

## Chapter 1 : American Heretic – calendrierdelascience.com

*American Heretics is a fascinating look at the history of religion and the associated intolerance within the United States. For a nation supposedly founded on freedom of religious choice, our society is remarkably judgmental.*

But the writing is too abstract and dry to make the book enjoyable, desperately needing more examples and stories and less formal argument. It also suffers from a mild "centrist" Catholic bias in terms of example selection and writing. For example, he talks more about Glenn Beck than Mormonism itself, which is the quintessential America example of heresy. He calls Wicca a "faux-ancient fraud" and talks about it all of once in the book, but Wicca itself is rooted in theosophical and romantic ideals which impact greatly on how we view the environment politically. Also, I think he really needed more space discussing atheism as a consequence of and reaction to his main point. Plus, I think he could have been a bit more balanced about Catholicism. A lot about the typical failings of liberal Catholicism, but less about the overreaction of conservatives, including the flirtation with fascism. Especially since he also tends to criticize fundamentalism fairly often though not unkindly. Even David Brooks, who I dislike intensely as a pundit, writes relatively freshly in his long-form works. To sum up, while I think the idea is sound and worthy of explanation, for me it just was an unsatisfying read. A little more personal and sociological a book would have interested me more. Douthat utilizes this scripture-twisting tradition to select history, authors, and statistics to build his thesis, which is: He claims that inclusion of gays, women, divorce, abortion, and even contemporary music, have only ever undermined the foundations of the chapel. However, I take issue with the hypocrisy of that practice. Douthat, on the other hand, is piqued because adherents are just not suffering enough for Jesus. He further discredits his work by trivializing or ignoring the scholarship of those who challenge the validity or even the necessity of religion. He thinks the textual criticism of Bart D. His unspoken conclusions are dangerous. The perfect Douthat World would dial the clock back about 60 years or more for women and civil rights. It would clear the barriers between continued progress and the otherworldly goals of those of the new Right, those very people that messed up his Catholic Ideal. He also appeared to rationalize racism as a price paid for keeping religions separated from each other; distinct and pure.

**Chapter 2 : List of movements declared heretical by the Catholic Church - Wikipedia**

*'Heretics': The Crisis Of American Christianity Americans are still as religious as ever, says New York Times columnist Ross Douthat. It's the churches and institutions that have declined.*

How We Became a Nation of Heretics. In its place heresies have cropped up -- from the "God-within" theology of Oprah to the Mammon-obsessed missionaries of the prosperity gospel, says Douthat, a Roman Catholic. In an interview with Religion News Service, Douthat explains his definition of heresy, why he thinks Mitt Romney and President Obama are both heretics, and why more Americans should argue about religion. This interview has been edited for length and clarity. Why did you write this book? The idea for the book came to me late in the Bush presidency, when the debate over religion in America was generally dominated by the clash between the New Atheists -- Christopher Hitchens, Sam Harris and Daniel Dennett -- and conservative Christians. In many ways, the debate over the existence of God is the most important debate there is, but I thought it would be useful to step back and consider what kind of shape American religion is taking. And what did you see? In some ways, depending on what kinds of measurements you use -- such as belief in God or spiritual experiences -- the country might be more religious than ever. Instead you have heresy: How do you define heresy? Looking at Catholics, Protestants and Eastern Orthodox Christians, there is an intellectual core in the Christian faith. Sometimes that core gets blurry in various places, but you have the Nicene Creed, the belief that the Bible is the inspired word of God, that the four Gospels are the best sources of information about Jesus of Nazareth. There are a lot of religious movements and ideas that diverge from that core enough to be heretical but not to be a different religion entirely. All of this is totally debatable, and people can look at the same landscape and disagree about who a heretic is. But the term is still quite useful in describing the reality of a country that is neither traditionally Christian nor post-Christian in any meaningful way. We are in a zone between those two things. Laughs Well, controversy is good for book sales. Obviously the hunt for heretics has a long and horrible history. If you flip that around, you find that Mormons themselves think that all evangelicals and Catholics are in a state of apostasy, that Mormons have the true Christianity. It can be an endless and pointless argument. They both claim ownership of the same religious tradition. What makes Obama a heretic in your view? But the church Trinity United Church of Christ in Chicago where he basically converted, or reconverted, back from agnosticism, is a church whose theology diverges and stands in judgment over the traditional Christian churches. Black liberation theology is much more explicitly political and revolutionary than traditional Christianity. But is it heretical? Even if heretics are no longer burned at the stake, it seems that many Americans have an aversion to labeling others heretical, no? And I would disagree with that very strongly. The promise of a liberal society is that we agree to a kind of truce where nobody will impose their religion on anyone else and the government will not set up an established church, or the Spanish Inquisition. But part of religious freedom is the freedom to have arguments about religious beliefs. People who take religion seriously should have serious public arguments. Do you see yourself in that role? Even though I use pretty strong language to criticize trends in contemporary theology, I also want to get at what it is about "Eat Pray Love," for example, that so many people respond to. But there is a coherent theological core at the heart of the prosperity gospel and the "God-within" schools, and I take them seriously. Why do you say this book was written in a spirit of pessimism? As a practicing Catholic, I have an obvious bias in favor of institutional religion. But if you look at Christian history, the belief that everyone can follow Jesus on their own is not a particularly realistic approach to religious faith. It is a faith best practiced in community with doctrine passed down through generations. What makes me pessimistic is that all the trends in contemporary American life are toward deinstitutionalization, not just in religion but across the board.

