

Chapter 1 : Books by the Executive Director | Congregational Library & Archives

Evangelicals, Family, and Modernity Margaret Bendroth *Latter-day Saint Marriage and Family Life in Modern America*
Public Frontiers for American Religions and.

Personal use only; commercial use is strictly prohibited. Though the movement lost the public spotlight after the 1960s, it remained robust, building a network of separate churches, denominations, and schools that would become instrumental in the resurgence of conservative evangelicalism after the 1970s. In a larger sense, fundamentalism is a form of militant opposition to the modern world, used by some scholars to identify morally absolutist religious and political movements in Islam, Judaism, Christianity, and even Hinduism and Buddhism. While the core concerns of the movement that emerged within American Protestantism—defending the authority of the Bible and both separating from and saving their sinful world—do not entirely mesh with this analytical framework, they do reflect the broad and complex challenge posed by modernity to people of faith. It has a very specific meaning in the history of American Christianity, as the name taken by a coalition of mostly white, mostly northern Protestants who, in the late 19th and early 20th centuries, united in opposition to theological liberalism. Scholars also use it in a broader sense to describe militant opposition to the modern world, referring to morally absolutist movements in Islam, Judaism, Christianity, and even Hinduism and Buddhism. The result is a motley mix of awkward bedfellows—from Southern Baptists to Islamic revolutionaries to free-market economists—squeezed into one all but meaningless category. Despite the potential for confusion, both the specific and the broader uses of the term help us understand the meaning and significance of fundamentalism. The baseline of this essay is historical, focusing on the development of the American Protestant movement that first adopted the term. Yet American fundamentalism is not *sui generis*, a one-time historical event with no broader significance. Because its vocabulary of protest has resonated so powerfully in American culture and because it invites compelling cross-cultural comparisons, fundamentalism is also an important entryway into understanding the much larger and endlessly complex question of religious belief and behavior in the modern age. Definition The best introduction to fundamentalism, then, is the ongoing argument about how to define it. Certainly the American variety shares much with militant antimodernism in other religious traditions. Strict opposition to the perceived permissiveness of contemporary society, backed up by the infallible authority of a written word, is more common than not in the 21st-century world. This kind of resistance, moreover, often goes hand in hand with authoritarian family values and a strongly masculine rhetorical tone. But it is a particular kind of antimodernism, not conservative in the traditional Amish sense, that is, of preserving the purity of the past by building barricades against modern technology. The resistance is selective, even a bit ironic, especially when it comes to innovative technology that might aid the cause. Just as early 20th century American Protestant fundamentalists were early adopters of radio, 21st-century Islamicists recruit followers through social media. Beyond these broad similarities, however, the terrain becomes difficult. Should a word that originated as a way of describing a relatively small group of white, 19th-century American Protestants apply to other faiths and other cultures, religious movements with their own historical roots, theological concerns, and social agenda? The best alternative, as the religion scholar Simon Wood argues, is precision. The two movements, though similar, are not synonymous. Evangelicalism of the 21st century is a diverse movement with roots in Pentecostalism, Wesleyan holiness traditions, and African American Christianity. Its constituency includes conservative Lutherans and Calvinists, and even some Mennonite Anabaptists. Moreover, with the globalization of Christianity, American evangelicalism has taken on an increasingly African and Asian tilt. Without a doubt, fundamentalism factored prominently into the rise and growth of modern-day evangelicalism, but how much and where is debatable—and for many, a sensitive question. One could argue that contemporary evangelicals have inherited from fundamentalism a vocabulary of protest and, to a degree, parameters of doctrinal orthodoxy that still hold true. Yet it was one precursor among many, important but by

