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**Luther and Calvin on Secular Authority** - ed HOPFL - 1991-09-27

Martin Luther and John Calvin were the principal 'magistral' Reformers of the sixteenth-century: they sought to enlist the cooperation of rulers in the work of reforming the Church. However, neither regarded the relationship between Reformed Christians and the secular authorities as comfortable or unproblematic. The two pieces translated here, Luther's On Secular Authority and Calvin's On Civil Government, constitute their most sustained attempts to find the proper balance between these two commitments. Despite their mutual respect, there were wide divergences between them. Luther's On Secular Authority would later be cited en bloc in favour of religious toleration, whereas Calvin envisaged secular authority as an agency for the compulsory establishment of the external conditions of Christian virtue and the suppression of dissent. The introduction, glossary, chronology and bibliography contained in this volume locate the texts in the broader context of the theology and political thinking of their authors.

**Luther and Calvin on Secular Authority** - Harro Hopel - 1991

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**Calvin and Luther: The Continuing Relationship** - R. Ward Holder - 2013-09-18

Rapprochement between Calvin and Luther as sources.
The Just War Tradition - J. Daryl Charles - 2014-03-11
Politicians, pundits, and scholars have cited the principles of “just war” to defend military actions from Iraq to Afghanistan to Libya. Other politicians, pundits, and scholars have cited just war principles to condemn those same military interventions. How can the same tradition lead to such sharply opposing conclusions? What is the just war tradition, and why is it important today? Authors David D. Corey and J. Daryl Charles answer those questions in this insightful exploration. A fascinating blend of history, theology, and political philosophy, The Just War Tradition: An Introduction traces the development of the tradition from its inception nearly two millennia ago. Corey and Charles illuminate how the various voices within the tradition—from Augustine and Aquinas, to Luther and Calvin, to Suárez and Locke, up to present-day commentators—relate to one another and to rival ways of understanding war and peace.

John Locke's Political Philosophy and the Hebrew Bible - Yechiel Leiter - 2018-06-30
John Locke's treatises on government make frequent reference to the Hebrew Bible, while references to the New Testament are almost completely absent. To date, scholarship has not addressed this surprising characteristic of the treatises. In this book, Yechiel Leiter offers a Hebraic reading of Locke's fundamental political text. In doing so, he formulates a new school of thought in Lockean political interpretation and challenges existing ones. He shows how a grasp of the Hebraic underpinnings of Locke's political theory resolves many of the problems, as well as scholarly debates, that are inherent in reading Locke. More than a book about the political theory of John Locke, this volume is about the foundational ideas of western civilization. While focused on Locke's Hebraism, it demonstrates the persistent relevance of the biblical political narrative to modernity. It will generate interest among students of Locke and political theory; philosophy and early modern history; and within Bible study communities.
"A survey of Western political thought from the Greeks to the threshold of the present, this book fulfills its aims successfully and admirably. It is clearly written and thematically unified in spite of its huge terrain. One thing it does very well is link political theories to the historical, political, and religious circumstances in which they are embedded, providing the lay reader, serious student of political philosophy, and political philosopher with a road-map and orientation in the history of political thought. A significant contribution."-David Carr, Emory University

