

Catholics And Politics

Throughout its history the Catholic Church has taken positions on many subjects that are in one sense political, but in another sense are primarily moral, such as contraception, homosexuality, and divorce. One such issue, abortion, has split not only the United States, but Catholics as well. Catholics had to confront these issues within the framework of a democratic society that had no official religion. Abortion, Religious Freedom, and Catholic Politics is a study of opposing American Catholic approaches to abortion, especially in terms of laws and government policies. After the ruling of Roe vs. Wade, many pro-life advocates no longer felt their sentiments and moral code aligned with Democrats. For the first time, Catholics, as an entire group, became involved in U.S. politics. Abortion became one of the principal points of division in American Catholicism: a widening split between liberal Catholic Democrats who sought to minimize the issue and other Catholics, many of them politically liberal, whose pro-life commitments caused them to support Republicans. James Hitchcock discusses the 2016 presidential campaign and how it altered an already changed political landscape. He also examines the Affordable Care Act, LGBT rights, and the questions they raise about religious liberty.

In Roman Catholic Political Philosophy author James V. Schall tries to demonstrate that Roman Catholicism and political philosophy—revelation and reason—are not contradictory. It is his contention that political philosophy, the primary focus of the book, asks certain questions about human purpose and destiny that it cannot, by itself, answer. Revelation is the natural complement to these important questions about God, human being, and the world. Schall manages to avoid polemicism or triumphalism as he shows that revelation and political thought contribute to a fuller understanding of each other.

Anna Rowlands offers a guide to the main time periods, key figures, documents and themes of thinking developed as Catholic Social Teaching (CST). A wealth of material has been produced by the Catholic Church during its long history which considers the implications of scripture, doctrine and natural law for the way these elements live together in community - most particularly in the tradition of social encyclicals dating from 1891. Rowlands takes a fresh approach in weaving overviews of the central principles with the development of thinking on political community and democracy, migration, and integral ecology, and by considering the increasingly critical questions concerning the role of CST in a pluralist and post-secular context. As such this book offers both an incisive overview of this distinctive body of Catholic political theology and a new and challenging contribution to the debate about the transformative potential of CST in contemporary society.

The political advocacy of the American Catholic Bishops at the state level is one of the Church's best-kept secrets. In this groundbreaking work, David Yamane reveals the rich history, accomplishments, and challenges of bishops and their lay colleagues in local politics. Through sociological analysis, up-to-date examples, and personal interviews, Yamane explains how the local Catholic advocacy organizations in thirty-three states and Washington, D.C., negotiate the tension between the prophetic demands of faith and the political realities of secular political institutions. The Catholic Church in State Politics invites readers to understand better the role of religion in the public square.

A Guide for Catholics in Public Life

Catholicism and the Politics of Indigeneity

An Inside Look at the Catholic Church, World Politics, and the Extraordinary Relationship between the United States and the Holy See, with a New Afterword on Pope Francis

Catholicism and Politics in Communist Societies

The Frontiers of Catholicism

Abortion, Religious Freedom, and Catholic Politics

Politics, Law, and the Church

Once a keystone of the Democratic Party, American Catholics are today helping to put Republicans in office. This book traces changes in party allegiance and voting behavior of Catholics in national elections over the course of 150 years and explains why much of the voting bloc that supported John F. Kennedy has deserted the Democratic coalition. William B. Prendergast analyzes the relationship between Catholics and the GOP from the 1840s to 1990s. He documents a developing attachment of Catholics to Republican candidates beginning early in this century and shows that, before Kennedy, Catholics helped elect Eisenhower, returned to the polls in support of Nixon and Reagan, and voted for a Republican Congress in 1994. To account for this shifting allegiance, Prendergast analyzes transformations in the Catholic population, the parties, and the political environment. He attributes these changes to the Americanization of immigrants, the socioeconomic and educational advancement of Catholics, and the emergence of new issues. He also cites the growth of ecumenicism, the influence of Vatican II, the abatement of Catholic-Protestant hostility, and the decline of anti-Catholicism in the Republican party. Clearly demonstrating a Catholic move toward political independence, Prendergast's work reveals both the realignment of voters and the influence of religious beliefs in the political arena. Provocative and informative, it confirms the opinion of pollsters that no candidate can take the vote of the largest and most diverse religious group in the nation for granted.

