

THE PEW AND THE PULPIT : BAPTIST REPUBLICAN MASS AND ELITE POLITICS pdf

1: Religion and Politics – John McCain | Pew Research Center

In lieu of an abstract, here is a brief excerpt of the content: The SBC schism, though possessing its own unique characteristics, is a part of a general split within American Christendom. Reacting to changes in the culture, the Convention and the country, a conservative faction has arisen within.

By publicly backing candidates for political office from the pulpit, Harris and nearly 1, other preachers at services across the United States were flouting a law they see as an incursion on freedom of religion and speech. Its aim is to provoke a challenge from the U. Internal Revenue Service in order to file a lawsuit and have its argument out in court. The event has grown steadily in size, but the IRS has yet to respond – even though the pastors tape their sermons and mail them to the agency. Now in an election year, where a few swing states – including North Carolina – will be crucial, political analysts say pastors campaigning from the pulpit could have an impact. Critics say the movement threatens the U. However, the event in past years has tended to be dominated by evangelical fundamentalist churches and conservative causes such as opposition to abortion and gay-marriage. It has grown steadily in size, with just 33 pastors taking part in , rising to last year and to a record 1, this year. It is not entirely clear why the IRS has stayed silent and the agency did not respond to a request for comment. Stanley said that if the IRS continued to ignore the speeches, it could become clear it was not enforcing the ban and hand preachers the de facto right to do as they wish from the pulpit. In its latest annual report, the IRS indicated it planned to examine allegations of political intervention by pastors. But experts who spoke to Reuters said they do not expect the agency to move against Pulpit Freedom Sunday this year, chiefly because of the absence of a new audit procedure for churches. Pacing across the church stage and backed by large screens showing closeups of his face, Harris argued in his sermon that issues such as the sanctity of life, marriage, religious freedom and the national debt mattered "to the judgment hand of God. Churchgoer Dixie Martin said some in the congregation were uncomfortable with the overt political talk, but she added: Obama won North Carolina by just 14, votes in Recent polls show him now in a dead heat there with Romney. Though the state has changed over the years, with new population inflows from other parts of the country, it retains a strong churchgoing base. This means sermons just before elections could be critical, strategist from both political parties agreed. Paul Shumacker, a long-time North Carolina consultant to Republican candidates, said regular churchgoers tended to be engaged in their communities and formed a strong voter base. In a race as close as the one between Obama and Romney, "anything that works to build intensity becomes absolutely critical," he said. A July poll by the Pew Forum on Religion and Public Life found 66 percent of Americans believe churches or other houses of worship should not endorse political candidates. That figure was only 56 percent among white evangelical Protestants. It was 69 percent among Catholics. [Click Here to comment on this article](#) Close.

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2: Politics in the Pew: No Diversity, Thank You!

The rise of Baptist republicanism. Baptist republican mass and elite politics --United we The pew and the pulpit: Baptist republican mass and elite politics.

A common problem during early voting in Memphis, the line proved too long for some would-be voters who left. Frantic local broadcast reporters, lined up in a drab, cold room at the Shelby County Elections Commission, warned viewers time and again that results were not yet complete, despite what the county website claimed. It was a frustrating conclusion to a frustrating midterm election. When it started raining during the last day of early voting, voters rushed inside the Anointed Temple of Praise polling location in Memphis. Problems in Georgia got more attention, but here in western Tennessee, long lines, glitchy voting machines, voter registration purges and other difficulties also tarnished the electoral process. As in Georgia, leading civil rights activists here accused local officials of making it harder for people of color to vote. It was a similar story across the country Tuesday: Voters from New York to Utah complained of broken machines, confused poll workers and hours-long lines. In one Georgia county, officials neglected to bring power cords to keep the machines running. In Texas, a poll worker yelled a racist comment at a black voter. Stateline spent the past week in one place, Shelby County, Tennessee, investigating how seemingly small and isolated challenges can add up and leave voters feeling disenfranchised. It has an impact. In the past decade, voter-registration purges and voter ID laws have disproportionately affected minority and low-income voters. Because of these policies, Tennessee is the third-most-difficult state in which to cast a ballot, according to a recent study published in the Election Law Journal. He held a block party on Election Day to attract voters with free food, music, and tables with job recruiters. The Pew Charitable Trusts Civil rights activists claim the county is complacent, if not an active participant, in discrimination. Phillips was hired in May by the county Elections Commission, whose partisan control is determined by which party controls the state legislature — giving Republicans a advantage over Democrats on local elections decisions. Her goal when she was hired was to improve community relations, she said. Phillips has inherited that distrust, he said. In the past two decades, he said, voters at times were given the wrong ballots, people were falsely told they had already early voted and were turned away, and election results appeared to be manipulated by officials. But this one is silly season. At times, electronic poll books lost connectivity. Voting machines also provided headaches. Republican candidate Bill Lee still appeared on the first page. The county was forced to put up signs at voting booths telling voters not to enlarge the text. Poll workers handed out magnifying glasses to voters struggling to read the ballot. Shelby County voters used paperless machines that were more than a decade old, leaving them vulnerable to hacks and breakdowns. Starting next year, the county will use new machines that produce a paper trail. They are expensive, Phillips said, but voters prefer a paper record. At polling places, several voters were skeptical the current machines were secure. I wonder what happens if that machine breaks. The location was on the eastern edge of Memphis, far from the inner city, difficult to access by public transportation and in a predominantly white area. A judge ordered the county to open five early voting locations for that four-day early voting period in July, two of which were in heavily black areas. All 27 early voting sites opened the next week. The county Election Commission found itself in court yet again in October over thousands of voter registration applications it had put on hold. Others, the county claimed, were missing addresses or names, or had illegible handwriting. Phillips said it was a widespread attempt to commit voter fraud and create chaos for her office by turning in 10, applications on the last day, including some by felons, who are restricted from voting in the state. Tequila Johnson, the statewide director of the Tennessee Black Voter Project, a voter-registration group that turned in 35, registration applications in Shelby County since July, said the county Elections Commission is blaming her organization for its own lack of preparedness and efficiency. How could you not think this is voter suppression? An appeals court ruled the county had to notify residents that they could correct any deficiencies on their voter registration forms, but that they would have to cast

