

## 1950 Crossroads Of American Religious Life

"This book turns a compelling new lens on thinking about the history of Paris and photography. The invention of photography changed how history could be written. But the now commonplace assumptions--that photographs capture fragments of lost time or present emotional gateways to the past-- that structure today's understandings did not emerge whole cloth in 1839. Focusing on one of photography's birthplaces, 'Paris and the Clich e of History' tells the story of how photographs came to be imagined as documents of the past. Author Catherine E. Clark analyzes photography's effects on historical interpretation by examining the formation of Paris's first photo archives at the Mus ee Carnavalet and the city's municipal library, their use in illustrated history books and historical exhibitions and reconstructions such as the 1951 celebration of Paris's 2000th birthday, and the public's contribution to the historical record in amateur photo contests. Despite the photograph's growing importance in these forums, it did not simply replace older forms of illustration, visual documentation, or written text. Photos worked in complex and shifting relation to other types of pictures as photographers, popular historians, and publishers built on the traditions and iconography of painting and engraving in order to both document the past scientifically and objectively and to reconstruct it romantically. In doing so, they not only influenced how

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Parisians thought about the city's past and how they pictured it; they also ensured that these images shaped how Parisians lived their own lives--especially in deeply charged moments such as the Liberation after World War II. This history of picturing Paris does not simply reflect the city's history: it is Parisian history"--

Satan in America tells the story of America's complicated relationship with the devil. "New light" evangelists of the eighteenth century, enslaved African Americans, demagogic politicians, and modern American film-makers have used the devil to damn their enemies, explain the nature of evil and injustice, mount social crusades, construct a national identity, and express anxiety about matters as diverse as the threat of war to the dangers of deviant sexuality. The idea of the monstrous and the bizarre providing cultural metaphors that interact with historical change is not new. Poole takes a new tack by examining this idea in conjunction with the concerns of American religious history. The book shows that both the range and the scope of American religiousness made theological evil an especially potent symbol. Satan appears repeatedly on the political, religious, and cultural landscape of the United States, a shadow self to the sunny image of American progress and idealism.

With the increased popularity of zombies in recent years, scholars have considered why the undead have so captured the public imagination. This book argues that the zombie can be viewed as an object of meditation on death, a memento mori that makes the fact of mortality more approachable from what has been described as

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America's "death-denying culture." The existential crisis in zombie apocalyptic fiction brings to the fore the problem of humanity's search for meaning in an increasingly global and secular world. Zombies are analyzed in the context of Buddhist thought, in contrast with social and religious critiques from other works. 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

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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.

*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.

Over the past seventy years, World Vision has grown from a small missionary agency to the largest Christian humanitarian organization in the world, with 40,000 employees, offices in nearly one hundred countries, and an annual budget of over \$2 billion. While founder Bob Pierce was an evangelist with street smarts, the most recent World Vision U.S. presidents move with ease between megachurches, the boardrooms of Fortune 500 companies, and the corridors of Capitol Hill. Though the

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organization has remained decidedly Christian, it has earned the reputation as an elite international nongovernmental organization managed efficiently by professional experts fluent in the language of both marketing and development. *God's Internationalists* is the first comprehensive study of World Vision—or any such religious humanitarian agency. In chronicling the organization's transformation from 1950 to the present, David P. King approaches World Vision as a lens through which to explore shifts within post-World War II American evangelicalism as well as the complexities of faith-based humanitarianism. Chronicling the evolution of World Vision's practices, theology, rhetoric, and organizational structure, King demonstrates how the organization rearticulated and retained its Christian identity even as it expanded beyond a narrow American evangelical subculture. King's pairing of American evangelicals' interactions abroad with their own evolving identity at home reframes the traditional narrative of modern American evangelicalism while also providing the historical context for the current explosion of evangelical interest in global social engagement. By examining these patterns of change, *God's Internationalists* offers a distinctive angle on the history of religious humanitarianism.

