mire of religious and political conflict that had gripped much of Europe for three centuries. Debates thus erupted in the new United States about how or even if long-standing religious beliefs, institutions, and traditions could be accommodated within a new republican political order that encouraged suspicion of inherited traditions. Public life in the period included contentious arguments over the best way to ensure a compatible relationship between diverse religious beliefs and the nation's recent political developments. In the process, religion and politics in the early United States were remade to fit each other. From the 1770s onward, Americans created a political rather than legal boundary between acceptable and unacceptable religious expression, one defined in reference to infidelity. Conflicts occurred most commonly between deists and their opponents who perceived
deists’ anti-Christian opinions as increasingly influential in American culture and politics. Exploring these controversies, Schlereth explains how Americans navigated questions of religious truth and difference in an age of emerging religious liberty.

**Dispatches from the Religious Left**

Americans love religious freedom. Few agree, however, about what they mean by either “religion” or “freedom.” Rather than resolve these debates, Finbarr Curtis argues that there is no such thing as religious freedom. Lacking any consistent content, religious freedom is a shifting and malleable rhetoric employed for a variety of purposes. While Americans often think of freedom as the right to be left alone, the free exercise of religion works to produce, challenge, distribute, and regulate different forms of social power. The book traces shifts in the notion of religious freedom in America from The Second Great Awakening, to the fiction of Louisa May Alcott and the films of D.W. Griffith, through William Jennings Bryan and the Scopes Trial, and up to debates over the Tea Party to illuminate how Protestants have imagined individual and national forms of identity. A chapter on Al Smith considers how the first Catholic presidential nominee of a major party challenged Protestant views about the separation of church and state. Moving later in the twentieth century, the book analyzes Malcolm X’s more sweeping rejection of Christian freedom in favor of radical forms of revolutionary change. The final chapters examine how contemporary controversies over intelligent design and the claims of corporations to exercise religion are at the forefront of efforts to shift regulatory power away from the state and toward private institutions like families, churches, and corporations. The volume argues that religious freedom is produced within competing visions of governance in a self-governing nation.

**American Prophets**
This text addresses whether and how religion and religious institutions affect American politics. For some time, analysts have argued that the conflicts of the New Deal era rendered cultural differences trivial and placed economic interests at the top of the political agenda. The authors and their collaborators - John C. Green, James L. Guth, Ted G. Jelen, Corwin E. Smidt, Kenneth D. Wald, Michael R. Welch, and Clyde Wilcox - disagree. They find that religious worldviews are still insinuated in American political institutions, and religious institutions still are points of reference. The book profits from the new religiosity measures employed in the 1990 National Election Studies. Part 1 discusses the study of religion in the context of politics. Part II examines religion as a source of group orientation. Part III takes up religious practices and their political ramifications. Part IV does the same for doctrinal and worldview considerations. Part V explores the sources of religious socialisation. In conclusion, Part VI reviews the research on religion and political behaviour and looks ahead to where work should proceed.

A Companion to American Religious History

Draws on three national surveys on religion, as well as research conducted by congregations across the United States, to examine the profound impact it has had on American life and how religious attitudes have changed in recent decades.

The Politics of American Religious Identity

Politics of American Religious Identity: The Seating of Senator Reed Smoot, Mormon Apostle

An Age of Infidels

From Reagan's regular invocation of America as "a city on a hill" to
Obama's use of spiritual language in describing social policy, religious rhetoric is a regular part of how candidates communicate with voters. Although the Constitution explicitly forbids a religious test as a qualification to public office, many citizens base their decisions about candidates on their expressed religious beliefs and values. In Religious Rhetoric and American Politics, Christopher B. Chapp shows that Americans often make political choices because they identify with a "civil religion," not because they think of themselves as cultural warriors. Chapp examines the role of religious political rhetoric in American elections by analyzing both how political elites use religious language and how voters respond to different expressions of religion in the public sphere. Chapp analyzes the content and context of political speeches and draws on survey data, historical evidence, and controlled experiments to evaluate how citizens respond to religious stumping. Effective religious rhetoric, he finds, is characterized by two factors-emotive cues and invocations of collective identity-and these factors regularly shape the outcomes of American presidential elections and the dynamics of political representation. While we tend to think that certain issues (e.g., abortion) are invoked to appeal to specific religious constituencies who vote solely on such issues, Chapp shows that religious rhetoric is often more encompassing and less issue-specific. He concludes that voter identification with an American civic religion remains a driving force in American elections, despite its potentially divisive undercurrents.

