

David Peritz
A Newly Re-enchanted World
Fromm Institute, USF
April 24, 2017

Is Post-Secular Religion Bad Religion?

- I. Charles Taylor's Qualified Defense of Modern Religion
 - A. A Review of the Millennia Long Struggle to Realize the Spirit of Axial Religions (especially Christianity)
 - B. Thesis I: Post-traditional Religions Comes Closer to Full Realization of Axial Religions True Creeds
 1. Axial Religions Incompletely Realized for most of History: Elite and Embedded
 2. Ambivalence of Modernization and Secularization for Religion
 - a. Some Vectors of Development Finally Fully Realize and Popularize Latent Contents
 - b. Movement Towards Immanence
 3. Late-Modern Social Imaginaries and Sources of the Self
 4. Can Full Religious Potential be Realized in Late-Modernity?
 - C. Thesis II: Religious Revival is Real But Not a Return and Faces Real Obstacles
 1. The *Ancien Regime* Model: Church and State Interwoven, Daily Life Embedded in the Sacred
 2. The Modern Regime: God Present in Design but not in Sacred Spaces
 3. Religious Mobilization in a Disenchanted World
 4. Niches for the Presence of God in a Secular World
 - a. Modes of Empowering Devotion
 - b. Neo-Durkheimian Political Identity
 - c. Civilizational Connection

D. The Expressive Revolution, The Age of Authenticity, and the Further Retreat of the Divine

1. Two or Three Niches Rendered Problematic by Pluralization and Authenticity
2. The Problem with Sexual Ethics in the Late-modern World

II. A Brief Introduction to Ross Douthat

III. Douthat's Theses

A. From Orthodoxy to Bad Religion: Do We Have to Choose Between Orthodoxy and Heresy?

B. From Public Religion to Bad Religion: The Political Value of Orthodoxy

IV. Why Late-Modern Religion is Bad Religion

A. Destroying Religion by Expanding the Canon

B. The Prosperity Gospel

C. The God Within

V. Can Orthodoxy be Resurrected in a Post-Conventional World?