

Cssa Trial Economic Papers

With the growing popularity and availability of precision equipment, farmers and producers have access to more data than ever before. With proper implementation, precision agriculture management can improve profitability and sustainability of production. Precision Agriculture Basics is geared at students, crop consultants, farmers, extension workers, and practitioners that are interested in practical applications of site-specific agricultural management. Using a multidisciplinary approach, readers are taught to make data-driven on-farm decisions using the most current knowledge and tools in crop science, agricultural engineering, and geostatistics. Precision Agriculture Basics also features a stunning video glossary including interviews with agronomists on the job and in the field.

Adding significantly to our understanding of Southern and American Catholicism, this book provides a detailed history of the Mississippi Church's development in modern times. It focuses on the three bishops of the period--John Gunn, Richard Gerow, and Joseph Brunini--but also considers how the clergy and religious, especially the Irish clergy, facilitated the Church's growth, and how the laity worked to foster the Church in Mississippi's Protestant environment. Examining all facets of Catholic life, particularly the evangelizing roles of Catholic education, Catholic charities, and Catholic hospitals, the author places the Mississippi Church in the context of both its Protestant environment and Southern Catholicism generally. He concludes that the Mississippi Church is in the mainstream of Southern Catholicism, which is distinct from Northern, Midwestern, or Western Catholicism. Emphasizing the Church's evangelizing activities, he shows that the Mississippi Church has been and remains missionary, that it has a continuing impact on its surroundings, particularly at the local level, and that it is symptomatic of Southern Catholicism. The work is the first scholarly study of the Church in Mississippi in the 20th century. It makes extensive use of primary sources and adds significantly to the growing body of knowledge on Southern and American Catholicism.

Walch presents the dramatic story of a social institution that has adapted itself to constant change without abandoning its goals of preserving the faith of its children and preparing them for productive roles in American society.

The Roman Catholic Church and the U.S. labor movement are missing an opportunity to work together to promote the well-being of Latino immigrants, the majority of whom are Catholic. The relationship between the Church and labor has stagnated because the U.S. labor movement (not unlike the Democrat Party) is taking political and social positions on abortion, same sex marriage, and school vouchers that are inimical to Catholic thinking despite the fact that the Church and Latinos immigrants are culturally conservative. Strangers in a Foriegn Land: The Organizing of Catholic Latinos in the U.S. argues that labor groups would enjoy a better relationship with a natural institutional ally by taking no position on these culture war positions. Author George Schultze also takes the position that the Catholic Church should should be taking steps to promote worker-owned cooperatives in the Mondragón Cooperative Corporation tradition, which recognizes the beneficial role of free market economies.

A Catholic Perspective

Schooling as a Ritual Performance

Catholic Church, Postsocialist State, and Transnational Processes in a Chinese Village

How Culture and Institutions Have Shaped North American Growth

Towards a Political Economy of Educational Symbols and Gestures

Third Ways

Uncertain Honor

Precision farming involves soil fertility and crop growth monitoring, electronic equipment, remote sensing, global information and positioning systems, computer models, decision support systems, variable-rate technology, and accurate recordkeeping. This book on precision techniques provides valuable information on instrumentation and methodology. It discusses the impact of precision techniques on soil fertility, nutrient dynamics, and crop productivity and highlights the application of GPS techniques to regulate fertilizer supply based on soil nutrient distribution and yield goals set by farmers. The book considers advances and examples from different agroecosystems from all continents.

