

Historical Theology IV (THE518)

Spring 2015 (Jan. 19-April 30), Tuesday, 12:00-2:50 PM
Grand Rapids Theological Seminary (Wood Bldg.), Room 104
Instructor: Dr. Byard Bennett
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Office hours: By appointment, Tuesday and Thursday, 2:50-4:00 PM

I. Course Description:

This course will examine the development of Protestant thought in Germany, Great Britain and the United States of America from the end of the seventeenth century to the present day. Special attention will be given to movements that have

- (a) played a formative role in the development of evangelical spirituality and/or
- (b) contributed to the rise of the contemporary secular culture, which is the context for our ministry.

The first half of the course will examine the accounts of individual conversion, commitment and religious experience developed within the Pietist tradition. The extra-liturgical voluntary associations (i.e. small groups for Bible study and discipleship) that were created by the Pietists to support and implement their vision of the Christian life will also be discussed.

The second half of the course will look at how the accounts of individual commitment and experience developed by the Pietists were secularized during the eighteenth century, so that the rational, creative individual (rather than revelation or tradition) was increasingly seen as the locus of authority and intrinsic value. The last four weeks of the course will look at the provisional attempts made by confessional and evangelical churches to respond to the secularization of Western society and to their own internal processes of secularization.

II. Learning Outcomes

At the completion of this course, having reflected critically upon the assigned readings, you will be required to show that you have developed an integrated Christian understanding of secularization and its implications for the mission and ministry of the Church.

Specifically, you will be required to show that you are able to

- identify the principal theological trends and socio-political processes that have contributed to secularization in Great Britain and the USA during the past four centuries;
- describe and analyze the ways in which the processes of internal secularization (within the churches) and external secularization (within the broader society) have concretely impacted or influenced contemporary evangelical churches in the USA;
- define and defend a detailed account of how contemporary evangelical churches in the USA should respond to secularization in their mission and ministry.

These learning outcomes will be assessed primarily through the writing of the major paper required for this course and secondarily through class discussion of the assigned readings and the writing of the minor paper required for this course (see descriptions in section IV below).

III. Required Course Texts

The following required course texts may be purchased from the seminary bookroom or from the discount online used book retailers listed on <http://used.addall.com>.

All required course readings not contained within the following books may be found on e-reserve on the Miller Library website. These are marked with an asterisk (*) preceding them in the required readings list and are also separately listed below for your convenience.

--Peter C. Erb (ed.), *Pietists: Selected Writings*, Classics of Western Spirituality, New York: Paulist Press, 1983. ISBN 978-0-8091-2509-8. Orders:

<http://www.paulistpress.com> (\$27.95; \$23.16 from Amazon)

--Peter Bunton, *Cell Groups and House Churches: What History Teaches Us*, Ephrata, PA: House to House Publications, 2001. ISBN 978-1-886973-45-9. Orders:

<http://www.dcfi.org> (\$8.99; \$6.99 from DCFI)

--Linda Jacobs, *Count Nicholas Ludwig von Zinzendorf*, Pensacola, FL: Christian Life Books, 2004 (free from the instructor)

--*A Study of the Suffering and Death of Jesus Christ & Faith and Love Look upon the Lord Jesus on the Cross* (Brush Prairie, WA: Streams of Life Publications, 2000) (copy free from the instructor)

--Frank Whaling (ed.), *John and Charles Wesley: Selected Prayers, Hymns, Journal Notes, Sermons, Letters and Treatises*, Classics of Western Spirituality, New York: Paulist Press, 1981. ISBN 978-0-8091-2368-1. Orders: <http://www.paulistpress.com> (\$29.95; \$22.47 from Amazon)

--Richard Vernon (ed.), *Locke on Toleration*, Cambridge Texts in the History of Philosophy, Cambridge: Cambridge Univ. Press, 2010. ISBN 978-0521139694. Orders: <http://www.cambridge.org/us/> (\$22.99; \$21.86 from Amazon)

--J.B. Schneewind and Dale E. Miller (eds.), *The Basic Writings of John Stuart Mill*, New York: Modern Library/Random House, 2002. ISBN 978-0-375-75918-5. Orders:

<http://www.modernlibrary.com> (\$9.95; \$9.16 from Amazon)

--Christian Smith (ed.), *The Secular Revolution: Power, Interests and Conflict in the Secularization of American Public Life*, Berkeley: Univ. of California Press, 2003. ISBN 9780520235618. Orders: <http://www.ucpress.edu> (\$36.95; \$34.77 from Amazon)

--Steve Bruce, *God Is Dead: The Secularization of the West*, Oxford: Blackwell, 2002. ISBN 978-0-63123275-9. Orders: <http://www.wiley.com> (now a print-on-demand book, it's \$46.41 from Amazon, but you should buy it used for \$3-\$20 from <http://used.addall.com>)

--Steve Bruce, *Secularization: In Defence of an Unfashionable Theory*, Oxford: Oxford Univ. Press, 2013. ISBN 0199654123; 978-0199654123. (\$30.95; \$27.21 from Amazon; only \$2.51 as a Kindle book)

Required Readings on E-Reserve on the Miller Library Website:

- *David Hume, *An Enquiry concerning Human Understanding*, ch. 10 "Of Miracles" (=Tom L. Beauchamp [ed.], *David Hume. An Enquiry concerning Human Understanding*, Oxford: Oxford University Press 1999, pp. 169-186,245-253)
- *David Hume, *Dialogues concerning Natural Religion* §§ X-XI (J.C.A. Gaskin [ed.] *Principal Writings on Religion*, Oxford: Oxford Univ. Press 1998, pp. 95-115)
- *Robert J. Baird, "Late Secularism," in Janet R. Jakobsen and Ann Pellegrini (eds.), *Secularisms*, Durham, NC: Duke Univ. Press, 2008, 162-177
- *Nomi Maya Stolzenberg, "Liberalism in a Romantic State," *Law, Culture and the Humanities* 5 (2009): 194-215
- *Nicos Mouzelis, "Modernity and the Secularization Debate," *Sociology* 46 (2012): 207-210
- *Scott Schieman, "Education and the Importance of Religion in Decision Making: Do Other Dimensions of Religiousness Matter?" *Journal for the Scientific Study of Religion* 50 (2011): 570-587
- *Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide*, 2 ed., Cambridge: Cambridge Univ. Press, 2011, pp. 243-252, 254-280
- *Jochen Hirschle, "'Secularization of Consciousness' or Alternative Opportunities? The Impact of Economic Growth on Religious Belief and Practice in 13 European Countries," *Journal for the Scientific Study of Religion* 52(2) (2013): 410-424
- *Kristin Aune, "Evangelical Christianity and Women's Changing Lives," *European Journal of Women's Studies* 15 (2008): 277-294
- *James Kurth, "A Tale of Two Collapses: The Twin Declines of the Christian Faith and the Traditional Family," *Harvard Theological Review* 106:4 (2013):485-486
- *Pål Repstad, "The Powerlessness of Religious Power in a Pluralist Society," *Social Compass* 50:2 (2003), pp. 161-173
- *D. Alastair Hay, "An Investigation into the Swiftiness and Intensity of Recent Secularization in Canada: Was Berger Right?" *Sociology of Religion* 75:1 (2014): 149, 151, 154-155
- *Veronika Krönert and Andreas Hepp, "Religious Media Events and Branding Religion" in Michael Bailey and Guy Redden (eds.), *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century*. Burlington, VT: Ashgate, 2011, 89-94
- *Karen W. Tice, "The Afterlife of Born-Again Beauty Queens" in Bailey and Redden, 105-117
- *Christine Miller and Nathan Carlin, "Joel Osteen as Cultural Selfobject: Meeting the Needs of the Group Self and Its Individual Members in and from the Largest Church in America," *Pastoral Psychology* 59:1 (2010): 27-51
- *Claire Mitchell, "Northern Irish Protestantism: Evangelical Vitality and Adaptation" in David Goodhew, *Church Growth in Britain*, Burlington, VT: Ashgate, 2012, 246-249
- *Steven Studebaker and Lee Beach, "Emerging Churches in Post-Christian Canada," *Religions* 3 (2012): 862-879
- *Pablo Brañas-Garza, Teresa García-Muñoz, and Shoshana Neuman, "Determinants of Disaffiliation: An International Study," *Religions* 4 (2013): 167-168,175-176,180-181

