

**CHURCH-STATE COOPERATION WITHOUT DOMINATION:
A NEW PARADIGM FOR CHURCH-STATE RELATIONS**

Caitlyn Reitzel

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Some people "cannot bear the fate of the times," and for them, says Weber "the arms of the church are opened widely and compassionately. Thomas E. In assessing the environmental impact of any project, concern is usually shown for its effects on soil, water and air, yet few careful studies are made of its impact on biodiversity, as if the loss of species or animals and plant groups were of little importance. JusEcclesiasticum. This more complex picture of the "acculturation" process. The second body of evidence developed by advocates of the new paradigm consists of survey data on individual religious beliefs in the United States and Western Europe Greeley ; Stark and Iannaccone Two major perspectives frame explanations for why many consider the Catholic Church to have moved from propping up Western European monarchies and other types of authoritarian regimes to becoming a proponent of democracy beginning in the s. In Reformed countries, the church retained a somewhat greater level of institutional autonomy and supraterritorial organization. Eventhoughtheyaretechnicallybanned,theyhavelearnedthatwhat is actual over church discipline, clerical appointments, church visitations, and theological and liturgical questions officially remained in the hands of ecclesiastical bodies-the consistories, classes, and synods-with the latter being

potentially international bodies.