For over thirty years, David F. Kelly has worked with medical practitioners, students, families, and the sick and dying to confront the difficult and often painful issues that concern medical treatment at the end of life. In this short and practical book, Kelly shares his vast experience, providing a rich resource for thinking about life's most painful decisions. Kelly outlines eight major issues regarding end-of-life care as seen through the lens of the Catholic medical ethics tradition. He looks at the distinction between ordinary and extraordinary means; the difference between killing and allowing to die; criteria of patient competence; what to do in the case of incompetent patients; the meaning and use of advance directives; the morality of hydration and nutrition; physician-assisted suicide and euthanasia; and medical futility. Kelly's analysis is sprinkled with significant legal decisions and, throughout, elaborations on how the Catholic medical ethics tradition—as well as teachings of bishops and popes—understands each issue. He provides a helpful glossary to supplement his introduction to the terminology used by philosophical health care ethics. Included in Kelly's discussion is his lucid description of why the Catholic tradition supports the discontinuation of medical care in the Terry Schiavo case. He also explores John Paul II's controversial papal allocation concerning hydration and nutrition for unconscious patients, arguing that the Catholic tradition does not require feeding the permanently unconscious. Medical Care at the End of Life addresses the major issues that inform this last stage of caregiving. It offers a critical guide to understanding the medical ethics and relevant legal cases needed for clear thinking when individuals are faced with those crucial decisions.

Dutch Catholics long constituted by far the most cohesive political subculture in Western Europe. For nearly half a century virtually all Catholics in the Netherlands supported a single political party - the Catholic party - resisting appeals from both the left and the right. Then in the mid-1960s their allegiance began to crumble; by 1972 only a small minority of Dutch Catholics still voted for the party and a few years later it had ceased to exist.

By the mid-nineteenth century, Providence, Rhode Island, an early industrial center, became a magnet for Catholic immigrants seeking jobs. The city created as a haven for Protestant dissenters was transformed by the arrival of Italian, Irish, and French-Canadian workers. By 1905, more than half of its population was Catholic--Rhode Island was the first state in the nation to have a Catholic majority. Civic leaders, for whom Protestantism was an essential component of American identity, systematically sought to exclude the city's Catholic immigrants from participation in public life, most flagrantly by restricting voting rights. Through her account of the newcomers' fight for political inclusion, Evelyn Savidge Sterne offers a fresh perspective on the nationwide struggle to define American identity at the turn of the twentieth century.In a departure from standard histories of immigrants and workers in the United States, Ballots and Bibles views religion as a critical tool for new Americans seeking to influence public affairs. In Providence, this book demonstrates, Catholics used their parishes as political organizing spaces. Here they learned to be speakers and leaders, eventually orchestrating a successful response to Rhode Island's Americanization campaigns and claiming full membership in the nation. The Catholic Church must, Sterne concludes, be considered as powerful an engine for ethnic working-class activism from the 1880s until the 1930s as the labor union or the political machine.

Catholic Emancipation

Presidential Leadership--from JFK to Bush II : why it Has Failed and how We Can Fix it

Encounter Between the Middle Ages and the Reformation

Catholic Power in the Netherlands

Confession of a Catholic

How Bulgarian Greens, Swedish Housewives, and Beer-swilling Englishmen Created Family-centered Economies-- and why They Disappeared

This work is the first detailed account of the origin of Protestantism's most salient concepts of salvation. Doctrines such as faith alone, assurance of divine forgiveness, forensic justification, etc. are seen to find their origin in Catholic teaching.

Stephen Hamrick provides a detailed analysis of how previously understudied Tudor poets, Barnabe Googe, George Gascoigne, and Thomas Watson, incorporated images of Catholic practice within Reformation Petrachanism for the celebration and containment of Elizabeth Tudor and other Court patrons.

George Bernard Shaw thought that a Catholic university was a contradiction in terms—"university" represents intellectual freedom and "Catholic" represents dogmatic belief. Scholars, university administrators, and even the Vatican have staked out positions debating Shaw's observation. In this refreshing book, George Dennis O'Brien argues that contradiction arises both from the secular university's limited concept of academic freedom and the church's defective notion of dogma. Truth is a central concept for both university and church, and O'Brien's book is built on the idea that there are different areas of truth—scientific, artistic, and religious—each with its own proper warrant and "method." In this light, he argues that one can reverse Shaw's comparison and uncover academic dogma and Christian freedom, university "infallibility" and dogmatic "fallibility." Drawing on theology and the history of philosophy, O'Brien shows how religious truth relates to the work of a Catholic university. He then turns to the current controversies over Pope John Paul II's recent statement, Ex Corde Ecclesiae, which seeks to make Catholic universities conform to the church's official teaching office. O'Brien rejects the conventional "institutional-judicial" model used by the Vatican as improper both to faith and academic freedom. He argues for a "sacramental" model, one that respects the different kinds of "truth"—thus preserving the integrity of both church and university while making their combination in a Catholic university not only possible but desirable. O'Brien concludes with a practical consideration of how the ideal Catholic university might be expressed in the actual life of the contemporary curriculum and extracurriculum. For anyone concerned about the place of religion in higher education, The Idea of a Catholic University will be essential reading.