As in Europe, secular nation building in Latin America challenged the traditional authority of the Roman Catholic Church in the early twentieth century. In response, Catholic social and political movements sought to contest state-led secularisation and provide an answer to the 'social question', the complex set of problems associated with urbanisation, industrialisation, and poverty. As Catholics mobilised against the secular threat, they also struggled with each other to define the proper role of the Church in the public sphere. This study utilizes recently opened files at the Vatican pertaining to Mexico's post-revolutionary Church-state conflict known as the Cristero Rebellion (1926-1929). However, looking beyond Mexico's exceptional case, the work employs a transnational framework, enabling a better understanding of the supranational relationship between Latin American Catholic activists and the Vatican. To capture this world historical context, Andes compares Mexico to Chile's own experience of religious conflict. Unlike past scholarship, which has focused almost exclusively on local conditions, Andes seeks to answer how diverse national visions of Catholicism responded to papal attempts to centralize its authority and universalize Church practices worldwide. The Politics of Transnational Catholicism applies research on the interwar papacy, which is almost exclusively European in outlook, to a Latin American context. The national cases presented illuminate how Catholicism shaped public life in Latin America as the Vatican sought to define Catholic participation in Mexican and Chilean national politics. It reveals that Catholic activism directly influenced the development of new political movements such as Christian Democracy, which remained central to political life in the region for the remainder of the twentieth century.

Unlike most recent studies of the Catholic Church in Latin America, Philip J. Williams analyzes the Church in two very dissimilar political contexts-Nicaragua and Costa Rica. Despite the obvious differences, Williams argues that in both cases the Church has responded to social change in remarkably similar fashion. The efforts of progressive clergy to promote change in both countries have been largely blocked by Church hierarchy, fearful that such change will threaten the Church's influence in society.

Drawing on more than a hundred interviews with Vatican officials, this book affords a firsthand look at the people, the politics, and the organization behind the institution. Throughout, revealing and colorful anecdotes from church history and the present day bring the unique culture of the Vatican to life.

The Invisible Politics of Religion

Catholic Politics in Europe, 1918-1945

A Catholic in the White House?

Contemporary Catholic Identities

Teaching the Tradition

200 Years of Political Impact

The Politics of Catholic Higher Education

How Catholic religious activism shaped the language and outcome of San Francisco's debates about over the common good and the public interest

Catholic political identity and engagement defy categorization. The complexities of political realities and the human nature of such institutions as church and government often produce a more fractured reality than the pure unity depicted in doctrine. Yet, in 2003 under the leadership of then-prefect Joseph Cardinal Ratzinger (now Pope Benedict XVI), the Congregation for the Doctrine of the Faith issued a "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life." The note explicitly asserts, "The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church's social doctrine does not exhaust one's responsibility toward the common good." Catholics and Politics takes up the political and theological significance of this "integral unity," the universal scope of Catholic concern that can make for strange political bedfellows, confound predictable voting patterns, and leave the church poised to critique narrowly partisan agendas across the spectrum. Catholics and Politics depicts the ambivalent character of Catholics' mainstream "arrival" in the U.S. over the past forty years, integrating social scientific, historical and moral accounts of persistent tensions between faith and power. Divided into four parts—Catholic Leaders in U.S. Politics; The Catholic Public; Catholics and the Federal Government; and International Policy and the Vatican—it describes the implications of Catholic universalism for voting patterns, international policymaking, and partisan alliances. The book reveals complex intersections of Catholicism and politics and the new opportunities for influence and risks of cooptation of political power produced by these shifts. Contributors include political scientists, ethicists, and theologians. The book will be of interest to scholars in political science, religious studies, and Christian ethics and all lay Catholics interested in gaining a deeper understanding of the tensions that can exist between church doctrine and partisan politics.