**Chapter 3 : Famous Heretics**

*In American Heretics, historian Peter Gottschalk traces the arc of American religious discrimination and shows that, far from the dominant protestant religions being kept in check by the separation between church and state, religious groups from Quakers to Judaism have been subjected to similar patterns of persecution. Today, many of these same.*

Albigensianism the beliefs and principles of an 11th-century Catharist sect of southern France , exterminated in the 13th century by order of Pope Innocent III. Apollinarianism a late 4th-century heretical doctrine asserting that Christ had a perfect divine nature, an imperfect human nature, and a mind replaced by the Logos. Arianism the heretical doctrine of Arius d. Berengarianism the beliefs of Berengar de Tours, 11th-century French churchman, especially his denial of transubstantiation. Cainism, Cainitism the beliefs of a 4th-century Gnostic sect, especially that the Old Testament concerns a demiurge and not God and that Cain, whom they revered, had been maligned. Catharism the beliefs of several sects in medieval Europe , especially the denial of infant baptism, purgatory, the communion of saints, images, and the doctrine of the Trinity ; the abrogation of the institution of marriage; and the practice of rigorous asceticism. Cyrillianism the Monophysitic tenet of Cyril, 5th-century archbishop of Alex-andria, that Christ had only one nature, a composite of the human and the divine. Donatism a heretical cult in N. Africa during the 4th through 7th centuries that emphasized high morality and rebaptism as necessary for church mem-bership and considered invalid a sacrament celebrated by an immoral priest. Ebionism, Ebionitism the beliefs of a Judaistic Christian Gnostic sect of the 2nd century, especially partial observation of Jewish law, rejection of St. Paul and gentile Christianity , acceptance of only one gospel Matthew , and an early adoptionist Christology. Encratism beliefs and practices of the Encratites, a 2nd-century Gnostic sect that renounced marriage and abstained from flesh and wine. Eudoxian a member of a heretical sect, followers of Bishop Eudoxius, of Constantinople, who held extreme Arian views. Gnosticism the beliefs and practices of pre-Christian and early Christian sects, condemned by the church, especially the conviction that matter is evil and that knowledge is more important than faith, and the practice of esoteric mysticism. Jansenism a heretical doctrine of the 17th and 18th centuries denying free-dom of the will, accepting absolute predestination for part of mankind and condemnation to hell for the others, and emphasizing puritanical moral attitudes. Jovinianist an adherent of Jovinian, a 4th-century monk who opposed asceti-cism and denied the virginity of Mary. Macedonianism the doctrines of Macedonius, 4th-century bishop of Constan-tinople, who denied the divinity of the Holy Ghost. Manichaeism, Manicheism, Manicheanism 1. Montanism the 2nd-century doctrines of Montanus of Phrygia, who believed that the Holy Spirit , or Paraclete, dwelt within him and made him its instrument for guiding men in the Christian way. Patripassianism a heretical doctrine denying the distinct personhood of the Trinity and asserting that God the Father became incarnate and suffered for mans redemption. Photinianism the heresy of Photinus, 4th-century bishop of Sirmium, deposed because he denied the divinity of Christ. Priscillianism the concepts of Priscillian, 4th-century bishop of Avila, exe-cuted for heresies influenced by Manichaeism, Docetism, and modalism. Racovianism Socinianism, so called because the sect was headquartered in Racow, Poland. Sabellianism the modalistic doctrines of Sabellius, 3rd-century prelate, espe-cially that the Trinity has but one divine essence and that the persons are only varying manifestations of God. Also called Modalistic Monarchianism. Socinianism the heretical tenets of Faustus Socinius, a 16th-century Italian theologian, denying the divinity of Christ, the existence of Satan, original sin, the atonement, and eternal punishment, and explaining sin and salva-tion in rationalistic terms. Tertullianism a form of Montanism, as modified by Tertullian in about , which opposed second marriages and absolution for penitents. Theopaschitism a 6th-century heretical doctrine maintaining that Christ had only one nature, the divine, and that this nature suffered at the Crucifixion. Valentinianism a 2nd-century blending of Egyptian Gnosticism and Christi-anity into a system of heretical doctrines, especially the denial that Christ took his human nature from the Virgin Mary. Cite this article Pick a style below, and copy the text for your bibliography.

