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**Divided by Faith**-Michael O. Emerson 2001 Through a nationwide survey, the authors of this study conclude that US Evangelicals may actually be preserving the racial chasm, not through active racism, but because their theology hinders their ability to recognise systematic injustice.

**Divided by Faith**-Michael O. Emerson 2000-07-20 Through a nationwide telephone survey of 2,000 people and an additional 200 face-to-face interviews, Michael O.
Emerson and Christian Smith probed the grassroots of white evangelical America. They found that despite recent efforts by the movement's leaders to address the problem of racial discrimination, evangelicals themselves seem to be preserving America's racial chasm. In fact, most white evangelicals see no systematic discrimination against blacks. But the authors contend that it is not active racism that prevents evangelicals from recognizing ongoing problems in American society. Instead, it is the evangelical movement's emphasis on individualism, free will, and personal relationships that makes invisible the pervasive injustice that perpetuates racial inequality. Most racial problems, the subjects told the authors, can be solved by the repentance and conversion of the sinful individuals at fault. Combining a substantial body of evidence with sophisticated analysis and interpretation, the authors throw sharp light on the oldest American dilemma. In the end, they conclude that despite the best intentions of evangelical leaders and some positive trends, real racial reconciliation remains far over the horizon.

**Divided by Faith**-Michael O. Emerson 2000
In recent years, the leaders of the American evangelical movement have brought their characteristic passion to the problem of race, notably in the Promise Keepers movement and in reconciliation theology. But the authors of this provocative new study reveal that despite their good intentions, evangelicals may actually be preserving America's racial chasm. In Divided by Faith, Michael O. Emerson and Christian Smith probe the grassroots of white evangelical America, through a nationwide telephone survey of 2,000 people, along with 200 face-to-face interviews. The results of their research are surprising. Most white evangelicals, they learned, see no systematic discrimination against blacks; indeed, they deny the existence of any ongoing racial problem in the United States. Many of their subjects
blamed the continuing talk of racial conflict on the media, unscrupulous black leaders, and the inability of African Americans to forget the past. What lies behind this perception? Evangelicals, Emerson and Smith write, are not so much actively racist as committed to a theological view of the world that makes it difficult for them to see systematic injustice. The evangelical emphasis on individualism, free will, and personal relationships makes invisible the pervasive injustice that perpetuates inequality between the races. Most racial problems, they told the authors, can be solved by the repentance and conversion of the sinful individuals at fault. Combining a substantial body of evidence with sophisticated analysis and interpretation, Emerson and Smith throw sharp light on the oldest American dilemma. Despite the best intentions of evangelical leaders and some positive trends, the authors conclude that real racial reconciliation remains far over the horizon.

**Christians and the Color Line**-Philip Luke Sinitiere 2014-01 The essays in Christians and the Color Line complicate the research findings of Emerson and Smith's Divided by Faith (2000) and explore new areas of research that have opened in the years since its publication.

**Divided by Faith**-Benjamin J Kaplan 2009-06-30 Can people coexist in peace when their basic beliefs are irreconcilable? Kaplan responds by taking us back to early modern Europe, when the issue of religious toleration was no less pressing than it is today. Divided by Faith is both history from the bottom up and a much-needed challenge to our belief in the triumph of reason over faith. This compelling story reveals that toleration has taken many guises in the past and suggests that it may well do the same in the future.

**The Scandal of the Evangelical Mind**-Mark A.
Noll 1994 Mark Noll has written a major indictment of American evangelicalism. Reading this book, one wonders if the evangelical movement has pandered so much to American culture and tried to be so popular only to lose not only its mind but its soul as well. For evangelical pastors and parishioners alike, this is a must read! --Robert Wuthnow.

**Passing the Plate**-Christian Smith 2008-09-29 Passing the Plate shows that few American Christians donate generously to religious and charitable causes. This eye-opening book explores the reasons behind such ungenerous giving, the potential world-changing benefits of greater financial giving, and what can be done to improve matters. By illuminating the social and psychological forces that shape charitable giving, Passing the Plate is sure to spark a much-needed debate on a critical issue.

