# Bgcaa 10

Finstuen

The Joneses of Kentucky's Calloway & Marshall Counties, 1820-1910 Henry Earl Jones, 1988 Henry Clay Jones (b.1909) is the son of Columbus Lafayette Jones (1868-1960) and Nettie Alice Anderson of Marshall Co., Kentucky. He married Treva Jewel Jones (b.1913) at Paris, Henry Co., Tennessee in 1929. She is the daughter of Lloyd Bolen Jones (b.1875) and Ettie Puckett of Marshall Co., Kentucky. Includes Jones families who were/or are located in Calloway and Marshall counties. Several generations of Jones are given.

The Juvenilization of American Christianity Thomas Bergler, 2012-04-20 Pop worship music. Falling in love with Jesus. Mission trips. Wearing jeans and T-shirts to church. Spiritual searching and church hopping. Faith-based political activism. Seeker-sensitive outreach. These now-commonplace elements of American church life all began as innovative ways to reach young people, yet they have gradually become accepted as important parts of a spiritual ideal for all ages. What on earth has happened? In The Juvenilization of American Christianity Thomas Bergler traces the way in which, over seventy-five years, youth ministries have breathed new vitality into four major American church traditions -- African American, Evangelical, Mainline Protestant, and Roman Catholic. Bergler shows too how this juvenilization of churches has led to widespread spiritual immaturity, consumerism, and self-centeredness, popularizing a feel-good faith with neither intergenerational community nor theological literacy. Bergler s critique further offers constructive suggestions for taming juvenilization. Watch the trailer:

The Kingdom of God Has No Borders Melani McAlister, 2018-07-02 Award of Merit, 2019 Christianity Today Book Awards (History/Biography) More than forty years ago, conservative Christianity emerged as a major force in American political life. Since then the movement has been analyzed and over-analyzed, declared triumphant and, more than once, given up for dead. But because outside observers have maintained a near-relentless focus on domestic politics, the most transformative development over the last several decades—the explosive growth of Christianity in the global south—has gone unrecognized by the wider public, even as it has transformed evangelical life, both in the US and abroad. The Kingdom of God Has No Borders offers a daring new perspective on conservative Christianity by shifting the lens to focus on the world outside US borders. Melani McAlister offers a sweeping narrative of the last fifty years of evangelical history, weaving a fascinating tale that upends much of what we know—or think we know—about American evangelicals. She takes us to the Congo in the 1960s, where Christians were enmeshed in a complicated interplay of missionary zeal, Cold War politics, racial hierarchy, and anti-colonial struggle. She shows us how evangelical efforts to convert non-Christians have placed them in direct conflict with Islam at flash points across the globe. And she examines how Christian leaders have fought to stem the tide of HIV/AIDS in Africa while at the same time supporting harsh repression of LGBTQ communities. Through these and other stories, McAlister focuses on the many ways in which looking at evangelicals abroad complicates conventional ideas about evangelicalism. We can't truly understand how conservative Christians see themselves and their place in the world unless we look beyond our shores.

Billy Graham and the Rise of the Republican South Steven P. Miller, 2011-08-23 While spreading the gospel around the world through his signature crusades, internationally renowned evangelist Billy Graham maintained a visible and controversial presence in his native South, a region that underwent substantial political and economic change in the latter half of the twentieth century. In this period Graham was alternately a desegregating crusader in Alabama, Sunbelt booster in Atlanta, regional apologist in the national press, and southern strategist in the Nixon administration. Billy Graham and the Rise of the Republican South considers the critical but underappreciated role of the noted evangelist in the creation of the modern American South. The region experienced two significant related shifts away from its status as what observers and critics called the Solid South: the end of legalized Jim Crow and the end of Democratic Party dominance. Author Steven P. Miller treats Graham as a serious actor and a powerful symbol in this transition—an evangelist first and foremost, but also a profoundly political figure. In his roles as the nation's most visible evangelist, adviser to political leaders, and a regional spokesperson, Graham influenced many of the developments that drove celebrants and detractors alike to place the South at the vanguard of political, religious, and cultural trends. He forged a path on which white southern moderates could retreat from Jim Crow, while his evangelical critique of white supremacy portended the emergence of color blind rhetoric within mainstream conservatism. Through his involvement in the Eisenhower and Nixon administrations, as well as his deep social ties in the South, the evangelist influenced the decades—long process of political realignment. Graham's public life sheds new light on recent southern history in all of its ambiguities, and his social and political ethics complicate conventional understandings of evangelical Christianity in postwar America. Miller's book seeks to re