The Politics of American Religious Identity

How do religion and politics interact in America? How has that relationship changed over time? Why have American religious and political thought sometimes developed along a parallell course while at other times they have moved in opposite directions? These are among the many important and fascinating questions addressed in this volume. Originally published in 1990 as Religion and American Politics: From The Colonial Period to the 1980s (4921 paperback copies sold), this book offers the first
comprehensive survey of the relationship between religion and politics in America. It features a stellar lineup of scholars, including Richard Carwardine, Nathan Hatch, Daniel Walker Howe, George Marsden, Martin Marty, Harry Stout, John Wilson, Robert Wuthnow, and Bertram Wyatt-Brown. Since its publication, the influence of religion on American politics--and, therefore, interest in the topic--has grown exponentially. For this new edition, Mark Noll and new co-editor Luke Harlow offer a completely new introduction, and also commission several new pieces and eliminate several that are now out of date. The resulting book offers a historically-grounded approach to one of the most divisive issues of our time, and serves a wide variety of courses in religious studies, history, and politics.

**The War of Gods**

A collection of original essays exploring the history of the various American religious traditions and the meaning of their many expressions. The Blackwell Companion to American Religious History explores the key events, significant themes, and important movements in various religious traditions throughout the nation’s history from pre-colonization to the present day. Original essays written by leading scholars and new voices in the field discuss how religion in America has transformed over the years, explore its many expressions and meanings, and consider religion’s central role in American life. Emphasizing the integration of religion into broader cultural and historical themes, this wide-ranging volume explores the operation of religion in eras of historical change, the diversity of religious experiences, and religion’s intersections with American cultural, political, social, racial, gender, and intellectual history. Each chronologically-organized chapter focuses on a specific period or event, such as the interactions between Moravian and Indigenous communities, the origins of African-American religious institutions, Mormon settlement in Utah, social reform movements during the twentieth century, the growth of ethnic religious communities, and the rise of the Religious Right. An
innovative historical genealogy of American religious traditions, the Companion: Highlights broader historical themes using clear and compelling narrative Helps teachers expose their students to the significance and variety of America’s religious past Explains new and revisionist interpretations of American religious history Surveys current and emerging historiographical trends Traces historical themes to contemporary issues surrounding civil rights and social justice movements, modern capitalism, and debates over religious liberties Making the lessons of American religious history relevant to a broad range of readers, The Blackwell Companion to American Religious History is the perfect book for advanced undergraduate and graduate students in American history courses, and a valuable resource for graduate students and scholars wanting to keep pace with current historiographical trends and recent developments in the field.

The Origins of American Religious Nationalism

From right to left, notions of religion and religious freedom are fundamental to how many Americans have understood their country and themselves. Ideas of religion, politics, and the interplay between them are no less crucial to how the United States has engaged with the world beyond its borders. Yet scholarship on American religion tends to bracket the domestic and foreign, despite the fact that assumptions about the differences between ourselves and others deeply shape American religious categories and identities. At Home and Abroad bridges the divide in the study of American religion, law, and politics between domestic and international, bringing together diverse and distinguished authors from religious studies, law, American studies, sociology, history, and political science to explore interrelations across conceptual and political boundaries. They bring into sharp focus the ideas, people, and institutions that provide links between domestic and foreign religious politics and policies. Contributors break down the categories of domestic and foreign and inquire into how these taxonomies are related to other axes of discrimination, asking
questions such as: What and who counts as “home” or “abroad,” how and by whom are these determinations made, and with what consequences? Offering a new approach to theorizing the politics of religion in the context of the American nation-state, At Home and Abroad also interrogates American religious exceptionalism and illuminates imperial dynamics beyond the United States.

**Religious Freedom**

The future of America, in many ways, depends upon an understanding of the proper role of religion in our shared life as a republic. Discussions and debates on the topic have too often generated noise, platitudes, stereotypes, name-calling, and the distortion of vitally important issues, instead of constructive conversation among citizens--until now. Of all the voices commenting about American religion today, none is more credible or better known than that of historian Martin E. Marty. A respected scholar, author, editor, and media commentator, he has-perhaps better than anyone else in the field-a deep grasp on the complex issues surrounding public religion.

