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Is There a Religious Revival?, 1986.

IS THERE A RELIGIOUS REVIVAL IN AMERICA?

Daniel Jeremy Silver

February 23, 1986

You've heard of the Gallup Poll and the Roper Poll. You may not have heard of the Silver Poll. The Gallup and Roper Polls use highly professional techniques. The Silver Poll is remarkably unscientific. I interview those I happen to meet and who have the time to talk with me.

Recently, the Silver Poll sought information on the question of the morning: Is there a religious revival in America? About nine in ten of those I talked to believe there is. "What evidence do you have?" "I have cable television and every time I run through the stations looking for a program, I come across a televangelist hard at it."

When I pressed further and asked: "What evidence is there of a religious revival in your own life?" There was a good bit of hemming and hawing and the admission, "not much." If there is a religious awakening it is not here but somewhere out there. Most seem to have made up their minds based on impressions garnered from the media. How can anyone doubt that there is a religious revival when Time Magazine features, as it did this week, Pat Robertson on its cover and presents a feature article about the millions who watch religious television. Pat Robertson's 700 Club apparently commands an audience of more than 16 million households a month. How often or seriously he is watched is not clear, but his name recognition is apparently so high that he can harbor illusions of becoming a presidential candidate.

Another who watches television offered the weekend golf matches as proof. Apparently, there is always a man who positions himself right behind the contestant so that everyone can read what is on his yellow tee shirt. This human billboard, advertises a Bible text. Rev. 3:16. When I asked whether he had looked up the text of Revelations 3:16, he admitted he had not and was not even sure what the Book of Revelations was about. I informed him that Revelations was an apocalyptic work, perhaps the last book to become part of the New Testament, and that the text in question read: "If anyone has ears to hear, let him listen to what the spirit of the Lord is saying to the churches." He was more impressed by the tee shirt than the text.

Most of us are under the impression that there is a significant renewal of spiritual interest. How many religious messages did we see on bumper stickers twenty years ago? Our colleagues report that they are visited in their school dorms by neatly dressed members of the Campus Crusade for Christ who offer them community, hope, warmth and Christ. I rarely drive to my office in the Main Temple without passing a group of church people parading in front of the Family Planning Clinic on Chester between 107th and 105th, carrying placards denouncing abortion. Experience seems to be telling us that there has been a quickening of the religious pulse of the nation and what our eyes have seen seems to be confirmed by evidence of increased religious activity in the economic and political life of the nation.

In the last year or so we have begun to hear of Yellow Pages which list only Christian busi-

ness establishments. During the last several months we have read the reports of an investigation carried out by the State Board of Education in California which showed that every major publisher of High School science texts had fudged the section on evolution either by giving equal weight to what fundamentalists call creationism, the claim that Genesis 1 is scientifically true; or by using equivocal language which might lead a student to assume that Charles Darwin and his scientific heirs were simply guessing and that creationism can claim equal authority.

Several decades ago I would not have believed I would hear a President, who has taken an oath of office to uphold the Constitution, including the separation doctrine, encourage the passing of a constitutional amendment mandating prayer in the public schools; yet, that has happened. Nor would I have believed that I would hear a President discuss foreign policy in terms right out of the Book of Revelation; in terms of Armageddon and the struggle of the godly against the evil empire. Mr. Reagan is not the first of recent presidents to campaign on a "pro-religion" platform. Jimmy Carter held highly visible prayer breakfasts and found time to teach Sunday School. Both men gained the support of those who feel the need for a national religious and spiritual renewal.

When we look at the numbers, evidence of a broad scale religious revival becomes hard to find. In many areas there is evidence of diminished religious interest. Between 1970 and 1980 membership fell in the mainline Protestant congregations. The Presbyterians lost 19 percent of their membership; Congregationalists 17 percent; Episcopalians 15 percent; the United Church of Christ 11 percent; the United Methodists 9 percent. During the 50's and 60's approximately three of four Americans, 75 percent, affirmed some kind of allegiance to a religious group. By 1980 that number had diminished to 67 percent. Over the past several decades the number of the affiliated has remained relatively constant at 41 percent.