- *Nicholas Vargas, "Retrospective Accounts of Religious Disaffiliation in the United States: Stressors, Skepticism, and Political Factors," *Sociology of Religion* 73(2) (2012): 200-223
- *Rex Ahdar, "Is Secularism Neutral?" *Ratio Juris* 26:3 (Sept. 2013): 404-429
- *William D. Blake, "Pyrrhic Victories: How the Secularization Doctrine Undermines the Sanctity of Religion," *Journal of Church and State* 55:1 (Winter 2013):1-22
- *Jeremy N. Thomas, "Outsourcing Moral Authority: The Internal Secularization of Evangelicals' Anti-Pornography Narratives," *Journal for the Scientific Study of Religion* 52:3 (2013):457-475
- *Scott Draper and Joseph O. Baker, "Angelic Belief as American Folk Religion," *Sociological Form* 26:3 (2011): 623-643
- *Guy Redden, "Religion, Cultural Studies and New Age Sacralization of Everyday Life," *European Journal of Cultural Studies* 14 (2011): 649-663
- *Anneke H. van Otterloo, "Selfspirituality and the Body: New Age Centres in the Netherlands since the 1960's," *Social Compass* 46 (1991): 191-202
- *Anneke van Otterloo, Stef Aupers and Dick Houtman, "Trajectories to the New Age: The Spiritual Turn of the First Generation of Dutch New Age Teachers," *Social Compass* 59(2) (2012): 239-256
- *Matthew Wood and Christopher Bunn, "Strategy in a Religious Network: A Bourdieuan Critique of the Sociology of Spirituality," *Sociology* 43 (2009): 291-298
- *Ole Riis and Linda Woodhead, *A Sociology of Religious Emotion*, Oxford: Oxford Univ. Press, 2010, 178-187,189,195,200-214
- *Nurit Zaidman, "Commercialization of Religious Objects: A Comparison between Traditional and New Age Religions," *Social Compass* 50 (2003): 345-360
- *Rupert Til, "Possession Trance Ritual in Electronic Dance Music Culture: A Popular Ritual Technology for Reenchantment, Addressing the Crisis of the Homeless Self and Reinserting the Individual into Community," in Christopher Dearcy and Elisabeth Arweck (eds.), *Exploring Religion and the Sacred in a Media Age*, Burlington, VT: Ashgate, 2009, 169-187

IV. Course Assessment

20% Completion of Reading Assignments and Informed Participation in Discussion Group

30% Minor Paper: Critical Analysis of John Locke's Argument for the Toleration of Diversity in Religious Belief and Practice in *A Letter Concerning Toleration* (8 pp.; due 3/10)

50% Major Paper: Critical Analysis of Factors Contributing to Secularization in the Modern Period (20 pp.; due 4/21)

For a detailed account of the criteria by which essays will be assessed and grades assigned, please see the attached supplement to this syllabus.

Completion of Reading Assignments and Informed Participation in Discussion Group (20%):

- *CU/GRTS Attendance Policy: Students are expected to attend all classes. Students wishing to receive credit for the course may miss no more than the equivalent of two weeks' class time.*

Beginning in the second week of the course, the first half of the class will normally be a lecture and the second half of the class will be devoted to a discussion of the assigned readings. Discussion can enhance learning in a variety of ways--e.g. class members may suggest different interpretations of a text, describe alternative ways of approaching difficult issues, or point out interesting questions that need to be addressed.

Class discussion can only achieve these goals when all members of the class have read and reflected upon **all** the assigned readings for that week and can therefore participate knowledgeably in the discussion. For this reason, students will be asked to sign a readings completion sheet at the conclusion of the discussion. (The student who has completed 100% of the assigned readings will receive 100% for that week; the student who has completed less than 100% of the assigned readings will receive 0% for that week. Note that this policy will significantly affect your final grade if you fail to complete all the assigned readings on a regular basis.)

Papers:

You are required to submit two papers for this course.

- These should both be in the format specified by Kate L. Turabian, Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *A Manual for Writers of Research Papers, Theses and Dissertations, Seventh Edition: Chicago Style for Students and Researchers*, Chicago: Univ. of Chicago Press, 2007.
- Essays that lack a clear and well-defined thesis statement will be returned to the student for revision.
- Your essay should be carefully proofread prior to submission so that it is free of errors in spelling, grammar or syntax. Essays that do not evidence careful preparation and revision and lack detailed, well-organized arguments will not receive a passing grade
- Further information about how to research, organize, outline and write term papers can be found in Bennett, "Research and Writing in Theological Studies" (attached at the end of this syllabus). **All papers are due at the indicated time on the due date. No late papers will be accepted; please plan accordingly.**

1) Critical Analysis of John Locke's Argument for the Toleration of Diversity in Religious Belief and Practice in *A Letter Concerning Toleration* (8 pp.; due at the beginning of class on 3/10) (30%)

In this paper you are required to summarize and critically evaluate the principal arguments Locke advances in the *Letter* in support of the toleration of religious diversity.

In summarizing Locke's position, the following questions should at some point be addressed:

- a) In developing his account of religious toleration, what does Locke assume to be the essence of religion (i.e. the basic element which fundamentally constitutes and defines religion)?
- b) How and where does Locke locate the essence of Christianity? What is the specific content of fundamental Christian belief? How is this related to reason?
- c) How does Locke understand and evaluate the diversity existing within Christianity in the modern period? In his view, how does such diversity originate? How does this relate to Locke's broader account of reason and human knowing (epistemology) and the arguments he advances in support of religious toleration?
- d) In Locke's account, what are the limits of toleration and why?
- e) In Locke's view, why is the use of coercion to secure religious conformity fundamentally mistaken (i.e. irrational)?
- f) According to Locke, what benefits will arise as a result of religious tolerance? To whom will these benefits accrue and precisely why are these benefits seen as valuable or necessary? How does this help to define the conditions under which the state may act to suppress or restrict certain kinds of religious belief or observance?
- g) What are the respective functions of church and state? How do they differ? To what does each trace its origin and authority and how does this intrinsically limit the respective powers of each? How is each related to the spiritual welfare and final salvation of the individual and with what fundamental restrictions?

In critically evaluating Locke's position, at least the following questions should be addressed:

- a) What are the limitations of Locke's argument? For example, which of Locke's assumptions and what specific features of his arguments are narrowly addressed to his own time and its peculiar circumstances?
- b) Is Locke's account of the benefits that may accrue from toleration of religious diversity satisfactory? Why or why not? What limitations are inherent in the way Locke has approached this issue?
- c) Are the powers that Locke grants to the state to suppress socio-politically subversive religious communities too great and too unrestricted? What do you think and why?

The paper *must* have a thesis sentence in the first paragraph of the paper, concisely stating the verdict you will render on Locke's argument and why. (Do you find it compelling or not? Why? In what ways? Under what conditions or with what limitations or reservations? What issues, if any, are not satisfactorily addressed by Locke's argument?) The principal arguments that you will advance in support of this thesis should be concisely summarized in the remaining sentences of the first paragraph of the paper.

The body of the paper should summarize and evaluate Locke's argument in the way you have outlined in the thesis paragraph, using well-crafted prose and detailed,

well-ordered logical arguments. (Do not offer brief, mechanical answers to the questions given above, use headings or subheadings geared to the above questions, or assume the professor to be principal audience.) Write a thoughtful essay that aims to interest and persuade the general reader, explaining the relevance of the various points under discussion.

The last paragraph of the paper should restate the thesis that was defended in the paper and briefly summarize the arguments that were advanced in defense of the thesis.

2) **Critical Analysis of Factors Contributing to Secularization in the Modern Period (20 pp.; due 4/21) (50%)**

Reflecting upon the readings assigned for this course (and principally upon the books by Bruce and the other assigned readings), you are required to

- provide a working definition of secularization (How precisely should the term "secularization" be defined? What features or processes are intrinsic to secularization or must exist if secularization is to exist?)
- identify some of the principal ways in which religion prior to 1700 played an essential role in the construction of personal, social, and institutional (political/economic) identities and how religion has increasingly ceased to play those roles over the past three centuries. (What would it mean concretely to speak of a decline in the social significance or social effect of religious belief and practice?)
- explain the implications of this shift for religious belief and practice within contemporary US society. In reading the books by Bruce and the other assigned readings, you might wish to reflect upon the questions listed below; in your paper, however, you need only examine those which are central to the particular account of secularization you wish to develop and defend:
 - Prevalence and Nature of Religious Experience: Should a belief that secularization is an ongoing process lead one to expect a continued decline in the perceived immanence or accessibility of the supernatural? Will the process of secularization inevitably lead to the dominance of atheism and materialism within Western societies?
 - Relation of Religious Communities to the Broader Society and Popular Culture: In what ways have religious communities become more world affirming or world accommodating (i.e. more integrated with the symbols, practices, trends or values of popular culture)? In what ways have religious communities become more world denying (i.e. attempted to isolate and insulate themselves from the symbols, practices, trends or values of popular culture)?
 - Authority: How and in what specific ways has the perceived locus of authority shifted during the past three centuries?
 - Conception of the Individual and the Defining of Individual Identity: In what ways have conceptions of individual identity and what is required to secure well being changed during the process of secularization? How has the definition of what constitutes well being (or its absence) shifted? What resources (commodities, services,

practices, performances, etc.) were or are regarded as necessary to pursue or attain well being?