This is the age of atheism and agnosticism. The number of people living without religious belief and practice is quickly and dramatically rising. Some experts call nonreligion, after Christianity and Islam, the third largest "religion" in the world today. Understanding the origins, history, variations, and impact of atheism and

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agnosticism is crucial to getting a grasp of the meaning of the present and gaining a glimpse of the future. Exploring some of the most extraordinary people, events, and ideas of all time, this book provides a fair, comprehensive, and engaging survey of all aspects of contemporary atheism and agnosticism. An overview essay discusses the background and social and political contexts of unbelief, while a timeline highlights key events. Some 50 alphabetically arranged reference entries follow, with each providing fundamental, objective information about particular topics along with cross-references and suggestions for further reading. The volume closes with an annotated bibliography of the most important resources on atheism and agnosticism.

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.

Most forms of religion are best understood in the context of their relationship with the surrounding culture. This may be particularly true in the United States. Certainly immigrant Catholicism became Americanized; mainstream Protestantism accommodated itself to the modern world; and

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Reform Judaism is at home in American society. In *Evangelicalism*, Richard Kyle explores paradoxical adjustments and transformations in the relationship between conservative Protestant Evangelicalism and contemporary American culture. Evangelicals have resisted many aspects of the modern world, but Kyle focuses on what he considers their romance with popular culture. Kyle sees this as an Americanized Christianity rather than a Christian America, but the two are so intertwined that it is difficult to discern the difference between them. Instead, in what has become a vicious self-serving cycle, Evangelicals have baptized and sanctified secular culture in order to be considered culturally relevant, thus increasing their numbers and success within abundantly populous and populist-driven American society. In doing so, Evangelicalism has become a middle-class movement, one that dominates America's culture, and unabashedly populist. Many Evangelicals view America as God's chosen nation, thus sanctifying American culture, consumerism, and middle-class values. Kyle believes Evangelicals have served themselves well in consciously and deliberately adjusting their faith to popular culture. Yet he also thinks Evangelicals may have compromised themselves and their future in the process, so heavily borrowing from the popular culture that in many respects the Evangelical subculture has become secularism with a light gilding of Christianity.

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If so, he asks, can Evangelicalism survive its own popularity and reaffirm its religious origins, or will it assimilate and be absorbed into what was once known as the Great American Melting Pot of religions and cultures? Will the Gospel of the American dream ultimately engulf and destroy the Gospel of Evangelical success in America? This thoughtful and thought-provoking volume will interest anyone concerned with the modern-day success of the Evangelical movement in America and the aspirations and fate of its faithful.

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

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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

The year 1950 saw the height of the postwar religious boom in America and also the depths of the Cold War. It was a year when religious enthusiasm and postwar affluence coexisted with anxiety about global communism and an ever-present nuclear threat. McCarthyism, the advent of the hydrogen bomb, and the onset of the Korean War provoked ardent and diverse responses from religious leaders and occasioned lively debate in flourishing religious journalism. Robert Ellwood's 1950 is a cultural time capsule, recovering the impetus for many of today's trends, remembering endings and beginnings, and documenting many other developments in American religious life of fifty years ago. It highlights the parallels and divergences between religious culture then and now.

Letha Dawson Scanzoni changed the landscape of American evangelicalism through her groundbreaking work on the gospel-based

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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.

The story of St. Clement's is told through historical records and the testimonies of its congregation. Since the Revolutionary War, Mainline Christianity has been comprised of the Seven Sisters of American Protestantism—the Congregational Church, the Episcopal Church, the Evangelical Lutheran Church, the Presbyterian Church, the United Methodist Church, the American Baptist Convention, and the Disciples of Christ. These denominations have been the dominant cultural representatives

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since the nineteenth century of how and where the majority of American Christians worship. Today, however, the Seven Sisters no longer represent most American Christians. The Mainline has been shrinking while evangelical and fundamentalist churches, as well as non denominational congregations and mega churches, have been attracting more and more members. In this comprehensive and accessible book, Jason S. Lantzer chronicles the rise and fall of the Seven Sisters, documenting the ways in which they stopped shaping American culture and began to be shaped by it. After reviewing and critiquing the standard decline narrative of the Mainline he argues for a reconceptualization of the Mainline for the twenty-first century, a new grouping of Seven Sisters that seeks to recognize the vibrancy of American Christianity.

