

ABSTRACT

Studying the Relationship between Church and State:
Practical Limits of Church, State, and Society Programs in Higher Education

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Over the course of the last half-century, a distinctive category of new degree-granting programs has emerged in American institutions of higher education. These programs, collectively referred to as programs of Church, State, and Society, are devoted to studying the relationship between state authority and religious practice, and the subsequent effects this relationship has on society. As this curriculum is relatively new to higher education, it is the purpose of this thesis to critically examine the fundamental nature of Church, State, and Society programs. The thesis will argue that programs of Church, State, and Society should be oriented by an epistemological philosophy of higher education--one that limits the scope of its practical activities yet nevertheless embraces the practical utility that results as a by-product of such epistemological activity.

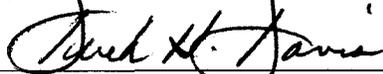
Studying The Relationship Between Church And State:
Practical Limits Of Church, State, And Society Programs In Higher Education

by

Catharine Anna Meyer, B.A.

A Thesis

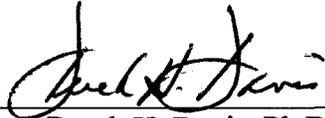
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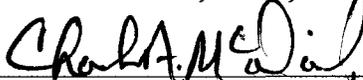
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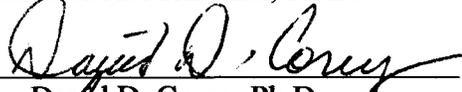
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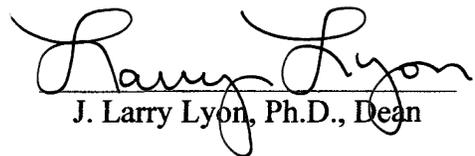


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ABBREVIATIONS

BC	Boston College
BYU	Brigham Young University
CISR	Center for the Interdisciplinary Study of Religion
CRCC	Center for Religion and Civic Culture
CSS	Church, State, and Society Programs
CURA	Institute on Culture, Religion and World Affairs
DEPS	Department of Educational Policy Studies
HRE	Holy Roman Empire
ICLRS	International Center for Law and Religion Studies
IRWA	Institute on Religion and World Affairs
ISEC	Institute for the Study of Economic Culture
LCMS	Lutheran Church Missouri Synod
M.A.	Masters of Arts
NEH	National Endowment for the Humanities
NYU	New York University
OSCE	Organization for Security and Co-operation in Europe
Ph.D.	Doctorate of Philosophy
PRRUCS	Program for Research on Religion and Urban Civil Society
<i>RJRL</i>	<i>Rutger's Journal of Religion and Law</i>
STM	Master of Sacred of Theology
UCSB	University of California at Santa Barbara

UNC	University of North Carolina
USC	University of South California
UVA	University of Virginia
WIA	Workforce Investment Act

CHAPTER ONE

Introduction

Over the course of the last half-century, a distinctive category of new degree-granting programs has emerged in American institutions of higher education. For the purpose of this inquiry, such programs will collectively be referred to as Church, State, and Society (CSS) programs. These programs are devoted to better understanding the relationship between state authority and religious practice, and the effects this relationship has on society. It is a subject matter commonly and broadly referred to as the realm of “church and state.” So significant is the topic to which these programs dedicate themselves that scholar Emil Brunner has even described it as “the greatest subject in the history of the West.”¹

The relationship between state authority and religious practice is more than a topic of intellectual curiosity however. This dynamic has a tremendous impact on the life of society, affecting the freedom and security of the people therein. The religious and political beliefs of a diverse populous, such as found in American society, are in a perpetual state of conflict and re-alignment. As a consequence, the interaction and transformation of religio-political belief continually transforms the landscape of society. It is, therefore, no insignificant task undertaken by these Church, State, and Society programs. This curriculum evaluates society’s most significant relationship. And in so

¹ Emil Brunner, *The Divine Imperative* (Philadelphia: The Westminster Press, 1947), 552, quoted in James E. Wood, Jr., E. Bruce Thompson and Robert T. Miller, *Church and State in Scripture History and Constitutional Law* (Waco: Baylor University Press, 1958), 11.

doing, it helps to maintain a precious repository of information essential to informing and supporting the best interests of American society.

The oldest program devoted to such studies is found at Baylor University in Waco, Texas. Having established the J.M. Dawson Institute for Church-State Studies in 1957, the Institute maintains a mission “exclusively devoted to research in the broad field of church and state and the advancement of religious liberty around the world.”² In the decades that followed, academic programs devoted to the same subject matter were established throughout the country. For example, Andrews University in Berrien Springs, Michigan offers M.A. degrees in Church-State Studies while Boston University offers M.A. and Ph.D. degrees in Religion and Society. Higher education programs are now found at four-year public and private institutions, theological institutions, law schools, and at the time being, one institution that functions primarily through distance education.

In addition, similarly-focused academic research centers have emerged throughout the country. These research centers, while not yet offering CSS degrees, are nevertheless affiliated with institutions of higher education. Like the degree-granting programs, these research centers have been established under a variety of titles. For example, Creighton University founded the Kripke Center for the Study of Religion and Society in 1988 and a year later Indiana University-Purdue University at Indianapolis established the Center for the Study of Religion and American Culture.³ Despite the fact

² For information regarding Baylor University’s J.M. Dawson Institute of Church-State Studies, see http://www3.baylor.edu/Church_State/; Internet, accessed 8 May 2005.

³ Information regarding these degree-granting programs and related programs, as well as related research centers, is available in Appendix A.

that research centers like these do not offer degrees, they are already contributing to the broader Church, State, and Society curriculum and to their respective academic communities. In addition, there is a strong potential for research centers to expand and one-day offer degree-granting programs that are dedicated to studies of church and state.

It is both appropriate and meritorious that programs and research centers such as these have emerged. Importantly, they fill an academic void that hitherto existed in American higher education. For example, consider the motivations of Boston College for establishing the Boisi Center for Religion and American Public Life: "Religion has become more important in American public life precisely at a time when the study of religion and its effects has become less important in America's institutes of higher learning. This is the gap that the Boisi Center for Religion and American Public Life seeks to fill."⁴ Throughout the country, institutions of higher education are seeking to fill the knowledge gap whereas the relationship between religious and political communities is concerned. Or as assessed by scholars Derek Davis and Robert Haener, "That higher education in America should take note of this and take specific steps to incorporate into its curricula the inevitable links between religion and government is a logical development and one that will serve American society well as it continues to shape its own church-state arrangement in an increasingly pluralistic society."⁵

Yet, while now over a half-century old and fairly well established, programs nevertheless lack broad systemization--as demonstrated by the variety of titles under

⁴ http://www.bc.edu/bc_org/research/rapl/mission/index.html; Internet, accessed 25 September 2005.

⁵ Derek H. Davis and Robert H. Haener, III, "An Examination of Church-State Curriculum in Higher Education" *Journal of Church and State*, Vol. 38 (Winter 1996): 155-169.

which each program operates. The current lack of systemization is significant. While not likely to undermine the operational success of isolated programs, the lack of systemization identifies internal weaknesses of the larger curriculum. These programs do not affiliate themselves with, nor do they benefit from, the larger association of programs studying the church-state realm. For example, the University of Virginia established the Center for Religion and Democracy in order to examine the complex relationship between religion and culture within society. According to the center, it is one of the only programs situated in an American institution of higher education dedicated to such studies. As stated by the center, “Only one or two academically based organizations study the broad role of religion in American political life. Therefore, despite the critical importance of these issues, the Center stands very nearly alone in pursuit of their study.”⁶ This could not be further from the truth, however. Dozens of like-minded programs, all dedicated to better understanding the uniquely important relationship between state authority and religious practice, are to be found throughout the country.

The isolated nature of these programs has left the CSS curriculum relatively obscure in the public eye. It might surprise those outside the church-state field to learn of such a curriculum. Moreover, these programs may not be viewed as a curriculum at all, but might instead be regarded as a unique university program devoted to a curious academic topic. As just observed, some CSS programs even view their own curricula as a “one of a kind.” At the very least, the influence of these programs is mitigated because they lack the strength that is generated when several programs are united in a collective purpose.

⁶ <http://religionanddemocracy.lib.virginia.edu/about/>; Internet, accessed 26 September 2005.

The current lack of systemization is significant for another reason as well. Namely, without broader systemization of current curricula, it is difficult to identify which programs across the nation share an academic interest in the area of church and state, and which programs merely bear similar designations. This reality is both problematic and misleading. As it stands currently, degree-granting programs that are related in academic scope but that differ in designation can incorrectly be viewed as unique, unrelated programs. Does, for example, Andrews University's graduate program in Church-State Studies evaluate the same subject matter as Concordia Theological Seminary's graduate program of Theology and Culture? Conversely, degree-granting programs may also share common designations despite the fact that their academic pursuits are decidedly different. Outsiders should not have to speculate about which programs are kin, which are unrelated, or what is specifically studied. Does, for example, Boston University's graduate programs in Religion and Society study the same thing as Drew University's programs in Religion and Society?

Furthermore, the current lack of systemization is problematic because individual programs are unable to benefit from the best practices utilized by their peers. When considering CSS programs comparatively, it becomes apparent that CSS programs approach their studies in decidedly different ways. Some programs, it will be shown, have developed more effective approaches to their studies than others. Consequently, when programs are examined across the boards, room for improvement among individual programs is found.

The CSS curricula might currently be described as adolescents yearning for the rights and respect that typically accompany adulthood. The CSS curricula long to be

better understood by both their peers and the general public. They yearn for a more precise understanding of their pursuits and also their purpose in society. Given these needs, this inquiry will examine the fundamental character of the CSS curriculum as found in the American system of higher education. It will do so in order to develop a more accurate portrayal of the curriculum's specific undertaking relative to society and to also consider the ways in which such undertaking might be improved. At the present time, few critical examinations have been conducted for the CSS curriculum.⁷ This inquiry will therefore serve as a starting point in what is hoped to be a long and productive conversation surrounding the development of an extremely important curriculum.

In order to accomplish these goals, the thesis will first evidence the CSS curricula currently present in American higher education as an established curriculum comprised of programs specifically devoted to studying the relationship of state authority and religious practice, and the effects this relationship has on society. It will do so by exploring this subject matter and its significance to society, by exploring the best practices for undertaking such studies, and finally by examining the CSS programs and institutes and the ways in which they operate.

Exploring the fundamental character of this curriculum is not enough, however. The objective of the curriculum is also an important consideration. Without establishing a clear purpose, the work of the curriculum bears no meaning. While the CSS curriculum could adopt one of numerous possible objectives, the thesis will argue that the curriculum

⁷ To the best of the author's knowledge, only a few examinations of this curricula have been published: the previously cited work of scholars Davis and Haener and James E. Wood, Jr. "The Place of Church-State Studies in the University" *Journal of Church and State* (Winter 1993): 131-151.

should be oriented by an epistemological philosophy of higher education--one that limits the scope of its practical activities yet nevertheless embraces the practical utility that results as a by-product of such epistemological activity.

Church, State, and Society programs play an essential role in American society, but it will be shown that this role is distinct. It is vital that its unique role be understood, respected, and preserved so that the programs can do their part in helping American society to continue to enjoy the stability and security that has enabled its people to flourish. This demands that individuals within the CSS curriculum harbor a keen understanding of the role they play, the role they should not, or do not, in fact, play in society while representing these programs of higher education. Students and professors must understand how their epistemological duties as part of the realm of higher education differ from the practical endeavors undertaken by society. They must also strive to maintain relevance to the world outside the ivory tower while fulfilling their epistemological duties.

Examinations of a curriculum's operations and objectives are not unusual in higher education. Quite to the contrary, they are an altogether ordinary enterprise. Academic disciplines are regularly examined during periods of growth or times of change. For example, British political philosopher Michael Oakeshott examined the nature of "politics" as a new discipline in higher education⁸ and scholars Norman Cantor and Richard Schneider considered "basic rules and principles of historical study that a

⁸ Michael Oakeshott, "The Study of Politics in a University: An Essay in Appropriateness" *Rationalism in Politics and other essays* "Foreword" by Timothy Fuller (Indianapolis: Liberty Fund, 1991), 184-218.

student should bear in mind.”⁹ But while somewhat commonplace, these instances of reflection are invaluable. They are an investment. They refine and fortify identity. They prevent aimless wandering. They add focus and force to a curriculum's purpose. They allow programs to reflect upon their evolution, to recognize shortcomings, and ultimately identify means for improving upon current practices--all of which help to ensure a more successful and productive future.

In other words, the purpose of this examination is to increase the capability of the Church, State, and Society curricula presently found in the United States. Scholar Jacques Barzun once complained that the word “education” was used so generally that it lost all sense of meaning. “[The word ‘education’] covers abysses of emptiness. Everybody cheats by using it, cheats others and cheats himself. The idea abets false ambitions.”¹⁰ It is hoped that this portrayal of the CSS curriculum will not abet false ambitions but instead establish a clear, focused purpose to guide its endeavors. CSS programs are devoted to a precious subject matter, one worth protecting in our institutions of higher learning for many generations to follow. This subject matter is best protected when CSS programs limit the practical scope of their activities and appropriately focus on the epistemological function they are to fulfill in society

⁹ Norman F. Cantor and Richard I. Schneider, *How to Study History* (Wheeling: Harlan Davidson, 1967), v.

¹⁰ Jacques Barzun, *Teacher in America* (Garden City: Doubleday Anchor Book, 1970), 13.

CHAPTER TWO

“Church and State” in Society

Where two or more are gathered, there will be no consensus. It is a frustrating reality and one especially applicable to religion and politics--as the old adage instructs. The assurance of intellectual disagreement reveals the formidable challenge before any given society. That is, in order to maintain stability, security, and order, it becomes necessary for man to grapple with the multitude of conflicting beliefs that surround him. And since religious and political beliefs are central components of the human identity, it is little wonder that the church-state dynamic has found itself at the heart of society's well being throughout each and every generation.

The integral societal role played by the church-state dynamic is precisely what gives life and meaning to CSS programs. These higher education programs are charged with the responsibility of maintaining the precious repository of knowledge surrounding the church-state realm. Institutions of higher education are meeting this challenge by establishing programs to study this realm, to understand how the relationship between “church” and “state” is daily exercised, how it affects the structure of society, and how these institutions are altered over extended periods of time--both at home and abroad.

It is an overwhelming undertaking. The subject matter spans millennia of history, includes domestic and foreign regions of the world, and crosses multiple academic disciplines.¹¹ But when considering the significance of the church-state dynamic to society's best interests, it is appropriate that these degree-granting programs have

¹¹ Davis and Haener, 155.

emerged in American higher education. And while the purpose of this inquiry is to provide a comprehensive examination of the CSS curriculum, it first becomes necessary to establish a context from which it might be understood, appreciated, and further examined. Therefore, this inquiry will first examine the abstract terms “church” and “state” and in concrete terms.

The CSS curriculum is specifically interested in the relationship of state authority to religious practice, and the effects this relationship has on society--a subject matter commonly referred to as that of church and state. Casual mention of “church” and “state” will not suffice for this query, however, as the haphazard use of these terms presume intimate understanding. A detour into semantics therefore becomes necessary. These terms must be examined thoroughly in order to avoid ambiguity throughout the examination to follow. What exactly do the terms “church” and “state” denote? How is each term uniquely identified? And what is the significance of their union? These questions provide more than intellectual fancy. They strike to the heart of the CSS curriculum and its reason for being.

It should be noted that perceptions of the church-state relationship have been inconsistent over time. As James Wood notes, “In all ancient and medieval societies religion and the state were scarcely distinguishable. It was a universal assumption in both the pagan and Christian worlds that society was unitary and that the security and stability of the social order demanded the religious solidarity of all the people.”¹² There was no separation, no recognition of the distinct entities of church and state. Every aspect of society functioned as an organ of the sacred cosmos.

¹² James A. Wood, Jr., Bruce E. Thompson and Robert T. Miller, *Church and State in Scripture History and Constitutional Law* (Waco: Baylor University Press, 1958), 11.

The theological belief in a unitary society, with no bifurcation of the sacred and secular realms, is still held by many modern faith traditions, particularly Eastern traditions such as Buddhism, Taoism, Hinduism, Jainism, Sufism, and Sikhism.¹³ That religious life cannot and should not be relegated to the private realm is also the theological perception of faith traditions that have transcended the East-West line, such as Islam and, to a certain extent, Judaism. Throughout most of the Western world, however, society is no longer viewed from such a unitary perspective. “One of the chief characteristics of Modernity in the Euro-American West is a secularity that puts intellectual and spiritual limits on the sphere allocated to religion.”¹⁴ Contemporary American society by and large recognizes that the church and the state maintain distinct identities that are at the same time incomplete and unrecognizable without the other. According to Wood, “The Church and the State are two distinct social organisms, but deal with the same individuals and have overlapping functions.”¹⁵ The CSS curriculum necessarily approaches its studies by considering the church and the state as distinct entities, but also by considering these entities in conjunction as a dynamic with profound implications for society.

Taken alone, the term “church” has traditionally been utilized to reference a state-established or state-preferred, Christian religion. For example, according to the Peace of Augsburg (1555) the official church of a given German territory was that preferred by the prince. Although in this instance, the church had to follow either Lutheranism or Roman

¹³ See Haener and Davis, 158-159. See also Willard G. Oxtoby, ed. *World Religions: Eastern Traditions* (Oxford: Oxford University Press, 2002).

¹⁴ Willard G. Oxtoby, ed. “The Nature of Religion,” in *World Religions: Eastern Traditions* (Oxford: Oxford University Press, 2002), 450.

¹⁵ Wood, et. al, 11.

Catholicism. *Cuius regio, eius religio*.¹⁶ In another instance, after the pope refused Henry VIII's request for an annulment of his marriage from Catherine of Aragon, Henry split from the Catholic Church. Eventually, Henry established the Church of England and declared it to be the official state church of his people.¹⁷ In both instances, the church was understood as the organized institutional church favored by the controlling seat of power, whether state-established or state-preferred.

In the specific context of academic studies of the realm of church and state, however, the term church carries greater breadth in meaning. The church refers to the sacred realm and includes the beliefs and belief-driven actions of individuals, groups, and organizations. According to legal scholar Carl Esbeck, the term church is not associated solely with that of religions within the Christian tradition. Rather, the term also includes synagogues, mission societies, denominational colleges, parochial schools, or faith-based charities.¹⁸

Furthermore, in this sense "religion" must not be either state-established or state-preferred, be associated with an organized church, one particular religious tradition, or even conform to conventional or traditional religious beliefs and practices. Instead, the term encompasses the wide range of beliefs and actions that are found within society, whether domestic or international, so long as these beliefs are sincerely asserted and

¹⁶ "Whose the region is, his religion." Gerald R. Cragg, *The Age of Reason: 1648-1789* (London: Penguin Books, 1990), 93.

¹⁷ John McManners, ed., "The Late Medieval Church and its Reformation (1400-1600)," Patrick Collinson, *The Oxford Illustrated History of Christianity* (Oxford: Oxford University Press, 2001), 234.

¹⁸ Carl H. Esbeck, "Dissent and Disestablishment: The Church-State Settlement in the Early American Republic," Volume 2004, No. 4 (Provost: Brigham Young Law Review: J. Reuben Clark Law School), 1390.

accepted as religious.¹⁹ Moreover, the religious aspect of the church also includes individuals, groups, and organizations that might reject theistic belief or abstain from traditional or non-traditional religious practices.

The state, or the political half of church-state dynamic, is conventionally defined as the “supreme public power within a sovereign political entity or the sphere of supreme civil power within a given polity.”²⁰ Typically, the state is thought of as the sovereignty of a specific territory; free, to a certain extent, from external control. Its primary responsibility--ideally--is to protect its citizens and, to the extent practicable, further their well being.²¹ Whereas the specific form of government itself varies, ranging from limited governments to the all-encompassing, from democratic to totalitarian,²² these general characteristics are shared.

The term state, however, must also be understood in a broader, more academic sense. In the context of academic studies of church and state, the term state does not solely apply to the governmental or law-making bodies to which it might immediately be associated. Rather, the term state includes any realm of the state, thereby encompassing all levels, arms, and facets of the respective governing system--whether executive,

¹⁹ “The Supreme Court has generally allowed individuals to press free exercise claims that are ‘sincere’--even if they are inconsistent, incoherent, idiosyncratic, or newly acquired.” John Witte, Jr., *Religion and the American Constitutional Experiment: Essential Rights and Liberties* (Boulder: Westview Press, 2000), 120. See also *United States vs. Seeger*, 380 U.S. 163, 175 (1965).

²⁰ *The American Heritage College Dictionary*, 3rd ed. (Boston: Houghton, 1993), 1327.

²¹ H.A. Frankfort, John A. Wilson, Thorkild Jacobson, and William A. Irwin, “Mesopotamia: The Function of the State,” in *The Intellectual Adventures of Ancient Man* (Chicago: University of Chicago Press, 1946), 185.

²² Mostafa Regai, *Political Ideologies: A Comparative Approach 2nd ed.* (Armonk: M.E. Sharpe, 1995).

legislative, or regulatory in nature.²³ Further, the reach of the state is contingent on its particular form of government. For example, governments that are all encompassing make no distinction between private and public property, making everything subject to state authority. Conversely, for limited forms of government that recognize the right of individuals to private property, the state encompasses publicly funded bodies or publicly supported arenas. This reach includes anything that receives governmental or taxpayer funds, such as public grounds and forums, public hospitals, parks, highways, schools and the like.

Taken in conjunction, the limitless intersections of the church and the state that are present in any given society comprise the church-state dynamic that is of interest to those within the CSS curriculum. Sometimes the CSS curriculum considers these intersections as they become manifest in the broad values of culture. Or perhaps more appropriately stated, they consider these church-state intersection as they become manifest in *clashes* of culture.²⁴ For example, those who adhere to traditional religious values might disagree with those who embrace a more secular vision of society, resulting in what might be called a clash of cultural values.²⁵ Specific examples are found in the passionate, sometimes violent debates that surround issues such as abortion and homosexuality. Religio-political beliefs are at the heart of these debates that interest the CSS curriculum--at the heart of what is a larger societal negotiation about how life should

²³ Witte, 119.

²⁴ James Davidson Hunter, *Culture Wars: The Struggle to Define America, Making Sense of the Battles Over the Family, Art, Education, Law, and Politics* (New York: Basic Books, 1991).

²⁵ Karen Armstrong, *The Battle for God: A History of Fundamentalism* (New York: Random House Publishing, 2000).

be ordered, how free it should be, how secular it should be, how much and how little, religion should be allowed and whose view should dominate.

Yet at other times, church-state intersections become manifest in the nitty-gritty aspects of society's daily operations. For example, those within the CSS curriculum might study the 1977 United States Supreme Court decision *Wooley v. Maynard*.²⁶ In this instance, the high court ruled that no state could require its citizens to display a state motto on vehicle license plates if the motto violates the owner's religious convictions. This ruling evidences how the societal negotiation can extend to even the most remote aspects of societal life, even license plates.

Why, however, is the church-state dynamic of central importance to society? And why is the topic significant enough to merit a permanent place in higher education? Through the historical experiences of various statehoods and faith traditions its relevance unfolds. If a multitude of contrary religious and political beliefs exists, and are exercised each and every second of each and every day, then it is desirable that these beliefs somehow be reconciled in a way that allows for stability and order. The alternative is insecurity, chaos, or oppression. Instructive historical instances of the instability caused by the breakdown of the reconciliation process, as well as the successful ability of a society to reconcile the plurality of conviction within, abound. It is these valuable instances that the CSS curriculum safeguards to the benefit of current and future societies.

It is fair to say that the dilemma of how best to treat the plurality of conviction was not pressing during early civilization because no significant separation of the sacred

²⁶ *Wooley v. Maynard*, 430 U.S. 705 (1977).

and secular realms existed--as touched upon previously. For example, "In Mesopotamia during the days of the Babylonian and Persian empires, there was little differentiation between the sacred and secular spheres of life. The same was true of ancient Egypt."²⁷ In the context of Mesopotamian society, the universe was united under the sovereign control of the assembly of gods. Scholar Chiam Potok observes, "These invisible beings guide and control every corner of the cosmos: from sky to abyss; moon, sun, planets; dust storm, lightening, rain; valley, plain, mountain, river; and the creative cultural endeavors of man--dams, dikes, plows, villages, cities."²⁸ Because all human activity was intended to collectively serve the welfare of the gods and not the will of man, no "state" existed apart from the sacred state of the cosmos--making CSS programs irrelevant at this point in history.

But as man's political organization became increasingly more sophisticated over time so too did man's perception of himself in relation to the divine cosmos change. 700 to 200 B.C.E. is a time period frequently referred to as the "Axial Age" of recorded history because it marked man's transition to a more complex form of civilization. Steady advances in agriculture and technology began to have the desired effect of creating food surpluses, which in turn spawned trade, thereby creating more time for leisure activities, resulting in the cultivation and advancement of the arts and other aspects of culture.²⁹ And while polities transitioned into the more organized governing systems known today, man's religious understanding was also undergoing a transition.

²⁷ Davis and Haener, 157.

²⁸ Chiam Potok, *Wanderings: History of the Jews* (New York: Fawcett Books, 1983), 17.

²⁹ Armstrong, xiv.

According to religious scholar Karen Armstrong, “In these altered circumstances, people began to find that the old paganism, which had served their ancestors well, no longer spoke fully to their condition. . . . Instead of seeing the divine as embodied in a number of different deities, people increasingly began to worship a single, universal transcendence and source of sacredness.”³⁰

It was a new type of world. Governing city-states and nation-states were more and more becoming oriented by temporal interests such as accumulating wealth (to serve their own well being, not that of the gods), ensuring security (which was now believed the responsibility of man and not that of the gods), and amassing greater power (to further man’s ambitions, not that of the gods). Although likely not obvious at the time, a distinction between the secular and sacred spheres of life slowly emerged. It is at this juncture in history that the dilemma of church and state first presents itself. What was previously an irrelevant need to balance the interests of the sacred with the interests of the secular was now the dilemma squarely before society.

It is also at this point in history that the relevance of the church-state relationship to the well being of society begins to unfold. It unfolds through the missteps of various societies in the generations to follow as governing states grappled with the dilemma of church and state. And it is these historical experiences and the subsequent lessons that can be drawn from them that matter so much to the CSS curriculum. Consider two historical experiences that demonstrate the importance of the church-state dynamic in more concrete terms: the Israelites experiment with kingship and the alignment of institutional Christian churches with their respective governing authorities. While

³⁰ Ibid.

certainly neither exhaustive nor comprehensive, these instances offer a glimpse as to why the delicate church-state balance is so important to maintain in American society. These instances also offer a glimpse into the ways in which the CSS curriculum seeks to better understand and protect such lessons.

First consider the Israelites, one of the earliest peoples to grapple with the dilemma of church and state. Their story is particularly instructive to those within the CSS curriculum, demonstrating how formidable the challenge of developing and sustaining a structure capable of governance can be--even when the identity and values of a people in a sovereign territory is fortified. Throughout the CSS curriculum can be found courses devoted to Judaic studies. For example, Boston University's graduate program in Religion and Society offers courses such as "Classic Jewish Thought" and "Topics in Judaic Study."³¹ Baylor University's J.M. Dawson Institute of Church-State Studies offers courses such as "Jewish Experience and U.S. Church-State Relations," "Modern Judaism," and "Jewish Philosophy" as part of its programs.³² These courses are included in the CSS curriculum because they provide insight into the history of one people's journey, but also because they provide insight into the ways in which a people with fiercely-held religious beliefs interact with state authority.

Yet, those within the CSS curriculum consider the Jewish experience with a specific objective in mind. The CSS curriculum desires to better understand a religious group's relation to state authority as well as to external groups to their society, how this relationship affects the operations of society, and conversely how their people, beliefs,

³¹ <http://www.bu.edu/religion/graduate/courses.html>; Internet, accessed 8 May 2005.

³² http://www3.baylor.edu/Church_State/chscourses.htm; Internet, accessed 9 October 2005.

and ways of life are ultimately affected. It is, therefore, necessarily an interdisciplinary examination--not one that examines Jewish theology alone, for example, but one that also undertakes studies of history, geography, sociology, anthropology, and the like.

As an example, students within the CSS curriculum learn how formidable the challenge of developing and sustaining a structure capable of governance can be when considering one instance in the long history of the Jewish people. Throughout a history that reaches back some four-millennia, the Hebraic people have harbored a clear and distinctive identity. Through religious, theological and historical studies, those within the CSS curriculum learn that the monotheistic belief of the Judaic tradition was a radically new idea in the timeline of history.³³ The Israelites, precursor to the Jews,³⁴ considered themselves the chosen people of a single, omnipotent, omniscient God.³⁵ “You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.”³⁶ This radically new idea set the Israelites apart from the other religious cults and traditions of antiquity.

Theologically, the Hebraic people understood their chosen society to be unitary--but in a different sense than their pagan contemporaries. Their world was unified by the

³³ Paul Johnson, *History of the Jews* (New York: Harper Perennial, 1988), 39.

³⁴ Use of the term “Jews” began following the destruction of the northern kingdom of Israel by the hands of the Assyrians. This territorial struggle subsequently resulted in the loss of an untold number of Israelites, and also dispersed those surviving Israelite to foreign lands, leaving only the tribe of Judah intact. Consequently, this people became known as the Judeans, ultimately to be known as the Jews. Robinson, 284.

