

Religion in America  
Santa Clara University  
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***Course Rationale***

Santa Clara is a Jesuit Catholic University located in the Silicon Valley. The 4,700 undergraduate students served by the Religious Studies department are increasingly diverse, but still fall short of the economic, ethnic, and religious diversity of either the Bay Area or California, from which most of them come. A majority of our students are white and of upper middle class socio-economic status, or higher. Just more than half are Catholic and many of them have attended Catholic schools their whole lives.

All undergraduate students at Santa Clara must take three Religious Studies courses, one at each of three levels, as a part of their core curriculum. While the progression from level one to level three must be followed, there are multiple choices (10-20) at each level and no requirement for continuity of method or topic from one level to the next. The first level course provides an introduction to the study of religion. The second level presents a specific and coherent body of material that students can encounter and master on its own terms, in order to broaden and deepen the “database” that students use to think about religion. The third level focuses on a more specific topic organized around a set of difficult questions to prepare students to continue to reflect critically about religion, morality and ethics throughout their lives. Religion in America is a second level course, which students usually take in their sophomore year.

My greatest challenge, as it is for many, is choosing what to include. The problem is especially acute since Santa Clara is on the quarter system, which is a ten week term (followed by a finals week). Given the curricular structure I am unable to spread the content over additional quarters. Thus, I am stuck trying to provide a reasonable introduction to religion in America in ten weeks, with one or two class sessions each term often lost to holidays or official university functions. Besides the ten week limit, the intensity of the quarter system, in which classes meet almost four hours per week and students take four to five classes, limits the amount of reading and writing work that I can reasonably expect students to accomplish.

One adaptation I have made is a turn from predominantly secondary sources to more primary sources. Previously I used mostly essays and no textbook, but relatively few primary sources. As I have traded several of the longer secondary readings for shorter primary readings, I find students both better able to keep up with the reading and more engaged in class sessions. I have not abandoned the ability to read essays critically as one of my course objectives, but it does not figure as prominently as it once did. The problem is that I am not satisfied with any existing collection of primary source documents. Fortunately the emergence of online reserve and course management systems facilitate the ability to collect and post these documents for student access. To supplement these readings I have added a textbook for background reading and to free me from having to use precious class time to lecture on contextual or allied topics. Currently I assign Gaustad and Schmidt’s *The Religious History of America*, which follows a historical chronological approach similar to my syllabus. This syllabus is geared towards an honors section, so I have increased the reading a bit from what I would use in a non-honors section. The course size is usually 35 students, so I rely heavily on small group discussions as a way to keep the largest number of students actively engaged during each class meeting.

Trained as a historian, I have been unwilling to abandon chronology as a basic organizing principle of my course. Increasingly however, I have used some basic themes to structure that chronology to help students make connections across several centuries of American religious history. At the beginning of the course I use the colonial era to introduce the ideas of racial encounter, chosen nation, and pluralism (drawn from the South, New England, and the Middle

Colonies, respectively) to introduce some persistent themes in American religion. This is taken almost directly from David Wills, "The Central Themes of American Religious History: Pluralism, Puritanism, and the Encounter of Black and White," which originally appeared in *Religion and Intellectual Life* 5 (1987): 30-41 and is reprinted in Timothy E. Fulop and Albert J. Raboteau, eds., *African-American Religion: Interpretive Essays in History and Culture* (New York and London: Routledge, 1997): 7-20. We repeatedly come back to these ideas over the course of the quarter, constantly complicating and expanding them, as well as deriving additional themes. On the first day I also introduce another framework, which I call "the three Cs": contact, conflict, and combination. This idea resulted from reading Catherine Albanese's reflections in "Forum: How I Have Changed My Mind," *Religion and American Culture* 14 (Winter 2004): 3-38. While contact of different peoples, beliefs, ideas, etc. is central, I want my students to think about the ways and under what circumstances stances conflict or combination (or a complex combination of the two) has characterized those encounters. Within each unit, I try to frame the readings and topics within a unifying idea, from gender, to music, to religious creativity. Throughout, I also try to highlight the ways that historians practice their craft. While it sounds like a lot, it seems to provide students with concrete handle to organize our rapid-fire tour of the American religious landscape.

RSOC 51  
**RELIGION IN AMERICA**

TTH 3:40-5:25, Bannan 331

***Course Description***

This course provides an introduction to the development, character, and impact of religion in the United States from the pre-colonial era to the present. Guiding our investigation will be the ideas of “contact,” “conflict” and “combination” as ways to characterize the American religious experience. Course readings and discussions will center on the relationship between religion and the development of American culture. We will explore the variety of religious traditions and experiences that have shaped and been shaped by the American context. Given the time constraints of a quarter the course cannot be exhaustive. Instead, we will examine representative episodes in American spiritual history that highlight larger themes and major turning points. The course will proceed in a chronological order. Among the topics covered are Native American traditions; colonial religious impulses; slavery; revivalism; spiritual creativity; religion and war; immigration; race; church and state; and modern religious pluralism.