no means singular. Fundamentalists certainly stood for doctrinal orthodoxy, for maintaining what they believed was the original purity of Christian belief—the fundamental doctrines of the faith. But they disagreed constantly about what constituted correct belief and behavior. Moreover, their two core doctrines, the authority of the Bible and the necessity of separation from the sinful world, were ridden with paradoxes and internal complexities. The Authoritative Text The absolute authority of a divinely inspired text is a central tenet of all the so-called Abrahamic traditions—Judaism, Christianity, and Islam—but it takes on a special urgency as faith radicalizes. Ardent religion often goes hand in hand with literalism, the insistence on obedience to every word of the scriptures, down to the last letter. But the equation is rarely that simple. American Protestant fundamentalists were not, in fact, literalists. As with any other book, they recognized metaphor, poetry, and figurative language in the Bible, and made allowances where appropriate. They often sounded like literalists, however, because they assumed that every word of the Bible was utterly clear and its teachings utterly plain. The emphasis was not so much obedience to every single precept in the Bible, but the belief that every single line of scripture was exactly as God intended it to be, down to the last syllable. Every part of the Bible conveyed divine truth—lengthy genealogies, stories of violent warfare, and obscure prophecies were the word of God, just as much as the teachings of Jesus or the letters of Saint Paul. Certainly all Protestants believed the Bible was true. Since the 16th-century Reformation they had upheld it as a completely trustworthy guide in all matters of belief and practice, the unique and undisputed word of God. But that broad standard did not always stand up to criticism, especially with the rise of serious biblical scholarship in the 18th-century Age of Reason. The creation story in Genesis and the account of Noah and the great flood were eerily similar to those found in Assyrian and Babylonian epics. The death and resurrection of Christ tracked uncomfortably close to Egyptian myths about Osiris. What did a set of ancient Middle Eastern texts have to say to modern Europeans? Were the biblical writers so wrapped up in myth and miracle, so trusting in supernatural explanations for natural events, as to be all but unintelligible in the age of reason and science? The higher criticism did not reach seminaries and colleges in the United States until after the Civil War, and it would not filter into church pews and pulpits until much later. But by the 1850s and 1860s, the lines of opposition were forming, led by a generation of scholars in Princeton Seminary, long a bastion of Presbyterian orthodoxy. Charles Hodge and Benjamin Warfield were leading voices in American biblical scholarship for much of the early to mid-19th century, especially regarding the way in which American Protestants read and understood the Bible. This assumption, which played a major role in fundamentalist ideology and persists within contemporary evangelicalism, is worth further explanation. The common-sense theorists—Scottish thinkers like Frances Hutcheson, Thomas Reid, and Dugald Stewart—argued that it was possible to know true things about the world through an innate capacity of perception. Even David Hume, after all, ducked to avoid a low doorway. The common-sense school became centrally important in the United States in the years after the Revolution, serving as a powerful rationale for democracy, a society in which each citizen not only had the same capacity for reason but also the same ability to access self-evident truths. In the early 19th century the common-sense philosophy taught Americans to read the Bible as equally self-evident, a book of propositions supported by the data of individual scriptural texts. It is his store-house of facts; and his method of ascertaining what the Bible teaches, is the same as that which the natural philosopher adopts to ascertain what nature teaches. American Protestant thought, then, took on a deeply rationalistic cast, grounded in a Bible that was clear and logically consistent, with its truths obvious to any reverent and careful thinker. By the late 19th century, the weaknesses of the common-sense approach were becoming equally obvious, and not just because of questions raised by the higher criticism. Not only did the Hebrew patriarchs own slaves, and the Old Testament legal codes and New Testament epistles of Paul provide rules and regulations reinforcing it, but Christ himself had healed slaves without uttering a single word against their subjection. Any remaining flaws, they argued, occurred in the translation or transmission of texts. In effect, conservative defenders of scripture were adopting a new standard of proof, one that rested on the same assumptions underlying the higher criticism. The Bible was not true because of what it taught, the traditional argument used by Protestants since

