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Comprehending as skillfully as understanding even more than new will give each success. next-door to, the publication as competently as keenness of this The Global War On Christians Dispatches From Front Lines Of Anti Christian Persecution John L Allen Jr can be taken as competently as picked to act.



How Four Patriarchs, Three Queens, and Two Emperors Decided What Christians Would Believe for the Next 1,500 Years Univ of California Press
NEW YORK TIMES BESTSELLER The “paradigm-influencing” book (Christianity Today) that is fundamentally transforming our understanding of white evangelicalism in America. Jesus and John Wayne is a sweeping, revisionist history of the last seventy-five years of white evangelicalism, revealing how evangelicals have worked to replace the Jesus of the Gospels with an idol of rugged masculinity and Christian nationalism—or in the words of one modern chaplain, with “a spiritual badass.” As acclaimed scholar Kristin Du Mez explains, the key to understanding this transformation is to recognize the centrality of popular culture in contemporary American evangelicalism. Many of today’s evangelicals might not be theologically astute, but they know their VeggieTales, they’ve read John Eldredge’s Wild at Heart, and they learned about purity before they learned about sex—and they have a silver ring to prove it. Evangelical books, films, music, clothing, and merchandise shape the beliefs of millions. And evangelical culture is teeming with muscular heroes—mythical warriors and rugged soldiers, men like Oliver North, Ronald Reagan, Mel Gibson, and the Duck Dynasty clan, who assert white masculine power in defense of “Christian America.” Chief among these evangelical legends is John Wayne, an icon of a lost time when men were uncowed by political correctness, unafraid to tell it like it was, and did what needed to be done. Challenging the commonly held assumption that the “moral majority” backed Donald Trump in 2016 and 2020 for purely pragmatic reasons, Du Mez reveals that Trump in fact represented the fulfillment, rather than the betrayal, of white evangelicals’ most deeply held values: patriarchy, authoritarian rule, aggressive foreign policy, fear of Islam, ambivalence toward #MeToo, and opposition to Black Lives Matter and the LGBTQ community. A much-needed reexamination of perhaps the most influential subculture in this country, Jesus and John Wayne shows that, far from adhering to biblical principles, modern white evangelicals have remade their faith, with enduring consequences for all Americans.

A Christian and Muslim Response PublicAffairs
Keep Christianity Strange. As the culture changes all around us, it is no longer possible to pretend that we are a Moral Majority. That may be bad news for America, but it can be good news for the church. What's needed now, in shifting times, is neither a doubling-down on the status quo nor a pullback into isolation. Instead, we need a church that speaks to social and political issues with a bigger vision in mind: that of the gospel of Jesus Christ. As Christianity seems increasingly strange, and even subversive, to our culture, we have the opportunity to reclaim the freakishness of the gospel, which is what gives it its power in the first place. We seek the kingdom of God, before everything else. We connect that kingdom agenda to the culture around us, both by speaking it to the world and by showing it in our churches. As we do so, we remember our mission to oppose demons, not to demonize opponents. As we advocate for human dignity, for religious liberty, for family stability, let's do so as those with a prophetic word that turns everything upside down. The signs of the times tell us we are in for days our parents and grandparents never knew. But that's no call for panic or surrender or outrage. Jesus is alive. Let's act like it. Let's follow him, onward to the future.

The Darkening Age Texas A&M University Press
The Fifth-Century Political Battles That Forever Changed the Church In this fascinating account of the surprisingly violent fifth-century church, Philip Jenkins describes how political maneuvers by a handful of powerful characters shaped Christian doctrine. Were it not for these battles, today’s church could be teaching something very different about the nature of Jesus, and the papacy as we know it would never have come into existence. Jesus Wars reveals the profound implications of what amounts to an accident of history: that one faction of Roman emperors and militia-wielding bishops defeated another. The War to Destroy Christian America Humanix Books Explores the political ambitions of the Christian right, discussing how their agenda gained momentum through alternative networks, schools, and publishers, and warns that another national crisis may enable the Christian right to seize political power.

