# GENERAL STUDIES COURSE PROPOSAL COVER FORM

(ONE COURSE PER FORM)

<table>
<thead>
<tr>
<th>1.) DATE:</th>
<th>Nov 10, 2010</th>
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<tr>
<td>2.) COMMUNITY COLLEGE:</td>
<td>Maricopa Co. Comm. College District</td>
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<tr>
<td>3.) COURSE PROPOSED:</td>
<td>Prefix: REL Number: 206 Title: Religion in America Credits: 3</td>
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<td>CROSS LISTED WITH:</td>
<td>Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number:</td>
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<tr>
<td>4.) COMMUNITY COLLEGE INITIATOR:</td>
<td>Keith J. Crudup</td>
</tr>
<tr>
<td>PHONE:</td>
<td>480-461-7791</td>
</tr>
<tr>
<td>FAX:</td>
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</table>

**ELIGIBILITY:** Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable are not eligible for the General Studies Program.

**MANDATORY REVIEW:**

☐ The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).

**POLICY:** The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.

**AREA(S) PROPOSED COURSE WILL SERVE:** A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.

5.) **PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:**

- Core Areas: Humanities and Fine Arts (HU)
- Awareness Areas: Select awareness area...

6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

7.) **DOCUMENTATION REQUIRED**

- Course Description
- Course Syllabus
- Criteria Checklist for the area
- Table of Contents from the textbook required and/or list or required readings/books
- Description of how course meets criteria as stated in item 6.

8.) **THIS COURSE CURRENTLY TRANSFERS TO ASU AS:**

- DEC prefix
- Elective

**Correct CEG Listing:**

REL Dept Elective Credit

Current General Studies designation(s):

Effective date: **2011 Fall** Course Equivalency Guide

Is this a multi-section course? ☒ yes ☐ no

Is it governed by a common syllabus? ☒ yes ☐ no

Chair/Director: **ELIZABETH URСIC**

**See district-wide competencies outline**

AGSC Action: Date action taken: ☐ Approved ☐ Disapproved

Effective Date:
Proposer: Please complete the following section and attach appropriate documentation.

### ASU - [HU] CRITERIA

**HUMANITIES, FINE ARTS AND DESIGN** ([HU]) courses must meet *either* 1, 2, or 3 and at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria a **CENTRAL AND SUBSTANTIAL PORTION** of the course content.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
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1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.

2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.

3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.

4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:
   a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.
   b. Concerns aesthetic systems and values, literary and visual arts.
   c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.
   d. Deepen awareness of the analysis of literature and the development of literary traditions.

**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses devoted *primarily* to developing a skill in the creative or performing arts, including courses that are *primarily* studio classes in the College of Fine Arts and in the College of Architecture and Environmental Design.

- Courses devoted *primarily* to developing skill in the use of a language – **However, language courses that emphasize cultural study and the study of literature can be allowed.**

- Courses which emphasize the acquisition of quantitative or experimental methods.

- Courses devoted *primarily* to teaching skills.
### Course Prefix Number Title Designation
| REL  | 206 | Religion in America | Humanities |

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Religion in America text emphasizes the vitality and diversity of Religious America. The approach is more topical than historical (as is the case with most Religion in America textbooks). Though topical, the text reveals the growing cultural and religious diversity from the largely Protestant beginnings of the American colonies. The Table of Contents examples include titles such as: Consensus Protestants; Catholics in the United States; American-Born Christianities; Ethnic Christianity; Other Religious and Spiritual Movements. Various Handouts further enable students to interpret and understand the ideals and practices of various religious denominations and movements.</td>
<td>Course Competencies: 1, 2, 3, 4, 8, 9. Course Outline: II, III, IV, VII. Textbook TOC: Ch. 2, 3, 4, 12. Handouts: 1, 2, 3, 8, 10.</td>
</tr>
<tr>
<td>2</td>
<td>The textbook highlights the development and ideals of many religious traditions imported to, and spawned within the United States. Students will interpret textual materials from handouts such as Puritan Readers and Revivalism Readers to better understand significant values that have helped to shape the United States. The Handouts provide lengthier textual materials for students to interpret and comprehend various religious traditions and movements. The two critical analysis papers enable students to: critically interpret a chosen text; and the second, to critically interpret visual and aural phenomena at a religious event.</td>
<td>Course Competencies: 4, 5, 7, 9. Course Outline: III, IV, V, VI, VII. Syllabus: Outline for Critical Analysis Paper, Instructions for fieldtrip paper.</td>
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</table>
The topical nature of the Religion in America text enable students to interpret, discuss, and better understand the various problems and ideals of significant individuals and movements throughout America's religious history. Handouts of textual materials further challenge students to critically interpret and analyze the problems, questions, and ideals inherent to religious denominations and the surrounding culture. For example, *A 20th-Century Reader* and *A Reader in the Exotic* offer textual excerpts to help student interpret significant philosophies, theologies, and ideals within U.S. religious history. Given the radical religious pluralism endemic to the United States, the critical analysis paper offers students the opportunity to compare and contrast the paper topic with other religious traditions and the larger religious landscape.

<table>
<thead>
<tr>
<th>Course Competencies: 5, 6, 7, 9</th>
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<tbody>
<tr>
<td>Course Outline: IV, V, VI, VII</td>
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<tr>
<td>Textbook TOC: Ch. 2, 5, 6, 8, 9, 13</td>
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<tr>
<td>Handouts: 8, 10</td>
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<tr>
<td>Syllabus: More Recent Dynamics, Critical Analysis instructions</td>
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Official Course Description: MCCCDC Approval: 06/26/07

REL206 20076-99999  LEC  3 Credit(s)  3 Period(s)

Religion in America
Introduction of the rich tapestry of religious traditions and movements that have helped to shape the United States of America. Investigate how religion has impacted American culture and institutions, and how the United States has in turn transformed long-standing religious traditions.

Prerequisites: None.

Go to Competencies  Go to Outline

MCCCD Official Course Competencies:

REL206 20076-99999 Religion in America

1. Describe the significant role Europe played, (Christendom, Protestant Reformation, the Enlightenment, Age of Discovery) in helping to set the stage for religious diversity in America. (II)
2. Describe the distinctive and very diverse religions of Native Americans. (III)
3. Describe the earliest attempts to establish religion by European settlers. (III)
4. Describe the development of America's unprecedented experiment—namely, disestablishment, voluntaryism, and denominationalism. (IV, VI)
5. Describe the early denominational diversity through to the more recent radical pluralism, of religious varieties representative of global religious diversity. (V, VII)
6. Describe the sometime tense, but always engaging relationship between religion and politics in America. (VI)
7. Describe major religious figures and movements that have helped to shape religion in the United States. (I, II, III, IV, V, VI, VII)
8. Describe the significant paradox between the highly religious, yet highly secular nature of American society. (IV, VII)
9. Describe the nature of denominations in the ever-changing configurations of insiders and outsiders. (III, V, VII)
10. Describe the relationship of America's religious landscape on the rest of the world. (VI)