***Course Objectives***

By the end of the course, students should:

- have a familiarity with major movements, moments, and turning points in American Religious History.
- identify major themes that connect different periods, places, and movements across the span of American religious history.
- be able to analyze both primary and secondary sources in the larger context of American religious history.
- be able to provide historical context for characterizations about the supposed decline or abundance of religiosity in the United States.
- read, summarize and critically analyze essay-length readings.
- write a short well-organized, analytical essay that includes a clear thesis statement, well organized supporting paragraphs, and demonstrates critical engagement with the text.

***Texts***

The following texts are available for purchase at the University Bookstore:

Edwin Gaustad and Leigh Schmidt, *The Religious History of America* [RHA]

David Hackett, ed., *Religion and American Culture*, 2<sup>nd</sup> ed. [RAC]

Brian Moore, *Black Robe*

David Walker, *David Walker's Appeal*

4x6 Index Cards

***Additional Readings:*** All readings not listed above will come from articles and primary source material posted on the course website in the ANGEL course management system. Students must sign-up for this course on ANGEL in order to access the material. ANGEL is accessible from the SCU main web page, in the drop-down menu in the bottom left corner. If you do not have an ANGEL account you will need to create one. Once into your ANGEL account, on “My Page,” click on “find a course” under the “Courses” banner. Search for this course. Once you have located the course, click on it to enroll. You will need the password “America” in order to enroll. Once enrolled, you will be able to access all readings not in the

books available for purchase. The readings will appear in the “lessons” folder. Supplemental readings may be announced or distributed during the quarter.

### **Course Requirements**

*Intellectual Engagement:* The core experience of this course is discussion. The course will only be as good as its participants. Students are expected to come prepared to discuss the assigned readings at each class session in a thoughtful and lively manner. Attendance is only a necessary pre-condition for participation, not a measure of it. The intellectual engagement grade is based not only on attendance, but more importantly, on preparation and engagement of material for class discussions as evidenced by asking questions and active participation in class discussions.

*Index Cards.* To help prepare for class discussions, come to each class with an index card prepared with your name and the basic point(s) of the reading(s) on the front and a few short responses or questions about the readings on the back. These should be questions or comments that can serve as a foundation for class discussion on the assigned readings. As you read assigned texts, ask yourself the following sorts of questions: what does the reading make clear? what remains unclear? what is the author’s point? how does the author make his/her argument(s)? what is missing? what do you like or dislike? what interpretive difficulties or insights does the reading present? how does the reading broaden, challenge, or reinforce previous readings and discussions? how does the reading change your understanding of a group, theme or issue, or about religion and its relation to American society? *Index cards will be collected periodically and will form part of your participation grade.*

*Essays:* Three writing assignments of approximately 1200 words each. Essays should be well-written, with a clear, focused thesis statement, supporting evidence and critical analysis, be free of grammatical and spelling errors, and include citations when appropriate (see note on academic integrity below). For essay grading criteria, see the “Rubric for evaluating Religious Studies essays,” posted on the course website.

*Critical Essay.* Topics will be handed out approximately two weeks before papers are due. All essays will be based on course materials already assigned; no additional research or reading is necessary or expected.

*Family Religious Tree.* Write a narrative of your family religious tree. Tracing back your relatives as far back as you can, describe and analyze their religious affiliations. Pay particular attention to when and why changes take place (immigration/migration, geography, marriage, etc.). What trends emerge? What generalizations can you make? How do they compare to the assigned readings on religion and immigration? Are there any ways that your story confirms or challenges aspects of the American religious experience that have emerged in course readings?

*Religious Site Visit.* Students will visit a religious site and write an analysis of that visit in preparation for discussions on modern religious pluralism during the last week of the class. Visits must be outside of the faith tradition in which you were raised, currently belong to, or otherwise have insider knowledge of.

*Exams:* Both the midterm and the final exam will contain two parts. The first part will be short identifications and the second part will be an essay format. The final will be comprehensive.

### **Grading**

Participation	15%
Critical Essay	15%
Religious Family Tree	10%
Religious Site Visit	10%
Midterm	20%
Final Exam	30%

The Santa Clara University *Undergraduate Bulletin, 2003-2005*, identifies the standards for grades as follows: A (excellent), B (good), C (adequate), D (barely passing), F (not passing).

### ***Disability Accommodation Policy***

To request academic accommodations for a disability, students must contact Disability Resources located in The Drahnann Center in Benson, room 214, (408) 554-4111; TTY (408) 554-5445. Students must provide documentation of a disability to Disability Resources prior to receiving accommodations.

### ***Academic Integrity***

Students are encouraged to collaborate, share ideas, and ask questions of one another. However, all submitted and graded work must be your own and clearly distinguishable from the work of others. Plagiarism is presenting others' work as your own, or failing to cite the contributions of others to your own work. It matters not whether the work is from a fellow student, the world-wide web, or a traditional printed source. If you have any questions as to what constitutes plagiarism, do not hesitate to ask the instructor. The Religious Studies department and Santa Clara University take seriously the commitment to academic integrity. Any violations, including plagiarism or cheating, will result in an "F" and referral to the Office of Student Life for further action, as described in the *Community Handbook*.

