

Summary Lecture I -From the Burning Bush to George W. Bush

We distinguish between form and content. For **form** in general we can say:

‘Fundamentalism’ . . . refers to a discernible pattern of religious militance by which self-styled ‘true believers’ attempt to arrest the erosion of religious identity, fortify the borders of the religious community, and create viable alternatives to secular institutions and behaviors. [U of Chicago project on Fundamentalism]

Though American fundamentalism formally began in the 20th century, its background can be traced to Spanish expansionism, the Reformation, English Revolution, and aspects of American theology and history. Exclusivism, certainty, and close watch of the boundaries are common features along with the use of special inerrant texts that are applicable at all times and places. Generally its organizations are authoritarian. Faith trumps science. There are binary structures of reality and practice: e.g. ‘those not for us are against us.’ Believers are against secularity. Dissent is not tolerated. End Times are close at hand. Beliefs are universalized and apply to all and sundry. [Domke]

American Christian fundamentalist **content** stresses inerrancy of the Bible and the literal belief in Christ’s virgin birth, miracles, deity, substitutionary atonement, resurrection, the second coming. ‘Puritan’ piety remains strong. Fundamentalists are mostly supportive of strong church and state links, heterosexual manliness, patriarchal family values, Israel, Ten Commandments, creationism, work ethic, free-for-all market, globalization, low taxes, reduced welfare, obey authorities, and are anti-intellectual, anti-feminist, anti-abortion, anti-single parents, anti-divorce, anti-gay, anti-Catholic, and anti-Muslim. Enforcement is under Congress, the Executive, and the Courts who are ‘sent’ by God. The United States has an exemplary divine national mission which replicates its founding as ‘New Israel.’ At present, defense trumps diplomacy. ‘Yahweh is [now] a man of war.’

The President’s views are examined and related to ‘secular fundamentalism.’

Partial Book List

Ahlstrom, Sydney E	<i>A Religions History of the American People</i>	Yale, 2004
Armstrong, Karen	<i>The Battle for God</i>	Ballantine, 2000
Brasher, Brenda E	<i>Encyclopedia of Fundamentalism</i>	Routledge, 2001
Barr, James	<i>Fundamentalism</i>	Phila, 1977
Domke, David	<i>God Willing?</i>	Pluto, 2004
Frum, David	<i>The Right Man</i>	NY, 2003
Hutchison, William R	<i>Religious Pluralism in America</i>	Yale 2004
Hardt & Negri	<i>Empire</i>	Harvard, 2000
Melling, Philip	<i>Fundamentalism in America</i>	U of Edinburgh; 1999
Morone, James A	<i>Hellfire Nation</i>	Yale, 2004
Ruthven, Malise	<i>Fundamentalism</i>	OUP, 2004
Straub, Gerard Thomas	<i>Salvation for Sale – [Pat Robertson],</i>	Prometheus, 1986
Tillich, Paul	<i>Systematic Theology I, Introduction</i>	Chicago, 1951
Tuveson, Ernest Lee	<i>Redeemer Nation – The Idea of America’s Millennial Role,</i>	Midway Reprint, U of Chicago, 1968
Wald, Kenneth D	<i>Religion and Politics in the US,</i> 4 th ed.	Rowan & Littlefield, 2003
Zeiden, David	<i>The Resurgence of Religion</i>	Brill, 2003

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Lecture II American Fundamentalism: European Influences – Columbus, Penitentes, Calvin

Columbus viewed himself as the instrument of Divine Providence chosen to set in motion the events which would initiate the last age of the world's history, an epoch scheduled to be enacted before the Second Coming of Christ and the Last judgment. With St. Augustine and Pierre d'Ailly as his guides, he calculated that of the 6,000 years allowed for the world's duration, a mere 155 years remained for the conversion of mankind to the Christian faith, and the liberation of the holy places. Right at the very start of America we have a problem with the Muslims and fundamentalist forms of binary thinking, obsession with time, universalized gospel, and intolerance of dissent.

The **Penitentes** of New Mexico have a discernible pattern of religious militance by which self-styled 'true believers' attempt to arrest the erosion of their Spanish religious identity, fortify the borders of the religious community and they do so with guns and dogs, and they create viable alternatives to secular institutions and behaviors. They take the biblical texts and put them without change into their contexts. They fit a criterion of fundamentalism in that they take on the sufferings of Christ literally. They walk his walk, exactly. Mel Gibson's *Passion* is the same sort of idea.