the Reformation, but because it squared with modern scientific and historical scholarship. The proof, therefore, was no longer internal but external. The inerrancy doctrine became the focus of controversy in the 1840s and 1850s, leading to a series of public heresy trials in the Presbyterian church, the most famous of which led to the defrocking of the historian Charles A. Briggs. Indeed, if anything, the inerrancy controversies put to rest any suggestion that fundamentalism was inherently anti-intellectual. More accurately, it took a vigorously rationalistic view of the Bible, which became not so much a mystical revelation as a set of propositions which could be defended by scientific and historical evidence and inductive arguments. It would remain prominent within the so-called neo-evangelical movement which arose in the 1940s and 1950s, making for decades of controversy over a doctrine which some saw as essential to orthodoxy and others deemed an unwelcome residue of fundamentalism. Certainly, in the American Protestant case, separation from both sin and sinners was behind several denominational schisms in the 1840s and the creation of a protective canopy of schools and organizations in the 1850s and 1860s. But fundamentalism also provided an even more powerful rationale for continued engagement with the world, bringing new energy to mass evangelism and overseas missions. In a complex way, believers were to be agents of salvation for a society they deemed morally hopeless. The source of this dilemma was dispensational premillennialism. One major difference between these two views of the end times was their overall trajectory. The biblical basis for this idea was a short passage in the book of Revelation Rev. 19:11-21. Dispensational premillennialism was a particular interpretation of biblical prophecy that originated in Great Britain, mainly among early 19th century evangelicals associated with a small sect, the Plymouth Brethren. Under the leadership of the Irish Bible scholar John Nelson Darby, the Brethren added two new ideas to traditional premillennialist doctrine. This meant that students of prophecy could find clues about the second coming in world events as they unfolded. Fundamentalists, therefore, read newspapers and followed the evening news with special diligence. Another important conduit was the Scofield Reference Bible. This was a fully annotated version of the Bible, compiled by the Congregational pastor Cyrus Scofield and published by Oxford University Press in 1909. It was in effect a one-volume handbook of dispensational premillennial doctrine, immensely popular among lay people and an easily portable study tool for overseas missionaries. In many ways dispensational premillennialism was arcane and complicated, requiring a thorough knowledge of the Bible, especially of the dense prophetic texts in books like Daniel and Revelation. The overall scheme, however, was relatively simple. Each dispensation followed the same narrative: God provided humanity with a set of rules and conditions, humanity disobeyed them, and the result was chaos and destruction, presenting God no choice but to begin anew. Then the same cycle would repeat. Dispensational premillennialism did not lead to empty cynicism or fatalism, as one might expect of such a negative view of human history. Instead it inspired new efforts for evangelism: Given this urgency, traditional methods would not do. They skirted slow-moving denominational bureaucracies by relying entirely on individual donations, insisting that it was not necessary to solicit funds because God would provide day by day. The China Inland Mission was the first and most famous. It was formed in 1862 by the British premillennialist J. Hudson Taylor, originally as a faith mission. Dispensationalists felt special urgency for the Jews, who played a central role in the events of the end times. More significantly, they regarded the return of the Hebrew people to their ancient homeland as one of the most important signs that the end was near. For reasons entirely different from those of the secular defenders of Israel, dispensational premillennialists were ardent Zionists. Gaebelein, an evangelist to the Jews, wrote in 1881: "By 1881 there were more than a hundred across the United States and Canada, though some only survived for a brief time. The curriculum revolved around exhaustive study of the Bible, without scholarly commentaries or for that matter knowledge of Greek or Hebrew, and based on the firm belief that the scriptures were self-evidently clear in every respect. The Bible teacher James M. Stoen thus received hands-on training in evangelism and introduction to specific skills needed for the mission field—pedagogy, music, first aid.

Chapter 2 : Christian Fundamentalism in America - Oxford Research Encyclopedia of Religion

*Margaret Bendroth is executive director of the American Congregational Association, and the author of, among many other works, the prize-winning study *Fundamentalism and Gender* (Yale,).*

It looked like a typical Rose Bowl crowd: But this crowd of 20,plus was made up of evangelical Christian women gathered to praise God, not the gridiron. This mega-meeting of female faithful - the latest phase in the burgeoning evangeical Christian movement - congregated recently to sing, pray, and rejoice. Called the "Chosen Women," members of the group build their lives around a Bible-inspired family structure, with women as helpmeets to husbands, family, and church leaders. Their commitment is all-encompassing, much like the all-male Promise Keepers, which launched single-sex rallies in Unlike the men, evangelical women increasingly have to balance a conservative message with such feminist values as independence and female leadership that have woven themselves through much of modern culture. For Susan Kimes, the huge assembly was a tool to promote unity in an era that challenges conservative Christian faith. The faithful must be stronger to fight back. Kimes says she founded the group two years ago in response to a vision from God. It is geared toward a single event. Could you pass a US citizenship test? Chosen Women does not follow the Promise Keeper model of signing a seven-point pledge, but rally speaker Bunny Wilson echoes an equally traditional credo. Chosen Women is not alone in promoting this stance through large rallies. Most have regular meetings, drawing crowds of a few thousand. But in many ways, they are following a well-established tradition. It was always more difficult to get the men to participate in church life. Most evangelical women see feminism as too anti-male or pro-choice on abortion. But, says Bendroth, separating themselves from its underlying values is harder. Jill Briscoe, a prominent evangelical figure and speaker at the conference, says worrying about sexism is a luxury. But, she says, "I believe in the headship of men. But what is it for? To make sure that woman is equal. Holyoke College in Holyoke, Mass. If anything, "this mass movement has the power to confer a cumulative authority on a particular reading of the Bible. I know we are one in Christ. Evangelical Christians make up only 7 to 8 percent of the US population, according to the Barna Research Group, a California research firm. Beal says, as movements like the Chosen Women increase, "we need to be aware of their power and be in dialogue with them.

