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Explains Why

Liberalism

Failed Crisis

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Patrick Deneen: Why
Liberalism Failed
(Introduction) Patrick
Deneen @ Lafayette,
/"Why Liberalism
Failed /" /"Why

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Liberalism Failed /" -
Patrick Deneen
Patrick Deneen talks
with Dan /u0026
Amy about his new
book /"Why
Liberalism Failed /"
Patrick Deneen: The
Rise of Populism
Comes from the
Failure and Success
of Liberalism Patrick
Deneen on Why
Liberalism Failed

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Deneen, /"The Crisis
of Liberalism and the
Way Forward /" Live

Ideas Lecture Fall

2020 Is Liberalism

Failing? /"Why

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Invisible Foot: Why

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Why Liberalism

Failed (Patrick J.

Deneen) Patrick

Deneen, "After

Liberalism: Imagining

a Humane Post-

Liberal Future" Did

Liberalism Fail? A

Conversation with

Patrick Deneen,

February 14, 2018

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Why Liberalism

Failed: Book

Summary Patrick J.

Deneen Author of

"Why Liberalism

Failed"

Book Review: "Why

Liberalism Failed" --

Part 2 Book Review:

"Why Liberalism

Failed" -- Part 1 The

Global Wire

Conversation - "Why

Liberalism Failed"

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~~with Patrick Deneen~~

Patrick Deneen

Explains Why

Liberalism

As Patrick Deneen of

Notre Dame explains

in the introduction to

his new book Why

Liberalism Failed,

said creed has always

rested upon the

proposition that a

complete break could

be made with the

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Denoon
Explains Why
Liberalism
Failed - Crisis

past, that “ political society could be grounded on a different footing ” than those found in tradition-oriented societies.

Patrick Deneen
Explains Why
Liberalism Failed -
Crisis ...

In his new book, Why
Liberalism Failed,

Page 10/90

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Notre Dame

professor Patrick
Deneen argues that
liberalism is dying,
and deserves to.

Liberalism ' s failure
results from its
triumph—its success
exposes its...

Patrick Deneen On
Why Liberalism Is
Failing On Right And
Left

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Ultimately, as Deneen argues, from its origins at modernity's beginning in the 17th century, liberalism "is shaping us into the creatures of its prehistorical fantasy, which in fact require the combined massive apparatus of the modern state, economy, education

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system, and science
and technology to
make us into:
increasingly separate,
autonomous,
nonrelational selves
replete with rights
and defined by our
liberty, but insecure,
powerless, afraid and
alone. ”

Patrick Deneen:
Grappling with the

Page 13/90

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Failures of Liberalism

... Explains Why

Why Liberalism

Failed Politics and

Culture by Patrick J. ...

Patrick Deneen is

here to kick

Fukuyama some...

Original title: Why

Liberalism Failed

(Politics and Culture)

Series: Politics and

Culture ... culture,

and yet doesn't

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explain why so many
bad - indeed horrific -
designs persist on the
liberalism. ...

Failed Crisis

Why Liberalism

Failed Politics and

Culture by Patrick J ...

An angry, confused,
and mean-spirited
screed. Deneen does
not make the case
that liberalism has
failed, much less

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explain why, and he doesn't try to present a better alternative.

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Why Liberalism

Failed by Patrick

Deneen | by Michael

...

Such is the intriguing thesis of Notre Dame Professor Patrick Deneen in his most recent book, Why

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Liberalism Failed. His affirmation explains much. It shows why those searching for ways to nurse liberalism back to health seem to stall and cannot find traction. This thesis explains the fragmentation and polarization that is destroying the nation. Dr. Deneen

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says that

“ Liberalism has failed—not because it fell short but because it was true to itself. ”

Why Liberalism Failed... and Can ' t Be Fixed ~ The ...