Onward University of Pennsylvania Press
In May 2009, the Sri Lankan army overwhelmed the last stronghold of the Liberation Tigers of Tamil Eelam—better known as the Tamil Tigers—officially bringing an end to nearly three decades of civil war. Although the war has ended, the place of minorities in Sri Lanka remains uncertain, not least because the lengthy conflict drove entire populations from their homes. The figures are jarring: for example, all of the roughly 80,000 Muslims in northern Sri Lanka were expelled from the Tamil Tiger-controlled north, and nearly half of all Sri Lankan Tamils were displaced during the course of the civil war. Sharika Thiranagama’s In My Mother’s House provides ethnographic insight into two important groups of internally displaced people: northern Sri Lankan Tamils and Sri Lankan Muslims. Through detailed engagement with ordinary people struggling to find a home in the world, Thiranagama explores the dynamics within and between these two minority communities, describing how these relations were reshaped by violence, displacement, and authoritarianism. In doing so, she illuminates an often overlooked intraminority relationship and new social forms created through protracted war. In My Mother’s House revolves around three major themes: ideas of home in the midst of profound displacement; transformations of familial experience; and the impact of the political violence—carried out by both the Tamil Tigers and the Sri Lankan state—on ordinary lives and public speech. Her rare focus on the effects and responses to LTTE political regulation and violence demonstrates that envisioning a peaceful future for post-conflict Sri Lanka requires taking stock of the new Tamil and Muslim identities forged by the civil war. These identities cannot simply be cast away with the end of the war but must be negotiated anew.

The Evangelicals Image
In The Myth of Persecution, Candida Moss, a leading expert on early Christianity, reveals how the early church exaggerated, invented, and forged stories of Christian martyrs and how the dangerous legacy of a martyrdom complex is employed today to silence dissent and galvanize a new generation of culture warriors. According to cherished church tradition and popular belief, before the Emperor Constantine made Christianity legal in the fourth century, early Christians were systematically persecuted by a brutal Roman Empire intent on their destruction. As the story goes, vast numbers of believers were thrown to the lions, tortured, or burned alive because they refused to renounce Christ. These saints, Christianity’s inspirational heroes, are still venerated today. Moss, however, exposes that the "Age of Martyrs" is a fiction—there was no sustained 300-year-long effort by the Romans to persecute Christians. Instead, these stories were pious exaggerations; highly stylized rewritings of Jewish, Greek, and Roman noble death traditions; and even forgeries designed to marginalize heretics, inspire the faithful, and fund churches. The traditional story of persecution is still taught in Sunday school classes, celebrated in sermons, and employed by church leaders, politicians, and media pundits who insist that Christians were—and always will be—persecuted by a hostile, secular world. While violence against Christians does occur in select parts of the world today, the rhetoric of persecution is both misleading and rooted in an inaccurate history of the early church. Moss urges modern Christians to abandon the conspiratorial assumption that the world is out to get Christians and, rather, embrace the consolation, moral instruction, and spiritual guidance that these martyrdom stories provide.

Faith and War InterVarsity Press
From the renowned and best-selling author of A History of God, a sweeping exploration of religion and the history of human violence. For the first time, religious self-identification is on the decline in America. Some analysts have cited as cause a post-9/11 perception: that faith in general is a source of aggression, intolerance, and divisiveness—something bad for society. But how accurate is that view? With deep learning and sympathetic understanding, Karen Armstrong sets out to discover the truth about religion and violence in each of the world’s great traditions, taking us on an astonishing journey from prehistoric times to the present. While many historians have looked at violence in connection with particular religious manifestations (jihad in Islam or Christianity’s

