

Religion 181
Religion in America
Wabash College

MWF 10:20-11:10
Fall 2004

Prof. Jonathan Baer
Center 200D
baerj@wabash.edu

Dept. of Philosophy and Religion
361-6130 (office)

Office hours: MW 2:00-3:00 pm, or by appointment. Generally, I will be available in my office during working hours unless I am in class or a meeting.

Introductory Rationale—2005

Fellow Young Scholars: A few introductory comments to orient you to the following syllabus. First, I'm using as a template the syllabus for the course I taught at Wabash College in the fall of 2004. I had around 35 students, a large class for Wabash, which has about 850 students and is one of the few remaining all-male undergraduate colleges. As is typical for our 100 level religion courses, I lectured about two-thirds of the time, and had discussions most of the other classes, though it bears saying that our size and culture encourages an especially interactive style of lecturing, something of a lecture/discussion hybrid. Second, I approach this course with an admitted bias toward reliance on words, both the printed page and the spoken word (mine and the students'). This reflects the traditional liberal arts culture at Wabash and the intimacy of the learning environment (where classes of 5-15 students are more typical than "larger" survey classes). It also reflects some personal characteristics and convictions: my techno-incompetence and corresponding techno-phobia; and, perhaps more important, my conviction that students are accustomed to viewing video or still images on screen, but increasingly unskilled at reading, listening and speaking well. In other words, I unabashedly privilege the spoken and written word as the principal pedagogical media in part because to do so is increasingly counter-cultural, and I'm convinced the cultural trends toward imagery and away from words are diminishing our critical reasoning skills. That said, I try to find ways to incorporate other media where helpful; and indeed, I think I need to do more on that front without losing the strength of the word-based approach.

I'm able to take this more traditional approach to teaching because of the learning environment at Wabash. Along with smaller classes, we have engaged students who (usually) are bright and eager to learn. That said, they often come with inferior secondary school educations and are diamonds in the rough, if you will. So, for example, in a course this semester (spring 2005), I have a very bright freshman who recently informed me that until this year, he had not read a whole book through since sixth grade and that he was really enjoying the six books I had assigned for the course. All the reading he is doing at Wabash this year is opening up a new world for him, and I can almost see his mind and person growing. Among Wabash students and faculty, there is a strong work ethic that prevents students like this from skating by without doing their work; no doubt some do so, but it's not easy in a small setting that stresses hard work and accountability. So, while there is admittedly a lot of reading in this syllabus, it seems to work well here. Obviously, it might not succeed in a different setting.

As far as the basic structure and content, I organize the course both chronologically and thematically, but mainly chronologically. I try—perhaps foolishly—to give broad coverage of the full sweep of the American religious past, but I must say that I'm not completely satisfied with this. On more than a few days I feel like I'm trying to cram too much into the class. The historian in me has resisted shifting to a thematic approach, but I recognize the need to trim readings from the syllabus. As far as the content, while I stress religious pluralism, I pay more attention to the "mainstream" Christian stories than those of religious minorities, and again I'm not entirely happy with this. I'd like to incorporate more of those "others" without destabilizing the mainstream accounts. Finally, I have appended paper assignments and exams to the syllabus.

Course Description

This course is an introduction to the religious history of America. We will explore the historical development of the primary religious traditions in America, especially Protestantism, Catholicism, and Judaism, as well as the formative influence of religion among women, African Americans, and American Indians. Principal themes include pluralism, the impact of religious disestablishment, revivalism and reform, theological movements, and religious innovation. Generally, I will lecture on Mondays and Wednesdays, and we will have class discussions on Fridays.