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

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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.

*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

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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

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

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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.

Jews have been a religious and cultural presence in America since the colonial era, and the community of Jews in the United States today—some six million people—continues to make a significant contribution to the American religious landscape. Emphasizing developments in American Judaism in the last quarter century among active participants in Jewish worship, this book provides both a look back into the 350-year history of Judaic life and a well-crafted portrait of a multifaceted tradition today. Combining extensive research into synagogue archival records and secondary sources as well as interviews and observations of worship services at more than a hundred Jewish congregations across the country, Raphael's study distinguishes itself as both a history of the Judaic tradition and a witness to the vitality and variety of contemporary American Judaic life. Beginning with a chapter on beliefs, festivals, and life-cycle events, both traditional and non-traditional, and an explanation of the enormous variation in practice, Raphael then explores Jewish history in America, from the arrival of the first Jews to the present, highlighting the emergence and development of the four branches: Orthodox, Conservative, Reconstructionist, and Reform. After documenting the considerable variety among the

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branches, the book addresses issues of some controversy, notably spirituality, conversion, homosexuality, Jewish education, synagogue architecture, and the relationship to Israel. Raphael turns next to a discussion of eight American Jews whose thoughts and/or activities made a huge impact on American Judaism. The final chapter focuses on the return to tradition in every branch of Judaism and examines prospects for the future.

College in the United States changed dramatically during the twentieth century, ushering in what we know today as the American university in all its diversity. Religion departments made their way into institutions in the 1930s to the 1960s, while significant shifts from college to university occurred. The college ideal was primarily shaping the few to enter the Protestant management class through the inculcation of values associated with a Western civilization that relied upon this training done residentially, primarily for young men. Protestant Christian leaders created religion departments as the college model was shifting to the university ideal, where a more democratized population, including women and non-Protestants, studied under professors trained in specialized disciplines to achieve professional careers in a more internationally connected and post-industrial class. Religion departments at mid-century were addressing the lack of an agreed-upon curricular center in the wake of changes such as the elective system, Carnegie credit-hour formulation, and numerous other shifts in disciplines spelling the end of the college ideal, though certainly continuing many of its traditions and

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structures. Religion departments were an attempt to provide a cultural and religious center that might hold, enhance existential and moral meaning for students, and strengthen an argument against the German research university ideals of naturalistic science whose so-called objectivity proved, at best, problematic and, at worst, inept given the political crisis in Europe. Colleges found they were losing sight of the college ideal and hoped religion as a taught subject could bring back much of what college had meant, from moral formation and curricular focus to personal piety and national unity. That hope was never realized, and what remained in its wake helped fuel the university model with its specialized religion departments seeking entirely different ends. In the shift from college to university, religion professors attempted to become creators of a legitimate academic subject quite apart from the chapel programs, attempts at moralizing, and centrality in the curriculum of Western Christian thought and history championed in the college model.

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.

This fascinating volume argues that American leaders in the early Cold War considered the conflict to be profoundly religious, that they saw Communism not as godless but as a religion fighting faith with faith. As a result, they deliberately used religious beliefs and institutions as part of the plan to defeat the Soviet enemy. Jonathan Herzog offers an illuminating account

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of the spiritual-industrial complex, chronicling the rhetoric, programs, and policies that became its hallmarks.

Examines the image of Israel in American culture before 1960.

Christian Fundamentalism is a doctrine and a discourse in tension. Fundamentalists describe themselves as both marginal and a majority. They announce the imminent end of the world while building massive megachurches and political lobbying organizations. They speak of the need for purity and separation from the outside world while continually innovating in their search for more effective and persuasive ways to communicate with and convert outsiders. To many outsiders, Fundamentalist speech seems contradictory, irrational, intolerant, and dangerously antidemocratic. To understand the complexity of Fundamentalism, we have to look inside the tensions and the paradoxes. We have to take seriously the ways in which Fundamentalists describe themselves to themselves, and to do that, we must begin by exploring the central role of “the church” in Fundamentalist rhetoric and politics. Drawing on five fascinating case studies, *Superchurch* blends a complex yet readable treatment of rhetorical and political theory with a sophisticated approach to Fundamentalism that neither dismisses its appeal nor glosses over its irresolvable tensions. Edwards challenges theories of rhetoric, counterpublics, deliberation, and civility while offering critical new insights into the evolution and continuing influence of one of the most significant cultural and political movements of the past century.