**United by Faith**-Curtiss Paul DeYoung 2004 Presents an argument for multiracial Christian congregations in breaking down racial barriers in the United States.

**Against All Odds**-Brad Christerson 2005-01-01 Religious institutions continue to be among the most segregated organizations in modern America. This book looks at the problems faced by integrated churches & examines the development of integrated religious organizations.

**Jesus and Justice**-Peter Goodwin Heltzel 2009-07-21 This timely book investigates the increasing visibility and influence of evangelical Christians in recent American politics with a focus on racial justice. Peter Goodwin Heltzel considers four evangelical social movements: Focus on the Family, the National Association of Evangelicals, Christian Community Development Association, and Sojourners. The political motives and actions of evangelical groups are founded upon their conceptions of Jesus Christ,
Heltzel contends. He traces the roots of contemporary evangelical politics to the prophetic black Christianity tradition of Martin Luther King, Jr., and the socially engaged evangelical tradition of Carl F. H. Henry. Heltzel shows that the basic tenets of King's and Henry's theologies have led their evangelical heirs toward a prophetic evangelicalism in a shade of blue green—blue symbolizing the tragedy of black suffering in the Americas, and green symbolizing the hope of a prophetic evangelical engagement with poverty, AIDS, and the environment. This fresh theological understanding of evangelical political groups shines new light on the ways evangelicals shape and are shaped by broader American culture.

**Blacks and Whites in Christian America**- Jason E. Shelton 2012-10-08 2012
Winner of the C. Calvin Smith Award presented by the Southern Conference on African American Studies, Inc. 2014 Honorable Mention for the Distinguished Book Award presented by the American Sociological Association's Sociology of Religion Section

Conventional wisdom holds that Christians, as members of a “universal” religion, all believe more or less the same things when it comes to their faith. Yet black and white Christians differ in significant ways, from their frequency of praying or attending services to whether they regularly read the Bible or believe in Heaven or Hell. In this engaging and accessible sociological study of white and black Christian beliefs, Jason E. Shelton and Michael O. Emerson push beyond establishing that there are racial differences in belief and practice among members of American Protestantism to explore why those differences...
exist. Drawing on the most comprehensive and systematic empirical analysis of African American religious actions and beliefs to date, they delineate five building blocks of black Protestant faith which have emerged from the particular dynamics of American race relations. Shelton and Emerson find that America’s history of racial oppression has had a deep and fundamental effect on the religious beliefs and practices of blacks and whites across America.

**Evangelicals Incorporated**
Daniel Vaca 2019-12-03
American evangelicalism is big business. It is not, Daniel Vaca argues, just a type of conservative Protestantism that market forces have commodified. Rather evangelicalism is an expressly commercial practice, in which the faithful participate, learn, and develop religious identities by engaging corporations and commercial products.

**Faith**
Jimmy Carter 2019-04-02 In this powerful and personal reflection, a New York Times bestseller, President Jimmy Carter contemplates how faith has sustained him in happiness and disappointment and considers how we may find it in our own lives. All his life, President Jimmy Carter has been a courageous exemplar of faith. Now he shares the lessons he learned. He writes, “The issue of faith arises in almost every area of human existence, so it is important to understand its multiple meanings. In this book, my primary goal is to explore the broader meaning of faith, its far-reaching effect on our lives, and its relationship to past, present, and future events in America and around the world. The religious aspects of faith are also covered, since this is how the word is most often used, and I have included a description of the ways my faith has guided and sustained me, as well as how it has challenged and driven me to seek a closer and better relationship with people and with God.” Quoting eminent Protestant theologians, in Faith President Carter describes his belief in religious freedom,
moral politics, and the place of prayer in his daily life. He examines faith’s many meanings, he describes how to accept it, live it, how to doubt and find faith again. This is a serious and moving reflection from one of America’s most admired and respected citizens.