**Politics, Religion, and the Common Good**

One of the most substantial divides in American politics is the “God gap.” Religious voters tend to identify with and support the Republican Party, while secular voters generally support the Democratic Party. Conventional wisdom suggests that religious differences between Republicans and Democrats have produced this gap, with voters sorting themselves into the party that best represents their religious views. Michele F. Margolis offers a bold challenge to the conventional wisdom, arguing that the relationship between religion and politics is far from a one-way street that starts in the church and ends at the ballot box. Margolis contends that political identity has a profound effect on social identity, including religion. Whether a person chooses to identify as religious and the extent of their involvement in a religious community are, in part, a
response to political surroundings. In today’s climate of political polarization, partisan actors also help reinforce the relationship between religion and politics, as Democratic and Republican elites stake out divergent positions on moral issues and use religious faith to varying degrees when reaching out to voters.

**America’s Religious History**

Between 1901 and 1907, a broad coalition of Protestant churches sought to expel newly elected Reed Smoot from the Senate, arguing that as an apostle in the Church of Jesus Christ of Latter-day Saints, Smoot was a lawbreaker and therefore unfit to be a lawmaker. The resulting Senate investigative hearing featured testimony on every peculiarity of Mormonism, especially its polygamous family structure. The Smoot hearing ultimately mediated a compromise between Progressive Era Protestantism and Mormonism and resolved the nation's long-standing "Mormon Problem." On a broader scale, Kathleen Flake shows how this landmark hearing provided the occasion for the country--through its elected representatives, the daily press, citizen petitions, and social reform activism--to reconsider the scope of religious free exercise in the new century. Flake contends that the Smoot hearing was the forge in which the Latter-day Saints, the Protestants, and the Senate hammered out a model for church-state relations, shaping for a new generation of non-Protestant and non-Christian Americans what it meant to be free and religious. In addition, she discusses the Latter-day Saints' use of narrative and collective memory to retain their religious identity even as they changed to meet the nation's demands.

**At Home and Abroad**

At Home and Abroad bridges the divide in the study of American religion, law, and politics between domestic and international, bringing together diverse authors to explore ties across conceptual and political boundaries. They examine the ideas, people, and
institutions that provide links between domestic and foreign religious politics and policies.

**Religion and American Politics: From the Colonial Period to the Present**

The book discusses the lack of religious understanding in US foreign policy, examining why the US chooses to avoid the religious aspects of international affairs.

**American Religion, American Politics**

In the 1960s liberation theology addressed itself to the problems of a continent racked by poverty and oppression. Comprising a network of localized communities and pastoral organizations, it soon became something much more than a doctrinal current. Liberationist Christianity defined itself in a multitude of social struggles, particularly in Brazil and Central America.

**20 Myths about Religion and Politics in America**

Religion and politics are never far from the headlines, but their relationship remains complex and often confusing. In this significantly revised third edition of Religion and Politics in America, the authors offer an accessible and balanced treatment of religion in American politics. They explore the historical, cultural, and legal contexts that underlie religious engagement while also highlighting the pragmatic and strategic political realities that religious organizations and people face. Incorporating the best and most up-to-date scholarship, the authors assess the politics of Roman Catholics; evangelical, mainline, and African American Protestants; Jews; Muslims and other conventional and not-so-conventional American religious movements. The work examines important subjects concerning religion and its relationship to gender, race, and class. The treatment of recent voting behavior provides an in-depth understanding for students of how religion and politics relate
in practice. These core topics, along with specific contemporary case studies, useful focus-study boxes, and new emphases on Islam, Latinos, international affairs, and popular culture, further enhance this third edition for courses in political science, religion, and sociology departments.

**At Home and Abroad**

A visionary and groundbreaking collection of the leading voices of the religious left.

**Religious Rhetoric and American Politics**

Does religion promote political mobilization? Are individuals motivated by their faith to focus on issues of social justice, personal morality, or both? What is the relationship between religious conviction and partisanship? Does religious identity reinforce or undermine other political identifications like race, ethnicity, and class? The answers to these questions are hardly monolithic, varying between and within major American religious groups. With an electoral climate increasingly shaped by issues of faith, values, and competing moral visions, it is both fascinating and essential to examine the religious and political currents within America's major religious traditions. J. Matthew Wilson and a group of prominent religion and politics scholars examine these topics and assess one question central to these issues: How does faith shape political action in America's diverse religious communities? From Pews to Polling Places seeks to cover a rich mosaic of religious and ethnic perspectives with considerable breadth by examining evangelical Christians, the religious left, Catholics, Mormons, African Americans, Latinos, Jews, and Muslims. Along with these groups, the book takes a unique look at the role of secular and antifundamentalist positions, adding an even wider outlook to these critical concerns. The contributors demonstrate how different theologies, histories, and social situations drive distinct conceptualizations of the relationship between religious and
political life. At the same time, however, the book points to important commonalities across traditions that can inform our discussions on the impact of religion on political life. In emphasizing these similarities, the authors explore the challenges of political mobilization, partisanship, and the intersections of religion and ethnicity.

