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Nota di contenuto	; Part One: Patterns and flows -- Canada in comparative perspective / David Martin -- Canadian religion: heritage and project / Roger O'Toole -- Individualism religious and modern: communities and discontinuities / Daniele Hervieu-Leger -- ; Part Two: Alignments and alliances -- Church and state in institutional flux: Canada and the United States / Kevin J. Christiano -- Trudeau, God, and the Canadian constitution: religion, human rights, and government authority in the making of the 1982 constitution / George Egerton -- Bearing witness: Christian groups engage Canadian politics since the 1960s / John G.

Stackhouse -- ; Part Three: Civic and civil religion -- Resisting the 'No Man's Land' of private religion: the Catholic Church and public politics in Quebec / David Seljak -- Catholicism and secularization in Quebec / Gregory Baum -- Civil religion and the problem of national unity: the 1995 Quebec Referendum Crisis / Harry H. Hiller -- ; Part Four: Believing and belonging -- Modern forms of the religious life: denomination, church, and invisible religion in Canada, the United States, and Europe / Peter Beyer -- 'For by him all things were created ... visible and invisible': sketching the contours of public and private religion in North America / Andrew S. Greenville -- Generic evangelicalism? Comparing evangelical subcultures in Canada and the United States / Sam Reimer -- ; Part Five: identity, gender, body -- Steeple or the shelter? Family violence and church-and-state relations in contemporary Canada / Nancy Nason-Clark -- Politics of the body in Canada and the United States / John H. Simpson -- Consumers and citizens: religion, identity, and politics in Canadian and the United States / William H. Katerberg.

Sommario/riassunto

"Rethinking Church, State, and Modernity considers some central concepts in the sociology and history of religion and explores how Canada's religious experience is distinctive in the modern world. The contributors to this volume challenge the institutional approach that stresses a strict division between 'church' and 'state,' which seems increasingly inappropriate in late-modern and post-modern society and instead, favour a more fluid interpretation."--Jacket.