Between the Civil War and World War II, Catholic charities evolved from volunteer and local origins into a centralized and professionally trained workforce that played a prominent role in the development of American welfare. Dorothy Brown and Elizabeth McKeown document the extraordinary efforts of Catholic volunteers to care for Catholic families and resist Protestant and state intrusions at the local level, and they show how these initiatives provided the foundation for the development of the largest private system of social provision in the United States. It is a story tightly interwoven with local, national, and religious politics that began with the steady influx of poor Catholic immigrants into urban centers. Supported by lay organizations and by sympathetic supporters in city and state politics, religious women operated founding homes, orphanages, protectories, reformatories, and foster care programs for the children of the Catholic poor in New York City and in urban centers around the country. When pressure from reform campaigns challenged Catholic child care practices in the first decades of the twentieth century, Catholic charities underwent a significant transformation, coming under central diocesan control and growing increasingly reliant on the services of professional social workers. And as the Depression brought nationwide poverty and an overwhelming need for public solutions, Catholic charities faced a staggering challenge to their traditional claim to stewardship of the poor. In their compelling account, Brown and McKeown add an important dimension to our understanding of the transition from private to state social welfare. Table of Contents: Acknowledgments Introduction 1. The New York System 2. The Larger Landscape 3. Inside the Institutions: Foundlings, Orphans, Delinquents 4. Outside the Institutions: Pensions, Precaution, Prevention 5. Catholic Charities, the Great Depression, and the New Deal Conclusion Sources Notes Index Reviews of this book: [The Poor Belong to Us] raise[s] important questions about American social welfare history. [It] is particularly significant in that it restores Catholic charity to its rightful place at the center of that history. As the authors point out, Catholics represented the majority of dependent and delinquent children in most American cities for much of the nineteenth and twentieth centuries. Their book convincingly demonstrates that Catholic charities' massive efforts to aid their own needy had long-term ramifications for the entire modern American system of welfare provision...The book is an impressive achievement and should be required reading for all social welfare historians. --Susan L. Porter, Journal of American History Reviews of this book: Brown and McKeown provide a richly documented narrative that incorporates the insights and scholarship of American Catholic history and social history...The Poor Belong to Us represents an ambitious foray into territory within the history of Catholic social activism that has been neglected for too long. It provides an important counterpoise and supplement to the burgeoning scholarship on individual congregations of women religious and the Catholic Worker movement, two area adjacent to this study that have received considerable attention in the past three decades...In The Poor Belong to Us, readers gain a new understanding of the complexities and internal tensions within the world of Catholic social welfare during the century of growth and change chronicled by Brown and McKeown...They show us how, for most American Catholics of the nineteenth and early twentieth centuries, questions of class and social and economic responsibility can only be understood with reference to the faith, a pervasive yet elusive presence that Brown and McKeown illuminate for us in carefully pruned, contextualized examples from archival sources. --Debra Campbell, Church History Reviews of this book: This book documents the role of Catholics in the development of American welfare and shows strong parallels between situations and attitudes prevalent in the 19th century and those common today...Following the enactment of the 1996 welfare reform law, some of these same questions are being raised afresh today...That situation makes Brown and McKeown's historical account timely and relevant...Brown and McKeown neither try to sugarcoat nor to dramatize the role of Catholic charities in American welfare. The story is interesting enough in itself...This is an excellent work...For anyone wanting to better understand the role of Catholic charities in the American welfare system or even the development of charities and welfare in general, it is invaluable. --Diana Etindi, Indianapolis Star Reviews of this book: Thoroughly researched and meticulous in its reasoning...[this book] shows how Catholic charities helped poor people in America between the 1870s and 1930s...[It] remind[s] us how 'Catholic' poverty seemed for half a century, and how effectively a generation of more prosperous Catholics reacted to it. It also shows how the idea of caring for the poor, for centuries a religious duty, was rapidly secularized in America..The Poor Belong to Us takes its place as a study and reference work of permanent value. --Patrick Allitt, Books and Culture Reviews of this book: An interesting history of Catholic charitable institutions in the 20th century. The Poor Belong to Us traces the development of Catholic charities from a collection of ill-funded volunteer organizations in the 19th century into the largest private provider of social services in the country. Crisp writing and a keen eye for relevant detail carries the story along nicely...The authors display a deft hand in assembling their material, and impress the reader with their grasp of the large picture as well as the detail. This is a highly readable account of an important element of the history of the Church in America. --Robert Kennedy, National Catholic Register Reviews of this book: This institutional history is valuable for underscoring the importance of the private sector in American welfare and for adding a Catholic dimension to recent welfare scholarship. --S.L. Piott, Choice Reviews of this book: Historian Dorothy Brown and theologian Elizabeth McKeown analyze the evolution of Catholic Churches between the Civil War and World War II from its local volunteer origins to a centralized and professionalized workforce that played a prominent role in the development of the American welfare system that is now under attack. In this fascinating contribution to contemporary welfare scholarship, the authors' study is grounded in concerns and care for the children of the poor. --Dorothy Van Soest, Journal of Sociology and Social Welfare