According to most political and religious scholars and pundits, JFK's victory in 1960 symbolized America's evolution from a Protestant nation to a pluralist community that included Catholics as all citizens. However, if the presidential election of 1960 was indeed a turning point for American Catholics, how do we explain the failure of any Catholic – in over forty years – to repeat Kennedy's accomplishment? In this exhaustively researched study that fuses political, cultural, social and intellectual history, Thomas Carty challenges the assumption that JFK's successful campaign for the Presidency ended decades, if not centuries, of religious and political tension between American Catholics and Protestants, paving a new role for Catholics in American presidential politics.

This book is volume two of a three-volume work, Christianity Under Stress, which focuses on the experiences of Christian churches in contemporary communist and socialist societies. In this volume a distinguished group of experts examines the changing relationship of the Catholic church to contemporary communist and socialist societies in Eastern Europe, Latin America, and Asia. Catholicism has, on the one hand, traditionally regarded earthly life as of secondary importance--as an instrument of spiritual transformation--and, on the other, has ascribed great value to the early institutions of the church, taking great interest in temporal matters that affects its institutional concerns. Against the backdrop of this duality, the church has changed over the centuries, adapting to local and national conditions. Catholicism and Politics in Communist Societies surveys these local and national adaptations in their historical contexts, linking the past experience of the church to its present circumstances. Organized around themes of tradition vs. modernity, hierarchy vs. lower clergy, and institutional structure vs. grass-roots organization, this comprehensive volume presents a detailed, country-by-country portrait of the political and social status of the church today in communist and socialist settings. Contributors. Pedro Ramet, Arthur F. McGovern, Roman Solchanyk, Ivan Hvat, Robert F. Goeckel, C. Chrypinski, Milan J. Reban, Leslie Laszlo, Janice Broun, Eric O. Hanson, Stephen Denney, Thomas E. Quigley, Humberto Belli, Hansjakob Stehle, George H. Williams

Catholic Intellectuals and Conservative Politics in America, 1950-1985

Ideology and Politics Among American Catholics

The Catholic Church and Politics in Nicaragua and Costa Rica

The Catholic Church in World Politics

The Catholic Church and Power Politics in Latin America

Catholics and US Politics After the 2020 Elections

The American Catholic Voter

Eric Hanson's multifaceted book examines the place of the church in the contemporary international system and the reciprocal influence of modern political and technological developments on the internal affairs of the church. Originally published in 1987. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Politics, Law and the Church examines the proper relationship between one's faith and politics. This involves issues of religious freedom, conscience, obedience to authority, political compromise, and other matters which touch upon the core convictions of any society. Gregory M. Faulhaber examines these issues through the exchange between Mario M. Cuomo, former Governor of New York State, and John J. O'Connor, Cardinal Archbishop of New York.

Presenting case studies from sixteen countries on five continents, The Catholic Church and the Nation-State paints a rich portrait of a complex and paradoxical institution whose political role has varied historically and geographically. In this integrated and synthetic collection of essays, outstanding scholars from the United States and abroad examine religious, diplomatic, and political actions—both admirable and regrettable—that shape our world. Kenneth R. Himes sets the context of the book by brilliantly describing the political influence of the church in the post-Vatican II era. There are many recent instances, the contributors assert, where the Church has acted as both a moral authority and a self-interested institution: in the United States it maintained unpopular moral positions on issues such as contraception and sexuality, yet at the same time it sought to cover up its own abuses; it was complicit in genocide in Rwanda but played an important role in ending the horrific civil war in Angola; and it has alternately embraced and suppressed nationalism by acting as the voice of resistance against communism in Poland, whereas in Chile it once supported opposition to Pinochet but now aligns with rightist parties. With an in-depth exploration of the five primary challenges facing the Church—theology and politics, secularization, the transition from serving as a nationalist voice of opposition, questions of justice, and accommodation to sometimes hostile civil authorities—this book will be of interest to scholars and students in religion and politics as well as Catholic Church clergy and laity. By demonstrating how national churches vary considerably in the emphasis of their teachings and in the scope and nature of their political involvement, the analyses presented in this volume engender a deeper understanding of the role of the Roman Catholic Church in the world.