"Patrick Deneen is a probing and gifted cultural critic, afire with controlled moral passion. Why

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Liberalism Failed
provides a bracing
antidote to the
pieties of left and
right by showing how
an impoverished,
bipartisan
conception of liberty
has imprisoned the
public life it claims to
have set free. One
could not ask for a
timelier or more
necessary

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enrichment of our
depleted political
discourse."--Jackson

Lears, Board of

Governors

Distinguished

Professor of History,

Rutgers University

Why Liberalism

Failed (Politics and

Culture Series ...

Why Liberalism

Failed is a 2018 book

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by Patrick Deneen, a conservative Catholic professor of political science at the

University of Notre Dame. Synopsis. Why Liberalism Failed is a critique of economic liberalism as both practiced by American Democrats and Republicans.

According to Deneen "we should rightly

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wonder whether
America is not in the
early days of its
eternal life but rather
approaching the end
of the natural cycle of
corruption and decay
that limits the
lifespan of all human
...

Why Liberalism
Failed - Wikipedia
Rather, liberalism is

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constituted by a pair
of deeper
anthropological
assumptions that
give liberal
institutions a
particular orientation
and cast: 1)
anthropological
individualism and the
voluntarist
conception of choice,
and 2) human
separation from and

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Deneen
Opposition to nature.

Explains Why

Unsustainable

Liberalism by Patrick

J. Deneen | Articles ...

As Patrick Deneen

argues in this

provocative book,

liberalism is built on a

foundation of

contradictions: it

trumpets equal rights

while fostering

incomparable

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material inequality;
its legitimacy rests on
consent, yet it
discourages civic
commitments in
favor of privatism;
and in its pursuit of
individual autonomy,
it has given rise to
the most far-
reaching,
comprehensive state
system in human
history.

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Deneen

Why Liberalism
Failed | Yale

University Press

Deneen's 2018 book

Why Liberalism

Failed (Yale

University Press) was

recommended by

former President

Barack Obama as part

of his summer

reading list. Obama

wrote that " Why

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Liberalism Failed
offers cogent insights
into the loss of
meaning and
community that
many in the West
feel, issues that
liberal democracies
ignore at their own
peril."

Patrick Deneen
(author) - Wikipedia
Such is the intriguing

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thesis of Notre Dame
Professor Patrick
Deneen in his most
recent book, Why
Liberalism Failed. His
affirmation explains
much. It shows why
those searching for
ways to nurse
liberalism back to
health seem to stall
and cannot find
traction. This thesis
explains the

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fragmentation and polarization that is destroying the nation. Dr. Deneen says that

“ Liberalism has failed—not because it fell short but because it was true to itself. ”

Why Liberalism Failed... and Can ' t Be Fixed - The American TFP

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Deneen offers liberalism as the last survivor of the three major modern ideologies, the other two being fascism and communism.

Patrick Deneen 's
“ Why Liberalism
Failed ” Explores
Defects ...

Deneen wants to
make the case that as

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Liberalism spurns traditional norms, individuals become progressively unruly while the state grows ever more overbearing. Society becomes marred by crime, mass incarceration, corruption, social distrust, rapaciousness, inequality, illness,

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Deneen and authoritarian
governance.

Explains Why

Liberalism

Why Anticapitalist
Conservatism Fails -
Jacobin

Deneen ' s basic
argument is that
liberalism has failed
because it has
succeeded so well.

That is, liberalism has
created a world of
unprecedented

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individual liberty, but
in so doing, has
made...

Liberalism

Liberalism & Sacred
Order | The American
Conservative

In his new book, the
Catholic writer
Patrick Deneen
launches an attack on
pluralism – and the
Conservative
establishment is

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Deneen ' If
liberalism is the cause
of all our troubles,
then the...

Failed Crisis

The anti-democratic
thinker inspiring
America's ...