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provisional ballots. While the court cases were ongoing, Tennessee elections officials were cutting infrequent voters from the registration database. Under state law, Tennessee counties must purge people from the registration rolls if they fail to vote in two subsequent November elections and do not respond to a mailer asking to confirm their address. Phillips pushes back on claims from Democrats that the purges amounted to a voter suppression tactic. We very carefully followed the law. But predominantly black voters at the Anointed Temple of Praise church, known locally as ATOP, were having a very different experience. At ATOP the wait was about 35 minutes and it was about to get worse. Already a chilly 50 degrees, it started raining on the or so voters in line at ATOP 15 minutes before polls closed at 7 p. The wait time to vote for some was an hour and 45 minutes. The chorus of cold voters complaining of the rain rose above the roar of nearby Riverdale Road and the buzz of the powerlines overhead. When the rain picked up, the mass of voters attempted to go inside, snaking around the hallways of the church. Three officers arrived soon after. They need more machines. The last voter of the last night of early voting, Memphis resident Terry Sharp, cast his ballot more than 90 minutes after polls officially closed. Sharp was among the more than 20, people who cast their ballot on the last day of early voting. But lines that long are unacceptable, said McKinney, the Rhodes College professor. Regardless, McKinney said, voters in these areas need better engagement from the county and grassroots groups. But what happened at ATOP fits into a larger national pattern: Black and Hispanic voters often wait longer to vote, research shows. In the presidential election, black voters, on average, waited 16 minutes to vote, while Latino voters waited 13 minutes, an MIT survey of voters found. In the same election, white voters waited 10 minutes. The nonpartisan organization aims to increase turnout throughout the county through ballot education efforts, partnering with churches to drive voters to polls, and holding block parties to attract voters with free food, music and tables with job recruiters. Several organizations held block parties outside polling locations in Memphis. This is not new. But Phillips disagrees that adding more voting locations in some of those places will increase turnout. More polling locations means more equipment and staff something she said she worries will cost too much. Her office has put enough polling locations along bus lines, she said. At Trinity United Methodist Church in Midtown, things got off to a rough start when the polls opened: The line swelled to 80 people in the 20 minutes it took poll workers to fix the connectivity issues. Some decided to leave and come back later. But facing those voters were the realities of local, underfunded election offices using outdated equipment susceptible to glitches and human error. But I work very hard to make sure that every eligible voter has the same opportunities. Akbari, a Democrat, said the voting problems add to the apathy of many people who live in South Memphis, who struggle in their everyday lives.

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3: Topics | Pew Research Center

The pew and the pulpit: Baptist republican mass and elite politics United we survive: Baptist republican alliances Conclusion: Baptist republicanism, southern conservatism, and American politics. Subject headings Southern Baptist Convention--Political activity. Southern Baptist Convention--Historyth century.