The story of a relationship between religious ideas and political decisions

American Catholic

Roman Catholic Political Philosophy

Negotiating Prophetic Demands and Political Realities

The Catholic/Protestant Divide in American Electoral Politics

Comprising a Series of Letters Addressed to George D. Prentice, Esq. (of the Louisville Journal)

Catholic Mediations in Southern Europe

The Catholic Voter in American Politics

This document identifies some doctrinal principles for Catholics to use as they participate in political debate and the democratic process, whether as church leaders, politicians, or voters.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

The Catholic Church acted as a mediator during social and political change in several Latin American countries from the 1960s through the 1990s: the Dominican Republic, Bolivia, Guatemala, Nicaragua, and El Salvador. Although the Catholic clergy was called to mediate in political crises in all five countries, in the Dominican Republic the Church's role as mediator was eventually institutionalized. A historical examination of church-state relations and case study of the Dominican Republic leads into important regional comparisons that broaden our understanding of the Catholic Church in the whole of Latin America.

This book examines the evolution of the Catholic vote in the United States and the role of Catholic voters in the 2020 national elections more specifically. There is a paucity of academic books on Catholic voters, even though Catholics comprise nearly one-quarter of the US national popular vote and commonly are called the "swing vote." Scholars of religion and politics tend to focus heavily on the evangelical right, thus overlooking the powerful influence of Catholic voters who, by the accounts in this volume, were critical to the presidential election of President Joe Biden. To understand the intersection of religion, politics, and election outcomes in the US requires an analysis of the role played by Catholics. Among key topics covered in this volume are whether Biden's Catholic identity was key to his achieving a larger percentage of the Catholic vote than achieved by Hillary Clinton in 2016; the role of the Catholic bishops in US elections; the critically important role of the Catholic Latino vote in US elections; the conservative Catholic and evangelical alliance in US politics; and the distinctive politics of social justice Catholics and socially conservative Catholics.

Biden Chases the ‘Swing Vote'

Catholic Bishops in American Politics

Faith, Politics and Reconciliation

The Catholic Church in State Politics

The Dynamic Tension Between Faith and Power

Inside the Vatican

The Passing of the Democratic Monolith

In Relevant No More? The Catholic/Protestant Divide in American Electoral Politics, author Mark Brewer examines the electoral behavior of Catholics and Protestants, and challenges conventional views on both the way these religious groups vote and the reasons for their voting behavior. He connects voting behavior to religious worldviews, and provides a valuable and well-grounded look at the way religious values translate into American political life.

Religion and politics are never far from the headlines, but their relationship remains complex and often confusing. In this fifth edition of Religion and Politics in America, the authors offer a lively, accessible, and balanced treatment of religion in American politics. They explore the historical, cultural, and legal contexts that underlie religious political engagement while also highlighting the pragmatic and strategic political realities that religious organizations and people face. Incorporating the best and most up-to-date scholarship, the authors assess the politics of Roman Catholics; evangelical, mainline, and African American Protestants; Jews; Muslims and other conventional and not-so-conventional American religious movements. The author team also examines important subjects concerning religion and its relationship to gender, race/ethnicity, and class. The fifth edition has been revised to include the 2012 elections, in particular Mitt Romney’s candidacy and Mormonism, as well as a fuller assessment of the role of religion in President Obama’s first term. In-depth treatment of core topics, contemporary case studies, and useful focus-study boxes, provides students with a real understanding of how religion and politics relate in practice and makes this fifth edition essential reading for courses in political science, religion, and sociology departments.