Grading

Your course grade will be determined as follows:

Discussion:	20%
Paper 1:	15%
Midterm Exam:	15%
Paper 2:	25%
Final Exam:	25%

Discussion

Fruitful class discussions enable us to better understand texts, wrestle with challenging questions, and explore new ideas. Through expressing our interpretations and insights and listening and responding to those of others we actively engage our course materials. The success of our discussions depends on your preparation and participation. Three components are essential:

- **Read** the assignments thoughtfully and critically. It is insufficient to come to class simply having glanced at a reading. Reading well requires time and effort. Ask questions of the text, try to situate it within a broader cultural and historical context, analyze the author's argument or main ideas, and so forth. Always bring the assigned readings to class.
- **Attend** class. I will record attendance, so be on time for class. You are allowed three absences for the semester. Each additional absence will lower your discussion grade by one-third of a letter grade.
- **Participate** in discussions. Both the quantity and quality of participation are important. Demonstrate your careful reading of texts through your comments and interpretations; ask insightful questions of the material; and listen thoughtfully and engage constructively the comments of others. The give and take of intelligent, focused conversation can be great fun—your enjoyment of it and your capacity to learn from it will depend upon your preparation and your willingness to take risks.

Quizzes: Periodically throughout the semester, you will be given a quiz at the beginning of class. Each quiz will ask you about some basic point in the reading for that day, or in the immediately preceding lecture. If you have *really* read the text for the day, or paid attention during lecture, you'll be able to get an easy "A" or "B". If you haven't, you won't. At the end of the semester, your quiz grades will be averaged, and will count as 30% of your total discussion grade for the course. If you miss a quiz because of one of your three "free" absences, you will not receive a grade for that quiz, thus lowering your total number of quizzes by one. However, if you miss a quiz because of an absence after you have used your three free absences, you will receive an F.

Papers

There are two assigned papers for the course. The first paper will be 5-6 pages in length and will count for 15% of your final grade; the second paper will be 10-12 pages and will count 25% toward your final grade. I will hand out the assigned topics roughly 2-3 weeks before the due dates. Papers are due in class on the following dates:

Paper 1: Friday, September 24

Paper 2: Friday, November 19

To improve your writing, you may wish to utilize the Writing Center, located in the Office of Academic Support Services, Armory 101A and 101B (ext. 6258) where trained upperclassmen will analyze your drafts and offer suggestions. Good writing requires several drafts, and outside critiques can help clarify your ideas and prose. The staff and tutors at Academic Support Services can also help you develop your study and time-management skills, and assist you with special needs related to education, such as physical or learning disabilities.

Plagiarism involves the use of the words or ideas of others without proper citation or credit. Direct copying, close paraphrasing, and unacknowledged borrowing from books, articles, Internet sources, or the work of other students are all forms of plagiarism. If you have any questions about the use of sources in your written work, please see me before you turn in your papers. Plagiarism violates the Gentleman's Rule and will be addressed according to the policies of the College. If you plagiarize on a paper or cheat on an exam, you will receive an F for the entire course.

Exams

The Midterm exam will take place Wednesday, October 13, in class. The Final exam will be given Thursday, December 16, 9:00 a.m. As these dates approach, we will discuss the form and typical substance of the exams.

Texts

There are four required texts for the course, available at the Bookstore. Additionally, a number of readings will be located on reserve at Lilly Library:

1. Jay P. Dolan, *In Search of an American Catholicism: A History of Religion and Culture in Tension*. Oxford: Oxford University Press, 2002. [Dolan]
2. Nathan O. Hatch, *The Democratization of American Christianity*. New Haven, CT: Yale University Press, 1989. [Hatch]
3. Robert R. Mathisen, *Critical Issues in American Religious History: A Reader*. Waco, TX: Baylor University Press, 2001. [Mathisen]
4. Peter W. Williams, *America's Religions: From Their Origins to the Twenty-First Century*. Urbana: University of Illinois Press, 2002. [Williams]
5. Reserve Readings, Lilly Library. [R 1, R 2, etc.]

Young Scholars Note (YSN): While using Peter Williams's text as the ballast for our readings, I rely on Dolan and Hatch to give students greater depth about American Catholic history and the crucial process of the democratization of Christianity. Mathisen and the reserve readings point to a heavy reliance on primary texts, which helps the past come alive for students and begins to get them thinking like religious historians. In addition to secondary source articles, Mathisen's reader contains short selections from the primary works cited below rather than the whole texts.