Argentina, 1933-1945

Karol Wojtyła/John Paul II and the Development of Catholic Social Teaching

Parish School

A History

The Organizing of Catholic Latinos in the United States

Medical Care at the End of Life

Incentives, Institutions, Infrastructure, and Innovations : Proceedings of the Twenty-fourth International Conference of Agricultural Economists, Held at Berlin, Germany, 13-18 August 2000

This book provides a comprehensive history of the Counter-Reformation in early modern Europe, It is an indispensable new survey which provides a wide-ranging overview of the religious, political and cultural history of the time.

Why are some countries without an apparent abundance of natural resources, such as Japan, economic success stories, while other languish in the doldrums of slow growth. In this comprehensive look at North American economic history, Marc Egnal argues that culture and institutions play an integral role in determining economic outcome. He focuses his examination on the eight colonies of the North, five colonies of the South (which together made up the original thirteen states), and French Canada. Using census data, diaries, travelers' accounts, and current scholarship, Egnal systematically explores how institutions (such as slavery in the South and the seigneurial system in French Canada) and cultural arenas (such as religion, literacy, entrepreneurial spirit, and intellectual activity) influenced development. He seeks to answer why three societies with similar standards of living in 1750 became so dissimilar in development. By the mid-nineteenth century, the northern states had surged ahead in growth, and this gap continued to widen into the twentieth century. Egnal argues that culture and institutions allowed this growth in the North, not resources or government policies. Both the South and French Canada stressed hierarchy and social order more than the drive for wealth. Rarely have such parallels been drawn between these two societies. Complete numerous helpful appendices, figures, tables, and maps, Divergent Paths is a rich source of unique perspectives on economic development with strong implications for emerging societies.

For anyone concerned about the world we are creating, this book, written by one of the most important living theologians, offers a cautionary look at the coming global society.