Evon Horton preaches to his congregation in Pensacola, Fla. The church that was home to the largest Pentecostal outpouring in U. John Kilpatrick moved on. The red ink is mostly unknown outside the congregation. By publicly backing candidates for political office from the pulpit, Harris and nearly 1, other preachers at services across the United States were flouting a law they see as an incursion on freedom of religion and speech. Its aim is to provoke a challenge from the U. Internal Revenue Service in order to file a lawsuit and have its argument out in court. The event has grown steadily in size, but the IRS has yet to respond - even though the pastors tape their sermons and mail them to the agency. Now in an election year, where a few swing states - including North Carolina - will be crucial, political analysts say pastors campaigning from the pulpit could have an impact. Critics say the movement threatens the U. However, the event in past years has tended to be dominated by evangelical fundamentalist churches and conservative causes such as opposition to abortion and gay-marriage. It has grown steadily in size, with just 33 pastors taking part in , rising to last year and to a record 1, this year. It is not entirely clear why the IRS has stayed silent and the agency did not respond to a request for comment. Stanley said that if the IRS continued to ignore the speeches, it could become clear it was not enforcing the ban and hand preachers the de facto right to do as they wish from the pulpit. In its latest annual report, the IRS indicated it planned to examine allegations of political intervention by pastors. But experts who spoke to Reuters said they do not expect the agency to move against Pulpit Freedom Sunday this year, chiefly because of the absence of a new audit procedure for churches. Churchgoer Dixie Martin said some in the congregation were uncomfortable with the overt political talk, but she added: Obama won North Carolina by just 14, votes in Recent polls show him now in a dead heat there with Romney. Though the state has changed over the years, with new population inflows from other parts of the country, it retains a strong churchgoing base. This means sermons just before elections could be critical, strategists from both political parties agreed. Paul Shumacker, a long-time North Carolina consultant to Republican candidates, said regular churchgoers tended to be engaged in their communities and formed a strong voter base. In a race as close as the one between Obama and Romney, "anything that works to build intensity becomes absolutely critical," he said. A July poll by the Pew Forum on Religion and Public Life found 66 percent of Americans believe churches or other houses of worship should not endorse political candidates. That figure was only 56 percent among white evangelical Protestants. It was 69 percent among Catholics.

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4: FACTBOX: Republican candidates and religion | Reuters

Southern Baptist Convention Republican Party (U.S.): New York Since Christianity and politics--United States--Historyth century Christianity and politics--Baptists--Historyth century Southern Baptist Convention Christianity and politics United States United States.

Isaac Kramnick, R. If God blesses us only as Republicans or Democrats, both politics and religion are in trouble. It is hard to recall a presidential contest when religious voices and a religious coalition have intruded in such partisan ways. A poll recently conducted by the Pew Research Center points to a striking change in the attitudes of Americans, especially evangelical Christians, toward mixing religion and politics. Consider how far we have come from the moment in Houston during the primary campaign when John F. Kennedy confronted a group of Protestant ministers, mainly Southern Baptists, who vented their ancient suspicion that Catholics could not as a matter of faith accept the American separation of church and state. One unappreciated irony in the exchange was that throughout American history Catholics and Baptists had been the strongest opponents of efforts by other Christians to mix religious and political agendas. Baptists and Catholics both regarded themselves as the victims of state-sponsored moral legislation. As a religious person, Kennedy said, I am influenced in my moral attitudes by my religion, and this will affect my behavior as president. But I will in no way seek to use the powers of the state to force my religious and moral convictions upon people who do not share them. Against that memory, we may set the more recent image of Pat Buchanan, another Catholic who wants to become president, courting support in Southern Baptist churches for a moral and cultural crusade to take back America for right-thinking Christians. So much for the spirit of Article 6 of the Constitution, the clause proclaiming that "no religious test shall ever be required as a qualification to any office or public trust under the United States. Without doubt, the coalition has helped transform many Protestant evangelicals into GOP zealots. But the connection carries considerable risk. Reed has tied his religious troops to the fortunes of Republican candidates in November. If they win, the Christian Coalition will remain in the news—at least until the next election. If they lose, and especially if they lose because of perceived close links to what many voters view as strident moral crusading that quotes the Bible on behalf of slashing welfare and defeating bans on assault weapons, Reed will pass into history. And that result is precisely what religious champions of separation of church and state have most feared. The line between legitimate and illegitimate mixture is not always easy to draw, but the Constitution provides some guidance. That document, we have argued in our recent book *The Godless Constitution*, is intentionally godless, as many of its opponents charged in the state ratifying conventions of and Not only did Article 6, in a revolutionary step, abolish any religious test for public office; the preamble to the Constitution also failed to mention God. The United States Constitution was a creation of "we the people. The new secular constitutional order alarmed many people, and they predicted the destruction of religion and the state. The ban on religious establishment in the First Amendment increased their gloom. As a result, most Americans began to regard the constitutional placement of religion in the private sector, beyond the control of politicians, as a great blessing. During the nineteenth century, all of the states—which were free to deal with religion as they chose—fell in line with the basic principles of secularity in the federal Constitution. The states did so not because of the Supreme Court, but because Americans generally recognized the benefits to religion of a secular state. There remained much to quarrel about. The Constitution did not settle everything regarding law or common practice. Since George Washington, American presidents have sworn their oath of office upon a Bible and added to their oath of office the phrase "so help me God. Even Jefferson and Madison, the most hard-line watchdogs of church-state separation of all American presidents, did so. Jefferson even authorized the use of government money to fund the educational activities of missionaries among Native-American tribes. Prayer begins sessions of the American Congress and Supreme Court. Treasury prints "In God We Trust" on coins and dollar bills. And Congress in placed the "nation under God" in an amended version of the Pledge of Allegiance, still