**Chapter 4 : AMERICAN HERESY**

*"A must read in a 21st century when religious pluralism and religious intolerance are a global challenge. Peter Gottschalk's American Heretics is a unique and powerful study and critique, a corrective to many American's amnesia about our past history of religious intolerance and, in his last.*

Donatism often spoken of as a "schism" rather than a "heresy" [20] [21] [22] Donatists were rigorists, holding that the church must be a church of saints, not sinners, and that sacraments administered by traditores were invalid. They also regarded martyrdom as the supreme Christian virtue and regarded those that actively sought martyrdom as saints. The essence ousia of the Trinity could be perceived by the carnal senses. The Threefold God transformed himself into a single hypostasis substance in order to unite with the souls of the perfect. God has taken different forms in order to reveal himself to the senses. Only such sensible revelations of God confer perfection upon the Christian. The state of perfection, freedom from the world and passion, is attained solely by prayer, not through the church or sacraments. Bishop Flavian of Antioch condemned them about The group might have continued for several centuries, influencing the Bogomils of Bulgaria, the Bosnian church, the Paterenes and Catharism. The policy continued under his successors till about Later Leo V launched a second attempt which continued till the death of the emperor Theophilus in Condemned by Nicea II in which regulated the veneration Leo III may have been motivated by the belief that the veneration of icons, particularly in the excessive form it often took, was the chief obstacle to the conversion of Jews and Muslims

Marcionism An Early Christian dualist belief system. Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament. This belief was in some ways similar to Gnostic Christian theology, but in other ways different. Originates in the teachings of Marcion of Sinope at Rome around the year The beliefs of Montanism contrasted with orthodox Christianity in the following ways: The belief that the prophecies of the Montanists superseded and fulfilled the doctrines proclaimed by the Apostles. The encouragement of ecstatic prophesying. The view that Christians who fell from grace could not be redeemed. A stronger emphasis on the avoidance of sin and church discipline, emphasizing chastity, including forbidding remarriage. Some of the Montanists were also " Quartodeciman ". It spread rapidly to other regions in the Roman Empire during the period before Christianity was generally tolerated or legal. The churches of Asia Minor excommunicated Montanists. Belief that original sin did not taint human nature and that mortal will is still capable of choosing good or evil without Divine aid. The theology was later developed by C a elestius and Julian of Eclanum into a complete system. Pelagianism was attacked in the Council of Diospolis [38] and condemned in at the Council of Carthage [39] and the decision confirmed at the Council of Ephesus in Semipelagianism A rejection of Pelagianism which held that Augustine had gone too far to the other extreme and taught that grace aided free-will rather than replacing it.

**Chapter 5 : Review of Gottschalk, American Heretics**

*Former Newsday religion reporter Kenneth Briggs recently told Religion News Service that the faith he finds in "mega-type churches" is a "Bible-less," "alternative version of.*

