

Margaret Lamberts Bendroth

Fundamentalism

and

*G*ender

1875 to the Present

Fundamentalism And Gender Eighteen Seventy Five To The Present

Louis P. Masur



Fundamentalism And Gender Eighteen Seventy Five To The Present:

Forthcoming Books Rose Army,1998 **Fundamentalism and Gender** John Stratton Hawley,1994 The essays in this book examine the connection between fundamentalism and gender *It's a New Day* Scott Billingsley,2008-04-22 Examines how popular American religious leaders navigate problems of race and gender in society Evangelicalism and Fundamentalism in the United Kingdom during the Twentieth Century David W. Bebbington,David Ceri Jones,2013-10-03

Historians have sometimes argued and popular discourse certainly assumes that evangelicalism and fundamentalism are identical In the twenty first century when Islamic fundamentalism is at the centre of the world s attention whether or not evangelicalism should be seen as the Christian version of fundamentalism is an important matter for public understanding The essays that make up this book analyse this central question Drawing on empirical evidence from many parts of the United Kingdom and from across the course of the twentieth century the essays show that fundamentalism certainly existed in Britain that evangelicals did sometimes show tendencies in a fundamentalist direction but that evangelicalism in Britain cannot simply be equated with fundamentalism The evangelical movement within Protestantism that arose in the wake of the eighteenth century revival exerted an immense influence on British society over the two subsequent centuries Christian fundamentalism by contrast had its origins in the United States following the publication of *The Fundamentals* a series of pamphlets issued to ministers between 1910 and 1915 that was funded by California oilmen While there was considerable British participation in writing the series the term fundamentalist was invented in an exclusively American context when in 1920 it was coined to describe the conservative critics of theological liberalism The fundamentalists in Britain formed only a small section of evangelical opinion that declined over time **In the Beginning** Michael Lienesch,2007 In the Beginning Fundamentalism the Scopes Trial and the Making of the Antievolution Movement **Catholic Fundamentalism in America** Mark S. Massa,2025-03-03 The term fundamentalism has its roots in specific forms of American Protestantism that arose around the turn of the twentieth century in reaction to liberalizing and modernizing trends within the church In this book Mark Massa argues that an analogously reactive militant and sectarian fundamentalist movement emerged within American Catholicism in the decades after World War II for a similarly complex mix of theological and cultural reasons In *Catholic Fundamentalism in America* Massa gives the first account of the Catholic form of the anti modernist impulse Massa recounts how Catholic fundamentalism has reacted both to the teachings of the Second Vatican Council and to the tensions of America s pluralist secular culture Like their Protestant cousins Catholic fundamentalists combine a sectarian understanding of religion with an aggressive anti progressive stance Their main enemies were not Protestants or secular Americans but other Catholics who didn t share their extreme views Also like the Protestant fundamentalists Catholic devotees of the fundamentalist impulse have sought and found political conservatives with whom to make common cause on a range of issues such as the place of women in American culture the value of pluralism within the Church and the larger

culture and the importance of cooperation with non Catholics Contemporary Catholic conservatives merge theological and political impulses into movements that punch above their weight within the community through their clever use of social media Through seven portraits of individuals and movements that embody the Catholic fundamentalist impulse Massa demonstrates how the Catholic Right like its evangelical Protestant counterpart has reacted to and fought against modern American culture

Subject Guide to Books in Print, 1996 **Strangers and Pilgrims** Catherine A. Brekus, 2000-11-09 Margaret Meuse Clay who barely escaped a public whipping in the 1760s for preaching without a license Old Elizabeth an ex slave who courageously traveled to the South to preach against slavery in the early nineteenth century Harriet Livermore who spoke in front of Congress four times between 1827 and 1844 these are just a few of the extraordinary women profiled in this the first comprehensive history of female preaching in early America Drawing on a wide range of sources Catherine Brekus examines the lives of more than a hundred female preachers both white and African American who crisscrossed the country between 1740 and 1845 Outspoken visionary and sometimes contentious these women stepped into the pulpit long before twentieth century battles over female ordination began They were charismatic popular preachers who spoke to hundreds and even thousands of people at camp and revival meetings and yet with but a few notable exceptions such as Sojourner Truth these women have essentially vanished from our history Recovering their stories Brekus shows forces us to rethink many of our common assumptions about eighteenth and nineteenth century American culture

