
1950 Crossroads Of American Religious Life

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*1950 Crossroads Of American
Religious Life*

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MERCER ISAIAS

1950, Crossroads of American Religious Life Wipf and Stock
Publishers

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

Popular Evangelicalism in American Culture OUP US
 "Within the Market Strife examines Catholic intellectual views on economic questions during the period from 1891 to 1962, spanning populism and progressivism to the New Deal and post-World War II conservatism."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

RELIGION AND THE TRANSFORMATION OF HIGHER EDUCATION IN THE 20TH CENTURY

University of Pennsylvania Press

Aldous Huxley described Gerald Heard as "that rare being—a learned man who [made] his mental home on the vacant spaces between the pigeonholes." Heard's off-beat interests made him a cultural and intellectual pioneer on both sides of the Atlantic in the middle decades of the twentieth century. Despite accolades from such figures as E.M. Forster, who characterized him as "one of the most penetrating minds in England," and Christopher Isherwood, who described him upon his death as one of the "few great magic mythmakers and revealers of life's wonder," Heard is largely unknown today. *Between the Pigeonholes* is the first published full-length study of Gerald Heard. Alison Falby examines Heard's ideas and contexts in interwar Britain and postwar America, demonstrating his significance in several important twentieth-century movements. These movements include popular science and psychology, psychical research, Eastern spirituality, pacifism, cooperativism, and Californian counter-culture. All of Heard's involvements expressed his desire to convey religious ideas in the modern languages of biological, social, and physical science. Falby also traces Heard's shifting

political leanings from left-liberal in the early-1930s to libertarian in the early-1960s. She finds that his modernist theological approach, conventionally associated with liberal religion and politics, provided spiritual fodder for those on both the Left and the Right: Isherwood and W.H. Auden on the one hand, and Clare Boothe Luce and *Spiritual Mobilization* on the other. Using Heard as a prism through which to examine popular ideas, Falby shows that the twentieth century contained much political and religious heterogeneity. This heterogeneity illustrates the diverse and overlapping roots of both liberal religion and conservative politics in the twenty-first century.

Merchants and Ministers Oxford University Press

Shows how the protestant experience is such an integral part of the history and culture of the United States

Mahalia Jackson and the Black Gospel Field Westminster John Knox Press

Across North America, Islam is portrayed as a religion of immigrants, converts, and cultural outsiders. Yet Muslims have been embedded in American society for much longer than most people realize. *Old Islam in Detroit* documents the rich history of Islam in Detroit, a city that is home to several of America's oldest and most diverse Muslim communities. In the early 1900s, there were thousands of Muslims in Detroit. Most came from Eastern Europe, the Ottoman Empire, and British India. By the 1930s, new Islam-oriented social movements were taking root among African Americans in Detroit. By the 1950s, Albanians, Arabs, African Americans, and South Asians all had mosques and religious associations in the city, and they were confident that Islam could be, and had already become, an American religion. *Old Islam in*

Detroit explores the rise of Detroit's earliest Muslim communities. The book documents the culture wars and doctrinal debates that ensued as these populations confronted Muslim newcomers who did not understand their manner of worship or the American identities they had created. By looking closely at this historical encounter, Sally Howell provides a new interpretation of the possibilities and limits of Muslim incorporation in American life. Showing how Islam has become American in the past, Howell argues that the anxieties many new Muslim Americans and non-Muslims feel about the place of Islam in American society today are part of a dynamic process of political and religious change that is still unfolding.

End-Time Prophecies in Modern America ABC-CLIO

In discussions of American poetry since World War II, the work of John Berryman has become increasingly neglected and marginalized. Critics have overwhelmingly chosen to favour the notion that he is an academic, 'establishment' poet whose career can comfortably be described as a move from New Critical traditionalism towards self-absorbed confessionalism. This study shows how such a narrow understanding of Berryman's work is reflective of a broader critical inclination towards a codification of the literary canon as a duel between competing factions of a formalist, establishment 'mainstream' and an experimentalist, countercultural 'avant-garde'. By examining the extent to which Berryman's poetry engages with the complex religiopolitical climate of Cold War American culture, this study exposes the inadequacy of the paradigm of mainstream traditionalism in relation to his work. In doing so, it opens up threads of comparative possibility between his work and that of poets

ordinarily segregated from him by divisive conceptions of the literary canon. As such, this volume provides a reconsideration of Berryman's work that simultaneously asks broader questions about the nature of the American poetic canon and established definitions of 'postmodern' poetry.