"Patrick Deneen is a
probing and gifted
cultural critic, afire
with controlled moral
passion. Why
Liberalism Failed

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Provides a bracing
antidote to the
pieties of left and
right by showing how
an impoverished,
bipartisan
conception of liberty
has imprisoned the
public life it claims to
have set free. One
could not ask for a
timelier or more
necessary
enrichment of our

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depleted political
discourse."--Jackson
Lears, Board of
Governors

Distinguished
Professor of History,
Rutgers University

Why Liberalism
Failed (Politics and
Culture) eBook:
Deneen ...

In his much-
discussed Why

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Liberalism Failed,
Patrick Deneen
Explains Why
identifies two
revolutionary
anthropological
assumptions that
constitute liberalism:
first, that political
order is founded on
the “ unfettered and
autonomous choice
of individuals, ” and
second, that human
beings can and must

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be liberated from the constraints of nature, including our own.

Deneen Among the Liberals | Peter J.

Leithart | First Things
Deneen spends most of his book arguing that liberalism has failed by its own lights. In other words, liberalism set out to make us more free,

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but has ended by making us less so. "Less free" is still a comparison, however, so its terms should be made explicit. The Golden Gate Bridge, San Francisco, United States.

"One of the most

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important political books of 2018." —Rod Dreher, American Conservative
Of the three dominant ideologies of the twentieth century—fascism, communism, and liberalism—only the last remains. This has created a peculiar situation in which liberalism 's

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Proponents tend to forget that it is an ideology and not the natural end-state of human political evolution. As Patrick Deneen argues in this provocative book, liberalism is built on a foundation of contradictions: it trumpets equal rights while fostering incomparable

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material inequality;
its legitimacy rests on
consent, yet it
discourages civic
commitments in
favor of privatism;
and in its pursuit of
individual autonomy,
it has given rise to
the most far-
reaching,
comprehensive state
system in human
history. Here, Deneen

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offers an astringent warning that the centripetal forces now at work on our political culture are not superficial flaws but inherent features of a system whose success is generating its own failure.

David French warns of the potential dangers to the

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country—and the world—if we don't summon the courage to reconcile our political differences.

Two decades into the 21st Century, the U.S. is less united than at any time in our history since the Civil War. We are more diverse in our beliefs and culture than ever before. But red and

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blue states, secular
and religious groups,
liberal and
conservative
idealists, and
Republican and
Democratic
representatives all
have one thing in
common: each
believes their distinct
cultures and liberties
are being threatened
by an escalating

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violent opposition.

This polarized tribalism, espoused by the loudest,

angriest fringe

extremists on both the left and the right, dismisses dialogue as appeasement; if left unchecked, it could very well lead to secession. An

engaging mix of cutting edge research

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and fair-minded analysis, *Divided We Fall* is an unblinking look at the true dimensions and dangers of this widening ideological gap, and what could happen if we don't take steps toward bridging it. French reveals chilling, plausible scenarios of how the United

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States could fracture into regions that will not only weaken the country but destabilize the world. But our future is not written in stone. By implementing James Madison ' s vision of pluralism—that all people have the right to form communities representing their personal values—we

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can prevent

oppressive factions
from seizing absolute
power and instead
maintain

everyone ' s beliefs
and identities across
all fifty states.

Reestablishing
national unity will
require the bravery to
commit ourselves to
embracing qualities
of kindness, decency,

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and grace towards those we disagree with ideologically. French calls on all of us to demonstrate true tolerance so we can heal the American divide. If we want to remain united, we must learn to stand together again.

James Burnham 's

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1964 classic, Suicide of the West, remains a startling account on the nature of the modern era. It offers a profound, in depth analysis of what is happening in the world today by putting into focus the intangible, often vague doctrine of American liberalism. It parallels the loosely

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defined liberal ideology rampant in American government and institutions, with the flow, ebb, growth, climax and the eventual decline and death of both ancient and modern civilizations. Its author maintains that western suicidal tendencies lie not so

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much in the lack of resources or military power, but through an erosion of intellectual, moral, and spiritual factors abundant in modern western society and the mainstay of liberal psychology. Devastating in its relentless dissection of the liberal syndrome, this book

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will lead many liberals to painful self-examination, buttress the thinking conservative's viewpoint, and incite others, no doubt, to infuriation. None can ignore it.