The Spirit of the Game Paul Emory Putz, Assistant Director Truett Seminary's Faith & Sports Institute Paul Emory Putz, 2024-10-02 Displays of religious faith have become commonplace on America's baseball diamonds basketball courts football fields and beyond How did religion become so entwined with big time sports in America The Spirit of the Game provides the answer to this question by offering a sweeping history of the Christian athlete movement in the United States and its impact on American religion and the religion of sports

[Themelios, Volume 40, Issue 1](#) D. A. Carson, 2015-05-18 Themelios is an international evangelical peer reviewed theological journal that expounds and defends the historic Christian faith Themelios is published three times a year online at The Gospel Coalition <http://thegospelcoalition.org/themelios> and in print by Wipf and Stock Its primary audience is theological students and pastors though scholars read it as well Themelios began in 1975 and was operated by RTSF UCCF in the UK and it became a digital journal operated by The Gospel Coalition in 2008 The editorial team draws participants from across the globe as editors essayists and reviewers General Editor D A Carson Trinity Evangelical Divinity School Managing Editor Brian Tabb Bethlehem College and Seminary Consulting Editor Michael J Ovey Oak Hill Theological College Administrator Andrew David Naselli Bethlehem College and Seminary Book Review Editors Jerry Hwang Singapore Bible College Alan Thompson Sydney Missionary Nathan A Finn Southeastern Baptist Theological Seminary Hans Madueme Covenant College Dane Ortlund Crossway Jason Sexton Golden Gate Baptist Seminary Editorial Board Gerald Bray Beeson Divinity School Lee Gatiss Wales Evangelical School of Theology Paul Helseth University of

Northwestern St Paul Paul House Beeson Divinity School Ken Magnuson The Southern Baptist Theological Seminary Jonathan Pennington The Southern Baptist Theological Seminary James Robson Wycliffe Hall Mark D Thompson Moore Theological College Paul Williamson Moore Theological College Stephen Witmer Pepperell Christian Fellowship Robert Yarbrough Covenant Seminary **Gender and Christianity in Modern Europe** Patrick Pasture, 2012 Case studies upon the use of concepts like feminization and masculinization in relation to christianity Since the 1970s the feminization thesis has become a powerful trope in the rewriting of the social history of Christendom However this thesis has triggered some vehement debates given that men have continued to dominate the churches and the churches themselves have reacted to the association of religion and femininity often formulated by their critics by explicitly focusing their appeal to men In this book the authors critically reflect upon the use of concepts like feminization and masculinization in relation to Christianity

Religion, Feminism, and the Family Anne E. Carr, Mary Stewart Van Leeuwen, 1996-01-01 Contemporary women's movement and the future of the American family Her Story Barbara J. MacHaffie, 2006 The Bible has been written translated and interpreted for centuries by men in cultures that were patriarchal In patriarchy women are subordinated within the gradations of a hierarchical society Material on women therefore has often been misinterpreted or overlooked In some instances generic nouns and pronouns in the original languages have been translated into English as masculine words A careful textual study must be made using all the available tools of biblical scholarship An accurate understanding of the meaning of words must be sought Also readers must try to discern the intentions of the author and try to gain a knowledge of the historical and social background of the biblical material The demands of God must be distinguished from the demands of a particular culture The bible as a whole makes it clear that God's people are to bring justice and wholeness to all human beings the injunctions that degrade women do not provide principles valid for every age of Christianity but instead reflect cultural situations in which men related to women through dominance The standard for the Christian community today should be the glimmers of female dignity and leadership that shine through the pages of the Bible *The Samaritan Woman's Story* Caryn A. Reeder, 2022-02-15 Most Christians are familiar with this picture of the woman at the well a sinner an adulteress even a prostitute Exploring the reception history of John 4 Caryn Reeder challenges common interpretational assumptions about women and sexuality yielding fresh insights from the story's original context and offering a bold challenge to teach the Bible in a way that truly values the voices of women Under the Big Top Josh McMullen, 2015-02-02 Under the Big Top examines the immensely popular big tent revivals of turn of the twentieth century America and develops a new framework for understanding Protestantism in this transformative period of the nation's history Contemporary critics of the revivalists often depicted them as anxious and outdated religious opponents of a modern urban nation Early historical accounts likewise portrayed tent revivalists as Victorian hold outs bent on re-establishing nineteenth century values and religion in a new America In this revisionist work Josh McMullen argues that contrary to these stereotypes big tent revivalists