Go to Description  Go to top of Competencies

MCCCD Official Course Outline:

REL206 20076-99999 Religion in America

I. Introduction to Religious Studies
II. Backstage: The European Context
   A. Christendom and Others
   B. Protestant, Anglican, Catholic, and Radical Reformations
III. Onstage Beginnings
   A. Native Americans: the Earliest Actors
   B. European Immigrants
      1. Catholic and Protestant Settlements
      2. Spanish and French Missions
      3. The Colonies: Puritan and Anglican Ways
      4. The Colonies: Early Religious Diversity
   C. Involuntary Immigration
      1. African and African American religion
IV. Republican Beginnings: The Lively Experiment.
   A. The First Great Awakening
      1. Early Revivalism: The Surprising Work of God
II. A First National Conversion
B. Religion, Politics, and Civil Religion
C. Disestablishment, Voluntarism, and Denominationalism

V. A New and Expanding Nation
A. The Second Great Awakening
   1. Camp Meetings and the Benevolent Empire: A form decorous revivals to barking at Cane Ridge
   2. Go West Young Man: Missions and Education
   3. I Fear that you might forget the Ladies: Women and Reform
   4. The Peculiar Institution: The Slavery Question
B. Utopian Visions and Experimentation
   1. Shakers, Oneida, and Transcendentalism
   2. Millerites, Mormons, and Spiritualism
C. A Broadening Denominational Landscape
   1. Unitarians & Universalists
   2. African American Denominations
   3. Jewish Denominationalism
   4. The Growing Catholic Presence
   5. Varied Denominational Orientations
      a. High and Low Churches
      b. Old and New Lights
      c. Old and New School Confessionalism

VI. Post-Civil War Religious Landscape
A. Reconstruction and African American Churches
B. New Americans: Opportunities and Tensions
C. Evolution and the New Intellectual Climate
D. Immigration, Urbanization & Industrialization
   1. New Denominational Directions
   2. The Social Gospel
E. Masculine Christianity and World Missions
F. Sectarian Stances: Holiness & Pentecostalism

VII. The 20th Century: Modern America
A. Jews and Catholics: Infrastructure and Growing Visibility
B. Fundamentalist Battle Lines
   1. The Scopes Trial: A Symbolic Drama
   2. An apparent fall and resurrection
C. Religion and Two Great Wars
   1. Unbridled Patriotism and Subsequent Caution
   2. Two Total Wars and Theodicy
D. The Mainstream and Third-Force Christianity
   1. Accommodation and Ecumenism
   2. The Growth of Conservative Churches
   3. The Great Divide
   4. The Third Great Awakening
E. A More Visible Religious Pluralism
   1. "Protestant-Catholic-Jew"—and beyond
   2. Catholicism: a President and a Council
   3. World Religions on the American Stage
   4. The New Age and a Religious Marketplace
F. Post-Modern America
   1. 9/11 and American Identity
   2. Why is America So Religious
   3. American Theocracy or Pluralism
      a. Last gasp
      b. The future
Department of Philosophy and Religious Studies  
REL 206  
RELIGION IN AMERICA  
(SAMPLE)

Prof. Keith J. Crudup
Office: BP Bldg. 43-A #8
Office Hours: M-F 9:00-10:00am
Tel: 461-7791

Course Description
This course will explore the rich tapestry of religions and religious movements in relationship to United States culture. This survey will critically investigate both how religion has impacted upon American culture and institutions, and how the United States has in turn transformed long-standing religious traditions. Moreover, we will investigate how America has served as a “lively experiment” for new religions and religious pluralism in general. This course is not intended to be an encyclopedic compendium of all the religious denominations found in the United States (although many will be covered). Our intention is to critically assess the relationship between various religions, religious movements, and American culture.

Primary Texts

Dennis Covington. Salvation on Sand Mountain: Snake Handling and Redemption in Southern Appalachia.
Numerous Handouts at the instructor’s discretion (to be also found on WebCT).

Course Objectives
1. To investigate, both critically and empathetically how American religious traditions relate to larger movements in a historical context.
2. To provide some critical tools for intelligently understanding the radical pluralism and underlying unity that marks American religiosity.

Formal Course Requirements
1. Two tests, 50% of your grade
2. A 4-6 page critical analysis of the Covington text. 25% of your grade
3. A 3-4 page paper-presentation of a field-trip. 25% of your grade

Examinations: The tests will be part objective and part written. The objective portion may consist of multiple choice, matching, and fill-in-the-blank. The written portion will consist of a short answer and short essay section. You will be provided with study guides for each test.

Critical Analysis: The critical analysis will be an exercise that balances your voice with that of the author. The polished paper should not be merely a summary or a description of Salvation on Sand Mountain but rather a critical assessment of the author’s problem, thesis, and methodology, with the critical tools you have garnered from this and possibly other coursework.
General Outline

Introduction, Religion in General and in the United States
- Some definitions of religion
- Background: Christendom and Protestant Reformations
  - Continental, Anglican, Counter, Radical Reformations
- Immigrants: Catholic & Protestants, Settlements, Missions
  - Involuntary Immigration – Africans & Slave Religion
- Native Americans: Earliest Actors
  - Meeting of irreconcilable worldviews
- The Puritans: a foundational tradition
- Disestablishment and Civil Religion
- Early Denominational Diversity in America
- Revivalism: First & Second Great Awakenings
- Significant themes, questions, and dynamics of American religion.
- Diverse Themes in American Christianity
  Heymeyer, pps. 1-143

Midterm Examination

More Recent Dynamics
- Increasing Denominational Diversity – Radical Pluralism
  - Immigration: Catholics, Jews, and Ethnic Christianities
- Home-Grown Christianities and New Religions
  - Mormons, Utopias, New Thought Movements
- Ideological Stances: Fundamentalist, Sectarian, Liberal
- United States as Laboratory for World Religions
  - Growth and Visibility: Islam, Buddhism, Hindus
- Diverse ways of being religious
- Denominational Cooperation and Conflict
  Heymeyer, pps. 144-306

Final Examination
Some Assistance for your Critical Analysis Paper

Dennis Covington.  *Salvation on Sand Mountain: Snake Handling and Redemption in Southern Appalachia.*

1. What is the problem?
   a. Why is the author writing the book?
   b. What are the author's intentions?
   c. What are some of the problems that the author identifies?

2. What is the author's thesis?
   a. Just as a lawyer stands before a jury and delivers an opening argument, imagine the author as a lawyer and discern what is his/her argument.

3. What is the author's methodology?
   a. What evidence does the author utilize?
   b. How does the author go about accomplishing or proving his/her argument?
   c. How is the text laid out?
   d. What does the author teach you about the nature and study of religion?
      1. This question takes you a step further than just summarizing the content of the text.

4. Does the author succeed in his/her argument?
   a. Does the evidence support the argument?
      1. This is the key question for you to make your own thesis statement.