Schedule

Aug. 27 Welcome and Introductions

Part 1 The Colonial Era

Week 1 Overview & American Indian Religions and Cultural Contact

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|---------|--|
| Aug. 30 | Williams—Preface
Introduction: Telling Stories
Mathisen—Foreword
Preface
ch. 1 (Nord): Warren A. Nord, “History Texts” and “Why Is There so Little Religion in the Textbooks?” |
| Sept. 1 | Williams—ch. 1: The Varieties of Native American Religious Life
R 1 Ramón Guetierrez, “The Pueblo Indian World in the Sixteenth Century” |
| Sept. 3 | Williams—ch. 21: Christian Missions to the North American Indians
Mathisen—ch. 2 (# 1): “A French View of Native Americans, 1611” |

YSN: The Monday class here is oriented toward raising fundamental questions and discussing large themes about American religion, drawing especially on Williams's introduction and the Nord pieces. I also rely here on the principal themes I articulate in the course description: pluralism, the impact of religious disestablishment, revivalism and reform, theological movements, and religious innovation. To explore these themes, I've had students split into five groups, each taking one of the themes, discussing what it means for a few minutes, then sharing it with the class (with my writing on the board) as a basis for discussion. On Wednesday we focus on both general characteristics of Indian religions and the specific case of the Acoma, part of the Pueblo Indians of the Southwest. In this class, I show several images of Acoma mesa, which stands some 370 feet off the desert floor and is integral to understanding their culture and rituals, along with images of their homes, kiva, etc. The Guetierrez reading works very well in introducing students to what is to most of them an alien world. On Friday we focus on the issue of cultural contact and conflict, and in particular missions. Here I've had some success with splitting them into four groups, two

Catholic and two Protestant, and asking them how they would go about missionizing the Acoma (obviously, anachronistically in the case of the Protestants). This exercise seems to help students understand the fundamental religious and cultural differences that separated Europeans and Native Americans, as well as highlighting in an introductory fashion some basic Catholic-Protestant differences.

Week 2 Colonial Religious Establishments

- Sept. 6 Williams—ch. 10: Calvinism and the Reformed Tradition
ch. 13: New England Puritans
R 2 John Winthrop, “A Model of Christian Charity”
R 3 Anne Bradstreet Poetry—selections
R 4 Cotton Mather selections on Salem witchcraft
- Sept. 8 Williams—ch. 14: Presbyterians and Other Reformed Churches
ch. 15: The Society of Friends (Quakers)
ch. 11: The Radical Reformation and the Anabaptist Tradition
ch. 19: Anabaptists and Pietists in Pennsylvania
Mathisen—ch. 2 (# 4): Selection from William Penn, 1669
ch. 2 (# 5): The Trial of Margaret Brewster, 1677
- Sept. 10 Williams—ch. 9: The Anglican Tradition
ch. 12: Colonial Anglicans
ch. 20: Jews and Catholics in Early America
Mathisen—ch. 2 (# 6): Francis Le Jau, Slave Conversion on the Carolina Frontier, 1709
ch. 2 (# 3): Anti-Catholicism, 1641

YSN: The basic structure here is New England (especially Massachusetts) on Monday, the Middle Colonies (especially Pennsylvania) on Wednesday, the Southern Colonies (especially Virginia) on Friday, with lectures and discussion attempting to lay out some broad connective themes. As you can see, I try to get in a few words on early American Catholicism and Judaism to highlight pluralism and begin to adumbrate later storylines.

Week 3 Colonial Revivalism

- Sept. 13 Williams—ch. 16: John Wesley and the Rise of Methodism
ch. 17: The Great Awakening and the Baptist Tradition
R 5 Jonathan Edwards, *A Faithful Narrative of the Surprising Work of God*
- Sept. 15 R 6 Harry S. Stout, “George Whitefield in Three Countries”
R 7 George Whitefield and Timothy Cutler selections on Revivalism
Mathisen—ch. 3 (# 4): Thomas Prince, “What a Vile Creature I Am,” 1744
ch. 3 (# 5): “The Testimony of Harvard College against George Whitefield,” 1744
- Sept. 17 R 8 Charles E. Hambrick-Stowe, “The Spiritual Pilgrimage of Sarah Osborn (1714-1796)”
Williams—ch. 18: The Origins of Modern Religious Liberalism
Mathisen—ch. 3 (# 2): Jonathan Edwards, *Thoughts on the Revival of Religion*, 1742
ch. 3 (# 3): Charles Chauncy, *Seasonable Thoughts on the State of Religion*, 1743
R 9 Charles Chauncy, *Enthusiasm Described and Caution'd Against*, 1742

YSN: Pretty straightforward here, with lots of emphasis on primary sources and discussion thereof.