The Conflict Between Politics And Antipolitics has replayed throughout Western history and philosophical thought. From the beginning, Plato's quest for absolute certainty led him to denounce democracy, an anti-political position challenged by Aristotle. In his wide-ranging narrative, Dick Howard puts this dilemma into fresh perspective, proving our contemporary political problems are not as unique as we think. Howard begins with democracy in ancient Greece and the rise and fall of republican politics in Rome. In the wake of Rome's collapse, political thought searched for a new medium, and the conflict between politics and antipolitics reemerged through the contrasting theories of Saint Augustine and Saint Thomas. During the Renaissance and Reformation, the emergence of the modern individual again transformed the terrain of the political. Even so, politics vs. antipolitics dominated the period, frustrating even Machiavelli, who sought to reconceptualize the nature of political thought. Hobbes and Locke, theorists of the social contract, then reenacted the conflict, which Rousseau sought (in vain) to overcome. Adam Smith and the growth of modern economic liberalism, the radicalism of the French Revolution, and the conservative reaction of Edmund Burke subsequently marked the triumph of antipolitics, while the American Revolution momentarily offered the potential for a renewal of politics. Taken together, these historical examples, viewed through the prism of philosophy, reveal the roots of today's political climate and the trajectory of battles yet to come. "The analytical distinction of plurality, diversity, and unity is a good way to think about the common themes of these political thinkers in different social and historical contexts. Explaining several texts across different periods is a daunting task, and Dick Howard should be commended for the work he has done."-R. Claire Snyder-Hall, George Mason University
In terms of his commitment to classical just war teaching, Calvin stood in continuity with Martin Luther, even while he distanced himself from the holy war perspective of the Zurich Reformers Henry Bullinger and Peter Martyr Vermigli. In the thinking of Calvin, a war could only be authorized by the state, not the church. War had to be prosecuted with humanity and restraint, and not in the tradition of the medieval crusade. The second half of the book sets forth what Calvin actually believed on the matter of government and war. Here we examine his teaching on parliamentary resistance to monarchical tyranny and the full dimensions of his commitment to justice of war categories. Unlike Luther and Bullinger, Calvin provided a parliamentary remedy for the perennial evil of tyranny. With Vermigli and Theodore Beza siding with Calvin on this right, a body of Reformed doctrine was established to which succeeding generations could appeal for teaching, direction, and justification for taking up arms. It is clear that Calvin's political legacy is profoundly evident in the American Revolutionary War and in the constitutional determination for a republic in the United States of America. Calvin's ecclesiastical republicanism, as it came to fruition in Presbyterian church government, was a powerful impetus toward the creation of republican institutions in civil government.

**Calvin's Doctrine of the State** - Mark J. Larson - 2009-01-08

Contemporary treatments of Calvin's political views often imply that he embraced a theocratic civil polity and that he was committed to holy war doctrine. On the basis of the primary sources, the first half of this volume argues that neither position is correct. Calvin, in his political thought, maintained the superiority of a republic as a civil polity. In addition, he placed himself firmly within the medieval just war tradition that was established by Augustine of Hippo and later reaffirmed by Thomas Aquinas.
Luther's fresh and engaging writing style has lost nothing of its clarity and vigor, and it is still just as easily understood by today's readers. This Study Guide makes it easy to study Luther's tract in a group setting. It features nine Lessons with Review and Study Questions, and a section with Leader's Notes. Order your review copy today!

**On Worldly Authority - To What Extent It Should Be Obeyed** - Martin Luther - 2015-07-28

The spiritual awakening of the German Reformation raised the bar for what Protestants expected from their rulers. With another Presidential election campaign on the way, today's believers also want to know: What is a politician's "job description"? What is a ruler or politician to do if he were himself a Christian, and willing to rule his land in a god-pleasing way? Luther elaborated on the subject of proper rule in a series of sermons preached in Wittenberg in October 1522. He later condensed these sermons into the treatise presented in this study guide. Grounding his logic in scripture alone, Luther wrote to be easily understood by the common man. Luther's fresh and engaging writing style has lost nothing of its clarity and vigor, and it is still just as easily understood by today's readers. This Study Guide makes it easy to study Luther's tract in a group setting. It features nine Lessons with Review and Study Questions, and a section with Leader's Notes. Order your review copy today!