Crusades), Armstrong looks at each faith—not only Christianity and Islam, but also Buddhism, Hinduism, Confucianism, Daoism, and Judaism—in its totality over time. As she describes, each arose in an agrarian society with plenty powerful landowners brutalizing peasants while also warring among themselves over land, then the only real source of wealth. In this world, religion was not the discrete and personal matter it would become for us but rather something that permeated all aspects of society. And so it was that agrarian aggression, and the warrior ethos it begot, became bound up with observances of the sacred. In each tradition, however, a counterbalance to the warrior code also developed. Around sages, prophets, and mystics there grew up communities protesting the injustice and bloodshed endemic to agrarian society, the violence to which religion had become heir. And so by the time the great confessional faiths came of age, all understood themselves as ultimately devoted to peace, equality, and reconciliation, whatever the acts of violence perpetrated in their name. Industrialization and modernity have ushered in an epoch of spectacular and unexampled violence, although, as Armstrong explains, relatively little of it can be ascribed directly to religion. Nevertheless, she shows us how and in what measure religions, in their relative maturity, came to absorb modern belligerence—and what hope there might be for peace among believers of different creeds in our time. At a moment of rising geopolitical chaos, the imperative of mutual understanding between nations and faith communities has never been more urgent, the dangers of action based on misunderstanding never greater. Informed by Armstrong’s sweeping erudition and personal commitment to the promotion of compassion, Fields of Blood makes vividly clear that religion is not the problem.

The Global War on Christians NYU Press
The Vanishing reveals the plight and possible extinction of Christian communities across Syria, Egypt, Iraq, and Palestine after 2,000 years in their historical homeland. Some of the countries that first nurtured and characterized Christianity - along the North African Coast, on the Euphrates and across the Middle East and Arabia - are the ones in which it is likely to first go extinct. Christians are already vanishing. We are past the tipping point, now tilted toward the end of Christianity in its historical homeland. Christians have fled the lands where their prophets wandered, where Jesus Christ preached, where the great Doctors and hierarchs of the early church established the doctrinal norms that would last millennia. From Syria to Egypt, the cities of northern Iraq to the Gaza Strip, ancient communities, the birthplaces of prophets and saints, are losing any living connection to the religion that once was such a characteristic feature of their social and cultural lives. In The Vanishing, Janine di Giovanni has combined astonishing journalistic work to discover the last traces of small, hardy communities that have become wisely fearful of outsiders and where ancient rituals are quietly preserved amid 360 degree threats. Di Giovanni’s riveting personal stories and her conception of faith and hope are intertwined throughout the chapters. The book is a unique act of pre-archeology: the last chance to visit the living religion before all that will be left are the stones of the past.

War, Peace, and Christianity Wipf and Stock Publishers
War: A Primer for Christians provides a concise introduction to the main approaches that Christians have taken toward war and examines each approach critically. Some Christians have supported their country’s wars as crusades of good against evil. Others, as pacifists, have rejected participation in or support for any war. Still others have followed the just-war tradition in holding that it can be justifiable under some conditions to resort to war, but that then Christian love must limit the conduct of war. In an updated preface and new afterword, Allen explores aspects of current international relations that have a special bearing on the context of war. “Joseph Allen’s War: A Primer for Christians is just that: a succinct, fair-minded, wonderfully reasoned, and accessible account of the major Christian traditions on war—Just War, Holy War, and the Pacifist renunciation of violence. His book is also a primer in the further sense, that it will prime the pump for further discussion and debate as to when wars are just and how a nation might keep the means employed under restraints.”—William F. May **Books and the Business of Religion in America** Lion Books One of the world’s leading scholars of religious trends shows how climate change has driven dramatic religious upheavals. Long before the current era of man-made climate change, the world has suffered repeated, severe climate-driven shocks.

These shocks have resulted in famine, disease, violence, social upheaval, and mass migration. But these shocks were also religious events. Dramatic shifts in climate have often been understood in religious terms by the people who experienced them. They were described in the language of apocalypse, millennium, and Judgment. Often, too, the eras in which these shocks occurred have been marked by far-reaching changes in the nature of religion and spirituality. Those changes have varied widely--from growing religious fervor and commitment; to the stirring of mystical and apocalyptic expectations; to waves of religious scapegoating and persecution; or the spawning of new religious movements and revivals. In many cases, such responses have had lasting impacts, fundamentally reshaping particular religious traditions. In *Climate, Catastrophe, and Faith* historian Philip Jenkins draws out the complex relationship between religion and climate change. He asserts that the religious movements and ideas that emerge from climate shocks often last for many decades, and even become a familiar part of the religious landscape, even though their origins in particular moments of crisis may be increasingly consigned to remote memory. By stirring conflicts and provoking persecutions that defined themselves in religious terms, changes in climate have redrawn the world's religious maps, and created the global concentrations of believers as we know them today. This bold new argument will change the way we think about the history of religion, regardless of tradition. And it will demonstrate how our growing climate crisis will likely have a comparable religious impact across the Global South. *Dispatches from the Front Lines of Anti-Christian Persecution* Penguin