Part 2 Forging a New Nation

Week 4 Revolution and Disestablishment

- Sept. 20 Williams—ch. 22: The Revolution and the Constitution
Mathisen—ch. 4 (# 1): Jonathan Mayhew, *Discourse Concerning Unlimited Submission*, 1750
ch. 4 (# 2): Jonathan Boucher, *Reminiscences of an American Loyalist*, 1770
ch. 4 (# 3): John Wesley, *A Calm Address to Our American Colonies*, 1775
- R 10 Nicholas Street, *The American States Acting Over the Part of the Children of Israel...*, 1777

- Sept. 22 Mathisen—ch. 4 (# 4): Samuel West, 1776 Election Sermon
ch. 4 (# 5): Samuel Sherwood, *The Church's Flight into the Wilderness*, 1776
ch. 4 (Hatch): Nathan O. Hatch, from *The Sacred Cause of Liberty: Republican Thought and the Millennium in Revolutionary New England* (1977)
R 11 Ezra Stiles, *The United States Elevated to Glory and Honour*, 1783
- Sept. 24 **Paper 1 due**
R 12 James Madison and Isaac Backus selections on Disestablishment
R 13 John F. Wilson, "Religion, Government, and Power in the New American Nation"
Mathisen—ch. 4 (Noll): Mark A. Noll, from *Christians in the American Revolution* (1977)

YSN: Here, as previously, I use a variety of discussion techniques—small groups charged with a question or topic, debate formats, etc.

Week 5 Revival and Reform

- Sept. 27 Hatch—chs. 1-3
Sept. 29 Hatch—ch. 4
Oct. 1 Williams—ch. 23: The Second Great Awakening(s)
pp. 190-194 re moral reform
ch. 25: The Culture of Antebellum Evangelicalism
Mathisen—ch. 5 (# 2): Charles G. Finney, *Lectures on Revivals of Religion*, 1835
ch. 5 (# 4): Charles G. Finney, *Measures to Promote Revivals*, 1835
ch. 5 (# 5): John Williamson Nevin, *The Anxious Bench*, 1844

YSN: Here we get a growing sense of Protestant pluralism—with Mormonism, African-American Christianity, the Restorationist tradition, etc.—which I aim to build on and extend the next couple weeks. The reactions to Hatch have been somewhat mixed; most students, and especially the better ones, like the text, while some others find it hard or tedious.

Week 6 Antebellum Religious Innovation and Liturgicalism

- Oct. 4 Hatch—chs. 5-8
Oct. 6 Williams—ch. 29: New World Space and Time: Restorationist, Millennial,
and Communitarian Movements
ch. 30: New World Revelation: Joseph Smith and the Rise of Mormons
Mathisen—ch. 5 (# 6): Sylvester Graham, *The Philosophy of Sacred History...*, 1855
Oct. 8 Williams—ch. 26: Liturgical Protestantism: Lutherans and Episcopalians in Changing Worlds
ch. 28: Unitarianism, Transcendentalism, and Universalism
R 14 Ralph Waldo Emerson, from *Nature*, 1836

YSN: This week highlights the crowding problem as much as any other. I'm trying to suggest something of the profusion of innovative religious bodies in the antebellum era, while also tacking on the liturgical traditions, but it's hard to do justice to any one particular group here.

Week 7 African-American Religion

- Oct. 11 Williams—ch. 27: Religion in the Slave Community
R 15 Albert J. Raboteau, "African Americans, Exodus, and the American Israel"
R 16 Henry Bibb, "Conjuration and Witchcraft"
R 17 Nat Turner, "Religion and Slave Insurrection"
Oct. 13 **Midterm Exam**

YSN: For the Monday class, I utilize a lot of music, both shouts and spirituals. I pass out lyrics so students can follow along better, then play selections from two discs: *The Long Road to Freedom—An Anthology of Black Music*, disc # 1: *The Roots, Shouts, and Early Spirituals*; and *African-American Spirituals: The Concert Tradition*. I've found this to be an effective learning tool, as well as a good change of pace before the midterm exam.