- Discourse about Intentionality and Individual Commitment: How are the rhetoric and voluntary social practices associated with the intentional individual religious commitment related to secularization?
- Discourse about Religious Diversity, the Significance of Pluralism, Obligations to Engage in Religious Toleration and the Rights of the Individual to Freely Determine Matters of Religious Belief and Practice:
 Within an increasingly pluralistic, progressively secularizing society (which may not have a shared account of normative values or moral order), how can a particular religion claim to be or offer something unique and/or strictly necessary for one's well being? (Again we are back to the question of how "well being" has been or presently is to be defined.)
- Psychotherapeutic Discourse in the Private Sphere: How has the rise of psychotherapeutic discourse in the private sphere been related to the process of secularization? Is it a product of secularization, an instrument or vehicle of secularization, or all of the above? In what ways has psychotherapeutic discourse concretely impacted North American religious communities?
- Discourse in the Public Sphere concerning Rational Instrumentality and Increasing Efficacy or Optimizing Efficiency: How has discourse about rational instrumentality and practical efficacy (e.g. a technique or process is pragmatically regarded as useful in attaining a previously selected goal) been related to the process of secularization and what role has such discourse played in contemporary evangelical attempts to respond to secularization?
- Discourse about the Natural Sciences: Is there a necessary correlation between secularization, the marginalization of religious belief, and enquiry and discourse about the natural sciences? In what ways can scientific discourse serve to marginalize religious patterns of explanation regarding the causation and moral or spiritual significance of events?
- Social Differentiation: How is the differentiation of society into increasingly specialized and compartmentalized spheres (separated from each other and also from religious belief and practice) related to the process of secularization? How is this related to other processes of social differentiation and segmentation in late capitalist societies (e.g. the class separation associated with professional education/certification and the increasingly divergent interests of the various social classes)?
- develop and defend a detailed account of how contemporary evangelical churches in the USA should respond to secularization in their mission and ministry. At least the following issues should be addressed within your proposal:

- Marketing and Connecting with Prospective Clients: Should churches make use of the techniques of marketing and attempt to identify and adapt themselves to meet the felt needs of prospective or present attendees (e.g. seeking intimate relationships, finding a sense of purpose, becoming the person one would like to be, feeling at home and involved in the church community, acquiring perceived benefits for oneself and one's family members, etc.)? Why or why not? In what ways?
- Tradition vs. Adaptation to Felt Needs: Translation and the Preservation of Meaning: It has generally been held that symbols or rituals are bearers of meaning. When symbols and rituals are altered, eliminated or replaced with other symbols or rituals that have originated in other settings or been created in an *ad hoc* manner in accordance with the dictates of popular culture, to what extent can the underlying meaning be said to remain the same? Why or why not? In what ways?
- Insulating Oneself and One's Own against Secularization: Is it possible to avoid the secularizing processes associated with mainstream institutions? For example, should a religious group attempt to construct alternative educational institutions and media that understand and evaluate the world in a way that agrees with the group's position? Why or why not?
- The Role of Intentional Community: What role might voluntary, special-purpose, high-commitment groups play in the churches' response to secularization? In what ways and for what reasons might such groups be useful in carrying out the churches' mission and ministry?

The first (thesis) paragraph of your paper should clearly and concisely indicate

- (a) the definition of secularization you wish to defend in the body of the paper;
- (b) the principal factors which, in your judgment, define and drive the process of secularization (and will be discussed in the body of the paper); and
- (c) what, in your judgment, would be required for contemporary evangelical churches in the USA to respond appropriately to secularization (and will be discussed in detail in the last 4-5 pages of the body of the paper).

The last paragraph of the paper should concisely summarize the thesis defended and the principal arguments advanced within the paper.

Academic Integrity

Plagiarism and cheating, like other forms of academic dishonesty, are always serious matters. **Any work submitted for this course that reproduces without proper citation material from any other writer (including an Internet source) will result in a failing grade (F) being given for the assignment and the academic dean and faculty will be notified. A second instance of plagiarism during one's degree program will result in a failing grade in the course and suspension from seminary studies. For further**

details, please see the “Academic Integrity” section of the most recent version of the GRTS Academic Catalog.

- Do **not** reproduce any written material of any kind (including passages from the required readings for the paper) without proper citation (footnote or endnote), with quotation marks precisely indicating the extent of the quotation).
- Do **not** consult or reproduce any Internet materials when researching and writing the essay.
- Unauthorized copying or use of copyrighted materials and/or unauthorized downloading of files can also result in criminal charges and fines. For further information, please see “Research: Copyright Questions” on Miller Library’s website.

It is required that you submit a copy of your essay electronically to <http://www.turnitin.com> , an electronic course management database which also screens submitted essays for unacknowledged citation of written material from other writers (plagiarism). Failure to submit one’s essay to the site will result in an incomplete (I) grade being issued for the course. Directions on how to submit the essay to the site will be distributed on the first day of class.

Non-Discrimination and Disability Accommodation Policy

Cornerstone University/Grand Rapids Theological Seminary does not discriminate on the basis of race, national origin, sex, age or disability in any of its policies and programs and will make all reasonable accommodations for students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990.

The purpose of accommodation is to provide equal access to educational opportunities to students affected by disabilities and the university does not intend that the standards be altered, nor that the essential elements of programs or courses be changed. Students having documented disabilities may apply for accommodations through Student Disability Services (SDS), which is part of the Cornerstone University Learning Center located in Miller Hall on the main campus. Those needing accommodation are asked to notify the professor of this need during the first class.

In the event that students have questions regarding whether they are eligible for accommodations, how they might provide appropriate documentation of disabilities, or how they might handle a disagreement with a professor over questions of accommodation, the Director of Academic Support should be contacted immediately at (616) 222-1956 or via email at learningcenter@cornerstone.edu. Further information about applying for and utilizing accommodations is provided in the Student Handbook and on the university’s website.

Technology Policy

In the last three years I have received an increasing number of complaints from students regarding the distractions created in the classroom by other students’ use of phones,

messaging devices, and other electronic communications technology for non-class related purposes.

I am sympathetic to these complaints; I also personally find it distracting when students text in class and withdraw from engagement with the class and their classmates to pursue other activities.

Students may not use the internet or electronic communications technology in class in a manner that is disruptive in the class setting or is distracting to the instructor or to fellow students.

To minimize distraction and to increase classroom participation and engagement, I do not allow the use of mobile phones, PDAs, or iPods during class.

Each of you should use a paper notebook or binder to organize your notes, handouts and assignments for this course. Your desks should be free from any and all electronic devices – including cell phones – during class.

If you need to receive or send communications, please leave the classroom to do so.

If I observe a student receiving or sending communications during class, I will ask them to leave the classroom and, if this behavior persists, the student will be asked to attend a disciplinary meeting with myself and the dean of students to further discuss this issue.

Students who have official documentation from the Learning Center that recommends the use of technology to accommodate verified learning needs can use the specific technology that is required; if this applies to you, please see me to discuss your particular needs (see V. above).

Students who wish to understand and further discuss my reasons for setting this technology policy are invited to read the following article and to schedule a meeting with me:

<http://www.psychologytoday.com/blog/hot-thought/201007/banning-laptops-in-classrooms-0>

GRTS Statement concerning Email Communication

Email is the official means for communication with every enrolled student. Students are expected to receive and read those communications in a timely fashion. Since the seminary will send official communications to enrolled students by email using their Cornerstone University email addresses (i.e., first.last@cornerstone.edu), students are expected to check their official email addresses on a frequent and consistent basis to remain informed of seminary communications.

Students can access their Cornerstone University email account as follows:

- Go to gmail.cornerstone.edu
- Enter CU username (e.g., n0236522) and password

Students can forward or IMAP their “@cornerstone.edu” email to a preferred address as follows:

- Log into CU email
- Select “Settings” in the upper right hand corner
- Select “Forwarding and POP/IMAP”

- Follow the on-screen instructions

Students are responsible for any consequences resulting from their failure to check their email on a regular basis for official seminary communications.

GRTS Statement concerning Student Course Evaluation

In the last week of each resident course, all students are expected to complete a course evaluation (IDEA Form). This paper-based assessment form will be distributed and completed in class. In Ministry Residency, Counseling Practicum and Counseling Internships, and for all online courses, student evaluations will be completed within Moodle (see final week of course in Moodle). These assessments provide an opportunity for students to offer feedback to professors on the quality of the learning experience, feedback that informs future offerings of the course. More information about these evaluation processes will be provided late in the given semester.

Mandatory Disclosure Statement: Confidentiality and Disclosure

Students may request that information shared with a faculty or staff member in individual settings remain confidential, except under the following circumstances:

- There has been serious harm or threat of harm to self or others.
- There is reasonable suspicion of abuse of a child, elder or vulnerable person.
- There is a court order mandating disclosure of information.
- There has been a dispute between a student and a faculty/staff member and disclosure is necessary for resolution.
- The faculty or staff member seeks appropriate consultation with CU faculty and/or administration.