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recited daily by most American school children despite the injunction against state-sponsored school prayer. Most Americans have learned to view these violations of secularity as consistent with the intentions of the founders, and they have at least this much reason on their side: All of the founders viewed a religious people as essential to the success of their democratic republic. Thus Jefferson as a politician and candidate for president in never talked about his religious views. In a private letter he answered his clerical enemies who falsely accused him of atheism with his famous phrase, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. Even so, when Jefferson assumed the office of the presidency, he took comfort from his view"and he said so"that Americans were a religious people. Throughout American history, religion and politics have intersected in diverse ways. Organized churches in the United States have acted in the past as political lobbies, taking stands on everything from the abolition of slavery to nuclear disarmament. Some religious groups in the early republic were not hesitant to demand explicit government respect for Christianity, as, for example, in the divisive debate over whether post offices should remain open on Sunday. So-called Sabbatarians led the charge against Sunday mail from until and were successfully beaten back by other religious leaders who insisted correctly that it was not the responsibility of churches to dictate how government ran its affairs. In this era Baptists led the anti-Sabbatarian cause and refined all the arguments they had long held about the necessity of keeping religion and politics distinct. Recalling Roger Williams, that devout Puritan who was kicked out of the Massachusetts Bay Colony for believing that governments could be as well managed by non-Christians as by Christians, Richard Johnson of Kentucky, the chair of the Senate committee on the Post Office and Post Roads and a strong Baptist, successfully argued that closing the post offices on Sunday was a measure "incompatible with a republican legislature, which is purely for political and not religious purposes. Legislators have no power to define God or point out to the citizen one religious duty. We do not cite the past connections between religion and politics, and the disagreements they have caused, to give comfort to Ralph Reed and his Christian Coalition. Rather, we want to specify where they, like other groups in the past, have stepped over a line that should not be crossed. Reed, who holds a doctorate in American history, argues that the only thing new and different in this election season is that conservatives more than liberals are making use of religious politics. They can and they do. But it is important to distinguish between the moral witness of religious people who speak out strongly about an issue that offends their moral conscience, and the use of religion as a strategic means to advance the fortunes of a particular party or candidate. Political religion can sometimes be divisive, as it was in the civil rights struggle. What becomes worrisome is when that division follows party lines and no longer seems to have much to do with moral witness. Whatever the truth of the idea that God blesses Americans, God surely does not bless Americans as Republicans or Democrats. Strictly speaking, there are very few unconstitutional uses of religion in politics although there are violations of federal election laws. The disestablishment of religion gives ministers private professional status with as much right to run for office as doctors and lawyers, and the constitutional guarantee of free speech renders religious argument as legitimate as nonreligious argument in advancing a political goal. Some political uses of religion, however, plainly undermine the protection the founders sought to construct for both sound politics and religious authority. Alexis de Tocqueville held as astute a view as anyone of what American religion can contribute to public life and what harm is done when it tries to do something else. There was "no country in the world," he famously maintained, "where the Christian religion retains a greater influence over the souls of men than in America. In a critical passage in *Democracy in America*, he insisted that while religion must encourage virtue, it must never allow the claims of virtue to become infected with partisan politics. If religion were to become despised by one group of people because it let itself be closely allied to their entrenched political opponents, the moral capital that religion represented in American society would be squandered. A lot of religious Americans know this better than our politicians do. Whatever their positions, however, the bishops have been content to state principles, and to advance moral and religious reasons for their political positions, but otherwise to avoid party endorsements or to issue statements suggesting that God has a stake in the outcome of American elections.

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Like Tocqueville, a Catholic himself, they stated that "when religious leaders enter into electoral politics, it is more likely that religion will be debased than that politics will be elevated. It does not declare religion irrelevant to political debate. Rather, it tries to mobilize moral conscience based on the importance and visibility of religion in American public life. It bears witness to moral positions in a way that does not compromise that witness to short-term political gains. To be sure, on the abortion issue many Catholic leaders are prepared, if they can prevail in the legislatures, to coerce people who do not agree with their moral stance. That, however, is not per se illegitimate as long as civil rights are protected and their moral arguments carry no privileged political authority. What is always unacceptable is for religious certainty to trump politics and for government policy to privilege or codify religious belief in ways that preempt a pluralist democratic process. In politics, a religious lobbyist stands on the same footing as a lobbyist for General Motors. What they advocate may be good for the country, but that benefit has to be demonstrated. The pragmatic issue, from the standpoint of the churches and religious leaders, is the cost of their political involvement to the prestige and moral authority of religion. When religious leaders act in ways that render them indistinguishable from the Doles and the Clintons, they jeopardize the respect that they otherwise enjoy. This is what the Christian Coalition and its leaders are risking. People involved with the organization were continually saying that America was a Christian nation and the task of politics was to restore God to the center of American life. Pat Robertson was on record stating that separation of church and state was a lie of the left. Reed knew his American history well enough to recognize that such statements were not only wildly at odds with the Constitution but also an impediment to gaining national power. Stealth victories in local school board elections might be useful for organizing a grassroots movement. But a seat at the table in Washington, which conservatives covet as much as liberals, was a far better thing. And so he has, even if it has meant making some of the other leaders associated with conservative religious causes, especially Jerry Falwell, look inept. Reed has proclaimed his respect for separation of church and state. He has pulled the coalition away from the language of cultural warfare that sank Pat Buchanan as a national leader and has shown a willingness to put off moral issues that threaten to draw away too many votes from conservative Republican candidates. He has denied that the faith claims of the Christian Coalition override the faith claims of other people. In steering this corrective course, however, Reed has stuck by the man who butters his bread, Pat Robertson. Reed is not a spiritual leader, but, in his own phrase, a "political junkie. He claims that the Christian Coalition is a nonpartisan organization, but that is patent nonsense. We can think of no religious organization in American history that has so manifestly tied itself to one political party, indeed, to a particular wing within it. In fact, it is hard sometimes to figure out whether his faith has anything to do with his politics "My religious beliefs never changed my views on the issues to any great degree" or whether it acts just as a sort of energizing bunny. Reed has won that influence for the moment. The media assiduously court him, and candidates line up to seek his advice and intervention. But there is a price. Christian Coalition conventions have nothing in common with the Social Gospel crusades that Reed wants to emulate. The delegates are too angry. Their televised images and their frankly smutty literature suggest neither piety nor political tolerance. That is among the reasons why many conservative Christians who vote Republican want no part of them. Media attention notwithstanding, the Christian Coalition has not spoken in this year for all of evangelical America. There is still reason to regret and to worry about the retreat of Southern Baptists from their long-held belief that making or keeping people Christian is not a business best entrusted to politicians.