Some closing recommendations for the execution of your papers:

1. Imagine that your instructor might be the editor of a large journal that receives hundreds of articles for review. You should engage him with a clearly written and interesting work. Just as the author has put forth an argument and raised questions, so too must you put forth a thesis statement. Ask yourself what might be the author's contribution to our greater understanding. Please do not merely summarize the text without incorporating your own critical acumen.

2. Might a salient question of this text concern questions of degradation and alternative aspects of power.

3. Think of your writing task as an exercise in trying to balance your voice, and author's intentions, and his subject matter. Good Luck!

Nuts & Bolts Considerations:

- Double-Space your papers
- 10 to 12 point font size
- Be consistent with the style manual you choose (preferably MLA or Turabian)
- One-inch margins all around
No fancy covers needed. Just staple your papers (notwithstanding the recommendation of the MLA).

I will accept late papers, with a declension of your letter grade.

Don’t forget to include page numbers (from the first page of text).

Presentation/Paper

You are singly, or in groups, embarking upon a scholastic adventure—to tell the story of a particular religious congregation, within the context of a denomination or tradition. Although the religious tradition you choose will most likely be an import from a foreign land, America has served as a landscape that has further shaped the. Your investigations, (besides completing a course requirements that can likely provide you with a good grade), contributes to the larger understanding of world religions in the American context.

The Fieldwork:
The presentation option requires you to attend at least one religious activity of a tradition other than your own. Upon visiting a service, you might be fortunate enough to be granted an interview with a leader or a member of the particular congregation. If not, you might be able to catalog comments and impressions that you overhear. The presentations are to be scheduled throughout the semester. You have the option to present before the class or just before the professor. One of the best sources for beginning your search is checking with friends, utilizing the internet, the yellow pages and utilizing the phone. Yours truly, might also be a useful source. I have some materials in my office that might give you some ideas.

The Paper:
You are to compose a 3 to 5 page paper of your fieldwork. Of course, you will be graded under all of the regulations required of a polished paper, (e.g., style, grammar, syntax, organization, etc.) Papers are to be double-spaced, following MLA, Turabian, or Chicago Manual of Style. As with your first critical analysis paper, rough drafts are welcome.

The Presentation:
This will consist of you, slowly and clearly, reading your paper to the class, pausing if necessary to add further remarks about your experience. As part of your presentation, you can have handouts or other demonstration materials to help enliven your presentation. After the paper, you will then leave the floor open for questions.

Attendance:
Class attendance is required and will be taken. Only three unexcused absences are allowed, the fourth is ground for being dropped for the course. Do not expect that you will be dropped automatically. If you wish to withdraw from the course, either do so yourself, or request that the professor withdraw you.

Special Needs
If any of you have special needs owing to a disability, please contact me with the proper documentation that details what accommodations you require.

IF YOU HAVE OR THINK YOU HAVE A DISABILITY, INCLUDING A LEARNING DISABILITY, PLEASE MAKE AN APPOINTMENT WITH AN ADVISOR AT DISABILITY RESOURCES AS SOON AS POSSIBLE. THEY CAN ASSIST YOU WITH APPROPRIATE ACCOMMODATIONS FOR YOU IN YOUR CLASSES.

Make-Up Policy
The make-up of missed examinations will be solely at my discretion. If I do pardon your missing a test, the made-up version will likely be different from the original.
Academic Integrity
Anyone caught cheating (why do some students assume their neighbors know the right answers?), or plagiarizing will be dropped from the course. The MCC Student Handbook has a full policy on this matter.

MCC Early Alert Program (EARS)

Mesa Community College is committed to the success of all our students. Numerous campus support services are available throughout your academic journey to assist you in achieving your educational goals. MCC has adopted an Early Alert Referral System (EARS) as part of a student success initiative to aid students in their educational pursuits. Faculty and Staff participate by alerting and referring students to campus services for added support. Students may receive a follow up call from various campus services as a result of being referred to EARS. Students are encouraged to participate, but these services are optional.

Early Alert Web Page with Campus Resource Information can be located at: http://www.mesacc.edu/students/ears or locate the "Early Alert" selection at the "mymcc" link from MCC's home page.
Religion in America gives students and teachers a comprehensive yet concise introduction to religion in the United States. The fifth edition retains the academic approach to studying religion, religious diversity, and empathic understanding that has characterized previous editions of this text, while incorporating new features.

Features of the new edition:
- Reorganization that keeps all chapters on Christianity together, with a new overview of Christian faith and practice.
- Reflection on religion post 9-11, the clergy sexual abuse scandal, and recent church-state issues.
- New material on the role of religious studies and how religious studies actually happens on college and university campuses
- Revised material on African American Christianity
- Updated Website listings
- Updated statistics on religion in the United States
- Updated lists for further reading

New Online Resource!

Research Navigator™ This unique online resource helps your students make the most of their research time. From finding the right articles and journals, to citing sources, drafting and writing effective papers, and completing research assignments, Research Navigator™ simplifies and streamlines the entire process. For information on how to give your students access to Research Navigator™, contact your local Prentice Hall representative.

About the Author

Dr. Julia Corbett Hemeyer is Professor of Religious Studies, Emerita, at Ball State University. Recently retired from full-time classroom teaching, she teaches Religion in America and Religions of the World in Ball State’s Extended Education Program and is an ordained interfaith minister in private practice as a spiritual director.

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Part Two  THE CHRISTIAN MAJORITY—COMMONALTY AND DIVERSITY

Protestant Christians and Denominational Protestantism: A Decreasing Majority

Christian Faith and Practice: An Overview
Protestant Christianity
Denominational Protestantism
Women in Denominational Religion
Denominational Distinctiveness
Women in Denominational Protestantism
Conclusion
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites

Diverse Themes in American Christianity

Fundamentalist and Very Conservative Christians
Evangelical Christians
Megachurches
The Religious-Political Right
Christian Television
Holiness Christians
Pentecostal Christianity
The Charismatic Renewal Movement
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites

Catholic Christians: Similar, Yet Distinctive

The Distinctiveness of Catholic Christianity
The Second Vatican Council, 1962–1965
Other Important Catholic Beliefs
Catholic Worship: Word and Sacrament
Notes on Catholic Lifestyles
The Church as a Social Institution
Who Are American Catholics?
Catholic and American, American and Catholic
Women in the Catholic Church
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites

Ethnic Diversity in Christianity: Two Examples

Ethnic Christianity
Eastern Orthodox Christianity
Eastern Orthodox Christianity in the United States
African-American Christianity
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites

American-Born Christianities

Latter-day Saints
Christian Scientists
Seventh-day Adventists
Jehovah's Witnesses
Reflection: Community and Reassurance
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites

Part Three  INCREASING DIVERSITY

Living a Jewish Life in the United States

Who Is a Jew?
Jews and Christians
Principal Beliefs and Practices of Jewish People
Jewish Women
One Judaism with Several Expressions
Holocaust, Memory, and Religiousness
Anti-Semitism
American Judaism: Into the Future
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites

