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Churches in Cultural Captivity: A History of the Social Attitudes of Southern Baptists

Eighmy, John Lee

Note: This is not the actual book cover

Churches In Cultural Captivity A History

Robert Benedetto, Donald K. McKim



Churches In Cultural Captivity A History:

Churches in Cultural Captivity John Lee Eighmy, 1987 *Baptist Battles* Nancy Tatom Ammerman, 1990 This book is a peculiar mixture of sociological curiosity and personal involvement It is a scientific analysis of a denomination in conflict and it is indirectly the story of the author's own religious odyssey The story told here of consensus moving toward division is also the story of his own journey from unquestioning acceptance to alienation **Historical Dictionary of the Reformed**

Churches Robert Benedetto, Donald K. McKim, 2023-10-15 As its name implies the Reformed tradition grew out of the 16th century Protestant Reformation The Reformed churches consider themselves to be the Catholic Church reformed The movement originated in the reform efforts of Huldrych Zwingli 1484 1531 of Zurich and John Calvin 1509 1564 of Geneva Although the Reformed movement was dependent upon many Protestant leaders it was Calvin's tireless work as a writer preacher teacher and social and ecclesiastical reformer that provided a substantial body of literature and an ethos from which the Reformed tradition grew Today the Reformed churches are a multicultural multiethnic and multinational phenomenon **Historical Dictionary of the Reformed Churches** Third Edition contains a chronology an introduction and an extensive bibliography The dictionary section has more than 1 000 cross referenced entries on leaders personalities events facts movements and beliefs of the Reformed churches This book is an excellent resource for students researchers and anyone wanting to know more about reformed churches **Cultural Christians in the Early Church** Nadya

Williams, 2023-11-14 In the middle of the third century CE one North African bishop wrote a treatise for the women of his church exhorting them to resist such culturally normalized yet immodest behaviors in their cosmopolitan Roman city as mixed public bathing in the nude and wearing excessive amounts of jewelry and makeup The treatise appears even more striking once we realize that the scandalous virgins to whom it was addressed were single women who had dedicated their virginity to Christ Stories like this one challenge the general assumption among Christians today that the earliest Christians were zealous converts who were much more counterculturally devoted to their faith than typical churchgoers today Too often Christians today think of cultural Christianity as a modern concept and one most likely to occur in areas where Christianity is the majority culture such as the American Bible Belt The story that this book presents refutes both of these assumptions **Cultural Christians in the Early Church** which aims to be both historical and practical argues that cultural Christians were the rule rather than the exception in the early church Using different categories of sins as its organizing principle the book considers the challenge of culture to the earliest converts to Christianity as they struggled to live on mission in the Greco Roman cultural milieu of the Roman Empire These believers blurred and pushed the boundaries of what it meant to be a saint or sinner from the first to the fifth centuries CE and their stories provide the opportunity to get to know the regular people in the early churches At the same time their stories provide a fresh perspective for considering the difficult timeless questions that stubbornly persist in our own world and churches when is it a sin to eat or not eat a

particular food Are women inherently more sinful than men And why is Christian nationalism a problem and at times a sin Ultimately recognizing that cultural sins were always a part of the story of the church and its people is a message that is both a source of comfort and a call to action in our pursuit of sanctification today **Home without Walls** Carol Crawford Holcomb,2020-04-07 A critical examination of the Woman s Missionary Union and how it shaped the views of Southern Baptist women The Woman s Missionary Union WMU founded in 1888 carved out a uniquely feminine space within the Southern Baptist Convention during the tumultuous years of the Progressive Era when American theologians were formulating the social gospel These women represented the Southern Baptist elite and as such had the time to read write and discuss ideas with other Southern progressives They rubbed shoulders with more progressive Methodist and Presbyterian women in clubs and ecumenical missionary meetings Baptist women studied the missionary publications of these other denominations and adopted ideas for a Southern Baptist audience Home without Walls Southern Baptist Women and Social Reform in the Progressive Era shows how the social attitudes of women were shaped at the time By studying primary documents including personal letters official exchanges and memoranda magazine publications newsletters and editorials Carol Crawford Holcomb uncovers ample evidence that WMU leaders aware of the social gospel and sympathetic to social reform appropriated the tools of social work and social service to carry out their missionary work Southern Baptist women united to build a financial empire that would sustain the Southern Baptists through the Great Depression and beyond Their social attitudes represented a kaleidoscope of contrasting opinions By no stretch of the imagination could WMU leaders be characterized as liberal social gospel advocates However it would also be wrong to depict them as uniformly hostile to progressivism or ignorant of contemporary theological ideas In the end they were practical feminists in their determination to provide a platform for women s views and a space for women to do meaningful work The West Tennessee Historical Society Papers West Tennessee Historical Society,1989 Getting Right With God Mark Newman,2001-09-11 Publisher Fact Sheet This groundbreaking study analyzes the evolution of Southern Baptists attitudes toward African Americans during a tumultuous period of change in the United States *Journal of Presbyterian History* ,2000 A Cultural History of the Modern Age Egon Friedell,1930 *Church and Community Among Black Southerners, 1865-1900* Donald G. Nieman,1994

A Cultural History of the Modern Age: Introduction. book 1. Renaissance and reformation; from the black death to the thirty years' war Egon Friedell,1930 *Southern Evangelicals and the Coming of the Civil War* Edward R. Crowther,2000 This work examines the connection between evangelical religious beliefs and antebellum southern culture Evangelical assumptions and ideas seemed not only to justify slavery and patriarchy but these assumptions made comprehensible life s mysteries and heartaches Southerners thus had a moral as well as a material investment in their culture As they came to believe that the Republican Party thretened that investment the religiously minded southerners could accept and support secession This moral ardor underlay much southern martial ardor during the Civil War **Journal of**

the Presbyterian Historical Society ,1983 Foundations ,1977 Varieties of Protestantism Martin E. Marty,1992
The Dust Bowl Migration and the Emergence of an Okie Subculture in California 1930-1950 James Noble Gregory,1983
A History of the Catholic Church in the American South James M. Woods,2011 No Christian denomination has had a longer or more varied existence in the American South than the Catholic Church The Spanish missions established in Florida and Texas promoted Catholicism Catholicism was the dominant religion among the French who settled in Louisiana Prior to the influx of Irish immigrants in the 1840s most American Catholics lived south of the Mason Dixon line Anti Catholic prejudice was never as strong in the South as in the North or Midwest and was rare in the region before the twentieth century James Woods s sweeping history stretches from the first European settlement of the continent through the end of the Spanish American War The book is divided into three distinct sections the colonial era the early Republic through the annexation of Texas in 1845 and the stormy latter half of the nineteenth century *Warren Akin Candler, the Conservative as Idealist* Mark K. Bauman,1981 *Theology Digest* ,1970 **Current Book Review Citations** ,1977

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