Revivalists Kevin Kee, 2006-06-26 The history of religious change has been largely devoted to study of the churches. Revivalists focuses on evangelists, singling out several significant entrepreneurs - Hugh Crossley and John Hunter, active from 1880 to 1910; Oswald J. Smith, who built his independent Toronto church into a popular evangelistic emporium; Frank Buchman and the Oxford Group, who appealed to the upper classes in the 1930s; and Charles Templeton, who enjoyed two careers as a revivalist. Kee shows that by adjusting their methods to the cultural forms of the day, these evangelists contributed to the vitality of Canadian Protestantism.

America's Pastor Grant Wacker, 2014-11-07 Examines the life of Billy Graham and how he impacted American culture by successfully tapping into broader cultural trends. Foreign Policy at the Periphery Bevan Sewell, Maria Ryan, 2017-01-17 As American interests assumed global proportions after 1945, policy makers were faced with the challenge of prioritizing various regions and determining the extent to which the United States was prepared to defend and support them. Superpowers and developing nations soon became inextricably linked and decolonizing states such as Vietnam, India, and Egypt assumed a central role in the ideological struggle between the United States and the Soviet Union. As the twentieth century came to an end, many of the challenges of the Cold War became even more complex as the Soviet Union collapsed and new threats arose. Featuring original essays by leading scholars, Foreign Policy at the Periphery examines relationships among new nations and the United States from the end of the Second World War through the global war on terror. Rather than reassessing familiar flashpoints of US foreign policy, the contributors explore neglected but significant developments such as the efforts of evangelical missionaries in the Congo, the 1958 stabilization agreement with Argentina, Henry Kissinger's policies toward Latin America during the 1970s, and the financing of terrorism in Libya via petrodollars. Blending new, internationalist approaches to diplomatic history with newly released archival materials, Foreign Policy at the Periphery brings together diverse strands of scholarship to address compelling issues in modern world history.

The Myth of Colorblind Christians Jesse Curtis, 2021-11-09 Reveals how Christian colorblindness expanded white evangelicalism and excluded Black evangelicals In the decades after the civil rights movement, white Americans turned to an ideology of colorblindness. Personal kindness, not systemic reform, seemed to be the way to solve racial problems. In those same decades, a religious movement known as evangelicalism captured the nation's attention and became a powerful political force. In The Myth of Colorblind Christians, Jesse Curtis shows how white evangelicals' efforts to grow their own institutions created an evangelical form of whiteness, infusing the politics of colorblindness with sacred fervor. Curtis argues that white evangelicals deployed a Christian brand of colorblindness to protect new investments in whiteness. While black evangelicals used the rhetoric of Christian unity to challenge racism, white evangelicals repurposed this language to silence their black counterparts and retain power, arguing that all were equal in Christ and that Christians should not talk about race. As white evangelicals portrayed movements for

racial justice as threats to Christian unity and presented their own racial commitments as fidelity to the gospel, they made Christian colorblindness into a key pillar of America's religio-racial hierarchy. In the process, they anchored their own identities and shaped the very meaning of whiteness in American society. At once compelling and timely, The Myth of Colorblind Christians exposes how white evangelical communities avoided antiracist action and continue to thrive today.

