

Weber on separation of church and state in the us essay

[Countries](#), [United States](#)



In the United States, the 'separation of state and the church' policy was strictly observed. Under the system, the government was not obliged to carry out the denominational census. It was outright illegitimate for the state to ask the ordinary citizens about their religion. This principle of separation upheld the famous freedom of worship.

Social and business entities depend entirely on a significant credit relation. According to the author, these two aspects are the affiliates of religion, and the question on denomination stem from these two perspectives. Efficient service delivery relates closely to religion. For instance, a businessperson affiliated with Baptism Church was trusted in the provision of quality services. To iterate this point further, the author recalls the remark of the salesman who asserted: "if I see a businessman or a farmer not belonging to any church, I wouldn't trust him with fifty cents." According to Weber, the argument of the salesman seeks to clarify that religion and trustworthiness go hand in hand.

Perhaps aware of the corrupt and unscrupulous members of the guild, the seller explicitly expresses his optimism with the sect members. From this analogy, it is worthwhile to conclude that the ancient America's spirit of capitalism is linked with the Protestant denomination.

Becoming the member of the congregation was very popular among the middle-class individuals. First and foremost, admission into the sect entailed an analysis of a person's character since childhood. As such, it became a popular believe among the middle-class Americans that entry into the sect depicted high moral standards and benign qualities that are deemed crucial

in business. The author argues that Methodist church wins an individual the required reputation for political support in the region as well as access to unlimited credit facilities. The general observation is that the successful politician and businessmen belonged to either Methodist or Baptist sects.

The sects also inculcated some sense of brotherhood among the middle-class Americans. The author attests to the fact that the association acted as a significant burial insurance. Furthermore, the sect also offered the members ethical support for brotherly assistance. For instance, the affluent members will bail out the less fortunate members by advancing low-interest loans to them.

The author argues that the number of the American population without church affiliation estimated at 6%. Any reputable sect confers the members with moral qualification. The church membership is different in the sense that everything is based on the belief that God's grace is in control. Church affiliation was popular as compared to the cult within the meaning that it (church) was obligatory because it has nothing to do with the member's qualities. Moral offenses meant that one could be expelled from the sect. The implication that this has on the member is that the affected individual loses credit and his or her influence in the political scene is reduced.

In today's contemporary society, denomination is irrelevant. Ethics and anti-craft bodies have been formed. These commissions are mandated by the American Constitution to perform the vetting process; not the sect anymore. Democracy prevailed over the outrageous sect membership. The 'ballot'

determined any social and political favor. The author iterated that once an investigation into the moral worth of an individual has been determined, affiliation into a political faction is finally acquired through a popular vote. This procedure was also deemed necessary in the determination of individual creditworthiness.

According to Weber, religious affiliation played a crucial role in the determination of an individual's creditworthiness. The author argues that Baptism Church guarantees the members what he names as a 'deposit' of the entire region (sic) and unlimited access to credit facilities. This perspective shaped the perception of creditworthiness according to the author.

The Protestant sect bases most of its principals and ethical discipline in the authoritarian church doctrines. From the Protestant point of view, rational breeding and selection are related to ordering and forbidding. Therefore, it is worth mentioning that Puritan sects upheld the 'inner-word' (sic) form of asceticism. The Catholic Church does not value compelling individual interest of socially higher self-esteem. Instead, the universal church is credited for its notable grace. As such, both the righteous and the unrighteous enjoyed equal share in the grace. While the Protestant sect favors capitalism, the Catholic, on the other hand, seem to support communism. These are the key differences that exist between the membership in the Protestant sect and the Universalist Catholic church, according to Weber.

As the society becomes increasingly secular, status and moral standing are judged through voting. Prior to the voting act, investigation of the moral worth needs to be determined. In the current American society, business opportunities are significantly controlled by laws.

In the United States, money acted as a significant power purchasing tool. Money was not used to attain social honor, even though money was used for the acquisition of social heritage. In Germany, capital acted as an appropriate medium for attaining social honor. In the US, property inheritance was not valued but in the German culture it was highly regarded as a measure of value.

According to Weber, Religious doctrines play a significant role in the determination of the breeding traits. Ethical conduct is the crucial perspective upon which premiums are placed. Weber seeks to illustrate these points through the comparative assertion between Protestant and the medieval guilds.