How should Christians respond to war? This age-old question has become more pressing given Western governments' recent overseas military interventions and the rise of extremist Islamist jihadism. Grounded in conservative evangelical theology, this book argues the historic church position that it is inadmissible for Christians to use violence or take part in war. It shows how the church's propensity to support the "just wars," crusades, rebellions, or "humanitarian interventions" of its host nations over time has been disastrous for the reputation of the gospel. Instead, the church's response to war is simply to be the church, by preaching the gospel and making peace in the love and power of God. The book considers challenges to this argument for "gospel peace." What about warfare in the Old Testament and military metaphors in the New? What of church history? And how do we deal with tyrants like Hitler and terrorists like Islamic State? Charting a path between just war theory and liberal pacifism, numerous inspiring examples from the worldwide church are used to demonstrate effective and authentically Christian responses to violence. The author argues that as Christians increasingly drop their unbiblical addiction to war, we may be entering one of the most exciting periods of church history.

The Vanishing B&H Publishing Group
"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, Times Literary Supplement In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, Journal of the American Academy of Religion "This is a first-rate work of a first-rate historian."—James D. Tabor, Journal of Religion "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, Christian Science Monitor

Letter to a Christian Nation Thomas Nelson
Following the 9/11 attacks by Al-Qa'ida, President Bush declared war on terror. In the succeeding years, Western governments have struggled to find the right way to respond to the new and deadly threat posed by terrorism. With the election of President Obama the rhetoric has softened and policies have been adjusted but the underlying problems and challenges remain the same. Meanwhile, the war on terrorism in Afghanistan has been intensified. Drawing on just war teaching as developed within both Christian and Muslim traditions, this book examines whether, and how, liberal democracies can combat the new global terrorism both effectively and justly. The authors, including distinguished academics from both sides of the Atlantic, Christian and Muslim theologians, former senior civil servants and a General, deploy a wide range of experience and expertise to address one of the most difficult and pressing ethical challenges to contemporary society.

[Christian Social Activism and Rule of Law in Chinese Societies](#)
Thomas Nelson Inc
The Rights Turn in Conservative Christian Politics documents a recent, fundamental change in American politics with the waning of Christian America. Rather than conservatives emphasizing morality

and liberals emphasizing rights, both sides now wield rights arguments as potent weapons to win political and legal battles and build grassroots support. Lewis documents this change on the right, focusing primarily on evangelical politics. Using extensive historical and survey data that compares evangelical advocacy and evangelical public opinion, Lewis explains how the prototypical culture war issue - abortion - motivated the conservative rights turn over the past half century, serving as a springboard for rights learning and increased conservative advocacy in other arenas. Challenging the way we think about the culture wars, Lewis documents how rights claims are used to thwart liberal rights claims, as well as to provide protection for evangelicals, whose cultural positions are increasingly in the minority; they have also allowed evangelical elites to justify controversial advocacy positions to their base and to engage more easily in broad rights claiming in new or expanded political arenas, from health care to capital punishment. **How Changes in Climate Drive Religious Upheaval** Oxford