Original Sin and Everyday Protestants Finstuen, 2010-07-13 In the years following World War II, American Protestantism experienced tremendous growth, but conventional wisdom holds that midcentury Protestants practiced an optimistic, progressive, complacent, and materialist faith. In Original Sin and Everyday Protestants, historian Andrew Finstuen argues against this prevailing view, showing that theological issues in general—and the ancient Christian doctrine of original sin in particular—became newly important to both the culture at large and to a generation of American Protestants during a postwar ''age of anxiety'' as the Cold War took root. Finstuen focuses on three giants of Protestant thought—Billy Graham, Reinhold Niebuhr, and Paul Tillich—men who were among the era's best known public figures. He argues that each thinker's strong commitment to the doctrine of original sin was a powerful element of the broad public influence that they enjoyed. Drawing on extensive correspondence from everyday Protestants, the book captures the voices of the people in the pews, revealing that the ordinary, rank—and—file Protestants were indeed thinking about Christian doctrine and especially about ''good'' and ''evil'' in human nature. Finstuen concludes that the theological concerns of ordinary American Christians were generally more complicated and serious than is commonly assumed, correcting the view that postwar American culture was becoming more and more secular from the late 1940s through the 1950s.

Evangelicals and the End of Christendom Hugh Chilton, 2019-12-09 Exploring the response of evangelicals to the collapse of 'Greater Christian Britain' in Australia in the long 1960s, this book provides a new religious perspective to the end of empire and a fresh national perspective to the end of Christendom. In the turbulent 1960s, two foundations of the Western world rapidly and unexpectedly collapsed. 'Christendom', marked by the dominance of discursive Christianity in public culture, and 'Greater Britain', the powerful sentimental and strategic union of Britain and its settler societies, disappeared from the collective mental map with startling speed. To illuminate these contemporaneous global shifts, this book takes as a case study the response of Australian evangelical Christian leaders to the cultural and religious crises encountered between 1959 and 1979. Far from being a narrow national study, this book places its case studies in the context of the latest North American and European scholarship on secularisation, imperialism and evangelicalism. Drawing on a wide range of archival sources, it examines critical figures such as Billy Graham, Fred Nile and Hans Mol, as well as issues of empire, counter-cultural movements and racial and national identity. This study will be of particular interest to any scholar of Evangelicalism in the twentieth century. It will also be a useful resource for academics looking into the wider impacts of the decline of Christianity and the British Empire in Western civilisation.

We Gather Together Neil J. Young, 2016 The story of the birth of the Religious Right is a familiar one. In the 1970s, mainly in response to Roe v. Wade, evangelicals and conservative Catholics put aside their longstanding historical prejudices and theological differences and joined forces to form a potent political movement that swept across the country. In this provocative book, Neil J. Young argues that almost none of this is true. Young offers an alternative history of the Religious Right that upends these widely-believed myths. Theology, not politics, defined the Religious Right. The rise of secularism, pluralism, and cultural relativism, Young argues, transformed the relations of America's religious denominations. The interfaith collaborations among liberal Protestants, Catholics, and Jews were met by a conservative Christian counter-force, which came together in a loosely bound, politically-minded coalition known as the Religious Right. This right-wing religious movement was made up of Mormons, conservative Catholics, and evangelicals, all of whom were united-paradoxically-by their contempt for the ecumenical approach they saw the liberal denominations taking. Led by the likes of Jerry Falwell, they deemed themselves the pro-family movement, and entered full-throated into political debates about abortion, school prayer, the Equal Rights Amendment, gay rights, and tax exemptions for religious schools. They would go on to form a critical new base for the Republican Party. Examining the religious history of interfaith dialogue among conservative evangelicals, Catholics, and Mormons, Young argues that the formation of the Religious Right was not some brilliant political strategy hatched on the eve of a history-altering election but rather the latest iteration of a religious debate that had gone on for decades. This path breaking book will reshape our understanding of the most important religious and political movement of the last 30 years.