**From Pews to Polling Places**

Religion and politics are never far from the headlines, but their relationship remains complex and often confusing. This book offers an engaging, accessible, and balanced treatment of religion in American politics. It explores the historical, cultural, and legal contexts that motivate religious political engagement and assesses the pragmatic and strategic political realities that religious organizations and people face. Incorporating the best and most current scholarship, the authors examine the evolving politics of Roman Catholics; evangelical and mainline Protestants; African-American and Latino traditions; Jews, Muslims, and other religious minorities; recent immigrants and religious "nones"; and other conventional and not-so-conventional American religious movements. New to the Sixth Edition • Covers the 2016 election and assesses the role of religion from Obama to Trump. • Expands substantially on religion’s relationship to gender and sexuality, race, ethnicity, and class, and features the role of social media in religious mobilization. • Adds discussion questions at the end of every chapter, to help students gain deeper understanding of the subject. • Adds a new concluding chapter on the normative issues raised by religious political engagement, to stimulate lively discussions.

**The Production of American Religious Freedom**

Examines the influence of religion on current American politics, discusses the separation of church and state, and looks at various American religious groups.
In the post-9/11 world, it is not difficult to see how important religion remains in America and around the globe. An older generation of scholars expected that America and the rest of the Western world was headed inexorably toward secularization and the end of religion. America is undoubtedly secular in many ways, and our constitutional order requires a clear distinction between faith communities and government. Yet from the colonial era to the present, American men and women have been, and have remained, a pervasively religious people. In America's Religious History, leading historian Thomas S. Kidd traces the theological and ethnic diversity and enduring strength of American religion, with special attention to Christianity and evangelical faith. Interweaving religious history and key events from the larger narrative of American history, the book considers how faith commitments and categories have shaped the nation. Written with the student in mind, America's Religious History offers an up-to-date, narrative introduction useful for undergraduate and graduate-level courses on American religion. General readers wanting to better understand the religious background of American life and politics will also enjoy its engaging and insightful overview.

Public Confessions

Sam Haselby offers a new and persuasive account of the role of religion in the formation of American nationality, showing how a contest within Protestantism reshaped American political culture and led to the creation of an enduring religious nationalism. Following U.S. independence, the new republic faced vital challenges, including a vast and unique continental colonization project undertaken without, in the centuries-old European senses of the terms, either "a church" or "a state." Amid this crisis, two distinct Protestant movements arose: a popular and rambunctious frontier revivalism; and a nationalist, corporate missionary movement dominated by Northeastern elites. The former heralded
the birth of popular American Protestantism, while the latter marked the advent of systematic Protestant missionary activity in the West. The explosive economic and territorial growth in the early American republic, and the complexity of its political life, gave both movements opportunities for innovation and influence. This book explores the competition between them in relation to major contemporary developments-political democratization, large-scale immigration and unruly migration, fears of political disintegration, the rise of American capitalism and American slavery, and the need to nationalize the frontier. Haselby traces these developments from before the American Revolution to the rise of Andrew Jackson. His approach illuminates important changes in American history, including the decline of religious distinctions and the rise of racial ones, how and why "Indian removal" happened when it did, and with Andrew Jackson, the appearance of the first full-blown expression of American religious nationalism.

**Political Religion and Religious Politics**

Between 1901 and 1907, a coalition of Protestant churches sought to expel newly elected Reed Smoot from the Senate for being a Mormon. Here, Kathleen Flake shows how the subsequent investigative hearing ultimately mediated a compromise between Progressive Era Protestantism and Mormonism and resolved the nation's long-standing "Mormon Problem."

**God's Democracy**

American society is rapidly secularizing—a radical departure from its historically high level of religiosity—and politics is a big part of the reason. Just as, forty years ago, the Religious Right arose as a new political movement, today secularism is gaining traction as a distinct and politically energized identity. This book examines the political causes and political consequences of this secular surge, drawing on a wealth of original data. The authors show that secular identity is in part a reaction to the Religious Right. However, while
the political impact of secularism is profound, there may not yet be a Secular Left to counterbalance the Religious Right. Secularism has introduced new tensions within the Democratic Party while adding oxygen to political polarization between Democrats and Republicans. Still there may be opportunities to reach common ground if politicians seek to forge coalitions that encompass both secular and religious Americans.

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