University Press
Faith in the Fight tells a story of religion, soldiering, suffering, and death in the Great War. Recovering the thoughts and experiences of American troops, nurses, and aid workers through their letters, diaries, and memoirs, Jonathan Ebel describes how religion--primarily Christianity--encouraged these young men and women to fight and die, sustained them through war's chaos, and shaped their responses to the war's aftermath. The book reveals the surprising frequency with which Americans who fought viewed the war as a religious challenge that could lead to individual and national redemption. Believing in a "Christianity of the sword," these Americans responded to the war by reasserting their religious faith and proclaiming America God-chosen and righteous in its mission. And while the war sometimes challenged these beliefs, it did not fundamentally alter them. Revising the conventional view that the war was universally disillusioning, Faith in the Fight argues that the war in fact strengthened the religious beliefs of the Americans who fought, and that it helped spark a religiously charged revival of many prewar orthodoxies during a postwar period marked by race riots, labor wars, communist witch hunts, and gender struggles. For many Americans, Ebel argues, the postwar period was actually one of "reillusionment." Demonstrating the deep connections between Christianity and Americans' experience of the First World War, Faith in the Fight encourages us to examine the religious dimensions of America's wars, past and present, and to work toward a deeper understanding of religion and violence in American history.

The Christian Destruction of the Classical World
GENERAL PRESS

Chiefly rev. papers from a conference held in Sept. 2005 at the Max Planck Institute for Social Anthropology. *Religious Challenges to the Secular State, from Christian Militias to Al Qaeda* Regnery Publishing
With issues of war and peace at the forefront of current events, an informed Christian response is needed. This timely volume answers 104 questions from a just-war perspective, offering thoughtful yet succinct answers. Ranging from the theoretical to the practical, the volume looks at how the just-war perspective relates to the philosopher, historian, statesman, theologian, combatant, and individual—with particular emphases on its historical development and application to contemporary geopolitical challenges. Forgoing ideological extremes, Charles and Demy give much attention to the biblical teaching on the subject as they provide moral guidance. A valuable resource for considering the ethical issues relating to war, Christians will find this book's user-friendly format a helpful starting point for discussion.

Climate, Catastrophe, and Faith Simon and Schuster
In *Dark Agenda*, New York Times bestselling author David Horwitz exposes not only the progressive war against Christianity, but also a war against America and its founding principles, which are Christian in their origin. *Dark Agenda* is about an embattled religion, but most of all, it is about our imperiled nation. Tackling a broad range of issues from prayer in the schools to the globalist mindset, Horowitz traces the anti-Christian movement to its roots in communism. When the communist empire fell, progressives did not want to give up their utopian anti-God illusions, so instead they merely changed the name of their dream. Instead of “communism,” progressives have re-branded their movement as “social justice.” *Dark Agenda* shows how the progressives are prepared to use any means necessary to stifle their opponents who support the concepts of religious liberty that America was founded on, and how the battle to destroy Christianity is really the battle to destroy America.

How Christians Made Peace with War Princeton University Press
Many American Christians have come to understand their relationship to other Christian denominations and traditions through the lens of religious persecution. This book provides a historical account of these developments, showing the global, theological, and political changes that made it possible for contemporary Christians to claim that there is a global war on Christians. This book, however, does not advocate on behalf of particular repressed Christian communities, nor does it argue for the genuineness (or lack thereof) of certain Christians' claims of persecution. Instead, this book is the first to examine the idea that there is a “global war on Christians” and its analytical implications. It does so by giving a concise history of the categories (like “martyrs”), evidence (statistics and metrics), and theologies that have come together to produce a global Christian imagination premised upon the notion of shared suffering for one's faith. The purpose in doing so is not to deny certain instances of suffering or death; rather, it is to reflect upon the consequences for thinking about religious violence and Christianity worldwide using terms such as a

“global war on Christians.” [A Manual for Christian Dissidents](#) Ashgate Publishing, Ltd.
How should Christians regard the use of military force? Should they become involved in fighting for their country? Can they not find a better way to settle differences? The author, a biblical scholar, writer, and missionary in Uruguay and Spain, turns to the history of the early church for answers. He notes that the early Christians opposed warfare and military service because of the teachings of Jesus. Jesus taught love for enemies and persecutors. This led the early believers to resist the evils and injustices of their time with nonviolent love and forgiveness. The author then shows how Christians eventually became involved in military life. However, Öbetween [A.D.] 100 and 312 no Christian writers, to our knowledge, approved of Christian participation in warfare. In fact, all those who wrote on the subject disapproved of the practice. You will discover that John Driver writes in clear, concise terms and that he offers food for thought and action.