Humanism and the Unitarian Universalists

What Is Humanism?
Humanism in the United States
Humanist Organizations in the United States
Atheism and Agnosticism
Unitarian Universalism
Questions and Activities for Review, Discussion, and Writing
For Further Reading
Relevant World Wide Web Sites
Far too often, when people discuss religion, the discussion becomes an unproductive and unpleasant argument about who is right and who is wrong. This does not have to be the case. The academic study of religion in the humanities offers a unique opportunity to learn about American communities of faith and practice in an atmosphere free of both judgment and partisan advocacy. It focuses on what each group does and believes and on what these practices and beliefs mean to those who participate in them. It does not evaluate whether those beliefs and practices are right or wrong nor does it make judgments about whether a religion is true or false. The academic study of religion does not judge and it does not advocate. It does not present religion as preferable to nonreligion nor does it favor secularity over religiousness. It does not attempt to make converts to or from any particular community of faith. Each community of faith is presented without its beliefs and practices being judged favorably or unfavorably.

Although religious beliefs and practices are presented impartially in this book, it is important that you know from the outset that this book is not value-free. I believe that religion is an important part of humanity’s story. I also believe that nothing in the entire spectrum of human religiousness can be completely strange to any of us, because we are all human. I believe firmly in the freedom of religion that is guaranteed by the Constitution. In the climate of diversity that we have in the United States, respect for those who are different from ourselves is vitally important. I believe in the community of neighbors, not strangers. This is a community of dialogue, based on respect and the appreciation of differences. It is a community based on every individual’s commitment to freedom of belief and freedom of religious practice within the boundaries of law.

You should be aware as you begin your study of religion in the United States that there is a vast distinction between religion as it is described in books—as I describe it in this book, for example—and religion as people actually live it. Many Jews and Christians do not attend corporate worship with any regularity, for example. Nor do they pray with the constancy their holy books instruct. Catholics do not necessarily follow their church’s teachings about such personal matters as birth control and abortion. Some American Buddhists drink wine with dinner, in violation of a prohibition on intoxicants (which some read as a prohibition on intoxication). So do some Muslims, in the face of a similar prohibition. We choose from our religions’ teachings those things that are personally meaningful to us and feel free to leave the rest alone. So when you meet actual Methodists or Hindus or Jews, they won’t conform completely to what you have read. Their lives, however, will be informed at some level by their religious faith.

The fifth edition of Religion in America continues the emphasis on religious diversity in the United States that has always characterized this book. Correspondingly, there continues to be somewhat less emphasis on the religions of the majority. Attention is also given to responding to the religious diversity that
Glenda Butland Summerford, pastor of the Church of Jesus Christ of Latter-day Saints, following was convicted of trying to kill his wife with poisonous snakes. Dennis Covington covered the murder trial, he discovered the bizarre, mysterious, ultimately irresistible world of holiness snake handling—a world of unshakable faith where people handle poisonous snakes, drink strychnine, speak in tongues, lay hands on the sick, and some claim to raise the dead.

As Covington explored the lives and beliefs of the poor white Southerners who practice this strange form of religion, he gradually began to explore his own soul.

With an admirable balance of objectivity and passion, the writer of his ancestors, who came down from the hills of Appalachia only two generations ago, of the rushing power of the faith he witnesses, and finally, of his own spiritual transformation, which leads him to join those he is writing about and take up the snakes.

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A PENGUIN BOOK
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1. Disestablishment & Civil Religion Reader
2. A Puritan Reader
3. Reformation and Denominationalism
4. Great Awakening Reader
5. Awakenings: A Reader
6. A Revival Reader II
7. A Methodism Reader
8. A Twentieth-Century Reader
9. A Fundamentalist Reader
10. A Reader in the Exotic
"Religious bondage shackles and debilitates the mind and unfits it for every noble enterprize, every expanded prospect." — James Madison

"whereas Almighty God hath created the mind free." — Thomas Jefferson

"All persons shall have full and free liberty of religious opinion; nor shall any be compelled to frequent or maintain any religious institution." — Thomas Jefferson

Of unenlightened and bigoted clergy:

"stated and privileged days to collect and catechize us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands." — Thomas Jefferson

"it was the universal opinion . . . that civil Government could not stand without the prop of a religious establishment, and that the Christian religion itself would perish if not supported by a legal provision for its clergy. That universal opinion has now been disproved, by Virginia at the state level as well as by America at the federal level." — James Madison (1819)

"Many have quarreled about religion that never practiced it . . . Serving God is doing good to man, but praying is thought an easier service and therefore is more generally chosen." — Benjamin Franklin

"Think how great a proportion of Mankind consists of weak and ignorant Men and Women, and of inexperienc'd Youth of both Sexes, who have need of the Motives of religion to restrain them from Vice, to support their Virtue, and retain them in the Practice of it till it becomes habitual, which is a great Point for its Security." — Benjamin Franklin (1757)

"Indeed when religious People quarrel about Religion, or hungry People about their Victuals, it looks as if they had not much of either among them." — Benjamin Franklin

"Here is my Creed. I believe in one God, Creator of the Universe: That he governs the World by his Providence. That he ought to be worshipped. That the most acceptable Service we can render to him, is doing good to his other Children. That the Soul of Man is immortal, and will be treated with Justice in another Life, respect[ing] its Conduct in this. These I take to be the fundamental Principles of all sound Religion, and I regard the as you do, in whatever Sect I meet with them." — Benjamin Franklin

Rev. William Smith on Franklin (a.k.a. Solomon):

"the greatest man and ornament of the age and country in which he lived . . . whose name will be like a star of the first magnitude in the firmament of heaven, when the memory of those who have surrounded and obscured him, will be lost in the abyss of time."
“Washington, like Moses, was born of simple, but worthy parents; like Moses, he was trained in the wilderness; like Moses, he reluctantly answered God’s call to serve the people.”
---Timothy Dwight

“For his fellow citizens, if their prayers could have been answered, he would have been immortal.” ---John Adams

“The praise is due to the Grand Architect of the Universe; who did not see fit to suffer his Superstructures and justice to be subjected to the ambition of the princes of the World, or to the rod of oppression, in the hands of any power upon Earth.” ---George Washington

“O Washington! How do I love thy name! How have I often adored and blessed thy God, for creating and forming thee the great ornament of human kind! . . . our very enemies stop the madness of their fire in full volley . . . as if rebuked from Heaven with a ‘Touch not mine Anointed, and do my Hero no harm!’” ---Ezra Stiles (election sermon)

“I feel an irresistible impulse to fall on my knees in Adoration of the Power that moves, the Wisdom that directs, and the Benevolence that Sanctifies this wonderful whole.”
---John Adams