³⁵ *Ibid.*, 7.

³⁶ Exodus 19: 4-6.

covenant rooted not in nature, but through specific acts of history. Their people were part of a spiritual kingdom set apart from other earthly peoples. Yahweh alone ruled over his chosen, faithful and obedient people³⁷ and therefore recognizing or submitting to any authority outside of Yahweh was sacrilege. As a consequence, the Hebraic people initially avoided the formation of an earthly governing system to rule over its people. Yet, the Israelites nevertheless did not exist in a vacuum. As CSS students learn from geography, they inhabited a “mostly fertile land bounded by mountains to the north and a desert to the south”³⁸ and this desirable land was a “corridor for the armies of warring empires.”³⁹ Dangers and threats to their way of life were presented at every turn. It can hardly be surprising that over time the desire for a king arose among the Israelite people.⁴⁰ “We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.”⁴¹ The desire for kingship was not only a desire to ‘be like other nations’ but a practical consideration intended to prevent the peril of its people and their way of life.

When examining the Old Testament, the CSS curriculum learns that the Lord appointed Saul as the first king⁴² to rule over a kingdom that united the land and peoples of Israel in the north with that of Judea in the south. His position can therefore be likened

³⁷ Wood, et. al, 18.

³⁸ Potok, 9.

³⁹ Max I. Dimont, *Jews, God and History* (New York: Signet Books, 1962), 46.

⁴⁰ There is some dispute concerning the original establishment of the kingship. According to Samuel, the Israelites demanded a king and their desire granted with much reluctance. According to Saul, the kingship was providential, meant to bring deliverance to the people of Yahweh. Wood, 15.

⁴¹ I. Samuel 8:19-20.

⁴² I. Samuel 9:15-16

to a shepherd leading and protecting the flock. “The king was to set an example to all in his obedience to the Law.”⁴³ This is not to say that the king’s power was considered absolute or even regarded as divine. Rather, the king’s power was to be shared, aligned with that of the priests. Both the king and the priests were subject to the covenant and therefore united in a holy purpose. In reality, their responsibilities and interests remained distinct. “The king of Israel was primarily a war lord, the commander-in-chief of the army.”⁴⁴ The priests were charged with the responsibility of upholding ceremonial law and with counseling the king to ensure he acted in accordance with divine will. Israel therefore found itself with divested interests. The interests of its rulers were divided between worldly and spiritual considerations--each invested with authority and power. In other words, there was an inherent dilemma of how best to balance the church and the state. “The dilemma can be stated quite simply: could two institutions coexist, without one fatally weakening the other? If the demands of religion were enforced, the state would have too little power to function. On the other hand, if the state were allowed to evolve normally, according to its nature, it would absorb part of the essence of the religion to itself, and sterilize it.”⁴⁵

As those within the curriculum consider this historical instance, they learn that these competing interests ultimately weakened the state. The fractures in the states strength would assist in its later demise. Although considered a wise leader and highly respected for his skill in diplomacy, many in the northern land of Israel were critical of

⁴³ Wood, et al, 15.

⁴⁴ Ibid., 16.

⁴⁵ Johnson, 57.

King Solomon,⁴⁶ viewing him as too lax a religious leader. His practices of forced labor, taxation, and temple-building were resented by Israel's religious purists who considered practices such as these excessive and blasphemous. As scholar George Robinson tells us, "This hostility to Solomon's religious changes combined with his absolutist ways and exactions to make the united kingdom his father had constructed untenable in the long run."⁴⁷

When King Solomon passed away in 925/6 B.C.E., the people of the north refused Rehoboam as his successor unless the practices of taxation and forced labor instituted by his father were lifted. A demand to which Rehoboam responded with force: "My father made your yoke heavy; I will make it even heavier."⁴⁸ Yet Rehoboam, like his father, downplayed the importance of the religiously motivated petitions of his people by imposing practices that many of his people found spiritually objectionable. According to Paul Johnson, "This extraordinary misjudgment destroyed the united kingdom."⁴⁹ By consequence, the Israel split into two separate, weaker kingdoms of northern Israel and southern Judea. Each would subsequently be overrun by the Babylonian and Assyrian invasions. The crack in the nation's foundation was a division of belief concerning the way society should be run and how religious it should be. It was the inability of the Israelites to reconcile the plurality of beliefs, the inability to reconcile competing interests that ultimately undermined the very strength and foundation of their nation.

⁴⁶ King Solomon reigned from 970-931 B.C.E. George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals* (New York: Pocket Books, 2000), 541.

⁴⁷ Johnson, 64.

⁴⁸ I. Kings 12:14.

⁴⁹ Johnson, 65.

Throughout the country, institutions have established programs that are specifically responsible not only with remembering, but are additionally charged with refining and enhancing what is presently known. Those within CSS programs must consider such instances in relation to the situation of contemporary society. It is vital and laudable that these programs have been established with such a purpose. Their work is critical to maintaining and respecting the delicate balance between the church-state dynamic in contemporary society. As this particular instance of Judaic history demonstrates, upsetting the delicate church-state balance bears tremendous consequences for the stability, security, and order of society.

Consider another instance of the church-state dynamic and its significance to society, but this time through the experiences of Christian tradition. As those who study it will find, the history of the Christian tradition is colorful. Its tradition has enjoyed the spoils of power and at other times has fallen victim to the blows of religious persecution. However, what is particularly noteworthy about the history of the Christian church for the CSS curriculum is its struggle to reconcile their role as God's faithful and obedient people while navigating the temporal world. Theologian H. Richard Niebuhr explains that "Christian perplexity in this area has been perennial and the problem has been an enduring one through all the Christian centuries."⁵⁰ Their history is one of trial and error. Their numerous attempts to absolutely define their relationship to the state were always found wanting. Moreover, these attempts often undermined the well being of society, causing instability, oppression, and chaos. It is the specific charge of the CSS curriculum

⁵⁰ Niebuhr, 2.

to remember and learn from the struggles that have transpired, passing along the lessons to current and future generations so that the same mistakes might not be repeated.

Through theological inquiry, the CSS curriculum learns that at the onset of Christianity, the predicament of definition was deemed an unnecessary venture because early Christians believed the return of Christ was imminent.⁵¹ Or in the words of scholar Martin Marty, “The early Christians had not packed their bags for a long trip. The End, they knew, was at hand.”⁵² Scholar Brian Tierney also argues that the predicament may not have been of central importance to the first generations of Christians, but for a different reason. Given their powerless position within the Holy Roman Empire (HRE), early Christians could “hope for nothing from the state except, at best, freedom from persecution.”⁵³ As time wore on without the second coming of Christ, however, the early Christians had no choice but to grapple with their relation to state authority. And it is in these de facto experiences of the institutional Christian churches wrestling with their relationship to governing authorities that truly inform those within the CSS curriculum.

⁵¹ “The end of all things is near. Therefore be clear-minded and self-controlled so that you can pray.” I. Peter 4:7.

⁵² Martin E. Marty, *A Short History of Christianity* (Philadelphia: Fortress Press, 1987), 37.

⁵³ Brian Tierney, *The Crisis of Church and State: 1050-1300* (Toronto: University of Toronto Press, 1988), 8. Tierney’s assertion may be true to a certain extent, but does not paint a fully accurate picture. While not a matter of urgency, early Christians did contemplate their situation relative to the state before rising to power under Emperor Constantine. This early struggle to define a Christian worldview is evidenced by numerous writings of the patristic age. For example, Origen in his apology *Against Celsus*⁵³ refutes Celsus’ contentions that Christians were an “anti-political force, denying the prerogatives of government and promoting the disintegration of the Roman Empire.” Origen instead contended that the emperor had been “raised to his position by God” and that “Christian faith is a force for moral and social cohesion.” Moreover, Christ himself contemplated the role of believers relative to the temporal world.⁵³ While the degree to which the Christian “church” of believers should be detached from the political “state” was not articulated, discussion of their relation, and the distinctiveness of the faithful from the fallen world, is apparent in New Testament readings.

In these vivid instances the full weight and measure of man's diversity is experienced by society.

Through historical inspection, the CSS curriculum learns that the Christians were in a powerless position in the Empire. Their rights to freely worship were striped and their people were persecuted until the conversion of Emperor Constantine to Christianity in 312 A.D.⁵⁴ Following his conversion, Constantine, along with his Eastern counterpart Licinius, issued the Edict of Milan. In effect, this act elevated Christian believers to equal footing within the Holy Roman Empire. "When we, Constantine and Licinius, Emperors, met at Milan in conference concerning the welfare and security of the realm, we decided that of the things that are of profit to all mankind, the worship of God ought rightly to be our first and chiefest care, and that it was right that Christians and all others should have freedom to follow the kind religion they favoured; so that the God who dwells in heaven might be propitious to us and to all under our rule."⁵⁵

Yet, because Emperor Constantine favored Christianity, the equal footing of faiths quickly gave way to Christians gaining favor throughout the Empire. As a consequence, Christians found themselves invested with previously unknown power, exerting new and considerable influence over the operations of society. Despite such privileges, the church was still subject to the control and support of state authorities. On this proposition Witte writes, "Constantine and his successors convoked and presided over church councils and synods, appointed and removed bishops and other higher clergy, and founded and

⁵⁴ Emperor Constantine was said to have seen a sign from above during battle, a monogram of Christ in the sky that he later attributed to his subsequent victory. Following this experience, Constantine converted to the Christian faith previously persecuted under the Empire.

⁵⁵ Henry Bettenson and Chris Maunder, eds. "The Edict of Milan," *Documents of the Christian Church*, 3rd ed. (Oxford: Oxford University Press, 1999), 17.

administered churches and monasteries. Numerous imperial laws regulated the internal activities of the church, the lives of its clerics, and the acquisition and disposition of church property.”⁵⁶ While it is true that the church retained sacred powers such as the right to ordain, excommunicate and administer the sacraments, it was the Roman emperor who was regarded as supreme ruler--of both civil affairs and religious affairs. Although the structure and circumstances differed from the situation of the early Jews, there was, once again, an inherent conflict of interests between the temporal and the spiritual, between the church and the state. As those within the curriculum learn, these conflicts were only to become increasingly problematic for society.

For example, during this early period of newly found empowerment, the philosophy of the church was other-worldly, rooted in Augustine’s idea of the earthly city to which man died and the city of God to which believers would ultimately enter.⁵⁷ That being the case, the church was not inclined to usurp state power. In time, however, power struggles seeking ultimate authority over the Empire ensued. In 1075, Pope Gregory VII proclaimed that emperors and kings had no authority over the church, and even went a step further, forcing Henry from the throne in 1076.⁵⁸ This meant that the power of the institutional Catholic Church was imposed upon all states and peoples therein--whether the ruling authorities of a given region liked it or not. Expectedly, the papal proclamation was ill received. “Such a bold proclamation did not go unchallenged.

⁵⁶ Witte, 10.

⁵⁷ Ernest L. Fortin, *Classical Christianity and the Political Order: Reflections on the Theologico-Political Problem*, J. Brian Benestad, ed. (Lanham: Rowman and Littlefield Publishers, Inc), 18-22.

⁵⁸ Witte, 11. Henry Bettenson and Chris Maunder, eds., “Deposition of Henry IV by Gregory, February 1076” *Documents of the Christian Church, 3rd Edition* (Oxford: Oxford University Press, 1999), 113-14.

For more than three generations thereafter, a good deal of Europe was locked in bitter religious and civil war, with the papacy and its supporters ultimately prevailing.”⁵⁹

The quest to secure a definitive articulation of the church-state relationship, one that would stand the test of time and meet the diverse needs of society, therefore continued. The next church-state doctrine to emerge and influence the operations of society was that of the “two swords”, inspired by the writings of Pope Gelasius in which he declared that there were to be “two powers” in the world, “the sacred authority [auctoritas] of the priesthood and the royal power [potestas].”⁶⁰ Although the “two swords” idea was meant to balance the interests of church and state in society, essentially creating a dual system of government, the power of the institutional church ultimately gained supreme dominance.

The church found itself corrupted by its power, consumed by ventures that were an affront to the basic tenets of Christianity: faith, hope and love.⁶¹ This medieval period in which the church reigned supreme is remembered for its Inquisition, for its persecution of other faith traditions and of those determined to be heretics.⁶² The dilemma of church and state continued to be unsuccessfully addressed as peoples found themselves victims of oppression and their societies challenged by social instability. Given the extent of religious and political freedoms enjoyed by those within America's democratic system, it might be easy for the democratic masses to forget times when these now commonplace

⁵⁹ Ibid., 12.

⁶⁰ Tierney, 13.

⁶¹ Corinthians 13:13.

⁶² Bernard Hamilton, *The Medieval Inquisition* (New York: Holmes and Meier Publishers, Inc., 1989).

freedoms were unavailable. Yet the Church, State, and Society curriculum does not forget. It seeks to always better understand these lessons for the benefit of contemporary society.

A particularly important development occurs during approximately the fourteenth century; a development of keen interest to the curriculum. At this juncture, the dominant power held by the church began to be challenged. And the church, weakened by internal corruptions previously considered, was unable to resist the floodgate of turmoil. The Reformation to come in the sixteenth century, however, would forever change the world. “The axe was poised; the heart of [Martin] Luther and a sudden concatenation of events made it fall.”⁶³ With the nailing of his 95 Theses, Luther, the great reformer, ignited an irreversible era of reform and separation from the Catholic Church. The already complex world of church and state was now to become exponentially more difficult to navigate. Instead of one official, institutional church, there now existed a plurality of Christian groups within society.

And through the often violent interaction of the diversity of belief following the Reformation is born an important development in church-state history, one of the most important treasures of the curriculum at large. Namely, the curriculum, through generations of trial and error, is able to fully appreciate the effects of the treaty of Westphalia (1648).⁶⁴ The treaty, which ended the generations of war and strife that followed the Reformation, declared that doctrinal disputes be left to each individual state’s discretion, that Protestants be afforded the right to worship, and also be granted

⁶³ Marty, 168.

⁶⁴ Bettenson and Maunder, eds. “The Peace of Westphalia, 1648,” *Documents of the Christian Church*, 3rd ed. (Oxford: Oxford University Press, 1999), 240.

admission to office. The treaty produced a more stable society by granting (limited) religious freedoms to Protestants.

Yet, society was not instantaneously free from church-state related strife. Louis XIV of France is a telling example of a leader who failed to learn from previous religious wars and their undesirable. “The religious history of his reign reflects the consequences of his exalted view of royal authority. The king was absolute. National strength demanded unity; this presupposed uniformity, and consequently dissent could not be tolerated. So the Protestants were repressed and rival pretensions to authority over it would need to be closely scrutinized and if necessary resisted.”⁶⁵ While many had learned from the previous attempts and failures, Louis had failed to learn the importance of religious freedom within society. He failed to find balance between the church and state.

The rule of Louis XIV would only become more repressive with time. In 1666 he issued a royal edict that would establish some sixty instances in which Protestants could be harassed. “Goaded beyond endurance, the Huguenots of the south rose in rebellion; for twenty years the fighting in the Cevennes valleys distracted France’s concentration from other objectives and drained away her resources.”⁶⁶ Louis, like so many entrusted with state authority, failed to recognize and respect the diversity of religious and political belief within his society. And it is these poignant lessons of destruction and upheaval that the CSS curriculum will study and remember so that civilization might forgo past

⁶⁵ Cragg, 18.

⁶⁶ Ibid., 21.

mistakes and instead enjoy the benefits of freedom and social stability. These historical lessons help those within CSS programs to critically evaluate its present circumstance.

Given this colorful history, it is not difficult to see why the American prescription to the dilemma of church and state was to disestablish a government-sponsored church from state authority. This decision was born out of necessity and hundreds of years of hard-earned lessons. Thomas Jefferson once remarked that disestablishing religion from governmental control was both a “fair” and “novel experiment.”⁶⁷ As no society had previously disestablished religion from its governing arm, the American separation of the church from the state was indeed a bold venture. As already explored, however, the pages of history supplied sufficient justification for organizing society in a manner that bucked conventional wisdom.⁶⁸

Religious liberty in the United States would be secured as an inalienable, constitutional right with the passage of the First Amendment. Weeks of deliberation and debate were held until the precise wording of the religious liberty clauses was agreed to on September 25, 1789. It was sixteen-word articulation of religious liberty, approved by both Congressional bodies, as a promise to all individuals within American society. Namely, a promise was established that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”⁶⁹ The first clause, the

⁶⁷ Witte, 1.

⁶⁸ While a “fair” and “novel” experiment, the founding fathers received inspiration from martyred prophets of religious liberty in the West, an ample number of early modern Continental Anabaptists and English Levellers, European theologians and philosophers, Protestant reformers and contemporary European thinkers. *Ibid.*, 9.

⁶⁹ For information regarding the formation and adoption of the religious liberty clauses of the First Amendment, see Derek H. Davis, *Religion and the Continental Congress: 1774-1789* (Oxford: Oxford University Press, 2000).

Establishment Clause, would restrict the power of the government while the second clause, the Free Exercise Clause, would protect the rights of individuals. Thus, the fair and novel experiment of the American people was underway.

The chief lesson to be drawn from the American experience is that its people have enjoyed, by and large, the benefits of stability, security and order while at the same time enjoying the benefits of religious liberty. While it is true that American history has seen its share of changes, of war and division, and in more recent years has faced the threats and devastating acts of international terrorism, its history has been a successful one. That America has defied the historical odds is largely attributable to the fact that it did not answer the church-state dilemma with a one-size-fits all prescription. Rather, the American approach was designed to respect the plurality of belief that comprises the church-state dynamic. It has done so by allowing individuals to believe and to freely practice according to the dictates of their conscience while at the same time maintaining a legal medium through which to reconcile the conflicts that arise along the way.

American philosopher, poet, and novelist George Santayana reminds us that: “Those who don't learn the lessons of history are doomed to repeat them.” Having briefly explored the church-state dynamic and its significance to society through the lens of history, it is easy to understand why a curriculum devoted to its study is appropriate. The CSS curriculum protects precious knowledge for the benefit of current and future societies. Yet, the CSS curricula currently present in American higher education must still be evidenced. Therefore, the current CSS curricula will be examined in two stages. The first stage will be to examine the degree-granting programs of Church, State, and Society currently present in higher education in the following chapter. The second stage

will be to examine research centers located on the campuses of higher education that devote their energies to the same studies of church and state, yet do not yet offer degree-granting programs. Exploring the CSS curriculum from the vantage point of both degree-granting programs and non-degree-granting research centers will help demonstrate the tremendous amount of interest that currently surrounds studies of the church-state realm in higher education.

CHAPTER THREE

Degree-Granting Programs of Church, State, and Society

Having examined the importance of the church-state dynamic to society, higher education programs dedicated to its study must be examined. In order to better understand these programs, the goals and supporting activities of each CSS program and research must be examined. Programs must also be considered in relation to each other programs so that the presence of the larger curriculum is evidenced, better understood, and ultimately improved upon. And finally, programs that do not share the same academic interests as the CSS curriculum but that share similar, misleading designations must be distinguished and distanced from those programs that do, in fact, comprise the CSS curriculum.

In general, CSS programs tend to be graduate programs leading to either a Master of Arts degree or a Doctor of Philosophy degree. However, activity is not exclusive to the graduate level. Programs can also be found at the undergraduate level. For example, Baylor University offers undergraduates the opportunity to pursue a minor in Religion and Politics. Undergraduates pursuing the Religion and Politics minor must complete eighteen hours of coursework within specially designated courses offered by Baylor's J.M. Dawson Institute of Church-State Studies and collaborating departments, including mandatory core courses designed to help students "explore the intersection and interaction of religion, politics and culture on a national and international level."⁷⁰

⁷⁰ http://www3.baylor.edu/Church_State/minor.htm; Internet, accessed 28 August 2005.

In another instance, undergraduates at Drake University,⁷¹ located in Des Moines, Iowa, may pursue a major in Law, Politics and Society.⁷² Here students study the relationships among law, politics and social continuity and change. While religion is not presented as a primary component of this program, it nevertheless constitutes a significant element of the curricula. The Department for the Study of Culture and Society and the Department of Philosophy and Religion are primary among the numerous departments that work to educate students pursuing the Law, Politics and Society major at Drake. Students therefore are given the opportunity to examine the role of religion in relation to law, politics, and society at an early stage in their academic life.

CSS programs at the undergraduate level nevertheless remain the exception and not the norm. The overwhelming majority of CSS programs are found at the graduate level, leading to M.A. or Ph.D. degrees. Church, State, and Society graduate programs typically have admissions processes that either require or prefer undergraduates with undergraduate backgrounds in religious studies, theology, political science, or other applicable backgrounds that can serve as an academic base for the rigorous, interdisciplinary studies that students are to undertake.

Another generalization can be made about the curriculum at the present juncture as it relates to the academic focus of these programs. As stated throughout, the CSS curriculum is dedicated to better understanding the relationship between state authority and religious practice, and the effects this relationship has on society. The broad CSS curriculum is interested in understanding the church-state dynamic and all of its working

⁷¹ <http://www.drake.edu/>; Internet, accessed 30 May 2005.

⁷² <http://ww.drake.edu/artsci/lawpolsoc/lawpsmajor.html>; Internet, accessed 30 May 30, 2005.

parts--be it cultural issues at the macro level, or institutional issues at the micro level.

The CSS curriculum seeks comprehensive understanding of the interconnectedness and functioning of society by pooling perspectives from a broad range of interdisciplinary studies.

Yet when evaluating current CSS programs throughout the country, it becomes apparent that institutions are opting to narrow their academic focus in one of two ways. Programs either elect to focus primarily on the institutional relationships that exist between the church and the state or programs elect to focus on cultural aspects of the church-state dynamic. Programs primarily interested in the institutional relationships that exist between the church and the state tailor their studies to consider the relationship between religious and political institutions, legal jurisprudence, political philosophy, public policy, and the like. Programs opting instead to focus their attention on the cultural aspects concentrate on issues of significance to the church-state dynamic, such as the sociology of religion, religious ethics, social continuity and change, psychology, and the like.

The line of distinction between the two areas is far from clear. CSS programs and the larger CSS curriculum invariably and necessarily consider both. Nevertheless, programs tend to concentrate heavily on one area over the other. There are, of course, other institutions that make a concerted effort to study both areas as well. For example, the J.M. Dawson Institute for Church-State Studies at Baylor University is a case in point. Graduate students have not only the option of pursuing M.A. and Ph.D. degrees in Church-State Studies, but in 2003 the Baylor University Board of Regents voted to expand the number of doctoral programs offered through the Institute so that graduate

students had the additional option of pursuing a Ph.D. in Religion, Politics and Society. Degrees in Church-State Studies are to focus on legal and constitutional issues while the Religion, Politics, and Society degree is more geared toward cultural issues. As stated by the Institute, the decision to offer two separate degree tracts was “reflective of both the expansive nature of the current curriculum and the diverse interests of students currently enrolled in the doctoral program.”⁷³

For the purposes of this inquiry, however, programs largely focused on the institutional relationships that exist between the church and the state and programs largely focused on the cultural issues at the heart of the church-state dynamic are nevertheless all considered to be part of the CSS curriculum. Both areas of specialty are necessary if the CSS curriculum is to develop a comprehensive, accurate picture of its subject matter. Furthermore, both areas of specialty are necessary if the CSS curriculum is to protect the lessons of history.

Degree-granting programs and comprehensive research centers dedicated to studies of church and state will therefore be examined rather than stand alone courses devoted to studying the church-state dynamic. Without a doubt, numerous solitary courses devoted to studies of church and state can be found throughout the country that do not lead to degrees in Church, State, and Society. For example, the University of North Carolina offers an undergraduate course in “Religion and Society”⁷⁴ through its Religious Studies Department, but this course is not part of a comprehensive, CSS degree-granting program. Emory University offers a course through its Department of

⁷³ J.M. Dawson Institute of Church-State Studies, Baylor University, “Proposal to Add a Secondary Degree Option to the Doctor of Philosophy in Church-State Studies.” (8 April 2003).

⁷⁴ http://www.unc.edu/depts/rel_stud/courses/Fall05.pdf; Internet, accessed 9 May 2005.

Religion entitled “Religion and Contemporary Experience” that considers issues of human existence, such as the role of religion in politics and international conflicts.⁷⁵ Yet again, the course is not part of the required or elective coursework of a degree-granting CSS program.

In fact, according to a study conducted by the American Political Science Association and directed by Dr. Jerry Perkins of Texas Tech University in 1984,⁷⁶ 101 institutions of higher education reported having one or more courses on religion and politics or a related theme. Through a survey that polled 1,532 postsecondary institutions, professors at respective institutions indicated that the following themes in the indicated percentages were “important” to their courses: church-state relations: 54 percent; theological doctrines, 51 percent; civil religion, 36 percent; religious interest groups, 34 percent; comparative materials, 32 percent; and religious voting/opinion, 27 percent. The study additionally found that postsecondary religious institutions were somewhat more inclined (22 percent of those responding) to offer a church-state course than public or private, nonreligious postsecondary institutions (12 percent of those responding). These totals are impressive, evidencing the significant interest in church-state issues that is present in higher education. These figures are somewhat dated, however, and become more impressive when considering the fact that the survey was conducted before the events of September 11, 2001. Numerous institutions of higher education developed CSS curricula, or tailored current curricula to account for the church-state dynamic, in response to these events.

⁷⁵ <http://www.religion.emory.edu/courses/index.html>; Internet, accessed 9 May 2005.

⁷⁶ As recounted in Davis and Haener, 155-169.

It would be beneficial to catalog isolated courses in order to accurately quantify the higher education activity devoted to this academic pursuit and to ascertain the number of campuses where such activity is occurring. This type of information would also be beneficial so that the future expansion of the curriculum might be tracked as courses grow into comprehensive, degree-granting programs. However, due to limited time and space, the inquiry focuses only on degree-granting programs and established research centers affiliated with institutions of higher education that are dedicated to studies of church and state.

The oldest facility in a university setting is located at Baylor University in Waco, Texas. Established as the J.M. Dawson Institute for Church-State Studies in 1957, the Institute maintains a mission “exclusively devoted to research in the broad field of church and state and the advancement of religious liberty around the world.”⁷⁷ To support its endeavors, the Dawson Institute employs six full-time faculty members, partners with several departments at the university, and maintains an impressive research center containing well over 17,000 books, 1,200 periodical volumes, and microfilms of rare and unpublished works.⁷⁸

According to the Institute's stated mission, “All of the programs of the Institute have been sustained, within an academic setting, by a commitment to the inviolability of religious liberty for all people, of all faiths and no faith, everywhere. By religious liberty is meant the principle that all human beings have the inalienable right to believe and practice any religion, or no religion at all, and that all governments, admitting to no

⁷⁷ http://www3.baylor.edu/Church_State/; Internet, accessed 26 April 2005.

⁷⁸ http://www3.baylor.edu/Church_State/research_center.htm; Internet, accessed 26 April 2005.

competence of their own in matters of religion, should strive to protect this basic right, which is so fundamental to all freedoms and provides the cornerstone of all human rights.”⁷⁹ In other words, the Institute focuses on a specific relationship found within society: how various forms of religious practice coexist in a society and how the institutions of government interact and affect such practice.

As previously mentioned, two graduate degrees are now offered through the J.M. Dawson Institute at Baylor University. Graduate students have not only the option of pursuing M.A. and Ph.D. degrees in Church-State Studies, but also have the additional option of pursuing a Ph.D. in Religion, Politics and Society. At the Ph.D. level, students are required to declare which tract they will be pursuing. Those electing to pursue the Religion, Politics and Society degree focus their studies on religion and politics from a variety of disciplinary perspectives, including sociology, religion, philosophy, political science, and history. Those electing to pursue a Ph.D. in Church-State Studies focus their efforts on research in legal and constitutional studies related to the realm of church and state. Both degree tracts fall under the larger umbrella of what is being called the CSS curriculum.

Studies of the church-state realm are necessarily interdisciplinary. Students and scholars alike must utilize numerous disciplines in order to develop a comprehensive understanding of their subject matter. Consequently, all of the programs expose students to the historical, religious, political, philosophical and sociological aspects of the church-state dynamic. Students are required to take one-third of their courses within the Institute while having the ability to select courses that fulfill the remaining requirements through

⁷⁹ Ibid.

the associated departments of Religion, Political Science, Philosophy, Sociology, Anthropology, and History--provided the courses are relevant to their degree path.

In contrast to the fully developed program found at Baylor University is a newly developing graduate program found at the University of Illinois at Urbana-Champaign.⁸⁰ The religious studies programs within the University of Illinois, like that of Baylor, are also interdisciplinary in nature. According to Rajeshwari Pandharipande, director of Religious Studies, "The student of religion comes to terms with a wide range of intellectual and cultural issues because religion may be approached from the point of view of so many different disciplines."⁸¹ Yet in contrast to the programs found at Baylor, the Program for the Study of Religion at the University of Illinois⁸² does not offer a Ph.D. program. Nevertheless, the Program for the Study of Religion has elected to cooperate in the design and development of a Ph.D. program with the Department of Educational Policy Studies (DEPS).⁸³ Through this cooperative effort, the University of Illinois has created an opportunity for graduate students to pursue the same subject matter that is pursued by the larger CSS curriculum.