Chapter 3 : Table of contents for American religions and the family

Evangelicals, Family, and Modernity Margaret Bendroth. 30,00 € / \$ / £

While they were key characters in the story of early American history, from Plymouth Rock and the founding of Harvard and Yale to the Revolutionary War, their luster and numbers have faded. Bendroth chronicles how the New England Puritans, known for their moral and doctrinal rigor, came to be the antecedents of the United Church of Christ, one of the most liberal of all Protestant denominations today. The demands of competition in the American religious marketplace spurred Congregationalists, Bendroth argues, to face their distinctive history. The soul-searching took diverse forms – from letter writing and eloquent sermonizing to Pilgrim-celebrating Thanksgiving pageants – as Congregationalists renegotiated old obligations to their seventeenth-century spiritual ancestors. The result was a modern piety that stood a respectful but ironic distance from the past and made a crucial contribution to the American ethos of religious tolerance. The Spiritual Practice of Remembering We often dismiss history as dull or irrelevant, but our modern disengagement from the past puts us fundamentally out of step with the long witness of the Christian tradition. Yet, says Margaret Bendroth, the past tense is essential to our language of faith, and without it our conversation is limited and thin. This accessible, beautifully written book presents a new argument for honoring the past. This kind of connection with our ancestors in the faith, Bendroth maintains, will not happen by wishing or by accident. She argues that remembering must become a regular spiritual practice, part of the rhythm of our daily lives as we recognize our world to be, in many ways, a gift from others who have gone before. A School of the Church: Margaret Lamberts Bendroth here offers a compelling account of this historic institution and its two original sources. Andover Seminary, a Congregational school established in 1783, opened in 1786 and served as a model for American theological education. Newton Theological Institution, a Baptist school, was founded in 1784. The book offers entirely new material on the development of Andover Newton after those two original schools united in 1828. Fundamentalists in the City: It offers a new perspective on the rise of fundamentalism, emphasizing the role of local events, both sacred and secular, in deepening the divide between liberal and conservative Protestants. The first part of the narrative, beginning with the arrest of three clergymen for preaching on the Boston Common in 1801, shows the importance of anti-Catholicism as a catalyst for change. The second part of the book deals with separation, told through the events of three city-wide revivals, each demonstrating a stage of conservative Protestant detachment from their urban origins. Parents, Children, and Mainline Churches Home and family are key, yet relatively unexplored, dimensions of religion in the contemporary United States. American cultural lore is replete with images of saintly nineteenth-century American mothers and their children. During the twentieth century, however, the form and function of the American family have changed radically, and religious beliefs have evolved under the challenges of modernity. As these transformations took place, how did religion manage to "fit" into modern family life? In this book, Margaret Lamberts Bendroth examines the lives and beliefs of white, middle-class mainline Protestants principally northern Presbyterians, Baptists, Methodists, and Congregationalists who are theologically moderate or liberal. Mainliners have pursued family issues for most of the twentieth century, churning out hundreds of works on Christian childrearing. Fundamentalism and Gender, to the Present This fascinating book depicts the long-running battle within the fundamentalist movement over the roles of men and women both within the church and outside it. Bendroth begins by describing the earliest days of the fundamentalist movement, when there was a general acceptance of women in ministry roles as teachers, missionaries, and even occasional preachers. Bendroth explains that in the years before World War II women were able once again to make substantial contributions to the movement, but that during the cultural turn toward domesticity in the 1950s, fundamentalist leaders urged women to retreat to their "ordained" roles as submissive helpmates and encouraged men to fill the teaching and organizational positions the women

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Request PDF on ResearchGate | On Jan 31, , Margaret Bendroth and others published 4. Evangelicals, Family, and Modernity: How Faith Traditions Cope with Modernization and Democracy.

