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The Culture of Conservative Christian Litigation by Hans J—

Conservative Christianity is a term used to describe identified Christians who tend to follow conservative values, and which stands in contrast to liberal Christianity. Some members of the clergy identify themselves as conservative Christians. Conservative Christianity may refer to theologically conservative movements, which take many forms in modern Christianity.

Conservative Christianity—Conservapedia

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Discipling Sisters: How women learn the culture of a—

Although we know much about the strategies and tactics of Christian conservative groups on electoral politics, we know much less about their involvement in the courts. This book provides an intriguing close-up view of three of the leading public law firms in the movement, and the way that their ideology, goals, and strategies intertwine.

The Culture of Conservative Christian Litigation: Hacker—

Since the early 20th century, American Protestantism has been divided along theological lines. On one side are the Christian conservatives or fundamentalists, who seek to preserve what they perceive to be historic Christian beliefs. On the other side are liberal Christians or modernists, who embrace a more modern, critiical approach to their faith. Conservative Christians embrace a number of very specific beliefs related to the Bible, Jesus Christ, salvation and the end times.

Conservative Christian Church Beliefs | Synonym

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The Rights Turn in Conservative Christian Politics documents a recent, fundamental change in American politics with the waning of Christian America. Rather than conservatives emphasizing morality and liberals emphasizing rights, both sides now wield rights arguments as potent weapons to win political and legal battles and build grassroots support.

The Rights Turn in Conservative Christian Politics by—

documents this change on the right conservative christianity is a sub division of the protestant christian community that adhere to what many consider to be conservative religious values of the christian faith there are a variety of threads including the evangelical movement the holiness movement the pentecostal movement the

The Culture Of Conservative Christian Litigation

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The Culture Of Conservative Christian Litigation

The Rights Turn in Conservative Christian Politics documents a recent, fundamental change in American politics with the waning of Christian America. Rather than conservatives emphasizing morality and liberals emphasizing rights, both sides now wield rights arguments as potent weapons to win political and legal battles and build grassroots support. Lewis documents this change on the right, focusing primarily on evangelical politics. Using extensive historical and survey data that compares evangelical advocacy and evangelical public opinion, Lewis explains how the prototypical culture war issue - abortion - motivated the conservative rights turn over the past half century, serving as a springboard for rights learning and increased conservative advocacy in other arenas. Challenging the way we think about the culture wars, Lewis documents how rights claims are used to thwart liberal rights claims, as well as to provide protection for evangelicals, whose cultural positions are increasingly in the minority; they have also allowed evangelical elites to justify controversial advocacy positions to their base and to engage more easily in broad rights claiming in new or expanded political arenas, from health care to capital punishment.

Over the past decade, conservative Christian public law firms have been some of the most active and aggressive litigators in the nation. Their efforts have impacted important policy areas including religion in the Public Square, school prayer, gay rights, 'family values' and abortion policy. But the Fundamentalist Christian/Evangelical social movement is not monolithic. In this probing and judicious work, Hacker explores and clarifies the influence of ideology on the goals and behavior of three leading conservative Christian law firms and how they differ in agendas and approach. He provides rich interview narratives that shed light on interest group behavior and how it is influenced by internal group characteristics.

The Culture Of Conservative Christian Litigation

During the last three decades of the twentieth century, evangelical leaders and conservative politicians developed a political agenda that thrust "family values" onto the nation's consciousness. Ministers, legislators, and laypeople came together to fight abortion, gay rights, and major feminist objectives. They supported private Christian schools, home schooling, and a strong military. Family values leaders like Jerry Falwell, Phyllis Schlafly, Anita Bryant, and James Dobson became increasingly supportive of the Republican Party, which accommodated the language of family values in its platforms and campaigns. The family values agenda created a bond between evangelicalism and political conservatism. Family Values and the Rise of the Christian Right chronicles how the family values agenda became so powerful in American political life and why it appealed to conservative evangelical Christians. Conservative evangelicals saw traditional gender norms as crucial in cultivating morality. They thought these gender norms would reaffirm the importance of clear lines of authority that the social revolutions of the 1960s had undermined. In the 1970s and 1980s, then, evangelicals founded Christian academies and developed homeschooling curricula that put conservative ideas about gender and authority front and center. Campaigns against abortion and feminism coalesced around a belief that God created women as wives and mothers;a belief that conservative evangelicals thought feminists and pro-choice advocates threatened. Likewise, Christian right leaders championed a particular vision of masculinity in their campaigns against gay rights and nuclear disarmament. Movements like the Promise Keepers called men to take responsibility for leading their families. Christian right political campaigns and pro-family organizations drew on conservative evangelical beliefs about men, women, children, and authority. These beliefs;known collectively as family values;became the most important religious agenda in late twentieth-century American politics.