There has been some membership growth in the Roman Catholic community, but those who study such matters point out that this growth was due almost entirely to two factors: the increased rate of immigration from Latin and South America and Southeast Asia, and the large families of immigrant and first-generation families. Paranthetically, one of the reasons for the significant membership drop in the so-called mainline Protestant churches was that they, like non-orthodox Jews, like us, are not reproducing themselves. The average Presbyterian family has less than two children and not all young Presbyterians have families. Similar statistics exist for our Reform Jewish community.

Where then is this religious renewal? Is it in the Roman Catholic Church? The numbers are up, but Roman Catholic sociologists who have studied recent patterns of religious practice and discipline point to a steady downturn in the numbers of those who attended weekly mass. Between 1965 and 1980 the regulars dropped from about 80 percent to about 50 percent. In the same period the number of

those leaving religious orders grew significantly. They also found massive indifference to Church teachings about birth control, abortion and divorce. One recent study of Catholics 30 years of age and younger found that only 9 percent accept the doctrine of papal infallibility.

What we are seeing is not a broad scale religious awakening, but the increased energy and confidence of the more conservative religious groups. Media interest in this phenomena rests to a large degree on their unexpected strong impact in the political sphere. Many are troubled by groups who measure the fitness of a candidate for public office not only by whether he is a Christian but whether he is a born-again Christian. It concerns us that we see religious groups turning issues such as abortion, prayer in public schools and public aid for parochial education into crusades. Democracy requires compromise. Crusaders have blood in their eyes.

Many say that their concern rises from the intrusion of religion into public policy debates, but we must recognize that such activity is not new. What is new is that the active and effective religious groups have taken positions with which we are uncomfortable.

In the post World War II era, the mainline Protestant churches and the non-orthodox Jewish denominations labored long and hard for social welfare legislation, the Voter's Rights and Civil Rights Acts and ERA. These same groups now sponsor the sanctuary movement. In those years we did not worry too much about the separation doctrine. Americans of urban and urbane attitudes, we, the mainline Protestant churches, the liberation theology Catholic community considered such activity simply as civic duty, public morality. These programs would hasten the Kingdom of God. The Nuclear Freeze would hasten peace. We were not working for any denominational purpose. What we were about was what was good for the nation. We could not be faulted for being politically active.

I assure you that the Jerry Falwells of the world, the leaders of the religious right, have exactly the same attitude toward their activities. They, too, are serving God, not parochial interests. Their agenda is a different one because they see their responsibility to God and the future in a different light.

What worries us is that we no longer enjoy the same political strength we once did. We no longer can turn out an army of the committed. They can and do. A dramatic shift has taken place. Why has it happened? The needs are still there. We are still as concerned as we have always been with the poor, with racial justice, with international peace and with human rights; but for many Americans these are no longer the most immediate concerns. The pressures of daily life and the confusions of our day have made them concentrate on their private lives, the safety of their homes and children, and just getting through the day. Over the last four decades the liberal churches and synagogues have been busy saving the world and the world has proved more difficult to save than we expected. Poverty and

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power proved obstinate and daily living became more complicated. The larger issues of peace and economic justice were no less real, but first things first. As their spiritual needs grew, many found that the liberal churches and synagogues did not speak effectively to those specific needs.

Cast your mind over those decades. In Cleveland the liberal religious community became deeply involved in the desegregation of public education, in the war on poverty, in racial justice, in the peace movement. Ministers mobilized members for these noble activities, but found that the pews on Sunday morning were emptying out. In politics, people vote their pocketbook. In religion, people affiliate if their emotional and spiritual needs are being satisfied. We were failing to address these needs effectively. Busy creating the new world, we forgot the close world in which people live every minute of the day.

There were signs years ago of these unmet needs. No one expected that an evangelist like Billy Graham would be able to fill football stadiums with people eager for his message, but he did. Billy Graham did not preach a social gospel. He did not encourage busing or the Nuclear Freeze. He spoke of loneliness and alienation and the grace of God's love. He spoke of moral confusion and family disintegration and the saving power of faith. He spoke of the importance of family and of loyalty to marriage vows and of the value of traditional Christian morality. He offered people a noble life, be saved, be reborn, accept the Christ, if you do you will find the grace and strength of faith to be able to manage your problems, whatever they may be.