“These Bible Societies have been invented by deeper Politicians still to divert mankind from the study and pursuit of their Natural Rights. I wish Societies were formed in India, China, & Turkey to send us gratis translations of their Sacred Books; one good turn deserves another.” ---John Adams

“It is only by Banishing Hierophantic mysteries and Scholastic subtleties . . . and getting back to the plain and unsophisticated precepts of Christ, that we become real Christians.”
---Thomas Jefferson

“I should as soon think of writing for the reformation of Bedlam, as of the world of religious sects. . . . I not only write nothing on religion, but rarely permit myself to speak on it, and never but in a reasonable company.” ---Thomas Jefferson

“I confidently expect that the present generation will see Unitarianism become the general religion of the United States.” ---Thomas Jefferson

“My opinion is that there would never have been an infidel, if there had never been a priest.” ---Thomas Jefferson

“. . . what both Adams and Jefferson would say beyond this was that honest people know that they are groping in the dark and that the universe in all of its majesty and mystery cannot be boxed and compassed by mere insects or worms.” ---Edwin Gaustad
A Puritan Reader

Reasons for Removal (Puritans)

(1) It will be a service to the Church of great consequence to carry the Gospell into those parts of the world, to helpe on the comminge of the fullnesse of the Gentiles, and to raise a Bulworke against the kingdome of Ante-Christ which the Jesuites labour to reare vp in those parts.

(2) All other Churches of Europe are brought to desolation, and our sinnes, for which the Lord beginnes allready to frowne vpon vs, and to cutte vs short doe threatne euill times to be comminge vpon vs, and whoe knowes, but that God hath provided this place to be a refuge for many whome he means to saue out of the generall callamity, and seeinge the Church hath noe place lefte to flie into but the wildernesse, what better worke can there be, then to goe and provide tabernacles and foode for her against she comes therether:

(3) This Land growes weary of her Inhabitantes, soe as man whoe is the most praetious of all creatures, is here more vile and base then the earth we treade vpon, and of less prise among vs then an horse or a sheepe, masters are forced by authority to entertaine servants, parents to maintayne there owne children, all townes complaine of the burthen of their poore, ...

(6) The Fountaines of Learning and Religion are soe corrupted as (besides the vnsupportable charge of there education) most children (euen the best witts and of faierest hopes) are perverted, corrupted, and vtterlie ouerthrowne by the multitude of euill examples and the licentious gouernment of those Seminaries, where men straine at knatts, and swallowe camells, vse all severity for maintayynance of cappes, and other accomplymentes, but suffer all ruffianlike fashions, and disorder in manners to passe vncontrolled ...

(9) It appeares to be a worke of God for the good of his Church in that he hath disposed the hartes of soe many of his wise and faithfull servantes both ministers, and others not onely to approue of the enterprise but to interest themselves in it, some in theirs persons, and estates, other by there serious advise and helpe otherwise, and all by there praiers for the wealfare of it Amos 3: the Lord revealeth his secrete to his servantes the profits, it is likely he hath some great worke in hand which he hath revealed to his prophetts among vs whom he hath stirred vp to encourage his servantes to this Plantation, for he doeth not vse to seduce his people by his owne prophetts, but committee that office to the ministrie of false prophetts and lieing sperites.

——John Winthrop

Winthrop Papers (138-40), 1623-30

A Modell of Christian Charity, 1630

1. For the persons, we are a Company professing ourselves fellow members of Christ. In which respect only, though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love, and live in exercise of it...
ME THINKS I LOOK UPON THIS PRESENT ASSEMBLY... [AS] RESEMBLING THE GREAT ASSEMBLY OF THE PEOPLE OF ISRAEL MENTIONED IN THE TEXT... AND I AM PERSUADED YOU ARE AFFECTED TO THIS CAUSE, AS THAT ASSEMBLY WAS, YOUR DESIRE IS TO RELIGION FLOURISH, AND THE CAUSE OF GOD AND HIS PEOPLE BE MAINTAINED AMONGST US.
—JOHN HIGGINSON (1663)

THE CAUSE OF HIS PEOPLE ISRAEL WAS RIGHT FROM GOD, AND LIBERTY FROM GOD, TO KEEP GOD'S COMMANDMENTS IN MATTERS OF RELIGION. THIS WAS THE CAUSE OF GOD AND ISRAEL THEN, AND I HOPE IT WILL APPEAR ANON, THAT THE VERY SAME IS THE CAUSE OF GOD AND HIS PEOPLE NOW.... IT WAS NOT FOR WORLDLY WEALTH, OR A BETTER LIVELIHOOD HERE FOR THE OUTWARD MAN... IT WAS ANOTHER THING AND A BETTER THING THAT WE FOLLOWED THE LORD INTO THE WILDERNESS FOR. MY FATHERS AND BRETHREN, THIS IS NEVER TO BE FORGOTTEN, THAT NEW-ENGLAND IS ORIGINALLY A PLANTATION OF RELIGION, NOT A PLANTATION OF TRADE.
—JOHN HIGGINSON

GOD HAD HIS CREATURES IN THIS WILDERNESS BEFORE WE CAME, AND HIS RATIONAL CREATURES TOO, A MULTITUDE OF THEM; BUT AS TO SONS AND CHILDREN THAT ARE COVENANT-BORN UNTO GOD, ARE NOT WE THE FIRST IN SUCH A RELATION? IN THIS RESPECT WE ARE SURELY THE LORD'S FIRST-BORN IN THIS WILDERNESS.
—WILLIAM STOUGHTON (1650)

... YOU ARE A GENERATION OF GREAT HOPES AND GREAT FEARS. THE LORD EXPECTS MUCH FROM YOU, THAT YOU WILL DO MUCH FOR THE GLORY OF HIS NAME; HE SAID, SURELY THEY ARE CHILDREN THAT WILL NOT LIE; HE HATH BEEN EXPECTING A LONG TIME. AND YOUR PREDECESSORS, THOSE THAT HAVE BEEN BEFORE YOU, ALL THEIR EXPECTATIONS UNDER GOD HIMSELF, ARE IN YOU.
—ELEAZAR MATHER (1656)

FOR THINK NOT, O BACKSLIDERS, IN YOUR HEART, THAT I SHALL STILL YOUR EVIL MANNERS BEARE: YOUR SINS ME PRESS AS SHEAVES DO LOAD A CART AND THEREFORE I WILL PLAGUE YOU FOR THIS GEARE EXCEPT YOU SERIOUSLY, AND SOON, REPENT, ILE NOT DELAY YOUR PAIN AND HEAVY PUNISHMENT.
—SAMUEL DANFORTH (1664)
ames II fled without a fight. His justification of revolutionary arguments for revolution was substantial.