Fifty years ago, Dorothy Day sold the first issue of the Catholic Worker in New York, and one of the most remarkable newspapers in American history was born. It advocated something revolutionary for 1933 America: the union of Catholicism with a passionate concern for social justice and with personal activism. Today, the Catholic Worker, still a monthly with some 100,000 subscribers, remains a leader in pacifism and social justice activism. The dean of American journalism historians, Edwin Emery, recently acknowledged the extremely significant role of the Catholic Worker in the history of advocacy and religious journalism. Dorothy Day and the Catholic Worker examines Dorothy Day's vital role as editor, publisher, and chief writer--the person who guided the paper's content and tone--until her death in 1980 at the age of 83. A devout Catholic, Dorothy Day never criticized the Church's teachings--only its failure to live up to them. Her determined leadership gave the Catholic Worker its consistency and continuity through even those periods in American history most hostile to its message. Dorothy Day and the Catholic Worker is the first full-length, scholarly study of the newspaper. Drawing primarily on the Dorothy Day-Catholic Worker Collection at Marquette University and on interviews with former Catholic Worker editors from the 1930s on, it traces the paper's history, highlighting crisis points such as the Spanish Civil War and World War II, when individuals selling the Catholic Worker were sometimes beaten in the streets. During the McCarthy era, the Korean War, and the war in Vietnam, the Catholic Worker maintained its commitment to peace and social justice. A final chapter links the Catholic bishops' recent pastoral letter on nuclear warfare with the peace leadership provided by the Catholic Worker.

Social Development And Social Policy: International Experiences And China's Reform

Divergent Paths

Precision Agriculture Basics

China's Influence and American Interests

A Global Ethic for Global Politics and Economics

The Catholic Reformation in Seventeenth-Century Spain

The Catholic Roots of the Protestant Gospel

The political scientist and leadership expert examines the decline of presidential leadership in America and sets forth proposals for change.

Using parish records to reconstruct local religious culture, this volume examines the relationship between the expectations of the Catholic Reformation and the religious practices and beliefs of parishioners in the diocese of Ourense in northwestern Spain.

Galileo's trial in 1633 before the Roman Inquisition is one of the most frequently mentioned topics in the history of science. Galileo's encounter with the Catholic Church was not only a major turning point in the history of western culture: it is the paradigm case of the clash between the institutional authority of religion and the authority of scientific reason, a clash that has come to define the modern era. Blackwell's new contribution to the Galileo affair concerns the official theological position against Galileo. The centerpiece of his project is the treatise entitled Tractatus Syllepticus, written by Melchior Inchofer, S. J., whose judgment of the orthodoxy of Galileo's Dialogue had been requested earlier by the Holy Office and was then incorporated into the proceedings of the trial. At the time, Inchofer's judgment against Galileo's book was both detailed and harsh. That judgment formed the basis for Inchofer's subsequent Tractatus, the first English translation of which is included in this volume. Inchofer's text provides a new and fascinating way of looking at the defense of the guilty verdict. Galileo and his trial. Both legal and theologial behind-the-scenes aspects of Galileo's trial are discussed. Because of a weak legal case, a plea bargain was arranged, extrajudicially, then sabotaged in the Holy Office before the final decision of the case. Through his close scrutiny of the specifics of the trial, Blackwell renders a picture that is more complex, and ominous, than the usual portrayal of the trial.

This ethnographic study of a Chinese Catholic village reveals how the rapid penetration of transnational processes into the People's Republic of China during the post-Mao period has redefined and created new social and cultural structures in rural communities. In examining the resurfacing of a Catholic community in a

Hakka village in Jiaoling county, Guangdong, the book shows what it means to be part of a global and modern rural village. The Hakka are members of a Chinese diasporic group that in the past few decades have mobilized international campaigns to strengthen ethnic solidarity. After surviving campaigns of persecution in the Maoist era, Catholic villagers incorporated their village church into the state religious administrative structure while remaining faithful to Catholic traditions. They managed this transformation despite a multiplicity of national and transnational processes that might have deterred them: the privatization of local sectors of the socialist economy; the global movement of people as workers, students, and tourists; and the swift modernization of Chinese production and consumption. Through a close examination of life-cycle rituals such as weddings, baptisms, and funerals, and community-wide events such as the building of a new church and a celebration of Christmas, the author shows how Catholic villagers pursued strategies to make their imagined futures a reality. For these villagers, Chinese Catholicism has defined a deterritorialized community’s boundaries while simultaneously connecting them to the rest of the world through an international religious tradition.