According to the University of Illinois, the purpose of this cooperative Ph.D. program is "to provide educators with a deep understanding of the variety of religious traditions in modern societies, of the ways in which the process of modernization challenges and alters religious beliefs and practices, and the relation between religion and public institutions. It provides an opportunity to study specific religious traditions, the

⁸⁰ <http://www.uiuc.edu/>; Internet, accessed 24 May 2005.

⁸¹ <http://www.relst.uiuc.edu/temp/home/index.html>; Internet, accessed 24 May 2005.

⁸² <http://www.relst.uiuc.edu/temp/education/graduate.html>; Internet, accessed 24 May 2005.

⁸³ <http://www.ed.uiuc.edu/EPS/>; Internet, accessed 24 May 2005.

ways in which they influence each other, and the issues raised for public and religious education by a pluralistic religious context.”⁸⁴

The program is, of course, oriented specifically toward teacher training due to its affiliation with the DEPS. As stated by the DEPS, “This program will be of interest to educators who are involved with specific religious traditions, public school teachers and administrators concerned with religious issues in the schools, and policy makers and scholars who wish to understand the role of religion in education.”⁸⁵ Nevertheless, it is significant that the University of Illinois has recognized the important role of religion in modern society, even if its program is currently geared specifically and primarily toward educators. Students are able to study the ways in which religious belief and practice affect the structure of society and how, conversely, religious belief and practice is affected by society. The program found at the University of Illinois is new and just beginning to take shape, but it is significant that a formal conversation regarding matters of church and state is now occurring on its campus.

Particularly important to note in this conversation is the development of CSS programs in theological seminaries. These institutions of higher learning are, of course, natural settings for the development of CSS programs because such institutions already have strong religious and theological curricula in place. What is particularly interesting to note, however, is that CSS programs established within theological seminaries utilize a distinct pedagogy. When recognized, the approach theological seminaries take to studies

⁸⁴ <http://www.relst.uiuc.edu/temp/education/graduate.html>; Internet, accessed 24 May 2005.

⁸⁵ Ibid.

of the church-state realm offer valuable insight into the undertakings of the entire CSS curriculum.

Andrews University⁸⁶ in Berrien Springs, Michigan, is a theological seminary offering a master's program in Church-State Studies.⁸⁷ Yet while Andrews University's program in Church-State Studies, inaugurated in 2005, shares the academic interests of the J.M. Dawson Institute, it nevertheless approaches such studies from a decidedly different perspective. Being Seventh-day Adventist in origin, Andrews University maintains a mission that "educates its students for generous service to the church and society in keeping with a faithful witness to Christ and to the worldwide mission of the Seventh-day Adventist Church."⁸⁸

Andrews University's Church-State Studies program is interdisciplinary, like that of Baylor's, focusing on the history of relationships between religious practice and government, contemporary church-state issues, and the legal and political processes involved therein. Graduate students at Andrews are required to complete coursework in history that focuses on issues of religious freedom in Europe and America, as well as Jewish-Christian relations and religious issues in American society; political science coursework that addresses contemporary issues of freedom; peace and religious liberty advocacy; research and methodology coursework; and elective coursework. Beyond classroom work, the Church-State Studies program at Andrews University additionally

⁸⁶ Andrews University was named in honor of John Nevins Andrews (1829-83), pioneer Adventist theologian, editor, administrator, and the denomination's first official missionary to serve outside North America. <http://www.andrews.edu/HIST/mahist.html>; Internet, accessed 26 April 2005.

⁸⁷ <http://www.andrews.edu/GRAD/degree/index.php?program=churchstate>; Internet, accessed 26 April 2005.

⁸⁸ http://www.andrews.edu/visitors/about_au/; Internet, accessed 26 April 2005.

encourages the participation of its students in internships related to its field in order to fulfill its mission of helping scholars, clergy, attorneys, and others apply faith and ethics to relevant issues within current political realities.

Andrews and Baylor have a great deal in common academically. They both seek to learn more about the ways in which the church-state dynamic affects the structure of society, and, conversely, how society in turn affects human beings. Moreover, both programs employ the same, interdisciplinary set of courses to evaluate this topic. Andrews University's program approaches its undertakings from a more limited perspective than that of Baylor. Andrews University's program in Church-State Studies program is an example a program that undertakes "devotional" studies. Devotional studies differ from studies that are deconstructive in nature. That is, programs studies that are designed to critically evaluate one's subject matter. Andrews University undertakes devotional studies of the church-state dynamic that reflect the religious ideology its institution. Its courses have been "designed to help scholars, clergy, attorneys, and others *apply faith and ethics to relevant issues* within current political realities [emphasis mine]."⁸⁹ In other words, students are encouraged to evaluate their subject matter from a sectarian purview, examining the church-state realm from the perspective of the Seventh-day Adventist church and further applying such lessons outside of the university setting to advance the precepts of its faith. This approach stands in stark contrast to the J.M. Dawson Institute and its commitment to be interfaith, whereby it examines issues from a broad array of religious traditions.

⁸⁹ <http://www.andrews.edu/HIST/mahist.html>; Internet, accessed 26 April 2005.

Andrews University is not the only seminary to engage in theological studies of church-state. Concordia Seminary,⁹⁰ located in St. Louis, Missouri, is a theological seminary in affiliation with the Lutheran Church Missouri Synod (LCMS) that has developed a graduate program in Theology and Culture through its Department of Practical Theology leading to Ph.D. or a Master of Sacred Theology degree (STM). According to Dr. Dale Meyer, President of Concordia Lutheran Theological Seminary, the Lutheran church has only become aware of church-state issues in recent times, thereby necessitating the attention of Lutheran educational institutions. St. Louis Seminary has, as a consequence, begun new undertakings that have both epistemological perspective and practical objectives. According to Dr. Meyer:

The history and theology of The Lutheran Church--Missouri Synod have encouraged its pastors largely to ignore American church-state issues. This denomination began in the 1830's as a German immigrant church that used the German language almost exclusively and sought out contact with other German immigrants in North America. The German language, in fact, was used well into the twentieth century. Two world wars forced the church into more dialogue with its American context. While the LCMS has a German heritage, today it is predominantly an American church.

The church's theology on church-state issues derives from Martin Luther and Augustine. Often called the teaching of the "two kingdoms," the view is that God established both secular government and the church. Each deals with a unique kind of righteousness, the state with a civil righteousness enforced by the law and power, the church with the righteousness of the individual's spiritual life centered in the forgiveness of sins and the hope of heaven. This teaching, coupled with its history as a German enclave, has kept church-state issues largely out of the denomination's discussions. Pastors confined themselves to the business of the church and let the state do whatever it did. Two notable exceptions are pro-choice issues, the church is anti-abortion, and education--the LCMS operates a large parochial school system.

Today the LCMS finds itself facing more and more church-state issues but with a clergy not trained in the genesis of the First Amendment and its interpretation by the Supreme Court for American public life. To address that need, Concordia

⁹⁰ <http://www.csl.edu/>; Internet, accessed 7 April 2005.

Seminary has begun offering courses (presently graduate seminars and continuing education events) on Capitol Hill in cooperation with the Luther Institute of Washington D.C. The purpose is to instruct participants in basic constitutional and judicial components of modern church-state issues with an eye toward the Lutheran perspective, for those participants to interact personally with government officials, workers, and lobbyists, and to learn how to apply their new understandings to their home context. The emphasis is primarily epistemological. Concordia Seminary is also establishing an institute on lay secular vocations, including but not limited to political activity. This institute will be more practical in the focus of its activities (workshops, lectures, internet offerings, etc.). The above efforts are new and admittedly small but are being met with great interest in the denomination.⁹¹

As a unique part of its Theology and Culture graduate program, students (as well as pastors currently practicing in the field) now have had the option of taking a “Seminar in Church-State Issues” in the nation's capitol since the seminar was first offered in 2004. Students are housed at the College of Preachers on the grounds of the National Cathedral for an in-depth, two-week seminar designed for students to examine, “the history and interpretation of the First Amendment and current church-state issues *from a Lutheran perspective* [emphasis mine].”⁹² The seminar includes presentations by government officials, Capitol Hill staff members, legal experts, and lobbyists, as well as trips to social ministry sites in the D.C. metropolitan area. Like Andrews, the Concordia program is part of the larger CSS curriculum as its program is interested in the dynamic relationship between church and state within the context of society. However, Concordia's program, like Andrews, is limited in that both programs approach their studies from a sectarian perspective.

⁹¹ Meyer, Dr. Dale, president of Concordia Lutheran Theological Seminary. Interview by author, 11 October 2005, Washington, D.C. Email questionnaire.

⁹² Megan Cook, “Church-State Issues Addressed in New Graduate Seminar,” *Focus* (Fall 2004, Vol. 22, No.1), 18.

Not only are traditional “bricks and mortar” institutions developing CSS programs, but there are also CSS programs now offered through distance education. Whitefield Theological Seminary, located in Lakeland, Florida, is a Protestant graduate school offering degrees via distance education in Reformed theological studies. Among its degree offerings, Whitefield offers a doctoral program in Church-State Studies⁹³ that seeks to “explore the extant literature relevant to church-state relations in history, in the current milieu, and expound ways and means to bring current church-state relations into more biblical parameters.”⁹⁴ Once again, as a theological institution, Whitefield applies a particular, sectarian perspective to its studies.

Because Whitefield offers its courses through distance education, the pedagogy is slightly different from other CSS programs. According to the seminary, this program involves a conference format whereby a student compiles an annotated bibliography as his or her program study guide, with continual conferencing to encourage and refine the student's understanding and skill in church-state thought.⁹⁵ The Ph.D. program requires the completion of ten core doctoral courses in church-state studies, as well as a written dissertation. Doctoral students have the ability to choose from courses such as “Classics in Church-State Relations,” “Pre-Reformation and Reformation Doctrines in Church-State Relations,” “History of the First Amendment of the U.S. Constitution,” and “First Amendment Litigation.”⁹⁶

⁹³ <http://www.whitefield.edu/page51.html>; Internet, accessed 29 May 2005.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

Whitefield has been authorized to grant degrees by the State Board of Independent Colleges and Universities (now the Commission for Independent Education). It should be pointed out, however, that Whitefield is not accredited by a nationally recognized accrediting agency--unlike the rest of the programs thus far considered.⁹⁷ The seminary has elected to forgo formal accreditation by an accreditor recognized by the U.S. Department of Education for the purposes of Title IV student aid provided under the Higher Education Act of 1965, as amended. According to the seminary, Whitefield elected not to seek federal accreditation because “there is to be a separation between church and state in matters pertaining to ministry and education.”⁹⁸ Importantly, students interested in enrolling at Whitefield Theological Seminary will not have the option of financing their education through the traditional student loan programs utilized by the majority of postsecondary institutions. This precludes students from obtaining numerous benefits of the federal student loan program such as reduced interest rates, loan forgiveness, and the like.⁹⁹

Like other theological institutions, Trinity Western University¹⁰⁰ located in Blaine, Washington and also in Langley, British Columbia, Canada was founded with a specific mission. As stated by the university, “The mission of Trinity Western University, as an arm of the Church, is to develop godly Christian leaders: positive, goal-

⁹⁷ For additional information regarding the accreditation system in the United States, or to obtain a list of accreditors recognized by the U.S. Department of Education, see: <http://www.ed.gov/admins/finaid/accred/index.html>; Internet, accessed 18 September 2005.

⁹⁸ <http://www.whitefield.edu/page12.html>; Internet, accessed 29 May 2005.

⁹⁹ For more information about the Federal Family Education Loan Program and the numerous benefits provided by it, see: <http://www.efc.org/about/subsectiona.cfm>; 18 September 2005.

¹⁰⁰ <http://www.twu.ca/>; Internet, accessed 30 May 2005.

oriented university graduates with thoroughly Christian minds; growing disciples of Christ who glorify God through fulfilling the Great Commission, serving God and people in the various marketplaces of life.”¹⁰¹ At Trinity Western, “the purpose of all learning is to enable members of the Trinity Western community to glorify God and serve people wherever God places them in society.”¹⁰²

Trinity Western currently provides a M.A. program in Religion, Culture and Ethics designed to “identify key issues in Western culture that have implications for a Judeo-Christian worldview, as well as to examine the philosophical basis for religious belief, to promote a historical understanding of Christianity, and to explore the implications of theistic belief for ethics.”¹⁰³ Trinity Western's program has a title that is similar to other programs being considered, yet would not be considered a part of the CSS curriculum because it does not focus on the multitude of religious belief and the ways in which this plurality of belief interacts within society, and to what effects. The Religion, Culture and Ethics program limits its studies to Judeo-Christianity in order to inform individuals of the ways in which to apply their faith to their activities in society.

It is critical to recognize that CSS programs established within theological seminaries adopt distinct, sectarian approaches to their studies. This is not to say that such an approach is bad, but merely that the limitations of such an approach should be recognized. CSS programs found within theological seminaries are critically important to informing the broader conversation surrounding church-state matters. These institutions

¹⁰¹ <http://www.twu.ca/about/mission.aspx>; Internet 30 May 2005.

¹⁰² Ibid.

¹⁰³ <http://www.twu.ca/admissions/GradStudies/default.asp>; Internet, accessed 30 May 2005.

offer unparalleled insights into the fervent beliefs of particular faith traditions and the ways in which they apply faith to their daily undertakings. Furthermore, individuals at any institution, whether it is a seminary or four-year public institution, can still adopt such a sectarian approach. Conversely, individuals within non-theological institutions can still adopt a deconstructive approach to these studies. Ultimately, it is important to recognize the particular approaches to studies that are utilized and the limitations associated with each approach. This recognition is critically important and will help to more accurately frame the knowledge communicated from such programs and/or individuals.

Stepping away from some of the programs found at theological seminaries, Boston University¹⁰⁴ has established two degree-granting programs that are a part of the CSS curriculum. M.A. and Ph.D. degree programs in Religion and Society are available, as well as a M.A. degree program in Religion and International Relations. Regarding the former, graduate students within Boston University's Religion Department have the ability to choose from twelve areas of specialization, including a M.A. program in Religion and Society.¹⁰⁵ According to the Department of Religion, "This is an interdisciplinary program on the relation of religion and culture in modern or traditional societies."¹⁰⁶ Like the CSS curriculum as a whole, these M.A. and Ph.D. programs seek in-depth understanding of the religio-political dynamic in society. Students are expected to take approximately one-third of the course work in religious and theological studies

¹⁰⁴ <http://www.bu.edu/>; Internet, accessed 18 September 2005.

¹⁰⁵ <http://www.bu.edu/religion/graduate/relsoc.html>; Internet, accessed 2 May 2005.

¹⁰⁶ Ibid.

and two-thirds in a relevant cognate discipline, or are to take one-third of their course work in a relevant cognate discipline and two-thirds in religious and theological studies.

Regarding the latter, Boston University offers a M.A. degree program in Religion and International Relations through its Institute on Culture, Religion and World Affairs (CURA). The CURA was established in 2003 as a merger of two older Boston University centers--the Institute for the Study of Economic Culture (ISEC) and the Institute on Religion and World Affairs (IRWA). While continuing the agendas of its two predecessors, the CURA was developed to be an academic research and teaching center¹⁰⁷ that explores the place of culture (in the usual social-scientific sense of beliefs, values and lifestyles) on the world scene, with special attention to religion as a central component of culture.¹⁰⁸

According to Dr. Peter Berger, director of the Institute of Culture, Religion and World Affairs, the institute strives to offer “objective research rather than policy advice. CURA is a research center, we don’t give advice, but we have had discussions with government, business and churches about the policy implications of our findings.”¹⁰⁹ According to Dr. Adam B. Seligman, Research Associate for the institute, when representing the Boston University, he makes a conscious effort not to engage in advocacy.¹¹⁰ In such instances, Dr. Seligman said that he discloses his views as those of

¹⁰⁷ CURA was established in 2003 as a merger of two older centers at Boston University--the Institute for the Study of Economic Culture (ISEC) and the Institute on Religion and World Affairs (IRWA). CURA continues the agendas of these two predecessors. <http://www.bu.edu/cura/>; Internet, accessed 2 May 2005.

¹⁰⁹ Berger, Peter, director of the Institute on Culture, Religion and World Affairs. Interview by author. 11 October 2005. Email questionnaire.

¹¹⁰ Seligman, Dr. Adam, research associate for the Institute on Culture, Religion and World Affairs. Interview by author. 18 October 2005. Phone interview.

Adam Seligman and not those of the Universities--an important distinction for those within the curriculum to make.

The Religion and International Relations program is sponsored jointly through the Departments of Religion and International Relations and receives additional faculty support from the School of Theology. According to the CURA, this program is designed for graduate students interested in exploring both academic and policy venues in which to work on issues of religion and world affairs.¹¹¹ Courses reflect the need for comparative, interdisciplinary approaches to the study of religion and world affairs, while offering students the opportunity to develop theoretical, functional, or regional expertise in the examination of religion's role in sub-state, inter-state, and transnational phenomena.

From Boston to Pittsburgh, the University of Pittsburgh¹¹² has established a doctoral program in Religion and Modernity specifically designed for students to study religion's role in modern society. Or as stated by the university, "Modern studies of religion have been largely motivated by the question, 'Can religion survive the challenges of modernity?'"¹¹³ The program title selected by Pittsburgh differs greatly from any program considered thus far, but yet refers to a subject matter, the religious practice relative to modern society, that is of specific interest to the larger CSS curriculum. Begging the question, is the University of Pittsburgh's program part of the broader curriculum?

¹¹¹ <http://www.bu.edu/cura/programs/ma.html>; Internet, accessed 2 May 2005.

¹¹² <http://www.pitt.edu/>; Internet, accessed 30 March 2005.

¹¹³ <http://www.pitt.edu/~relgst/doctoral.html>; Internet, accessed 30 March 2005.

The Religion and Modernity doctoral program is a joint effort between the Department of Religious Studies and the Pittsburgh Theological Seminary. Interdisciplinary in nature, professional training is driven by questions central to the religious studies discipline, and is also oriented by questions central to the humanities and social sciences in general.¹¹⁴ As a consequence, the program draws on the expertise of numerous academic disciplines utilized by the larger CSS curriculum, such as Anthropology, Asian Studies, Cultural Studies, History, History of Art and Architecture, Jewish Studies, Philosophy, Sociology, and Women's Studies to fulfill the purpose of its endeavors.¹¹⁵

The Department of Religious Studies at Pittsburgh critically evaluates its subject matter, not accepting but questioning the status quo, digging deeper and deeper for answers in order to refine current understanding. As described by the Department of Religious Studies, "At the University of Pittsburgh, the study of religion is non-sectarian, transnational and interdisciplinary. . . . The study of religion affords an opportunity to develop skills in understanding and interpreting the expressions of human beings. It challenges presuppositions, stereotypes, 'sacred cows' and unquestioned images. It sharpens the capacity to explain the significant role religion plays in politics, historical and social processes and in the arts. It can build bridges between alternative world views and separate fact from fiction, history from myth, and truth from perception."¹¹⁶

¹¹⁴ Ibid.

¹¹⁵ Ibid.

¹¹⁶ Ibid.

Pittsburgh's program in Religion and Modernity and the larger CSS curriculum both grapple with similar, complex and important questions as well. For example, “Those students focusing on the study of religion in the modern context explore important issues through historical, anthropological or philosophical inquiry. A variety of questions become the focus of study and these may include: How have religious communities--for example, Jews, Christians or Buddhists--responded to the challenges of the modern world? How do religious expressions reflect or influence patterns of globalization, ethnic and religious interactions or political developments; and others?”¹¹⁷ Yet, inquiries into the relationship between the church and the state by the Religion and Modernity doctoral program are the exception and not the norm. The doctoral program at the University of Pittsburgh therefore does not share the same academic focus as the CSS curriculum. The Religion and Modernity program at the University of Pittsburgh specifically focuses on the nature of religion in a variety of contexts--not specifically on the nature of the church-state dynamic. This fact becomes evident when examining the program and its course requirements.

The course listings and requirements¹¹⁸ for this program are devoted solely to religion, with no courses designed to examine legal issues or constitutional systems as they relate to religious practice in society. Furthermore, students must choose an area of study, either in a major religious tradition, by a particular geographic area, or through a primary methodology (i.e., anthropology, history). Such required areas of concentration

¹¹⁷ <http://www.pitt.edu/~relgst/doctoral.html#requirements>; Internet, accessed 11 April 2005.

¹¹⁸ Students are required to take “Theories of Religion” and “Religion in Modernity” in their initial semesters, are required to take two courses in religious traditions or contexts other than the one in which they specialize, three electives, and ten courses within their area of concentration.

are much different than CSS programs that are solely focused on the interaction of the institutions of church and state and the effects this relationship has on society. Since the primary focus of this program is different from that of the CSS curriculum, it would not be accurate to categorize Pittsburgh's Religion and Modernity doctoral program as part of the CSS curriculum. The program remains a great resource, however, in the area of religion, particularly religion as it functions in the modern context. Pittsburgh's doctoral program would, therefore, be a beneficial academic partner to the CSS curriculum.

Another unique program that shares the same title as the M.A. program at Boston University is found at Drew University,¹¹⁹ located in Madison, New Jersey. Drew University established both M.A. and Ph.D. programs in Religion and Society¹²⁰ to provided students the opportunity to study the interdisciplinary study of religion and its interaction with society, culture and personality. Students must select from one of four areas of concentration: anthropology of religion, social ethics, psychology and religion, or the sociology of religion.¹²¹ Within these broader areas of concentration, students pursuing M.A. and Ph.D. degrees in Religion and Society focus more narrowly on issues such as “racism, women's concerns, poverty, social and business ethics, communal as well as personal healing, and third world perspectives on the first world.”¹²²

Drew's programs are focused largely on the cultural aspects of the church-state dynamic above and beyond an interest in its institutional relationships. Or, to put another way, students study cultures and what was previously referred to as the “clashes of

¹¹⁹ <http://www.drew.edu/>; Internet, accessed 30 March 2005.

¹²⁰ <http://www.drew.edu/grad/area/rlsoc/index.html>; Internet, accessed 30 March 2005.

¹²¹ <http://www.drew.edu/grad/area/display.php?dept=rlsoc>; Internet, accessed 30 March 2005.

¹²² Ibid.

culture” in society. For example, consider the dissertation topics of Drew’s recent Religion and Society graduates. Students have considered topics such as: “Religion and Women's Sexuality: An Analysis of Female Circumcisions Among Kenyans,” “The Relationship Between Personal and Social Ethics in Protestant Evangelicalism: Toward an Integrative Ethic for a Postmodern World,” and “Movements of Reform, Movements of Resistance: Homosexuality and The United Methodist Church, A Case Study.”¹²³

Drew’s programs study individual beliefs and social constructs found in society. These programs seek to understand the conflict and subsequent negotiations among society’s individuals and larger associations. As stated by Drew, “The role of religion in relation to both structures of oppression and struggles of liberation constitutes the main focus of our work in Religion and Society. We study the role of religion in the personal, socio-political, spiritual, and ecological dimensions of those structure and struggles. We also include the intersection of religion and the human sciences.”¹²⁴

Drew’s program has much in common with a program found at the University of Virginia (UVA)¹²⁵ in Charlottesville, Virginia. Here students have the option of pursuing M.A. and Ph.D. programs in Theology, Ethics and Culture through its Department of Religious Studies.¹²⁶ This particular department employs twenty-nine full-time members and six joint members, making it the largest of its kind among public universities in the United States. Studies are interdisciplinary and approached critically, utilizing multiple

¹²³ Ibid.

¹²⁴ <http://www.drew.edu/catalog/grad/courses/rlsoc/>; Internet, accessed 30 March 2005.

¹²⁵ <http://www.virginia.edu/>; Internet, accessed, 29 May 2005.

¹²⁶ <http://www.virginia.edu/religiousstudies/programs/graduate/theology.html>; Internet, accessed 29 May 2005.

disciplines and refraining from the adoption of any singular position. Or as stated by the university, the Department of Religious Studies “adheres to the principles of free academic inquiry in a pluralistic setting, and is engaged in continuous conversation with other academic disciplines in the university community. It has no relationship with any theological seminary, church body, or particular religious tradition.”¹²⁷

The Department of Religious Studies is devoted to a wide range of phenomena: the role of religion in society and culture; myth, symbol, and ritual; the genesis and interpretation of religious texts; the formation, history, and character of religious communities; traditions of religious belief and practice; religious ethics, philosophy of religion, and religion and the arts.¹²⁸ While the Department of Religious Studies is devoted to numerous areas of study, of particular interest to this inquiry is its dedication to studies of religion in society and culture.

Within UVA’s Theology, Ethics and Culture programs, students must select from three fields of concentration: theological and philosophical studies, religion and culture, and religious ethics. In course work, comprehensive examinations, and dissertation research, graduate students concentrate in one of these fields, while still exploring other fields within the Theology, Ethics and Culture Department, as well as programs found throughout the university. The Religion and Culture component encourages students to understand the modes of interrelationship between culture and various traditions of religious life. These students are therefore studying not only the relationship between culture and the various forms of religious life and thought, but they are also studying the

¹²⁷ Ibid.

¹²⁸ <http://www.virginia.edu/religiousstudies/admin/info.html>; Internet, accessed, 29 May 2005.

larger societal negotiation about how life should be ordered, how free it should be, how secular it should be, how much and how little, religion should be allowed and whose religion should dominate--questions of supreme importance to the CSS curriculum.

Similar programs can be found elsewhere as well, such as that at the University of North Carolina (UNC) in Chapel Hill and Emory University in Atlanta, Georgia. Graduate students at UNC are able to pursue M.A. and Ph.D. degrees in Religious Studies¹²⁹ with a concentration in Religion and Culture while Emory University offers a Ph.D. concentration in American Religious Cultures¹³⁰ through its Graduate Division of Religion.¹³¹ Graduate students electing to concentrate on Religion and Culture are partnering with the CSS curriculum in its quest to better understand the uniquely important religio-political dynamic present within society.

In 1946 Princeton University founded a Department of Religion, adding a graduate program in religion nine years later. This was one of the first postsecondary institutions to develop a program of religion found outside the context of a theological seminary and that furthermore had no ties to any one religious tradition. Princeton contributes not only religious studies but also to studies of the church-state dynamic, as its programs devote considerable time and energy to studies of church and state. Among the numerous areas of concentration offered by Princeton's Department of Religion M.A. and Ph.D. degrees is a Religion in America concentration.¹³² Topics that specialists in this area might focus on include issues considered by the CSS curriculum to be of the

¹²⁹ http://www.unc.edu/depts/rel_stud/; Internet, accessed 30 May 30, 2005.

¹³⁰ <http://www.emory.edu/programs/ARC.html>; Internet, accessed 30 May 2005.

¹³¹ <http://www.emory.edu/GSOAS/PROGRAMS/religion.html>; Internet, accessed 30 May 2005.

¹³² <http://www.princeton.edu/~religion/gradacadfields.html>; Internet, accessed 30 May 31, 2005.

utmost importance. Examples of such topics include religious responses to modernity, religion and political regimes, or interaction among religious traditions in society.¹³³

In addition, graduate students are able to take part in seminars, workshops, and lecture series devoted to better understanding and cultivating the repository of knowledge surrounding religio-political issues. For example, Princeton University holds a yearly lectures series entitled, “The Crossroads of Religion and Politics.”¹³⁴ Examples of lecture topics include: “Culture Wars, Faith and the Race for the Presidency: Stories from a Reporter's Notebook,” and “Is Charitable Choice Compatible with Freedom of Religion?” Additionally, Princeton hosts a Religion and Culture workshop devoted to critical discussion of research in progress, methods, and recently published work in the ethnographic and historical study of religion and culture.¹³⁵ Such topics include “Faith, Politics, and Eschatology: Religion and Society” and “Quaker Pacifism, Civil Disobedience, and the Problem of Religious Liberty in a Slaveholding Republic.”¹³⁶ Academic programs such as the one found at Princeton University are helping to maintain a precious repository of knowledge surrounding the church-state realm, its meaning, its history and its significance to society.

The aforementioned degree-granting programs only scratch the surface of what is currently available in the American system of higher education. It would be worthwhile, however, to pause and reflect on a certain curiosity that surrounds this curriculum's

¹³³ <http://www.princeton.edu/~religion/religionofamericas.html>; Internet, accessed 31 May 2005.

¹³⁴ <http://www.princeton.edu/~csrelig/program/crossroads.html>; Internet, accessed 30 May 2005.

¹³⁵ <http://www.princeton.edu/~religion/gradcoursedescriptions.html>; Internet, accessed 30 May 2005.

¹³⁶ <http://www.princeton.edu/~csrel/courses/randc.html>; Internet, accessed 30 May 31, 2005.

relatively recent emergence in higher education. Namely, given the ubiquitous appeal of the subject matter they treat, it is somewhat striking that these formal programs of study have only recently emerged in American higher education. After all, numerous scholars have given serious consideration to the church-state realm long before CSS programs emerged. For example, recall Origen in his apology *Against Celsus*¹³⁷ and the writings of Pope Gelasius in which he considered the “two powers” present in the world.¹³⁸ Or in another instance, R.H. Tawney considered the relationship of religion and the capitalism within society in his 1922 book *Religion and the Rise of Capitalism: A Historical Study*.¹³⁹ Or consider the work of two prolific church-state scholars, brothers H. Richard Niebuhr¹⁴⁰ and Reinhold Niebuhr.¹⁴¹ Each scholar evaluated church-state issues in society long before formal CSS programs became available. If such interest existed, why were CSS programs not been established in higher education long ago? Conversely, what factors have enabled the emergence of the Church, State, and Society curriculum?