This is not the guy you expect to write a passionate and sensitive book on American Christianity, which opens with *W. How We Became a Nation of Heretics* tells a story of decline, in which a host of self-comforting and banal Christianities triumph over the strange, challenging, and paradoxical Jesus of the Gospels. For a brief moment the churches seemed to know how to be political without being politicized, and every Hollywood priest was a friend to orphans. Douthat points out that the crisis of Christianity took place during a time of increasing interest in religious questions; he argues throughout the book that we have neither too much religion nor too little, but the wrong kind. He lays especial weight on the impact of five factors: He is painfully aware of the way our economic conditions shape our beliefs. In an affluent society, and especially one with the American ideology that everyone is in the middle class if not now, then soon! Both the sexual revolution and the growth of American prosperity challenged Christian orthodoxy because they seemed to promise a good life for those who would simply ignore the inconvenient parts of the Gospels. Douthat is good at fighting his enemies: This cause is, basically, Jesus uncensored. The do-it-yourself Jesus created by these efforts, unfortunately, is only as big as our own imaginations—and often even smaller than that. The paradoxes of Christianity—a practical, mystical, ascetic, incarnational faith, whose God holds us to extraordinarily high standards and then offers infinite forgiveness—are paradoxes of Jesus himself. Unlike the heresies Douthat delineates, Jesus left no part of his disciples unscathed. Mainline Protestants fit, as do Catholics, various forms of evangelical, and though they play virtually no role in this book the Eastern churches. The commonalities between these separated brethren are important and often beautiful. Still, it would be churlish to complain about a book as heartfelt and thoughtful as this one. This final chapter is a *cri de coeur* from someone longing for the public face of Christianity to be more orthodox and therefore more beautiful. My writing on the renewal of spiritual friendship is favorably cited in this section. And Douthat closes with a poignant personal appeal: Anyone who would save their country should first look to save themselves. Seek first the kingdom of God and his righteousness, and all these things will be added to you. Her personal site is [eve-tushnet](http://eve-tushnet.com).

Chapter 6 : Americanism (heresy) - Wikipedia

*Review of Gottschalk, American Heretics Carol Faulkner I jumped at the chance to read Peter Gottschalk 's American Heretics: Catholics, Jews, Muslims, and the History of Religious Intolerance since I used "Heresy" in the title of my biography of Quaker minister Lucretia Mott.*

Body wears the smile of accomplishment, The illusion of a Greek necessity Flows in the scrolls of her toga, Her bare Feet seem to be saying: We have come so far, it is over. Each dead child coiled, a white serpent, One at each little Pitcher of milk, now empty. She has folded Them back into her body, as petals Of a rose close when the garden Stiffens and odors bleed From the sweet, deep throats of the night flower. The moon has nothing to be sad about, Staring from her hood of bone. She is used to this sort of thing. Her blacks crackle and drag. It is strange the way that someone who wants to find you guilty can start to make you believe in your own guilt, even when you know you are innocent. Parris Anne Sexton Anne Sexton was a model who became a confessional poet, writing about intimate aspects of her life, after her doctor suggested that she take up poetry as a form of therapy. Sexton won the Pulitzer Prize for Poetry in , but later committed suicide via carbon monoxide poisoning. Topics she covered in her poems included adultery, masturbation, menstruation, abortion, despair and suicide. The Truth the Dead Know by Anne Sexton For my Mother, born March , died March and my Father, born February , died June Gone, I say and walk from church, refusing the stiff procession to the grave, letting the dead ride alone in the hearse. I am tired of being brave. We drive to the Cape. I cultivate myself where the sun gutters from the sky, where the sea swings in like an iron gate and we touch. In another country people die. My darling, the wind falls in like stones from the whitehearted water and when we touch we enter touch entirely. Men kill for this, or for as much. And what of the dead? They lie without shoes in the stone boats. They are more like stone than the sea would be if it stopped. They refuse to be blessed, throat, eye and knucklebone. Clergy had a vested interest in retaining the old ways, which made few demands of them as teachers, as spiritual guides, or as moral examples or agents. McGrath Heresy kicks ass. When You Are Old When you are old and grey and full of sleep, And nodding by the fire, take down this book, And slowly read, and dream of the soft look Your eyes had once, and of their shadows deep; How many loved your moments of glad grace, And loved your beauty with love false or true, But one man loved the pilgrim soul in you, And loved the sorrows of your changing face; And bending down beside the glowing bars, Murmur, a little sadly, how Love fled And paced upon the mountains overhead And hid his face amid a crowd of stars. Vincent Millay Edna St. Vincent Millay was the first woman to win a Pulitzer Prize for poetry. She was openly bisexual and had affairs with other women and married men. When she finally married, hers was an open marriage. She was one of the earliest and strongest voices for what became known as feminism. One of the recurring themes of her poetry was that men might use her body, but not possess her or have any claim over her. And perhaps that their desire for her body gave her the upper hand in relationships. So subtly is the fume of life designed, To clarify the pulse and cloud the mind, And leave me once again undone, possessed. Think not for this, however, this poor treason Of my stout blood against my staggering brain, I shall remember you with love, or season My scorn with pity " let me make it plain: I find this frenzy insufficient reason For conversation when we meet again. I believe that, in the end, even the devils will be pardoned. For such despite they cast on female wits: This authority stood steady as the cathedral itself. The building was raised once and for all, and for those who dare doubt it, something else was raised: His wife Caitlin flew to America the next day and was taken to the hospital. Her first reported words were, "Is the bloody man dead yet? When she became uncontrollable, she was put in a straight-jacket and committed to the River Crest private psychiatric detox clinic on Long Island. Though wise men at their end know dark is right, Because their words had forked no lightning they Do not go gentle into that good night. Good men, the last wave by, crying how bright Their frail deeds might have danced in a green bay, Rage, rage against the dying of the light. Wild men who caught and sang the sun in flight, And learn, too late, they grieved it on its way, Do not go gentle into that good night. Grave men, near death, who see with blinding sight Blind eyes could blaze like meteors and be gay, Rage, rage against the dying of the light. And you, my father, there on the sad height, Curse, bless, me now with