Including the First English Translation of Melchior Inchofer’s Tractatus Syllepticus

Modern Motherhood in an African Crisis

God Aboveground

Incentives, Institutions, Infrastructure and Innovations - Proceedings of the Twenty-fourth International Conference of Agricultural Economists

An Introduction to Catholic Social Thought

Doing Faithjustice

Promoting Constructive Vigilance

Liverpool in the nineteenth and early twentieth centuries was the mirror of Ellis Island: it acted as the great cultural melting pot and processing point of migration from Europe to the United States. Here, for the first time, acclaimed historian John Belchem offers an extensive and groundbreaking social history of the elements of the Irish diaspora that stayed in Liverpool—enriching the city’s cultural mix rather than continuing on their journey. Covering the tumultuous period from the Act of Union to the supposed “final settlement” between Britain and Ireland, this richly illustrated volume will be required reading for anyone interested in the Irish diaspora.

02 Michael B. Gross argues that a liberal culture of anti-Catholicism shaped the modern development of Germany including capitalist economics, industrial expansion, national unification, and public and private gender roles. The book shows that anticlericalism and anti-Catholicism, themes long relegated to the margins, are, in fact, of central importance to the history of modern Germany. Gross shows how the portrayal of priests, monks, nuns, and Catholics as medieval, superstitious, and sexually deviant asserted the liberal middle-class claim to social authority. He pays particular attention to the ways anticlericalism, Jesuitphobia, and antimonasticism expressed deeper fears of democracy, mass culture, socialism, women, and the women’s movement in the liberal imagination. In doing so, he identifies the moral, social, and cultural imperatives behind the Kulturkampf, the liberal -- and state-sponsored attack against the Catholic Church in the 1870s. The research is based on a wide range of sources including archival materials, journals, newspapers, religious and political books and pamphlets, poetry, literature, illustrations and caricatures, popular petitions, and parliamentary debates. Michael B. Gross is Assistant Professor of History at East Carolina University. Michael B. Gross argues that a liberal culture of anti-Catholicism shaped the modern development of Germany including capitalist economics, industrial expansion, national unification, and public and private gender roles. The book shows that anticlericalism and anti-Catholicism, themes long relegated to the margins, are, in fact, of central importance to the history of modern Germany. Gross shows how the portrayal of priests, monks, nuns, and Catholics as medieval, superstitious, and sexually deviant asserted the liberal middle-class claim to social authority. He pays particular attention to the ways anticlericalism, Jesuitphobia, and antimonasticism expressed deeper fears of democracy, mass culture, socialism, women, and the women’s movement in the liberal imagination. In doing so, he identifies the moral, social, and cultural imperatives behind the Kulturkampf, the liberal -- and state-sponsored attack against the Catholic Church in the 1870s. The research is based on a wide range of sources including archival materials, journals, newspapers, religious and political books and pamphlets, poetry, literature, illustrations and caricatures, popular petitions, and parliamentary debates. Michael B. Gross is Assistant Professor of History at East Carolina University.

This volume represents some of the proceedings of the 24th conference of the International Association of Agricultural Economists (IAAE) held in Berlin, Germany, in August 2000. The papers in this volume include the president’s address, the Elmhirst Lecture and a selection of 20 contributed papers. It also includes panel discussion reports, reports on the discussion groups and mini-symposia, poster paper abstracts, and the synoptic view presented at the close of the conference by the new president of the IAAE, Joachin von Braun.

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Dorothy Day and the Catholic Worker