Important point: most eighteenth-century conflict between scientific or religious views and their Christian commitments, of course, most, their Christian heritage was. Nonetheless, even when for many of the heirs to the scientific Enlightenment be-
Great Awakening Reader

journal of George Whitefield (1714-70)

I preached my farewell sermon to near twenty thousand people, —a sight I have not seen since I left Blackheath,—and a sight, perhaps never seen before in America. It being nearly dusk before I had done, the sight was more solemn. Numbers, great numbers, melted into tears, when I talked of leaving them. I was very particular in my application, both to rulers, ministers, and people, and exhorted my hearers steadily to imitate the piety of their forefathers; so that I might hear, that with one heart and mind, they were striving together for the faith of the Gospel.

Boston is a large, populous place, and very wealthy. It has the form of religion kept up, but has lost much of its power. I have not heard of any remarkable stir for many years. Ministers and people are obliged to confess, that the love of many is waxed cold. Both seem to be too much conformed to the world. There is much of the pride of life to be seen in their assemblies. Jewels, patches, and gay apparel are commonly worn by the female sex. The little infants who were brought to baptism, were wrapped up in such fine things, and so much pains taken to dress them, that one would think they were brought thither to be initiated into, rather than to renounce, the pomps and vanities of this wicked world.

Opposition from Timothy Cutler (1684-1765)

While he was here, the face of things was quite altered; little Business went forward, People were always flocking to him, and he was the subject of all our Talk, and to speak against him was neither credible nor scarce safe. Governor & Council, and all Authority, Teachers & People, tryed to excel in showing Respect to him, nor do I know when things will subside into that easy condition they were in before he came.

Too many unhappy Feuds and Debates are owing to Mr. Whitefield’s being among us; and we have even disoblige the Dissenters in suffering them to engross him, but I hope the Fury and Ferment is subsiding, and that we shall at length be tolerably sweetened towards one another. What may hinder it are the enthusiastic Notions very much kindled among us and like to be propagated by his Writings, dispersed every where, with Antinomianism revived, and I fear also, Infidel and Libertine Principles, which some would be very much assisted by suitable Books on these subjects, and the Society’s bounty in this kind never wants good effects, tho’ not so large as good men wish.
Awakenings: A Reader

The Virginians being neither favourers of popery nor the Pretender on the one side, nor of presbytery nor anarchy on the other; but are firm adherents to the present constitution in state, the Hanover succession and the Episcopal Church of England as by law established;

In Virginia there is no ecclesiastical court, so that vice, prophaneness, and immorality are not suppressed so much as might be: The people hate the very name of the bishop's court. There are no visitations, so that the churches are often not in the best repair, nor as decently adorned as might be; neither in some places can the Lord's Supper be administered with such holy reverence as it should be, for want of proper materials and utensils.

For though the church of England be there established, yet by permitting too great liberty, and by being too indifferent in many such respects as are here specified, great inconveniences have arose; . . .

---Hugh Jones: The Present State of Virginia (1742)

Moreover Practical Religion is not quite extirpated among us, and there are, it is to be hoped, a considerable number of serious and vigorous Christians in our Churches, whose Piety is acknowledged and respected by their Neighbours, whilst Living; and their Memories preserved for it when deceased.

Nor is it less evident that many of us who have given our Consent to Religion; are for Curtailing and Abridging it as much as we can: contenting ourselves with the lowest degrees of it, and carefully avoiding all its most Arduous, Mortifying Duties, such as Mortification of our Beloved Lusts, Self-Denial, Weaning ourselves from the World, (etc.)

And then as to our Preaching, Let us not labour to build up a Shell, to form a meet Carcase of Godliness, by furnishing our Auditors with Moral Virtues, only, void of Internal Vital Principles;

Our Reasoning with them must tend to persuade them to be Real and Altogether, not Almost Christians, and therefore we must not heal their wounded Consciences slightly; but wisely suffer Convictions to ripen into true Conversion:

---Samuel Wigglesworth: An Essay for Reviving Religion (1733)

They are bound to preach the threatenings of the law, man's insufficiency, and God's sovereignty.

Multitudes of souls perish through the ignorance of those that should guide them in the way to heaven; men are nourished up with vain hopes of being in a state of salvation, before they have got half the way to Christ.

---Solomon Stoddard: A Guide to Christ (1714)
... he charged me with Enthusiasm and Pride, for speaking against the Generality of the Clergy, and desired I would make my Charge good. I told him, I thought I had already; but, as yet, I had scarce begun with them. He then asked me, Wherein were the Clergy so much to blame? I answered, they did not preach up Justification by Faith alone; and, upon talking with the Commissary, I found he was as ignorant of it as any of the rest...

I heard afterwards, that from the same Pulpit, a Person not long ago, had preached, who denied the Doctrine of Original Sin, the Divinity and Righteousness of our dear Lord, and the Operations of God's blessed Spirit upon the Heart. I was led out to show the utter Inability of Man to save himself, and the absolute Necessity of his depending on the rich and sovereign Grace of God in Christ Jesus, in order to be restored to his primitive Dignity.

And had the Pleasure afterwards of Finding that a Gentlewoman, whose Family has been carried away for some time with Deistical Principles, began now to be unhinged, and to see that there was no Rest in such a Scheme, for a fallen Creature to rely on. Lord Jesus, for thy Mercy's Sake, reveal thyself in her Heart, and make her willing to know the Truth as it is in thee. Amen, and Amen.

People daily came to Town more and more from their Plantations to hear the Word. ... The Congregations grew larger on the Week Days, and many Things concurred to induce us to think that God intended to visit some in Charlestown with his Salvation.

---George Whitefield: Journal (In Charleston — 1740)

Now it pleased God to send Mr. Whitfeld into this land, and my hearing of his preaching at Philadelphia like one of the old apostles, and [of] many thousands flocking after him to hear the gospel, and great numbers... converted to Christ, I felt the spirit of God drawing me by conviction.

I was in my field at work and I dropped my tool that I had in my hand and run home and run thru my house and bade my wife get ready quick to go and hear Mr. Whitfeld preach at Middletown. And [I] run to my pasture for my horses with all my might, fearing I should be too late to hear him.

Every horse seemed to go with all his might to carry his rider to hear the news from heaven for the saving of their Souls. It made me tremble to see the Sight—how the world was in a struggle!

When I see Mr. Whitfeld come upon the Scaffold, he looked almost angelical—a young, slim, slender youth before some thousands of people, and with a bold, undaunted countenance. And my hearing how God was with him everywhere as he came along, it solemnized my mind, and put me in a trembling fear before he began to preach, for he looked as if he was Cloathed with authority from the great God.

Then I was convinced of the doctrine of Election, and went right to quarreling with God about it, because all that I could do would not save me, and he had decreed from Eternity who should be saved and who not. I began to think I was not Elected, and that God made some for heaven and me for hell.

---The Spiritual Travels of Nathan Cole
A Revolutionary Interruption

The habit of legislation from the beginning had been to favor the Congregational order and provide for it. Congregationalism was the established religion. All others were dissenters, and complained of favoritism. The ambitious minority early began to make use of the minor sects on the grounds of invidious distinctions, thus making them restive. So the democracy, as it rose, included nearly all the minor sects, besides the Sabbath-breakers, rum-selling tippling folk, infidels, and ruff-scruff generally, and made a dead set at us of the standing order.

