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Drawing on history, public opinion surveys, and personal experience, Robert P. Jones delivers a provocative examination of the unholy relationship between American Christianity and white supremacy, and issues an urgent call for white Christians to reckon with this legacy for the sake of themselves and the nation. As the nation grapples with demographic changes and the legacy of racism in America, Christianity's role as a cornerstone of white supremacy has been largely overlooked. But white Christians—from evangelicals in the South to mainline Protestants in the Midwest and Catholics in the Northeast—have not just been complacent or complicit; rather, as the dominant cultural power, they have constructed and sustained a project of protecting white supremacy and opposing black equality that has framed the entire American story. With his family's 1815 Bible in one hand and contemporary public opinion surveys by Public Religion Research Institute (PRRI) in the other, Robert P. Jones delivers a groundbreaking analysis of the repressed history of the symbiotic relationship between Christianity and white supremacy. *White Too Long* demonstrates how deeply racist attitudes have become embedded in the DNA of white Christian identity over time and calls for an honest reckoning with a complicated, painful, and even shameful past. Jones challenges white Christians to acknowledge that public apologies are not enough—accepting responsibility for the past requires work toward repair in the present. *White Too Long* is not an appeal to altruism. Drawing on lessons gleaned from case studies of communities beginning

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to face these challenges, Jones argues that contemporary white Christians must confront these unsettling truths because this is the only way to salvage the integrity of their faith and their own identities. More broadly, it is no exaggeration to say that not just the future of white Christianity but the outcome of the American experiment is at stake.

Contents: The Confessions of St. Augustine, with introduction, and notes.

"In our complete series of resources for RCIA you have all you need to make your community's experience of the Rite of Christian Initiation of Adults deeply transformative, not only for the catechumens and candidates, but for all in the community"--Publisher.

The culture wars have distorted the dramatic story of how Americans came to worship freely. Many activists on the right maintain that the United States was founded as a "Christian nation." Many on the left contend that the Founders were secular or Deist and that the First Amendment was designed to boldly separate church and state throughout the land. None of these claims are true, argues Beliefnet.com editor in chief Steven Waldman. With refreshing objectivity, Waldman narrates the real story of how our nation's Founders forged a new approach to religious liberty, a revolutionary formula that promoted faith . . . by leaving it alone. This fast-paced narrative begins with earlier settlers' stunningly unsuccessful efforts to create a Christian paradise, and concludes with the presidencies of Washington, Adams, Jefferson, and Madison, during which the men who had devised lofty principles regarding the proper relationship between church and state struggled to practice what they'd preached. We see how religion helped cause, and fuel, the Revolutionary War, and how the surprising alliance between Enlightenment philosophers such as Jefferson and Madison and evangelical Christians resulted in separation of church and state. As the drama unfolds, *Founding Faith* vividly describes the religious development of five Founders. Benjamin Franklin melded the morality-focused Puritan theology of his youth and the reason-based Enlightenment philosophy of his adulthood. John Adams's pungent views on religion-hatred of the Church of England and Roman Catholics-stoked his revolutionary fervor and shaped his political strategy. George Washington came to view religious tolerance as a military necessity. Thomas Jefferson pursued a dramatic quest to "rescue" Jesus, in part by editing the Bible. Finally, it was James Madison-the tactical leader of the battle for religious freedom-who crafted an integrated vision of how to prevent tyranny while encouraging religious vibrancy. The spiritual custody battle over the Founding Fathers and the role of religion in America continues today. Waldman provocatively argues that

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neither side in the culture war has accurately depicted the true origins of the First Amendment. He sets the record straight, revealing the real history of religious freedom to be dramatic, unexpected, paradoxical, and inspiring. An interactive library of the key writings by the Founding Father, on separation of church and state, personal faith, and religious liberty can be found at www.beliefnet.com/foundingfaith.

James F. Sennett and Douglas Groothuis have assembled a distinguished array of scholars to examine the Humean legacy with care and make the case for a more robust, if chastened, natural theology after Hume.

A political philosophy classic from one of the foremost political thinkers of the twentieth century *After Utopia* was Judith Shklar's first book, a harbinger of her renowned career in political philosophy. Throughout the many changes in political thought during the last half century, this important work has withstood the test of time. In *After Utopia*, Shklar explores the decline of political philosophy, from Enlightenment optimism to modern cultural despair, and she offers a critical, creative analysis of this downward trend. She looks at Romantic and Christian social thought, and she shows that while the present political fatalism may be unavoidable, the prophets of despair have failed to explain the world they so dislike, leaving the possibility of a new and vigorous political philosophy. With a foreword by Samuel Moyn, examining *After Utopia's* continued relevance, this current edition introduces a remarkable synthesis of ideas to a new generation of readers.

The authors chart a middle course in our war over religion and public education, one that builds on a developing national consensus among educational and religious leaders. While it is not proper for schools to practice religion or proselytize, neither is it permissible to make them religion-free zones. Schools do not take religion seriously, as the authors' review of textbooks and the new national content standards makes clear. In Part One, they outline the civic, constitutional, and educational frameworks that should shape the treatment of religion in the curriculum and classroom. In Part Two, they explore major issues relating to religion in different domains of the curriculum in elementary education and in middle and high school courses in history, civics, economics, literature, and the sciences. They also discuss Bible courses and world religions courses and explore the relationship of religion to moral education and sex education. Note: This product listing is for the Adobe Acrobat (PDF) version of the book.

This text traces the history of the civil rights movement in the years following World War II, to the present day. Issues discussed the Civil Rights Act of 1964, the Voting Rights of 1965, and the Northern Ireland ghetto's.

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