Billy Graham Andrew Finstuen, Grant Wacker, Anne Blue Wills, 2017-05-24 Billy Graham stands among the most influential Christian leaders of the twentieth century. Perhaps no single doctrine, practice, political position, or preacher has united the sprawling and diverse world of evangelicalism like Billy Graham. Throughout his six-decade career, Graham mainstreamed evangelicalism and through that tradition brought about major changes to American Christianity, global Christianity, church and state, the Cold War, race relations, American manhood, intellectual life, and religious media and music. His life and career provide a many-paned window through which to view the history and character of our present and recent past. Billy Graham: American Pilgrim offers groundbreaking accounts of Graham's role in shaping these phenomena. Graham stayed true to evangelical precepts yet journeyed to positions in religion, politics, and culture that stretched his tradition to its limits. This book's distinguished contributors capture Graham's evolution and complexity. Like most people, he grew in fits and starts. But Graham's growth occurred on an international stage, influencing the world around him in ways large and small. This book delves into this influence, going beyond conventional subjects and taking a fresh and nuanced look at the complex life and legacy of one of the most important figures of the last century.

A Prophet with Honor William Martin, 2018-02-21 A Prophet with Honor is the biography Billy Graham himself invited and appreciated for its sympathetic but frank approach. Carefully documented, eminently fair, and gracefully written, it raises and answers key questions about Graham's character, contributions, and influence on the world religious scene. In this engaging and comprehensive book, William Martin gives readers a better understanding of the most successful evangelist in modern history, and the movement he led for over fifty years. A Prophet with Honor makes a vital contribution to the Billy Graham legacy and allows us to understand why his words, actions, and personality endeared him to popes and preachers, kings and presidents, and millions of Christians in virtually every nation and culture around the world. Martin draws on extensive conversations with Graham himself nearly two hundred interviews previously untouched resources, including documents from six presidential libraries and the Billy Graham Evangelistic Association archives personal observation of Graham's crusades and conferences in the United States and Europe decades of research on evangelical Christianity Martin pays particular attention to Graham's controversial relationships with Presidents Lyndon Johnson and Richard Nixon. He also describes how Graham's lifelong determination to do something great for God led him to organize international conferences that spearheaded the worldwide spread of the liberating message of Jesus, and prompted him to help strengthen religious freedom in the Soviet bloc and China. Tracing Graham's life and ministry from his rural and religious roots in North Carolina to his place as the elder statesman of American evangelicalism, examining both his triumphs and his tribulations, Martin shows the multidimensional character of the man who has become one of the most admired persons in the world.

Saving the Overlooked Continent Hans Krabbendam, 2020-09-15 How American Protestant missionaries created a new worldwide religious network Among a wide spectrum of American Protestants, the horrors of World War II triggered grave concern for Europe's religious future. They promptly mobilised resources to revive Europe's Christian foundation. Saving the Overlooked Continent reconstructs this surprising redirection of Western missions. For the first time, Europe became the recipient of America's

missionary enterprise. The American missionary impulse matched the military, economic, and political programs of the U.S., all of which positioned the United States to become Europe's dominant partner and point of cultural reference. One result was the importation of the internal conflicts that vexed American Protestants – theological tensions between modernists and traditionalists, and organisational competition between established churches and independent parachurch associations. Europe was offered a new slate of options that sparked civic and ecclesiastical responses. But behind these contending religious networks lay a considerable overlap of goals and means based on a shared missionary trajectory. By the mid-1960s, most Protestant American agencies admitted that the expectation of a religious revival had been too optimistic despite their initiatives having led to an integration of Europe in the global evangelical network. The agencies reconsidered their assumptions and redefined their strategies. The initial opposition between inclusive and exclusive approaches abated, and the path opened to a sustained cooperation among once-fierce opponents.

Altar Call in Europe Uta A. Balbier, 2021-12-17 This book provides a transnational history of Billy Graham's revival work in the 1950s, zooming in on his revival meetings in London (1954), Berlin (1954/1960), and New York (1957). It shows how Graham's international ministry took shape in the context of trans-Atlantic debates about the place and future of religion in public life after the experiences of war and at the onset of the Cold War, and through a constant exchange of people, ideas, and practices. It explores the transnational nature of debates about the religious underpinnings of the Free World and sheds new light on the contested relationship between business, consumerism, and religion. In the context of Graham's revival meetings, ordinary Christians, theologians, ministers and Church leaders in the United States, Germany, and the UK discussed, experienced, and came to terms with religious modernization and secular anxieties, Cold War culture and the rise of consumerism. The transnational connectedness of their political, economic, and spiritual hopes and fears brings a narrative to life that complicates our understanding of the different secularization paths the United States, the UK, and Germany embarked on in the 1950s. During Graham's altar call in Europe, the contours of a trans-Atlantic revival become visible, even if in the long run it was unable to develop a dynamism that could have sustained this moment in these different national and religious contexts—