Catholics in Contemporary Britain showcases findings from a wide-ranging, empirical study of Catholics living in Britain. It offers a sociologically-informed study, placing the contemporary Catholic community in the wider contexts of their society and the global faith of which they are a part. The book has been animated by a set of compelling broader questions : Who are the Catholics in Britain? How do they engage with their faith and with the Church? What do they think about issue within, and the leadership of, their Church? What are their views on wider social issues and of the party-political landscape? The study is thematically broad in scope, focusing on demography, religiosity (addressing the three 'Bs' of 'believing', 'belonging', and 'behaving'), social-moral issues, church leadership and schooling, and party support and voting behaviour. The book presents a rich and fascinating demographic, religious, and attitudinal profile of Britain's Catholics in the 21st Century.

After describing how New Conservatism was shaped in the 1950s by William F. Buckley, Jr., and an older generation of Catholic thinkers including Ross Hoffman and Francis Graham Wilson, Allitt traces the range of Catholic responses to the cataclysmic events of the 1960s: the election of John F. Kennedy, the civil rights movement, the decolonization of Africa, Supreme Court decisions on school prayer, the war in Vietnam, and nuclear arms proliferation. He shows how the transformation of the Church prompted by the Second Vatican Council not only intensified existing divisions among Catholics but also shattered the unity of the Catholic conservative movement. Turning to the 1970s, Allitt chronicles bitter controversies concerning family roles, contraception, abortion, and gay rights

Catholic Social Teaching in Dark Times

Catholics and Politics

An Examination of the Relationship Between Catholicism and American Law

Religion and Politics in America

The Catholic Question in Politics

Faith, Society, Politics

The debate within Catholic educational circles on whether church sponsored colleges and universities perpetuate mediocrity by giving too great a priority to the moral development of students instead of scholarship and intellectual excellence continues in this book by sociologist Anne Hendershott. She asserts that part of the reason for the crisis of faith within Catholic colleges is due to status envy--the desire to compete with the top colleges in the country. Catholic universities are generally not rated as top-notch.

They are viewed as having a lower status than secular institutions, which, of course, creates resentment. Catholic universities, in turn, become more secular as they become consumed with status concerns. Detailing how this resentment manifests itself on campuses, Hendershott explains faculty and administrative attempts to distance universities from Catholic ideas and curriculum. Some have distanced themselves so far from their Catholic origins that the church no longer recognizes them as Catholic institutions. The author questions whether even determined Catholic universities will be able to avoid the pressures to become more secular. Hendershott, who clearly sympathizes with the original mission of Catholic universities, leads the reader through the earliest signs that Catholic colleges were beginning to lose their way in the 1960s, up through the ongoing issues of feminism and homosexuality and their impact. In focusing on these secular issues, colleges are denying exposure to the traditional Catholic views on subjects such as homosexuality, women's ordination, and abortion. Like all culture wars, the interaction among people defines the situation. The campus is a reflection of the greater culture between those who assert that there are no truths, only readings--and those who believe that the truths have been revealed and require constant rereading and application. It is a conflict between those dedicated to the negation of the authority of Scripture and the hierarchy of the church, and those proposing a

renaissance of the Catholic intellect and a renewed appreciation of the church itself.

Catholics and PoliticsThe Dynamic Tension Between Faith and PowerGeorgetown University Press

Guerrilla-priests and liberation theology are not new phenomena in Nicaragua. Ever since the arrival of the Spanish conquistadores, Catholic Church leaders have played a major role in that country's politics. The result, John Kirk writes, is a polarized church, one with a progressive minority at loggerheads with the conservative hierarchy. Kirk sets each stage of the church-state debate in a historical continuum, then examines the forty-year period of Somocismo and the Sandinista period (1979-90) that followed.

This social revolution - blending nationalism, Marxism, and Catholicism - dared to be different, he claims, and accordingly it paid the price. Kirk wrote this book following three trips to Nicaragua during the 1980s, when he witnessed firsthand the social polarization occurring at the time. But the involvement of the Catholic Church in Nicaraguan politics is not exceptional, he says: "Most - if not all - religions are also encumbered with socio-political concerns that go beyond the essentially 'religious.'"