Talking about Race-Isaac Adams 2022-01-04
Conversations about racism are as important as they are hard for American Christians. Yet the conversation often gets so ugly, even among the faithful who claim unity in Jesus. Why is that the case? Why does it matter? Can things get better, or are we permanently divided? In this honest and hopeful book, pastor Isaac Adams doesn't just show you how to have the race conversation, he begins it for you. By offering a fictional, racially charged tragedy in order to understand varying perspectives and responses, he examines what is at stake if we ignore this conversation, and why there's just as much at stake in how we have that discussion, especially across color lines--that is, with people of another ethnicity. This unique approach offers insight into how to listen to one another well and seek unity in Christ. Looking to God’s Word, Christians can find wisdom to speak gracefully and truthfully about racism for the glory of God, the good of their neighbors, and the building up of the church. Some feel that the time for talking is over, and that we've heard all this before. But given how polarized American society is becoming--its churches not exempt--fresh attention on the dysfunctional communication between ethnicities is more than warranted. Adams offers an invitation to faithfully combat the racism so many of us say we hate and maintain the unity so many of us say we want. Together we can learn to speak in such a way that we show a divided world a different world. Talking About Race points to the starting line, not the finish line, when it comes to following Jesus amid race relations. It’s high time to begin running.

Christian Citizens-Elizabeth
With emancipation, a long battle for equal citizenship began. Bringing together the histories of religion, race, and the South, Elizabeth L. Jemison shows how southerners, black and white, drew on biblical narratives as the basis for very different political imaginaries during and after Reconstruction. Focusing on everyday Protestants in the Mississippi River Valley, Jemison scours their biblical thinking and religious attitudes toward race. She argues that the evangelical groups that dominated this portion of the South shaped contesting visions of black and white rights. Black evangelicals saw the argument for their identities as Christians and as fully endowed citizens supported by their readings of both the Bible and U.S. law. The Bible, as they saw it, prohibited racial hierarchy, and Amendments 13, 14, and 15 advanced equal rights. Countering this, white evangelicals continued to emphasize a hierarchical paternalistic order that, shorn of earlier justifications for placing whites in charge of blacks, now fell into the defense of an increasingly violent white supremacist social order. They defined aspects of Christian identity so as to suppress black equality—even praying, as Jemison documents, for wisdom in how to deny voting rights to blacks. This religious culture has played into remarkably long-lasting patterns of inequality and segregation.

**The Divided Mind of the Black Church**—Raphael G. Warnock 2014 Traces the historical significance of the rise and development of black theology as an important conversation partner for the black church.

**Black Man's Religion**—Glenn Usry 2009-09-20 Some say Christianity is white man's religion. . . . And it is true that there is a long and ugly history of abuse of African-Americans at the hands of Anglo Christians. Afrocentric interpretations of history often point to slavery, lynchings and the like as
proof that Christianity is inherently antiblack. But Craig Keener and Glen Usry contend that Christianity can be Afrocentric. In this massively researched book, they show that racism is not unique to Christianity. More important, they show how "world history is also our history and the Bible is also our book." Black Man's Religion is one of the first of its kind, a pro-Christian reading of religion and history from a black perspective. Fascinating and compelling, it is must reading for all concerned for African-American culture and issues of faith.

The Elusive Dream-Korie L. Edwards 2008-08-27 It is communion Sunday at a mixed-race church. A black pastor and white head elder stand before the sanctuary as lay leaders pass out the host. An African-American woman sings a gospel song as a woman of Asian descent plays the piano. Then a black woman in the congregation throws her hands up and yells, over and over, "Thank you Lawd!" A few other African-Americans in the pews say "Amen," while white parishioners sit stone-faced. The befuddled white head elder reads aloud from the Bible, his soft voice drowned out by the shouts of praise. Even in this proudly interracial church, America's racial divide is a constant presence. In The Elusive Dream, Korie L. Edwards presents the surprising results of an in-depth study of interracial churches: they help perpetuate the very racial inequality they aim to abolish. To arrive at this conclusion, she combines a nuanced analysis of national survey data with an in-depth examination of one particular church. She shows that mixed-race churches adhere strongly to white norms. African Americans in multiracial settings adapt their behavior to make white congregants comfortable. Behavior that white worshipers perceive as out of bounds is felt by blacks as too limiting. Yet to make interracial churches work, blacks must adjust their behavior to accommodate the predilections of whites. They conform to white expectations.
in church just as they do elsewhere. Thorough, incisive, and surprising, The Elusive Dream raises provocative questions about the ongoing problem of race in the national culture.

