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 Disencharnted 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

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?