But throwing [Governor John] Treatwell over in 1811 broke the charm and divided the [Federalist] party; persons of third-rate ability, on our side, who wanted to be somebody, deserted; all the infidels of the state had long been leading on that side; the minor sects had swollen, and complained of having to get a certificate to pay their tax where they liked; our efforts to enforce reformation of morals by law made us unpopular; they attacked the clergy unceasingly, and myself in particular... with all sorts of misrepresentation, ridicule, and abuse; and finally, the Episcopalians, who had always been staunch Federalists, were disappointed of an appropriation for the Bishop’s Fund, which they asked for, and went over to the Democrats.

For several days I suffered what no tongue can tell for the best thing that ever happened to the State of Connecticut. It cut the churches loose from dependence on state support. It threw them wholly on their own resources and on God. They say ministers have lost their influence; the fact is, they have gained. By voluntary efforts, societies, missions, and revivals, they exert a deeper influence than ever they could by queues, and shoe-buckles, and cocked hats, and gold-headed canes.

---Lyman Beecher, Congregationalist Preacher

“more souls were begot than saved”

--an irreverent critic

The bodily agitations or exercises, attending the excitement in the beginning this century, were various, and called by various names... The falling exercise was very common among all classes, the saints and sinners of every age and of every grade, from the philosopher to the clown. The subject of this exercise would, generally, with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead... The jerks cannot be so easily described. Sometimes the subject of the jerks would be affected in some one member of the body, and sometimes the whole system. When the head alone was affected, it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place, and jerk backward and forward in quick succession, their head nearly touching the floor behind and before. All classes, saints and sinners, the strong as well as the weak, were thus affected... The dancing exercise. This generally began with the jerks, and was peculiar to the professors of religion. The subject, after jerking awhile began to dance, and then the jerks would cease. Such dancing was indeed heavenly to the spectators; there was nothing in it like levity, nor calculated to excite the levity in the beholders. The smile of heaven shone on the countenance of the subject, and assimilated to angels appeared the whole person. Sometimes the motion was quick and sometimes slow. Thus they continued to move forward and backward in the same track or alley till nature seemed exhausted, and they would fall prostrate on the floor or earth, unless caught by those standing by. While thus exercised, I have heard their solemn praises and prayers ascending to God. The barking exercise, (as opposers contemptuously called it) was nothing but the jerks. A person affected with the jerks, especially in his head, would often make a grunt, or bark, if you please, from the suddenness of the jerk. The laughing exercise was frequent, confined solely with the religious. It was a loud, hearty laughter, but one sui generis (in a class by itself, or unique); it excited
A Revival Reader II

The best thing that ever happened to the state of Connecticut. It threw the formerly Puritan churches on their own resources and on God, and increased their influence, by voluntary efforts, societies, missions, and revivals.

---Lyman Beecher

The Indian understood when the "tall men came / Whose words were bullets" that he had to reckon with a people quite different from the pleasure-loving coureurs de bois, the peaceful Quakers, and the English traders. These grim backwoodsmen were not concerned, as the Jesuit fathers, with his salvation, or, as the traders, with his beaver, but came to kill his deer and occupy his land permanently. Under the circumstances, it is not surprising that the Indian fought the settler in buckskin.

---Arthur K. Moore, The Frontier Mind

... They fight for the most trifling provocations, or even sometimes without any, but merely to try each others prowess, which they are fond of vaunting of. Their hands, teeth, knees, head and feet are their weapons, not only boxing with their fists, ... but also tearing, kicking, scratching, biting, gouging each others eyes out by a dexterous use of a thumb and finger, and doing their utmost to kill each other, even when rolling over one another on the ground.

---Fortescue Cuming, English Traveler

One must first try to re-create the scene: the milling crowds of hardened frontier farmers, tobacco-chewing, tough-spoken, notoriously profane, famous for their alcoholic thirst, their scarcely demure wives and large broods of children; the rough clearing, the rows of wagons and crude improvised tents with horses staked out behind, the gesticulating speaker on a rude platform, or perhaps simply a preacher holding forth from a fallen tree. At night, when the forest's edge was limned by the flickering light of many campfires, the effect of apparent miracles would be heightened. For men and women accustomed to retiring and rising with the birds, these turbulent nights must have been especially awe-inspiring. And underlying every other conditioning circumstance was the immense loneliness of the frontier farmer's normal life and the exhilaration of participating in so large a social occasion.

---Sydney Ahlstrom

Many things transpired there, which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers; for many of them these were convinced that Jesus was the Christ, and bowed in submission to him. ... Many things transpired there, which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers.

---Barton Stone

The bodily agitations or exercises, attending the excitement in the beginning this century, were various, and called by various names. ... The falling exercise was very common among all classes, the saints and sinners of every age and of every grade, from the philosopher to the clown. The subject of this exercise would, generally, with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead. ... The jerks cannot be so easily described. Sometimes the subject of the jerks would be affected in some one member of the body, and sometimes the whole system. When the head alone was affected, it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place, and jerk backward and forward in quick succession, their head nearly touching the floor behind and before. All classes, saints and sinners, the strong as well as the weak, were thus affected. ...
A Methodism Reader

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

—John Wesley (1738)

I will not quarrel with you about any mere opinion. Only see that your heart be right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; . . .

—John Wesley

There is no man that is in a state of mere nature; there is no man, unless he has quenched the spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural: it is more properly termed, preventing (prevenient) grace.

—John Wesley

Because early Methodists did not turn their backs on groans and jerks, they could slay their thousands while the other denominations counted their hundreds. —William Weisberger, preacher at Cane Ridge

The Presbyterians, and other Calvinistic branches of the Protestant Church, used to contend for an educated ministry, for pews, for instrumental music, for a congregational or stated salaried ministry. The Methodists universally opposed these ideas; and the illiterate Methodist preachers actually set the world on fire . . . while they were lighting their matches! —Peter Cartwright, circuit rider

In many ways it is our most characteristic church. It is short on theology, long on good works, brilliantly organized, primarily middle-class, frequently bigoted, incurably optimistic, zealously missionary, and touchingly confident of the essential goodness of the man next door.

—Life Magazine (1947)

A Methodist is a Baptist that wears shoes

Or how about

A Methodist is a Baptist that can read.
"A Methodist is a Baptist who wears shoes; a Presbyterian is a Methodist who has gone to college; an Episcopalian is a Presbyterian who lives off of his investments."