**White Evangelical Racism** - Anthea Butler 2021-02-23 The American political scene today is poisonously divided, and the vast majority of white evangelicals play a strikingly unified, powerful role in the disunion. These evangelicals raise a starkly consequential question for electoral politics: Why do they claim morality while supporting politicians who act immorally by most Christian measures? In this clear-eyed, hard-hitting chronicle of American religion and politics, Anthea Butler answers that racism is at the core of conservative evangelical activism and power. Butler reveals how evangelical racism, propelled by the benefits of whiteness, has since the nation's founding played a provocative role in severely fracturing the electorate. During the buildup to the Civil War, white evangelicals used scripture to defend slavery and nurture the Confederacy. During Reconstruction, they used it to deny the vote to newly emancipated blacks. In the twentieth century, they sided with segregationists in avidly opposing movements for racial equality and civil rights. Most recently, evangelicals supported the Tea Party, a Muslim ban, and border policies allowing family separation. White evangelicals today, cloaked in a vision of Christian patriarchy and nationhood, form a staunch voting bloc in support of white leadership. Evangelicalism's racial history festers, splits America, and needs a reckoning now.

**Dividing the Faith** - Richard J. Boles 2020-12-29 Uncovers the often overlooked participation of African Americans and Native Americans in early Protestant churches Phillis Wheatley was stolen from her family in Senegambia, and, in 1761, slave traders transported her to Boston, Massachusetts, to be sold. She was purchased by the Wheatley family who treated Phillis far better than...
most eighteenth-century slaves could hope, and she received a thorough education while still, of course, longing for her freedom. After four years, Wheatley began writing religious poetry. She was baptized and became a member of a predominantly white Congregational church in Boston. More than ten years after her enslavement began, some of her poetry was published in London, England, as a book titled Poems on Various Subjects, Religious and Moral. This book is evidence that her experience of enslavement was exceptional. Wheatley remains the most famous black Christian of the colonial era. Though her experiences and accomplishments were unique, her religious affiliation with a predominantly white church was quite ordinary. Dividing the Faith argues that, contrary to the traditional scholarly consensus, a significant portion of northern Protestants worshipped in interracial contexts during the eighteenth century. Yet in another fifty years, such an affiliation would become increasingly rare as churches were by-and-large segregated. Richard Boles draws from the records of over four hundred congregations to scrutinize the factors that made different Christian traditions either accessible or inaccessible to African American and American Indian peoples. By including Indians, Afro-Indians, and black people in the study of race and religion in the North, this research breaks new ground and uses patterns of church participation to illuminate broader social histories. Overall, it explains the dynamic history of racial integration and segregation in northern colonies and states.

Jesus and John Wayne: How White Evangelicals Corrupted a Faith and Fractured a Nation-Kristin Kobes Du Mez 2020-06-23
NEW YORK TIMES BESTSELLER The “paradigm-influencing” book (Christianity Today) that is fundamentally transforming our understanding of white evangelicalism in America. Jesus and John Wayne is a sweeping, revisionist history
of the last seventy-five years of white evangelicalism, revealing how evangelicals have worked to replace the Jesus of the Gospels with an idol of rugged masculinity and Christian nationalism—or in the words of one modern chaplain, with “a spiritual badass.” As acclaimed scholar Kristin Du Mez explains, the key to understanding this transformation is to recognize the centrality of popular culture in contemporary American evangelicalism. Many of today’s evangelicals might not be theologically astute, but they know their VeggieTales, they’ve read John Eldredge’s Wild at Heart, and they learned about purity before they learned about sex—and they have a silver ring to prove it. Evangelical books, films, music, clothing, and merchandise shape the beliefs of millions. And evangelical culture is teeming with muscular heroes—mythical warriors and rugged soldiers, men like Oliver North, Ronald Reagan, Mel Gibson, and the Duck Dynasty clan, who assert white masculine power in defense of “Christian America.” Chief among these evangelical legends is John Wayne, an icon of a lost time when men were uncowed by political correctness, unafraid to tell it like it was, and did what needed to be done. Challenging the commonly held assumption that the “moral majority” backed Donald Trump in 2016 and 2020 for purely pragmatic reasons, Du Mez reveals that Trump in fact represented the fulfillment, rather than the betrayal, of white evangelicals’ most deeply held values: patriarchy, authoritarian rule, aggressive foreign policy, fear of Islam, ambivalence toward #MeToo, and opposition to Black Lives Matter and the LGBTQ community. A much-needed reexamination of perhaps the most influential subculture in this country, Jesus and John Wayne shows that, far from adhering to biblical principles, modern white evangelicals have remade their faith, with enduring consequences for all Americans.