Jean Calvin. Many have cited America as a Calvinist country, or to put it more carefully, a nation whose major religious influence has been Calvin and the Calvinist tradition. Areas that are important for America at present as formulated by Calvin are: the Bible, church & state, asceticism, family, justice, economics, and subjectivity.

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| Brading, D A | <i>The First America</i> Cambridge, 1991 |
| Brasher, Brenda E | <i>Encyclopedia of Fundamentalism</i> , Routledge, 2001 |
| Brock, Charles | <i>Mosaics of the American Dream</i> , Oxford, 1994 |
| Chavez, Fray Angelico | <i>My Penitente Land – Reflections on Spanish New Mexico</i> ; 1974 |
| Carroll, Michael P | <i>The Penitente Brotherhood</i> ; John Hopkins UP, 2002 |
| Clark, JCD | <i>The Language of Liberty 1660-1832</i> , Cambridge UP, 1994 |
| Columbus, Ferdinand | <i>Admiral Christopher Columbus</i> Rutgers, 1992 |
| Cuneo, Michael | <i>The Smoke of Satan: Conservative and Traditionalist Dissent in Contemporary American Catholicism</i> , OUP, 1997 |
| Fernandez-Armesto, Felipe | <i>Columbus</i> , OUP, 1991 |
| Fuson, Robert [trans] | <i>The Log of Christopher Columbus</i> , International Marine, 1987 |
| Hackett, David G [ed] | <i>Religion and American Culture</i> , 2d ed, Routledge, 2003 |
| Hebblethwaite, Peter | <i>A Roman Catholic Fundamentalism</i> , TLS 5-11 August, 1988, p 866 |
| Hutchison, William R | <i>Religions Pluralism in America</i> , Yale 2004 |
| Hardt & Negri | <i>Empire</i> Harvard, 2000 |
| Morone, James A | <i>Hellfire Nation</i> Yale, 2004 |
| Noll, Mark, N Hatch, G Marsden | <i>The Search for Christian America</i> , Colorado Springs, 1989 |
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LECTURE III – Oliver Cromwell, John Winthrop, and Increase Mather

England was chosen before any other, that out of her as out of Zion should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe. [Milton]

Cromwell had a strong sense of national mission based on biblical interpretation which fortifies the boundaries of Protestantism and a warrior cult based on Moses and David. He had nothing to do with Catholics or Muslims but was a strong backer of the Jews. Cromwell supported strong church and state links, was patriarchal, and pre-Enlightenment so that faith trumped reason. There was no thought of secularity for him.

Winthrop was known as ‘Moses’ to some, as Washington was later called ‘our Joshua.’ They built up covenant models, based on OT concepts, where the people would take God’s word of freedom then to follow the law. Based on Exodus 20 where the first part deals with the coming out of Egypt, then Israel agrees to follow God’s laws. He also said: ‘*They would be a city set on a hill, the eyes of all people are upon us, so that if we shall deal falsely with our god in this work we have undertaken and so cause him to withdraw his present help from us, we shall be made a story and a by-word throughout the world.*’

These words ‘city on a hill’ was used by Ronald Reagan as his campaign text. He won.

Mather pushed the rule of saints for the sake of the purity of the people. Arthur Miller has given a picture in his famous play *The Crucible*.

Idolatry, Blasphemy, Heresy, venting corrupt & pernicious opinions, that destroy the foundation, open contempt of the word preached, profanation of the Lords day, disturbing the peaceable administration & exercise of the worship & holy things of God, and the like, are to be restrained, & punished by civil authority

How [Pat] Robertson views the US can be seen in his 1991 book *The New World Order* in which he presents a view of American history to prove that the country is a Christian nation that must be governed in a Christian manner. His model is colonial Massachusetts.