**To the Uttermost Parts of the Earth** - Martti Koskenniemi - 2021-06-30

To the Uttermost Parts of the Earth shows the vital role played by legal imagination in the formation of the international order during 1300–1870. It discusses how European statehood arose during early modernity as a locally specific combination of ideas about sovereign power and property rights, and how those ideas expanded to structure the formation of European empires and consolidate modern international relations. By connecting the development of legal thinking with the history of political thought and by showing the gradual rise of economic analysis into predominance, the author argues that legal ideas from different European legal systems - Spanish, French, English and German - have played a prominent role in the history of global power. This history has emerged in imaginative ways to
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**The Renaissance World** - John Jeffries Martin - 2015-01-09
With an interdisciplinary approach that encompasses the history of ideas, political history, cultural history and art history, this volume, in the successful Routledge Worlds series, offers a sweeping survey of Europe in the Renaissance, from the late thirteenth to early seventeenth centuries, and shows how the Renaissance laid key foundations for many aspects of the modern world. Collating thirty-four essays from the field's leading scholars, John Jeffries Martin shows that this period of rapid and complex change resulted from a convergence of a new set of social, economic and technological forces alongside a cluster of interrelated practices including painting, sculpture, humanism and science, in which the elites engaged. Unique in its balance of emphasis on elite and popular culture, on humanism and society, and on women as well as men, The Renaissance World grapples with issues as diverse as Renaissance patronage and the development of the slave trade. Beginning with a section on the antecedents of the Renaissance world, and ending with its lasting influence, this book is an invaluable read, which students and scholars of history and the Renaissance will dip into again and again.

**Selections from His Writings** - Martin Luther - 1961
"[53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others. 54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word. 55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be
Martin Luther's 95 Theses - Martin Luther - 2016-02-12
"[53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others. 54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word. 55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies. 56. The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ. 57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them. 58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man. 59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time."

Freethought and Freedom surveys the long history of religious and ceremonies. 56. The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ. 57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them. 58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man. 59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time."

Freethought and Freedom - George H. Smith - 2017-07-18
Liberty of conscience and freedom of thought are twin, core components of modern life in societies across the world. The ability to pursue one's vision of the right and the good, coupled with liberty to pursue individual reason and enlightenment, helped produce so much of modern life that we may be apt to forget that libertarian philosophy was not dictated by Nature. Freethought and Freedom surveys the long history of religious and intellectual liberty, exploring their key ideas along the way.

Political Church - Jonathan Leeman - 2016-03-02
What is the nature of the church as an institution? What are the limits of the church's political reach? Drawing on covenant theology and the "new institutionalism" in political science, Jonathan Leeman critiques political liberalism and explores how the biblical canon informs an account of the local church as an embassy of Christ's kingdom.

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The Firebrands of the Protestant Revolution - Orville Brown - 2017-09-28
This book tells the story of the birth of the modern world in the Protestant Revolution that engaged Europeans in a war of words and swords between 1517 and 1555. On the afternoon of October 31, 1517 Martin Luther, a doctor of theology at the University of Wittenberg in northern Germany posted the famous Ninety-Five Theses that challenged the papal claim to be able to remit sin and mitigate the suffering of souls in purgatory and denounced as fraudulent transactions the sale of indulgences. What was on the face of it a doctrinal dispute transitioned into a conflict between sacred
This book tells the story of the birth of the modern world in the Protestant Revolution, between communal and capitalist agriculture and between a society interpreted through faith and one by reason. The Roman Catholic Church in its thousand-year supremacy had pursued an agenda to make Europe into a Christian Commonwealth under papal leadership by claiming a divine right to rule over the secular authorities. This was a real possibility because of the territory and financial power controlled by the papacy by the thirteenth century. But this ran counter to the desire of the emerging feudal monarchs to establish their national sovereignties, to release the millions of acres of good agricultural land held captive in under-used monastic properties, to end the drain on their treasuries in various fees to the See of Rome, and to control other spheres of human interaction. In an age defined by faith, Luther's Theses, in spite of himself, provided the theological justification for destroying the political ambitions of the popes and when the papacy sought to burn Luther for heresy, many of the princes of Europe rallied to his support. Luther's call for an end to the corruption that had overcome the Catholic Church, his call for a return to first principles, justification by faith and the supremacy of the Scriptures should not be under-emphasised, but in the explosion of religious, political, economic and social conflicts, the Middle Ages came to an end, Europe was set on the march from an age of faith into an age of reason and the modern nation-state was born. The distaste of churchmen for violent associations has caused the events of these years to be called the Reformation. A reformation is the correction of abuses and the improvement of an existing situation. A revolution is a drastic change and the destruction, often in violence, of existing systems. By that definition what happened after 1517 was a revolution and Mr Orville Brown not only offers the correct definition in his deeply researched work, he paints the big picture by tracing the growth of papal ambition over thirteen centuries and pays due regard to the contributions of the usually overlooked religious revolutionaries, John Calvin and John Knox. This book should be required reading in all colleges where the history of Europe in the sixteenth century is studied and in all seminaries that prepare men and women for holy orders.