Many ministers envied Billy Graham's ability to fill stadiums, but never really understood the reason for his effectiveness. He spoke to and for those who had a thirst for spiritual reinforcement. He spoke with confidence. Graham represented a church which held fast to its traditional myth, a church which affirmed the Bible as the word of God and emphasized the magical, mystical power of faith to save. He spoke for and to those who had been conditioned to believe in the old-fashioned, small-town moralities, the so-called traditional American way, and who felt that the nation had lost its way because it had abandoned those values.

Many Americans were no longer confident that they could manage on their own their personal problems. They were confused by the materialism and the permissiveness which the media photographed and exaggerated. These have been bruising, confusing years, a time of traumatic social change. We have had to cope with the gender revolution and the so-called sexual revolution. Some of the emotional support of the nuclear family was lost as it became the two wage-earner family. Some began to ask themselves how parents would find time to raise the next generation. Drugs seemed everywhere. Someone defended every excess. A sizeable number of us began to feel that this was not the way we wanted to live. We had to lock our doors, our apartments, our cars, lock ourselves away from the world in order to protect ourselves from everything that's happening out there. The old ways began to seem better than the new.

Many of the disenchanted and intellectually

disturbed who cried for direction came from the smaller towns or closely-knit neighborhoods. Many of those were educated but unsophisticated, folk who instinctively felt they must reject the worldliness, urbanity and sophistication all about in order to save themselves and their families.

To accomplish this end, they tried to revive the old, good certainties they had known in their childhood and to build a protective wall around themselves against all that was liberal, urbane and challenging. For many that wall was built of the bricks of conservative or fundamentalist church doctrine.

In the decade of the 1970's, fundamentalist groups like the Nazarenes, the Church of God and the Seventh Day Adventists increased in number by 60, 70 or 80 percent. The Mormons have been increasing by 6 percent a year. Today the largest Protestant denomination is the 140,000-congregation Southern Baptist. How did this happen? These churches offered what the liberal congregations did not - and, to a certain degree, cannot - certainty. They know what is true. The Bible is literally the word of God. They are confident of their promise: "Accept Christ and his way and you will find peace of mind, health and happiness." They can describe how we should live. "Do as we say and we guarantee you will be saved."

A conservative clergyman told me sometime ago: "Where there are questions, there is no faith; where there is faith, there are no questions." I happen not to believe that. My faith leaves me with many serious questions and it is the existence of these questions that forces me to lead a life which seeks to be compassionate and understanding.

These religious groups describe the enemy as something called secular humanism. What do they mean by secular humanism? They mean the university. They mean the whole critical apparatus of modern thought. They deny that the human mind can work through and reason out an adequate and ennobling philosophy of life and moral code. Only God's way is the right way and God's way is set out black and white in the Bible. These religious groups insist that the secular humanists, those who trusted themselves rather than God, brought us into this mess. What we need to do now to put matters straight is to set aside our vanity and accept time-tested truths: the discipline of God's church.

Generally, when a congregant came to his liberal minister he was sent to a professional counselor or listened to with infinite patience by someone who ultimately told him, "it's up to you." In both cases that person was made to feel that his church had no answers. Many wanted to be told what to do. They came for direction and would not settle for less.

The mainline churches were not abandoned by their members. Those who belonged remained loyal, but their children found few reasons to join. When asked what the church represents, most said: "good works, a noble social vision." "Well, then, why not join?" "How will giving our time to the church make a difference in our lives? Marxists and agnostics regularly join us in our causes. You do not have to believe to be committed, so why bother with the church?"

Let me offer a theological perspective to these events. The agenda of the liberal synagogue and church was largely shaped by attitudes which were popular at the turn of the century - attitudes theologians call post-millenarian. Basic to this perspective is the confidence that humankind has reached the point where we have the tools and knowledge necessary to build the Kingdom of God on earth. Man, not God, really is in control of human destiny. In post-millenarian theologies the need for God is more philosophic than immediate. Those who share this confidence are not waiting for the Second Coming or the Messiah. The emphasis is on social action. Man is the key. The post-millenarian churches played a major role in the political and social reform movements of the past century. Unfortunately, the Kingdom of God has not been built and it seems to be getting further away from us rather than nearer. People feel an urgent need for God's help and the liberal religions were so busy building the brave new world that they/we neglected to provide for our spiritual needs.