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| Davis, J C | <i>Oliver Cromwell</i> , Arnold, 2001 |
| Hill, Christopher | <i>Oliver Cromwell</i> |
| Cherry, Conrad [ed] | <i>God’s New Israel – Religious Interpretations of American Destiny</i> , U of North Carolina Press, Chapel Hill 1992 |
| Moseley, James G | <i>John Winthrop’s World</i> , Wisconsin UP, 1992 |
| Niebuhr, H R | <i>The Social Sources of Denominationalism</i> , NY, 1929 |
| Google: | <i>Institute American Dream Penn State Erie</i> for all eight Oxford lectures |

Lecture IV - Jonathan Edwards, George Whitefield, Mother Ann

Introduction: the Great Awakening had a big if disputed effect on American religion. Starting before the Revolutionary war, it affected all Protestant denominations in the days when Catholics were few and far between. It occurred between 1735 and 1745 involving evangelical preaching, often open air, huge crowds, emotional responses, and the sermons were mainly about human depravity and the subsequent wrath of God. Inhabitants of New England got the hell scared out of them. Part of the requirement to be fully saved was the need to experience 'new birth' or as we later called it 'being born again.' Personal relationship with Christ was also quite fundamental. Intense emotional reactions to this were seen including bursting into tears, fainting, convulsions, visions, and trances. Revivalism became a principal characteristic in American religions life.

Jonathan Edwards [1703-58] was considered by many to be 'America's theologian' [Jenson] and some say the greatest. He was an intellectual, made of stern stuff, and not a bad pastor. His **revivalism** was crucial for the development of evangelicalism, but I will try to show some links to modern day fundamentalism as well. His major concern was to help lead people to their eternal salvation. He held a Calvinist predestination approach common at the time. Good works should automatically follow, with the grace of God leading the faithful to fullness of life and blessings beyond. Edwards was also concerned about the morals of the young, and their need for salvation.

George Whitefield [1714-1770] was the immediate catalyst of the Great Awakening. An Englishman with a Calvinist Anglican background had a powerful, sonorous voice, capable of being heard at great distances according to all who heard him. He was apt to use dramatic gestures and illustrations to depict vividly the terrors and horrors of damnation and the wonders of conversion. He traveled all over the colonies. Sometimes he would preach to 30,000 at a time.

Mother Ann [1736-84] was a totally different creature. Born in Manchester as Ann Lee, and raised in poverty, she became part of the Shaker movement, a branch of the Quakers, and came to America in 1774. Because they didn't believe in sex, the sect died out in the 20th century after there weren't any orphans to adopt. But their effect was big, even though they were small. Not only were they practical, non-theological, hard working and self-sustaining, but they made a lot of joyful noise when they danced and worshiped, much to the annoyance of their neighbors. Sing *Simple Gifts*.

Conclusion: Detail emphases on individual sin & forgiveness that often excludes justice issues. Use Paul Krugman and Bob Jones III as examples of a leading liberal and conservative today.

Partial Book List

Andrews, Edward Deming *The People Called Shakers*, NY, 1963
Bushman, Richard L., ed. *The Great Awakening: Documents on the Revival of Religion; 1740-1745*, NY, 1970
Francis, Richard. *Ann the Word – The Story of Ann Lee*, Fourth Estate, 2000
Gaustad, Edwin Scott, *The Great Awakening in New England*, NY, 1957
Heimert, A, and P Miller eds, *The Great Awakening: Documents illustrating the Crisis and Its Consequences*, 1967
Krugman, Paul; *For Richer – How the permissive capitalism of the boom destroyed American equality*; New York Times Magazine October 20, 2002
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Stout, Harry S, *The New England Soul*, OUP, 1986

The Divine Dramatist: George Whitefield and the Rise of Modern Evangelism, Eerdmans, 1991
Google: *Institute American Dream Penn State Erie* for all eight Oxford lectures

Lecture 5: REBELS – John Darby, Joseph Smith, John Brown

John Nelson Darby (1800-1882) was born in England and was the leader of a branch of the Plymouth Brethren. He traveled extensively in the US and Canada. Prominent in his thought was DISPENSATIONALIST PREMILLENNIALISM which has influenced fundamentalism profoundly. Roughly speaking, the dispensationalists interpreted the Bible as teaching that all history was divided into a series of periods or dispensations soon to climax in the Second Coming of Christ and the promised Millennium. Many famous evangelists and preachers found this approach congenial, and supportive of their belief in an inerrant Bible. The Book of Revelation was central and taken literally.