The SAGE Encyclopedia of Out-of-School Learning Kylie Peppler, 2017-01-15 The SAGE Encyclopedia of Out-of-School Learning documents what the best research has revealed about out-of-school learning: what facilitates or hampers it; where it takes place most effectively; how we can encourage it to develop talents and strengthen communities; and why it matters. Key features include: Approximately 260 articles organized A-to-Z in 2 volumes available in a choice of electronic or print formats. Signed articles, specially commissioned for this work and authored by key figures in the field, conclude with Cross References and Further Readings to guide students to the next step in a research journey. Reader's Guide groups related articles within broad, thematic areas to make it easy for readers to spot additional relevant articles at a glance. Detailed Index, the Reader's Guide, and Cross References combine for search-and-browse in the electronic version. Resource Guide points to classic books, journals, and web sites, including those of key associations.

The Family Jeff Sharlet,2008 A journalist's penetrating and controversial look at the untold story of Christian fundamentalism's most elite organisation—a self-described 'invisible' global network dedicated to a religion of power for the powerful. They are 'the Family' — fundamentalism's avant—garde, waging spiritual war in the halls of American power and around the globe. They consider themselves the 'new chosen'— congressmen, generals and foreign dictators who meet in confidential 'cells', to pray and plan for a 'leadership led by God', to be won not by force but through 'quiet diplomacy'. Jeff Sharlet is the only journalist to have reported from inside its walls. The Family is about the other half of American fundamentalist power — not its angry masses, but its sophisticated elites. In public, they host Prayer Breakfasts; in private they preach a gospel of 'biblical capitalism', military might and American empire. Citing Hitler, Lenin and Mao as leadership models, the Family's current leader, Doug Coe, declares, 'We work with power where we can, build new power where we can't'. Part history, part investigative journalism, The Family is a compelling account of how fundamentalism came to be interwoven with American power and the no-holds-barred economics of globalisation. No other book about the Right has exposed the Family or revealed its far-reaching impact on democracy, and no future reckoning of fundamentalism will be able to ignore it.

Welcoming The Children C. Truett Baker, 2010-09-23 The Christian Church has been welcoming the children in everygeneration since Jesus' earthly life. The early church, and generations of Christians since, would find expressions of care, appropriate for their times, to help needy families and dependent children. This story is about how the Christian church, with the major focus upon Arizona Baptist Children's Services (ABCS), has responded to the mandate of Jesus to welcome the children whose families have been crippled or absent. To tell that story, the writer has chosen to go back in time to create a context of historical examples. What ABCS and other Christians are doing in the Year of Our Lord, 2010, is little different than the experience of how the church responded to the needs of children in the first, fifth or eighteenth centuries. Only the methods have changed. The methods have evolved from foster family care to specialized services for children and families. These state-of-the art modern methods of care are described in detail. This should be helpful and informative to social workers and others who work with troubled families and children in out-of-home care in a faith-based context.

Billy Graham and the Beloved Community NA NA, 2016-04-30 This study is the first detailed analysis of Billy Graham's social thought during one of the most volatile periods of American history, the Martin Luther King, Jr. years (1955-1968). Using previously unpublished documents, this book argues that although the popular evangelist occasionally supported King's mission to save America, he largely opposed King's vision of the beloved community and his tactics of civil disobedience. The book also offers the controversial claim that because Graham allowed his political allegiances to trump his biblical Christianity, he never dreamed of nor worked for a world marked by lasting racial reconciliation, economic justice, and peace.

OJJDP and Boys and Girls Clubs of America Steven Bradford, 1991

Reviewing **Bgcaa 10:** Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "Bgcaa 10," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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