A cold world needs a warm faith. A confused world longs for certainty. A troubled world thirsts for hope. The conservative churches satisfied those emotional appetites. The liberal churches did not. As sensitive people trained in the modern scholarship we could not offer the simple answers and unconditional guarantees people sought. We couldn't set science and reason aside or promise that the way to the future requires that we turn back to the past.

One of the most surprising facts about the renewal of energy among the conservative churches is that they have been far ahead of us in accommodating of modern technology. They learned how to use the massive power of television. Years ago the Federal Communications Commission mandated that stations allocate a certain number of hours to public service. The liberal churches and synagogues were satisfied with what was offered - six o'clock on Sunday morning or eleven o'clock on Sunday night. Beggars can't be choosers. No one had money for prime time and it seemed wrong to set ourselves up as hucksters using air time to collect money. The televangelists had no such scruples. They came out of the revival tents where collecting money for miracles was a long, established pattern. So they bought prime time and spent much of it shaking down the viewing congregation for money to pay their costs. The better showmen - preachers and healers were able to pull it off. Today the television church collects up to two billion dollars a year. They made themselves visible.

The liberal churches were restrained by their principles. Piety is not a show but the human being opening his soul to God. Worship is not a spectacle but a meeting of community and God. Most religious programs are entertainment, dazzle, glamour, viewing and watching rather than participating, at best a passive religious experience. You can't meet God through a television screen.

Perhaps we exaggerated our criticism. Certainly, we forget that when religion ceases to be a spectacle, it ceases to have broad appeal. The medieval mass was a spectacle. People thirst for drama. Millions enjoy watching a preacher who looks like a movie star speak in

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a glittering Cathedral of Tomorrow, backed by 200 choir people robed in brilliant scarlet. They are moved when he heals the halt and the lame. They can see him lay his hands upon the infirm and watch them throw their crutches away. They see the power of faith. It works. Here is the proof they seek. Seeing is believing.

Over the past decades America has moved from optimism to a sobering realism as we have recognized that Planet Earth was, and would continue to be a dangerous, conflict-laden place. If the only obdurate problems were the international ones, people might not have been so ready for the old personalist gospels, but all of us, to some degree, have been shocked by the enormity of the day to day problems which confronted us. Life has become dangerous and incredibly complicated. We long for guiding truths and comforting words.

People want guidance and a sense of certainty, but the members of the liberal churches and synagogues cannot draw on traditions which confidently affirm The Truth. The liberal synagogue no longer really believes the myth on which Judaism is based: that Moses received the Commandments from God on Mt. Sinai. Liberal Christians no longer really believe that the son of God literally died on the Cross in order that they might be forgiven for Adam's sin. The Mormons really believe that an angel named Moroni brought down the Gold Tablets which John Smith found and translated. The Falwells and Robertsons really believe that the Bible is the word of God.

Those of liberal bent have difficulty judging the revival of conservative religions because we do not understand how people can literally believe the old myths. We appreciate and are inspired by the wisdom, the depth and the sensitivity of our tradition, but that's quite a different approach from the acceptance of some ancient texts as factual history. Fundamentalism offers certainty. Certainty encourages people to accept specific disciplines. Discipline envelops the believer in a way of life which he accepts as consecrated. Life may be difficult, but at least he knows where he is going.

We should not be surprised that it is the churches with the strongest disciplines which have been the most successful over the last fifteen years or so. The Mormons require that their young people not smoke, take drugs or alcohol or any drink with caffeine. Their young people must dedicate two years of their lives to missionary work. Adults must tithe. Members are encouraged to marry young and to have large families. The elders are to be obeyed.

Need stimulates the will to believe, and those whose need is intense tend to attach themselves to men and women of charisma and certain conviction. To do so is both satisfying and dangerous. We Jews had a similar revivalist movement two hundred years ago - Hasidism. Hasidism had its televangelists. They were called *zaddiks*. These charismatics preached The Truth, they healed and prayed. They gave advice and spoke with authority. They reaffirmed the traditional values of family, friendship and community. They told people how to live so that their prayers would be answered. They provided their followers celebration, the

dance, the song, the warmth of a highly emotional religious experience. Worship was considered a foretaste of paradise.