First, the prevailing cultural beliefs that dominated the majority of higher education’s formal existence are partly responsible for the absence of a CSS curriculum.

¹³⁷ Oliver O’Donovan and Joan Lockwood O’Donovan, eds., “Origen,” *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought 100-1625* (Grand Rapids: William B. Eerdmans Publishing, 1999), 39-45.

¹³⁸ Tierney, 13.

¹³⁹ R. H. Tawney, *Religion and the Rise of Capitalism: A Historical Study, tenth ed.* (New York: Harcourt, Brace and Company, Inc., 1960).

¹⁴⁰ Niebuhr, *Christ and Culture*. H. Richard Niebuhr, *The Kingdom of God in America* (Chicago: Willett, Clark and Company, 1937).

¹⁴¹ Reinhold Niebuhr, *Christian Realism and Political Problems* (New York: Scribner, 1953). Reinhold Niebuhr, *Does Civilization Need Religion? A Study in the Social Resources and Limitations of Religion in Modern Life* (New York: The Macmillan Company, 1929).

American higher education has been considerably influenced by the period¹⁴² of Enlightenment, also referred to as the period of modernity or the period of scientific rationalism. By and large, the Enlightenment placed its faith in the certainty of science and reason--a fact that left little room in higher education for value subjects such as religion. To characterize this period, the Enlightenment was “secular in spirit. . . . It diffused a skepticism that gradually dissolved the intellectual and religious patterns that had governed European thought since St. Augustine. It proclaimed the autonomy of man’s mind and his infinite capability for progress and perfectibility. In the principle of causality it believed that it had found the key that would open all the secrets of knowledge and lay bare the essential nature both of the universe and of man.”¹⁴³ More often than not, religion was eclipsed by subjects believed to be objective and absolute. The overwhelming belief in the precision and objectivity of science and reason left value subjects such as religion largely neglected by academia. Moreover, not merely discredited, but often times religion's relevance was outright refuted during this period--as for example by Frederick Nietzsche and his proclamation that “God is dead.”¹⁴⁴

And while the Enlightenment precluded the formal establishment of CSS programs in higher education, the certainty of the Enlightenment in the objectivity of science and reason was found insufficient over time. In other words, as the period of

¹⁴² The periodization of history has become a common feature in scholastic thought; placing opening and (perhaps) closing brackets around a specific segment of the human time-line, such as the so-called period of Enlightenment. Michael W. Nicholson, *Theological Analysis and Critique of the Postmodernism Debate: Mapping the Labyrinth*, with a preface by Davis Dockery (Lewiston: The Edwin Mellen Press, 1997), 14.

¹⁴³ Cragg, 234.

¹⁴⁴ Walter Kaufmann, ed., *The Portable Nietzsche*, “The Gay Science,” (New York: Penguin Books, 1976), 95.

Enlightenment waned, religion continued to exert itself as a legitimate, influential force in society. This fact allowed religion to be taken seriously as an academic subject, and later for degree-granting programs such as Church, State, and Society to develop.¹⁴⁵

In addition, the church-state landscape has become increasingly complex to navigate in recent decades, resulting in a need for the type of expertise and knowledge that CSS programs offer. In their examination of the church-state curriculum in higher education, scholars Derek Davis and Robert Haener, III describe several factors that have contributed to the increased interest into the area of church and state in recent years.¹⁴⁶

Among them, the two scholars argued that the role of religion in national and international affairs is increasingly acknowledged. Perhaps the most startling evidence of this fact is found in the September 11, 2001 terrorist attacks on the World Trade Center.¹⁴⁷ These unfortunate events have tragically reinforced the fact that religious beliefs exert considerable influence upon the life, stability, and security of any given society--a fact that was considered at length in chapter one. This tragic reminder has reinvigorated the church-state topic in the public eye.

Davis and Haener also argued that the spread of religious pluralism has created competition for control of public policy. For instance, the increased competition for control of public policy becomes evident when the Faith-Based Initiative initiated by

¹⁴⁵ See Wesley J. Bodin, "Religion in Human Culture," in *Religion, The State and Education*, ed., James E. Wood, Jr. (Waco: Baylor University Press, 1984); Victor H. Kazanjian and Peter L. Laurence, eds., *Education as Transformation: Religious Pluralism, Spirituality and A New Vision for Higher Education in America* (New York: Peter Lang, 2000).

¹⁴⁶ Davis and Haener, 156.

¹⁴⁷ *9/11 Commission Report: Final Report of the National Commission on Terrorist Attacks Upon the United States* (New York: W.W. Norton and Company, 2004).

President George W. Bush during his first administration is examined.¹⁴⁸ On January 29, 2001, President George W. Bush issued one of his first executive orders to create the White House Office of Faith-Based and Community Initiatives. The Office was tasked with strengthening and expanding the role of faith-based and community organizations in addressing the nation's social problems. By doing so, various religious and non-religious groups have found the stakes raised, their convictions about the way in which life should be ordered threatened. Consequently, individuals and groups have found themselves engaging in fierce, often contentious, debates concerning issues of faith and community, and their role in relation to the government.¹⁴⁹ And while it might be curious that degree-granting programs have only recently emerged, the newly invigorated public interest in the church-state realm, when coupled with academic acceptability, has made the last half century the ideal time in history for CSS programs to emerge in American institutions.

Timing and circumstance being ripe, institutions of higher education have begun establishing degree-granting programs of Church, State, and Society. It is appropriate that these programs have emerged because without them, the precious lessons of history might be neglected or forgotten. And these lessons offer vital insight into the functioning of our own society--as explored in chapter one. Moreover, not only do such programs protect this important repository of knowledge, but they also expose a broader audience to this subject matter. Students not enrolled in a CSS program, and those who may know

¹⁴⁸ <http://www.whitehouse.gov/government/fbci/>; Internet, accessed 26 April 2005.

¹⁴⁹ A recent instance of the debate concerning the Faith-Based Initiative is found in the ongoing reauthorization of the Workforce Investment Act (WIA). On March 2, 2005, the House of Representatives favorably reported H.R. 27, the Job Training Investment Act (a bill intended to amend and reauthorize WIA), but only after lengthy and contentious debate over whether or not faith-based providers should be allowed to hire employees on the basis of their religion. For additional information, see: <http://edworkforce.house.gov/press/press109/first/03mar/wia030205.htm>; Internet, accessed 5 March 2005.

little to nothing of church-state matters, have a higher probability of becoming exposed to such issues than had a program not been on campus.

In addition to these degree-granting programs are CSS research centers affiliated with institutions of higher education. These centers, while not currently offering degree-granting programs at their respective institutions, are essential partners in the CSS curriculum. While numerous distinctions can be made between non-degree-granting CSS research centers and degree-granting CSS programs, these research centers are nevertheless engaging the students and faculty of their respective institutions in healthy discussions concerning church-state issues. By consequence, they are contributing to the larger CSS curriculum goal that seeks to maintain and develop the wealth of information related to the church-state realm and must therefore be examined in their own right.

CHAPTER FOUR

CSS Research Centers Affiliated With Institutions of Higher Education

The Church, State, and Society curriculum is fortunate to have a strong network of research centers that, while not currently offering degree-granting programs, are nevertheless affiliated with institutions of higher education throughout the country. These non-degree granting CSS research centers must be examined for two important reasons. First, they are engaging their respective institution's students and faculties in healthy discussions of a religio-political nature. By fostering this type of discussion, these research centers are contributing to the larger CSS curriculum goal that seeks to both maintain and develop the wealth of information as it relates to the church-state realm. Second, some of these research centers could and likely will expand to establish degree-granting programs of Church, State, and Society within their respective institutions in the future, thereby becoming full-fledged partners in the curriculum.

When examining CSS centers collectively it becomes apparent that these centers invariably receive substantial financial support from one or more foundations that have either a commitment to studies of religion or religious liberty. Most commonly, CSS centers are supported by the Pew Charitable Trusts and the Lilly Endowment, Inc.¹⁵⁰ Through financial support, foundations have helped to establish research centers that are devoted to safeguarding and enhancing what is known about the church-state dynamic--

¹⁵⁰ Programs supported by Pew Charitable Trusts and the Lilly Endowment, Inc. will be examined in the pages to follow. For additional information concerning these two organizations, see http://www.pewtrusts.com/ideas/index.cfm?issue=17andmisc_idea=2; Internet, accessed 31 August 2005 and <http://www.lillyendowment.org/religion.html>; Internet, accessed 31 August 2005.

creating numerous partners for those degree-granting programs discussed in the previous chapter. In other instances, foundations have established centers to study not the church-state dynamic, but rather to study isolated elements of the church-state dynamic. And in other instances still, foundations contribute funds to support the academic pursuits of established, degree-granting programs of Church, State, and Society. The role of foundations in the Church, State, and Society curriculum, for both degree and non-degree granting programs, therefore must and will be examined.

It is worth noting that many of the degree-granting programs discussed previously are also housed in research centers--be they endowed or funded by their respective institution. For example, Baylor University offers students the option of pursuing a minor in Religion and Politics, M.A. and Ph.D. degrees in Church-State Studies, as well as a Ph.D. degree in Religion, Politics, and Society through its research center the J.M. Dawson Institute of Church-State Studies. The Dawson Institute has received financial support from Ethel and Simon Bunn for the purposes of establishing an endowed chair in Church-State Studies, grants in support of its programs from the Council on Religious Freedom, the Scottish Rite Foundation of Freemasonry, the American Jewish Committee of the Southwest, the Anti-Defamation League of B'nai B'rith, the M. C. and Mattie Caston Foundation, the Baptist General Convention of Texas, the Lilly Endowment, and The Pew Charitable Trusts.¹⁵¹

Centers that provide degree-granting programs of Church, State, and Society such as the J.M. Dawson Institute, however, will not be examined again in order to give appropriate attention to a distinct and expanding group of research centers. Centers that

¹⁵¹ http://www3.baylor.edu/Church_State/general_information.htm; Internet, accessed 18 September 2005.

do not offer degree-granting programs will be examined in order to determine which research centers are a part of the CSS curriculum; to explore the potential for such centers to one day expand to offer CSS degrees; and to examine the ways in which the activities of non-degree granting centers might differ from the degree-granting programs discussed in the previous chapter.

A well-established CSS center can be found on the campus of Boston College (BC)¹⁵² in Boston, Massachusetts. Created in 1999, the Boisi Center for Religion and American Life was established with an endowment from Geoffrey T. Boisi and his wife Rene (Isacco) Boisi--both 1969 graduates of Boston College. The Boisi Center was established in order to “create opportunities where a community of scholars, policy makers, media and religious leaders in the Boston area and nationally can connect in conversations and scholarly reflection around issues at the intersection of religion and American public life.”¹⁵³ According to Dr. Andrew Finstuen, Interim Assistant Director for the Boisi Center (as of two months ago), “Boisi is a place of conversation, more specifically a place where the ongoing conversation about religion, politics, and the common good takes place. And it is not simply a Judeo-Christian conversation, though the Christian tradition especially dominates our presentations.”¹⁵⁴

According to Finstuen, it is unlikely that the Boisi Center will ever offer graduate training. However, Dr. Finstuen states that the graduate programs in history, political science, philosophy, sociology, and theology at Boston College “are avenues for further

¹⁵² <http://www.bc.edu/>; Internet accessed 15 April 2005.

¹⁵³ http://www.bc.edu/bc_org/research/rapl/mission/index.html; Internet, accessed 26 April 2005.

¹⁵⁴ Finstuen, Dr. Andrew, Interim Assistant Director for the Boisi Center on Religion and American Life. Interview by author. 15 October 2005. Email questionnaire.

study in the area of church/state issues” and that “students in these various degree programs can consult with [Dr. Alan Wolfe] or myself, or attend our events and engage in the conversation of religion and public life in that way.”¹⁵⁵

Examples of questions that might be considered by those individuals active at the Center include the following: How can the ideals of a common citizenship be encouraged while honoring religious and cultural diversity? Is there an inherent conflict between the constitutional principle of church and state separation and the constitutional principle supporting the free exercise of religious expression? Can the United States continue to protect the rights of religious freedom without creating a definition of what ‘religion’ is? Does the funding of charitable organizations sponsored by religious institutions violate the principle of separation between church and state?¹⁵⁶

The Boisi Center, like the CSS curriculum, devotes its energies to stimulating productive conversations regarding the interconnectedness of the church and the state in the context of society. The Boisi Center believes that such studies and conversations will ultimately benefit those individuals not only in academic settings, but also those individuals outside the academic arena. From Boisi Center’s perspective, “The hope is that such conversations can help to clarify the moral and normative consequences of public policies in ways that can help us to maintain the common good, while respecting our growing religious diversity.”¹⁵⁷

¹⁵⁵ Ibid.

¹⁵⁶ http://www.bc.edu/bc_org/research/rapl/mission/index.html; Internet, accessed 26 April 2005.

¹⁵⁷ Ibid.

So while the Boisi Center does not currently offer degrees, it shares the mission of the CSS curriculum and contributes to its causes. When considering the questions that occupy the time and energy of those at the Boisi Center, it is clear that the Boisi Center shares the same interests as the Religion and Society program that is found at its neighboring Boston University who studies “the relation of religion and culture in modern or traditional societies.”¹⁵⁸ The Boisi Center also has a mission reminiscent of that of the J.M. Dawson Institute of Church-State Studies at Baylor University that is “exclusively devoted to research in the broad field of church and state and the advancement of religious liberty around the world.”¹⁵⁹ Both the non-degree granting program found at Boston College and the degree-granting program found at Baylor University share a devotion to researching the important issues within the church-state realm, and do so in order to help foster a respect for religious diversity that is hoped will ultimately protect religious freedom.

Importantly, the Boisi Center always strives to consider its subject matter critically. The center does not attempt to influence society through active engagement in society, but rather it attempts to influence society and challenge society through the wealth of scholarly work it produces. The center “does not seek to advance any ideological agenda, whether liberal or conservative. It does not see its role as advocating ‘for’ religion as against something called ‘secularism.’ While based in a Jesuit university, it will not take sides in competing groups of Catholic theologians, nor will it

¹⁵⁸ <http://www.bu.edu/religion/graduate/relsoc.html>; Internet, accessed 2 May 2005.

¹⁵⁹ http://www3.baylor.edu/Church_State/; Internet, accessed 2005. 26 April.

defend a specifically Catholic viewpoint against non-Catholic ones. Our goal is to promote discussion and respect for conflicting positions.”¹⁶⁰

The center’s activities are academic as well. The Boisi Center has developed conferences, seminars, courses and public events to engage the faculty and students of BC. Furthermore, the center sponsors student paper competitions and directs student and faculty reading groups on topics that bring scholarly attention to issues at the intersection of religion and public life in American society. The Boisi Center also regularly invites visiting scholars to campus in order to stimulate fresh insights and intellectual diversity for issues at the intersection of religion and public life. Not only is the Boisi Center contributing to the academic life of BC, but it is also engaging in the larger church-state conversation that is taking place in higher education.

The Boisi Center is a shining example of a non-degree granting research center that is advancing the cause of the CSS curriculum. Its activities seek greater understanding of the church-state realm, and do so by bringing together a diversity of viewpoints that will more completely inform their academic pursuits. In such fertile ground, it is also easy to see how Boston College might easily establish a degree-granting program. Most exciting of all, the Boisi Center is but one of many research centers and institutes affiliated with institutions of higher education that could one day expand their objectives to include degree-granting programs.

At Creighton University¹⁶¹ in Omaha, Nebraska is found the Kripke Center for the Study of Religion and Society. The Kripke Center, established in 1988, has undergone

¹⁶⁰ http://www.bc.edu/bc_org/research/rapl/mission/index.html; Internet, accessed 24 July 2005.

¹⁶¹ <http://www2.creighton.edu/>; Internet, accessed 24 July 2005.

some cosmetic changes over the past year. In 2005, seventeen years after its founding, what was formerly called “The Center for the Study of Religion and Society” was renamed the “Kripke Center for the Study of Religion and Society.” The Center was renamed in honor of Rabbi Kripke, adjunct professor at Creighton’s Theology Department and Rabbi of Beth-El Synagogue, for his professional and financial contributions to the university and the center.¹⁶²

Despite the name changes the Kripke Center has dedicated itself to facilitating scholarly activity in the areas of religion and society since its founding, much like the rest of the CSS curriculum. And while the Kripke Center does not yet have degree-granting programs, there is a strong potential for it to one day do so. The Kripke Center states that its primary audience is the academic community (although adds the disclaimer its scholarship and services are available to all that might have an interest or that seek assistance). The center is interdisciplinary in nature, and supports scholarly activity in the form of research, conferences, seminars, symposia, and lectures. The Kripke Center also publishes a scholarly journal, the *Journal of Religion and Society*¹⁶³ designed to promote the cross-disciplinary study of religion and its diverse social dimensions.

Importantly, a network of twenty-five faculty associates, each from different academic departments at Creighton, “have committed their expertise, interests, and skills to the collaborative work of the Center.”¹⁶⁴ Beyond the contributions made to their academic communities, these scholars are conducting research that benefits the larger

¹⁶² <http://moses.creighton.edu/CSRS/Dedication.html>; Internet, accessed 24 July 2005.

¹⁶³ <http://moses.creighton.edu/JRS/index.html>; Internet 13 August 2005.

¹⁶⁴ <http://moses.creighton.edu/CSRS/Faculty.html>; Internet, accessed 12 August 2005.

CSS curriculum as well. A case in point is the published work of one of the center's partnering professors, Bette Novit Evans, Associate Professor of Political Science. Evans has published numerous scholarly articles and has more recently published *Interpreting the Free Exercise of Religion: The Constitution and Religious Pluralism*.¹⁶⁵ The Kripke Center, importantly, has acted as a support system, enabling the work of influential scholars such as Bette Novit Evans to critically evaluate their subject matter.

In stark contrast to the Kripke Center is the work of the First Amendment Center. Affiliated with Vanderbilt University through the Vanderbilt Institute for Public Policy Studies,¹⁶⁶ the First Amendment Center is contributing to the CSS curriculum but its activities are far more diverse and more practical in nature when compared to a center such as the Kripke Center. Like other CSS centers, the First Amendment Center is financially supported by an external organization located in Arlington, Virginia--the Freedom Forum.¹⁶⁷ The Freedom Forum is a nonpartisan foundation "dedicated to free press, free speech and free spirit for all people."¹⁶⁸ Unlike other centers, however, the First Amendment Center at Vanderbilt does not operate with unlimited autonomy and is instead operated cooperatively with First Amendment Center offices housed at the Freedom Forum's location in Virginia.

The First Amendment Center, moreover, is primarily interested in First Amendment issues and its work is not exclusively devoted to church-state issues. Yet

¹⁶⁵ Bette Novit Evans, *Interpreting the Free Exercise of Religion: The Constitution and Religious Pluralism* (Chapel Hill: The University of North Carolina Press, 1997).

¹⁶⁶ <http://www.firstamendmentcenter.org/>; Internet, accessed 12 August 2005.

¹⁶⁷ <http://www.freedomforum.org/templates/document.asp?documentID=4020>; Internet, accessed 12 August 2005.

¹⁶⁸ *Ibid.*

while not exclusively devoted to matters of church and state, the First Amendment Center is helping to stimulate conversation related to the church-state dynamic at yet another institution of higher education. The First Amendment Center seeks specifically to preserve and protect all First Amendment freedoms, serving as a forum for the study and exploration of free-expression issues, including freedom of speech, press, religion, and the right to assemble and petition the government.

Relative to the CSS curriculum, the First Amendment Center has designed “religious-freedom programs” for the purpose of educating Americans about the history, meaning and significance of the First Amendment's religious liberty clauses. The CSS curriculum is also interested in the history, meaning, and significance of the First Amendment’s religious liberty clauses, although branches out to consider elements of culture, religion, anthropology, sociology, and other academic branches that help to better inform the current repository of knowledge surrounding the church-state realm.

And while the center shares this interest with the curriculum, and therefore benefits the curriculum to a certain extent, it is important to note that the center is not driven solely by academic pursuits. Rather, the First Amendment Center is driven by a desire to effect change within society. It is an active participant in the religio-political landscape. It is active in schools and the public, politically and judicially. Their religious freedom programs are designed not just to educate but instead are designed to mediate. Their programs are designed to “help Americans find common ground across religious differences using the guiding principles of religious freedom.”¹⁶⁹ The programs consequently have persuasion and consensus-building as their main goal, not the pursuit

¹⁶⁹ http://www.firstamendmentcenter.org/about.aspx?item=FAC_programs; Internet, accessed 22 May 2005.

of obtaining better understanding through critical evaluations of the landscape in which they are active participants.

Moving farther west, the University of California at Santa Barbara (UCSB)¹⁷⁰ established the Walter H. Capps Center for the Study of Ethics, Religion and Public Life¹⁷¹ in 2002. The Center is named in honor of the late Walter H. Capps, a professor in the Department of Religious Studies at the university where he focused on European Christian thought and the role of ethics in contemporary American public life. In 1996, Capps left the university to serve as a member of the U.S. House of Representatives, passing away only a year later. President Bill Clinton presided over the 1997 memorial service honoring Rep. Walter Capps, describing him as “entirely too nice to be in Congress.”¹⁷²

Substantively, the center upholds Walter Capp’s memory by working to “advance discussions of issues related to ethics, values and public life and to encourage non-partisan, non-sectarian civic participation.”¹⁷³ While the Walther H. Capps Center operates independently from the Walter H. Capps Foundation, it nevertheless works cooperatively with the Walter H. Capps Foundation in order to “further the legacy of Walter Capps.”¹⁷⁴

¹⁷⁰ <http://www.ucsb.edu/>; Internet, accessed 4 September 2005.

¹⁷¹ <http://www.cappscenter.ucsb.edu/>; Internet, accessed 4 September 2005.

¹⁷² “Clinton Remembers Walter Capps” CNN.com 12 November 1997. <http://www.cnn.com/ALLPOLITICS/1997/11/12/Clinton.capps>; Internet, accessed 4 September 2005,

¹⁷³ http://www.cappscenter.ucsb.edu/about_cc.html; Internet, accessed 4 September 2005.

¹⁷⁴ <http://www.cappscenter.ucsb.edu/>; Internet, accessed 4 September 2005.

The Capps Center is supported financially through the UCSB, but is currently working to secure additional financial support from external parties in order to sustain current projects and expand upon established programs. To meet its goals, the Capps Center forged a contract with the National Endowment for the Humanities (NEH) which will award the Capps Center \$500,000 in a 3-to-1 matching gift for every dollar the Center is pledged. For example, for every \$3 raised by donors, the Capps Center will receive \$1 from NEH--maximizing the effectiveness of every dollar contributed.¹⁷⁵

Funding will go to support the scholarly activities of the center that stimulate dialogue about religion, public policy, and public affairs. The most common activities of the center include: conferences, community programming, development of curricula, student internships, and fellowships. The center invites a Capps' visiting professor each year, typically for one academic quarter, in recognition of their contributions to the public dialogue concerning matters of ethics, religion and values in the public dialogue. The professorship is specifically designed to bring diverse perspectives to campus concerning ethics, beliefs, and public life. Visiting professors are to work with the center in selecting a topic that will subsequently be studied during their time as a visiting professor-- typically timely topics of national importance.

The visiting professor is considered a senior fellow, and is expected to also present a scholarly paper on his or her work each year to what is called the Capps Seminar. This seminar is held annually during the quarter when the Capps Visiting Professor is in residence at Santa Barbara. While not leading to a CSS degree, the seminar is open to graduate students; to advanced undergraduates (upon recommendation

¹⁷⁵ <http://www.cappscenter.ucsb.edu/dev.html>; Internet, accessed 4 September 2005.

of the faculty); to Junior Fellows (graduate students receiving dissertation research support from the Capps Center); and to Senior Fellows (individuals outside of UCSB that are on sabbatical leave from colleges and universities, public intellectuals, and members of various professions). In addition to bringing distinguished minds to campus and hosting a formal seminar annually, each year the Capps Center sponsors a series of lectures and conferences examining issues related to ethics, values, and public life and to encourage non-partisan, non-sectarian civic participation. These events are held on campus and downtown in Santa Barbara and are open to the public. So while the Capps Center does not yet offer a CSS degree-granting program, its impact on the academic life of its community is certain.

The non-degree-granting centers thus far considered, such as the Capps Center, have been operated almost solely from institutional funds. There is, however, a much larger pool of non-degree-granting CSS centers that have been established and supported with the substantial financial assistance of various foundations and endowments. The Pew Charitable Trusts, or the “Trust,” is chief among the leading foundations sponsoring higher education programs devoted to religious studies in general, and to studies of the church-state dynamic. The Pew Charitable Trusts is an independent non-profit organization based in Philadelphia, Pennsylvania that seeks to serve the public interest by providing information, policy solutions and support critical to a healthy civic life. Religion is primary among the many issues the Trust considers vital to the best interests of society and its civic life. According to the Trust, “Religion is a social and cultural practice that wields extraordinary influence in individual lives as well as in world events,

yet it is one of the most understudied phenomena in today's academy."¹⁷⁶ Consequently, since 1997, a series of programs have been established by the Pew Charitable Trusts¹⁷⁷ relevant to this inquiry because they promote studies of religion and its role in American public life.

What is now known as the Centers of Excellence initiative was begun by the Trust in order to establish research centers on campuses of higher education throughout the United States that are dedicated to the interdisciplinary study of religion.¹⁷⁸ Centers are currently located at Princeton University, Notre Dame University, Emory University, the University of Pennsylvania, University of Southern California, the University of Virginia, Boston University, New York University, the University of Missouri (Columbia), and Yale University. Degree-granting programs of Church, State, and Society have yet to result from the initiative, but the CSS curriculum and the respective campus communities are nevertheless benefiting from the work of these Centers of Excellence that are endowed by the Pew Charitable Trusts. Each Center sponsors research and curriculum development at their respective university, as well as outreach through books and articles, lectures and conferences. In addition, the Centers seek to serve as creative hubs for work on religion's role in society. For example, the Centers seek to engage public leaders, opinion makers, journalists and other professionals interested in religion's role in scholarship and in society.

¹⁷⁶ http://www.pewtrusts.com/ideas/index.cfm?issue=17andmisc_idea=2; Internet, accessed 6 May 2005.

¹⁷⁷ <http://www.pewtrusts.com/index.cfm>; Internet, accessed 15 April 2005.

¹⁷⁸ http://www.pewtrusts.com/ideas/index.cfm?issue=17andmisc_idea=2; Internet, accessed 6 May 2005.

Not all Pew Centers, of course, are specifically interested in studies of the church-state dynamic. For example, the New York University (NYU) has, along with the Trust, established its “Center for Religion and Media”¹⁷⁹ in 2003. A joint project of the Religious Studies Program and the Center for Media, Culture, and History, the center’s goal is to develop and broaden interdisciplinary and cross-cultural scholarship, pedagogy, and public knowledge of religion and media. While the CSS curriculum might and often does consider instances of such a relationship between contemporary media and religion, the CSS curriculum overall has a broader focus.

Other Pew Centers of Excellence, however, share the same scope as the CSS curriculum. They devote their energies to studies of the relationship between religion and state authority, and their effects upon society--be it through an emphasis on religion and its relationship to culture or the political, constitutional structure of society. The University of Virginia houses the Center for Religion and Democracy,¹⁸⁰ a politically non-partisan research center established in the year 2000. “The \$10 million to launch the Center for Religion and Democracy includes a mixture of operating and endowment funds to help start its research and outreach programs, to endow a professorship and other positions and to give long-term support to its programmatic activities and public outreach initiatives.”¹⁸¹ Frank and Wynnette Levinson of Palo Alto, California have committed \$20 million to the University to be divided evenly between the department of astronomy and a new interdisciplinary center that will study religion and democracy.

¹⁷⁹ <http://www.nyu.edu/fas/center/religionandmedia/index/index.html>; Internet, accessed 9 May 2005.

¹⁸⁰ <http://religionanddemocracy.lib.virginia.edu/>; Internet, accessed 24 July 2005.

¹⁸¹ Staff Report, “Arts and Science Gets \$20 Million Dollar Gift” *Inside UVA Online* 2000. <http://www.virginia.edu/insideuva/2000/40/gift.html>; Internet, accessed 12 October 2005.

As reported by *Inside UVA Online* at the time of the center's launch, "Undergraduates, graduate students and faculty from numerous disciplines will examine the dynamic role religion plays in the formation of democratic ideals, institutions and practices."¹⁸² Or as stated by the center, it desires to always "provide timely and empirically grounded scholarship that stimulates public learning, strengthens public policy considerations and helps religious communities themselves re-envision a constructive role in the public square of democracy."¹⁸³ UVA's Center for Religion and Democracy has a specific mission that it is clearly passionate in pursuing and it even hopes "to become recognized as a national catalyst for research on the role religion plays in the regeneration of democracy and civic life."¹⁸⁴

Interestingly, while the center sees itself as having a specifically academic purpose, it nevertheless notes that its scholarly work is a "catalyst" for change. The center sees its scholarly endeavors having ramifications that extend beyond what is purely academic. According to the center, "Although the center's principal goal will always be the pursuit of knowledge through objective, non-partisan scholarship, such a quest should hardly be merely academic. It is our commitment to bridge the gap between theory and practice, to make the critical insights and resources of this center available to everyone concerned with the challenges of our day."¹⁸⁵ The UVA also keenly notes that

¹⁸² Staff Report, "Arts and Science Gets \$20 Million Dollar Gift" *Inside UVA Online* 2000. <http://www.virginia.edu/insideuva/2000/40/gift.html>; Internet, accessed 12 October 2005.