Catholic Imperialism and World Freedom

The Idea of a Catholic University

Saints: Visible, Orderly, and Catholic

Irish, Catholic and Scouse

The Catholic Church and the Jews

Ethnic Politics and the Catholic Church in Providence

Freewheeling capitalism or collectivist communism: when it came to political-economic systems, did the twentieth century present any other choice? Does our century? InThird Ways, social historian Allan Carlson tells the story of how different thinkers from Bulgaria to Great Britain created economic systems during the twentieth century that were by intent neither capitalist nor communist. Unlike fascists, these seekers were committed to democracy and pluralism. Unlike liberal capitalists, they refused to treat human labor and relationships as commodities like any other. And unlike communists, they strongly defended private property and the dignity of persons and families. Instead, the builders of these alternative economic systems wanted to protect and renew the “natural” communities of family, village, neighborhood, and parish. They treasured rural culture and family farming and defended traditional sex roles and vital home economies.Carlson’s book takes a fresh look at distributism, the controversial economic project of Hilaire Belloc and G. K. Chesterton which focused on broad property ownership and small-scale production; recovers the forgotten thought of Alexander Chayanov, a Russian economist who put forth a theory of “the natural family economy”; discusses the remarkable “third way” policies of peasant-led governments in post-World War I Bulgaria, Poland, and Romania; recounts the dramatic and largely unknown effort by Swedish housewives to defend their homes against radical feminism; relates the iconoclastic ideas of economic historian Karl Polanyi, including his concepts of “the economy without markets” and “the great transformation”; and praises the efforts by European Christian Democrats to build a moral economy on the concept of homo religious—“religious man.”Finally, Carlson’s work explains why these efforts—at times rich in hope and prospects—ultimately failed, often with tragic results. The tale inspires wistful regret over lost opportunities that, if seized, might have spared tens of millions of lives and forestalled or avoided the blights of fascism, Stalinism, socialism, and the advent of the servile state. And yet the book closes with hope, enunciating a set of principles that could be used today for invigorating a “family way” economy compatible with an authentic, healthy, and humane culture of enterprise.

Using both historical and survey research, Tropman outlines a Catholic ethic that is distinctive in its sympathy and outreach toward the poor, and in its emphasis on family and community over economic success.

Eighteen years after Vatican II, this preeminent Catholic author called to account the values and policy of the Catholic church, reevaluating some of the changes that he helped to effect and the impact of these changes on American Catholic life. He concluded, The world and its church looks far different now in 1983 from its reality in 1965.... All is not well. Originally published by Harper & Row in 1983.

Samuel Gregg provides an insightful, cogent, and thorough analysis of the issues surrounding developments in Catholic social teaching during the pontificate of John Paul II. He compares the treatment in John Paul’s social encyclicals of three topics-industrial relations, capitalism, and the relations between developed and developing countries-with the handling of these matters in the social teachings of the Second Vatican Council and Paul VI. Through the application of a comparative exegetical approach to the relevant texts, it becomes apparent that John Paul’s development of the teaching derives from several sources. Within this analysis, Gregg considers a more specific and less widely examined issue: the extent to which the development in Catholic social thought has been influenced by the writings of Karol Wojtyla before he became pope in 1978. In addition to revealing an openness to certain modern philosophical insights and expressing a range of views about the modern world, these writings elaborate a distinctive anthropology of man as the conscious subject of moral acts.

Strangers in a Foreign Land

Challenging the Modern World

The Catholic Church in Mississippi, 1911-1984

Behind the Scenes at Galileo’s Trial

Liberalism and the Anti-Catholic Imagination in Nineteenth-century Germany

Tomorrow’s Agriculture

Running Alone

The impact of events in Nazi Germany and Europe during World War II was keenly felt in neutral Argentina among its predominantly Catholic population and its significant Jewish minority. The Catholic Church and the Jews, Argentina, 1933-1945 considers the images of Jews presented in standard Catholic teaching of that era, the attitudes of the lower clergy and faithful toward the Catholic Church, the politically influential Church hierarchy to the national debate on accepting Jewish refugees from Europe. The issue was complicated by such factors as the position taken by the Vatican, Argentina’s unstable political situation, and the sizeable number of citizens of German origin who were Nazi sympathizers eager to promote German interests. ø Argentina’s self-perception was as a country that had overtly anti-Jewish acts, traditional stereotypes and prejudice were widespread and only a few voices in the Catholic community confronted the established attitudes. ø

Offering an intimate look at the lives of African women trying to reconcile motherhood with new professional roles, the author argues that Beti women delay motherhood as part of a broader attempt to assert a modern form of honor only recently made possible by formal education, Catholicism, and economic change.