**Weep with Me—Mark**
Vroegop 2020-06-19 Gospel unity creates racial harmony. However, Martin Luther King
Jr. once said that the most segregated hour in America is eleven o’clock on Sunday morning. Equipped with the gospel, the church should be the catalyst for reconciliation, yet it continues to ignore immense pain and division. In an effort to bridge the canyon of misunderstanding, insensitivity, and hurt, Mark Vroegop writes about the practice of lament, which he defines as “the biblical language of empathy and exile, perseverance and protest.” Encouraging you to “weep with those who weep” (Rom. 12:15), Vroegop invites you to mourn with him over the brokenness that has caused division and to use lament to begin the journey toward a diverse and united church. Features Prayers of Lament From Thabiti Anyabwile Trillia Newbell Jarvis Williams John Onwuchekwa Collin Hansen Isaac Adams Danny Akin Mika Edmondson Jason Meyer Garrett Kell

Choosing Donald Trump-Stephen Mansfield
2017-10-03 The 2016 election of Donald J. Trump exposed a deep divide in American politics and culture, one that pollsters and pundits didn’t seem to realize was there. But Trump did, and he used it to his advantage in ways that surprised nearly everyone, even those who voted for him. Perhaps the biggest question on many people’s minds is how, exactly, did a crass, unrepentant reality TV star and cutthroat business tycoon secure the majority of the religious conservative vote? Now the New York Times bestselling author of The Faith of George W. Bush and The Faith of Barack Obama turns his pen toward the Trump phenomenon. Through meticulous research and personal interviews, Stephen Mansfield uncovers who Trump's spiritual influences have been and explains why Christian conservatives were attracted to this unlikely candidate. The book ends with a reflection on the vital role of prophetic distance, both historically and now.

Under Our Skin-Benjamin Watson 2015-11-17 Can it ever get better? This is the question Benjamin Watson is
asking. In a country aflame with the fallout from the racial divide—in which Ferguson, Charleston, and the Confederate flag dominate the national news, daily seeming to rip the wounds open ever wider—is there hope for honest and healing conversation? For finally coming to understand each other on issues that are ultimately about so much more than black and white? An NFL tight end for the New Orleans Saints and a widely read and followed commentator on social media, Watson has taken the Internet by storm with his remarkable insights about some of the most sensitive and charged topics of our day. Now, in Under Our Skin, Watson draws from his own life, his family legacy, and his role as a husband and father to sensitively and honestly examine both sides of the race debate and appeal to the power and possibility of faith as a step toward healing.

When Slavery Was Called Freedom—John Patrick Daly
2021-03-17 When Slavery Was Called Freedom uncovers the cultural and ideological bonds linking the combatants in the Civil War era and boldly reinterprets the intellectual foundations of secession. John Patrick Daly dissects the evangelical defense of slavery at the heart of the nineteenth century's sectional crisis. He brings a new understanding to the role of religion in the Old South and the ways in which religion was used in the Confederacy. Southern evangelicals argued that their unique region was destined for greatness, and their rhetoric gave expression and a degree of coherence to the grassroots assumptions of the South. The North and South shared assumptions about freedom, prosperity, and morality. For a hundred years after the Civil War, politicians and historians emphasized the South's alleged departures from national ideals. Recent studies have concluded, however, that the South was firmly rooted in mainstream moral, intellectual, and socio-economic developments and sought to compete with the North in a contemporary spirit. Daly argues that antislavery and proslavery emerged from the same
evangelical roots; both Northerners and Southerners interpreted the Bible and Christian moral dictates in light of individualism and free market economics. When the abolitionist's moral critique of slavery arose after 1830, Southern evangelicals answered the charges with the strident self-assurance of recent converts. They went on to articulate how slavery fit into the "genius of the American system" and how slavery was only right as part of that system.