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5: Pulpit Freedom Sunday: Pastors Defy Tax Rules, Back Political Candidates | HuffPost

IUCAT is Indiana University's online library catalog, which provides access to millions of items held by the IU Libraries statewide.

Religion will play a major role in the presidential election in the United States, where church attendance rates and other indicators of faith are much higher than elsewhere in the developed world. Here are some brief facts about the religious faith of some of the leading Republican contenders and their views on so-called hot-button social issues such as abortion. Conservative evangelicals are an important Republican base. He opposes gay marriage but in other respects supports gay rights. James Dobson, founder of the influential conservative advocacy group Focus on the Family, told Reuters in an interview in April his base likely would stay home on Election Day if Giuliani was the Republican candidate. There also has been conservative talk about a third-party candidate if he wins the Republican nomination. Mitt Romney - The former Massachusetts governor is the first serious Mormon contender for the presidency. A recent survey by the Pew Research Center found 52 percent of white evangelicals who attend church on a weekly basis did not view the Mormon faith as a Christian one. There also are suspicions about his recent conversion to the anti-abortion cause, although he says it is heartfelt. Fred Thompson - The former Tennessee senator says on his campaign Web site: They are built around the sanctity of life and the institution of marriage, which is the union of a man and a woman. Thompson was baptized as a young boy into the conservative Church of Christ. But he was divorced in and he remarried in in a church affiliated with a more liberal denomination. He reportedly attends Church of Christ services with his mother when he visits her in Franklin, Tennessee. McCain also has failed to convincingly woo religious conservatives in his party, although he has certainly tried. He is against gay marriage but did not support a constitutional amendment to ban same-sex unions. Mike Huckabee - Raised a Southern Baptist, the former pastor and Arkansas governor is a darling of the religious right. He has almost all the credentials they admire: Southern, male, devout evangelical and conservative. Still, even he is not as hard-core on some issues as the Republican far right would like to see. He would like to see the overturn of Roe v. Wade, the U. Supreme Court decision that gave women a basic constitutional right to an abortion. But he has said that would leave abortion policy up to individual states. He is strongly opposed to gay marriage but takes a less strident view than some conservatives on the issue of same-sex relations in general, saying in April: But I respect that they have the right to do it.

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6: This Is One of the Hardest Places to Vote in America | The Pew Charitable Trusts

For many, religion and politics go hand in hand. More than half (57 percent) of Protestant churchgoers under 50 say they prefer to go to church with people who share their political views.