- Oct. 14-17 Midsemester Break

Week 8 Abolitionism and the Civil War

- Oct. 18 Williams—pp. 194-199 re abolitionism and the Civil War
Mathisen—ch. 7 (# 2): A Catholic Defense of Slavery, 1840
ch. 7 (# 3): Slavery and Methodist Schism, 1843
ch. 7 (# 5): James Hammond, *The Pro-Slavery Argument*, 1852
ch. 7 (# 6): Frederick Douglass, “What to the Slave Is the Fourth of July? 1852”
R 18 Frederick Douglass, “Slaveholding Religion and the Christianity of Christ”
- Oct. 20 Mathisen—ch. 8 (# 1): Abraham Lincoln Letter to Joshua F. Speed, 1855
ch. 8 (# 3): President Davis Seeks God’s Aid and Mercy, October 1864
ch. 8 (# 4): Lincoln’s Second Inaugural, 1865
ch. 8 (Moorhead): James H. Moorhead, from *American Apocalypse: Yankee Protestants and the Civil War* (1978)
- R 19 Abraham Lincoln selections on Religion and the Civil War
- Oct. 22 Mathisen—ch. 8 (# 5): Henry Ward Beecher, Address at the Raising of the Flag over Fort Sumter, 1865
ch. 8 (#6): J.J.D. Renfroe, A Confederate Chaplain Recounts His Experience of the Revivals (1863-1864), 1867
ch. 8 (Faust): Drew Gilpin Faust, “Christian Soldiers: The Meaning of Revivalism in the Confederate Army” (1987)
- R 20 Horace Bushnell, “Our Obligations to the Dead,” 1865

YSN: I focus almost exclusively on primary source documents this week, trying to give students different angles of vision on religion’s relationship to slavery, abolitionism, and the war.

Part 3 Modernizing America

Week 9 Urbanization, Health and Wealth, and Empire

- Oct. 25 Williams—ch. 31: Victorian Evangelicals
ch. 32: Protestant Liberalism and the Social Gospel
Mathisen—ch. 10 (# 1): Frances Willard and the Women’s Christian Temperance Union
ch. 10 (# 4): Charles Sheldon, *In His Steps*, 1896
ch. 10 (# 6): Walter Rauschenbusch, *Christianity and the Social Crisis*, 1907
- Oct. 27 Williams—ch. 33: Anglican Renaissance
ch. 41: Health, Wealth, and Metaphysics
R 21 William Lawrence, “The Right Relation of Wealth to Morals,” 1901
R 22 Ralph Waldo Trine, “Fullness of Life—Bodily Health and Vigor,” 1897
- Oct. 29 Williams—ch. 39: Native American New Religions
Mathisen—ch. 11 (# 1): Reaching Alaska’s Natives, 1878
ch. 11 (# 3): Josiah Strong, *Our Country*, 1885
ch. 11 (# 6): Albert J. Beveridge, The March of the Flag, 1903
ch. 11 (Handy): Robert T. Handy, from *A Christian America: Protestant Hopes and Historical Realities* (1984)

YSN: Another week where there is admittedly too much, which presents lecture and discussion challenges in terms of trying to adequately cover it all and tie it together.

Week 10 Modernity and Its Discontents

- Nov. 1 Williams—ch. 35: Religion in the South
ch. 40: Black Nationalism and New Urban Religions
Mathisen—ch. 10 (# 5): Reverdy C. Ransom, The Race Problem in a Christian State, 1906
R 23 W. E. B. DuBois. “Of the Faith of the Fathers”