While Americans are generally aware of China’s ambitions as a global economic and military superpower, few understand just how deeply and assertively that country has already sought to influence American society. As the authors of this volume write, it is time for a wake-up call. In documenting the extent of Beijing’s expanding influence operations inside the United States, they aim to penetrate and sway a range of American institutions: state and local governments, academic institutions, think tanks, media, and businesses. And they highlight other aspects of the propagandistic “discourse war” waged by the Chinese government and Communist Party leaders that are less expected and more alarming, such as their view of Chinese Americans as members of a worldwide diaspora with allegiance to the so-called Motherland.Featuring ideas and policy proposals from leading China specialists, China’s Influence and American Interests argues that a successful future relationship requires a rebalancing toward greater transparency, reciprocity, and fairness. Throughout, the authors also strongly state the importance of avoiding casting aspersions on Chinese and on Chinese Americans.

Social policy reforms driven by profound social changes have been a popular and pressing topic worldwide in recent years in both policy and academic circles. In this book, prominent social policy scholars from Europe, North America, and Asia discuss the history of social policies, compare different social development models, and analyze the challenges facing these economies’ social policies. The book offers a comprehensive and comparative perspectives and updated data on social development and social policy reforms in the world’s major economies, and particularly, in mainland China.

The Catholic Reformation

Ballots and Bibles

Precision Farming

A Shake to Men’s Minds

THE POOR BELONG TO US

Soil Fertility and Productivity Aspects

Teaching and Learning about Writing in Online Environments

A highly readable survey of Catholic social justice from Genesis to Solidarity, written against the author’s autobiographical background of the changing South from the fifties to the eighties.

The Catholic Church in Mississippi, 1911-1984A HistoryGreenwood Publishing Group

Roman Catholicism remained a threat to the English constitution for three centuries following the Reformation, and virulent hatred of popery was widespread among Parliament and public alike. At the beginning of the nineteenth century, with Europe in revolutionary turmoil, Britain’s stability and safety were seen to depend on defending the Protestant constitution, and to many this meant continuing to exclude Catholics from political and public life--disabilities bitterly resented especially among the predominantly Catholic Irish. In this book, Wendy Hinde examines the interaction of events and personalities in the sixteen months from January 1828 to April 1829 which brought the issue to a crisis, culminating in the defiant election of Catholic activist Daniel O’Connell for County Clare in July 1828 and ‘a glorious and bloodless victory’ for the Irish Catholics and their unlikely champion, the Duke of Wellington. Wellington stood firm against strong public opposition, fierce resistance in the Commons and the Lords, and the intransigence of King George IV, who believed that he was bound by his coronation oath to maintain the rights and privileges of the Church of England. Finally, on 13 April 1829, after earlier sacking the entire Cabinet and changing his mind overnight, the embattled King put his signature to the Catholic relief bill, and five weeks later the first Irish MP took his seat in Parliament. In tracing this vexed passage of a bill described by one of its opponents as ‘the most fatal, the most infatuated and suicidal measure ever adopted by a British Parliament’, Wendy Hinde considers Catholic emancipation in relation to other important aspects of the contemporary political scene: pressure for parliamentary reform, the changing relationship between Lords and Commons, the declining power of the monarch and the rise of Irish nationalism. She shows that Catholic emancipation did not fatally undermine the English constitution, as many had feared; nor, as others had hoped, did it bring peace, prosperity and an end to sectarian discord to the Irish people. However, in demonstrating that constitutional change was possible and that public pressure could be brought to bear on the government without bloodshed, it opened the way for the further political, social and economic reforms of the 1830s.

The U.S. Catholic Bishops’ Letters on Peace and the Economy

Tomorrow’s Agriculture: Incentives, Institutions, Infrastructure and Innovations - Proceedings of the Twenty-fourth International Conference of Agricultural Economists

American Catholic Parochial Education from Colonial Times to the Present

Our Unfinished Business

The Catholic Ethic and the Spirit of Community

National Catholic Welfare Council Bulletin

The Catholic Imaginary and the Cults of Elizabeth, 1558-1582