¹⁸³ Ibid.

¹⁸⁴ <http://www.religionanddemocracy.lib.virginia.edu/programs/index.html>; Internet, accessed 29 May 2005.

¹⁸⁵ <http://www.religionanddemocracy.lib.virginia.edu/about/index/html>; Internet, accessed 29 May 2005.

its scholarship impacts the religio-political landscape through not only the development and dissemination of reliable knowledge, but also notes that through partnerships with “likeminded” organizations, the center will develop “synergy” which will transform the landscape as well.

The Center for Religion and Democracy is actively involved in the academic life of the UVA community as well and could easily expand to offer degree-granting programs of Church, State, and Society in the future. For example, the center has an active fellowship program geared toward individuals at the dissertation, post-doctoral, and faculty level. The fellowships are awarded for two-year cycles, with monetary awards contingent on each recipient’s level of education. According to the Center, “In mixing younger and more senior scholars, the fellowship program aims to rapidly draw promising young scholars into existing intellectual networks, as well as build new networks across disciplines within the university, and beyond the university, connecting contemporary scholarship with leaders in the media, religious institutions, politics, and philanthropy.”¹⁸⁶ The center has not forgotten its budding scholars either. It has spurred on the development of undergraduate courses that explore relationship between religion and democracy. Moreover, beyond the development of undergraduate courses and a prestigious fellowship program, the center also enriches the life of UVA and the CSS curriculum by hosting academic conferences, by conducting national surveys, and by sponsoring a book award program. It may be true that UVA does not have a full-fledged degree-granting program, but the Center for Religion and Democracy overall contribution to the CSS curriculum is considerable.

¹⁸⁶ Ibid.

However, according to Slavica Jakelic, associate director, the “Center is not planning to offer a graduate degree-granting program in the future.”¹⁸⁷ Jakelic does, however, acknowledge the considerable support paid to graduate and postdoctoral students by the Center for Religion and Democracy. According to Jakelic, during the last several years, “the Center offered doctoral and postdoctoral fellowships for projects that deal with religion and public life, and religion and cultural change. The Center also supported the development of more than twenty courses within the University of Virginia, with the goal to introduce religion into the University’s curriculum as a significant topic. Furthermore, the Center held the seminar on ‘Religion, Culture, and Public Life’ for its fellows and for the UVA graduate student community.”¹⁸⁸

Another interesting Pew Center of Excellence is found on the campus of the University of Southern California (USC)¹⁸⁹ in Los Angeles. USC established the Center for Religion and Civic Culture (CRCC)¹⁹⁰ in 1996 with a grant from the James Irving Foundation. The CRCC is an organized research unit of the College of Letters, Arts and Sciences at USC and specifically undertakes interdisciplinary research related to the involvement of religion and religious institutions in civic culture. Following its founding, the CRCC become the recipient of additional grants from Pew Charitable Trusts (becoming one of its many Centers of Excellence), the Lilly Endowment, Inc., the Templeton Foundation, the Ford Foundation, and the Haynes Foundation.

¹⁸⁷ Jakelic, Slavica, Associate Director and Lecturer for the University of Virginia’s Center for Religion and Democracy. Interview by author. 19 October 2005. Email questionnaire.

¹⁸⁸ Ibid.

¹⁸⁹ <http://www.usc.edu/>; Internet, accessed 9 May 2005.

¹⁹⁰ <http://www.usc.edu/schools/college/crcc/>; Internet, accessed 22 May 2005.

Through the support of these endowments, the CRCC is enriching the academic life of the USC community. According to the Center, more than 100 faculty members presently conduct research related to religion. Various departments and schools that previously did not consider religion within the USC community now give considerable scholarly attention to the role of religion thanks in part to the efforts of the CRCC--such as the departments of Sociology, History, Political Science, the USC's Annenberg School for Communication, and the School of Policy, Planning, and Development. The type of activity now common at USC is indeed a wonder when considering the minimized role of religion in academia during the period of Enlightenment, the period when the objectivity of science and reason reigned.

The CRCC also contributes to the USC community by providing grants each year to undergraduates, graduate students, and faculty members in order to encourage research in religion.¹⁹¹ And among its newest projects, the CRCC, with the support of Pew Charitable Trusts, will award six \$35,000 research grants to individual or collaborative projects focused broadly on the interdisciplinary study of religion at USC. These grants must be used to support the interdisciplinary study of religion in one of the following three areas of study: Religion, Community Life, and Institutional Change; Religion and Culture: Vision and Prophecy; or Religion, Immigration, and Politics. With this type of support of research in the church-state realm already present, it would not be difficult for USC to incorporate degree-granting programs of Church, State, and Society down the road.

¹⁹¹ <http://www.usc.edu/schools/college/crcc/about/statement.html>; Internet, accessed 22 May 2005.

While the CRCC could easily transition into a degree-granting program, there is another dimension to the CRCC. The CRCC is also oriented by a fervent desire to transform the local community above and beyond a solitary devotion to scholarship of the church-state realm. The CRCC was established with practical goals from which it has not deviated. Rather, the CRCC has merely expanded the academic reach of its program. At the onset, the CRCC was founded with the specific purposes of “reweaving the moral fabric of a deeply divided Los Angeles.”¹⁹² As recounted by the CRCC:

As the fires cooled from the civil unrest in 1992, a number of coalitions, partnerships, and organizing efforts developed to assist the process of reweaving the moral fabric of a deeply divided Los Angeles. CRCC was on the street observing this civic activity, especially where congregations took a leading role. As relationships developed, we also started to make creative connections between people and among various groups. We hosted conference, wrote reports, and developed a website to mirror to the city the “soul” of LA.

*The university was engaging the community by doing something other than making it an object of study. In fact, the Center played a catalytic role in helping to found organizations such as Churches United for Economic Development. We also began to understand the important role of community organizing as practiced by the IAF and groups such as Los Angeles Metropolitan Churches, a network of African American congregations who were tackling the issue of literacy among incarcerated men and women. With some pride we practiced ‘action research,’ a mode of scholarly investigation that seeks to make a difference in the lives of those who are studied [emphasis mine].*¹⁹³

The attention of the CRCC is divided among its scholarly pursuits and its responsibility of upholding the precious repository of knowledge surrounding the church-state realm and its community-building activities. The CRCC sees its mission as being threefold, stating, “We sometimes think of CRCC as a three-legged stool. One leg is our work in the community; another leg is the interdisciplinary research that we foster among

¹⁹² <http://www.usc.edu/schools/college/crcc/about/history.html>; Internet, accessed 13 August 2005.

¹⁹³ Ibid.

USC faculty; the third leg is the growing body of action research that we are conducting internationally.”¹⁹⁴ The line between academic pursuit and practical pursuit is blurred in the case of the CRCC. From the purview of Donald Miller, the CRCC’s executive director, “At a recent meeting hosted by the Center for Religion and Civic Culture, community leaders, members of the clergy, and scholars envisioned a collaborative project. For a moment, I marveled that these discussions are now commonplace at USC. What happened to the ivory tower and the line between ‘town’ and ‘gown’? Today, the campus is a place where scholarly inquiry and efforts for social change coalesce into innovative partnerships.”¹⁹⁵ While other CSS centers and academic programs are involved in their communities to varying degrees, the CRCC is far and away the most practically inclined. This fact does raise questions about the effects that such involvement might have on the integrity of its academic pursuits--especially if it elects to one-day expand to offer degrees in Church, State, and Society.

Moving back to the east, the Program for Research on Religion and Urban Civil Society (PRRUCS)¹⁹⁶ is a fascinating new program. Established within the School of Arts and Sciences at the University of Pennsylvania in 2004, the PRRUCS employs three full-time staff and additionally supports five promising Research Fellows.¹⁹⁷ PRRUCS is specifically dedicated to “enriching and institutionalizing undergraduate liberal arts lecture courses and seminars in which religion is a central, topical, or thematic focus;

¹⁹⁴ <http://www.usc.edu/schools/college/crcc/about/history.html>; Internet, accessed 13 August 2005.

¹⁹⁵ <http://www.usc.edu/schools/college/crcc/about/statement.html>; Internet, accessed 22 May 22, 2005.

¹⁹⁶ <http://www.sas.upenn.edu/prruccs/>; Internet, accessed May 20, 2005.

¹⁹⁷ http://www.sas.upenn.edu/prruccs/fellows_staff.html; Internet, accessed May 20, 2005.

supporting empirical ‘faith-factor’ research on religion, especially as it relates to U.S. urban communities and contemporary social problems; and disseminating widely significant policy-relevant research ideas and findings.”¹⁹⁸

The PRRUCS has demonstrated a high level of commitment to the University of Pennsylvania community that has enriched the life of its campus and furthered the broader conversation surrounding religion and politics. Through a competitive selection process, the PRRUCS actively supports the development of new undergraduate courses that explore different areas of the relationship between religion and society, as well as working to revise the content of existing courses. The courses may be global in scope, and may focus on either contemporary or historical issues (or the connections between them), and may be academically-based community service. In addition, like USC, the PRRUCS encourages modifications to established University of Pennsylvania courses that did not previously include a focus on religion.¹⁹⁹

In addition to the development of coursework, the PRRUCS also enriches the life of its campus community by hosting symposia and faculty-student colloquia.²⁰⁰ For example, one recently held event featuring prominent scholars Marvin Olasky and Ron Sider focused on the topic of “Christian evangelicals in politics and policy.” This event is a wonderful example of the type of inquiries made by those in the CSS curriculum. It allows individuals from a wide range of religious, political, and geographical backgrounds to collectively evaluate a subject matter. In this particular case, it is the

¹⁹⁸ Ibid.

¹⁹⁹ http://www.sas.upenn.edu/prruccs/undergrad_courses.html; Internet, accessed 20 May 2005.

²⁰⁰ <http://www.sas.upenn.edu/prruccs/events.html>; Internet, accessed May 20, 2005.

evaluation of one religious tradition and its present day influence on the religio-political landscape.

Finally, the PRRUCS contributes to the academic life of the campus, as well as the larger CSS curriculum by producing and disseminating research on religion and civil society that is conducted by affiliated faculty, resident and non-resident fellows, other professional affiliates, post-doctoral and doctoral fellows, and in rare circumstances, advanced undergraduate students.²⁰¹ PRRUCS publishes two types of documents: PRRUCS Reports and PRRUCS Research Bulletins. Reports are produced, typically, by associated faculty or fellows and aim to cover under-researched areas. Research bulletins are shorter documents that summarize in-depth research and highlight crucial issues.²⁰² Through these publications, the PRRUCS is able to transmit the knowledge it works so hard to protect and to develop.

In addition to the PRUCCS, the Pew Charitable Trusts also supports Yale University and its Center for Religion and American Life.²⁰³ The Center undertakes interdisciplinary studies of the role of religion in American culture through thematic studies. The center selects themes that are subsequently explored for two-year intervals by fellows, and at conferences and lectures held under the Institute's direction. For example, recent themes include "Religion in American Society, Past and Present," "American Religion and the Family," and "American Religion, Race and Ethnicity."²⁰⁴

²⁰¹ <http://www.sas.upenn.edu/prucs/research.html>; Internet, accessed May 20, 2005.

²⁰² <http://www.sas.upenn.edu/prucs/reports.html>; Internet, accessed 29 August 2005.

²⁰³ <http://www.yale.edu/cral/>; Internet; accessed 13 August 2005.

²⁰⁴ <http://www.yale.edu/cral/themes.html>; Internet, accessed 29 August 2005.

According to the center, the themes and the structure for evaluating such themes are constructed to achieve specific goals. “Our intent is to encourage and coordinate the study of religion in American life and history; to increase awareness of the role and importance of religion in the life of our country and our world; to address moral and spiritual concerns of leadership in national and international contexts; to remedy the relative inattention to and ignorance of the role of religion in American history and in contemporary life among policy-makers, scholars, and practitioners.”²⁰⁵ By uniting a group of individuals from diverse backgrounds in an academic setting, the Yale Center for Religion and American Life is critically evaluating issues current religio-political landscape in a manner that will ultimately help to enhance currently held ideas.

Despite the fact that Yale does not yet offer degree-granting programs of Church, State, and Society, its role in the curriculum is nevertheless significant. In addition to its thematic studies and support of academic fellows, the center offers courses, seminars and lectures for not only the Yale community, but also the greater New England academic community. Because of such activities, the Center for Religion and American Life, like so many CSS centers previously explored, is helping to keep a spotlight on a very important issue to society and its well being. As its goal states, the center is helping to remedy the relative inattention to the role of religion in American history and in contemporary life among policy-makers, scholars, and practitioners. Through its studies and networking, the Yale Center for Religion and American Life is making contributions to not only its academic community, but also to the CSS curriculum.

²⁰⁵ <http://www.yale.edu/cral/mission.html>; Internet, accessed 29 August 2005.

Established in 1996 by Trinity College²⁰⁶ in Hartford, Connecticut, the Leonard E. Greenberg Center for Religion and Public Life²⁰⁷ is supported by the Leonard E. Greenberg Endowment for Judaic and Middle Eastern Studies at Trinity College and is additionally supported by grants from the Pew Charitable Trusts, the Rockefeller Foundation, the Lilly Endowment, Inc. Through the support of multiple endowments, the Greenberg Center is able to pursue its goals of “advancing knowledge and understanding of the varied roles that religious movements, institutions, and ideas play in the contemporary world; exploring challenges posed by religious pluralism and tensions between religious and secular values; and examining the influence of religion on politics, civic culture, family life, gender roles, and other issues in the United States and elsewhere in the world.”²⁰⁸ Through the pursuit of such goals, the interests of the Greenberg Center are firmly aligned with those of the overall CSS curriculum. Both the Greenberg Center and the CSS curriculum seek to better understand the uniquely important church-state dynamic present in society.

Although it does not offer degree-granting programs, the Greenberg Center pursues its topic in an academic manner, employing important tools for studying the church-state dynamic. The center is non-sectarian and non-partisan, thereby promoting the critical evaluation of its subject matter. The center has the attainment and dissemination of more fully informed knowledge as its chief goal--as evidenced by the regular scholarly activities it sponsors. These events are designed with no other agenda

²⁰⁶ <http://www.trincoll.edu/>; Internet, accessed 29 May 2005.

²⁰⁷ <http://www.trincoll.edu/depts/csrpl/>; Internet, accessed 29 May 2005.

²⁰⁸ Ibid.

other than to foster productive discussions regarding religion and public life, both within the campus community and the public. The center organizes conferences; contributes to the liberal arts curriculum; supports the publication of materials for both academic and public audiences; and sponsors a series of lunchtime faculty study groups. The center also publishes *Religion in the News*, a magazine dedicated to examining how the media covers religious issue and further supports a *Religion by Region* book series club,²⁰⁹ part of a “comprehensive effort to show how religion shapes, and is being shaped by, regional culture in America.”²¹⁰

More recently, the center has adopted a new project that will further contribute to the CSS curriculum by studying the role of secularism in contemporary society. Starting in July 2005 for a period of five years, the Greenberg Center will house the Institute for the Study of Secularism. The Posen Foundation of Lucerne, Switzerland selected Trinity College to be the recipient of a \$2.8 million dollar grant to “increase understanding of the sources, nature, and contemporary significance of secular values.”²¹¹ According to the center, the mission of the new Institute will complement the goals of the Greenberg Center. “At a time when deep divisions between religious and secular points of view have revived the ‘culture wars,’ careful scholarly investigation of the secular tradition in Western culture is urgently needed.”²¹²

²⁰⁹ http://www.trincoll.edu/depts/csrpl/Religion%20by%20Region/rbr_planning_meetings.htm; Internet, accessed 9 August 2005.

²¹⁰ Ibid.

²¹¹ <http://www.trincoll.edu/depts/csrpl/Secularism%20press%20release.htm>; Internet, accessed 9 August 2005.

²¹² Ibid.

The Leonard E. Greenberg Center for Religion and Public Life has numerous sponsors but one of its primary sponsors is The Lilly Endowment, Inc.,²¹³ an Indianapolis-based private philanthropic foundation. The Lilly Endowment, like Pew Charitable Trusts, is worth further consideration because of its significant work to promote studies of church and state. Created in 1937 by three members of the Lilly family through gifts of stock in their pharmaceutical business--Eli Lilly and Company--the Lilly Endowment was formed to specifically support the causes of religion, education, and community development, particularly in the Indiana region.

Among other things, Lilly's Religious Division supports scholars and educators who "seek to help the American people better understand contemporary religion and the role it plays in our public and personal lives and to also strengthen the contributions that religious ideas, practices, values and institutions make to the common good of our society."²¹⁴ While not all of Lilly's projects through this division fall within the narrow interests of the CSS curriculum, many of the projects they support at institutions of higher education are--such as the previously examined Leonard E. Greenberg Center and CRCC.

Other Lilly projects, while not focused on the church-state dynamic, nevertheless develop our understanding of isolated aspects within the church-state dynamic through the research they undertake. The Louisville Institute is a good example of a research center that focuses not on the church-state dynamic as a whole, but rather, on isolated portions of the church-state dynamic. Launched in 1990, the Louisville Institute is

²¹³ <http://www.lillyendowment.org/>; Internet, accessed 9 August 2005.

²¹⁴ Ibid.

housed at the home of the Louisville Presbyterian Theological Seminary in Louisville, Kentucky. The Louisville Institute shares the conviction of the Lilly Endowment that strong religious communities grounded in enduring traditions of thought and practice are indispensable to a good society.²¹⁵ With this conviction in mind, the Louisville Institute was established to “enrich the religious life of American Christians and to also encourage the revitalization of their institutions, by bringing together those who lead religious institutions with those who study them, so that the work of each might stimulate and inform the other.”

The Louisville Institute pursues its mission by enabling collaborative conversations about American religious life to be held among academics, pastors, and other religious leaders. According to the Institute, this interaction is mutually beneficial. Religious leaders, it is argued, need immediate access to the findings of scholars in order to more adequately address the complex challenges of contemporary ministry. Conversely, scholars need to learn from the unique perspectives of those in the field and hear firsthand how those in the field address the challenges they daily encounter. “Conversation among them should result in both better-informed scholars and better-equipped pastors.”²¹⁶

Substantively, the Louisville Institute has made three issues its primary focus. The first, Christian faith and life, encompasses the “character and role of biblical and theological reflection and religious practice that effectively shape the lives of American

²¹⁵ <http://www.louisville-institute.org/secondary/history.asp>; Internet, accessed 24 July 2005.

²¹⁶ <http://www.louisville-institute.org/>; Internet, accessed 14 September 2005.

Christians.”²¹⁷ Second, the Louisville Institute considers religious institutions and their evolution as found in American society. Third, the Institute examines pastoral leadership so that it might improve the quality of the religious leadership in North America.

While the CSS curriculum must necessarily consider areas such as these if it is to be completely informed, the Louisville Institute differs from the CSS curriculum as a whole. Its academic activities are primarily focused on studies of religion and religious activities, especially the Judeo-Christian tradition. The CSS curriculum, by contrast, undertakes broad, interdisciplinary examinations to understand not just religious institutions and religious practice, but how all religious traditions, both at home and abroad, interact within the construct of society and to what effects. And while the Louisville Institute falls outside the narrow scope of the CSS curriculum, it nevertheless contributes to the broader conversation regarding church and state. It does so by developing human understanding of religion, religious organizations and institutions, and Christian faith communities.

It is worth briefly considering that law programs throughout the country are committed to better understanding the important religio-political issues of society as well; making them important partners in the CSS curriculum. According to a 1990 study conducted by Hamline University School of Law and directed by Professor Howard J. Vogel, twenty-five percent of the America's law schools offered courses categorized as “Law and Religion.”²¹⁸ Law schools take part in the CSS curriculum primarily through the publication of scholarly journals and through the establishment of research centers

²¹⁷ Ibid.

²¹⁸ As recounted in Davis and Haener.

within their respective law schools, and by offering limited coursework to examine the relationship between law and religion. As discovered by the 1990 Hamline School of Law study, forty-nine detailed syllabi for courses categorized as “Law and Religion” were collected from forty-four American law schools.

The primary focus of these law schools, of course, is first and foremost to educate students about the legal system, principles of law, and the like. By consequence, the attention paid by law schools to the church-state dynamic is secondary to their primary goal of educating students about the law. Yet these programs have nevertheless made concerted efforts to also apply their legal expertise to analysis of the church-state realm. It is worth, therefore, considering a few of the more notable law schools in the country for their unique contributions to the CSS curriculum.

A shining example of a law school dedicating its expertise to church-state related studies is found in Atlanta, Georgia at the Emory School of Law.²¹⁹ Emory University established the Center for the Interdisciplinary Study of Religion (CISR)²²⁰ in 2000 in order to give “students access to diverse academic perspectives on the influence of religious traditions on law, politics, society, and culture.”²²¹ The CISR, like so many other CSS centers previously considered, is supported by the Pew Charitable Trusts. Thanks to the support of Pew, the CISR employs twenty senior fellows and sponsors faculty seminars, cross-listed courses, scholarly publications, and public lectures, colloquia, and conferences. By introducing religio-political discussions to the Emory

²¹⁹ <http://www.law.emory.edu/cms/site/>; Internet, accessed 4 September 2005.

²²⁰ <http://www.law.emory.edu/cslr/>; Internet, accessed 11 September 2005.

²²¹ Ibid.

community, the CISR has added a uniquely important dimension to the Emory School of Law, have and has also made scholarly contributions benefiting the broader CSS curriculum.

The work of the CISR is undergirded by a threefold commitment: to be interreligious, interdisciplinary and international in its work. First, it does not limit its focus nor does it exclude any one religious tradition. It instead maintains a commitment to better understand the diverse religious traditions that exist and to better understand how these traditions affect law, politics, society, and culture. It should also be noted, however, that while the CISR does strive to be interreligious, it nevertheless places an emphasis on the traditions of Judaism, Christianity, and Islam.²²² Second, the CISR's work is interdisciplinary in perspective, "seeking to bring the wisdom of religious traditions into greater conversation with law and the social sciences."²²³ The CISR therefore not only studies issues through the lens of the legal discipline, but also through other disciplines such as the social sciences. Third, the CISR's work is international in orientation, expanding its focus beyond its domestic context. The CISR seeks "to situate American debates over interdisciplinary religious issues within an emerging global conversation."²²⁴ In other words, the CISR has a threefold commitment that ultimately works to secure a comprehensive understanding of the church-state realm. It pools diverse academic disciplines and also the knowledge of all religious traditions found throughout the world in order to evaluate its complex subject matter.

²²² http://www.law.emory.edu/cslr/center_overview.htm; Internet, accessed 11 September 2005.

²²³ Ibid.

²²⁴ Ibid.

The CISR's day-to-day work is structured according to a series of projects that focus on discrete themes. Each of the center's twenty selected senior fellows participates in an intense seminar during the first semester of each new project and subsequently is expected to prepare a new monograph. The subsequent semesters are devoted to additional research, writing, and publishing of new papers and books, as well as holding public lectures, colloquia, panels, and workshops. The final semester of each project is devoted to a major international conference held on the campus of Emory University. The conference features the primary participants of the project, as well as other renowned speakers that specialize on issues related to the topic at hand.

Chief among the themes considered by the CISR is the way in which religious values, symbols, and rituals are institutionalized and implemented outside the church, mosque, synagogue, and other institutions conventionally associated with religion. According to the Center, "religion is an ineradicable feature of individual and social life, that religion invariably suffuses the structures and strictures of a culture and civil society." As a consequence, Emory established the CISR, in part, to "elevate these multiple pockets of religious inquiry on the Emory campus, to bring them into greater interaction and synergy, and to embrace and enhance some of their common themes." The CISR therefore pools the expertise of its Candler School of Theology, its Department and Graduate Division of Religion, the Center for Ethics and Public Policy in the Professions, the Center for Myth and Ritual in American Life, the Halle Institute for Global Learning, the Institute for Liberal Arts, the Law and Religion Program, the Violence Studies Program, Women's Studies, and others segments of the university.

Emory University has a friend in the Rutgers School of Law in Camden, New Jersey.²²⁵ Rutgers School of Law has administered and published the *Rutger's Journal of Law and Religion (RJRL)*²²⁶ since 1999. According to Rutgers, the *RJLR* “stems from the realization that as the world becomes figuratively smaller, and secular constructs such as law become more complex, an understanding of the role of religion within this transformation has become more crucial than ever. The goal of the *RJLR* is to explore how law impacts different religions, and reciprocally, how various religions impact the law.”²²⁷ Those involved with the *RJRL* understand the importance of the church-state dynamic to society all too well. They understand that it is a subject matter worth tracking as the world develops the next chapter of church-state history. Or as stated by Rutgers, “These distinct but interwoven social phenomena cannot be overstated in their historical impact and their interplay continues to define our modern world.”²²⁸

The *RJRL*, like Emory's Center for the Interdisciplinary Study of Religion was not established with one particular ideology in mind. The *RJRL* utilizes the input of a diverse range of perspectives, seeking not to advance a particular belief or set of beliefs. Rather, the *RJRL* elects to learn from, and challenge a range of beliefs and better understand how such diversity functions in a collaborative society. The journal allows students who study law at Rutgers to consider, in-depth, what is an exceptionally complex subject matter, and

²²⁵ <http://www-camlaw.rutgers.edu/>; Internet, accessed 4 September 2005.

²²⁶ <http://www-camlaw.rutgers.edu/publications/law-religion/>; Internet, accessed 4 September 2005.

²²⁷ Ibid.

²²⁸ Ibid.

one of tremendous importance. Studies of the church-state dynamic will reward those who study it regardless of what profession they choose after earning their law credential.

Finally, the J. Reuben Clark Law School²²⁹ at Brigham Young University (BYU)²³⁰ in Provo, Utah is affiliated with The Church of Jesus Christ of Latter-day Saints and is home to the International Center for Law and Religion Studies (ICLRS).²³¹ The J. Reuben Clark Law School established this research center in order to “help secure the blessings of freedom of religion and belief for all people.”²³² Like so many of the CSS programs and non-degree-granting programs thus far considered, the ICLRS seeks to understand and enhance what is known about the relationship between the church and the state so that individuals might by consequence enjoy the blessings of religious liberty.

The ICLRS has established three primary methods for pursuing its mission. The first two goals are strictly academic in nature and the third is practical in nature. First, seeks to expand, deepen, and disseminate its refined knowledge regarding the interrelationship of law and religion. Second, the ICLRS works to facilitate the growth of networks of scholars, experts, and policy makers involved in the field of religion and law. Third, the ICLRS involves itself in the law reform processes, as well as the broader implementation of principles of religious freedom worldwide.²³³

The first two methods of helping to secure the blessings of freedom of religion and belief for all people are academic in nature. That is, these goals seek to broaden the

²²⁹ http://www.law2.byu.edu/Law_School/; Internet, accessed 11 September 2005.

²³⁰ <http://home.byu.edu/webapp/home/index.jsp>; Internet, accessed 11 September 2005.

²³¹ <http://www.iclrs.org/>; Internet, accessed 11 September 2005.

²³² Ibid.

²³³ <http://www.iclrs.org/mission.htm>; Internet, accessed 11 September 2005.

network of scholars (resources) available to evaluate the church-state dynamic and thereby help develop more coherent, comprehensive knowledge. In order to broaden its network of scholars, the ICLRS works with scholars outside of the BYU community, government leaders, nongovernmental groups, international religious organizations, and numerous faith traditions.

The ICLRS publishes numerous scholarly articles in order to protect and further develop knowledge. These articles are written and edited primarily by the directors of the ICLRS. In addition, the ICLRS also maintains an online database detailing hundreds of laws that have a significant affect on religious freedom globally. This webpage has been developed on behalf of the Organization for Security and Co-operation in Europe's (OSCE) Advisory Panel of Experts on Freedom of Religion or Belief, as well as a consortium of universities.

Knowledge is also disseminated through conferences and scholarly lectures. Co-organized conferences on freedom of religion with governments and academic institutions worldwide, including the OSCE's Advisory Panel of Experts on Freedom or Religion or Belief, the Russian Academy for State Service in the Presidential Administration, the Ukrainian Academy of Sciences, the Constitutional Court of Azerbaijan, the Albanian Department of Religious Affairs, the University of Milan, Columbia University, Catholic University Law School, Baylor University, DePaul University, George Washington University Law School, and others.