- Nov. 3 Mathisen—ch. 9 (# 1): Charles Hodge, *What Is Darwinism?* 1874
ch. 9 (# 3): Henry Ward Beecher, *Evolution and Religion*, 1886
ch. 9 (# 4): John Augustine Zahm, *Evolution and Dogma*, 1896
ch. 9 (# 5): Andrew Dickson White, *A History of Warfare of Science with Theology in Christendom*, 1896
ch. 9 (Turner): James C. Turner, from *Without God, Without Creed: The Origins of Unbelief in America* (1985)
- Nov. 5 Williams—ch. 34: Reactions to Modernity: Fundamentalism, Holiness, Pentecostalism
R 24 Gastón Espinosa, “Tongues and Healing at the Azusa Street Revival”
Mathisen—ch. 12 (# 1): *The Fundamentals*, 1915, on Modern Biblical Criticism
ch. 12 (# 3): Harry Emerson Fosdick, *Shall the Fundamentalists Win?* 1922
ch. 12 (# 4): J. Gresham Machen, *Christianity and Liberalism*, 1923

YSN: Here I try to bring together some of those who were outsiders, or increasingly outsiders, with regard to changes in modern America.

Week 11 From Old World to New: Catholicism, Judaism, and Eastern Orthodoxy

- Nov. 8 Williams—ch. 6: The Roman Catholic Tradition
Dolan—chs. 1-2
- Nov. 10 Dolan—pp. 71-146
Williams—ch. 36: American Catholicism: From Ethnic Pluralism to Institutional Unity
Mathisen—ch. 10 (# 2): Cardinal Gibbons Defends the Knights of Labor, 1887
ch. 10 (# 3): Leo XIII’s “*Rerum Novarum*,” 1891
- Nov. 12 Williams—ch. 3: The Jewish Tradition
ch. 38: Ethnic Diversity and Denominationalism in American Judaism
ch. 5: The Eastern Orthodox Tradition
ch. 37: Eastern Christianity in America

YSN: The immigrant experience and the transitions from old to new world are central this week.

Part 4 Toward a Multicultural Religious America

Week 12 Redefining the Mainstream

- Nov. 15 Williams—ch. 42: Neo-Orthodoxy and Ecumenism: The Foundations of “Mainline” Protestantism
R 25 Bernhard Lang, “Harry Emerson Fosdick and Liberal Protestant Teaching”
R 26 Craig R. Prentiss, “The Power of Positive Thinking,” on Norman Vincent Peale
R 27 Reinhold Niebuhr, “The Christian Witness in the Social and National Order”
- Nov. 17 Dolan—pp. 146-89
Mathisen—ch. 13 (# 1): Pope Pius XI, *Mortalium animos*, The Promotion of True Religious Unity, 1928
ch. 13 (# 4): Coughlin Attacks Roosevelt as Red, 1936
- Nov. 19 **Paper 2 due**
Williams—ch. 46: Traditions and Structures in the American Jewish Community
ch. 47: Jewish Identity and Jewish Culture in Twentieth-Century America
Mathisen—ch. 13 (Pratt): Norma Fain Pratt, “Transitions in Judaism: The Jewish American Woman through the 1930s” (1978)

YSN: Essentially, this week focuses on the development of mainline Protestantism in the period following the controversies of the 1920s, and then the extension of the mainstream of American religion to include Catholicism and Judaism in the mid-century decades.

- Nov. 20-28 Thanksgiving Break

Week 13 The Sixties and Its Legacies

- Nov. 29 Williams—ch. 48: Vatican II and the End of the Catholic Ghetto
ch. 49: Roman Catholic Education, Thought, and Culture
ch. 50: The Religions of Spanish-Speaking Peoples
Dolan—ch. 5, Postscript
Mathisen—ch. 14 (# 3): John Courtney Murray, “The Problem of State Religion,” 1951
ch. 14 (# 5): J. C. Bennett, “A Roman Catholic for President?” 1960
- Dec. 1 Williams—ch. 51: African American Christianity: “Eyes on the Prize”
Mathisen—ch. 15 (# 1): The Ministry and Integration: “The Greatest Threat to Segregation,” 1959
ch. 15 (# 2): The Mind of the Ku Klux Klan, 1964
ch. 15 (# 5): Martin Luther King Explains Nonviolent Resistance, 1967
ch. 15 (# 6): Albert B. Cleage, Jr., *The Black Messiah* (1969)
- Dec. 3 Williams—ch. 43: “Mainline” Protestantism in the Later Twentieth Century
ch. 54: Liberalism, Radicalism, and Secularism
Mathisen—ch. 14 (# 4): Helen C. Woolson, “Shall Women Be Ordained?” 1955
ch. 16 (# 3): Richard Lovelace, from *Homosexuality and the Church*, 1979
ch. 16 (Reeves): Thomas C. Reeves, from *The Empty Church: The Suicide of Liberal Christianity* (1996)

YSN: In this week, we try to explore the religious dimensions to the great movements of the 1960s, from the civil rights movement to the women’s movement to the sexual revolution.