your fierce tears, I pray. Do not go gentle into that good night. Rage, rage against the dying of the light. All heresies are the banner of a reality, an exclusion. Scratch the heresy and you will find the leper. Every battle against heresy wants only this: While Byron is justly famous for his poetry, he is perhaps even more infamous for his many love affairs, including a possibly incestuous one with his half-sister, Augusta Leigh, and homosexual ones with fellow students at Harrow and Cambridge. His mother once wrote that her son "has no indisposition that I know of but love, desperate love, the worst of all maladies in my opinion. Plagued by scandalous rumors of incest, sodomy, adultery with actresses and marital violence, Byron eventually left England, never to return. After his death, some of his friends burned his autobiography, perhaps considering it too notorious to be read by polite society. For the sword outwears its sheath, And the soul outwears the breast, And the heart must pause to breathe, And love itself have rest. Perchance you who pronounce my sentence are in greater fear than I who receive it. He was a dashing romantic poet and heretic who wrote a tract, "The Necessity of Atheism," that got him expelled from Oxford. He also wrote in favor of nonviolence and against monarchies, imperialism and war. She was the daughter of one of the earliest feminist writers of note, Mary Wollstonecraft, and the liberal philosopher William Godwin. Her parents had, for their day, a rather shocking marriage, with multiple affairs and an illegitimate child born to her mother. Thus the young Mary Wollstonecraft Godwin may have grown up with unconventional ideas about sex and marriage. In , at age seventeen, she became romantically involved with Percy Shelley, who was married at the time but threatened to commit suicide if she spurned his advances. They spent time together in France and Switzerland; when they returned, Mary was pregnant. The same year they spent the summer with Lord Byron. It was at this time that Mary conceived the story that became her famous gothic novel Frankenstein. In a baby girl, Elena Adelaide Shelley, was born and registered in Italy as the daughter of Percy and a woman named "Marina Padurin. In , Percy drowned at sea at age thirty. Who knows what he would have accomplished if he had lived longer, but he is still considered to be one of the greatest English poets. Here is one especially lovely example of his wonderful touch with rhythm and rhyme: I tell you, no virtue can exist without breaking these ten commandments; Jesus was all virtue, and acted from impulse, not from rules. He was also one of the founders of the Pre-Raphaelite Brotherhood. His art was characterized by sensuality and medieval revivalism. He frequently wrote sonnets to accompany his works of visual art. In he met Elizabeth Siddal pictured below , who became his model, his passion, and eventually in , his wife. But around the time of his marriage, he began to paint a new model, his new lover, Fanny Cornforth. Elizabeth Siddal died of an overdose of laudanum in , shortly after giving birth to a stillborn child. Rossetti buried the bulk of his unpublished poems with her at Highgate Cemetery, but he later had them dug up. He owned a pet wombat named "Top" who was brought to the dinner table and allowed to sleep in the large centerpiece during meals. He also owned a llama and a toucan. The toucan was dressed in a cowboy hat and rode the llama around the dining table for his amusement. The poems were attacked as the epitome of the "fleshly school of poetry" due to their eroticism and sensuality. He recovered enough to create a soulful series of dream-like portraits of his favored models Alexa Wilding and Jane Morris. But toward the end of his life, he sank into a morbid state, darkened by his drug addiction to chloral hydrate and increasing mental instability. He spent his last years as a recluse. Song When I am dead, my dearest, Sing no sad songs for me; Plant thou no roses at my head, Nor shady cypress tree: Be the green grass above me With showers and dewdrops wet; And if thou wilt, remember, And if thou wilt, forget. I shall not see the shadows, I shall not feel the rain; I shall not hear the nightingale Sing on, as if in pain: And dreaming through the twilight That doth not rise nor set, Haply I may remember, And haply may forget. I may err but I am not a heretic, for the first has to do with the mind and the second with the will! Rimbaud was a child prodigy; he showed maturity as a poet at age fifteen and is considered one of the greatest French poets even though he stopped writing poetry by age twenty. When Rimbaud was seventeen, he met Paul Verlaine and they began a torrid affair, even though Verlaine was married and his wife, also seventeen, was pregnant. Together the two poets led a wild, vagabond-like existence, indulging in sex, absinthe and hashish. Verlaine abandoned his wife and infant son, both of whom he had abused in alcoholic rages. Finally, in a drunken rage, Verlaine shot Rimbaud, wounding his left wrist. Verlaine was subsequently sentenced to two years in prison. By age twenty Rimbaud had given up poetry to become a soldier, deserter, stone quarry foreman, gunrunner