Joseph Smith [1805-1844] was the founder of The Church of the Latter Day Saints, commonly known as Mormons. He discovered golden plates in upper New York State that he said were hidden in the earth for more than fourteen centuries. In 1830 they were published as *The Book of Mormon*. Among other things, these writings claimed that Christ also visited the Western Hemisphere and Indians were the remnant of the House of Israel. There is much about the Hebrew Scriptures and Mormons had a close identification and amalgamating with the story of Israel. Along with the New Testament the Book of Mormon was considered a ‘second witness to Christ.’ The coming forth of a seer who ‘shall be like unto Moses’ was predicted in the texts. Smith as the new Moses gathered many followers to restore the house of Israel. Many were recruited from Britain.

John Brown (1800-1859), the new Moses for Kansas and others against slavery, died with the words, “If it is deemed necessary that I should forfeit my life for the furtherance of the end of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments, I say, let it be done.” He is vividly portrayed in the Kansas State House with Bible in one hand and rifle in the other.

I get a hint of this attitude in the current American administration. The Mosaic ideal is not just the Ten Commandments in courtrooms; its basic theme is freeing the oppressed. This is a sentiment very much blooming in our collective self-understanding. As Moses parted the Red Sea, we tracked Winthrop, Washington, Lincoln, Teddy, Wilson, FDR, JFK, Reagan, Clinton, and the Bushes. Freeing people from oppression is what we think we are good at, and the old isolationism has long gone.

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Balmer, Randall; *Blessed Assurance – A History of Evangelicalism in America*; Beacon Press, 1999
Carpenter, Joel A; *Revive Us Again – The Reawakening of American Fundamentalism*; OUP; 1997
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Givens, T L., *By the Hand of Mormon – The American Scripture that Launched a New World Religion*; OUP; 2002
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Lecture 6 - Wilson, Bryan, Robertson, Buchanan

WOODROW WILSON, 1856-1924, was President before, during, and after the First World War. To set the stage for America's entry into world politics, Teddy Roosevelt and Woodrow Wilson grab the attention of many scholars today. These Presidents were not fundamentalists in the sense that I am using the term, but they are both called on today by the Right Wing as crucial to their empire building in the world now. 'It is our duty toward the people living in barbarism to see that they are freed from their chains.' [T Roosevelt].

WILLIAM JENNINGS BRYAN – 1860-1925 [died just a few days after the Scopes Trial] the 'Great Commoner' was noted for many things. A busy man all his life, he ran for President for the Democratic Party 3 times, but held immense power of persuasion. Born in Nebraska in 1860 he was a stalwart of many causes, some very unpopular at the time – women's suffrage, prohibition, peace [he resigned as Secretary of State from Wilson's Cabinet after WWI was certain], a literal Bible and a moral nation. The latter were linked in his mind. His various crusades show his wide range of interests. Free silver, anti-imperialist, corporate power and anti-monopoly, pro-prohibition, and finally his anti-evolutionary stance. He advocated public ownership of the railroads, telegraph, telephone systems, and merchant marines. He wanted tax relief for the poor. He pushed for a national nonpartisan bulletin to inform the public of government actions. He later supported the League of Nations. His attacks on corporate power and anti-monopoly stances are similar to Teddy Roosevelt's.

PAT ROBERTSON. After his failed bid to capture the Republican nomination for president, Robertson founded in 1989 the Christian Coalition. Robertson's 700 Club on TV became the basis for this Christian Broadcasting Network (CBN) which is now 1500 radio stations and 350 TV outlets. He also founded Regent University in Virginia which trains graduate students in education, religion, communications, and law. He wants to reorder the nation's political structure under the authority of a Christian government. This is called 'Christian Reconstruction' or 'Dominion Theology.'

PAT BUCHANAN has run twice for President. He is currently news commentator. He doesn't like the Courts and the schools. 'Out went Adam and Eve; in came *Heather Has Two Mommies*. Out went paintings of Christ ascending into heaven; in came pictures of apes ascending into *Homo erectus*. Out went Easter; in came Earth Day. Out went Bible teachings about the immorality of homosexuality; in came the homosexuals to teach about the immorality of homophobia. Out went the Commandments; in came the condoms.'

