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Mary Eberstadt, ~~"It's Dangerous to Believe"~~ What Is Religious Freedom? AOC Flips the Religious Freedom Argument on Its Head | NowThis Katherine Stewart: The Dangerous Rise of Religious Nationalism | Town Hall Seattle Revelation Now: Episode 8 "The Richest Caveman" with Doug Batchelor Jordan Peterson and Ben Shapiro: Religion, Trans Activism, and Censorship Vulnerabilities of Societies Without Religion (from Livestream #50) Why Religion Should Be Replaced: Sam Harris on The End of Faith, Danger to Society (2005) Constitutional Scholar Kelly Shackelford- Can More Religious Freedom Be On Its Way? Newsmax Prime | Mary Eberstadt discusses if religious freedoms are in jeopardy in America ~~Author Mary~~

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~~Eberstadt previews her new book on religious freedom~~ Christopher Hitchens on the Consequences of Religious Tradition Jim Carrey - What It All Means | One Of The Most Eye Opening Speeches ~~Why It 's So Dangerous To Be Christian In The Middle East~~ OBEDIENCE: The Key to Blessings | Bishop Chito Aquino – November 1, 2020 (Sunday Service) Religious Freedom: Why Now? (Discussion between Robert P. George and Shaykh Hamza Yusuf) ~~Why We Need Religious Freedom During a Crisis~~ Terrorist attacks in France explained Securing Native American Religious Freedom: The Need for Federal Law Reform International Webinar on \"Fratelli Tutti\" [] 30 October 2020 (Edited)

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In It's Dangerous to Believe, Mary Eberstadt documents how people of faith--especially Christians who adhere to traditional religious beliefs--face widespread discrimination in today's increasingly secular society. Eberstadt details how recent laws, court decisions, and intimidation on campuses and elsewhere threaten believers who fear losing their jobs, their communities, and their basic freedoms solely because of their convictions.

It's Dangerous to Believe: Religious Freedom and Its ...

Religious freedom is a fundamental right, enshrined in the First Amendment. With It s Dangerous to Believe Eberstadt calls attention to this growing bigotry and seeks to open the minds of secular liberals whose otherwise good intentions are transforming

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It ' s Dangerous to Believe: Religious Freedom and Its Enemies (Mary Eberstadt)

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It's Dangerous to Believe | Mary Eberstadt

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The first five chapters of her book "It's Dangerous to Believe," focus on the length to which some people have gone (OK, liberals and progressives mainly) to make life difficult for Christians who promote traditional sexual morality, and the dignity of human life.

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It's Dangerous to Believe – HarperCollins

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Mary Eberstadt, “one of the most acute and creative social observers of our time,” (Francis Fukuyama) shines a much-needed spotlight on a disturbing trend in American society: discrimination against traditional religious belief and believers, who are being aggressively pushed out of public life by the concerted efforts of militant secularists. In *It's Dangerous to Believe*, Mary Eberstadt documents how people of faith—especially Christians who adhere to traditional religious beliefs—face widespread discrimination in today's increasingly secular society. Eberstadt details how recent laws, court decisions, and intimidation on campuses and elsewhere threaten believers who fear losing their jobs, their communities, and their basic freedoms solely because of their convictions. They fear that their religious universities and colleges will capitulate to aggressive secularist demands. They fear that they and their families will be ostracized or will have to lose their religion because of mounting social and financial penalties for believing. They fear they won't be able to maintain charitable operations that help the sick and feed the hungry. Is this what we want for our country? Religious freedom is a fundamental right, enshrined in the First Amendment. With *It's Dangerous to Believe* Eberstadt calls attention to this growing bigotry and seeks to open the minds of secular liberals

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whose otherwise good intentions are transforming them into modern inquisitors. Not until these progressives live up to their own standards of tolerance and diversity, she reminds us, can we build the inclusive society America was meant to be.

In this magisterial work, leading cultural critic Mary Eberstadt delivers a powerful new theory about the decline of religion in the Western world. The conventional wisdom is that the West first experienced religious decline, followed by the decline of the family. Eberstadt turns this standard account on its head. Marshalling an impressive array of research, from fascinating historical data on family decline in pre-Revolutionary France to contemporary popular culture both in the United States and Europe, Eberstadt shows that the reverse has also been true: the undermining of the family has further undermined Christianity itself. Drawing on sociology, history, demography, theology, literature, and many other sources, Eberstadt shows that family decline and religious decline have gone hand in hand in the Western world in a way that has not been understood before—that they are, as she puts it in a striking new image summarizing the book's thesis, “the double helix of society, each dependent on the strength of the other for successful reproduction.” In sobering final chapters, Eberstadt then lays out the enormous ramifications of the mutual demise of family and faith in the West. While it is fashionable in some circles to applaud the decline both of religion and the nuclear family, there are, as Eberstadt reveals, enormous social, economic, civic, and other costs attendant on both declines. Her conclusion considers this tantalizing question: whether the economic and

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demographic crisis now roiling Europe and spreading to America will have the inadvertent result of reviving the family as the most viable alternative to the failed welfare state—fallout that could also lay the groundwork for a religious revival as well. How the West Really Lost God is both a startlingly original account of how secularization happens and a sweeping brief about why everyone should care. A book written for agnostics as well as believers, atheists as well as “none of the above,” it will permanently change the way every reader understands the two institutions that have hitherto undergirded Western civilization as we know it—family and faith—and the real nature of the relationship between those two pillars of history.