Week 14 Resurgent Evangelicalism and Multicultural Religiosity

- Dec. 6 Williams—ch. 44: Conservative Protestantism: Culture and Politics
Mathisen—ch. 14 (# 1): Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism*, 1947
ch. 16 (Wuthnow): Robert Wuthnow, from *The Restructuring of American Religion: Society and Faith since World War II* (1988)
R 28 Elizabeth Fox-Genovese, *Women and the Future of the Family*, 2000
- Dec. 8 Williams—ch. 45: Mormons and the “Mainstream”
ch. 52: Islam in the United States
ch. 53: Asian Traditions and American Transformations
Mathisen—ch. 16 (# 2): Gary Snyder, “Zen Buddhism in the United States,” 1976
- Dec. 10 Williams—ch. 55: Popular Religion in New Keys
Conclusion

YSN: I’m uneasy that Islam and Asian traditions get little to no coverage until the very end of the semester, but I don’t see much of an alternative given the current structure. Arguably, focusing on them here (post-1965 immigration) is justifiable, but at the least I’d like to be able to spend a day on each major tradition.

Final Exam Thursday, December 16, 9:00 a.m.

Religion 181 Religion in America

Paper 1 Topic

Prof. Baer

DUE: Wednesday, September 29, 2004

Write a 5-6 page paper (double-spaced, 1 inch margins, 11-point or 12-point) on **one** of the following two topics:

1. It is 1700, and you (a religiously devout young family man) have the opportunity to settle in either Massachusetts or Pennsylvania. Which colony do you choose, and why? Analyze the comparative strengths and weaknesses of colonial Massachusetts and Pennsylvania. What motivations or visions fueled the establishment of the colonies? Were they being achieved in 1700, and were they achieved over the longer term of the colonial era?

(Most of this assignment asks you to write *in character*—a young family man in 1700 looking to settle in one of two colonies—but the last question calls upon you to step outside of the character you have created and look at the colonial era as a whole.)

OR

2. Analyze the methods and influence of Jonathan Edwards and George Whitefield in promoting colonial revivalism. What made the Great Awakening significant? What forces contributed to widespread revivalism? What were the results for religion in America and for the colonies generally?

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Paper 2 Topics
Prof. Baer
DUE: Friday, December 3, 2004

Write a 10-12 page paper (double-spaced, 1 inch margins, 11-point or 12-point) on **one** of the following:

1. It is November 1980, and you are a 100-year-old African American. Some young whippersnapper college student comes to you and asks you to reflect on the role of religion in your life and that of your people. Since your mind is still razor sharp, you can remember the significant religious figures and movements that impacted your life and think critically about their broader influence. Tell your story. Which leaders and movements attracted or repelled you, and why? How has religion helped or failed to help you cope with the hardships of segregation and racism? African-American religion has long expressed the tensions between accommodation to and separation from American culture and society; which approach have you embraced, and why? Finally, how has religion impacted you socially, economically, and politically?

(Remember that you are being asked here to write *in character*; so, for example, you won't know what will happen in 1990 or 2004, since it is 1980. You also wouldn't know from experience what happened in 1863 or 1875, but you perhaps may have heard about such things from your parents or grandparents.)

2. Analyze the major ways American Protestants reacted to the challenges of urbanization, industrialization, and immigration in the years 1865-1930. What different solutions did Protestants offer for the dislocations and alienation many people experienced as a result of these changes? How did they respond to the growing wealth of the nation, or at least some portions of it? How did Protestant responses to urbanization, industrialization, and immigration contribute to the growing division in these years between liberal and conservative Protestant positions?