Making the American Century Cambridge Scholars Publishing
Frontiers of Screen History provides an insightful exploration into the depiction and imagination of European borders in cinema after World War II. The editors and authors bring forward the geopolitical issues at the basis both the films of world-wide distribution, known to many, and others, shot within confining conditions or in highly local places, remain unknown within prevailing canons.

GOD'S AMBASSADORS

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How will the world end? Doomsday ideas in Western history have been both persistent and adaptable, peaking at various times, including in modern America. Public opinion polls indicate that a substantial number of Americans look for the return of Christ or some catastrophic event. The views expressed in these polls have been reinforced by the market process. Whether through purchasing paperbacks or watching television programs, millions of Americans have expressed an interest in end-time events. Americans have a tremendous appetite for prophecy, more than nearly any other people in the modern world. Why do Americans love doomsday? In *Apocalyptic Fever*, Richard Kyle attempts to answer this question, showing how dispensational premillennialism has been the driving force behind doomsday

ideas. Yet while several chapters are devoted to this topic, this book covers much more. It surveys end-time views in modern America from a wide range of perspectives--dispensationalism, Catholicism, science, fringe religions, the occult, fiction, the year 2000, Islam, politics, the Mayan calendar, and more.

Within the Market Strife Columbia University Press

Examines the narratives that are the basis of the cultural identity of the United States and demonstrates how the "American mythos" has legitimized American society and prevented it from realizing its ideals.

The City and Photographs, 1860-1970 Lexington Books

The twentieth century has been popularly seen as "the American Century," as publisher Henry Luce dubbed it, a long period in which the United States had amassed the economic resources, the political and military strength, and the moral prestige to assume global leadership. By century's end, the trajectory of American politics, the sense of ever waxing federal power, and the nation's place in the world seemed less assured. Americans of many stripes came to contest the standard narratives of nation building and international hegemony that generations of historians dutifully charted. In this volume, a group of distinguished junior and senior historians - including John McGreevy, James Campbell, Elizabeth Borgwardt, Eric Rauchway, Elizabeth Cobbs Hoffman, and James Kloppenberg - revisit and revise many of the chestnuts of American political history. First and foremost, the contributors challenge the teleological view of the inexorable transformation of the United States into a modern nation. To be sure, chain stores replaced mom-and-pop businesses, interstate highways knit together once isolated

regions, national media shaped debate from coast-to coast, and the IRS, the EPA, the Federal Reserve, the Social Security Administration and other instruments of national power became daily presences in the lives of ordinary Americans. But the local and the parochial did not inexorably give way to the national and eventually to global integration. Instead, the contributors to this volume illustrate the ongoing dialectic between centrifugal and centripetal forces in the development of the twentieth century United States. The essays analyze a host of ways in which local places are drawn into a wider polity and culture. At the same time, they reveal how national and international structures and ideas repeatedly create new kinds of local movements and local energies. The authors also challenge the tendency to view American politics as a series of conflicts between liberalism and conservatism, which Arthur Schlesinger, Sr. and Jr. codified as the idea that American national politics routinely experienced roughly fifteen year periods of liberal reform followed by similar intervals of conservative reaction. For generations, American political history remained the story of reform, the rise and fall, triumphs and setbacks of successive waves of reformers - Jacksonian Democrats and abolitionists, Populists and Progressives, New Dealers and Great Society poverty warriors - and, recently, equally rich scholarship has explored the origins and development of American conservatism. The contributors do not treat the left and right as separate phenomena, as the dominant forces of different eras. Instead they assert the liberal and the conservative are always and essentially intertwined, mutually constituted and mutually constituting. Modern American liberalism operates amid tenacious, recurring forces that shape