Why does the Catholic Church take a politically conservative stance on some issues, such as abortion and birth control, while on others, such as social programs and nuclear policy, it resembles the left? Why do some Catholic groups reject the legitimacy of Church hierarchy and yet choose to remain within its fold? To explain these apparent contradictions, Gene Burns examines the origins of contemporary diversity and conflict in the Catholic Church as well as the processes of ideological change. With valuable insights into the American Catholic Church, the modern papacy, and the Latin American Church, *The Frontiers of Catholicism* is as much a political study of ideological dynamics as it is an institutional study of religious change.

The Vatican and Catholic Activism in Mexico and Chile

Towards a Politics of Communion

The Catholic Church and the Nation-State

Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life

The Politics of Transnational Catholicism, 1920-1940

Catholic Action and Politics

Relevant No More?

American Catholic places the rise of the United States' political conservatism in the context of ferment within the Roman Catholic Church. How did Roman Catholics shift from being perceived as un-American to emerging as the most vocal defenders of the United States as the standard bearer in world history for political liberty and economic prosperity? D. G. Hart charts the development of the complex relationship between Roman Catholicism and American conservatism, and shows how these two seemingly antagonistic ideological groups became intertwined in advancing a certain brand of domestic and international politics. Contrary to the standard narrative, Roman Catholics were some of the most assertive political conservatives directly after World War II, and their brand of politics became one of the most influential means by which Roman Catholicism came to terms with American secular society. It did so precisely as bishops determined the church needed to update its teaching about its place in the modern world. Catholics grappled with political conservatism long before the supposed rightward turn at the time of the Roe v. Wade decision in 1973. Hart follows the course of political conservatism from John F. Kennedy, the first and only Roman Catholic president of the United States, to George W. Bush, and describes the evolution of the church and its influence on American politics. By tracing the roots of Roman Catholic politicis in American culture, Hart argues that Roman Catholicism's adaptation to the modern world, whether in the United States or worldwide, was as remarkable as its achievement remains uncertain. In the case of Roman Catholicism, the effects of religion on American politics and political conservatism are indisputable.

Investigating the role played by religious actors in sociopolitical issues as a manifestation of the invisible politics of religion, this book concentrates on the social economy, support to migrants, the fight against social exclusion and pacifist campaigns, where religious actors have played discreet but structuring roles. In the European context, politico-religious matters have been reduced in two ways: first, a reduction of identity with religion being transformed into a heritage in the form of a minimal sense of belonging; and second, the media focus on the most fundamentalist currents within all religions. This book responds by proposing an alternative perspective with a focus on Southern European Catholicism and a comparison between Italian, Spanish and French subnational territories. In a period of polarized relations between religion and politics, there is a Catholic action repertoire which avoids this binary confrontation and which, in contrast, is characterized by its mediating dimension. The Catholic mediation repertoire receives little publicity and is expressed in a discreet but structuring way to address different public problems. An important contribution to the literature, this book will interest scholars and upper-level students working on religion and politics, mediation and peace studies, local policy making and comparative approaches to Southern European society and politics.

From the United States to the Middle East, Asia and Africa, religion has become an increasingly important factor in political activity and organisation. This Handbook provides a definitive global survey of the interaction of religion and politics. Featuring contributions from an international team of experts, it examines the political aspects of all the world's major religions, including such crucial contemporary issues as religious fundamentalism, terrorism, the war on terror, the 'clash of civilizations' and science and religion. Four main themes addressed include: the World religions and politics religion and governance religion and international relations religion, security and development. References at the end of each chapter guide the reader towards the most up-to-date information on various topics. In addition, large amounts of information make this book an indispensable source of information for students, academics and the wider public interested in the dynamic relationship between politics and religion.