Jun 05, issue Bendroth reviews the role of religion in America during the past years in order to "summarize and reflect upon a long discussion about Christian child rearing, the role of godly parents, and the meaning of religion in modern life. Bushnell returns "God to the world of parental activity. Infant baptism is the formative step in this corporate definition of redemption. Indeed, evangelicals believed that this eschatological drama between God and the sinner could actually be impeded by family entanglements. This preparatory activity sometimes justified physical or psychological violence. Conversion itself required "emotional and physical rigors" beyond the reach of children. Bushnell denounced such treatment of children as a nurture of despair. How has the tradition of nurture been received and adapted by subsequent generations? A vast array of cultural and ecclesiastical evidence convinces her that "public optimism about the redemptive power of the home" continued well into the s, that "golden era of family religion. Now Protestantism must encounter the new reality of a family life that is no longer nuclear but "divorced, blended and extended. Protestant leaders encounter a membership ill-equipped to face this strange new world. In their worship of the family, Protestants had turned inward, isolating themselves from any engagement with larger social problems. Their inability to walk through the modern world with healing authority was intensified by their religious illiteracy. The family failed in its role as theological educator; children had no core identity as Christians. Christians knew themselves merely as middle-class. Church leaders not only realized that they had failed in their pedagogical task but, even more important, discovered that there was never any theological justification for family religion to begin with. Ironically, those evangelicals who regarded family life as secondary to the pursuit of conversion became the promoters of "family values. In the s evangelicals united around a "distinctive social and moral agenda. Bendroth suggests that remedies for the deficits in Protestant theology and practice may be located in the alternative emphases of Roman Catholic and African-American Protestant communities. Its members knew themselves as the mystical body of Christ. The church, not the family, was the mediator of grace. In the African-American church, parents were the foremost teachers of morality, forced to tell the truth about racism and justice. The moral of this story is that families are fragile entities that require an identity, tradition, community, story or sustaining power that transcends the kitchen table. Families hunger for transcendent resources that release them from ghetto and mansion, from apartment and duplex--resources that ground them in sacred movements both mystical and compassionate.

Chapter 5 : Quivering Families: The Quiverfull Movement and Evangelical Theology of the Family | Fortres

Bendroth reviews the role of religion in America during the past years in order to "summarize and reflect upon a long discussion about Christian child rearing, the role of godly parents, and the meaning of religion in modern life."

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Exploring the Foundations of Social Inquiry, ed. Ragin and Howard S. Airhart, Phyllis, and Margaret Bendroth, eds. Faith Traditions and the Family. Action and Its Environments. Evidence of a Catholic-Protestant Convergence. Work, Family, and Religion in Contemporary Society. Argue, Amy, David R. Johnson, and Lynn K. Evidence from a Three-Wave Panel Analysis. Gender Reinvented, Gender Reproduced: Servants, Soldiers, and Godly Men. Wind and James W. University of Chicago Press. Identifying a Religious Logic in Local Congregations. An Ethnographic Reader, ed. Penny Edgell Becker and Nancy L. Cultural Models of Local Religious Life. Becker, Penny Edgell, and Pawan Dhingra. Becker, Penny Edgell, and Heather Hofmeister. Building Social Capital or Competing for Time? Becker, Penny Edgell, and Phyllis Moen. Habits of the Heart: Individualism and Commitment in American Society. Berkeley and Los Angeles: University of California Press. The Lenses of Gender: Transforming the Debate on Sexual Inequality. Fundamentalism and Gender, to the Present. Parents, Children, and Mainline Churches. An Overview and Assessment. Elements of a Sociological Theory of Religion. You are not currently authenticated. View freely available titles:

Chapter 6 : Project MUSE - Religion and Family in a Changing Society

The implications of this trend, well represented by the three titles discussed in this essay, deserve close consideration, even by non-specialists, for they raise important questions about the nature of evangelical faith and its idiosyncratic role in the modern world.