and delimit the landscape of social reform and political action just as conservatives layered their efforts over the cumulative achievements of twentieth century liberalism, necessarily accommodating themselves to shifts in the instruments of government, social mores and popular culture. These essays also unravel a third traditional polarity in twentieth century U.S. history, the apparent divide between foreign policy and domestic politics. Notwithstanding its proud anti-colonial heritage and its enduring skepticism about foreign entanglements, the United States has been and remains a robustly international (if not imperial) nation. The authors in this volume - with many formative figures in the ongoing internationalization of American history represented among them - demonstrate that international connections (not only in the realm of diplomacy but also in matters of migration, commerce, and culture) have transformed domestic life in myriad ways and, in turn, that the American presence in the world has been shaped by its distinctive domestic political culture. Blurring the boundaries between political, cultural, and economic history, this collective volume aims to raise penetrating questions and challenge readers' understanding of the broader narrative of twentieth-century U.S. history.

How America Came to View the Jewish State as an Ally 1950,
Crossroads of American Religious Life

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 theological issues in general--and the ancient Christian doctrine of original sin in particular--became newly important to both the culture at large and to a generation of American Protestants during a postwar "age of anxiety" as the Cold War took root. Finstuen focuses on three giants of Protestant thought--Billy Graham, Reinhold Niebuhr, and Paul Tillich--men who were among the era's best known public figures. He argues that each thinker's strong commitment to the doctrine of original sin was a powerful element of the broad public influence that they enjoyed. Drawing on extensive correspondence from everyday Protestants, the book captures the voices of the people in the pews, revealing that the ordinary, rank-and-file Protestants were indeed thinking about Christian doctrine and especially about "good" and "evil" in human nature. Finstuen concludes that the theological concerns of ordinary American Christians were generally more complicated and serious than is commonly assumed, correcting the view that postwar American culture was becoming more and more secular from the late 1940s through the 1950s.

Apocalyptic Fever OUP USA

Nearly a half century after her death in 1972, Mahalia Jackson remains the most esteemed figure in black gospel music history. Born in the backstreets of New Orleans in 1911, Jackson during the Great Depression joined the Great Migration to Chicago, where she became an highly regarded church singer and, by the mid-fifties, a coveted recording artist for Apollo and Columbia Records, lauded as the "World's Greatest Gospel Singer." This "Louisiana Cinderella" narrative of Jackson's career during the decade following World War II carried important meanings for

African Americans, though it remains a story half told. Jackson was gospel's first multi-mediated artist, with a nationally broadcast radio program, a Chicago-based television show, and early recordings that introduced straight-out-of-the-church black gospel to American and European audiences while also tapping the vogue for religious pop in the early Cold War. In some ways, Jackson's successes made her an exceptional case, though she is perhaps best understood as part of broader developments in the black gospel field. Built upon foundations laid by pioneering Chicago organizers in the 1930s, black gospel singing, with Jackson as its most visible representative, began to circulate in novel ways as a form of popular culture in the 1940s and 1950s, its practitioners accruing prestige not only through devout integrity but also from their charismatic artistry, public recognition, and pop-cultural cachet. These years also saw shifting strategies in the black freedom struggle that gave new cultural-political significance to African American vernacular culture. The first book on Jackson in 25 years, *Mahalia Jackson and the Black Gospel Field* draws on a trove of previously unexamined archival sources that illuminate Jackson's childhood in New Orleans and her negotiation of parallel careers as a singing Baptist evangelist and a mass media entertainer, documenting the unfolding material and symbolic influence of Jackson and black gospel music in postwar American society.

JUDAISM IN AMERICA

WestBow Press

An examination of the Americanization of Cold War evangelicalism, it argues that developments like the prospect of

nuclear warfare and the creation of the state of Israel that appeared to be fulfilment of biblical prophecy accompanied by secular apocalypticism led to the evangelical subculture's expansion with the rise of the New Christian Right.