"Wist ye not that I must be about my Father's business."
---Bruce Barton, epigram from The Man Nobody Knows (1925)

"What the hell is an encyclical?"
---Alfred Smith, 1928 Presidential candidate

"the striking parallel between the organizational structure and method of the World-Wide Communist political party and the World-Wide Roman Catholic political party. Both are totalitarian. Both seek control of the minds of men everywhere. Both practice excommunication, character assassination, and economic reprisals. Neither Rome nor Moscow knows what tolerance means."
---G. Bromley Oxnam, Methodist Bishop

"it is Protestant theology, not Roman Catholic, which has provoked men to demand free government and the overthrow of tyrants."
---Presbyterian Tribune (1946)

"a God without wrath brought men without sin into a kingdom without judgments through the ministrations of a Christ without a cross."
---H. Richard Niebuhr

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"Edit and interpret the conclusions of modern science as tenderly as we like, it is still quite impossible for us to regard man as the child of God for whom the earth was created as a temporary habitation. Rather must we regard him as little more than a chance deposit on the surface of the world. . . ."
---Carl Becker, The Heavenly City of the 18th cent. Philosophers

"irreligion of the modern world is . . . radical to a degree for which there is, I think, no counterpart. Modern America had defied the Methodist God and have become very nervous."
---Walter Lippmann, A Preface to Morals

"If the church has no other plan of salvation than deliverance by force, education, idealism or planned economy, it really has no existence as a church and needs to resolve itself into a political party or a school"
---H. Richard Niebuhr

"Even if Hitler was more barbaric, war barbarizes everyone, and the juxtaposition of the ideals of Christian civilization and the realities of human use of technology were now appearing starkly on both sides."
---George M. Marsden on Reinhold Niebuhr

"more and more people seemed to have faith in faith itself. They were in favor of "religion-in-general" and believed in a God who was understandable, manageable, comforting, and ultimately a good-natured "man upstairs.""
---Martin Marty

"Our government makes no sense, unless it is founded in a deeply felt religious faith—and I don't care what it is."
---President Eisenhower

"God is a "livin' Doll."
---Jane Russell

"If it turns out that there is a God, I don't think he is evil. I think that the worst thing you can say about him is that he is an underachiever."
---Woody Allen, Love and Death

"How can American Jews focus their spiritual lives solely on a land in which they do not live?"
---Jacob Neusner, American Judaism

"Puff Graham" ---William Randolph Hearst
"I am fundamentally a clergyman, a Baptist preacher, the grandson of a Baptist preacher, and the great-grandson of a Baptist preacher. The Church is my life and I have given my life to the Church." — Martin Luther King, Jr.

"Urbanization means a structure of common life in which the diversity and the disintegration of tradition are paramount. ... Theology ... is concerned first with finding out where the action is..." — Harvey Cox, *Secular City* (1965)

"IS GOD DEAD?" — *Time* (1966)

“Our main message has been ‘God is nice and we should be too.” — Stanley Hauerwas

“The wildest miscalculation of many churches in the 1960s was their belief in the basic inhospitality of the ‘modern mind’ to traditional religious symbols and doctrines.” — Leonard Sweet

“the year of the Evangelical” — *Newsweek* (1976)

“a deepening into the sacramental nature of everyday life, an awakening of the consciousness that can celebrate divinity within the ordinary and, in this celebration, bring to life a sacred civilization.” — David Spangler

An interviewee, named Sheila:

I believe in God. I’m not a religious fanatic. I can’t remember the last time I went to church. My faith has carried me a long way. It’s Sheilaism. Just my own little voice. — Robert Bellah, *Habits of the Heart*

“It is not all that clear, either, what role the New Age movement plays in American culture. It functions in many ways. It can certainly be seen as another blossoming of the persistent metaphysical tradition in America. It is an arena in which people in a secular culture can ask and answer theological questions in non-doctrinal terms and outside the parameters of established religious institutions. It generates perspectives on a variety of social issues, pollution and nuclear warfare among the most central. It provides insights into some of the effects of religious pluralism in American culture—in part, perhaps, the coming to fruition of popular knowledge about non-Western religious traditions. It offers forum in which both experts and amateurs speculate about the relationships among religion, the physical sciences, and the social sciences. And it demonstrates the vitality of grass-roots religion and what might even be called “grass-roots science” in American culture.” — Mary Ferrell Bednarowski
"A Methodist is a Baptist who wears shoes; a Presbyterian is a Methodist who has gone to college; an Episcopalian is a Presbyterian who lives off of his investments."

"Wist ye not that I must be about my Father's business?"
---Bruce Barton, epigram from The Man Nobody Knows (1925)

"What the hell is an encyclical?"
---Alfred Smith, 1928 Presidential candidate

"the striking parallel between the organizational structure and method of the World-Wide Communist political party and the World-Wide Roman Catholic political party. Both are totalitarian. Both seek control of the minds of men everywhere. Both practice excommunication, character assassination, and economic reprisals. Neither Rome nor Moscow knows what tolerance means."
---G. Bromley Oxnam, Methodist Bishop

"it is Protestant theology, not Roman Catholic, which has provoked men to demand free government and the overthrow of tyrants."
---Presbyterian Tribune (1946)

"a God without wrath brought men without sin into a kingdom without judgments through the ministrations of a Christ without a cross."
---H. Richard Niebuhr

"irreligion of the modern world is... radical to a degree for which there is, I think, no counterpart. Modern America had defied the Methodist God and have become very nervous."
---Walter Lippmann, A Preface to Morals

"If the church has no other plan of salvation than deliverance by force, education, idealism or planned economy, it really has no existence as a church and needs to resolve itself into a political party or a school"
---H. Richard Niebuhr

"If it turns out that there is a God, I don't think he is evil. I think that the worst thing you can say about him is that he is an underachiever."
---Woody Allen, Love and Death

"How can American Jews focus their spiritual lives solely on a land in which they do not live?"
---Jacob Neusner, American Judaism

"God is a "livin' Doll."
---Jane Russell

"Our government makes no sense, unless it is founded in a deeply felt religious faith—and I don't care what it is."
---President Eisenhower

"Puff Graham" ---William Randolph Hearst
A Reader in the Exotic

Robert S. Ellwood Jr.

"They typically look to a distant Eastern culture for inspiration, they sometimes involve feminine spiritual leadership, they usually advocate meditation or some sort of mind control that allows the spiritual to overcome the material and they are monistic.

Vedanta is a way of living and realizing. It gives full freedom to each individual to evolve morally and spiritually according to his or her own faith and conviction. It includes various truths found in all religions of the world, including the teachings of the world's great sages and sages. In Vedanta is found a reconciliation of religion with science, of faith with reason. A Vedantin is a seeker of truth who accepts and respects all religions as paths to the same goal.

---The Vedanta Society

Hare Krishna, Hare Krishna (Praise to Krishna)
Krishna Krishna, Hare Hare (Krishna, praise)
Hare Rama, Hare Rama (Praise to Rama)
Rama Rama, Hare Hare (Rama, Praise)
---a mantra to chant

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Images of deity as Goddess inspire us to see ourselves as divine, our bodies as healthy, the changing phases of our lives as holy, our anger as purifying, and our power to nurture and create, but also to limit and destroy when necessary, as the very force that sustains all life. ---Miriam Samoe (Starhawk)