Westminster John Knox, pp. People seeking fresh perspectives for guiding family policy, particularly those convinced that religion has much to contribute to the support of family life, will be delighted by the nine volumes that have emerged from the Family, Religion and Culture Project based at the University of Chicago Divinity School. A tenth volume is scheduled to appear this fall. The project director, Don S. Browning, and his series coeditor, Ian S. Evison, have brought together a diverse array of authors who seek to clarify issues heretofore obscured or ignored in the public controversies over religion and the family. These early volumes focus on some of the major questions facing church people today: What impact have changing notions of the family had on parish life and the needs of particular congregations? How have churches resisted or accommodated to the changing gender roles and sexual ethics that have so powerfully reshaped contemporary American family life? And how might religious people think critically about the prospects for family stability? Aug 26, issue The 11 essays in Faith Traditions and the Family examine specific denominational perspectives on issues relating to the family, ranging from divorce and remarriage to homosexuality to changing practices of motherhood. They also outline shifts in church policy regarding such issues and suggest possible future trends. And they include Jewish perspectives. A final essay compares changing family policy in the National Association of Evangelicals and the National Council of Churches. The essays vary in scope--some analyzing contemporary family problems with considerable breadth, others zeroing in on particular concerns--but the volume as a whole provides a much needed window onto the attempts by religious groups to deal both with family breakdowns and with new, nontraditional reconfigurations of family life. The brief introduction by Phyllis Airhart and Margaret Bendroth cuts to the heart of these issues with admirable precision. Among the topics neglected are infertility and the staggering increase in couples seeking treatments such as in vitro fertilization. Yet these practices not only alter American views of adoption comparable in that sense to abortion, but also deeply affect the couples who undergo such expensive, time-consuming and often emotionally wrenching procedures. The book would have been helped by a concluding chapter that more broadly compared denominational practices and analyzed the mixed record of Christianity and Judaism regarding the family. Their conclusion that because United Methodists no longer agree on how to define the family the denomination no longer knows how to speak out on family issues applies more broadly to many other mainline groups. In sharp contrast, Daphne Anderson and Terence Anderson charge the United Church of Canada with adopting a "radical [ethical] subjectivism" that leaves people to choose their own moral and behavioral standards. Religious leaders and laypeople must bring historical and ethical resources to bear in order to shape a coherent, compassionate response to the conundrums of our time. The book does not offer easy answers to the perplexing familial situations in which we find ourselves, but it will encourage readers to do some hard thinking about their own family ties and about the impact of their faith on those commitments. Viewing the family from a different perspective, Religion, Feminism, and the Family analyzes the intersection of the three categories of its title with the keen insight into "religious feminism" one expects from Anne Carr and Mary Stewart Van Leeuwen. Van Leeuwen notes that the varied contributors together "wish to affirm core religious norms of justice and reconciliation by showing that feminist insights are an asset rather than a threat to the healthy development of those norms. We also wish to show that feminist theory and activism are less than complete if they ignore insights about, and from, women who profess allegiance to a religious worldview. Those committed to a feminist, family-centered faith will be especially pleased at how this collection clarifies those links. The second part examines Jewish and Christian families from exegetical, historical, sociological and ethical perspectives. The fourth part addresses modern-day familial issues in personal and practical ways,

as the authors develop concrete suggestions for dealing with problems ranging from poverty Pamela Couture to the Supermom syndrome Bonnie Miller-McLemore to finding new models for fatherhood Rob Palkovitz to womanist theory in relation to religion and family issues Toinette Eugene to competing ethnic definitions of familial obligation Jung Ha Kim. Together these essays undermine the tired myth that feminism has been bent on destroying the family by encouraging women to enter the paid work force. They show that both historical and contemporary feminist thought, particularly when informed by a liberative faith, have been resolutely profamily. She shows how they challenge secular feminism to acknowledge the importance of religion and the churches in winning broad support for feminist goals. And they challenge families to "integrate family love within the broader notion of Christian neighbor-love" in a way that neither dishonors the immediate family nor ignores the society beyond. Family theorists are also challenged to appraise the gains of feminist history, theory and theology in their assessments of American family life and, again, to champion familial patterns of mutuality and equality. Like the other volumes in the series, the two reviewed here are of great practical use and deserve sustained attention and reflection.

Chapter 7 : God's Daughters by R. Marie Griffith - Paperback - University of California Press

Bendroth's book explores the role of family within a religious tradition that sees itself as America's cultural center. In this balanced analysis, the author traces the evolution of mainliners' roles in middle-class American culture and sharpens our awareness of the ways in which the mainline Protestant experience has actually shaped and.

Chapter 8 : The Spiritual Practice of Remembering - Margaret Bendroth : Eerdmans

*Margaret Bendroth offers us a great gift in her new book, *The Spiritual Practice of Remembering*. The book is not so much a how-to manual as it is an open window to a profound way of thinking about history and tradition in the context of life today.*

Chapter 9 : Faith and Family Are Chosen Track for 'Chosen Women' - calendrierdelascience.com

"For evangelicals and fundamentalists, "the family" is a microcosm for the larger world; their understanding of biblical rules and images governing family life serve as a template for their efforts to shape the larger culture.