V. Course Schedule

Date Class Topic

1/20 Week #1: Introduction to Class and Review of Syllabus and Course Requirements

The Transition from the Reformation To the Early Modern Period

- Protestant Scholasticism
- Cartesian Philosophy
 - Doubt and the Quest for Certainty
 - The Turn toward the Subject
 - Mechanistic Accounts of Physical Change and Animal Bodies as Complex Machines (Automata)

Required Reading (28 pp.; complete by 1/20)

--Peter Bunton, *Cell Groups and House Churches: What History Teaches Us*, pp. ix-22

1/27 Week #2: Lutheran Pietism: Philipp Jakob Spener (1635-1705), August Herman Francke (1663-1727) and the Halle School

- Distinctive Theological Emphases:
 - The *Ordo salutis* (Order of Salvation) and the Stages of Spiritual Progress;
 - The Struggle for Repentance (*Bußkampf*)
 - The Experience of New Birth (*Wiedergeburt*) as a Spiritual Breakthrough (*Durchbruch*)
 - The Assurance of Faith
- Distinctive Ecclesiological Emphases:
 - The Priesthood of All Believers and the High-Commitment Small Group (*collegium biblicum / ecclesiola*) as a Means to Promote the Spiritual Renewal of the State Church
- The Lutheran Orthodox Reaction: Valentin Ernst Löscher and the Pietistic Controversy
 - The Relationship Between Justification, Regeneration and Sanctification

Required Reading (134 pp.; to be completed by 1/27)

--Peter C. Erb (ed.), *Pietists: Selected Writings*, pp. ix-x, xiii-xiv, 1-11, 31-87, 94-96, 99-107, 114-132, 142-158, 204-205

--Peter Bunton, *Cell Groups and House Churches: What History Teaches Us*, pp. 23-32, 35-36

2/3 Week #3: Quietism, Mysticism and Radical Pietism

- Quietism
 - Miguel Molinos (1640-1697) and the Condemnation of His *Guida Spirituale* (*Spiritual Guide*)
 - Madame Guyon and Pierre Poiret (1646-1719)

- The Influence of Quietism On Protestant Spiritual and Devotional Writers: Gerhard Tersteegen (1697-1769) As a Case Study
- The Development of an Eclectic Protestant Mysticism: An Alternative Vision of Modernity
 - Jacob Boehme (1575-1624): *The Way To Christ* and Its Theosophical System
 - William Law (1686-1761) and His Appreciation of Boehme as an Alternative to Enlightenment Traditions
 - Friedrich Christoph Oetinger (1702-1782) and Württemberg Pietism: The Search for a Comprehensive Means of Integrating Biblical Study, Philosophical Reflection and the New Science within a Counter-Enlightenment Framework
- Radical Pietism and Separatism: Gottfried Arnold (1666-1714) and Alexander Mack (1679-1735)

Required Reading (57 pp.: to be completed by 2/3)

--Peter C. Erb (ed.), *Pietists: Selected Writings*, pp. 11-19, 227-233, 219-226, 235-252, 275-287

--Peter Bunton, *Cell Groups and House Churches: What History Teaches Us*, pp. 33-34

2/10 Week #4: Nicholas Ludwig, Count von Zinzendorf (1700-1760) and the Moravians

Required Readings (106 pp.: to be completed by 2/10):

--Linda Jacobs, *Count Nicholas Ludwig von Zinzendorf* (Pensacola, FL: Christian Life Books, 2004), pp. 4-28

--Peter C. Erb (ed.), *Pietists: Selected Writings*, pp. 19-26, 291-295, 304-330

--Peter Bunton, *Cell Groups and House Churches: What History Teaches Us*, pp. 37-45, 47-56

--*A Study of the Suffering and Death of Jesus Christ & Faith and Love Look upon the Lord Jesus on the Cross* (Brush Prairie, WA: Streams of Life Publications, 2000), pp. 9-30 (read slowly and reflect upon what you are reading; don't skim)

Optional Reading

--Nils Wiklund, "A Great but Pardoned Sinner's Own Story" (6 pp.; conversion account from the translator of *A Study of the Suffering*, showing the influence of Moravian spirituality on later Lutheran Pietists and the spiritual revivals in northern Scandinavia) (<http://users.erols.com/ewheaton/struct.htm>)

2/17 Week #5: John Wesley (1703-1791) and the Early Methodist Movement

Required Readings (93 pp.: to be completed by 2/17):

--Peter Bunton, *Cell Groups and House Churches: What History Teaches Us*, pp. 57-72, 91-95, 73-89

--Frank Whaling (ed.), *John and Charles Wesley: Selected Writings and Hymns*, Classics of Western Spirituality, New York: Paulist Press 1981, pp. 99-107, 121-133, 77-89, 134-145, 47-54

2/24 Week #6: "Reasonable Religion": The Rise of Deism and Empiricism in Great Britain

- **John Locke (1632-1704) and British Empiricism: Sense-Experience, Reasoning, the Limits of Certainty and the Rejection of Religious Dogmatism**
 - *The Reasonableness of Christianity* (1692)
 - *A Letter Concerning Toleration* (1689)
- **John Toland (1670-1722) and the Irish Enlightenment**
 - *Christianity Not Mysterious* (1696)
 - *Letters to Serena* (1704)
 - *Origines Judaicae* (1709)

Required Reading (69 pp. [difficult reading!]; to be completed by 2/24)

--Richard Vernon (ed.), *Locke on Toleration*, Cambridge Texts in the History of Philosophy, Cambridge: Cambridge Univ. Press, 2010, viii-xxxii, 3-46

Optional Readings

--Garrett Thomson, *On Locke*, Belmont, CA: Wadsworth 2001, pp. 65-67

--Susan Mendus, *Toleration and the Limits of Liberalism*, Atlantic Highlands, NJ: Humanities Press International 1989, pp. 22-31, 35-43

--Edward Feser, *Locke*, Oxford: Oneworld Publications, 2007, 151-161

--E.J. Lowe, *Locke*, new ed., New York: Routledge, 2005, 160-197

--Alex Tuckness, "Locke's Main Argument for Toleration" in Jeremy Waldron and Melissa S. Williams (eds.), *Toleration and Its Limits: NOMOS XLVIII*, New York: NYU Press, 2008, 114-138

--Jeremy Waldron, "Locke: Toleration and the Rationality of Persecution" in Susan Mendus (ed.), *Justifying Toleration: Conceptual and Historical Perspectives*, Cambridge: Cambridge Univ. Press, 2009, 61-86

3/2-3/6 SPRING BREAK (NO CLASS)

3/10 Week #7: David Hume (1711-1776): From Empiricism to Skepticism and Naturalism

Required Reading (64 pp. [difficult reading!]; to be completed by 3/10)

PAPER ON LOCKE'S *LETTER CONCERNING TOLERATION* DUE

The Rejection of Miracles

--*David Hume, *An Enquiry concerning Human Understanding*, ch. 10 "Of Miracles" (=Tom L. Beauchamp [ed.], *David Hume. An Enquiry concerning Human Understanding*, Oxford: Oxford University Press 1999, pp. 44-48, 169-186, 245-253)

Natural Evils, Moral Evils and the Rejection of Traditional Christian Theodicies

--*David Hume, *Dialogues concerning Natural Religion* §§ X-XI

(J.C.A. Gaskin [ed.] *Principal Writings on Religion*, Oxford: Oxford Univ. Press 1998, pp. x-xxvi, 95-115, 207-209)

Hume and the Conception of "Religion" as a Natural Human Phenomenon

--*Robert J. Baird, "Late Secularism," in Janet R. Jakobsen and Ann Pellegrini (eds.), *Secularisms*, Durham, NC: Duke Univ. Press, 2008, 162-177

3/17 Week #8: Creative Genius and the Rights of the Individual: From Romanticism to Utilitarianism

- The Romantic Reaction to Enlightenment Rationalism: Herder, Novalis and Rousseau
- The Influence of Romanticism on Nineteenth-Century Protestant and Catholic Theology: Nature, Feeling and Community in Schleiermacher and Möhler
- J.S. Mill (1806-1873), Utilitarianism's Rational Calculus and the Need for Individual Liberty

Required Reading (89 pp.: to be completed by 3/17)

--J.S. Mill, *On Liberty* (=J.B. Schneewind and Dale E. Miller [eds.], *The Basic Writings of John Stuart Mill*, New York: Modern Library/Random House 2002, pp. 302-313, 6-12, 15, 17-67, 70-71, 74-75, 86-90, 93-96, 102-105, 111)

Optional Readings

--David Edwards, "Toleration and Mill's Liberty of Thought and Discussion" in Susan Mendus (ed.), *Justifying Toleration: Conceptual and Historical Perspectives*, Cambridge: Cambridge Univ. Press, 2009, 87-114

--Glyn Morgan, "The Mode and Limits of John Stuart Mill's Toleration" in Jeremy Waldron and Melissa S. Williams (eds.), *Toleration and Its Limits: NOMOS XLVIII*, New York: NYU Press, 2008, 139-170

3/24 Week #9:

- **Historicism, the Development of the Social Sciences and the Secularization of the American Educational System**
- **Ludwig Feuerbach (1804-1872) and Sigmund Freud (1856-1939):**
 - **God as a Psychological Projection**
 - **Psychotherapy as an Alternative Means to Pursue Well-Being**