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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. "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

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"This revised award-winning Yale dissertation brings to life the distinct but intersecting worlds of black and white Americans during the Depression. A collapsing cotton economy, alternating floods and droughts, and racial stratification meant that hard times came early and stayed late in Memphis and the Delta. By 1929, the region teetered on the brink of crisis and churches could no longer carry the burden. Change came quickly and relentlessly during the 1930s, and this upheaval carved new contours in the religious landscape. The ethnic and theological diversity of Memphis and the Delta included an array of black and white Baptists, Methodists, Presbyterians, and Episcopalians typical to the South, a number of Pentecostal and holiness denominations, a small but disproportionately influential Jewish community, a thriving minority of black and white Catholics, and a homegrown denomination, the Church of God in Christ (COGIC). The region embodied broader national trends in American religion during the 1930s, both despite and because of its particularities. From the poorest sharecropper in Arkansas to the wealthiest philanthropist in New York, Depression-era Americans re-envisioned the relationship between church and state and reevaluated the responsibilities of each for the welfare of the nation and its people. This groundbreaking historical study focuses on the

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effects of the Great Depression on American religious life, exploring the shifts in power among American religious bodies and the everyday lives of American citizens as a result of the Great Depression"--Provided by publisher.

Provides an overview of evangelical Protestants in the U.S. that describes this group's history, size, social characteristics, religious and social practices, and political views, and considers how they compare to other religious groups.

This interdisciplinary introduction offers students a truly global overview of the worldwide spread and impact of Christianity. It is enriched throughout by detailed historic and ethnographic material, showing how broad themes within Christianity have been adopted and adapted by Christian denominations within each major region of the world. Provides a comprehensive overview of the spread and impact of world Christianity Contains studies from every major region of the world, including Africa, Asia, Latin America, the North Atlantic, and Oceania Brings together an international team of contributors from history, sociology, and anthropology, as well as religious studies Examines the significant social, cultural, and political transformations in contemporary societies brought about through the influence of Christianity Discusses Protestant, Evangelical, Catholic, and Orthodox forms of the faith Features useful maps and illustrations

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Combines broader discussions with detailed regional analysis, creating an invaluable introduction to world Christianity

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

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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.

This two-volume set investigates the evangelical presence in America as experienced through digital media, examining current evangelical ideologies regarding education, politics, family, and government.

- Compares and contrasts evangelical media across time and across platforms
- Provides insight into the influence of the electronic church in the digital age
- Documents the reach of the electronic church through radio, TV, and digital media

- Reports what evangelical mass media is saying about today's key issues
- Considers how voices within religious mass media persuade or dissuade the American public with their discourse

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

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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. How will the world end? Doomsday ideas in Western history have been both persistent and adaptable, peaking at various times, including in modern

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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.

Identifying the major trends and telling moments within both major denominations and other less formal religious movements, Allitt asks how these religious groups have shaped, and been shaped by, some of the most important and divisive political issues and events of the last half century, including the Cold War, the Civil Rights Movement, the Vietnam War, feminism and the sexual revolution, abortion rights, and the antinuclear and

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environmentalist movements.

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

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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.

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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.

Merchants and Ministers explores the relationship

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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.

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.

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

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the historical impact of the decade on recent social and cultural developments.

Popular Evangelicalism in American Culture explores the controversies, complexities, and historical development of the evangelical movement in America and its impact on American culture.

Evangelicalism is one of the most dynamic and growing religious movements in America and has been both a major force in shaping American society and likewise a group which has resisted aspects of the modern world. Organised thematically this book demonstrates the impact of American culture on popular evangelicalism by exploring the following topics: ?politics; ?economics; ?salvation; millennialism; ?the megachurch and electronic churches; ?and popular culture. This accessible and thought-provoking volume will interest anyone concerned with the modern-day success of the Evangelical movement in America.

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

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.

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