

I. The fundamentalist religious revolt (late-19th & early 20th c.)

- A. Theological **modernists**: (mainline Protestants)
1. Reinterpreted doctrine & Scriptures to align with new discoveries and theories in science
 2. Preached **social gospel** of responsibility to the poor and disadvantaged
 3. After WWII, emphasized **ecumenicalism** – greater cooperation between Christian churches
 4. A similar movement in Roman Catholicism was condemned by Pius X (1907) and largely disappeared until 1960s
- B. **Fundamentalists**: Rev. Jerry Falwell
1. Emphasize **faith** over science: salvation through personal conversion (born-again) experience
 2. Emphasize **separatism**: Bible colleges > accredited col/univ
 3. Emphasize **eschatology** (study of last things)
 - a. **Premillennialism**
 - (1) World inevitably worsens with rise of Antichrist
 - (2) Christ summons faithful to heaven in the Rapture (hence, importance of gospel of faith)
 - (3) Time of tribulations for unsaved under rule of Antichrist
 - (4) Final successful battle with second coming of Christ
 - (5) Millennium of peace and justice with the reign of Christ on earth
 - b. Reject **postmillennialism** of nonfundamentalists
 - (1) Millennium of peace and justice (brought on by social gospel) precedes
 - (2) Second coming of Christ – raises dead and summons all to last judgment
 4. Emphasize **dispensationalism** (the belief that God has dealt with humans under different covenants in different eras)
 - a. Most fundamentalists believe there were to be 7 dispensations and the world is now in the 6th (the 7th starts soon with the Rapture) – Eden, flood, Tower of Babel, etc.
 - b. This is an important source of fundamentalist disputes with pentecostals.
 5. Emphasize a **literal interpretation of the Bible**
 - a. Evangelicals believe the Bible to be the **inerrant** word of God but like modernists view Biblical teachings to include parables and metaphors not meant to be taken literally
 - b. Fundamentalists accept a stronger belief – every word of the Bible is **literally true**, including the Genesis account of the creation.
- C. **Pentecostals** Rev. Marion (Pat) Robertson, Jim & Tammy Bakker (developed from holiness/full gospel denominations, e.g., Salvation Army, Church of God, Assemblies of God – sanctification not just personal but ministering to the poor))
1. Share with fundamentalists –
 - a. Emphasis on **faith** over science
 - b. Belief in **inerrancy** of Scriptural authority on spiritual matters
 2. But, instead of emphasizing literal truth of Scriptures, pentecostals instead focus on the imminent power of the Holy Spirit to give them special **religious gifts**:
 - a. **Glossolalia** (speaking and interpreting in tongues)
 - b. **Faith healing**
 - c. **Prophecy**

Disagree with fundamentalist claim that the “age of the Spirit” ended at the time of the apostles and hence that speaking in tongues and faith healing and prophecy were no longer legitimate spiritual practices
 3. In addition to believing, as fundamentalists, that salvation comes through the saving grace of the born-again experience, pentecostals believe in **additional levels of grace**, including a **second baptism** in which the Holy Spirit comes to them.
 4. And, in sharp contrast to serious and strait-laced fundamentalists, pentecostals have an **exuberant style of worship** that encourages ecstatic outpourings of spiritual joy and religious ecstasy -- shouting, jumping, falling to the floor
 5. **Charismatic movement** late-60s - present spread to mainstream Prot, Cath, & Jew denominations

- D. **Neoevangelicals** (moderate evangelicals) Rev. Billy Graham
1. First formed in the early 1940s as a reaction to extreme fundamentalism
 2. Neoevangelicals do agree with fundamentalists on some cardinal doctrines
 - a. The importance of a personal conversion experience that involves the repenting of sin,
 - b. The Bible is the inerrant word of God on *spiritual* matters -- e.g., the virgin birth and physical resurrection of Jesus,
 - c. The importance of witnessing for Christ and seeking to convert others to the faith.
 3. Take more moderate *theological* positions (e.g., reject separatism, premillennialism, and Scriptural literalism)
 4. Take more moderate *social and political* positions (e.g., welfare for the poor, government regulation of business, environmental protection, disarmament).
 5. Are much more moderate in *style* as well -- criticizing fundamentalists as too negative, sectarian, and judgmental.
 6. Establish and support liberal-arts colleges rather than bible colleges.

II. The fundamentalist political revolts

- A. 1st wave – 920s
1. Prohibition
 2. Creationism crusade against teaching of evolution – William Jennings Bryan and the Scopes trial
 3. Anticommunism and antisemitism – Father Charles Edward Coughlin, “radio priest”
 4. Ends in 1930s with the “Great reversal” – retreat from politics
- B. 2nd wave -- 1940s-50s
1. Post WWII anti-communism – Senator Joseph McCarthy
 2. Related issues socialized medicine, sex education, support for Israel
- C. 3rd wave – late-1970s and 1980s
1. Precipitating social/moral issues: abortion, school prayer & textbooks, gay rights, ERA, NEA
 2. New groups: Moral Majority, Christian Voice, Religious Roundtable
 3. Decline with
 - a. Reagan victories
 - b. Sex and financial scandals – Bakker, Swaggert, Roberts
 - c. Unsuccessful Robertson 1988 presidential campaign
 - d. 1992 Republican presidential nominating convention speeches
- D. 4th wave -- 1990s
1. Christian Coalition founded 1989
 - a. Shift from national to **grassroots mobilization**
 - b. Shift from separatism to **ecumenical coalitions**: Catholics, Jews, and African-Americans
 - c. Run **stealth candidates**
 - d. **Mainstream their message** to moderates
 - (1) Secular language
 - (2) “Rights” arguments: school prayer, parental choice textbooks, rights of unborn
 - (3) “Victimization” arguments

III. The target constituency of the Christian Right

- A. White evangelicals
1. Measurement denomination, doctrine, self-identification
 2. Size – about 25% of the total public **Figure 2.1, p. 47**
 - a. Fundamentalists 32%
 - b. Pentecostals/charismatics 21%
 - c. Other evangelicals 47%
 3. Social characteristics **Table 2.1, p. 48**
 4. Political attitudes **Table 2.2, p. 50**
 5. “Core” evangelicals attend church weekly, Bible is inerrant, born-again
- B. Conservative Catholics
- C. White mainline Protestants
- D. Black evangelicals **Table 2.3, p. 54**
- E. The Christian Right constituency: prospects for mobilization
1. Issue clusters **Figure 2.2, p. 56**
 - a. Likely: consistent conservatives & social conservatives
 - b. Unlikely: economic conservatives, values conservatives, consistent liberals
 2. Religious groups
 - a. White evangelicals – most likely
 - b. All others – much less likely