**One Blood**-John Perkins
2018-04-03 Dr. Perkins' final manifesto on race, faith, and reconciliation We are living in historic times. Not since the civil rights movement of the 60s has our country been this vigorously engaged in the reconciliation conversation. There is a great opportunity right now for culture to change, to be a more perfect union. However, it cannot be done without the church, because the faith of the people is more powerful than any law government can enact. The church is the heart and moral compass of a nation. To turn a country away from God, you must sideline the church. To turn a nation to God, the church must turn first. Racism won't end in America until the church is reconciled first. Then—and only then—can it spiritually and morally lead the way. Dr. John M. Perkins is a leading civil rights activist today. He grew up in a Mississippi sharecropping family, was an early pioneer of the civil rights movement, and has dedicated his life to the cause of racial equality. In this, his crowning work, Dr. Perkins speaks honestly to the church about reconciliation, discipleship, and justice... and what it really takes to live out biblical reconciliation. He offers a call to repentance to both the white church and the black church. He explains how band-aid approaches of the past won't do. And while applauding these starter efforts, he holds that true reconciliation won't happen until we get more intentional and relational. True friendships must happen, and on every level. This will take the whole church, not just the pastors and staff. The racial reconciliation of our churches
and nation won't be done with big campaigns or through mass media. It will come one loving, sacrificial relationship at a time. The gospel and all that it encompasses has always traveled best relationally. We have much to learn from each other and each have unique poverties that can only be filled by one another. The way forward is to become "wounded healers" who bandage each other up as we discover what the family of God really looks like. Real relationships, sacrificial love between actual people, is the way forward. Nothing less will do.

**The Sacred Project of American Sociology**
Christian Smith 2014 This text shows counter-intuitively, that the secular enterprise that everyday sociology appears to be pursuing is actually not what is really going on at sociology's deepest level. Sociology today is in fact animated by sacred impulses, driven by sacred commitments, and serves a sacred project. The book re-asserts a vision for what sociology is most important for, in contrast with its current commitments, and calls sociologists back to a more honest, fair, and healthy vision of its purpose.

**Facing West**-David R. Swartz 2020 "The dramatic growth of Christianity around the world in the last century has shifted the balance of power within the faith away from the traditional strongholds of Europe and the United States to the Global South. While we typically imagine Western missionaries carrying religion to the ends of the earth, David R. Swartz shows that the line of influence has often run the other way, as evangelicals in nations such as Korea, India, and Uganda shaped the American church from abroad. Swartz tells stories of evangelicals crossing national boundaries, offering new insights into a tradition that imagines itself as simultaneously American and part of a global communion"--

**The Bible Told Them So**-J. Russell Hawkins 2021 Why did southern white evangelical Christians resist
the civil rights movement in the 1950s and 1960s? Simply put, they believed the Bible told them so. When the civil rights movement ultimately triumphed in the 1960s, it fundamentally changed southern society. But it didn't change white evangelicalism. Instead, the segregationist Christianity that fought against the civil rights movement lived on after the movement's success. Turning their attention to institutionsthey still controlled--churches, denominations, homes, and private high schools--white evangelicals continued to preach and practice segregationist Christianity, disguising it in language of colorblindness and family protection.

Evangelical Does Not Equal Republican ... Or Democrat-Lisa Sharon Harper 2008 A new breed of evangelicals, with a fiery passion for economic justice, racial reconciliation and a care for the environment, has abandoned the religious right. Harper, a rising star in this movement, describes the roots of this political shift, the agents of change driving it and the extent of the evangelical rejection of the right-wing political agenda. Here, Harper offers a powerful indictment of the religious right demonstrating how it has abandoned the gospel in its racist and sexist core beliefs.