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Buchanan, Patrick J.; *The Death of the West*; Thomas Dunn, 2002

Cherny, Robert W., *A Righteous Cause – The life of William Jennings Bryan*, Ed. Boston, 1985

Robertson, Pat; *The New World Order*; 1991

Smith, Tony, *America's Mission*, Princeton, 1994

Smith, Willard H, *Social & Religious Thought of WJB*; Kansas, 1975

Steel, Ronald, *Temptations of a Superpower*, Harvard, 1995

Tuveson, Ernest Lee; *Redeemer Nation – The Idea of America's Millennial Role*, U of Chicago, 1968

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Lecture 7 - Rev. Jerry Falwell, Chief Justice Roy Moore, Tim LaHaye, Tom DeLay

JERRY FALWELL. Along with Pat Robertson we have the most important leader in America of the fundamentalist movement, and its relation to both church and politics. Falwell has been around a long time, and has many accomplishments. He spends time in the White House, and is the confidant of all the presidents since Nixon except Clinton. He founded Liberty University and the *Moral Majority*.

CHIEF JUSTICE ROY MOORE In the foyer of the Alabama Supreme Court stood a 5280 pound hewn rock of the 10 Commandments. The locals called it “Roy’s Rock.” Chief Justice Roy Moore sneaked the monument into the building during the night in the summer of August 2001 when none of his fellow justices were there. Busloads of church groups come almost daily to see the monument. “He has become a folk hero,” said the former mayor of Montgomery. 77% of Alabamians polled by the University of South Alabama said they approved of the monument. A former kickboxer and ranch hand, he does radio shows and helps raise money for evangelical groups. In 1992 Justice Moore was appointed a judge in Etowah County in northwestern Alabama. One of the first things he did was to hang a homemade rosewood plaque of the Ten Commandments in his courtroom. Three years later, the ACLU sued. The first judge ordered Moore to take it down. Moore refused. The governor threatened to send in the National Guard to protect Moore’s plaque. He was later elected Chief Justice partly at least on his promise to put the Ten Commandments in the State Supreme Court. He claims he will never remove it. He has since been fired, but will run again.

TIM LAHAYE. His LEFT BEHIND series has sold 60 million copies. He is a premillenarian dispensationalist and sets his stories in the present. The latest one, *Glorious Appearing*, is just out. Christ defeats the lot. He is one tough hombre.

TOM DELAY. Leader of the House of Representatives. In 2002 DeLay went to visit John Hagee’s Cornerstone Church, who preached: “So listen up Saddam, because we’re being seen in your country tonight. You can sleep in a different bed every night trying to escape the judgment you so richly deserve. It’s not going to help you. There’s a Texan in the White House. And he is going to take you down!”

What is needed is the idea of expansion of Israel into the territory defined by God’s covenant in Lev 22. This does not allow for a Palestinian State. When Bush tried to pressure the Israeli government to make some small concessions on the occupation of Palestinian territory, DeLay pressed House Republicans to sign a letter urging the president to back off. “Negotiating with [the Palestinians] is folly and any agreement arrived at through such empty negotiations would amount to a covenant with death.”

Book List

Dubose, Lou and Reid, Jan; *The Hammer- Tom DeLay*, 2004

Falwell, Jerry, *The New American Family – the Rebirth of the American Dream* 1992

LaHaye, Tim and Jenkins, Jerry B; *The Left Behind series*; from the 90’s to present Congressional Records 1990 ff.

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Lecture 8 - From Culture Wars to Clash of Civilizations

- Difficulties of understanding these phenomena psychologically. Lots of bashes. Note William James' 'once born and twice born' types.
- Millennialism & Manifest Destiny – Eisenhower, Dulles, Billy Graham
- Culture Wars: 'What's the Matter with Kansas?' another form of 'left behind'?
- Clash of Civilizations argument – Bernard Lewis & Samuel Huntington & Norman Podhoretz. But Fight among Fundamentalists best describes situation.
- Interfaith worship - Suggestions for monotheistic efforts.

Partial Reading List

Ammerman, Nancy; *Bible Believers: Fundamentalists in the Modern World*, 1987

Bellah, Robert; *The Broken Covenant*, Chicago, 1992

Frank, Thomas; *What's the Matter with Kansas?* 2004

Huntington, Samuel P; *The Clash of Civilizations*; 1993

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ter Harr, Gerrie, & Busuttill, James J; *The Freedom to do God's Will – Religious Fundamentalism and Social Change*; 2003

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