3. From the end of the Civil War through the Second Vatican Council and its aftermath, analyze the ways Catholicism has adapted to American culture and society, along with ways it has resisted adaptation. What major challenges did immigrant Catholics and their church face in the United States, and how did they address them? Which Catholic leaders or movements have been especially influential in shaping the church in America or in bringing about important changes? How has the Catholic Church become Americanized and/or resisted Americanization?

4. Choose your own topic. If you elect this option, you must have your topic approved by me no later than Friday, November 19.

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Midterm Exam
October 13, 2004

You have 50 minutes to complete the exam. I have suggested time allocations for each section to help keep you on track.

1. IDs 30 points 10 minutes

Identify any 5 of the following 7:

Richard Allen	kiva
polity	Elias Smith
Sarah Osborn	camp meeting
Ralph Waldo Emerson	

2. Shorter Essay 30 points 15 minutes

Write an essay on one of the following two topics:

a) Analyze the early development of Mormonism in America. What factors contributed to the rise of the religion? How did Mormonism survive and grow in antebellum America? What characteristics make this a quintessentially American religious innovation, and what characteristics distinguish it from other new religions of the era?

OR

b) Analyze the Constitutional settlement regarding religion. How did the founders of the United States legally address the relationship between government and religion? What factors contributed to their solution, and what precedents did they draw upon? In what major ways has this solution been influential for religion in the United States?

3. Longer Essay 40 points 25 minutes

Write an essay on the following:

Choose two major religious leaders and their respective movements (**not** including Mormonism) in order to analyze the democratization of religion in the Revolutionary era and the new republic. What ideas and/or visions shaped these leaders and their movements? How did they reach people with their messages, and why did the people respond? What were their most important contributions to the democratization of religion, and why was this larger shift significant?

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Final Exam
December 16, 2004

You have 3 hours to complete the exam.

1. IDs 30 points

Identify the terms, persons, or movements listed below. Be specific, situating the item in its historical and religious context, and indicating its importance for religion in America.

Identify any 10 of the following 14:

Reform Judaism	glossolalia
Joseph Smith	integrationism
Neo-orthodoxy	limited atonement
Social Gospel	Dwight L. Moody
Francis Asbury	ecumenism
Mary Baker Eddy	“No creed but the Bible”
Second Vatican Council	spirituals

2. Post-Midterm Essays 35 points

Write an essay on two of the following three topics:

a. Analyze the relationship between immigration and religion in the United States since the late nineteenth century. How has the steady stream of immigrants to this country impacted the nature of American religion? How have immigrant religions changed in the American context? Have these changes—both in the nature of American religion and in immigrant religions—been positive or negative developments, or perhaps neither or both? Choose two immigrant religious groups in particular to illustrate your answers.

b. Analyze the two major cultural developments of the 1960s and beyond, the civil rights movement and the sexual revolution and feminism, as religious events. First, identify significant religious participants in the civil rights movement, their major arguments, and how religion factored into their approaches to race relations. What broader traditions of religious and racial thought and action did they represent? Whose arguments were most influential, and why? Second, how did religion and the sexual revolution and feminism intersect? Citing specific examples, discuss how religion in America has changed as a result of the sexual revolution and feminism. Have these intertwined cultural movements impacted religion for better or worse? How so?

c. Beginning in the late nineteenth century and continuing with only periodic interruptions, the United States has produced more and more wealth and our citizens' standards of living (at least monetarily) have risen. Analyze the impact of growing wealth in America on religion. What characteristics of our religious environment are related to American wealth, and how? How has wealth changed our theological convictions? Does American wealth help illuminate the religiosity of any particular religious groups, movements, or leaders? Be sure to use specific examples to illustrate your claims.

3. Comprehensive Essay 35 points

Write an essay on the following:

Analyze ways religious freedom has impacted religion in America, focusing on the following questions. Be sure to use specific examples in addressing all parts of this assignment.

1. How did religious freedom develop? (That is, when did it begin? What factors contributed to its development? What forms did it take in different eras of American history?)
2. What characteristics has religious freedom contributed to American religion? (That is, in what specific ways has religious freedom shaped religion in America?)
3. What tensions or controversies has religious freedom generated, and how have they been resolved?
4. Finally, has the American experiment in religious freedom been a success? Why or why not?