The ICLRS is also working to secure the blessings of freedom of religion and belief for all people in a slightly more practical manner. That is, the ICLRS is engaging in activity in which it is fully engaged in the religio-political landscape, seeking to effect

change. The center sees itself as engaging in activities that extend beyond mere academics. “In recent years the Center and its directors have had extensive international involvement, effecting concrete results for religious freedom.”²³⁴ For example, the center has established a “concrete results” page of its website that is designed to chronicle and evidence the global effect of its work outside the academic setting. To cite only a few examples of these so-called concrete results, the BYU International Center for Law and Religion Studies: has helped ease the effects of the restrictive 1997 Russian law on religious associations; has responded to requests for input on draft laws affecting religious believers and associations in numerous countries, including Albania, Azerbaijan, Bulgaria, Croatia, the Czech Republic, Estonia, France, Hungary, Kazakhstan, Macedonia, Peru, Romania, Russia, Serbia, Slovakia, and Ukraine; and has contributed to major treatises on freedom of religion or belief and church-state law.²³⁵

The work of BYU and other law schools is without a doubt distinct from the rest of the CSS curriculum. While offering juris doctorate degrees, the focus on church-state issues is secondary to their primary pursuit of legal studies. This makes law schools partnering in the CSS curriculum distinct from other degree-granting programs found in higher education that focus solely on the church-state dynamic. Law schools that are committed to mission of the CSS curriculum, however, remain crucial partners in the curriculum. In fact, the curriculum would benefit from more law centers taking an interest in church-state realm.

²³⁴ <http://www.iclrs.org/results.htm>; Internet, accessed 11 September 2005.

²³⁵ *Ibid.*

The list of degree-granting programs of Church, State, and Society and the CSS research centers examined is not exhaustive. As it has been demonstrated, however, higher education has become quite enthusiastic about church-state issues over the last half-century. Furthermore, isolated courses, CSS degree-granting programs and CSS research centers continue to arise with each passing year. And while the extent to which CSS programs will expand is uncertain, the potential for future growth remains thrilling. At the very least, it is safe to say that the place of the CSS curriculum in higher education seems firmly rooted and looks to remain for generations to follow.

Nevertheless, programs and research centers would benefit from broader systemization. Most immediately, what are the best practices for evaluating the relationship between state authority and religious practice, and its effects upon society? How might individuals best utilize multiple, distinct academic subjects to evaluate this broad and intricate topic? What tools are required of students and professors to be successful in their endeavors? These questions must be explored so that the effectiveness of the CSS curriculum as it considers the relationship of church and state in society might be improved upon.

CHAPTER FIVE

Church, State, and Society Programs: Undertakings Related to Scope

Exploring the academic scope of the Church, State, and Society curriculum in a more meaningful sense will develop the most effective means possible for students and professors to evaluate their subject matter. It has been stated that the CSS curriculum is interested in the relationship of religious belief to state authority in the context of society, but how is this complex topic best approached? There are, at a minimum, three observations about studying the realm of church and state that should be noted: the ways in which society undertakes “practical” activity, the differences between descriptive and prescriptive theory, and, finally, the nature of modal diversity. Each of these observations provide insight into the realm of church and state that enables a more successful evaluation of one's topic.

The efforts of those involved in CSS programs would likely be improved upon if but one line were to guide their endeavors. Jean-Jacques Rousseau instructs that “One must study society through men, and men through society”²³⁶ in *Emile*, his indispensable discourse on education.²³⁷ Numerous higher education programs have neither studies of man nor studies of society as their chief interest. Such would largely be true in the case of the sciences, logic, those areas included in the mathematics family and the like. If such programs did undertake direct studies of man or society, they would be incidental,

²³⁶ Peter Gay, “Introduction,” *On the Social Contract*, Jean-Jacques Rousseau, translated and edited by Donald A. Cress (Indianapolis: Hackett Publishing Company, 1987), 3.

²³⁷ Jean-Jacques Rousseau, *Emile* (United States: Basic Books, 1976), Introduction, translation and notes by Allan Bloom.

supportive of their primary objectives. By contrast, CSS programs have as their chief interest society and the individuals that comprise it. More specifically, CSS programs are interested in the religious, social, and political beliefs that constitute man's presuppositions about the world in which he lives, the ways in which these beliefs are acted out in society, and to what effects.

In essence, when it is said that CSS programs are interested in the relationship of state authority to religious practice, and the resulting effects on society, it is meant to say that CSS programs must seek to understand the "practical" activity of man in relation to collective society. One must study society through men and men through society. Used in this context, the "practical activity" of man seeks either to maintain or change the current landscape, to reduce the difference between what "is" and "ought" to be in everyday life. Practical activity is much like its name might infer. Practical activity seeks a result, or inevitably effects results, and is carried out from the purview of limited, subjective standpoints, each vying (whether consciously or unconsciously) for control in the public domain. The notion of "practical activity" used here is specifically attributed to British political philosopher Michael Oakeshott²³⁸ (although Oakeshott himself is indebted to a host of philosophical traditions, chief among them the postmodern and pragmatist traditions).²³⁹

A little background in intellectual history would be helpful, as it will better explain the notion of practical activity utilized here. Throughout history, man's conception of

²³⁸ Michael Oakeshott, *Experience and its Modes* (Cambridge: Cambridge University Press, 1995).

²³⁹ Oakeshott's philosophy defies simple categorization and does not fall neatly into any particular school of thought, frustrating many a scholar of his works. This fact has undoubtedly contributed to his obscurity relative to other historical thinkers. "The Michael Oakeshott Association" is the largest, most popular following, founded in 1999 to promote and critically discuss the life and works of Michael Oakeshott. <http://www.michael-oakeshott-association.org/>; Internet, accessed 10 May 2005.

knowledge has changed dramatically. At the onset of the modern era a most radical change occurred, thanks, in part, to the contributions of Immanuel Kant. According to Kant, man can never know noumenon, or the “thing-in-itself.” Instead, man can only know phenomenon. Instead of using the mind (reason) to ascertain absolute principles--which the modern era believed impossible to rationally prove--reason could only look to the facts of experience (phenomena) as the basis of knowledge. In other words, “objects conform to the laws of human understanding.”²⁴⁰

What Kant was attempting to do was to limit the range of knowledge to the phenomenal realm that is knowable through experience. It was an attempt to limit knowledge so that room might be left for what cannot be rationally proven--the realm of noumenon (in which faith would be positioned). The fine line of distinction that Kant made had an enormous impact on the world. By claiming that man ordered phenomenal experience into knowledge, the implication was made “that the real content of knowledge is, not objective data about which we can disagree, but the thought process of each individual.”²⁴¹

Georg Wilhelm Friedrich Hegel stands at the opposite end of the spectrum from Kant. Hegel refused the limitation established by Kant--that man could not know noumenon, or absolute knowledge.²⁴² For Hegel, reason was reality itself. Or to state it another way, because reason constituted reality, man could ascertain the principles underlying reality. For Hegel, “Philosophers must overcome the limited intellectual

²⁴⁰ Victor E. Taylor and Charles E. Winquist, eds. *Encyclopedia of Postmodernism* (New York: Routledge, 2001), 199.

²⁴¹ Mark Ellingsen, *Reclaiming Our Roots: An Inclusive Introduction to Church History, Volume II, From Martin Luther to Martin Luther King, Jr.* (Harrisburg: Trinity Press International, 1999), 277.

²⁴² Taylor, 172.

resources required to engage in science, history, and other practices in order to understand experience in its totality.”²⁴³ What is of importance to this discussion is Hegel’s belief that in order to understand total experience, one must overcome limited resources and attempt to get to absolute knowledge.

Oakeshott’s understanding of knowledge, which was greatly influenced by Hegel, was articulated in his first major publication, *Experience and Its Modes*. According to Oakeshott, “There are, of course, different forms of thought, and judgment is not everywhere realized in its full character; but nowhere is there to be found a form of experience which is not a form of thought. There is, in my view, no experiencing which is not thinking, nothing experienced which is not thought, and consequently, no experience which is not a world of ideas.”²⁴⁴ In other words, the world is constituted by meanings and therefore knowledge is the “interpretation of those meanings.”²⁴⁵

According to Oakeshott, individual experience orders ideas, orders interpretations of the world into (limited) coherent modes of understanding. This belief was enabled by the contribution of Kant and his distinction between phenomenon and noumenon and further informed and developed by Hegel's belief in limited experience and man's ability to get closer to complete, absolute principles, despite most men engaging in limited modes of experience. “Since nothing can be known independently of experience, knowledge must be regarded as experience organized into various kinds of order. It is not the accumulation of information but the achievement of coherence in what we

²⁴³ Robert Devigne, “The Legacy of Michael Oakeshott,” *Political Theory* 27, No.1 (February 1999): 132.

²⁴⁴ Oakeshott, *Experience*, 26-27.

²⁴⁵ Paul Franco, review of *The Philosophy of Michael Oakeshott*, by Terry Nardin, in <http://www.michael-oakeshott-association.org/>; Internet, accessed 10 May 2005.

experience as the real world,”²⁴⁶ Oakeshott informs. There is, by consequence, no experience, no action that an individual undertakes that does not proceed from a particular, limited mode of understanding. Man’s practical activity is, in fact, judgment. “Since there is nothing whatever which is not experience, and since there can be no experience which does not involve thought or judgment, practical life cannot be supposed to be other than a world of experience,”²⁴⁷ Oakeshott contends. Practical activity is judgment. It is judgment that makes a distinction between what “is” and “ought” to be in society.

Consider the nature of practical activity on an individual level, as relevant to CSS programs and their undertaking. Individual, practical activity makes an evaluation of the current religio-political state of society and subsequently “acts” to either maintain or alter that state. Practical activity that is consciously driven is the most apparent, easily identified, practical activity. The practical activity of crusaders such as Jerry Falwell,²⁴⁸ Pat Robertson,²⁴⁹ and Barry Lynn²⁵⁰ might immediately come to mind in this context. In other, readily apparent instances individuals actively court public opinion through mediums such as public awareness campaigns, protests, or the distribution of informational materials. Or in another context, that individuals actively seek to alter law

²⁴⁶ Terry Nardin, *The Philosophy of Michael Oakeshott* (University Park: The Pennsylvania State University Press, 2001), 26.

²⁴⁷ Oakeshott, *Experience*, 251.

²⁴⁸ <http://www.falwell.com/>; Internet, accessed 10 May 2005.

²⁴⁹ <http://www.patroberson.com/>; Internet, accessed 10 May 2005.

²⁵⁰ <http://www.au.org/>; Internet, accessed 10 May 2005.

and to change public policy becomes apparent during periods of political transition--times when power among competing political parties is exchanged.

More typically, however, practical activity is subtle and goes relatively unnoticed because it proceeds without forethought. Relative to the interests of Church, State, and Society, individuals affect the larger societal construct through all activity--not only conscious activism. Every action is informed judgment. Or as stated by Oakeshott, "For the practical world is the most familiar of all our worlds of experience, the practical attitude our most constant mood."²⁵¹ For example, participating or abstaining from religious practice is a form of judgment, even if it is not considered as such. Individuals are not frequently inclined to consider the ramifications of each and every action they undertake, to consider the ramifications of the actions from which they refrain, and further to consider the ways in which their action affects the larger societal negotiation and its operations. Individuals go about their daily lives, unknowingly affecting the larger societal construct. Nevertheless, these daily actions do affect the make-up of society. And because this informed judgment occurs at every instance of all human experience, subtle practical experience is the easiest to neglect and yet the most important to consider.

Thus far, practical activity has been considered in the most simplistic means of explanation possible, starting at the concrete level of individual experience. Yet, the world of experience is decidedly more complex. In the world of ideas, a coherent, individual mode exists among a plurality of modes. Individuals undergo unique experiences that inform their perception of the world and the ways in which it should

²⁵¹ Oakeshott in *Experience*, 248.

operate. These limited modes compete with each other, challenge one another, and ultimately transform each other. As Oakeshott reminds us, “Pluralism or dualism are not, as we are frequently invited to believe, the final achievement in experience with regard to some ideas; they are characteristic of any world when insufficiently known.”²⁵²

When man’s coherent mode of understanding finds itself faced with a conflicting mode, a need will arise to account for the difference. It is a collision of understanding that results in modal confusion and chaos. And this resulting instability demands reconciliation, be it between two individuals or larger associations of individuals. After encountering a contrary mode, one’s mode of understanding must be reordered so that coherence can be regained. As Oakeshott instructs, “The first step in experience is a denial of the confusion and lack of unity which it finds in its given world--a confusion, however, which (in so far as it is presented) can never be absolute. In experience, given ideas are never merely combined and integrated into unity; a given world or unity of ideas is reorganized into closer unity.”²⁵³

The task before those within the CSS curriculum is to study society through men, and men through society. The goal is to understand the practical activity of man, how it affects society, and how society, in turn, affects man and his understanding. It is the charge of those within CSS programs to overcome limited resources in order to consider what busy men without the luxury of time do not contemplate from day-to-day. CSS programs must develop a more fully informed understanding of all practical activity relating to the interaction of church and state. Such an understanding of society’s

²⁵² Ibid., 33.

²⁵³ Ibid., 30.

practical nature requires that those involved in CSS programs always be considering the various ways in which man's practical activity subsists, interacts, and reconciles, thereby changing or maintaining the structure of society.

As the vivid examples of the second chapter evidenced, maintaining social stability while the subjective, practical activity of all is reconciled through the political process is the ultimate goal for any society. Recall that Louis XIV of France failed to learn from previous religious wars and their undesirable effects on society. As a leader, he failed to acknowledge the diversity of man. According to Gerald Cragg, he "presupposed uniformity, and consequently dissent could not be tolerated."²⁵⁴ The plurality of belief present in France, therefore, was reconciled in the most destructive of ways: "Goaded beyond endurance, the Huguenots of the south rose in rebellion; for twenty years the fighting in the Cevennes valleys distracted France's concentration from other objectives and drained away her resources."²⁵⁵

In this vein, insight into the success of the American approach to church and state is found. The separation of church and state allows for the diversity of modes, for the diversity of understanding to exist. The founding fathers learned that attempts to impose uniformity upon a citizenry were but futile efforts.²⁵⁶ In his 1835 publication of *Democracy in America*, Alexis de Tocqueville observed how important it was for a governing state to acknowledge the diversity of belief present within society. According to Tocqueville, "Religion in America takes no direct part in the government of society,

²⁵⁴ Cragg, 18.

²⁵⁵ Ibid, 21.

²⁵⁶ Alexis de Tocqueville (1805-1859).

but it must nevertheless be regarded as the foremost of the political institutions of that country; for if it does not impart a taste for freedom, it facilitates the use of free institutions.”²⁵⁷

Instead of suppressing the plurality of religious conviction, the American approach to church and state has allowed the plurality of religious beliefs to compete openly with one another. Within the American system is also built a medium that allows for the fair consideration and open reconciliation of belief, for the reconciliation of crashing modes. The courts and the numerous processes of public appeals, the ability to actively affect public opinion and influence legislation and acceptable freedom of speech and protest are all mediums which allow for the beliefs which constitute conflicting modes to be fairly considered. A majority might rule in the American context, but when opposing modes collide in American society there is a fair process that allows for a new form of coherent understanding to be constructed. Furthermore, there always exists future opportunities to reevaluate the coherence previously agreed to by society.

Consider the question of prayer in American public schools. The dilemma over whether or not prayer, and what brand of prayer, has a role in public instruction has brought questions regarding the proper role of religion in America’s public life to the forefront of societal discussion. These questions were accompanied by a more pressing demand for answers. As might be expected, no unanimous answer to any of these

²⁵⁷ Alexis de Tocqueville, *Democracy in America*, with an Introduction by Joseph Epstein, translated by Henry Reeve, Complete and Unabridged, Volumes 1 and 2 (New York: A Bantam Classic Book, 2000), 353.

important questions was found.²⁵⁸ Hence discussion turned into debate and debate turned into activity as different viewpoints courted public opinion and vied for policy control.

The Court ultimately stepped in as final arbiter of cases and controversy and its legal jurisprudence regarding school prayer is now fairly well established but nevertheless open to re-evaluation as society's modes conflict and demand new coherence. Currently, the daily, compulsory recitation of prayer (nondenominational) has been banned in public schools. This is not to say that children are not allowed to pray at school on their own volition, but rather that students cannot be required to participate in state-sponsored prayers that might conflict with their religious beliefs. In the high courts ruling, the justices reasoned that "It is neither sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance."²⁵⁹ Along the same vein, the Court has banned the compulsory recitation of the Lord's Prayer,²⁶⁰ prayers led voluntarily by students,²⁶¹ moments of silence,²⁶² and has ruled against ecumenical prayers at graduation ceremonies.²⁶³ While now fairly well established, the American system was purposefully constructed to be flexible enough to reconsider what was determined previously so that its societal structure would change with society and its

²⁵⁸ Lynda Beck Fenwick, *Should the Children Pray? A Historical, Judicial, and Political Examination of Public School Prayer* (Waco: Markham Press Fund, 1989).

²⁵⁹ *Engel v. Vitale*, 370 U.S. 421 (1962). Fenwick, 2.

²⁶⁰ *Chamberlain v. Public Instruction Board*, 377 U.S. 402 (1964).

²⁶¹ *Treen v. Karen, B.* 455 U.S. 913 (1982).

²⁶² *Wallace v. Jaffree*, 472 U.S. 478 (1985).

²⁶³ *Lee v. Weisman*, 505 U.S. 577 (1991).

ever-changing understanding of itself and its beliefs. It is but one instance of the ways in which conflicting modes of understanding collided, were recognized and subsequent remedy was provided that maintained social stability.

Understanding the character of practical activity is but one essential aspect to recognize as those within the Church, State, and Society curriculum attempt to evaluate their subject matter. Another, essential aspect to recognize is the specific limitations associated with theorizing. As noted in the previous chapter, it has been common for political and church leaders to formulate absolute doctrines, absolute theories about church and state and how they should relate to the other in society. Recall the “two swords” theory of church and state that was inspired by the writings of Pope Gelasius²⁶⁴ or Saint Augustine’s “city of God”²⁶⁵ articulation as examples of the struggle to formulate prescriptive guidance for the relation between the church and the state in society. The complex matrix of human experience demands that CSS programs understand the nature of theorizing as well as the differences between descriptive and prescriptive theorizing.

Abstract theory and all-encompassing principles have a diminished capacity at the level of concrete experience. Put another way, no single theory or doctrine can correctly account for the diversity of man--as evidenced by the enduring problem of the church throughout all the Christian centuries. No solitary theory will be found satisfactory because it would draw on limited aspects of total experience, thereby excluding elements

²⁶⁴ Tierney, 13.

²⁶⁵ Fortin, 18-22.

of total experience. As summarized by Paul Franco, theorizing “is the effort to understand something for its own sake and not in order to act.”²⁶⁶

When examined in the context of concrete experience, prescriptive theory will ultimately be found inadequate and unsatisfying. Turning once again to Mr. Oakeshott, “The blurring of this distinction leads to the corruption of both theory and practice, politicizing the former and rationalizing the latter.”²⁶⁷ Regarding the first point, when used prescriptively, theory is politicized by its fierce promotion of one mode of understanding over all others. Regarding the second point, when used prescriptively, experience will find itself rationalized to conform to such theory. Understanding the limitations of theory, specifically its ability to be politicized and rationalized, is a valuable tool for those within the CSS curriculum. It will help the curriculum to accurately evaluate one's subject matter. It will help the curriculum to avoid neglecting aspects of knowledge necessary to inform a more complete picture of the subject at hand. It will help the curriculum to avoid the adoption of all-encompassing theories and will help to remind those involved in the curriculum to exercise caution when advising those who seek counsel.

Despite limitations, however, theory should not be altogether disregarded. Quite to the contrary, theories find value in their *descriptive* and *predictive* worth. While it is true that no one theory or doctrine can be comprehensive or wholly accurate, it is also true that some theorizations are superior, more completely informed than others. The separation of church and state is an example of a theory that is more completely informed

²⁶⁶ Nardin, 81.

²⁶⁷ Franco, 5.

than other theories of church and state. Its record has been comparatively more successful in its ability to foster religious freedom and maintain social stability. It is also true, however, that less complete theories still retain worth in their ability to inform the conversation surrounding them. Less complete theories provide valuable insight into that which is excluded in more complete, superior theories.

For example, societies that do not recognize any distinction between the spiritual and the secular point out deficiencies present in societies where such a distinction is made. As previously considered, the theological belief in a unitary society, with no bifurcation of the sacred and secular realms, is held by many modern faith traditions. This holds especially true for Eastern traditions such as Buddhism, Taoism, Hinduism, Jainism, Sufism, and Sikhism.²⁶⁸ That religious life cannot and should not be relegated to the private realm is also the theological perception of faith traditions that have transcended the East-West line, such as Islam and, to a certain extent, Judaism and Orthodox Christianity. These viewpoints are valuable, pointing out the limitations of our own system.

In addition to the value found in its descriptive worth, theory also contains value in their *predictive* worth. While limited, theory has the ability to inform decisions regarding future courses of action. The founding fathers, for example, might have adopted any number of historical theories to guide its people (such as two swords theory or the two kingdoms theory).²⁶⁹ Instead, the founding fathers chose to chart a new

²⁶⁸ See Haener and Davis, 158-159. See also Oxtoby.

²⁶⁹ According to Martin Luther, who articulated the two kingdoms theory, “Christians are subjects of two kingdoms--they have experience of two kinds of life. Here on earth where the world has its home and its heavenly kingdom, we surely are not citizens.” John Nicholas Lenker, ed. *The Sermons of Martin Luther, vol. VII* (Grand Rapids: Baker Book House Company, 2000), 280.

course. They saw clearly that the all-encompassing theories previously adopted only resulted in the religious oppression of a citizenry and the vulnerability of their state. They recognized that one theory could not accommodate the plurality of conviction within a given society. The separation of church and state is, in many ways, a predictive theory, predicated on the contention that the diversity of its people could not survive any of the limited, prescriptive theories previously imposed on other societies.

Ultimately, these observations regarding theorizing teach those involved in CSS programs about the necessary tension to learn from all theory and to also distrust all theory. Though by no means conclusive, theories do have the ability to help provide stability and order to life. Scholar H. Richard Niebuhr understood the limitations and benefits of theory well. Consider his evaluation of common church-state positions as recorded in his 1951 book *Christ and Culture*.²⁷⁰ In this work Niebuhr demonstrated how each position was found inadequate in some regard, how each position inevitably overlapped with particular contentions of other positions, and proceeded to elucidate the strengths and weakness of each stance.

A type is always something of a construct. . . .When one returns from the hypothetical scheme to the rich complexity of individual events, it is evident at once that no person or group ever conforms completely to a type. Each historical figure will show characteristics that are more reminiscent of some other family than the one by whose name he has been called, or traits will appear that seem wholly unique and individual. The method of typology, however, though historically inadequate, has the advantage of calling to attention the continuity and significance of the great motifs that appear and reappear in the long wrestling of Christians with their enduring problem. Hence, also it may help us to gain *orientation* as we in our own time seek to answer the question of Christ and Culture [emphasis mine].²⁷¹

²⁷⁰ H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951).

²⁷¹ *Ibid.*, 43-44.

What is most important for those within the CSS curriculum to note is that theories and doctrines of church-state are useful in their ability to provide orientation and order to human experience. They reveal commonalities of experience but nevertheless remain incomplete. One must only compare theory to comprehensive, concrete experience to discover its inadequacies. Those involved in the CSS curriculum should not disregard theories, nor should they shy away from the use of theories, but should, at the very least, always strive to recognize and acknowledge the relative shortcomings of theorizing.

Understanding the limitations and benefits of theorizing and the nature of practical activity are two important tools for those within the CSS curriculum to utilize as they evaluate the church-state realm. A third tool also exists. Those within the curriculum will benefit by harboring a keen understanding the different areas of study that are included in the CSS curriculum and the ways in which these various academic disciplines interact while evaluating the church-state realm. The scope of interest (the relationship of state authority to religious practice, and the effects this relationship has on society) encompasses thousands of years of history, must account for the impact of philosophy, and must necessarily take into account insights from other academic areas such as sociology, and, of course, political science and religious studies.

Consider a case in point. The church-state specialist attempting to secure the precise meaning of the religious liberty clauses of the First Amendment cannot rely on any one academic discipline if he or she is to develop the most fully informed understanding possible for the subject matter at hand. The church-state scholar must instead consider its subject matter from the purview of a multitude of disciplines. The

church-state scholar must continually work towards developing a comprehensive picture of the subject at hand. Scholar Derek Davis speaks to the difficulty and necessity of a thorough and comprehensive approach to studies of church and state, specifically reflecting upon the quest of church-state scholars to ascertain the meaning of the religious liberty clauses.

No respected church-state scholar of today is so bold as to declare, with unqualified conviction, the exact meaning of the religion clauses at the time of their passage. The clauses, standing alone, are too succinct to adequately inform anyone of the plethora of factors that contributed to their wording. The *specialist, therefore, must dig deeper* by analyzing a wide range of factors, including the history of European church-state patterns, colonial practices, church-state relations after the American Revolution commenced but before the Constitutional Convention, the question of the virtual absence of the subject of religion in the Constitution and the subsequent outcry in some circles for an amendment protecting religious liberty, the debates of the First Congress which adopted the Bill of Rights, the prevailing church-state patterns of the various states at the time of the First Congress, the debates that took place at the state ratifying conventions, and the understanding of the clauses by the American people at the time of ratification. These matters and more must be mastered before an enlightened opinion, much less a confident conviction, can be formed about the original meaning of the religion clauses [emphasis mine].²⁷²

As Davis discusses, it is critically important to the success of church-state scholars, as well as those within the CSS curriculum, to utilize multiple academic disciplines when approaching their subject matter. Moreover, the interdisciplinary nature of this curriculum makes special demands of both students and professors because academic disciplines harbor unique presuppositions and behaviors. To put it another way, it is important for those taking part in these programs to understand the modal character of their studies in order to establish a more complete, coherent understanding of the church-state landscape.

²⁷² Derek Davis, *Original Intent: Chief Rehnquist and the Course of American Church/State Relations* "Forward" by Leo Pfeffer (Prometheus Books: Buffalo: 1991), xvi.

First, those within CSS programs will naturally be inclined to approach their subject matter from the unique purview of their modal understanding. For example, those trained in the historical discipline will likely be inclined to consider church-state topics predominately or exclusively from the purview of history. Such an inclination, while natural, makes it easy to inadvertently neglect the contributions of philosophy, sociology, or other various disciplines that inform the same discussion by providing different insights. It is essential that such natural inclinations be recognized so that they will not limit the ability of scholars and students to successfully evaluate their subject matter. It is an exceedingly difficult task. As Oakeshott explains, “For the practical world is the most familiar of all our worlds of experience, the practical attitude our most constant mood.”²⁷³ It requires individuals to break away from the mode of understanding that is most comfortable and journey to more unfamiliar modes of understanding.

Second, the modal diversity within the church-state curriculum is challenging in another, similar way. It is equally important to recognize the presuppositions from which a peer is advancing. Modal diversity has profound implications for communications and research methods. It is essential that those within the curriculum understand the purview of their peers in order to bridge the language barrier that exists. To explain differently, academic disciplines utilize unique vernaculars and develop unique methods of evaluating topics. Recognition of this fact will allow for the more successful reconciliation of various modes of understanding, will help to transcend limited understanding, and, consequently, produce more complete understanding regarding the church-state realm. Such a disciplined approach to such studies will strengthen the

²⁷³ Oakeshott in *Experience*, 248.

ability of those within CSS programs to communicate more effectively and to also evaluate their subject matter more effectively.

For example, consider the interaction of two CSS students, one having been formally trained in theological studies and one having been formally trained in religious studies. Theological and religious studies are similar, but distinct enterprises. Each discipline has unique methods of conducting “business,” for lack of a better term. Julia Mitchell Corbett, professor of philosophy at Ball State University, explains that different approaches may be utilized for the study of religion. The academic study of religion differs from what might be called devotional or theological studies of religion; that is, studies seeking greater understanding of one’s personal religious tradition. Devotional studies, for example, are undertaken in the case of the seminarian or divinity student.

The academic study of religion, however, is broader and more deconstructive in nature. It is broader because the “academic study of religion promotes a lively awareness of the diversity of religious beliefs, practices, and experiences that people have.”²⁷⁴ It is destructive because academic studies of religion are more critical, making no assumptions. Academic study of religion “distinguishes between things that most people accept as historical facts and other things that are taken as true only within the context of a particular community of faith.”²⁷⁵ Professor Corbett also argues that the academic study of religion has particular commitments. “Its commitments are to knowledge and understanding for their own sake and to religion as a vigorous dimension of humanity’s

²⁷⁴ Julia Mitchell, Corbett, *Religion in America*, 4th ed. (Upper Saddle River: Prentice Hall, 2000), 12-13.

²⁷⁵ *Ibid.*, 13.

story.”²⁷⁶ While similar, the approaches each discipline takes towards its subject matter are decidedly different. It is therefore essential that each student acquire the skill set necessary to facilitate productive conversation. Each student must recognize the limitations and biases of their own modal understanding, as well as the peer with whom they are communicating. This holds true for the student trained in public policy who must communicate with the student trained in theology. This holds true for the student trained in law who must communicate with a student trained in sociology. Without such recognition, students will lack the ability to communicate and thereby lack the ability to comprehensively evaluate their subject matter. The goal of the CSS curriculum is not to “win” a debate by trumpeting the perspective of one academic perspective. It is the goal of the CSS curriculum to bridge the myriad perspectives and develop a more fully informed picture of the subject at hand.