Hasidism proved magnetic to many, but there was a problem. People came for answers. The *zaddik* provided answers. The *hasid* went away, confident that what he had been told was the answer, but The Truth was often a lie. He may have been told, "God will heal" when what he needed to be told was "go to a doctor." "Should I go to America?" "No." Why shouldn't he go to America? Because in America he would be far away from his *zaddik*, from his source of spiritual power. If the *hasid* had gone, he and his family might still be alive.

The Hasidic world raised a wall around itself. It provided warmth, reassurance, community and kept its children out of universities. It strengthened the family, but failed to provide its members with the talents and the skills necessary to live in a world they wanted to deny, but, of course, could not.

The resurgence to conservative religious traditions rests on two factors: high birth rates and strong convictions. If you look at the population of the orthodox day schools in Cleveland you will find families with four, five, six, and even seven children. If you look at our school roster you will find at most two children in a family. The same demography separates Southern Baptists, Mormons and Seventh Day Adventists from the mainline churches. The conservative tradition draws strength from and emphasizes the importance of the extended family, of the mother remaining at home, and the old-fashioned marital patterns.

The other source of evangelical popularity derives from their ability to provide a strong, warm sense of community, the satisfying sense of being a member of a disciplined community in a undisciplined, morally lax world. Many in these communities feel morally superior to those who are outside. They want us to join them, to be sure, because they have the truth, but their truth is the only truth.

It would be wrong simply to dismiss what has happened as another evidence of humankind's infinite capacity for foolishness or of our tendency to be misled by those who claim to know. We must learn to measure the power of a religion not only by its verifiability, but by its ability to move people. What has happened suggests a need to reshape our religious priorities. We need not become fundamentalists or deny the critical approach, but we need to speak effectively of personal values and hope.

If Amos and Isaiah and Moses and the Ten Commandments have any meaning, it is that there are do's and don'ts. Must we not at some point cease to explain away all those rationalizations of self-indulgence or self-pity and admit that there are commandments and disciplines? The difference between the conservative church and the liberal church, between the *halachic* synagogue and the liberal synagogue is that we, the liberals, place the burden of defining duty on the individual rather than on the priest or rabbi; but make no mistake about it, any creed that calls itself Jewish has disciplines. There is a right. There is a wrong. We affirm family. We affirm *kiddushin*, the sanctity of the marriage vows. We believe in restraint. We affirm the respons-

ibility of parents to their children even at the expense of free or professional time. We affirm our responsibility to those less fortunate.

For Jews, obviously, this surge of conservative religious strength presents certain dangers. The stridency of those who demand that Christians deal only with Christian merchants or elect only born-again, Christian officials threatens the Jew in many ways. At the same time, we ought not to delude ourselves that despite a generally similar social agenda, our interests were fully supported by those in the liberal Christian camp. The record of the National Council of Churches on Israel is hardly encouraging. The upsurge of the conservative churches does not necessarily presage an end to America's tradition of religious pluralism. The numbers and power of the conservative church must not be exaggerated nor the innate decency of many in that community.

In any case, if we want Judaism to be meaningful to our children and to derive benefit from it ourselves, we will have to give much more attention to that side of our tradition to which we have paid least attention in recent times; to the needs of the spirit, to the realm of personal values.

We need to design ways to express effectively the message of our tradition, to suggest effectively the nature of religious duty, to offer the individual a sense of steady purpose and hope and to do so colorfully, meaningfully, compellingly. We need to remain open to the world but not worldly, to remain committed to social justice and personal rectitude, to be committed to the liberation of the oppressed rather than to the liberation of the self-indulgent from responsibility. The sages taught: "sanctify yourself and then sanctify others. We need to pay more attention to what is required of us by the first part of this two part mandate.

Daniel Jeremy Silver

The post-millenarian churches played a major role in the political and social reform movements of the past century. Unfortunately, the Kingdom of God has not been built and it seems to be getting further away from us rather than nearer. People feel an urgent need for God's help and the liberal religions were so busy building the brave new world that they/we neglected to provide for our spiritual needs.

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These last few weeks I've found out that a Religion
 needs an example to a center of faith and the common sense
 be "the Refugee"

Have long run through the woods to a cotton on my old mountain
 and the kind of it

Have your religious beliefs any moral aspect? Have
 we women begun some learning hours - after all it's our duty
 to carry on a - but we cannot ride at full speed in
 "No Lady" - because of our in religious teaching
 and a religious - ~~religious~~ teaching are not affected.