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The papers in this volume are less a commemoration of the Reformation than a discussion of its meaning in the era after 2017. What is celebrated in 2017 is not the Reforma... tion constantly challenges us to think through positions, actions, attitudes, and programs. This book presents contributions from eleven experts from all over Europe, who deal with their various topics on the conviction that the essence of Luther's theology does not need to be adapted to make it relevant. The papers originated at the 2016 conference of the Fellowship of European Evangelical Theologians, which was held in Lutherstadt Wittenberg.

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The Palgrave Handbook of Shakespeare's Queens - Kavita Mudan Finn
- 2018-07-20
Of Shakespeare’s thirty-seven plays, fifteen include queens. This collection gives these characters their due as powerful early modern women and agents of change, bringing together new perspectives from scholars of literature, history, theater, and the fine arts. Essays span Shakespeare’s career and cover a range of famous and lesser-known queens, from the furious Margaret of Anjou in the Henry VI plays to the quietly powerful Hermione in The Winter's Tale; from vengeful Tamora in Titus Andronicus to Lady Macbeth. Early chapters situate readers in the critical concerns underpinning any discussion of Shakespeare and queenship: the ambiguous figure of Elizabeth I, and the knotty issue of gender presentation. The focus then moves to analysis of issues such as motherhood, intertextuality, and contemporary political contexts; close readings of individual plays; and investigations of rhetoric and theatricality. Featuring twenty-five chapters with a rich variety of themes and methodologies, this handbook is an invaluable reference for students and scholars, and a unique addition to the fields of Shakespeare and queenship studies.

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The Oxford Handbook of Calvin and Calvinism - Bruce Gordon - 2021-07-28
The Oxford Handbook of Calvin and Calvinism offers a comprehensive assessment of John Calvin and the tradition of Calvinism as it evolved from the sixteenth century to today. Featuring contributions from scholars who present the latest research on a pluriform religious movement that became a global faith. The volume focuses on key aspects of Calvin's thought and its diverse reception in Europe, the transatlantic world, Africa, South America, and Asia. Calvin's theology was from the beginning open to a wide range of interpretations and was never a static body of ideas and practices. Over the course of his life his thought evolved and deepened while retaining unresolved tensions and questions that created a legacy that was constantly evolving in different cultural contexts. Calvinism itself is an elusive term, bringing together Christian communities that claim a shared heritage but often possess radically distinct characters. The Handbook reveals fascinating patterns of continuity and change to demonstrate how the movement claimed the name of the Genevan reformer but was moulded by an extraordinary range of religious, intellectual and historical influences, from the Enlightenment and Darwinism to indigenous African beliefs and postmodernism. In its global contexts, Calvinism has been continuously reimagined and reinterpreted. This collection throws new light on the highly dynamic and fluid nature of a deeply influential form of Christianity.

This book explores the relationship between Calvin's thought about civil and ecclesiastical order and his own circumstances and activities. The early chapters argue that in his pre-Genevan writings, including the first edition of the Institution, Calvin's political thinking was entirely conventional; his subsequent thought and conduct were not an implementation of previously formulated ideas. Later chapters examine whether and to what extent Calvin developed a distinctive vision of the Christian polity as part of an overall conception of the Christian life.

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**Worldly Saints** - Leland Ryken - 1990-10
Dr. Ryken's presentation of the Puritan view and style of life is perceptive and accurate. He allows them to speak for themselves on topics ranging from "Church and Worship" to "Money" and "Marriage and Sex". While criticizing the Puritans for their faults, the author paints a sympathetic portrait of them.