Ryszard Legutko lived and suffered under communism for decades—and he

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fought with the
Polish anti-
communist
movement to abolish
it. Having lived for
two decades under a
liberal democracy,
however, he has
discovered that these
two political systems
have a lot more in
common than one
might think. They
both stem from the

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same historical roots in early modernity, and accept similar presuppositions about history, society, religion, politics, culture, and human nature. In *The Demon in Democracy*, Legutko explores the shared objectives between these two political systems, and explains

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how liberal
democracy has over
time lurched towards
the same goals as
communism, albeit
without Soviet style
brutality. Both
systems, says
Legutko, reduce
human nature to that
of the common man,
who is led to believe
himself liberated
from the obligations

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of the past. Both the communist man and the liberal democratic man refuse to admit that there exists anything of value outside the political systems to which they pledged their loyalty. And both systems refuse to undertake any critical examination of their ideological

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prejudices.

Explains Why

A maverick thinker
who's drawn the

Liberalism
Failed Critic
applause of both the
populist left and right
offers a searing
indictment of the
managerial elite.

Highlighting the
social tensions that
confront the liberal
tradition, Pierre

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Manent draws a portrait of what we, citizens of modern liberal democracies, have become. For Manent, a discussion of liberalism encompasses the foundations of modern society, its secularism, its individualism, and its conception of rights. The frequent

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incapacity of the morally neutral, democratic state to further social causes, he argues, derives from the liberal stance that political life does not serve a higher purpose. Through quick-moving, highly synthetic essays, he explores the development of

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liberal thinking in terms of a single theme: the decline of theological politics.

The author traces the liberal stance to Machiavelli, who, in seeking to divorce everyday life from the pervasive influence of the Catholic church, separated politics from all notions of a

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cosmological order.

What followed, as

Manent

demonstrates in his

analyses of Locke,

Hobbes, Rousseau,

Guizot, and Constant,

was the evolving

concept of an

individual with no

goals outside the

confines of the self

and a state with no

purpose but to

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prevent individuals from dominating one another. Weighing both the positive and negative effects of such a political arrangement, Manent raises important questions about the fundamental political issues of the day, among them the possibility of

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individual rights
being reconciled with
the necessary
demands of political
organization, and the
desirability of a
government system
neutral about religion
but not about public
morals.

The election of
Donald Trump and
the Brexit vote in the

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UK have caused fear and panic among liberals worldwide. They argue that the populist backlash represents a dangerous new authoritarianism. But what if the really dangerous authoritarianism is in fact their own? In this provocative and highly original book,

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Salvatore Babones
argues that
democracy has been
undermined by a
quiet but devastating
power grab
conducted by a class
of liberal experts.
They have advanced
a global rights-based
agenda which has
tilted the balance
away from the lively
and vibrant

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unpredictability of democratic decision-making toward the creeping technocratic authority of liberal consensus. Populism represents, contends Babones, an imperfect but reinvigorating political flood that has the potential to sweep away decades of institutional

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detritus and
rejuvenate
democracy across the
West. Babones '
bracing attack on the
insidious " new
authoritarianism " of
the expert class and
call for an end to
liberal mission creep
will stimulate and
challenge all readers
trying to make sense
of the political tumult

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of the recent past.