Required Reading (166 pp.: to be completed by 3/24)

--Christian Smith, "Secularizing American Higher Education: The Case of Early American Sociology" in Christian Smith (ed.), *The Secular Revolution: Power, Interests and Conflict in the Secularization of American Public Life*, Berkeley, Univ. of California Press, 2003, pp. 97-159

--George M. Thomas, Lisa R. Peck and Channin G. DeHaan, "Reforming Education, Transforming Religion, 1876-1931" in Christian Smith (ed.), *The Secular Revolution: Power, Interests and Conflict in the Secularization of American Public Life*, Berkeley, Univ. of California Press, 2003, pp. 355-394

--Keith G. Meador, "'My Own Salvation': The Christian Century and Psychology's Secularizing of and through American Protestantism" in Christian Smith (ed.), *The Secular Revolution: Power, Interests and Conflict in the Secularization of American Public Life*, Berkeley: Univ. of California Press 2003, pp. 269-309

--*Nomi Maya Stolzenberg, "Liberalism in a Romantic State," *Law, Culture and the Humanities* 5 (2009): 194-215

3/31 Week #10: Secularization and the Marginalization and Increasing Irrelevance of Religious Belief and Practice

Required Reading (171 pp.; to be completed by 3/31)

--Steve Bruce, *God Is Dead: Secularization*, pp. 1-74,205-227,106-117,229-241

--idem, *Secularization*, pp. 1-3,9-10,15-23,33-39,44-49,54-55,61-62,64-78,81-84,86-99

--*Nicos Mouzelis, "Modernity and the Secularization Debate," *Sociology* 46 (2012): 207-210

--*Scott Schieman, "Education and the Importance of Religion in Decision Making: Do Other Dimensions of Religiousness Matter?" *Journal for the Scientific Study of Religion* 50 (2011): 570-587

4/5 EASTER SUNDAY

4/7 Week #11: Secularization and Contemporary Evangelical Renewal Movements:

- **How Economic Advance, Security and Secularization Are Related**
- **Why Churches Must Compete for Attention with Secular Leisure/Entertainment, Using Branding and Promotion**
- **Seeker Sensitive Churches and Secularization**
 - **Translating Basic Christian Beliefs into the Forms of Expression Used in North American Popular Culture**
 - **Leadership That Is Charismatic and Authentic to Experience**
 - **The Acculturation and Assimilation of North American Evangelicalism: Virtue or Vice?**

Required Reading (173 pp.; to be completed by 4/7)

Does Affluence Increase Secularization?

--*Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide*, 2 ed., Cambridge: Cambridge Univ. Press, 2011, pp. 243-252, 254-280

--*Jochen Hirschle, "'Secularization of Consciousness' or Alternative Opportunities? The Impact of Economic Growth on Religious Belief and Practice in 13 European Countries," *Journal for the Scientific Study of Religion* 52(2) (2013): 410-424

Evangelicalism, Gender Roles and Secularization

--Steve Bruce, *God Is Dead: The Secularization of the West*, Oxford: Blackwell 2002, pp. 142,167-185

--idem, *Secularization*, pp. 157-176

--*Kristin Aune, "Evangelical Christianity and Women's Changing Lives," *European Journal of Women's Studies* 15 (2008): 277-294

--*James Kurth, "A Tale of Two Collapses: The Twin Declines of the Christian Faith and the Traditional Family," *Harvard Theological Review* 106:4 (2013):485-486

Pluralism and Secularization

--*Pål Repstad, "The Powerlessness of Religious Power in a Pluralist Society," *Social Compass* 50:2 (2003), pp. 161-173

--*D. Alastair Hay, "An Investigation into the Swiftness and Intensity of Recent Secularization in Canada: Was Berger Right?" *Sociology of Religion* 75:1 (2014): 149, 151, 154-155

Religious Branding, Using Attractional Models Based on Popular Culture, and Secularization

--*Veronika Krönert and Andreas Hepp, "Religious Media Events and Branding Religion" in Michael Bailey and Guy Redden (eds.), *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century*. Burlington, VT: Ashgate, 2011, 89-94

--*Karen W. Tice, "The Afterlife of Born-Again Beauty Queens" in Bailey and Redden, 105-117

--*Christine Miller and Nathan Carlin, "Joel Osteen as Cultural Selfobject: Meeting the Needs of the Group Self and Its Individual Members in and from the Largest Church in America," *Pastoral Psychology* 59:1 (2010): 27-51

Optional Reading:

--Jean-Claude Usunier and Jörg Stolz (eds.), *Religions as Brands: New Perspectives on the Marketization of Religion and Spirituality*, Burlington, VT: Ashgate, 2014, pp. 5, 8-9, 20-21, 125, 198-203

4/14 Week#12: Secularization, Disaffiliation and Deconversion

- **Deconversion from Evangelicalism: The Emerging Church**
- **Deconversion and Disaffiliation from Religious Identities: The Rise of the "Nones"**

Required Reading (140 pp.: to be completed by 4/14)

Deconversion from Evangelicalism and Creating Alternative Approaches to Community, Worship and Mission: The Emerging Church

--*Claire Mitchell, "Northern Irish Protestantism: Evangelical Vitality and Adaptation" in David Goodhew, *Church Growth in Britain*, Burlington, VT: Ashgate, 2012, 246-249

--*Steven Studebaker and Lee Beach, "Emerging Churches in Post-Christian Canada," *Religions* 3 (2012): 862-879

Deconversion and Disaffiliation from Religious Identities: The Rise of the "Nones"

--The Pew Forum on Religion & Public Life, "'Nones' on the Rise: One in Five Adults Have No Religious Affiliation" (14 pp.)

(<http://www.pewforum.org/Unaffiliated/nones-on-the-rise.aspx>)

--Elizabeth Drescher, "Does the Record Number of Religious 'Nones' Mean Decline of Religiosity?" *Religion Dispatches* (Oct. 9, 2012) (6 pp.)

(http://www.religiondispatches.org/archive/atheologies/6493/does_record_number_of_religious_%22nones%22_mean_decline_of_religiosity/)

--"Nones Continue to Grow," *Voice of Reason* 2 [123] (2013): 2

(<http://www.arlinc.org/newsletters/arlsummer13.pdf>)

- *Pablo Brañas-Garza, Teresa García-Muñoz, and Shoshana Neuman, "Determinants of Disaffiliation: An International Study," *Religions* 4 (2013): 167-168,175-176,180-181
- *Nicholas Vargas, "Retrospective Accounts of Religious Disaffiliation in the United States: Stressors, Skepticism, and Political Factors," *Sociology of Religion* 73(2) (2012): 200-223

Can a Secular State Be Neutral with Respect to Religion?

- *Rex Ahdar, "Is Secularism Neutral?" *Ratio Juris* 26:3 (Sept. 2013): 404-429
- *William D. Blake, "Pyrrhic Victories: How the Secularization Doctrine Undermines the Sanctity of Religion," *Journal of Church and State* 55:1 (Winter 2013):1-22
- *Jeremy N. Thomas, "Outsourcing Moral Authority: The Internal Secularization of Evangelicals' Anti-Pornography Narratives," *Journal for the Scientific Study of Religion* 52:3 (2013):457-475

Optional:

If time permits, we will also discuss an interesting recent study on deconversion and disaffiliation in Orthodox Judaism, which has some remarkable parallels with the literature we read on deconversion/disaffiliation from conservative evangelical Christianity (Philip [Sruly] Bomzer, *Predictors of Religious Disaffiliation among Orthodox Jews*, Psy.D. thesis, Long Island University, 2012, pp. 60-61, 64-76, 79-80).

4/21 Week #13: The New Age: Constructing Spiritualities of Preference and Describing Inner Experience within the Context of a Culturally Pluralistic Society

MAJOR PAPER ON SECULARIZATION DUE

Required Reading (177 pp.: to be completed by 4/21)

- Steve Bruce, *Secularization: In Defence of an Unfashionable Theory*, Oxford: Oxford Univ. Press, 2011, 120-140
- *Scott Draper and Joseph O. Baker, "Angelic Belief as American Folk Religion," *Sociological Form* 26:3 (2011): 623-643
- *Guy Redden, "Religion, Cultural Studies and New Age Sacralization of Everyday Life," *European Journal of Cultural Studies* 14 (2011): 649-663
- *Anneke H. van Otterloo, "Selfspirituality and the Body: New Age Centres in the Netherlands since the 1960's," *Social Compass* 46 (1991): 191-202
- *Anneke van Otterloo, Stef Aupers and Dick Houtman, "Trajectories to the New Age: The Spiritual Turn of the First Generation of Dutch New Age Teachers," *Social Compass* 59(2) (2012): 239-256
- *Matthew Wood and Christopher Bunn, "Strategy in a Religious Network: A Bourdieuan Critique of the Sociology of Spirituality," *Sociology* 43 (2009): 291-298
- *Ole Riis and Linda Woodhead, *A Sociology of Religious Emotion*, Oxford: Oxford Univ. Press, 2010, 178-187,189,195,200-214
- *Nurit Zaidman, "Commercialization of Religious Objects: A Comparison between Traditional and New Age Religions," *Social Compass* 50 (2003): 345-360
- *Rupert Til, "Possession Trance Ritual in Electronic Dance Music Culture: A Popular Ritual Technology for Reenchantment, Addressing the Crisis of the Homeless Self and