John Calvin in Context offers a comprehensive overview of Calvin's world. Including essays from social, cultural, feminist, and intellectual historians, each specially commissioned for this volume, the book considers the various early modern contexts in which Calvin worked and wrote. It captures his concerns for Northern humanism, his deep involvement in the politics of Geneva, his relationships with contemporaries, and the polemic necessities of responding to developments in Rome and other Protestant sects, notably Lutheran and Anabaptist. The volume also explores Calvin's tasks as a pastor and doctor of the church, who was constantly explicating the text of scripture and applying it to the context of sixteenth-century Geneva, as well as the reception of his role in the Reformation and beyond. Demonstrating the complexity of the world in which Calvin lived, John Calvin in Context serves as an essential research tool for scholars and students of early modern Europe.
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**The Fabric of This World** - Lee Hardy - 1990-05-04
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**Music in Martin Luther's Theology** - Yakub E. Kartawidjaja - 2021-04-12
The study aims to analyse the impact of Luther’s theology on his thoughts about music. It limits itself to an analysis of the topic by focusing on the three most important statements of Luther about music in his unfinished treatise Περί της μουσικῆς [On Music]. The first statement is that music is “a gift of God and not of man” [Dei donum hominum est], second, music “creates joyful soul” [facit letos animos], and third, music “drives away the devil” [fugat diabolum]. The relation between these three statements to each other and to Luther’s theology in general can be understood in connection with his personal experiences and commitments to music, which were undergirded by his theology. Luther, as a man of medieval times, took for granted the existence of the devil, and many of his writings contained frequent references to the personal attacks of the devil, where it influenced his thoughts about music.

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**God's Babies** - John McKeown - 2014-12-17
The human population's annual total consumption is not sustainable by one planet. This unprecedented situation calls for a reform of religious cultures that promote a large ideal family size. Many observers assume that Christianity is inevitably part of this problem because it promotes "family values" and statistically, in America and elsewhere, has a higher birthrate than nonreligious people. This book explores diverse ideas about human reproduction in the church past and present. It investigates an extreme fringe of U.S. Protestantism, including the Quiverfull movement, that use Old Testament "fruitful" verses to support natalist ideas explicitly promoting higher fecundity. It also challenges the claim by some natalists that Martin Luther in the 16th century advocated similar ideas. This book argues that natalism is inappropriate as a Christian application of Scripture, especially since rich populations’ total footprints are detrimental to biodiversity and to human welfare. It explores the ancient cultural context of the Bible verses quoted by natalists. Challenging the assumption that religion normally promotes fecundity, the book finds surprising exceptions among early Christians (with a special focus on Saint Augustine) since they advocated spiritual fecundity in preference to biological fecundity. Finally the book uses a hermeneutic lens derived from Genesis 1, and prioritising the modern problem of biodiversity, to provide ecological interpretations of the Bible's "fruitful" verses.

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Modern Philosophies of Human Nature - P. Langford - 1986-07-31
General Argument My aim is to survey some of the most influential philosophical writers on human nature from the time that Augustine codified Christian belief to the present. During this period philosophical opinions about human nature underwent a transformation from the God-centered views of Augustine to the human-centered ideas of Nietzsche, Freud and Sartre. While one aim has simply been to provide a handy survey, I do have three polemical purposes. One is to oppose the notion that the modernism of more recent writers was produced by methodological innovations. According to both Freud and Sartre, as well as other key figures like Lacan and Heidegger, their views were the product of new methods of investigating human nature, namely those of psychoanalysis and the phenomenological reduction. Psychanalysis claimed to use the interpretation of both dreams and the relationship between analyst and patient to penetrate the unconscious. Phenomenology has claimed that trained philosophers are able to obtain a privileged view of consciousness by a special act of thought called the phenomenological reduction which enables them to view consciousness without preconceptions. On many issues my sympathies are with Nietzsche rather than with Freud or phenomenology. This is also the case regarding methodology. Nietzsche saw quite clearly that the possibility of popularising the views he himself held came from the decline of ChristianitY. My rejection of exclusive reliance upon the methodologies of psychoanalysis and phenomenology is based on two lines of argument.
to images, and correction of typos.
Forrester - 2010
Bringing together articles and chapters from his considerable work in theological ethics, India, and the social order, Duncan Forrester incorporates new writing and introductions to each thematic section to guide readers through this invaluable resource. This book offers stimulating studies in three related areas - Indian Christianity with particular attention to the caste system, contemporary Christian theological ethics, and the distinctive and challenging theological approach that Forrester has developed in relation to public issues.