Beyond the modes of individual academic disciplines, it is worth noting again that the subject matter examined by CSS programs is also emotionally-charged as individuals will also bring their own personal presuppositions concerning religion and politics to the table. Passion has many wonderful attributes, but at the seminar table one must be able to control passion in order to think constructively and avoid becoming merely an advocate for a particular worldview. The old adage is true, and it hinders the ability of students and faculty to fulfill their mission of protecting and refining the repository of knowledge surrounding the church-state realm by creating an environment of conflict instead of an environment of healthy debate.

²⁷⁶ Ibid., 13.

Three observations have been made concerning studies of the church-state realm: that those within the CSS curriculum must learn to understand the ways in which society undertakes “practical” activity; that those within the CSS curriculum must understand the differences between descriptive and prescriptive theory; and that those within the CSS curriculum must understand the nature of modal diversity. Each of the three observations outlined here, when kept in mind, enable the more successful evaluation of one's topic. And while a great deal more could be discussed in this regard, it has at the very least been evidenced that CSS curriculum must continually seek a comprehensive understanding of all societal activity in order to successfully evaluate church-state issues. Students and faculty must seek to understand the diversity of underlying beliefs that motivate individual activity in society and the ways in which conflicting viewpoints reconcile their differences in the political process. A failure to do so risks the neglect of the knowledge.

A final, important question concerning this curriculum remains, however. Namely, what role should this curriculum have relative to society? Is its purpose merely to protect the repository of knowledge regarding the church-state realm, or is it something more practical in nature? Given the complexity of the contemporary landscape, is the primary objective of CSS programs to actively or proactively remedy the religio-political problems present in society? Is their objective to inform the public from a detached position in society, or should these programs actively work to alter public perceptions on church-state matters? As the CSS curriculum reaches for adulthood it will find this question necessary to address. What might be the appropriate function for CSS programs to play in relation to society as a whole?

CHAPTER SIX

Establishing a Practical Limit for Church, State, and Society Programs

A great deal has been said of the Church, State, and Society curriculum. Its subject matter has been examined at length. The principal programs and research centers have been examined, as well as the ways in which each program and center approaches this subject matter. Yet, a critical question nevertheless looms. Why does the CSS curriculum do what it does? What is value does society accrue from the work of these programs? It has been stated numerous times throughout this inquiry that the primary responsibility of the curriculum is to study the intricate dynamic of religio-political belief, passing along the lessons of the past to current and future societies. However, this assertion deserves and needs to be pushed further. The CSS curriculum's reason for being must be well established if it is to continue to expand and flourish. This leaves several questions to be explored and answered. Is the primary role of CSS programs to study and refine what is known about the church-state realm in a vacuum? Given their expertise, do CSS programs have a responsibility to proactively transform society? These answers to these questions address the CSS curriculum's reason for being and are tied to the very nature of higher education itself.

The appropriate role of higher education has been debated for generations, with various philosophies of higher education dominating different historical time periods.²⁷⁷ Despite a lasting consensus however, two prominent philosophies of higher education

²⁷⁷ John S. Brubacher, *On the Philosophy of Higher Education* (San Francisco: Jossey-Bass Publishers, 1982) and Gerard Delanty, *Challenging Knowledge: The University in the Knowledge Society* (Philadelphia: The Society for Research into Higher Education and Open University Press, 2001).

have prevailed in recent history. As recounted by scholar John Brubacher, “In the twentieth century, there have been two principled ways, two principled philosophies of higher education, through which the university has established its credentials. One rests largely on epistemological considerations; the other, on political ones.”²⁷⁸

Proponents of a political view of higher education argue that higher education be oriented by more “practical” concerns. The terms “political” and “practical” in this context are interchangeable--both refer to the activity of individuals to effect particular changes in society. The political view of higher education refers to practical activity that is “proactively” practical, as previously considered. It is consciously driven practical activity that seeks to reduce the difference between what “is” and what is determined “ought” to be in the societal landscape. As such, knowledge is not viewed as an “ends” but as the “means” by which progress is made in society. The function of higher education, in this sense, is oriented by the utility of knowledge in its applicability rather than the solitary pursuit of understanding in and of itself.

On the other hand, there is the epistemological approach to higher education. As epistemology literally means “the study of knowledge,” proponents of an epistemological view regard the primary objective of higher education as being the caretaker of knowledge. In this sense, the pursuit, care, and development of more precise knowledge is the intrinsic good, the “end” of result of higher education activity. This type of activity, however, is still “practical” in the sense that it effects change in the societal landscape. As previously considered through the philosophy of Michael Oakeshott, every action is informed judgment. Consequently, the epistemological approach to

²⁷⁸ Brubacher, 13.

higher education is still practical activity, albeit more subtle. The epistemological approach to higher education is activity that proceeds without agenda, yet nevertheless affects the larger societal construct through its epistemological activity.

Through this lens, is one philosophy of higher education more appropriate for the CSS curriculum? What dangers and limitations are associated with each approach? Is there another option? It will be demonstrated that a political view of higher education is entirely inappropriate for this particular subject matter and that an epistemological approach, while superior to the political view, is problematic because it renders the CSS curriculum abstract and irrelevant. What approach to higher education remains? It will be shown that a middle-ground approach is the most appropriate, prudent philosophical approach to guide the CSS curriculum. This middle-ground approach would adopt an epistemological view of higher education, limiting the curriculum's activities to the care, development, and refinement of knowledge surrounding the church-state realm. Yet, this middle-ground approach would additionally recognize that the role of the CSS curriculum in relation to society is neither an abstract nor irrelevant enterprise. It would recognize the fact that the CSS curriculum does have practical utility. This practical utility, however, is realized as by-products of CSS program's epistemological activities--not through concerted efforts to effect change.

Institutions administering Church, State, and Society programs--be they degree-granting programs, budding programs, or endowed research centers partnering in the curriculum--should harbor a keen understanding of the role they play relative to society. The precious subject matter they protect, the "greatest subject in the history of the West," is for all intents and purposes the humanity that surrounds them. The church-state

dynamic is the interaction of diverse, fiercely held beliefs found by those within society. It is the responsibility of the CSS curriculum to understand the delicate balance that exists between the church and the state so that this balance is not upset, as has frequently been the case throughout history to many a society's detriment. Put another way, it is the charge of the CSS curriculum to protect the benefits of religious freedom for American citizens. How the CSS curriculum goes about this, however, is crucial to the curriculum's success in meeting such objectives. This requires that students and professors understand how their epistemological duties as part of the realm of higher education differ from the practical endeavors undertaken by society.

This chapter will therefore consider the appropriate function of the CSS curriculum relative to society. It will do so by considering the CSS curriculum in relation to the two dominant philosophical approaches to higher education. The CSS curriculum's reason for being in contemporary society will be considered in relation to the epistemological view of higher education and the practical (a.k.a. political) view of higher education. Ultimately, it will be shown that a prudent, middle-ground option is the best option to under gird the activities of the CSS curriculum. By evidencing the appropriate function of the CSS curriculum relative to the society, CSS programs can avoid the type of complaint once voiced by scholar Jacques Barzun, that the word "education" was used so generally that it lost all sense of meaning. "[The word 'education'] covers abysses of emptiness. Everybody cheats by using it, cheats others and cheats himself. The idea abets false ambitions."²⁷⁹ The Church, State, and Society

²⁷⁹ Barzun, 13.

curriculum should not abet false ambitions but instead should have a clear, focused purpose to guide the endeavors of those participate in this very important curriculum.

Proponents of the epistemological view regard higher education as the caretaker of knowledge in society. Scholar Derek Bok, for example, offers a valuable description of those who dedicate their lives to careers in higher education, accurately summarizing the epistemological approach to higher education held by many. According to Bok, “Those who have dedicated their lives to the teaching profession tend to subscribe to a set of beliefs based on at least three key principles, namely, academic freedom (the right to conduct self-directed inquiry without pressure or interference from outside interests), intellectual integrity (a pursuit of knowledge or ideas not colored or misshapen by ulterior purposes, outside intrusions, or other distorting influences), and scholarly values (a devotion to educational aims pursued for their own sake rather than as banausic means to other sorts of worldly ends).”²⁸⁰ In this sense, the pursuit, care, and development of knowledge is the intrinsic good, the “end” result of higher education activity.

Or as considered by Oakeshott, the “university is an association of persons, locally situated, engaged in caring for and attending to the whole intellectual capital which composes a civilization. It is concerned not merely to keep an intellectual inheritance intact, but to be continuously recovering what has been lost, restoring what has been neglected, collecting together what has been dissipated, repairing what has been corrupted, reissuing and reinvesting. In principle, it works undistracted by practical concerns; its current directions of interest are not determined by any but academic

²⁸⁰ Derek Bok, *Universities in the Marketplace: The Commercialization of Higher Education* (Princeton: Princeton University Press, 2003), 68.

considerations; the interest it earns is all reinvested.”²⁸¹ In this essay, “The Study of ‘Politics’ in a University,” Oakeshott argues that the goal of a traditional higher education (not vocation or technical education) is to safeguard and refine knowledge. It is the duty of higher education to undertake that which busy men cannot undertake.

It has repeatedly been claimed that the curriculum should be oriented by such a view of higher education. But why is this role important? It is important to understand that higher education plays a vital, easily neglected role in American society. In his 1987 book *Closing of the American Mind: How Higher Education has Failed Democracy and Impoverished the Souls of Today’s Students*, scholar Allan Bloom²⁸² offered a prescient critique of what he believed to be an intellectual crisis present in contemporary university life. From Bloom’s purview, the university has a critical position in democratic society, an appreciation cultivated by readings of Alexis de Tocqueville’s *Democracy in America*.²⁸³ “Tocqueville taught me the importance of the university to democratic society.”²⁸⁴ Tocqueville offered a caveat in his early observations of American life, warning his readers that democratic regimes, by their very nature, ironically tend to weaken the independence of individual reason that tends to conform to the beliefs held by the majority.

²⁸¹ Oakeshott, “The Study of Politics in a University,” *Rationalism in Politics and Other Essays* “Foreword” by Timothy Fuller (Indianapolis: Liberty Fund 1994).

²⁸² Allan Bloom served as the co-director of the John M. Olin Center for Inquiry into the Theory and Practice of Democracy at the University of Chicago until his death in 1992. Bloom has devoted his life’s work to education, having served at Yale, Cornell, the University of Toronto, Tel Aviv University, and the University of Paris.

²⁸³ Alexis de Tocqueville, *Democracy in America*, “Introduction” by Joseph Epstein (New York: Bantam: 2000).

²⁸⁴ Allan Bloom, *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today’s Students* With a foreword by Saul Bellow (New York: Simon and Schuster, 1987), 246.

For Bloom, democracies free men from having to endure the judgments of tradition, religion, class, and family that are empowered in other, non-democratic regimes. Democratic regimes offer equal rights to all citizens and allow them to take part in and influence the operations of society by use of their own will and reason. Yet for both Bloom and de Tocqueville, “The paradoxical result of the liberation of reason is greater reliance on public opinion for guidance, a weakening of independence.”²⁸⁵ Whereas democracies empower individual reason, there is a dangerous tendency for individuals to follow suit rather than exercise such reason.

According to Bloom’s perspective, institutions of higher education are designed to vigorously exercise reason, not to accept but to question the status quo, to envision alternate courses of action and to dare to think new thoughts--a role that is especially critical for democratic societies. The university necessarily undertakes an epistemological activity that society, oriented by practical activity, does not undertake.

According to Bloom:

To make that range of possibilities accessible, to overcome the regimes tendency to discourage appreciation of important alternatives, the university must come to the aid of unprotected and timid reason. The university is the place where inquiry and philosophic openness come into their own. It is intended to encourage the non-instrumental use of reason for its own sake, to provide the atmosphere where the moral and physical superiority of the dominant will not intimidate philosophic doubt. And it preserves the treasury of great deeds, great men and great thoughts required to nourish that doubt.²⁸⁶

University life is unique as it engages a variety of viewpoints, beliefs and opinions in the type of intellectually rigorous debate that ultimately further develops and refines existing ideas and knowledge.

²⁸⁵ Bloom, 247.

²⁸⁶ Ibid., 248-49.

Without a doubt, the majority of CSS programs are currently oriented by epistemological concerns. For example, the University of Pittsburgh's Religion and Modernity program adopts an approach to its studies that is common in the CSS curriculum. It works to gain an exact understanding of the church-state dynamic even as it continually realigns itself. At the University of Pittsburgh, “the study of religion is non-sectarian, transnational and interdisciplinary. . . . It challenges presuppositions, stereotypes, ‘sacred cows’ and unquestioned images. It sharpens the capacity to explain the significant role religion plays in politics, historical and social processes and in the arts. It can build bridges between alternative world views and separate fact from fiction, history from myth, and truth from perception.”²⁸⁷

But it is important to also consider whether or not the epistemological view is the *exclusive* function of higher education. Scholar Michael Oakeshott contended that the “practical activity” of man seeks either to maintain or change the current landscape, to reduce the difference between what “is” and “ought” to be in everyday life. Proponents of a political view of higher education essentially contend that higher education is appropriately oriented by practical activity. From this perspective, knowledge is not viewed as an “ends” but as the “means” by which progress is made in society. That the function of higher education be oriented by the utility of knowledge in its applicability rather than the solitary pursuit of understanding in and of itself.

Numerous CSS programs are engaging in practical activities in addition to their epistemological activities. This fact should, at the very least, be cause for concern. If higher education programs were to adopt a practical view of higher education, their

²⁸⁷ <http://www.pitt.edu/~relgst/doctoral.html>; Internet, accessed 30 March 2005.

activities would be more akin to those of the democratic mass. The line of distinction between the epistemological activities of higher education from those practical activities of society would be blurred. According to Bok, “Certainly, we will debase our academic institutions and the work they do if we think of them merely, or even primarily, as means rather than ends. Conceiving of universities chiefly in instrumental terms can weaken the conviction of the faculty about the intrinsic worth of learning, undermine its intellectual standards and values, and expose it to endless petty distractions and corruptions from the outside world.”²⁸⁸

In an era where accountability reigns, it should not be surprising that institutions of higher education have become concerned with practical issues. Higher education is faced with calls for increasingly greater public accountability--both from governing bodies on one hand and from consumers on the other. A prime example of the type of accountability demanded from governing bodies is found in the newly formed Commission on the Future of Higher Education. Established in September 2005 by the U.S. Department of Education, the Commission on the Future of Higher Education is “charged with developing a comprehensive national strategy for postsecondary education that will meet the needs of America's diverse population and also address the economic and workforce needs of the country's future.”²⁸⁹ The current ethos in American society is to demand accountability for dollars and time spent. Higher education is not immune to this environment of accountability.

²⁸⁸ Bok, *Universities and the Future of American Higher Education* (Durham: Duke University Press, 1990), 8.

²⁸⁹ U.S. Department of Education Press Release, “Secretary Spellings Announces New Commission on the Future of Higher Education” (19 Sept. 2005). <http://www.ed.gov/news/pressreleases/2005/09/09192005.html>; Internet, accessed 3 October 2005.

American society has become increasingly dependent on its institutions of higher to compete in the emerging global economy. As a consequence, the federal government is becoming increasingly involved with its system of postsecondary education.

According to U.S. Secretary of Education Margaret Spellings, “Most people don't realize that federal dollars make up about one-third of our nation's total annual investment in higher education, compared to the less than ten percent the government puts toward the national cost of elementary and secondary education. But unlike K-12 education, we don't ask a lot of questions about what we're getting for our investment in higher education.”²⁹⁰

The executive branch is not the only part of the government seeking greater accountability from postsecondary institutions either. The federal government is additionally requiring more and more by way of results.²⁹¹ The worth of institutions is determined by its utility therefore. And beyond enlarging its oversight role, the federal government is also working to forge partnerships with its postsecondary education system by uniting institutions with businesses leaders. By doing so, the federal government is encroaching farther than ever before into what used to be the autonomous

²⁹⁰ Doug Lederman, “The Future of Higher Education,” *Inside Higher ED*, (20 Sept. 2005).

²⁹¹ The U.S. House of Representative's Committee on Education and the Workforce has recently reported to the full House a bill to reauthorize the Higher Education Act of 1965. The legislation, H.R. 609, the *College Access and Opportunity Act of 2005*, would incorporate numerous new and greater accountability requirements for postsecondary institutions. For example, H.R. 609 would create an Academic Bill of Rights that seeks to protect postsecondary student speech rights regardless of political perspective or ideology. Critics, however, regard such action as federal intrusion. According to Robert Andringa, president of the Council of Christian Colleges and Universities, “If Congress feels the need to start addressing academic freedom in a law, what's next?” June Kronholz, “Congress Wades Into Campus Politics” *Wall Street Journal* (4 October 2005). For additional information regarding the provisions of H.R. 609, see <http://edworkforce.house.gov/issues/109th/education/hea/hr609billsummary.htm>; Internet, accessed 3 October 2005. The U.S. Senate has also reported a bill, S. 1614, the *Higher Education Amendments of 2005*, to reauthorize the Higher Education Act of 1965 that include accountability provisions as well. Additional information regarding the provisions of S. 1614 may be accessed online at: <http://help.senate.gov/heba.htm>; Internet, accessed 3 October 2005.

realm of higher education and by consequence, the ability of higher education to “produce” for society becomes the end goal.²⁹²

Institutions of higher education are finding their attentions focused on practical concerns in another way as well. More than ever before, what once were considered ivory towers of learning are now peculiarly obligated to the whims of public opinion. According to Bok, “When schools are rated according to the salaries of their graduates and ranked by the customer satisfaction of their recent alums--as with the incessant self-promoting cover stories mounted by *Business Week* and comparable publications--an emphasis on pandering to student wishes for effortless learning followed by generous compensation packages must follow as the night the day.”²⁹³ Institutions of higher education are, more than at any other point in history, catering to, and dependent on the public. “Jacuzzis and multimedia theaters, juice bars and hot tubs, sports centers and coffee shops--they are increasingly part of the college landscape as higher education institutions seek to attract more students by offering ever-fancier facilities and frills.”²⁹⁴

That higher education is facing demands for increasingly greater public accountability from governing bodies and consumers should not be surprising. Higher education is undoubtedly a public good. It is a public good by virtue of the social and

²⁹² As an example, the Senate Committee on Health, Education, Labor and Pensions (HELP) held a roundtable discussion on May 19, 2005, titled, “Roundtable--Higher Education and Corporate Leaders: Working Together to Strengthen America’s Workforce.” This roundtable convened a group of higher education and corporate leaders to develop long-lasting solutions to current workforce challenges. According to HELP Committee chairman Mike Enzi, “The [reauthorization of the] Higher Education Act provides us with the opportunity we need to encourage greater cooperation and collaboration between businesses and postsecondary education.” Additional information may be accessed online at: http://help.senate.gov/bills/edu_86_bill.html; Internet, accessed 3 October 2005.

²⁹³ Bok.

²⁹⁴ Adam Weinberg, “An Alternative To The Campus As Club Med” *The Chronicle of Higher Education* (2 Sept. 2005). <http://chronicle.com/weekly/v52/i02/02b01301.htm>; Internet, accessed 3 October 2005.

economic benefits it bestows upon society. A postsecondary education, for example, equips individuals with the tools essential to future employment. It is also true that college graduates earn more on average than do individuals with high school diplomas or the equivalent alone. According to the Institute for Higher Education Policy, “In March 2004, the national average total personal income of workers 25 and older with a bachelor's degree was \$48,417, roughly \$23,000 higher than for those with a high school diploma.”²⁹⁵ Beyond economic benefits, higher education also has social benefits. “These social benefits include a more educated and better informed electorate, lower rates of crime and violence, lower rates of poverty, better health and nutrition, and, generally, a more smoothly functioning society.”²⁹⁶ Institutions of higher education are, without a doubt, engaged, contributing partners in society.

The fact that higher education undoubtedly produces public goods makes it all too easy to regard the function of higher education as wholly practical in nature. When required to account to governing authorities on matters of cost, when prone to public opinion as it necessarily competes against other institutions for the nation's finest students, when examining a religio-political landscape in need of repair, institutions find themselves in a position where they could understandably become oriented by practical concerns. The CSS curriculum, however, will not benefit from adopting a practical approach to higher education.

²⁹⁵ The Institute for Higher Education Policy, “The Investment Payoff: A 50-State Analysis of the Public and Private Benefits of Higher Education” (7 Feb. 2005).

²⁹⁶ Jere R. Behrman and Nevzer Stacey, eds. “The Social Benefits of Higher Education” (Ann Arbor: University of Michigan Press, 1997), 125.

In fact, given the nature of its subject matter, the CSS curriculum would be severely damaged in the long run from doing so. Practically inclined CSS programs endanger their credibility as guardians of knowledge of a volatile subject matter and further endanger their ability to develop a comprehensive account of the church-state realm. Adopting such a view, therefore, would undermine the curriculum's efforts over the long haul. This curriculum, just over fifty years in existence, should not risk its long-term viability by becoming consumed with practical agendas. A closer look of both of these points in the context of the CSS curriculum would be helpful, as it would add flesh to what is currently an abstract discussion.

Regarding the first point, the CSS curriculum's subject matter is decidedly volatile in nature. Contrary modes of belief continually interact and realign, affecting society every step of the way. Or as stated by BYU's International Center for the Study of Law and Religion, "Because religion is central to the life of every nation and culture, and because issues in this sensitive area are often contested, the boundaries between religion and the state are subject to constant readjustment in all countries."²⁹⁷ It is an intensely personal, controversial subject matter that the CSS curriculum undertakes. By consequence, it is imperative that the CSS curriculum be ever faithful about maintaining a level of credibility by detaching itself from the diverse, practical ambitions of society. Public trust in the ability of programs to perform their epistemological function is paramount, lest their important efforts be disregarded.

²⁹⁷ <http://www.law2.byu.edu/lawandreligion/mission.htm>; Internet, accessed 27 August 2005.

Consider the Center for Religion and Civic Culture²⁹⁸ at the University of Southern California (Los Angeles) as a case in point of a program currently endangering its credibility as the caretaker of this extremely volatile subject matter. Recall that the CRCC is an organized research unit of the College of Letters, Arts and Sciences at USC that undertakes interdisciplinary research of religion and religious institutions in civic culture. In addition, the CRCC provides grants to undergraduates, graduate students, and faculty members in order to encourage research in religion each year.²⁹⁹ Due to its commitment to the USC community and its students, as well as its commitment to research of the church-state dynamic, the Center for Religion and Civic Culture is a significant partner in the CSS curriculum--one with a strong potential to one day expand and offer a degree-granting program of Church, State, and Society. Moreover, the work of the CRCC serves as a model of ideas and therefore already influences, and reflects upon the larger curriculum of which it is a part.

It is indeed meritorious that the CRCC has established a medium in which such important research can be conducted. It is further laudable that the USC community is able to benefit and learn from the types of conversations initiated by the CRCC. The CSS curriculum is significantly stronger thanks in large part to non-degree granting research centers like the CRCC. Yet it is nevertheless equally troubling that the CRCC is additionally committed to practical activities in which it works to effect change in the religio-political landscape of its surrounding community. Recall the words of Donald Miller, the CRCC's executive director, who stated, "What happened to the ivory tower

²⁹⁸ <http://www.usc.edu/schools/college/crcc/>; Internet, accessed 22 May 2005.

²⁹⁹ <http://www.usc.edu/schools/college/crcc/about/statement.html>; Internet, accessed 22 May 2005.

and the line between ‘town’ and ‘gown’? Today, the campus is a place where scholarly inquiry and efforts for social change coalesce into innovative partnerships.”³⁰⁰ In addition to its epistemological goals, the CRCC is occupied by its work within the community, by what it calls “action research.”³⁰¹ According to the center, action research is a mode of scholarly investigation that “seeks to make a difference in the lives of those who are studied.”³⁰²

The fact that two of the CRCC’s three objectives are oriented by community building is problematic because it divides the center’s attentions and loyalties. As previously considered, it is not surprising on one level that a program such as the CRCC has adopted practical ambitions. This is an era where institutions are highly accountable to and highly integrated with the public. It is right to question, however, if a higher education program can fulfill its rightful, epistemological function with divided loyalties. The chief objective of those within the CSS curriculum, in the words of Rousseau, should be to study society through men, and men through society.³⁰³ Those within higher education have a never-ending goal to understand the practical activity of man, how it affects society, and how society, in turn, affects man and his understanding. Through critical, unbiased evaluation, CSS programs are specifically charged with developing a comprehensive understanding of all of society’s practical activity relating to the interaction of church and state. They do so by overcoming what busy men without the luxury of time, who are daily consumed with practical endeavors, do not contemplate

³⁰⁰ Ibid.

³⁰¹ <http://www.usc.edu/schools/college/crcc/about/history.html>; Internet, accessed 13 August 2005.

³⁰² Ibid.

³⁰³ Gay, 3.

from day-to-day. But how is a CSS program to objectively consider the practical activity of man when it has become engaged in the landscape in which it is to study?

For example, many of the CRCC's projects involve community building in which it partners with faith-based organizations. Just to cite a few of its numerous projects, the CRCC has established what it calls its public health reentry project. In this instance, the CRCC provides assistance for regional congregations and neighborhood organizations by "*developing* public policies and congregation-based coalitional services that support the health needs of formerly incarcerated persons [emphasis mine]."³⁰⁴ In another instance, the CRCC, in collaboration with USC's School of Social Work and Keck School of Medicine, works to help end homelessness in the Los Angeles area by working to create a public/private coalition that includes faith-based human services that serve at-risk youth.³⁰⁵ These projects represent goals that are strikingly different than an epistemological goal with no "ends" other than better understanding religion and religious institutions in civic culture in and of themselves.

One might easily argue, or course, that if the CRCC is able to fulfill its epistemological role relative to society through its work to safeguard and enhance knowledge, that no real problem exists. Such an argument is hard to disagree with when the results are as beneficial to society as are those of the CRCC. As justified by the center, "CRCC researchers believe that their involvement in both international and local studies has had positive consequences."³⁰⁶ The practical activity of the CRCC is

³⁰⁴ http://www.usc.edu/schools/college/crcc/current_projects/; Internet, accessed 23 September 2005.

³⁰⁵ Ibid.

³⁰⁶ <http://www.usc.edu/schools/college/crcc/crd/>; Internet, accessed 23 September 2005.

nevertheless troubling to the long-term credibility of the CSS curriculum. The CRCC, instead of continually seeking to better understand the various ways in which man's practical activity subsists, interacts, and reconciles, thereby changing or maintaining the structure of society is instead actively seeking to change the structure of society's religious-political landscape through its own involvement. In doing so, the CRCC forfeits something vitally important. Namely, the CRCC forfeits its detached station of credibility within the realm of higher education. Gone is the line of distinction between town and gown. Skewed is the idea that liberal learning offers students an "invitation to disentangle oneself from the urgencies of the here and now and to listen to the conversation in which human beings forever seek to understand themselves."³⁰⁷

By forfeiting its detached station of credibility, the important epistemological efforts of this CSS program are in danger of being disregarded by segments of the general population who take offense with aspects of the CRCC's practical activity. Does, for example, the CRCC give proper, critical consideration to the role of faith-based organizations when it has clearly aligned itself with such groups and works with these groups to achieve its goals of reweaving the social fabric of the surrounding neighborhoods? Beyond assisting and partnering with faith-based organizations, the CRCC also takes on the role of advocate, routinely *promoting* faith-based organizations. According to the center, it helps "facilitate the interaction of public, faith-based, and other nonprofit organizations. It also assists faith-based organizations in the design and use of models for strategic planning and for critical analyses of their own

³⁰⁷ Timothy Fuller, ed. *The Voice of Liberal Learning: Michael Oakeshott on Education* (New Haven: Yale University Press, 1989), 41.

communities.”³⁰⁸ It is fair to question whether or not the CRCC is too close to its subject matter. Can the CRCC be as critical of organizations on which it is reliant upon to achieve its practical goals as is necessary?

Furthermore, the CRCC’s work might be rebuked by several segments of the population. For example, portions of the population that disagree with faith-based approaches to correcting the ills of society might shun the valuable research of the CRCC. The recently established Secular Coalition for America,³⁰⁹ as a group officially opposed to “giving taxpayer money to ‘faith-based’ service programs,”³¹⁰ is a case in point. Groups such as the Secular Coalition for America not only reject theistic views, but also actively oppose the governmental support of faith-based organizations. Certainly, higher education should not allow its work to be influenced by fears of how such knowledge will be received. However, the CSS curriculum is not fulfilling its important, epistemological function when it aligns itself with particular segments of society above other segments of society. It should not become an element of the democratic masses. To alienate segments of the population because of particular allegiances will do the CSS curriculum no good over the long haul. To do so will only compromise its epistemological efforts.

It must also be noted that commitments to actively improve society are not are bad. The Center for Religion and Civic Culture, as evidence, is impacting USC's local communities for the better. In fact, community-improvement is a university-wide goal.

³⁰⁸ <http://www.usc.edu/schools/college/crcc/about/>; Internet, accessed 23 September 2005.

³⁰⁹ <http://www.secular.org/>; Internet, accessed 3 October 2005.

³¹⁰ Jill Lawrence, “Non-Believers Raising Voice In Capital,” *USA Today* (18 Sept. 2005).