Reinserting the Individual into Community,” in Christopher Dearcy and Elisabeth Arweck (eds.), *Exploring Religion and the Sacred in a Media Age*, Burlington, VT: Ashgate, 2009, 169-187

--Steve Bruce, *God is Dead: The Secularization of the West*. Oxford: Blackwell, 2002, pp. 75-105, 118-139, 179, 199-203, 238, 240, 244-245

--Steve Bruce, *Secularization*, pp. 100-119

4/27-4/30 Final Exam Week (No Final Exam for This Course)

Supplementary Bibliography: Books Recommended for Further Reading after Completion of the Course

The Development of Early Lutheran Pietism: Spener and Francke

--Carter Lindberg (ed.), *The Pietist Theologians*, Malden, MA: Blackwell Publishing, 2005, pp. 1-83

--K. James Stein, *Philip Jakob Spener: Pietist Patriarch*, Chicago: Covenant Press, 1986

--Gary R. Sattler, *God's Glory, Neighbor's Good: A Brief Introduction to the Life and Writings of August Hermann Francke*, Chicago: Covenant Press, 1982

Jacob Böhme and His Followers

--Pierre Deghaye, "Jacob Boehme and His Followers" in Antoine Faivre and Jacob Needleman (eds.), *Modern Esoteric Spirituality*, New York,: Crossroad, 1992 (repr. 1995), pp. 210-247

--B.J. Gibbons, *Gender in Mystical and Occult Thought: Behmanism and Its Development in England*, New York: Cambridge Univ. Press, 1996

--Arthur Versluis, "Christian Theosophic Literature of the 17th and 18th Centuries" in Roelof Van den Broek and Wouter J. Hanegraaff (eds.), *Gnosis and Hermeticism from Antiquity to Modern Times*, Albany: State University of New York Press, 1998

Quietism and Radical Pietism

--Carter Lindberg (ed.), *The Pietist Theologians*, Malden, MA: Blackwell Publishing, 2005, pp. 161-174 (Guyon with brief references to Molinos and Poiret), 175-189 (Arnold), 190-206 (Tersteegen), Oetinger (239-255)

--Gerhard Tersteegen, *Volume I: Recluse in Demand—Life and Letters* and *Volume 2: Sermons and Hymns*, Yanceyville, NC: Harvey & Tait, n.d.

The Unitas Fratrum

--Marianka Sasha Fousek, "Spiritual Direction and Discipline: A Key to the Flowering and Decay of the 16th Century Unitas Fratrum," pp. 207-224 (deals with the movement from which the Moravians emerged and their peculiar understanding of confession, spiritual guidance [*zpráva*] and how the community of faith should be ordered)

John Wesley and the Early Methodist Movement

--Charles W. Brockwell, Jr., "Methodist Discipline: From Rule of Life to Canon Law," *Drew Gateway* 54:2-3 (1984), pp. 1-24

--David Lowes Watson, *The Early Methodist Class Meeting: Its Origin and Significance*, Nashville: Discipleship Resources, 1985 (repr. Wipf and Stock, 2002)

John Locke

--John Horton and Susan Mendus (eds.), *John Locke's Letter on Toleration in Focus*, Routledge, 1991

--John Marshall, *John Locke, Toleration and Early Enlightenment Culture: Religious Intolerance and Arguments for Religious Toleration in Early Modern and 'Early Enlightenment' Europe*, Cambridge: Cambridge Univ. Press, 2006

- J.R. Milton and Philip Milton, *John Locke. An Essay Concerning Toleration and Other Writings on Law and Politics, 1667-1683*, Oxford: Clarendon Press, 2006. 24-48
- Victor Nuovo (ed.), *John Locke. Writings on Religion*, Oxford: Clarendon Press, 2002
- Adam Wolfson, *Persecution or Toleration: An Explication of the Lake-Proust Quarrel, 1689-1704*, Lexington Books, 2010 (most detailed analysis to date of Locke's views on toleration and the nature of religious belief)

David Hume

- John Earman, *Hume's Abject Failure*, Oxford: Oxford Univ. Press, 2000
- Robert J. Fogelin, *A Defence of Hume on Miracles*, Princeton: Princeton Univ. Press, 2003
- David O'Connor, *Routledge Philosophy Guidebook to Hume on Religion*, London/New York: Routledge, 2001
- Anthony Quinton, *Hume*, The Great Philosophers, London/New York: Routledge, 1999
- Elizabeth Radcliffe, *On Hume*, Wadsworth Philosophers Series, Belmont, CA: Wadsworth: Thomson Learning, 2000
- William Lad Sessions, *Reading Hume's Dialogues: A Veneration for True Religion*, Bloomington, IN: Indiana Univ. Press, 2002

J.S. Mill

- Edward Alexander (ed.), *John Stuart Mill. On Liberty*, Broadview Literary Texts, Peterborough, ON: Broadview Press, 1999, pp. 9-36 (brief biography)
- Susan Leigh Anderson, *On Mill*, Wadsworth Philosophers Series, Belmont, CA: Wadsworth: Thomson Learning, 2000
- Jonathan Riley, *Routledge Philosophy Guidebook to Mill on Liberty*, London/New York: Routledge, 1998
- John Skorupski, *Why Read Mill Today?*, London/New York: Routledge, 2006 (examines Mill's concept of the good for human beings, his account of liberty, and his contribution to the development of modern socio-political thought)

The Religious Enlightenment

- David Sorkin, *The Religious Enlightenment: Protestants, Jews and Catholics from London to Vienna*, Princeton: Princeton Univ. Press, 2008
- Gábor Boros, *The "Secularization" of the Religious Emotions in Spinoza: Hope and Fear, Love and Generosity*, Mededeelingen van wege het Spinozahuis 89, Budel: DAMON, 2007
- Ian Hunter, *The Secularisation of the Confessional State: The Political Thought of Christian Thomasius*, Cambridge: Cambridge Univ. Press, 2007
- Colin Jaeger, *The Book of God: Secularization and Design in the Romantic Era*, Philadelphia: Univ. of Pennsylvania Press, 2007
- Thomas Albert Howard, *Protestant Theology and the Making of the Modern German University*, Oxford: Oxford Univ. Press, 2006, 87-121

The Origins and Development of Liberal Political Philosophy in Early Modern Europe

- Raymond Geuss, *Public Goods, Private Goods*, Princeton: Princeton Univ. Press, 2001

- John Gray, *Two Faces of Liberalism*, New York: The New Press, 2000
- John A. Hall, *Liberalism: Politics, Ideology and the Market*, Paladin Movements and Ideas, London: Paladin, 1988
- Tzvetan Todorov, *Frail Happiness: An Essay on Rousseau*, tr. John T. Scott and Robert D. Zaretsky, University Park, PA: The Pennsylvania State University Press, 2001

Historicism and the Secularization of Education in the Late Nineteenth Century

- James Turner, "Secularization and Sacralization: Some Religious Origins of the Secular Humanities Curriculum, 1850-1900" in James Turner, *Language, Religion and Knowledge: Past and Present*, Notre Dame: Univ. of Notre Dame, 2003, pp. 50-68
- *Jon H. Roberts and James Turner, *The Sacred and Secular University*, Princeton, NJ: Princeton Univ. Press, 2000, pp. 95-122 (= "Two Ideals of Knowledge" and "For and Against Secularization")
- Jorge Ramos do Ó, "Government of the Soul and Genesis of Modern Educational Discourse (1879-1911), *Paedagogica Historica* 41:1-2 (Feb. 2005), pp. 243-257
- Julie A. Reuben, *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality*, Chicago: Univ. of Chicago Press, 1996
- C. John Sommerville, *Religious Ideas for Secular Universities*, Grand Rapids: Eerdmans, 2009, 3-31

To understand the broader cultural changes which facilitated these developments, see Steven K. Green, *The Second Disestablishment: Church and State in Nineteenth Century America*, Oxford: Oxford Univ. Press, 2010 with the review by Eric T. Brandt in *Journal of Church and State* 52:3 (2010): 591-593

Dietrich Bonhoeffer on Secularization and Pastoral Care

- John Knight Hill, "The Cure of Souls: Reclaiming Spiritual Direction for the Protestant Parish," D.Min. thesis, Columbia Theological Seminary, 1992 (available from UMI; sympathetically examines and builds upon Bonhoeffer's views)

The Marginalization of Religious Belief and the Internal Secularization of Religious Institutions in the Late Modern Period