Now, seven months after a former serviceman with a bad conduct discharge stormed the First Baptist Church to carry out one of the worst mass murders in recent U.S. history, the community is so small that the population yet it endured violence on such a large scale. Nearly half of the dead were children, an image that remains indelibly fixed in the memories of first-responders and others who arrived within minutes after the shooting. But people here say the story of Sutherland Springs is not only a tale of suffering and upturned lives. Ward was killed along with two young daughters she tried to shield from the gunfire. Some stop to go inside the former church, which has been painted white and repurposed as a memorial with 26 white chairs inscribed in gold with the names and nicknames of the victims. For those who lost loved ones, the grief endures, even as they struggle to resume their workaday lives. It still hurts as much as it did that day. His arm was rebuilt and a bullet that hit a rib in front of his heart remains lodged in his side. After multiple surgeries and rehabilitation alongside wounded combat veterans at Brooke Army Medical Center in San Antonio, Colbath now travels on speaking engagements to tell of his experience and the healing power of God. Frank Pomeroy, 52, wearing a Kimber 9mm pistol, stands at the pulpit on a recent Sunday morning. Workman was partially paralyzed during the Nov. 7 shooting. The pastor is a strong supporter of gun rights and the Second Amendment, he has a Texas gun license, and he has worn a pistol for years. Attendance has surged to about to each Sunday, more than three times the attendance before the shooting. The worship leader is Kris Workman, 34, who plays the guitar and sings from his wheelchair near the pulpit. He was under a pew in November when the gunman stood over him and fired into his spine, severing the L-2 vertebra and leaving Workman partially paralyzed. After five surgeries and weeks of therapy and recovery, Workman has returned to his job with Rackspace in San Antonio. Although doctors have told him he will never regain the use of his legs, Workman says he now has some function in his left leg. Their year-old daughter, Annabelle, was killed. She had been doing particularly well in school and was excited about landing a part in a school play. He had to pause as he talked of his daughter. But overall, Pomeroy said, his approach to grieving has been to try to move ahead. The minister also suggests that his feelings on the subject might have been more complex had Kelley survived to stand trial. The death toll from the Feb. 26 shooting was eight students and two teachers were killed. The younger Colbath said his father cried after hearing about the violence in Santa Fe. Residents of Sutherland Springs wasted little time in preparing to send a supportive banner to Santa Fe. It has become a grim American tradition: A banner from residents of Las Vegas, where 58 concertgoers were killed by a gunman last October, hangs outside Sutherland Springs First Baptist Church: He also tells his story in an NRA advertisement. Many residents of Sutherland Springs and the surrounding rural area keep pistols, shotguns and rifles to fend off feral hogs and the occasional water moccasin from nearby Cibolo Creek. In Wilson County, which includes Sutherland Springs, gun license applications in November increased percent over the previous November, according to an analysis of state data by the San Antonio Express-News. Fred Ohnesorge, who owns Acme Guns and Gear in nearby Floresville, said between 25 and 40 people took advantage of its free gun license courses, which it offered in the aftermath of the shooting. The Pew Charitable Trusts Outside Help Tensions flared within the Sutherland Springs community earlier this year amid social media criticism questioning the distribution of thousands of donations that have poured in from around the world. Church leaders say none of the money designated for victims is being used to construct a new church. And the controversy appears to have died down. Church officials say the donations specified for victims have paid for a range of expenses, from retrofitting homes for disabled victims to medical supplies, utility bills and living expenses. The Republican governor also convened a three-day roundtable discussion on gun violence immediately after Santa Fe. The conference produced more than 40 recommendations, including for greater law enforcement presence in schools and tougher safeguards

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on gun storage. Pomeroy, Willeford, Colbath and Workman were among the third day participants. One outgrowth of the Santa Fe tragedy was the enactment of a new federal law to repair weaknesses in the national criminal database system. John Cornyn of Texas pushed the measure through Congress following outrage over disclosures that the Air Force failed to report that Kelley had been convicted of domestic abuse during his time in the service “ which should have prevented him from buying guns. Several Sutherland Springs families have lodged negligence claims against the federal government, the first step toward formal lawsuits, alleging that the Air Force was responsible for the deaths of their loved ones. Among the petitioners are the Holcombes, husband Joe, 86, and wife Claryce, The losses cut across three generations and to a large degree made the Holcombe family the face of the Sutherland Springs tragedy. He was shot in the back as he was walking to the pulpit.

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7: Hundreds of US Pastors Back Political Candidates, Defy Tax Rules | www.enganchecubano.com

Kris Workman, 34, performs from his wheelchair at Sutherland Springs Baptist Church while the Rev. Frank Pomeroy, 52, wearing a Kimber 9mm pistol, stands at the pulpit on a recent Sunday morning. Workman was partially paralyzed during the Nov. 5 shooting. Pomeroy's year-old daughter, Annabelle, was killed.

It has prepped a generation of pastors who are trained in political liberalism through seminaries where Liberation Theology and Critical Race Theory are celebrated. The history of the decline of the Mainline churches are instructive as Liberation Theology, open support for Marxism and opposition to the Vietnam War led to a mass exodus of churchgoers. How many folks sitting in the pew know a generation of pastors are taught that Neo-Marxist Critical Race Theory is helpful? I cannot see racism as a merely individual problem. Let me try to explain it this way: Jeremiah Wright as his ministry hero will speak in February as part of the Office of Kingdom Diversity program. You can read more about that here. Why have seemingly orthodox seminaries with solid Christian worldviews embraced politically liberal and questionable ideas? A revolution in outreach and church planting strategies. To reach immigrants, refugees and hip city dwellers. This expensive effort is located in what is thought to be one of the most diverse places in America, and certainly one of the most diverse parts of the South. The church planting effort mirrors the Coalition of the Ascendant—where unmarried women, people of color and progressive millennials would reshape American politics. Apparently church planters thought it would do the same for the Southern Baptist Convention. However, immigrants, African-Americans and millennials are on the rise and attending urban, progressive church plants, according to the thesis. There was nothing we could do about it. That was over eight years ago. It is clear to see how these multicultural assumptions shaped Southern Baptist thinking over that time. But something else happened. Baptisms remain anemic and Evangelicals remain conservative But the opposite is happening. Evangelicals are not becoming more progressive. In fact, they are becoming more conservative—and this despite the increased diversity within evangelicalism. Both partisanship and self-identified left-right ideology among to year-old evangelicals have remained nearly constant since , though with a demonstrable conservative uptick in This comes despite the diversification of evangelicalism as Janelle Wong has shown — racial minorities are growing in number but so far they are having little effect on aggregate partisanship, even among the young. Quite simply, once Trump became the Republican nominee, partisanship and ideology kicked in and a strong majority of young evangelicals ended up supporting him. That is dangerous for the future health of the Southern Baptist Convention. They went into decline, losing nearly one in six members between and In the same years, Evangelical churches grew by double-digit percentages. They welcomed Americans who had abandoned mainline denominations to protest the liberal views of clergy on many social issues, including the Vietnam War. These churches supported the religious right and its brand of conservative politics. Unfortunately, some of that has migrated to evangelicalism. There will be church fights and when those fail thanks to changing church polity, there will be an exodus. Will these Christians who leave politically liberal Southern Baptist churches find new conservative churches to attend? Will they cease attendance altogether because of frustration and disappointment? That depends on how fast these progressively trained pastors coming out of Southern Baptist seminaries find work.