actually participated in the shift away from Victorianism and helped in the construction of a new consumer culture in the United States How did the United States become the most consumer driven and yet one of the most religious societies in the western world McMullen shows that revivalists and their audiences reconciled the Protestant ethic of salvation with the emerging consumer ethos by cautiously unlinking Christianity from Victorianism and joining it to the new emerging consumer culture Under the Big Top helps to explain the continued appeal of both the therapeutic and the salvific worldview to many Americans as well as the ambivalence that accompanies this combination *Prurient Interests* Andrea Friedman, 2000 Leigh Ann Wheeler Journal of American History **The Challenge of American History** Louis P. Masur, 1999-05-20 In *The Challenge of American History* Louis Masur brings together a sampling of recent scholarship to determine the key issues preoccupying historians of American history and to contemplate the discipline's direction for the future The fifteen summary essays included in this volume allow professional historians history teachers and students to grasp in a convenient and accessible form what historians have been writing about **Writing Security** David Campbell, 1992 [This Is Our Message](#) Emily Suzanne Johnson, 2019-01-04 Over the past 50 years the architects of the religious right have become household names Jerry Falwell Pat Robertson James Dobson They have used their massively influential platforms to build the profiles of evangelical politicians like Mike Huckabee Rick Perry and Ted Cruz Now a new generation of leaders like Jerry Falwell Jr and Robert Jeffress enjoys unprecedented access to the Trump White House What all these leaders share besides their faith is their gender Men dominate the standard narrative of the rise of the religious right Yet during the 1970s and 1980s nationally prominent evangelical women played essential roles in shaping the priorities of the movement and mobilizing its supporters In particular they helped to formulate articulate and defend the traditionalist politics of gender and family that in turn made it easy to downplay the importance of their leadership roles In *This Is Our Message* Emily Johnson begins by examining the lives and work of four well known women evangelical marriage advice author Marabel Morgan singer and anti gay rights activist Anita Bryant author and political lobbyist Beverly LaHaye and televangelist Tammy Faye Bakker The book explores their impact on the rise of the New Christian Right and on the development of the evangelical subculture which is a key channel for injecting conservative political ideas into purportedly apolitical spaces Johnson then highlights the ongoing significance of this history through an analysis of Sarah Palin's vice presidential candidacy in 2008 and Michele Bachmann's presidential bid in 2012 These campaigns were made possible by the legacies of an earlier generation of conservative evangelical women who continue to impact our national conversations about gender family and sex *Evangelical Christian Women* Julie Ingersoll, 2003-12 *Evangelical Christian Women* draws on two years of ethnographic research nationwide to shed new light on the gender conflict faced by women in evangelical Christianity

Unveiling the Power of Verbal Art: An Psychological Sojourn through **Fundamentalism And Gender Eighteen Seventy Five To The Present**

In some sort of inundated with screens and the cacophony of fast conversation, the profound energy and psychological resonance of verbal beauty usually diminish in to obscurity, eclipsed by the continuous barrage of sound and distractions. Yet, nestled within the lyrical pages of **Fundamentalism And Gender Eighteen Seventy Five To The Present**, a fascinating function of fictional beauty that pulses with fresh thoughts, lies an memorable journey waiting to be embarked upon. Written with a virtuoso wordsmith, this mesmerizing opus courses readers on a psychological odyssey, softly exposing the latent possible and profound influence embedded within the elaborate web of language. Within the heart-wrenching expanse with this evocative evaluation, we can embark upon an introspective exploration of the book is central themes, dissect its interesting publishing type, and immerse ourselves in the indelible impression it leaves upon the depths of readers souls.

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