A NEW YORK TIMES BESTSELLER "Already the most discussed and most important religious book of the decade." iDavid Brooks In this controversial bestseller, Rod Dreher calls on American Christians to prepare for the coming Dark Age by embracing an ancient Christian way of life. From the inside, American churches have been hollowed out by the departure of young people and by an insipid pseudo-Christianity. From the outside, they are beset by challenges to religious liberty in a rapidly secularizing culture. Keeping Hillary Clinton out of the White House may have bought a brief reprieve from the state's assault, but it will not stop the West's slide into decadence and dissolution. Rod Dreher argues that the way forward is actually the way back:all the way to St. Benedict of Nursia. This sixth-century monk, horrified by the moral chaos following Rome's fall, retreated to the forest and created a new way of life for Christians. He built enduring communities based on principles of order, hospitality, stability, and prayer. His spiritual centers of hope were strongholds of light throughout the Dark Ages, and saved not just Christianity but Western civilization. Today, a new form of barbarism reigns. Many believers are blind to it, and their churches are too weak to resist. Politics offers little help in this spiritual crisis. What is needed is the Benedict Option, a strategy that draws on the authority of Scripture and the wisdom of the ancient church. The goal: to embrace exile from mainstream culture and construct a resilient counterculture. The Benedict Option is both manifesto and rallying cry for Christians who, if they are not to be conquered, must learn how to fight on culture war battlefields like none the West has seen for fifteen hundred years. It's for all mere Christians;Protestant, Catholic, Orthodox;who can read the signs of the times. Neither false optimism nor fatalistic despair will do. Only faith, hope, and love, embodied in a renewed church, can sustain believers in the dark age that has overtaken us. These are the days for building strong arks for the long journey across a sea of night.

This book highlights tensions and negotiating processes between modern society and conservative religious groups. Conservative religion and society have co-existed for at least a century in an increasingly pluralist society. Still, the right to religious freedom and tolerance clashes with certain expressions of religious exclusivity. In this book, scholars from different disciplines look at the various ways in which representatives of conservative religious faith live, practice, and formulate their religion in relation to a contemporary mainstream culture. The studies included represent various settings with regard to time, religion and geography, and are presented in three thematic groups: culture, schooling and public life, and media. Taken together, the studies contribute to a more nuanced and diverse picture of conservative religious believers and their engagement with mainstream society. The book will be of interest to students and researchers in the fields of sociology of religion, church history and contemporary religion.

Ever since the reelection of President Bush, conservative Christians have been stereotyped in the popular media: Bible-thumping militants and anti-intellectual zealots determined to impose their convictions on such matters as evolution, school prayer, pornography, abortion, and homosexuality on the rest of us. But conservative Christians are not as fanatical or intractable as many people think, nor are they necessarily the monolithic voting block or political base that kept Bush in power. Andrew M. Greeley and Michael Hout's eye-opening book expertly conveys the complexity, variety, and sensibilities of conservative Christians, dispelling the myths that have long shrouded them in prejudice and political bias. For starters, Greeley and Hout reveal that class and income have trumped moral issues for these Americans more often than we realize: a dramatic majority of working-class and lower-class conservative Christians backed liberals such as Jimmy Carter and Bill Clinton during their runs for president. And when it comes to abortion, most conservative Christians are not consistently pro-life in the absolute fashion usually assumed: they are still more likely to oppose the practice than other Americans, but 86 percent of them are willing to tolerate it to protect the health of the mother or when the woman has been raped, and 22 percent of them are even pro-choice. What do conservative Christians really think about evolution, homosexuality, or even the meaning of the word of God? Answering these questions and more, The Truth about Conservative Christians will interest;and surprise;a broad range of readers, especially in this heated election year.

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 it's mind but it's soul as well. For evangelical pastors and parishoners alike, this is a must read! --Robert Wuthnow.

Why do so many conservative Christians continue to support Donald Trump despite his many overt moral failings? Why do many Americans advocate so vehemently for xenophobic policies, such as a border wall with Mexico? Why do many Americans seem so unwilling to acknowledge the injustices that ethnic and racial minorities experience in the United States? Why do a sizeable proportion of Americans continue to oppose women's equality in the workplace and in the home? To answer these questions, Taking America Back for God points to the phenomenon of "Christian nationalism," the belief that the United States is-and should be-a Christian nation.À Christian ideals and symbols have long played an important role in American public life, but Christian nationalism is about far more than whether the phrase "under God" belongs in the pledge of allegiance. At its heart, Christian nationalism demands that we must preserve a particular kind of social order, an order in which everyone--Christians and non-Christians, native-born and immigrants, whites and minorities, men and women?recognizes their "proper" place in society. The first comprehensive empirical analysis of Christian nationalism in the United States, Taking America Back for God illustrates the influence of Christian nationalism on today's most contentious social and political issues. Drawing on multiple sources of national survey data as well as in-depth interviews, Andrew Whitehead and Samuel Perry document how Christian nationalism shapes what Americans think about who they are as a people, what their future should look like, and how they should get there. Americans' stance toward Christian nationalism provides powerful insight into what they think about immigration, Islam, gun control, police shootings, atheists, gender roles, and many other political issues-very much including who they want in the White House. Taking America Back for God is a guide to one of the most important-and least understood-forces shaping American politics.

"The founder and CEO of Public Religion Research Institute (PRRI) and columnist for the Atlantic describes how white Protestant Christians have declined in influence and power since the 1990s and explores the effect this has had on America."--NovelList.

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