- Mark Chaves, "Intraorganizational Power and Internal Secularization in Protestant Denominations," *American Journal of Sociology* 99:1 (1993), pp. 1-48 (pp. 3 and 7 are particularly worth reading; the treatment of the internal secularization of denominational structures is interesting)
- Gerard Dekker, "Is Religious Change a Form of Secularization? The Case of the Reformed Churches in the Netherlands," *Social Compass* 42:1 (1995), pp. 79-88
- Wesley W. Nelson, "An Introduction to a Secular Evangelicalism," *Covenant Quarterly* 59:3 (Aug. 2001), pp. 3-10
- Chris Eipper, "The Spectre of Godlessness: Making Sense of Secularity," *Australian Journal of Anthropology* 22 (2011): 14-39 (see esp. pp. 15-16, 27-29)
- Daphne Halikiopoulou, *Patterns of Secularization: Church, State and Nation in Greece and the Republic of Ireland*, Burlington, VT: Ashgate, 2011 (see the summary of the traditional secularization thesis on pp. 25-29, the schema of levels on which

- modernization can occur on p. 62, and the discussion of defensive nationalism in ethnically homogeneous states and its impact on secularization on p. 110)
- Yves Lambert, "Religion in Modernity as a New Axial Age: Secularization or New Religious Forms," *Sociology of Religion* 60:3 (1999), pp. 316-317, 319-323
- Anna E. Nekola, "US Evangelicals and the Redefinition of Worship Music" in Michael Bailey and Guy Redden, *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century*, Burlington, VT: Ashgate, 2011, pp. 131-143
- Gert Pickel and Olaf Müller (eds.), *Church and Religion in Contemporary Europe; Results from Empirical and Comparative Research*, Wiesbaden: VS, Verlag für Sozialwissenschaft, 2009
- Marta Trzebiatowska and Steve Bruce, *Why Are Women More Religious than Men?*, Oxford: Oxford University Press, 2008
- Liliane Voyé, "Secularization in a Context of Advanced Modernity," *Sociology of Religion* 60:3 (Fall 1999), pp. 275-288
- Rob Warner, "How Congregations Are Becoming Customers" in Michael Bailey and Guy Redden, *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century*, Burlington, VT: Ashgate, 2011, pp. 119-130 (see esp. 119-120, 125-130)

The Effect of Secularization on Contemporary Proposals for the Renewal of Religious Life

Recommended Reading

- Kimon Howland Sargeant, *Seeker Churches: Promoting Traditional Religion in a Nontraditional Way*, New Brunswick, NJ: Rutgers Univ. Press 2000
- Martyn Percy, *The Salt of the Earth: Religious Resilience in a Secular Age*, London: Sheffield Academic Press, 2001, pp. 148-190
- Danièle Hervieu-Léger, "Secularization and Religious Modernity in Western Europe" in Anson Shupe and Bronislaw Misztal (eds.), *Religion, Mobilization and Social Action*, Westport, CT: Praeger, 1998, pp. 23-31
- Johan Roeland, *Selfation: Dutch Evangelical Youth Between Subjectivization and Subjection*, Amsterdam: Pallas Press/Amsterdam Univ. Press, 2009
- Gordon Lynch, *After Religion: 'Generation X' and the Search for Meaning*, London: Darton, Longman and Todd, 2002, pp. 1-2, 33-52
- Roger Williams (ed.), "A Post-Evangelical Prophet," *Stimulus* 7 (1999), pp. 22-33
- M. Harris, "Updating Evangelicalism?"
 - A. Jamieson, "A Viable Alternative"
 - G. Drew, "Deconstructing Dave"
- Alan Jamieson, "Churchless Faith: Trajectories of Faith Beyond the Church from Evangelical, Pentecostal and Charismatic Churches to Post-Church Groups," *International Review of Mission* 92 (2002), pp. 217-226

For Further Reading

- James S. Bielo, *Emerging Evangelicals: Faith, Modernity and the Desire for Authenticity*, New York, NYU Press, 2011, , pp. 5-19, 28-122, 126-129, 136-137, 157-177, 183-193, 195-203

- Marianne Ejdersten, "Build Internally to Reach Out Externally: An Information Strategy for a Parish in One of the Most Secularized Areas of the World," *International Review of Mission* 89, pp. 601-608 (pp. 604-605 are worth reading)
- Matthew Guest, Karen Tusting and Linda Woodhead (eds.), *Congregational Studies in the UK: Christianity in a Post-Christian Context*, Aldershot: Ashgate, 2004
- Stephen Hunt, *The Alpha Enterprise: Evangelism in a Post-Christian Era*, Aldershot: Ashgate, 2004 (a bit disappointing but still worth a quick look)
- J. Andrew Kirk, "Mission in the West" in Thomas F. Foust, George R. Hunsberger, J. Andrew Kirk and Werner Ustorf (eds.), *A Scandalous Prophet: The Way of Mission after Newbigin*, Grand Rapids: Eerdmans, 2002 (pp. 120-122 are worth reading)
- Mark Lamport, "The Rise of Youth Churches: What the American Church Can Learn from This Latest British Invasion," *Evangelical Missions Quarterly* 41 (2005): 12-21
- Thorleif Pettersson and Ole Riis (eds.), *Scandinavian Values: Religion and Morality in the Nordic Countries*, *Psychologia et Sociologia Religionum* 10, Uppsala: Acta Universitatis Upsaliensis, 1994 (Essential reading on the nature and implications of advanced secularization)
- James M. Postlewaite, "A Descriptive Study of the Network Program at Willow Creek Community Church," Ed.D. thesis, Seattle University, 1996
- Terry A. Veling, "Emerging Issues Concerning the Practices of Theological Education," *Religious Education* 94:4 (1999), pp. 411-427 (pp. 424-425 on the ethos of postmodernity are worth reading)

Deconversion and Disaffiliation

- Leslie J. Francis and Yaacov H. Katz (eds.), *Joining and Leaving Religion: Research Perspectives*, Leominster, Herefordshire: Gracewing, 2000 (Essential reading on why people leave churches with some thoughts about how this is related to the processes of secularization)
- Henri Gooren, *Religious Conversion and Disaffiliation: Tracing Patterns of Change in Faith Practices*, New York: Palgrave-Macmillan, 2010
- idem, "Deconversion: Qualitative and Quantitative Results from Cross-Cultural Research in German and the United States: A Review Essay," *Pastoral Psychology* 60 (2011): 609-617
- Alan Jamieson, *Churchless Faith: Faith Journeys Beyond the Churches*, London: SPCK, 2002 (Helpful study of why people drop out of evangelical churches and how they pursue alternative forms of Christian belief and practice after leaving; a must read for evangelical clergy)
- idem, *Journeying in Faith: In and Beyond the Tough Places*, London: SPCK, 2004
- Scot McKnight and Hauna Ondrey, *Finding Faith, Losing Faith: Stories of Conversion and Apostasy*, Waco: Baylor Univ. Press, 2008
- Claire Mitchell and Gladys Ganiel, *Evangelical Journeys: Choice and Change in a Northern Ireland Religious Subculture*, Dublin: University College Dublin Press, 2011, pp. 154-175
- Christopher Partridge and Helen Reid (eds.), *Finding and Losing Faith: Studies in Conversion*, Waynesboro, GA: Paternoster, 2006
- Philip Richter and Leslie J. Francis, *Gone but Not Forgotten: Church Leaving and Returning*, London: Darton, Longman and Todd, 1998 (Essential reading on why people

leave church and who is receptive to returning and why; a must read for seminarians and clergy)

Can a Secular State Be Neutral? Religious Freedom in Post-Christian Nations

--Rex Ahdar and Ian Leigh, *Religious Freedom in the Liberal State*, Oxford: Oxford University Press, 2013

Apostolic Church Networks and the House Church Movement as a Response to Secularization and Changed Religious Conditions

--William Kay, *Apostolic Networks in Britain: New Ways of Being Church*, Carlisle: Paternoster, 2007 (neo-Pentecostal house church networks as a missional response to secularization in Britain)

--Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe*, Leiden: Brill, 2012

--A. Walker, *Restoring the Kingdom: The Radical Christianity of the House-Church Movement*, 4 ed., Guildford: Eagle Press, 1998

The New Age: Constructing Spiritualities of Preference

Recommended Reading

--*Matthew Wood, "The Nonformative Elements of Religious Life: Questioning the 'Sociology of Spirituality' Paradigm," *Social Compass* 56 (2009): 237-248

--Anders Jeffner, "A New View of the World Emerging Among Ordinary People" in *Christian Faith and Philosophical Theology*, Kampen: Kok Pharos, 1992, pp. 137-145

--Danièle Hervieu-Léger, "Individualism and the Validation of Faith" in Richard K. Fenn, *The Blackwell Companion to Sociology of Religion*, Oxford: Blackwell 2001, pp. 164-167

--Olav Hammer, *Claiming Knowledge: Strategies of Epistemology from Theosophy to the New Age*, Leiden: Brill 2001, pp. 30-31, 496-508

--Marion Bowman, "Healing in the Spiritual Marketplace: Consumers, Courses and Credentialism," *Social Compass* 46:2 (1999), pp. 181-189