The Catholic intellectual tradition is broad, and covers a wide array of academic disciplines. In their book, John Piderit, Melanie Morey, and their contributors take a disciplinary approach to the Catholic intellectual tradition. Each chapter focuses on one academic discipline or major that is taught at the undergraduate level in most colleges or universities, including English literature, political theory, psychology, business economics, and law.

It Is Right and Just: Why the Future of Civilization Depends on True Religion

The Politics of Ideology in a Liberal World

Routledge Handbook of Religion and Politics

The Global Vatican

Faith, Culture, and Strategic Choices

Catholic Themes in Academic Disciplines

Catholics and Politics in Twentieth-century San Francisco

The history of Catholic political movements has long been a missing dimension of the history of Europe during the twentieth century. Martin Conway explores the fascinating history of Catholic political movements in Europe between 1918 and 1945, demonstrating the crucial role which Catholics played in the rise of fascism in Italy and Germany, the events of the Spanish Civil War and of the Second World War. Drawing on the findings of recent research, Conway shows how Catholic political movements formed a vital element of the political life of Europe during the inter-war years. In countries as diverse as France, Germany, Italy, Spain and Austria, as well as further east in Poland, Slovakia, Croatia, and Lithuania, Catholic political parties flourished.

Inspired by the values of Catholicism, these movements fought for their own political ideals; hostile to both liberal democracy and totalitarian fascism, Catholics were a 'third force' in European politics. During the Second World War, Catholic political movements continued to pursue their own goals; some chose to fight alongside the German armies, other groups joined Resistance movements to fight against German oppression and for a new social and political order based on Catholic principles. Catholic Politics in Europe will provide an original key point of reference for twentieth century history, for comparison with fascist and communist movements of the period, and will give insight into the present-day character of Catholicism.

Over the past twenty years the American Catholic bishops have played a leading role in the antiabortion movement, published lengthy and highly detailed pastoral letters on nuclear weapons and on the American economy, and involved themselves, collectively and individually, in several national election campaigns. What is the source of the sometimes controversial political role of these religious leaders? Timothy Byrnes proposes a new answer in this lucid description of the National Conference of Catholic Bishops and its activities. He demonstrates that the key to the political role of the bishops and other modern American religious leaders has been political change, rather than religious revival. Originally published in 1991. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Is religion a right given to us by the state? Is it an opium for the masses? Is it private opinion with no role in the public sphere? In *It Is Right and Just*, bestselling author Scott Hahn and Brandon McGinley challenge our idea of religion and its role in society.

Hahn and McGinley argue that to answer questions over religious liberty, justice, and peace, we must first reject the insidious lie perpetuated by secular-liberal culture: that religion is a private matter. Contrary to what political commentators and activists say, religion is not only relevant to justice and law, but is necessary for civilization to thrive. Recover the public nature of true religion, *It Is Right and Just* argues, and watch as a revolution unfolds. Find eternal answers to today's political confusion right now!pre-order today and get a free ebook to begin reading immediately!

From the centuries-long prejudices against Catholics in America, to the efforts of Fascism, Communism and modern terrorist organizations to "break the cross and spill the wine," this book brings to life the Catholic Church's role in world history, particularly in the realm of diplomacy. Former U.S. ambassador to the Holy See Francis Rooney provides a comprehensive guide to the remarkable path the Vatican has navigated to the present day, and a first-person account of what that path looks and feels like from an American diplomat whose experience lent him the ultimate insider's perspective. Part memoir, part historical lesson, *The Global Vatican* captures the braided nature of religious and political power and the complexities, battles, and future prospects for the relationship between the Holy See and the United States as both face challenges old and new. Updated now to include a view towards Pope Francis' first trip to the United States, *The Global Vatican* looks forward to the revitalization of the Church in this newest global papacy.

Comparative Perspectives

Church and State in the City

Catholics in Contemporary Britain

The Politics of Faith During the Cold War

Morals in Politics and Professions

Religion, Politics, and John F. Kennedy's Presidential Campaign

Politics and the Catholic Church in Nicaragua