8: Project MUSE - The Rise of Baptist Republicanism

Podcast After the Fact: A Podcast from The Pew Charitable Trusts After the Fact "After the Fact" is a podcast from The Pew Charitable Trusts that brings you data and analysis on the issues that matter to you "from our environment and the sciences, to larger economic trends and public health.

Cindy Hensley McCain Children: One night, after his captors had painfully bound McCain, a guard entered his room and silently loosened the ropes that pinned his head between his legs. Some months later, on Christmas Day, the same guard approached McCain in a courtyard during a short reprieve from solitary confinement. The guard drew a cross in the dirt and looked at McCain without uttering a word. Then, after rubbing away the cross with his sandal, the guard walked away. In recent presidential elections, more religiously observant Americans as measured by frequency of worship service attendance have tended to vote Republican in larger numbers than their less observant counterparts. In addition, Republican candidates have fared particularly well among white evangelical Protestants, who constitute about one-fourth of the electorate. Barack Obama , showed he was far more willing to speak publicly about his faith and the positive impact religion can have on public life than was the Democratic candidate, Sen. John Kerry of Massachusetts. At the same time, McCain appeared less comfortable talking publicly about faith than was George W. Bush , who made religious language a hallmark of his campaigns and presidency. In the primary campaign, he tried to mend some fences by seeking and obtaining the endorsement of two influential evangelical preachers " John Hagee of Texas and Rod Parsley of Ohio. But McCain later rejected their support after media outlets reported details of some of their controversial sermons. As in his politics, McCain is something of a maverick in his personal faith, charting his own unique path between two denominations: While McCain was raised an Episcopalian, he and his family have been attending a Southern Baptist megachurch in Arizona for years. This has prompted the question: For years, McCain has been described in most sources, including his presidential campaign, as an Episcopalian. My faith has been my anchor and my guide, and I am proud and unashamed to tell people that. The son and grandson of U. Navy admirals, McCain grew up in an Episcopal household where personal faith was largely a private matter. When he was transferred to Long Beach, Calif. But McCain was accepted without converting and remained an Episcopalian. McCain graduated in and became a cadet at the U. Naval Academy in Annapolis, Md. He graduated in and embarked on a year career as a naval aviator. As a year-old Navy lieutenant commander in the Vietnam War, McCain was severely injured and subsequently captured and tortured by North Vietnamese forces. McCain often refers to this experience as a time that reinforced his faith in God, his country and his fellow prisoners, renewing his sense of purpose. The couple moved to Arizona, where McCain was elected in to the U. Congress, first as a representative and then as a senator. I found going to that church was beneficial to me in my life. Religion and Public Life In an often-quoted Feb. I recognize and celebrate that our country is founded upon Judeo-Christian values, and I have pledged my life to defend America and all her values, the values that have made us the noblest experiment in history. The political tactics of division and slander are not our values. Neither party should be defined by pandering to the outer reaches of American politics and the agents of intolerance, whether they be Louis Farrakhan or Al Sharpton on the left, or Pat Robertson or Jerry Falwell on the right. McCain, left, gave the commencement address at Liberty University, founded by the Rev. That is my religious faith and it is the faith I want my party to serve, and the faith I hold in my country. It is the faith that we are all equal and endowed by our Creator with unalienable rights to life liberty and the pursuit of happiness. It is the faith I would die to defend. McCain lost the Virginia primary to Bush, and he withdrew his national candidacy nine days later. Since then, McCain has tried to improve his relationship with religious conservatives while also emphasizing the positive role religion can play in public life. When asked by reporters, McCain has commented on how faith helps inform his opinions and policies. But I say that in the broadest sense. But when they come here they know that they are in a nation founded on Christian principles. As McCain often does