The source goes on ~~stating~~ to state the following:
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the situation in the country is not ~~good~~ ^{stable} freedom press is
in media also under CBN and its rule. - P.R. 200 Bats
Nigeria 16.3 on broadcast and news. The ^{news} are very important
he has not yet sent this some information ~~about~~ ^{about} the
has in a ~~press~~ ^{press} ~~release~~ ^{release}.

cannot find cell no; Every time I another get on TV
 over a 4 man in a yellow T-shirt dust with pink himself
 dusty jacket to keep on that he's so he is a color 1 (no
 photo + everyone needs to also a road ~~tear~~ under
 him - just in their house
 with bars
 under hand, a ~~document~~ : Rev 3:16

The Board of Managers is an independent fact - probably 1900
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to the California Board of Ed. - low test scores indicated
low scores and progress on the major subjects, but based
that not a ^{single} one year, unimpaired student of the
concept of indicators - that we let the afford course I.
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Something unexpected has happened

Some thing unexpected has happened - let's not be lucky
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and 60's roughly 75% 3rd 4th in some reported data
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from the recession but Samuelson affected significant

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Epilepsy 15% - Mental Cases & Deaths 112c - Mental
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Feyn video measures land a study L-24 support a
religion raised - Weekly attendance fell from 72% to 52%.
The number of religious services was also reduced 1000
under study - Could ^{be given} ~~not~~ a service, but could
ad attention each day could capture by machine - In
a small unit - per year 170 or 2% of pop R.C., PC and other
and last very good needed to be done of royal infidelity.

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layout - the purpose - the purpose have kept an order -

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The New Market Church - The Sunday Movement, unlike
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 into schools in religious communities - - fact that to
clergy & laity are one but are like with them have
 been removed & another group will under refuge - &
~~the mission which was done people out are now~~
~~this mission to the people who are in the area~~
 organized by the Religious Right will be the Religious Right

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 someone out to find out the authorities of the mainstream Church
 can write and engage people. Some think that the
mainstream Church has been unable to spread its message.
Represented some others - Answer - "Refugees, Refugees"
should be known - mission which is clear only in person
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2 can sail 1 year sudden -

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unpublished - have more power, if they are as power
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of troubled souls -

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member of the world has to be called upon for a series
of clarification - which have been leading in the
the community - "You need to be" - then to
put down the 2 of the community / Negatives / Positive /
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founder of the group has been Bill Thompson - explain in
the community of the group has been to be legit but disputed -

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later - around - and with 27 to make sure -
about ^{about} 67. / year - just - off ahead - the end of

homework - Tuesday - year of working well - under-
standing - The right way means a very small
area is called a category - and is right of way where
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first will help. now a less improved could was -
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As however if the report, the improvement great has
a level in arrangements found, regarding! kind with, agreed to
many men, activities - a was the completely appeared of
the system - this - the same - But could be used and not
be - a great need with the same - the same

We have an FD Number, and Quincy for Edward,
Edward - 200 Years ago - we would be Druid Druid,
Phylis! more, and a few - the stand
more - by the great number in the of understanding -
and 1 and instead of being in the middle - the middle
regions around - and we would find even for
ourselves under the same name - the same same same
then under and! but as to convert - the same was
not the

A look in the unpublished on King Edward -
one (same) place (just well) person of just
being (same) They would be that of more
is with people - need to see the first and

what ^{will} be the company of the sleep of peace &
under? - and it says right for longer under
recovered eye can - it can also still exist - these
people (rel. lived a happy - one 7 months -
now go - True opt | hence has - of real
one stage time -

The Thd. Rever was found that near to a
unity - closed unhappy - Reverly - the
can will come - o the head - it will not fall
out -

~~under~~

Reverly ; How can we over - the as W. upper
Reverly How can we over - the as W. upper

Side ; How can we over - the - Reverly of
Reverly

How can we over - the - Reverly
Reverly

as best for me 11 even 2 even for me also maybe see
17-40 for June with car - fixed RT - How 1-2 4 place
in Friday night - with me - place - to street - with
Now is no delay temperature of us?