The Younger Evangelicals-Robert E. Webber 2002-10-01 Robert E. Webber has led worship workshops in every major city in the United States and Canada. Through his conversations and contacts with a network of emerging church leaders he calls the "younger evangelicals," Webber sees how this new generation and their style of leadership is bringing change and renewal to the evangelical church. These leaders, who include those young in spirit as well as young in age, have important insights to offer all generations faced with "doing church" in a rapidly changing postmodern culture. The Younger Evangelicals explores the characteristics of
these emerging leaders and provides an outlet for their stories. Beginning with a brief overview of twentieth-century evangelicalism, Webber examines what is different about the twenty-first century younger evangelicals' way of thinking about faith and practicing church. He allows them—Ph.D.s and laypeople—to speak in their own words on issues such as communication, theology, apologetics, pastoral leadership, evangelism, worship, and spiritual formation. Thought provoking, energizing, and timely, The Younger Evangelicals is a landmark book for pastors and church leaders, culture watchers, ministry students, and worship leaders who want to prepare for and respond to the new evangelical awakening brought on by our changing cultural context.

**Prophetic Lament**—Soong-Chan Rah 2015-09-03 The American church avoids lament. But lament is a missing, essential component of Christian faith. Soong-Chan Rah's prophetic exposition of the book of Lamentations provides a biblical and theological lens for examining the church's relationship with a suffering world. Hear the prophet's lament as the necessary corrective for Christianity's future.

**The Evangelicals**—Frances FitzGerald 2017-04-04 * Winner of the 2017 National Book Critics Circle Award * National Book Award Finalist * Time magazine Top 10 Nonfiction Book of the Year * New York Times Notable Book * Publishers Weekly Best Books of 2017 This "epic history" (The Boston Globe) from Pulitzer Prize-winning historian Frances FitzGerald is the first to tell the powerful, dramatic story of the Evangelical movement in America—from the Puritan era to the 2016 election. "We have long needed a fair-minded overview of this vitally important religious sensibility, and FitzGerald has now provided it" (The New York Times Book Review). The evangelical movement began in the revivals of the eighteenth and nineteenth centuries, known in America as the Great Awakenings. A
populist rebellion against the established churches, it became the dominant religious force in the country. During the nineteenth century white evangelicals split apart, first North versus South, and then, modernist versus fundamentalist. After World War II, Billy Graham attracted enormous crowds and tried to gather all Protestants under his big tent, but the civil rights movement and the social revolution of the sixties drove them apart again. By the 1980s Jerry Falwell and other southern televangelists, such as Pat Robertson, had formed the Christian right. Protesting abortion and gay rights, they led the South into the Republican Party, and for thirty-five years they were the sole voice of evangelicals to be heard nationally. Eventually a younger generation proposed a broader agenda of issues, such as climate change, gender equality, and immigration reform. Evangelicals now constitute twenty-five percent of the American population, but they are no longer monolithic in their politics. They range from Tea Party supporters to social reformers. Still, with the decline of religious faith generally, FitzGerald suggests that evangelical churches must embrace ethnic minorities if they are to survive. “A well-written, thought-provoking, and deeply researched history that is impressive for its scope and level of detail” (The Wall Street Journal). Her “brilliant book could not have been more timely, more well-researched, more well-written, or more necessary” (The American Scholar).

The Color of Compromise—Jemar Tisby 2020-01-07 The Color of Compromise reveals the chilling connection between the church and racism throughout American history. A survey of the ways Christians of the past have reinforced theories of racial superiority and inferiority provides motivation for a series of bold actions believers must take to forge a future of equity and justice.

Ambivalent Miracles—Nancy D. Wadsworth 2014-02-24 Over the past three decades,
American evangelical Christians have undergone unexpected, progressive shifts in the area of race relations, culminating in a national movement that advocates racial integration and equality in evangelical communities. The movement, which seeks to build cross-racial relationships among evangelicals, has meant challenging well-established paradigms of church growth that built many megachurch empires. While evangelical racial change (ERC) efforts have never been easy and their reception has been mixed, they have produced meaningful transformation in religious communities. Although the movement as a whole encompasses a broad range of political views, many participants are interested in addressing race-related political issues that impact their members, such as immigration, law enforcement, and public education policy. Ambivalent Miracles traces the rise and ongoing evolution of evangelical racial change efforts within the historical, political, and cultural contexts that have shaped them. Nancy