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when addressing religion, he circled back to the story about his North Vietnamese prison guard and the lesson he learned from the experience. Wade and banning abortion except in cases of rape, incest or threat to the life of the mother. During his primary campaign, McCain opposed a repeal of Roe v. Wade] is irrelevant because abortion is no longer necessary. But when they come here, they know that they are in a nation founded on Christian principles. He has voted to prohibit the use of racial statistics in death penalty appeals and to ban the death penalty for minors. He also supported legislation to allow the death penalty for fatal acts of terrorism abroad and has said he would consider further expansion of capital punishment for other crimes. McCain disagreed with the June 25, U. Supreme Court decision outlawing the execution of child rapists. However, he supports lifting a ban on offshore drilling in light of recent oil price increases. He pledged to toughen automotive fuel standards and says he will use diplomacy to convince India and China to address the threats of global warming. However, he insists that U. The bill never became law. He says groups receiving federal funding should be able to take religion into account in hiring. In , McCain and Sen. McCain has advocated making generic drugs more available to consumers and wants to ease restrictions on imported drugs to make prescriptions more affordable. In an April speech outlining his economic policies, he called for wealthier Medicare recipients to pay higher premiums for prescription drug coverage. He advocates tort reform to eliminate excessive damage awards on medical malpractice suits. He believes in reforming immigration policy so that highly skilled foreign workers are more likely to remain in the country. He has criticized management of the war but says pulling out would be a mistake that could lead to greater instability and future conflicts in the region. Although McCain voted for a bill to increase the federal minimum wage in February , he has historically voted against minimum wage increases, arguing that they can hurt small businesses. In he supported a trio of U. Senate bills designed to increase federal funding for adult stem cell research, ban the creation of embryos for research and offer federal support for research using embryos slated for destruction by fertility clinics.

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9: Publications | Pew Research Center

The church planting effort mirrors the Coalition of the Ascendant—where unmarried women, people of color and progressive millennials would reshape American politics. Apparently church planters thought it would do the same for the Southern Baptist Convention.

More than 1, pastors across the country climbed to the lectern just weeks before the U. A charity can take a position on policy issues but cannot act "on behalf of or in opposition to any candidate for public office. Its aim is to provoke a challenge from the U. Internal Revenue Service in order to file a lawsuit and have its argument out in court. The event has grown steadily in size, but the IRS has yet to respond - even though the pastors tape their sermons and mail them to the agency. Now in an election year, where a few swing states - including North Carolina - will be crucial, political analysts say pastors campaigning from the pulpit could have an impact. Critics say the movement threatens the U. However, the event in past years has tended to be dominated by evangelical fundamentalist churches and conservative causes such as opposition to abortion and gay-marriage. It has grown steadily in size, with just 33 pastors taking part in , rising to last year and to a record 1, this year. It is not entirely clear why the IRS has stayed silent and the agency did not respond to a request for comment. Stanley said that if the IRS continued to ignore the speeches, it could become clear it was not enforcing the ban and hand preachers the de facto right to do as they wish from the pulpit. In its latest annual report, the IRS indicated it planned to examine allegations of political intervention by pastors. But experts who spoke to Reuters said they do not expect the agency to move against Pulpit Freedom Sunday this year, chiefly because of the absence of a new audit procedure for churches. Churchgoer Dixie Martin said some in the congregation were uncomfortable with the overt political talk, but she added: Obama won North Carolina by just 14, votes in Recent polls show him now in a dead heat there with Romney. Though the state has changed over the years, with new population inflows from other parts of the country, it retains a strong churchgoing base. This means sermons just before elections could be critical, strategist from both political parties agreed. Paul Shumacker, a long-time North Carolina consultant to Republican candidates, said regular churchgoers tended to be engaged in their communities and formed a strong voter base. A July poll by the Pew Forum on Religion and Public Life found 66 percent of Americans believe churches or other houses of worship should not endorse political candidates. That figure was only 56 percent among white evangelical Protestants. It was 69 percent among Catholics. Editing by Kevin Drawbaugh and David Brunnstrom.

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Just Siamese 2006 16-Month Wall Calendar Management of enterocutaneous fistula Handbook of pharmaceutical excipients sixth edition Productivity slowdown and financial tensions The duration of the program: Look at everything twice, for me Negotiable instruments and letters of credit Why are babies born deformed? Get a Life: One That Makes You Happy Exotic Shorthair Cats XVI Ma-Ma: The Polygamous Leader 37 A Letter from Japan Foundations of Wittgensteins late philosophy Grandparenting in a Changing World Dr. R. Greys Memoria technica, or, Method of artificial memory Easter coloring pages Stg 3e Pancakes Is Abnormal reach, grasp, and manipulation Designflux 06 (Designflux) Fashioning the frame Real-life praying California employee handbook 2018 The Girls Guide to Surfing Alternatives to bankrupting the business or yourself Harmful chemicals Chambers mini English dictionary Chinese prison system, / Poke the box book Antiepileptic drug interactions a clinical guide Copper scroll and the search for the Temple treasure Things fall apart achebe Politically correct economics Sandra Lovelace Nicholas. The rescue stories Sample executive summary for business plan Professional cover letter for job application Lomax burnett welch arrangement sheet music Underground certificates in Nova Scotian coal-mines Steven m kay estimation theory Monster hunter 4 ultimate official strategy guide