and slave trader, among other occupations. He died at age 37 shortly after having his right leg amputated.

## Chapter 7 : Religion - Europa Universalis 4 Wiki

*American Heretics. Catholics, Jews, Muslims, and the History of Religious Intolerance. Peter Gottschalk. Foreword by Martin E. Marty. The author and publisher have provided this e-book to you for your personal use only.*

Forcing religion[ edit ] A nation can force a heretic but not a heathen country to change their state religion as part of a peace deal. Without an appropriate casus belli such as "Cleansing of Heresy" or "Religious Conformance" unique to the Holy Roman Emperor against HRE members , this will have the same war score cost as annexing the nation. Enforcing religion[ edit ] Once the religion of the Holy Roman Empire has been locked, the emperor can request a prince to change their state religion depending on their opinion of the Emperor. Similarly to when forcing a religion of an enemy country, the prince has its capital converted while the rest of the provinces remained unaffected. With the Common Sense DLC, suzerains may force their subject nations to change religions if they follow a different faith. Rebel conversion[ edit ] Nations can support religious zealots in other countries. Supporting religious zealots is only possible if the desired religion is present in the target nation and is the likely rebel type in a province with unrest above 0. If there are no such provinces in the target nation, one way to achieve it is to sell the target a province of the correct religion. Generally the nation will be able to overpower the rebels if left to its own devices, so it is critical to support them militarily. This can be done by declaring war against the target nation using the "Support Rebels" casus belli. For most countries, giving in to religious rebels is the only way to change between religious groups. However, only Animist rebels, not other types, can convert a non-Pagan nation to a Pagan faith. Thus Animism may serve as a springboard to conversion to other pagan faiths. Strategy[ edit ] This section may contain outdated information that is inaccurate for the current version of the game. The last version it was verified as up to date for was 1. Base missionary strength is very small compared to modifiers, both positive and negative. This means that conversion can be very fast or impossible. Religious ideas are sometimes essential to make any progress conversion work. With that, nations that are challenged with large numbers of wrong-religion provinces will have to choose between dealing or not dealing with them, and with the 1. Several Triggers for Religions give bonuses or penalties. You should keep in mind these Triggers to optimize your religious conversion.

### Chapter 8 : American Heretics : Peter Gottschalk :

*In American Heretics, historian Peter Gottschalk traces the arc of American religious discrimination and shows that, far from the dominant protestant religions being kept in check by the separation between church and state, religious groups from Quakers to Judaism have been subjected to similar patterns of persecution.*