The Constitution may guarantee it. But religious freedom in America is, in fact, impossible. So argues this timely and iconoclastic work by law and religion scholar Winnifred Sullivan. Sullivan uses as the backdrop for the book the trial of Warner vs. Boca Raton, a recent case concerning the laws that protect the free exercise of religion in America. The trial, for which the author served as an expert witness, concerned regulations banning certain memorials from a multiconfessional nondenominational cemetery in Boca Raton, Florida. The book portrays the unsuccessful struggle of Catholic, Protestant, and Jewish families in Boca Raton to preserve the practice of placing such religious artifacts as crosses and stars of David on the graves of the city-owned burial ground. Sullivan demonstrates how, during the course of the proceeding, citizens from all walks of life and religious backgrounds were harassed to define just what their religion is. She argues that their plight points

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up a shocking truth: religion cannot be coherently defined for the purposes of American law, because everyone has different definitions of what religion is. Indeed, while religious freedom as a political idea was arguably once a force for tolerance, it has now become a force for intolerance, she maintains. A clear-eyed look at the laws created to protect religious freedom, this vigorously argued book offers a new take on a right deemed by many to be necessary for a free democratic society. It will have broad appeal not only for religion scholars, but also for anyone interested in law and the Constitution. Featuring a new preface by the author, *The Impossibility of Religious Freedom* offers a new take on a right deemed by many to be necessary for a free democratic society.

The Reverend Barry Lynn explains why the Religious Right has it all wrong. In the wake of the 2004 presidential election, the Religious Right insisted that George Bush had been handed a mandate for an ideology-based social agenda, including the passage of a “ marriage amendment ” to ban same-sex unions, diversion of tax money to religious groups through “ faith-based initiatives, ” the teaching of creationism in public schools, and restrictions on abortion. Led by an aggressive band of television preachers and extremist radio personalities, the Religious Right set its sights on demolishing the wall of separation between church and state. The Reverend Barry Lynn is a devout Christian, but this propaganda effort disturbs him deeply. He argues

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that politicians need to stop looking to the Bible to justify their actions and should consult another source instead: the U.S. Constitution. When the Founding Fathers of our great nation created the Constitution, they had seen firsthand the dangers of an injudicious mix of religion and government. They knew what it was like to live under the yoke of state-imposed faith. They drew up a model for the new nation that would allow absolute freedom of religion. They knew that religion, united with the raw power of government, spawns tyranny. Yet the Religious Right now seems distrustful of those principles inherent in the Constitution, viewing the separation of church and state only as a dangerous anti-Christian principle imposed upon our nation. In reality, the separation between church and state has been an important ally to religion: with the state out of the picture, hundreds of religions have grown and prospered. Religion doesn't need the government's assistance, any more than it is practical or appropriate for religious doctrine to be fostered in the government or taught in public schools. As an explicitly religious figure speaking out against the Religious Right, Lynn has incurred the wrath of such personalities as Pat Buchanan, Jerry Falwell, and Pat Robertson, who once said Lynn was "lower than a child molester." Lynn has continuously taken on these radicals of the Religious Right calmly and rationally, using their own statements and religious fervor to prove that when they attack the constitutionally mandated separation, they're actually attacking freedom of religion. In *Piety & Politics*, the Reverend Barry Lynn continues the fight—educating Americans about what is at stake, explaining why it is crucial that we maintain the separation of church and state, and galvanizing us to defend the honor of our religious

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freedom.

For readers of *Democracy in Chains* and *Dark Money*, a revelatory investigation of the Religious Right's rise to political power. For too long the Religious Right has masqueraded as a social movement preoccupied with a number of cultural issues, such as abortion and same-sex marriage. But in her deeply reported investigation, Katherine Stewart reveals a disturbing truth: America's Religious Right has evolved into a Christian nationalist movement. It seeks to gain political power and to impose its vision on all of society. It isn't fighting a culture war, it is waging a political war on the norms and institutions of American democracy. Stewart shows that the real power of the movement lies in a dense network of think tanks, advocacy groups, and pastoral organizations, embedded in a rapidly expanding community of international alliances with likeminded, anti-democratic religious nationalists around the world, including Russia. She follows the money behind the movement and traces much of it to a group of super-wealthy, ultraconservative donors and family foundations. The Christian nationalist movement is far more organized and better funded than most people realize. It seeks to control all aspects of government and society. Its successes have been stunning, and its influence now extends to every aspect of American life, from the White House to state capitols, from our schools to our hospitals. *The Power Worshipers* is a brilliantly reported book of warning and a wake-up call. Stewart's probing examination demands that Christian nationalism be taken seriously as a significant threat to the American republic and our democratic

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freedoms.

The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. *Religious Difference in a Secular Age* challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, *Religious Difference in a Secular Age* challenges us to rethink the promise and limits of the secular ideal of religious equality.

This volume offers the first book-length consideration of American religious freedom advocacy from a rhetorical perspective. In it, fifteen scholars consider twelve

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contemporary controversies with attention to arguments, evidence, and strategy.

In both Europe and North America it can be argued that the associational and institutional dimensions of the right to freedom of religion or belief are increasingly coming under pressure. This book demonstrates why a more classical understanding of the idea of a liberal democracy can allow for greater respect for the right to freedom of religion or belief. The book examines the major direction in which liberal democracy has developed over the last fifty years and contends that this is not the most legitimate type of liberal democracy for religiously divided societies. Drawing on theoretical developments in the field of transnational constitutionalism, Hans-Martien ten Napel argues that redirecting the concept and practice of liberal democracy toward the more classical notion of limited, constitutional government, with a considerable degree of autonomy for civil society organizations would allow greater religious pluralism. The book shows how, in a postsecular and multicultural context, modern sources of constitutionalism and democracy, supplemented by premodern, transcendental legitimation, continue to provide the best means of legitimating Western constitutional and political orders.

An expose+a7 of televangelist Pat Robertson's extreme political views, his goals for the United States, his role in contemporary politics, and his efforts to influence society through various political organizations, businesses, and broadcast empire. Original. 50,000 first printing. Tour. IP.

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