The “CRCC has a long history of providing resources for faith-based and public agencies that cooperatively provide human services in low income neighborhoods. This commitment has been consistent with priorities adopted by the University of Southern California--priorities that express the University's desire to apply research to the informational needs of individuals and programs that serve the common good.”³¹¹

Nevertheless, the positive results do not alter the fact that such heavy involvement in the community is wholly inappropriate for the CSS curriculum. And the CRCC, as an entity affiliated with USC, one that created coursework for the USC students, one that has encouraged over 100 faculty to begin conducting research related to the church-state realm that otherwise may not have done so, one that has provided grants to student and faculty, must not risk undermining its epistemological output by unequivocally associating itself with particular social or policy objectives. Nor should it risk diverting its attentions away from knowledge itself by focusing instead on making the landscape as it “ought” to be. When engaged in practical activity, it becomes much too easy to mistakenly neglect knowledge, to treat it carelessly, to recognize only limited aspects, or even to manipulate knowledge inappropriately. CSS programs should always strive to be the organ evaluating holistic activity and not one element of practical activity.

There is another reason why the practical approach to higher education is inadequate as well: it thwarts a CSS program’s ability to develop a comprehensive understanding of church and state and effects for society. This is particularly evident when examining CSS programs found at theological institutions. These institutions, by their very nature, adopt sectarian approaches to studies. Andrews University's program

³¹¹ <http://www.usc.edu/schools/college/crcc/partnerships/>; Internet, accessed 23 September 2005.

in Church-State Studies³¹² is a good example of the type of practical activity that CSS programs, or individuals within such programs, are in danger of adopting. Being Seventh-day Adventist in origin, Andrews University's program in Church-State Studies has been “designed to help scholars, clergy, attorneys, and others *apply faith and ethics to relevant issues* within current political realities [emphasis mine].”³¹³

Although it may not appear as such on the surface, the theological approach is not epistemological but practical in orientation. CSS programs based in theological schools are concerned with, although to varying degrees, effecting change in the religio-political landscape by either promoting or applying a sectarian view. As in the case of Andrews, its Church-State Studies program seeks to *apply* faith to issues. The danger therein is that a program seeking to apply the tenets of its faith to the issue at hand risks neglecting the broad range of perspectives that need also be considered. If a subject matter is only evaluated from the perspective of one religious tradition, a comprehensive picture has not been developed.

In another example, the coursework of Concordia Seminary's graduate program in Theology and Culture is designed to examine “the history and interpretation of the First Amendment and current church-state issues *from a Lutheran perspective* [emphasis mine].”³¹⁴ Consider a hypothetical. Theological students at the conservative Lutheran seminary might evaluate their subject matter from the perspective of the “two kingdoms” theory as formulated by its denomination's founder, Martin Luther. According to Luther,

³¹² <http://www.andrews.edu/GRAD/degree/index.php?program=churchstate>; Internet, accessed 26 April 2005.

³¹³ <http://www.andrews.edu/HIST/mahist.html>; Internet, accessed 26 April 2005.

³¹⁴ Cook, 18.

“Christ's kingdom is spiritual, that is, it is the heart's knowledge of God, fear of God, faith in God, and the beginning of eternal righteousness and eternal life.”³¹⁵ Believing such, Luther articulated the idea of the Christian being a citizen of two kingdoms, that of God and that of man.

So, too, Christians are subjects of two kingdoms--they have experience of two kinds of life. Here on earth where the world has its home and its heavenly kingdom, we surely are not citizens. According to Paul (Phil 3, 20), ‘our conversation’--our citizenship--a “is with Christ in heaven”; that is, in yonder life, the life we await. As the Jews hoped to be released from Babylon, we hope to be released from this present life and to go where we shall be lordly citizens forever. But being obliged to continue in this wretched state--our Babylon--so long as God wills, we should do as the Jews were commanded to do--mingle with other mortals, eat and drink, make homes, till the soil, fill civil offices and show good will toward our fellows, even praying for them, until the hour arrives for us to depart unto our home.³¹⁶

Students, in this instance, would learn how to apply Lutheran theology to contemporary issues. Yet, evaluating one’s subject matter in such a manner would not be deconstructive evaluation, but instead devotional. As previously described by Ball State University professor Julia Mitchell Corbett, devotional studies are those seeking greater understanding of one’s personal religious tradition. In this hypothetical, Concordia’s devotional studies are practical in nature, designed to cultivate a deeper understanding of Lutheran theology and how aspiring pastors are to apply the theory of the two kingdoms to the everyday issues before them.

It is readily apparent when examining theological programs that engage in overtly practical activity are handicapped in developing a comprehensive understanding of

³¹⁵ Robert Kolb and Timothy J. Wengert, eds. *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 231.

³¹⁶ John Nicholas Lenker, ed. *The Sermons of Martin Luther, vol. VII* (Grand Rapids: Baker Book House Company, 2000), 280.

church and state. Yet, it might not be as readily apparent that individuals at non-theological institutions are just as vulnerable to adopting a sectarian approach to studies of Church, State, and Society. It is exceedingly difficult to break away from the indoctrination of religion and politics and view a subject matter critically. Or as stated by Oakeshott, “For the practical world is the most familiar of all our worlds of experience, the practical attitude our most constant mood.”³¹⁷ It is necessary to additionally note that individuals within theological institutions can, and frequently do, adopt a deconstructive approach to studies as well. The type of institution one attends does not always determine the way in which a subject matter is broached.

It is vitally important to understand, however, the ways in which one approaches a subject matter. This is true for all programs, be they theological or not, and true for all individuals within a CSS program--regardless of his or her program type. As previously discussed, the CSS curriculum is necessarily interdisciplinary in nature. It must utilize myriad academic disciplines in order to gain a more accurate, comprehensive understanding of its subject matter. By consequence, CSS programs must always seek to understand the modal character of each discipline. The theological approach is decidedly different from the public policy or legal approach. The legal discipline is decidedly different from the sociology discipline. It becomes important, therefore, that individuals also further disclose the stance from which a subject matter is approached. It will help to build a more comprehensive picture of the church-state realm, it will help to avoid the inadvertent neglect of knowledge, and it will also help to bridge the modal communication barriers that exist within the curriculum. If those within the CSS

³¹⁷ Oakeshott in *Experience*, 248.

curriculum fail to do so, the knowledge he or she cultivates might be disregarded. The knowledge protected by the CSS curriculum is far too precious not to take such precautionary measures.

As CSS programs continue to emerge, which they undoubtedly will, they will find themselves subject to the ever-increasing pressures to become more practically involved with, and accountable to, society. They will be called to respond to the complexities of the contemporary religio-political landscape. The response of these programs will be critical to their long-term credibility. If a distinction is not clearly drawn between the knowledge-oriented endeavors of CSS programs and those practical endeavors undertaken by the rest of society, the integrity of the epistemological output will be undermined, and the overarching goal of the CSS curriculum to protect one of the treasures of American society, that all citizens have a right to believe and to also act in accordance with the dictates of one's conscience, will ultimately fail.

If the overtly practical, “political” view of higher education is an inappropriate compass for the CSS curriculum, than the epistemological view, the other principled approach employed by higher education in the twentieth century, is left as a viable option. As previously considered, the epistemological function played by higher education is vital to the well being of America’s democratic system. Higher education is “to overcome the regimes tendency to discourage appreciation of important alternatives, the university must come to the aid of unprotected and timid reason. The university is the place where inquiry and philosophic openness come into their own.”³¹⁸

³¹⁸ Ibid., 248-49.

Yet, there is also a danger associated with the strictly epistemological approach to higher education. Namely, a strictly ivory tower approach might render the work of the CSS curriculum as an abstract, irrelevant enterprise. As critiqued by Bok, "...the division between pure and instrumental inquiry is much too sharp. It is possible to explore a subject out of a keen desire to understand it better *and* a belief that such understanding may be of use to humankind, just as it is possible to understand oneself more deeply even while learning to practice a profession." The question before the CSS curriculum, therefore, is how will it walk such a fine line? If the practical approach to higher education is not viable, and the epistemological approach inadequate, what option remains? Is there an appropriate philosophical approach to higher education capable of under girding this curriculum?

A prudent, middle ground would be to reject a political view of higher education and accept an epistemological view of higher education's purpose. In adopting this approach, the programs that compose the Church, State, and Society programs would limit their activities to the care, development, and refinement of knowledge and embrace the practical utility that results as a by-product of such epistemological activity. Acknowledging the fact that the line of distinction between the practical and epistemological approach is far from clear, the middle-ground approach would account for the place of practical activity, providing appropriate, flexible guidance to those within the CSS curriculum.

By limiting the activities of the CSS curriculum to the "care, development, and refinement" of knowledge, the curriculum ensures that it will undertake a specifically epistemological function. By conducting themselves in such a manner, CSS programs

would affect the religio-political landscape, not actively, but passively. For example, while observing change in the current religio-political landscape, those within CSS programs would not actively seek to effect change. While offering themselves as a scholarly resource to all who seek to better understand, those within CSS programs would not conversely become advocates. While affecting the common discourse through the dissemination knowledge by way of scholarly writing, the purpose of such writing would be to inform and stimulate learning--not to persuade. While critically evaluating society's comprehensive practical activity, those within CSS programs would not align themselves with one subjective view or even one mode of academic inquiry. The philosophy of CSS programs would be, as articulated by Bok, to "nurture a healthy balance between applied intellectual pursuits and the search for truth and meaning for their own sake."

By accepting this middle-ground approach, programs limit the extent of their practical activity but by no means limit their influence. Their activity would undoubtedly be "practical" for all activity is practical in the sense that it is informed judgment with implications for society. CSS programs undoubtedly influence the current discourse, challenge prevailing ideals, refine commonly accepted understanding, and even transform public policy as they pursue knowledge-related goals. And as considered by Bok, interaction with the society at large is mutually beneficial. "It would be a pity, however, if an insistence on pure learning and research were to drive out all concern for practical issues. Not only does society need the university's help to solve many of its problems; such problems can also help scholars discern more basic questions and to acquire practical experience that casts new light on familiar issues."³¹⁹ Yet programs should

³¹⁹ Bok in *Universities and The Future*, 9.

influence passively and from a detached position of credibility, maintaining the uniquely important role that higher education programs are to play in a democratic society.

A shining example of a CSS program that appropriately walks the fine line between the epistemological and the practical is the University of Virginia's Center for Religion and Democracy.³²⁰ The center desires to always "provide timely and empirically grounded scholarship that stimulates public learning, strengthens public policy considerations and helps religious communities themselves re-envision a constructive role in the public square of democracy."³²¹ Yet empowering the public with "objective, non-partisan scholarship"³²² is an altogether different enterprise than proactively advocating that religious communities view, or respond to contemporary challenges in certain ways. The former is an epistemological approach to higher education, one that maintains the program's credibility and relevance. The later is a proactively practical approach to higher education, one that distracts those within the program from seeking more fully informed knowledge and misleads the public. Both approaches contain societal value. However, only one approach upholds the character and ideal function that a CSS program should play relative to society.

Consider, for example, a project currently being conducted by UVA's Center for Religion and Democracy, called *Faith in the Hood*.³²³ The Center for Religion and Democracy's project is a two-hour documentary about faith-based organizations and their

³²⁰ <http://religionanddemocracy.lib.virginia.edu/>; Internet, accessed 24 July 2005.

³²¹ Ibid.

³²² <http://www.religionanddemocracy.lib.virginia.edu/about/index/html>; Internet, accessed 29 May 2005.

³²³ <http://religionanddemocracy.lib.virginia.edu/programs/documentary.html>; Internet, accessed 7 October 2005.

work in American inner cities. Currently, the center is observing the work of faith-based organizations in the “Southeast” community of Washington, D.C. This documentary, however, is not an example of practical work. The center is not advocating for faith-based communities, nor involving itself in the endeavors of the faith-based organizations in which it observes. As explained by the center:

‘Faith-based’ charitable and social service organizations have become a subject of popular discussion among politicians and policy makers. Although this film series will be documenting the efforts of faith-based institutions, the current national interest in the constitutional legitimacy of government funding for these institutions, or in the effectiveness of their programs, forms only an incidental backdrop for the film we are creating. The primary aim of this project is to tell the stories of individuals in whose lives religion plays a significant, if complex, role. In this way, we hope to illuminate the role of religion in a sector of American life that is too often reduced to stark statistical assessment or to the pessimistic images of urban life portrayed by Hollywood or the evening news.³²⁴

Through its work, UVA's center seeks not to alter the inner city but rather seeks to understand its story and transmit such knowledge to a wider audience. It is an important function undertaken by the center; one that will improve society not proactively, by passively. Its approach walks the middle-ground while maintaining the epistemological role it is to play in society. It also remains appropriately responsive to society's needs for such expertise. According to Slavica Jakelic, Associate Director and Lecturer for UVA, the center “is committed to primary research, not advocacy. Its work is empirical but theoretically grounded because the Center seeks to find fresh ways of thinking about the role of religion in the modern world and particularly in the United States.”³²⁵

³²⁴ Ibid.

³²⁵ Jakelic, Slavica, Associate Director and Lecturer for the University of Virginia’s Center for Religion and Democracy. Interview by author. 19 October 2005. Email questionnaire.

There are numerous ways in which CSS programs can maintain their relevance, so-called practical utility, without engaging in overtly practical activity. In another instance, consider the fact that Baylor's J.M. Dawson Institute is "exclusively devoted to research in the broad field of church and state" and also to "the advancement of religious liberty around the world."³²⁶ It would seem that the Institute has two goals--one that is practically inclined and one that is oriented by epistemological concerns. Yet the J.M. Dawson Institute is not excessively involved in the religio-political landscape as it seeks to advance religious liberty. Rather, it works to advance religious liberty through its epistemological endeavors. Whether or not religious liberty is actually advanced does not alter the course and direction of the Institute's work. The ramifications of its epistemological endeavors are by-products, not results. The J.M. Dawson Institute appropriately walks the fine line between the practical and the epistemological and thereby avoiding illegitimacy and irrelevance.

This fact becomes evident when the efforts of the Dawson are compared to those of the First Amendment Center. For example, because of its detached station of credibility, it is regularly called upon to provide "scholarly assistance to academic, ecclesiastical, and political organizations throughout the world."³²⁷ The Institute states that its expertise is primarily conveyed through education mediums, such as conferences, lectures, symposia, and publications. As described by the Institute:

The ongoing consultant activities often address issues related to the autonomy of religious institutions in modern society governmental funding of religious institutions, and religious activity in the public square, to name a few. Societies are

³²⁶ http://www3.baylor.edu/Church_State/; Internet, accessed 26 April 2005.

³²⁷ http://www3.baylor.edu/Church_State/professional_consultation.htm; Internet, accessed 3 October 2005.

in constant flux due to the interactions of cultural, religious, economic and political values. New dilemmas and tensions arise that require clarification from a principled perspective, thus creating ongoing opportunities for the Institute to provide valuable consultation on a range of political and religious issues.³²⁸

The Dawson Institute is oriented by this middle-ground approach. It is oriented by epistemological concerns yet remains responsive to the public need for reliable information. It appropriately walks the fine line between the practical and the epistemological, making faculty available as academic resources that do not direct but rather inform. This type of conduct stands in stark contrast to the work of the First Amendment Center where individuals proactively court public opinion. Recall that the First Amendment Center, affiliated with Vanderbilt University, seeks to preserve First Amendment freedoms, serving as a forum for the study and exploration of free-expression issues, including freedom of speech, press, religion, and the right to assemble and petition the government. The center, while sharing the religio-political interest of the curriculum, is primarily oriented by practical concerns. It is an active participant in the religio-political landscape and not a critical evaluator of holistic activity. Its programs are designed to “help Americans find common ground across religious differences using the guiding principles of religious freedom.”³²⁹

For example, the First Amendment Center is active in the American school system. In its *Education for Freedom*³³⁰ project, the First Amendment Center engages students throughout the country. The *Education for Freedom* project is designed to

³²⁸ Ibid.

³²⁹ http://www.firstamendmentcenter.org/about.aspx?item=FAC_programs; Internet, accessed 22 May 2005.

³³⁰ <http://www.freedomforum.org/packages/first/curricula/educationforfreedom/index.htm>; Internet, accessed 3 October 2005.

“draw young people into an exploration of how their freedoms began and how they operate in today's world. Students will discuss just how far individual rights extend, examining rights in the school environment and public places.” In this instance, impressionable minds are shaped by the First Amendment Center’s guidance. The First Amendment Center clearly undeniably undertakes an epistemological function in society. Through research and conferences and scholarly collaboration, this center seeks comprehensive understanding of the First Amendment, including religious liberty. Yet, the First Amendment Center is not exclusively epistemological in its orientation. It also engages in practical activities such as the *Education for Freedom*, thereby intervening in the landscape and actively seeking consensus around its views of the First Amendment.

Individuals composing Church, State, and Society programs should harbor a keen understanding of the role they play relative to society. How the CSS curriculum goes about this is crucial to the curriculum's success in meeting their objectives. As it has been shown, the curriculum must outright reject the political view of higher education and must instead adopt a middle-ground approach. This middle-ground approach will still have value and relevance to society. Individuals composing such programs can never extract themselves from society. Their activity is a form of practical activity, one that when performed according to its ideal function, influences society for the better. “The university is the place where inquiry and philosophic openness come into their own. It is intended to encourage the non-instrumental use of reason for its own sake, to provide the atmosphere where the moral and physical superiority of the dominant will not intimidate philosophic doubt. And it preserves the treasury of great deeds, great men and great thoughts required to nourish that doubt.”

When fulfilling its ideal, epistemological function, CSS programs protect and refine what is known about the church-state realm--to the benefit of current and future generations. Yet, this middle-ground approach must necessarily limit its activities to the care, development, and refinement of knowledge that surrounds the church-state realm and forgo all agendas to proactively affect change other than that which results as a by-product of its epistemological activity. It must do so in order to not only maintain credibility, but to also retain its ability to be the holistic evaluator of societal activity. In doing so, the curriculum must also recognize that its role in relation to society is neither an abstract nor irrelevant enterprise. It must be able to clearly articulate its role and the value of such role so that it might avoid succumbing to the mindset that reduces the merit of higher education according to its ability to produce.

It would seem as though the only verity concerning religion and politics, the only truth that might be spoken with relative certainty is that absolute consensus regarding their exchange is unobtainable. And with this dismal proclamation the old adage concerning religion and politics offers more than witty advice, revealing instead an insight into the complexity and reality of human experience and man's daunting quest to understand and order this experience. No matter how contentious and divisive a subject, despite the countless attempts to secure authoritative doctrines regarding their relationship, despite caveats to avoid them in friendly discourse, religion and politics will always be a subject of discussion in society.

The vital role of the church-state dynamic in balancing society's diverse religio-political beliefs and thereby maintaining a level of stability is precisely what gives life and meaning to the Church, State, and Society curriculum. Irrelevance and illegitimacy

therefore are not options. The Church, State, and Society curriculum is important, worth keeping, and worth investing in so that it might be improved upon and expanded. The valuable lessons it helps to maintain should not be lost. They should be well cared for, and cared for from an uncompromised station of integrity. The character of the CSS curriculum is just beginning to take shape. The CSS curricula currently long to be better understood by both its peers and the general public. These programs yearn to understand their pursuits and their purpose in society. It is hoped that this inquiry will be a starting point in a long, productive conversation surrounding the development of this very important curriculum.

APPENDIX

APPENDIX

Degree and Non-Degree Granting Programs of Church, State and Society at Institutions of Higher Education

Andrews University

Location: Berrien Springs, MI

Degree Offered: M.A., Church-State Studies

Mission: Courses have been designed to help scholars, clergy, attorneys, and others apply faith and ethics to relevant issues within current political realities.

URL: <http://www.andrews.edu/GRAD/degree/index.php?program=churchstate>

Baylor University

Location: Waco, TX

Degrees Offered: M.A., Ph.D., Church-State Studies

Research Center: J.M. Dawson Institute of Church-State Studies

Mission: The J.M. Dawson Institute for Church-State Studies is exclusively devoted to research in the broad field of church-state.

URL: http://www3.baylor.edu/Church_State/

Baylor University:

Location: Waco, TX

Degrees Offered: M.A., Ph.D., Religion, Politics and Society

Research Center: J.M. Dawson Institute of Church-State Studies

Mission: Designed to explore the intersection and interaction of religion, politics and culture on national and international level.

URL: http://www3.baylor.edu/Church_State/

Baylor University

Location: Waco, TX

Degree: Minor in Religion and Politics

Mission: Designed to allow students explore the intersection of religion, politics, and culture on a national and international level.

URL: http://www3.baylor.edu/Church_State/minor.htm

Boston College

Location: Boston, MA

Research Center: Boisi Center for Religion and American Life

Mission: Designed to create opportunities where a community of scholars, policy makers, media and religious leaders in the Boston area and nationally can connect in conversations and scholarly reflection around issues at the intersection of religion and American public life.

URL: http://www.bc.edu/bc_org/research/rapl/mission/index.html

Boston University

Location: Boston, MA

Degrees Offered: M.A., Ph.D., Religion and Society

Mission: Designed to be an interdisciplinary program on the relation of religion and culture in modern or traditional societies.

URL: <http://www.bu.edu.religion/graduate/relsoc.html>

Boston University

Location: Boston, MA

Degrees Offered: M.A., Ph.D., Religion and International Relations

Mission: Designed to be an academic research and teaching center that explores the lace of culture (in the usual social-scientific sense of beliefs, values and lifestyles) on the world scene, with special attention to religion as a central component of culture.

URL: <http://www.bu.edu/cura/>

Brigham Young University

Location: Provo, UT

Degree Offered: J.D., J. Reuben Clark Law School

Research Center: International Center for Law and Religion Studies

Mission: Designed to promote freedom of religion by studying and disseminating information on the laws, principles, and institutions affecting the interaction of state and religion throughout the world.

URL: <http://home.byu.edu/webapp/home/index.jsp>

Concordia Theological Seminary

Location: St. Louis, MO

Degrees Offered: Ph.D., Master of Sacred Theology (STM), Theology and Culture

Mission: To allow students to examine the history and interpretation of the First Amendment and current church-state issues from a Lutheran perspective.

URL: <http://www.csl.edu>

Creighton University

Location: Omaha, NE

Research Center: Kripke Center for the Study of Religion and Society

Mission: Dedicated to facilitating scholarly activity in the areas of religion and society.

URL: <http://moses.creighton.edu/CSRS/Dedication.html>

Drake University

Location: Des Moines, IA

Degree: Major in Law, Politics and Society

Mission: Designed to prepare students for effective, responsible and informed participation in a democratic society.

URL: <http://www.drake.edu/artsci/lawpolsoc/lawpsmajor.html>

Drew University

Location: Madison, NJ

Degrees Offered: M.A., Ph.D., Religion and Society

Designed to study the role of religion in relation to both structures of oppression and struggles of liberation. Focuses on the role of religion in the personal, socio-political, spiritual, and ecological dimensions of those structures and struggles.

<http://www.drew.edu/grad/area/rlsoc/index.html>

Emory University

Location: Atlanta, GA

Degree Offered: Ph.D., Religion Concentration in American Religious Cultures

Mission: Designed to allow students study the religious and cultural life in America.

URL: <http://www.emory.edu/GSOAS/PROGRAMS/religion.html>

Emory University

Atlanta, GA

J.D., Partnering Center for the Interdisciplinary Study of Religion

Designed to explore the religious dimensions of law, the legal dimensions of religion, and the interaction of legal and religious ideas, institutions and methods.

<http://www.law.emory.edu/cisr/>

Hamline University School of Law

Saint Paul, MN

J.D., Journal of Law and Religion

The Journal of Law and Religion is committed to studying law in its social context, including moral and religious views of law and life.

<http://www.hamline.edu/law/jlr/index.html>

Indiana University-Purdue University Indianapolis (IUPUI)

Location: Indianapolis, IN

Research Center: Center for the Study of Religion and American Culture

Mission: Devoted to the promotion of the understanding of the relation between religion and other features of American culture.

URL: <http://www.iupui.edu/~raac/>

Louisville Presbyterian Theological Seminary

Location: Louisville, KY

Research Center: The Louisville Institute

Mission: Seeks to enrich the religious life of American Christians and to also encourage the revitalization of their institutions.

URL: <http://www.louisville-institute.org>

Princeton University

Location: Princeton, NJ

Degrees Offered: M.A., Ph.D., Religion Concentration in Religion in America

Mission: Focuses on such issues as religious responses to modernity, religion and political regimes, and interaction among religious traditions in society.

URL: <http://www.princeton.edu/~religion/gradacadfields.html>

Rutgers University School of Law

Location: Camden, NJ

Degree Offered: J.D., Rutgers Journal of Law and Religion

Mission: Designed to explore how law impacts different religions, and reciprocally, how various religions impact the law.

URL: <http://www.camlaw.rutgers.edu>

Trinity College

Location: Hartford, CT

Research Center: Leonard E. Greenberg Center for Religion and Public Life

Mission: Seeks to advance knowledge and understanding of the varied roles that religious movements, institutions, and ideas play in the contemporary world; exploring challenges posed by religious pluralism and tensions between religious and secular values; and examining the influence of religion on politics, civic culture, family life, gender roles, and other issues in the U.S. and elsewhere in the world.

URL: <http://www.trincoll.edu/depts/csrpl/>

Trinity Western University

Location: Blaine, WA and Langley, BC, Canada

Degree Offered: M.A., Religion, Culture and Ethics

Mission: Designed to identify key issues in Western culture that have implications for a Judeo-Christian worldview, as well as to examine the philosophical basis for religious belief, to promote a historical understanding of Christianity, and to explore the implications for theistic belief for ethics.

URL: <http://www.twu.ca/admissions/GradStudies/default.asp>

University of North Carolina

Location: Chapel Hill, NC

Degrees Offered: M.A., Ph.D., Religious Studies Concentration in Religion and Culture

Mission: Facilitates critical studies of culture with a specific attention to the subject of religion, covering a variety of philosophical and practical issues arising from modern discourses on religion, especially from the academic discourses about religion.

URL: http://www.unc.edu/depts/rel_stud/

University of Pennsylvania

Location: Philadelphia, PA

Research Center: Program for Research on Religion and Urban Civil Society

Mission: Dedicated to enriching and institutionalizing undergraduate liberal arts lecture courses and seminars in which religion is a central, topical, or thematic focus; supporting empirical faith-factor research on religion, especially as it relates to United States urban communities and contemporary social problems; and disseminating widely significant policy-relevant research ideas and findings.

URL: <http://www.sas.upenn.edu/prruc/>

University of Pittsburgh

Location: Pittsburgh, PA

Degree Offered: Ph.D., Religion and Modernity

Mission: Designed for students to study religion's role in modern society.

URL: <http://www.pitt.edu/~relst/doctoral.html>

University of California at Santa Barbara

Location: Santa Barbara, CA

Research Center: Walter H. Capps Center for the Study of Ethic, Religion and Public Life

Mission: Seeks to advance discussion of issues related to ethics, values and public life and to encourage non-partisan, non-sectarian civic participation.

URL: http://www.cappscenter.ucsb.edu/about_cc.html

University of Southern California

Location: Los Angeles, CA

Research Center: Center for Religion and Civic Culture

Mission: Dedicating to reweaving the moral fabric of a deeply divided Los Angeles through community building initiatives and education.

URL: <http://www.usc.edu/schools/college/crcc/>

University of Virginia

Location: Charlottesville, VA

Degrees Offered: M.A., Ph.D., Theology, Ethics and Culture

Mission: Encourages students to understand the modes of interrelationship between culture and various traditions of religious life and thought.

URL: <http://www.virginia.edu/religiousstudies/programs/graduate/theology.html>

University of Virginia

Location: Charlottesville, VA

Research Center: Center for Religion and Democracy

Mission: Dedicated to providing empirically grounded scholarship that stimulates public learning, strengthens public policy considerations and helps religious communities re-envision a constructive role in the public square of democracy.

URL: <http://religionanddemocracy.lib.virginia.edu/>

University of Illinois

Location: Urbana-Champaign, IL

Degree Offered: Cooperative Ph.D., Program for the Study of Religion and the Department of Educational Policy Studies

Mission: To provide educators with a understanding of the variety of religious traditions, of the ways in which the process of modernization challenges and alters religious beliefs and practices, and the relation between religion and public institutions.

URL: <http://www.relst.uiuc.edu/temp/education/graduate.html>

Vanderbilt University

Location: Nashville, TN

Research Center: The First Amendment Center, Organized through the Vanderbilt Institute for Public Policy Studies.

Mission: Dedicated to free press, free speech and free spirit for all people.

URL: <http://www.firstamendmentcenter.org/>

Whitefield Theological Seminary

Location: Lakeland, FL

Degree Offered: Ph.D., Church-State Studies

Mission: Seeks to explore the extant literature relevant to church-state relations in history, in the current milieu, and expound ways and means to bring current church-state relations into more biblical parameters.

URL: <http://www.whitefield.edu>

Yale University

Location: New Haven, CT

Research Center: Center for Religion and American Life

Mission: Seeks to encourage the study of religion in American life and history; to increase awareness of the role of religion in the life of our country and our world; to address moral and spiritual concerns of leadership in national and international contexts; to remedy the relative inattention to the role of religion in American history and in contemporary life among policy-makers, scholars, and practitioners.

URL: <http://www.yale.edu/cral/>

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