Dark Airs Oxford University Press

A Companion to Post-1945 America is an original collection of 34 essays by key scholars on the history and historiography of Post-1945 America. Covers society and culture, people and movements, politics and foreign policy Surveys and evaluates the best scholarship on every important era and topic Includes book review section on essential readings

GERALD HEARD, 1889-1971

Lexington Books

A Companion to American Studies is an essential volume that brings together voices and scholarship from across the spectrum of American experience. A collection of 22 original essays which provides an unprecedented introduction to the "new" American Studies: a comparative, transnational, postcolonial and polylingual discipline Addresses a variety of subjects, from foundations and backgrounds to the field, to different theories of the "new" American Studies, and issues from globalization and technology to transnationalism and post-colonialism Explores the relationship between American Studies and allied fields such as Ethnic Studies, Feminist, Queer and Latin American Studies Designed to provoke discussion and help students and scholars at all levels develop their own approaches to contemporary American Studies

A HISTORY

Oxford University Press, USA

In *God's Ambassadors* E. Brooks Holifield masterfully traces the history of America's Christian clergy from the seventeenth to the twenty-first century, analyzing the changes in practice and authority that have transformed the clerical profession.

Challenging one-sided depictions of decline in clerical authority, Holifield locates the complex story of the clergy within the context not only of changing theologies but also of transitions in American culture and society. The result is a thorough social history of the profession that also takes seriously the theological presuppositions that have informed clerical activity. With alternating chapters on Protestant and Catholic clergy, the book permits sustained comparisons between the two dominant Christian traditions in American history. At the same time, *God's Ambassadors* depicts a vocation that has remained deeply ambivalent regarding the professional status marking the other traditional learned callings in the American workplace. Changing expectations about clerical education, as well as enduring theological questions, have engendered a debate about the professional ideal that has distinguished the clerical vocation from such fields as law and medicine. The American clergy from the past four centuries constitute a colorful, diverse cast of characters who have, in ways both obvious and obscure, helped to shape the tone of American culture. For a well-rounded narrative of their story told by a master historian, *God's Ambassadors* is the book to read.

Imagining European Borders in Cinema, 1945-2010 Princeton

University Press

Letha Dawson Scanzoni changed the landscape of American evangelicalism through her groundbreaking work on the gospel-based intersection of gender and LGBTQ justice. She coauthored two of the first books that support women's equality and LGBTQ rights with the Bible: *All We're Meant to Be* and *Is the Homosexual My Neighbor?* In all her work Scanzoni applies the liberating message of Jesus to women and to people who have been marginalized by church and society because of sexual orientation. *Building Bridges* combines an exploration of the life and work of Letha Dawson Scanzoni with stories of people she continues to empower through her writing and the Evangelical & Ecumenical Women's Caucus - Christian Feminism Today, an organization she cofounded. This book illustrates her growing influence as she continues her prophetic collaboration with new generations. In addition, it provides resources for churches as they build bridges for their ministries of liberation, justice, and peace.

Eye on Israel Oxford University Press

After World War II, Americans constructed an unprecedented number of synagogues, churches, cathedrals, chapels, and other structures. The book is one of the first major studies of American religious architecture in the postwar period, and it reveals the diverse and complicated set of issues that emerged just as one of the nation's biggest building booms unfolded. Price argues that the resulting structures, as often mocked as loved, were physical embodiments of an important time in American religious history.

The Spiritual-Industrial Complex Intellect Books

Merchants and Ministers explores the relationship between

businesspeople and clergy in the United States from the colonial period to the present. This book traces the contours of American history by placing anecdotal detail in the context of general developments in commerce and Christianity.

[American Culture in the 1950s](#) Cornell University Press

This book provides a stimulating account of the dominant cultural forms of 1950s America: fiction and poetry; theatre and performance; film and television; music and radio; and the visual arts. Through detailed commentary and focused case studies of influential texts and events - from Invisible Man to West Side

Story, from Disneyland to the Seattle World's Fair, from Rear Window to The Americans - the book examines the way in which modernism and the cold war offer two frames of reference for understanding the trajectory of postwar culture. The two core aims of this volume are to chart the changing complexion of American culture in the years following World War II and to provide readers with a critical investigation of 'the 1950s'. The book provides an intellectual context for approaching 1950s American culture and considers the historical impact of the decade on recent social and cultural developments.

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