D. Wadsworth argues that the stunning breakthroughs this movement has achieved, its curious political ambivalence, and its internal tensions are products of a complex cultural politics constructed at the intersection of U.S. racial and religious history and the meaning-making practices of conservative evangelicalism. Employing methods from the emerging field of political ethnography, Wadsworth draws from a decade’s worth of interviews and participant observation in ERC settings, textual analysis, and survey research, as well as a three-year case study, to provide the first exhaustive treatment of ERC efforts in political science. A 2014 CHOICE Outstanding Academic Title

**Fundamentalist U**-Adam Laats 2018-03 Why do so many conservative politicians flock to the campuses of Liberty University, Wheaton College, and Bob Jones University? In Fundamentalist U: Keeping the Faith in American Higher Education, Adam Laats shows that these colleges have always been more than just schools; they
have been vital intellectual citadels in America's culture wars. They have been unique institutions that have defined what it has meant to be an evangelical and reshaped the landscape of American higher education. In the twentieth century, when higher education sometimes seemed to focus on sports, science, and social excess, conservative evangelical schools offered a compelling alternative. On their campuses, evangelicals debated what it meant to be a creationist, a Christian, a proper American, all within the bounds of Biblical revelation. Instead of encouraging greater personal freedom and deeper pluralist values, conservative evangelical schools have thrived by imposing stricter rules on their students and faculty. If we hope to understand either American higher education or American evangelicalism, we need to understand this influential network of dissenting institutions. Plus, only by making sense of these schools can we make sense of America's continuing culture wars. After all, our culture wars aren't between one group of educated people and another group that has not been educated. Rather, the fight is usually fiercest between two groups that have been educated in very different ways.

**Who Is an Evangelical?**

Thomas S. Kidd 2019-09-24 A leading historian of evangelicalism offers a concise history of evangelicals and how they became who they are today. Evangelicalism is arguably America's most controversial religious movement. Nonevangelical people who follow the news may have a variety of impressions about what "evangelical" means. But one certain association they make with evangelicals is white Republicans. Many may recall that 81 percent of self-described white evangelicals voted for Donald Trump, and they may well wonder at the seeming hypocrisy of doing so. In this illuminating book, Thomas Kidd draws on his expertise in American religious history to retrace the arc of this spiritual movement, illustrating just
how historically peculiar that political and ethnic definition (white Republican) of evangelicals is. He examines distortions in the public understanding of evangelicals, and shows how a group of "Republican insider evangelicals" aided the politicization of the movement. This book will be a must-read for those trying to better understand the shifting religious and political landscape of America today.

**Woke Church** - Eric Mason  
2018-10-02 “Between the Christianity of this land, and the Christianity of Christ, I recognize the widest possible difference.” –Frederick Douglass, 1845

The prophets of old were not easy to listen to because they did not flatter. They did not cajole. They spoke hard words that often chafed and unsettled their listeners. Like the Old Testament prophets, and more recent prophetic voices like Frederick Douglass, Dr. Eric Mason calls the evangelical church to a much-needed reckoning. In a time when many feel confused, complacent, or even angry, he challenges the church to: Be Aware – to understand that the issue of justice is not a black issue, it’s a kingdom issue. To learn how the history of racism in America and in the church has tainted our witness to a watching world. Be Redemptive – to grieve and lament what we have lost and to regain our prophetic voice, calling the church to remember our gospel imperative to promote justice and mercy. Be Active – to move beyond polite, safe conversations about reconciliation and begin to set things aright for our soon-coming King, who will be looking for a WOKE CHURCH.

**Sociology of Religion** - Susanne C Monahan  
2015-09-25 A reader that seeks to explore the relationship between the structure and culture of religion and various elements of social life in the U.S., Sociology of Religion: A Reader, 2e is ideal as either a standalone reader or supplement to the text written by the same author team, Why Religion Matters. Based on both classic and
contemporary research in the sociology of religion, this reader highlights a variety of research methods and theoretical approaches. It explores the ways in which religious values, beliefs and practices shape the world outside of church, synagogue, or mosque walls while simultaneously being shaped by the non-religious forces operating in that world.