Explains Why

Liberalism
Failed

After the staggering slaughter of back-to-back world wars, the

West embraced the ideal of the “ open society. ” The promise: By liberating ourselves from the old attachments to nation, clan, and religion that had

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Explains Why
Liberalism
Failed
Crisis

fueled centuries of violence, we could build a prosperous world without borders, freed from dogmas and managed by experts. But the populism and nationalism that are upending politics in America and Europe are a sign that after three generations, the postwar

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Consensus is breaking down. With compelling insight, R. R. Reno argues that we are witnessing the return of the “strong gods” —the powerful loyalties that bind men to their homeland and to one another. Reacting to the calamitous first half of the twentieth

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century, our political, cultural, and financial elites promoted open borders, open markets, and open minds. But this never-ending project of openness has hardened into a set of anti-dogmatic dogmas which destroy the social solidarity rooted in family, faith, and

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nation. While they worry about the return of fascism, our societies are dissolving. But man will not tolerate social dissolution indefinitely. He longs to be part of a “ we ” —the fruit of shared loves—which gives his life meaning. The strong gods will return, Reno

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warns, in one form or another. Our task is to attend to those that, appealing to our reason as well as our hearts, inspire the best of our traditions. Otherwise, we shall invite the darker gods whose return our open society was intended to forestall.

For more than a

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millennium,
beginning in the
early Middle Ages,
most Western
Christians lived in
societies that sought
to be
comprehensively Chri
stian--ecclesiastically,
economically, legally,
and politically. That is
to say, most Western
Christians lived in
Christendom. But in a

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gradual process beginning a few hundred years ago, Christendom weakened and finally crumbled. Today, most Christians in the world live in pluralistic political communities. And Christians themselves have very different opinions about what to make of the

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demise of

Christendom and how to understand their status and responsibilities in a post-Christendom world. Politics After Christendom argues that Scripture leaves Christians well-equipped for living in a world such as this. Scripture gives no indication that

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Christians should
strive to establish
some version of
Christendom.

Instead, it prepares
them to live in
societies that are
indifferent or hostile
to Christianity,
societies in which
believers must live
faithful lives as
sojourners and exiles.

Politics After

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Christendom explains what Scripture teaches about political community and about Christians' responsibilities within their own communities. As it pursues this task, Politics After Christendom makes use of several important theological ideas that

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Christian thinkers have developed over the centuries. These ideas include

Augustine's Two-Cities concept, the Reformation Two-Kingdoms category, natural law, and a theology of the biblical covenants.

Politics After Christendom brings these ideas together

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in a distinctive way to present a model for Christian political engagement. In doing so, it interacts with many important thinkers, including older theologians (e.g., Augustine, Aquinas, and Calvin), recent secular political theorists (e.g., Rawls, Hayek, and Dworkin),

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contemporary
political-theologians
(e.g., Hauerwas,
O'Donovan, and
Wolterstorff), and
contemporary
Christian cultural
commentators (e.g.,
MacIntyre, Hunter,
and Dreher). Part 1
presents a political
theology through a
careful study of the
biblical story, giving

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Special attention to the covenants God has established with his creation and how these covenants inform a proper view of political community. Part 1 argues that civil governments are legitimate but penultimate, and common but not neutral. It concludes

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that Christians should understand themselves as sojourners and exiles in their political communities. They ought to pursue justice, peace, and excellence in these communities, but remember that these communities are temporary and thus not confuse them

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with the everlasting
kingdom of the Lord
Jesus Christ.

Christians' ultimate
citizenship is in this
new-creation
kingdom. Part 2
reflects on how the
political theology
developed in Part 1
provides Christians
with a framework for
thinking about
perennial issues of

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political and legal theory. Part 2 does not set out a detailed public policy or promote a particular political ideology. Rather, it suggests how Christians might think about important social issues in a wise and theologically sound way, so that they might be better

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equipped to respond well to the specific controversies they face today. These issues include race, religious liberty, family, economics, justice, rights, authority, and civil resistance. After considering these matters, Part 2 concludes by reflecting on the

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classical liberal and conservative traditions, as well as recent challenges to them by nationalist and progressivist movements.

Explores the threats to democracy that exist both in the United States and in the Middle East, discussing the

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corruption that
plagues our own
democracy, the
failure to foster peace
in the Israeli-
Palestinian conflict,
and other crises.

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