--Daniel P. Mears and Christopher G. Ellison, "Who Buys New Age Materials? Exploring Sociodemographic, Religious, Network and Contextual Correlates of New Age Consumption," *Sociology of Religion* 61:3 (2000), pp. 300-309

--Malcolm Hamilton, Peter A.J. Waddington, Susan Gregory and Ann Walker, "Eat, Drink and Be Saved: The Spiritual Significance of Alternative Diets," *Social Compass* 42:4 (1995), pp. 497-511

--Kim Esther Knibbe, *Faith in the Familiar: Religion, Spirituality and Place in the South of the Netherlands*, Leiden: Brill, 2013, pp. 117-145

For Further Reading

--Irena Borowik, "Between Orthodoxy and Eclecticism: On the Religious Transformations of Russia, Belarus and Ukraine," *Social Compass* 49:4 (2002), pp. 497-508

--Steve Bruce, "The New Age and Secularisation" in *Beyond New Age*, Edinburgh: Edinburgh Univ. Press, 2000, pp. 220-236

- Tadeusz Doktor, "The 'New Age' Worldview of Polish Students," *Social Compass* 46:2 (1999), pp. 215-224 (p. 222 is worth reading)
- George Gonzalez, "Shape Shifting Capital: New Management and the Bodily Metaphors of Spiritual Capitalism," *Journal for the Theory of Social Behaviour* 42 (2012): 325-344
- Dick Houtman and Peter Mascini, "Why Do Churches Become Empty, While New Age Grows? Secularization and Religious Change in the Netherlands," *Journal for the Scientific Study of Religion* 41:3 (2002), pp. 455-473 (p. 458 on individualization is worth reading)
- Lena Löwendahl, "Med kroppen som instrument: En studie av new age med focus på hälsa kroppslighet och genus" ("Your Body as an Instrument: A Study of New Age with a Focus on Health, Body and Gender"), Ph.D. diss., Lunds Universitet, 2002 (secularization, choice, individualism and embodiment in New Age spiritual practices; the English abstract is worth reading)
- John Barry Marino, "Appropriation of the Grail Legend in Medieval and Modern Literature," Ph.D., Saint Louis Univ., 2001 (the secularization of the Grail legend and its reappropriation in New Age spirituality)
- Maryanne Elizabeth Pearce, "Something New, Something Old: 'The Old Religion' in the Modern World," M.A. thesis, Univ. of Western Ontario, 2000 (study of the relation of neopaganism to the social forces of modernity, including secularization)
- Christopher Swift, *Hospital Chaplaincy in the Twenty-First Century: The Crisis of Spiritual Care on the NHS*, Burlington, VT: Ashgate, 2009, 125-134
- Deana L. Weibel, "Kidnapping the Virgin: The Reinterpretation of a Roman Catholic Shrine by Religious Creatives," Ph.D. diss., Univ. of California, San Diego, 2001 (pilgrimages to Our Lady of Rocamadour in France and the secularization and reinterpretation of traditional devotion)

Research and Writing in Theological Studies: Some General Guidelines

The Church today has an unprecedented need for Christian leaders who can clearly and accurately present the faith. Living in a culture that is aggressively secular, materialistic and inclined to trivialize religious claims, we must be able to articulate and defend the central claims of the Christian faith in a persuasive manner. In the course of our ministries, we will need both to carefully examine controversial issues within the Church and to address the competing claims made by groups outside the Church.

Theological writing must be carefully structured and critical in nature; a paper that merely summarizes the author's argument or paraphrases the author's own words is not acceptable and will not receive a passing grade. The process of researching and writing a theological paper can be broken down into the following steps:

Before Writing: Critical Reading of the Assigned Text and Note-Taking

Start reading the assigned text(s) four weeks before the assignment is due. While reading the text, take careful notes, being sure to

- identify the most important issue(s) at stake in the reading, the particular position the author is concerned to reject and the specific thesis the author is trying to defend, e.g.
 “In his *Commentary on Galatians*, Luther focused on the issue of justification by faith. Luther rejected the medieval Catholic view that one could be reconciled to God only when so much grace had been infused into one's soul that one merited the favor of God. Drawing on arguments advanced by Paul in Romans and Galatians, Luther argued that while one was still a sinner, God favorably accepted him and justified him.”
- investigate and carefully define the key terms used by the author, e.g.
 “By ‘justification’, Luther means the act by which God moves a person from the state of sin (injustice) to the state of grace (justice).”
- indicate briefly why the author feels that this issue is important and is concerned to defend the specific thesis that he or she is advancing, e.g.
 “In discussing the issue of justification by faith, Luther felt that the freedom of the believer was at stake. He believed that the medieval Catholic understanding of justification left the believer constantly in fear as to whether he or she had attained sufficient merit through good works. This, Luther believed, undermined the believer's confidence that he or she had been liberated from the terrors of sin, death and the Devil and left the believer subject to manipulation by unscrupulous ecclesiastical authorities.”
- outline the principal arguments by which the author tries to support his or her thesis, e.g.
 “In support of his thesis, Luther advanced three major arguments.” {Then one would present and explain these three arguments.)
- note the relative strengths and weaknesses of each of the principal arguments advanced by the author, e.g.,
 “Luther's challenge was important because it caused the Church to reexamine Paul's claim that in justification the human agent ‘does not work but trusts God

who justifies the wicked, his faith being credited as righteousness' (Rom. 4:5 [NIV]). At the same time, by making a sharp distinction between justification and sanctification, Luther left himself open to the criticism that he had failed to appreciate the centrality of good works in Jesus' teaching and the connection made by Jesus between good works, judgment and acceptance in passages such as Mt. 25."

- As you read, jot down any questions you may have about the author's arguments (no need to supply answers to these questions just yet). You will find these questions to be very helpful when you write the paper.
- If you are reading works by more than one author on a particular topic, write down the specific points on which the authors studied agree or disagree; these points can be tabulated under different headings. Why do the authors disagree? Do the authors agree about what the fundamental problem is? If so, why do they offer different solutions? Or do their different responses reflect the fact that they define the problem in a different way and are therefore proposing solutions to quite different questions?
- Carefully note down the bibliographic information (author, work, page number) of any material that you intend to quote or discuss within your paper. This bibliographic information must appear in the footnotes to your paper.

Developing a Thesis Statement: Structuring the First Paragraph of Your Paper

While you were taking notes on the assigned text, you noted that the author had a specific thesis which he or she was trying to defend. The author stated this thesis at the beginning of his or her work and then offered a series of arguments in support of that thesis.

When you analyze the author's work, you also will need to develop a specific thesis of your own which you wish to defend and then offer an orderly sequence of arguments in support of that thesis. Your thesis statement should consist of a single sentence and normally will be the first sentence of the first paragraph of your paper. The thesis statement will reflect your considered judgment about the thesis and arguments advanced by the author(s) whose works you are reading. Your thesis statement should not be too broad in scope; make sure that it is sufficiently narrow and well defined that it can effectively be defended within the limits of a short essay. After the thesis statement, you should add three or four sentences which

- (a) briefly indicate why the topic under discussion is important and should be of interest to the reader and
- (b) concisely summarize the major arguments you will advance in the paper, showing how you will organize the discussion and indicating the conclusion you will draw.

After you have finished writing the first paragraph, reread the instructions for the assignment to make sure you are clear about what precisely is being required. Verify that the way you have set up the paper in the first paragraph (thesis statement and outline of arguments) answers the question(s) set by the instructor in the assignment.

Building the Argument: Organizing the Body of the Paper

Think carefully about what arguments could be given in support of the thesis statement you are trying to defend, jotting them down on a piece of paper. Now rearrange these arguments, putting them in an orderly sequence:

- (a) Place first the arguments that are most important and most likely to be broadly accepted by readers of diverse backgrounds;
- (b) Move from a *general* statement of the limitations of the author's position to show the *specific* difficulties actually arising from the position he or she has embraced. Be sure to provide thorough and accurate documentation, quoting and closely analyzing key passages from the author's work(s) and citing the relevant bibliographical information (author, work, page number) in footnotes;
- (c) Does one argument depend upon another? If so, put the latter first.

If you are analyzing the works of more than one author, be sure to carefully compare and contrast alternative points of view, noting similarities and differences in how the various authors understand the problem and work toward a solution.

Conclusion

In the final paragraph, briefly summarize the major arguments advanced in the paper and conclude by reiterating the thesis statement which you defended in the paper.

Editing and Proof-Reading

- Read your paper out loud to yourself and rewrite any sentences which are too long, are confusing or sound awkward.
- Check carefully for errors in spelling and grammar and eliminate these before submitting your paper. If English is not your first language, use your word-processing program's spell-check and grammar to check for errors and then ask a native speaker of English to read your essay.
- Remember that all papers submitted for this course *must* obey the conventions of formal written prose, e.g. one should not use contractions, colloquial expressions, first person discourse, emotional appeals, rhetorical questions, *ad hominem* arguments, unfair generalizations or a melodramatic style of presentation.