**Forrester on Christian Ethics and Practical Theology** - Duncan B. Forrester - 2010
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**Dead on Arrival** - David L. Gray - 2010-09-13
The Doctrine of Sola-Scriptura (Bible Only) teaches that Scripture (the Bible) alone is the sole source of authority for the Christian and the Church. Coined and promulgated by Martin Luther and John Calvin (1500’s), this doctrine has become the ground-floor upon which all of the doctrine of Protestant-Christianity has been built. If it can be proven that Sola-Scriptura is in error and that it is an innovation to orthodox Christianity, the entire body of purely Protestant doctrine will be, subsequently, rendered void. Using Scripture itself, reason, and a spoon full of humor, David L. Gray (also called Yoseph Daviyd) brilliantly reduces the doctrine of Sola-Scripture to absolute absurdity; thus rendering all of Protestantism Dead on Arrival. This book is a must have for all Christians who love sacred Scripture and desire to use it as God intended. This the Second Edition - The changes to the text from the previous version include additional material, modification to images, and correction of typos.

**Luther and the Reformation** - Leonard Dendy Agate - 2005-09
Luther and the Reformation is more than a look into a theological question for a religious liberty class. It is a study of Europe as a whole and the history that unfolded during the time of Luther, Zwingli, Calvin, and many others who changed the face of Christianity. The object of this book, laid out by Leonard D. Agate, is to establish how these movements affected the course of European history; with particular interest in one man, Martin Luther. Luther is the focus of this book, but the politics, religion, and feudalism was part of the transformation of Christianity.

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Nearly all discussions regarding the role of religion in American life build on two dominant assumptions: first, the separation of church and state is a constitutional principle that promotes democracy and equally protects the religious freedom of all Americans, especially religious outgroups; and second, this principle emerges as a uniquely American contribution to political theory. In Please Don't Wish Me a Merry Christmas, Stephen M. Feldman challenges both these assumptions. He argues that the separation of church and state primarily manifests and reinforces Christian domination in American society. Furthermore, Feldman reveals that the separation of church and state did not first arise in the United States. Rather, it has slowly evolved as a political and religious development through western history, beginning with the initial appearance of Christianity as it contentiously separated from Judaism. In tracing the historical roots of the separation of church and state within the Western world, Feldman begins with the Roman Empire and names Augustine as the first political theorist to suggest the idea. Feldman next examines how the roles of church and state variously merged and divided throughout history, during the Crusades, the Italian Renaissance, the Protestant Reformation, the British Civil War and Restoration, the early North American colonies, nineteenth-century America, and up to the present day. In challenging the dominant story of the separation of church and state, Feldman interprets the development of Christian social power vis-à-vis the state and religious minorities, particularly the prototypical religious outgroup, Jews.

The Blackwell Companion to Protestantism - Alister E. McGrath - 2008-04-15
This Companion brings together new contributions from internationally renowned scholars in order to examine the past, present and future of Protestantism. Co-edited by leading Protestant theologians Alister E. McGrath and Darren C. Marks, with contributions from internationally renowned scholars. Opens with an investigation into the formation of Protestant identity across Europe, North America, Asia, Australasia and Africa. Includes coverage of leading Protestant thinkers, such as Luther, Calvin, Schleiermacher and Barth. Considers the interaction of Protestantism with different areas of modern life, including the arts, politics, the law and science. Debates the future of Protestantism in both Western and non-Western settings.

Please Don't Wish Me a Merry Christmas - Stephen M. Feldman - 1998-08-01
Whether in the form of Christmas trees in town squares or prayer in school, fierce disputes over the separation of church and state have long bedeviled this country. Both decried and celebrated, this principle is considered by many, for right or wrong, a defining aspect of American national identity.
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**American Legal Thought from Premodernism to Postmodernism** - Stephen M. Feldman - 2000
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