This analysis is not based on insider information or recently unsealed documents, but comes through a unique and piercing philosophy that examines the human animal in all its habits, and understands it better than most newscasts have the time or depth to consider. Come with me as I explore the fate and habits of humanity. In a short period of time of watching these videos, your observation skills will be sharpened and your observations of humanity will be more penetrating and acute. These videos and articles will present to you, bit by bit, a philosophy of the species that I hope will be: Useful to you and help you survive the changing economic environment 2. Why do we believe what we believe? Why do we fight for the issues that we fight for? We are a mammal. A group functioning mammal. A tribal, tool-making, story-telling, myth-believing mammal. But are we a logical mammal? Only in small ways. Most of us are too busy surviving to take in enough information to become excellent analysts of very broad horizons. We grew up as a species limited by the daily cycle of light and darkness. We have a mind that has trouble grasping much beyond a short, single period of a day. We live inside of cultural stories that we inherit from parents and grandparents who inherited in the same fashion, for centuries. These cultural guideposts are never so true as they are customary. That is, custom trumps truth and is more important to humans than reality. But there are always boat-rockers and trouble makers—heretics. Heresy is required to expand logical analysis beyond these limits. Becoming a heretic is no easy task. Freed, though bothered by this event, they are now liberated or vexed into desiring more information. They part with custom, ask impolite questions, and learn more. They then begin to feel they must warn everyone, to save others from the pain of the lie they were told. A further step back, usually due to a failed prediction and disillusionment with a particular fancy—leads to an enlargement of scope, a factoring in of more variables, a looser set of predictions, a better appreciation for what is driving any particular system. So, how much of a heretic are you? How many layers of the mythic cake have you chewed through? Have you found your answers yet? The only true answer is: We seek that mystery in Religion and Science and give it specific names that can never contain it.

Chapter 9 : Ross Douthat On New Book, 'Bad Religion: How We Became A Nation Of Heretics' | HuffPost

*Famous Heretics This page honors the most famous heretics of all time (or the most infamous, depending on one's viewpoint). The greatest heretics usually lie at one of two extremes, being either notorious atheists or notorious saints.*

In Europe[ edit ] During the French Third Republic , which began in , the power and influence of French Catholicism steadily declined. The French government passed laws bearing more and more stringently on the Church, and the majority of French citizens did not object. Indeed, they began to look toward legislators and not to the clergy for guidance. They determined that because the Church was predominantly sympathetic to the monarchists and hostile to the Republic, and because it held itself aloof from modern philosophies and practices, people had turned away from it. The progressive priests believed that the Church did too little to cultivate individual character, and put too much emphasis on the routine side of religious observance. They also noted that Catholicism was not making much use of modern means of propaganda, such as social movements, the organization of clubs, or the establishing of settlements. In short, the Church had not adapted to modern needs, and these priests endeavored to correct this. They began a domestic apostolate which had for one of its rallying cries, "Allons au peuple. Not unnaturally, they looked for inspiration to America. There they saw a vigorous Church among a free people, with priests publicly respected, and with a note of aggressive zeal in every project of Catholic enterprise. His biography, written in English by the Paulist Father Elliott in , was translated into French six years later and proved an inspiration to the French. Father Hecker, commonly known as "The Yellow Dart," had been dead for years at this point and had never been viewed by the Pope with disfavor. Hecker also had used terms such as "natural virtue," which to the pope suggested the Pelagian heresy. Because members of the Paulists took promises but not the vows of religious orders, many concluded that Hecker denied the need for external authority. Indeed, they took him as a kind of patron saint. In , the movement received a new impetus when Monsignor Denis J. In he wrote Cardinal Gibbons, "It is clear Catholicism had long allowed nations to tolerate other religions, but the Church believes that the Catholic Faith must be favored when possible. He emphasized that Catholics should obey the magisterial teaching authority of the Church. In general, he deemed it dangerous to expose children to schools that would prove to be detrimental to their Christian upbringing. He also condemned the biography of Hecker and Americanism. Instead, it merely stated that if such opinions did exist, the local hierarchy was to eradicate them. The American response[ edit ] James Gibbons, cardinal archbishop of Baltimore In response to Testem benevolentiae, Cardinal Gibbons and many other American prelates replied to Rome with a near-unanimous voice, denying that American Catholics held any of the condemned views. They asserted that Hecker had never countenanced the slightest departure from Catholic principles in their fullest and most strict application. Historian Thomas McAvoy argues there were grave long-term negative effects on the intellectual life of American Catholics. Ireland sought to adapt the social and religious values of the Catholic Church to American political and cultural, especially religious liberty, separation of church and state, cooperation with non-Catholics, and lay participation in ecclesiastical decisionmaking. Nevertheless, Ireland continued to promote his views.