### **Course Schedule**

(schedule and readings may change based on class interest, dynamics, current events, etc.)

#### Sept 20: *Introduction: Contact, Conflict and Combination in American Religion*

What is religious about America?  
What is American about religion?

In addition to introducing the course goals, material and expectations, we discuss impressions of religion in America, students brainstorm examples of the role of religion in America and the influence of America on religion, and then we begin to test some assumptions about the religiosity of Americans at different periods in American history. Finally I introduce the idea of the three Cs: contact, conflict and combination as concepts to evaluate the stories we read and the interactions we explore.

#### **\*\* Enroll for RSOC 51 on Angel Course Management System**

#### Sept 22: *Religion in the Atlantic World*

Compare and contrast the various creation stories: what insights do they provide for understanding native worldviews? what problems do they suggest?  
What do developments in late fifteenth and early sixteenth-century European religion suggest for religion in the Americas?

*RHA*, 3-14; Native American Creation Myths; King Ferdinand to Pope Innocent VIII (on the expulsion of Muslims from Spain in 1492); *Inter Caetera* (1493 Papal Bull on dividing the New World)

The first portion of the class is spent explicating Native American creation myths, first, as a reminder of the rich religious pluralism prior to colonial contact, and secondly, as an exercise in the promise and perils of interpreting primary source documents. The second part of the class considers colonial North America in a wider Atlantic context that relates European religious events to colonial encounters as a whole (and not merely religious encounters).

Sept 27 *Native-Colonial Encounters*

What happens when different religious traditions encounter each other? What is the nature of conversion?

*RHA*, 15-29; *Black Robe* (all)

Suggested: “Pueblo Indian World” [RAC]

The entire class session is spent discussing the novel. Students first work in groups on a discussion sheet dealing with the broad questions for the day, requiring them to find specific passages in the text for examples to prove their point. We then continue the discussion as a whole, usually leading to an understanding of the complex and ambiguous influences in religious encounter. When time allows, we consider the use of fiction for understanding history.

Sept 29 *The Southern Colonies: African and European Contexts*

Compare and contrast African and Native American religious worldviews. What religious and social implications emerge from the English response to the Protestant Reformation?

*RHA*, 30-48; Albert Raboteau, “African Religious Traditions” (from *Slave Religion*); Martin Luther, “Address to the German Nobility;” “England’s Act of Supremacy (1534);” “Elizabethan Settlement”

Oct 4 *The Southern Colonies: African and European Contexts*

How do slaves and masters each understand Christianity? How are we to understand these differing interpretations of the same religious tradition?

Albert J. Raboteau, “African Americans, Exodus, and the American Israel” [RAC]; Thomas Bacon, “A Sermon to Maryland Slaves, 1749”

Oct 6 *New England and the Puritans: America as Chosen Nation?*

What is America to the Puritans? What are the Puritans to America? How are we to understand Puritan religion?

*RHA*, 49-73; John Winthrop, “A Model of Christian Charity;” Cotton Mather, *Magnalia Christi Americana* (intro); David D. Hall, “A World of Wonder” [RAC]

Students work in groups on two sets of issues. First, they create a comparison of Puritans as they emerge from Winthrop and Mather on the one hand and Hall on the other (which also opens up discussion about historical methods and approaches). After that discussion, the groups then compare the role and nature of religion in colonial New England and Virginia.

Oct 11 *The Middle Colonies: Early Religious Pluralism?*

What is the role of religion in shaping the social and political order? How inclusive was colonial American religious toleration?

RHA, 74-114; William Penn, "Preface to the First Frame of Government, 1681;" "Maryland Act of Religious Toleration (1649);" "New York Act Against Jesuits and Popish Priests (1700)"

**\*\* Essay #1 due at beginning of class**

Small groups discuss the various forms of toleration (or not) evident in the day's primary source readings.

Oct 13 *The (so-called) Great Awakening and the emergence of Evangelicalism in America*

How would you evaluate these descriptions of religious enthusiasm? What accounts for such differing historical interpretations of the same period and events?

"Benjamin Franklin describes George Whitefield;" Harry S. Stout, "Religion, Communication, and the Ideological Origins of the American Revolution;" Jon Butler "Enthusiasm Described and Decried"

Students work in small groups to organize a debate over the existence and influence of the First Great Awakening. Students know in advance the debate will take place, but not which side their team will have to argue. Following the debate, which is always one of the high points of the quarter, the discussion shifts to historical method and interpretation and the way each author approaches the material. I conclude with a reminder to students of what good friends and colleagues Butler and Stout are. I'm thinking of adding another primary source, maybe Nathan Cole's account of Whitefield in Connecticut.

Oct 18 *Religion in the New Nation*

RHA, 121-38; "Memorial and Remonstrance;" Thomas Jefferson, "An Act for Establishing Religious Freedom;" The First Amendment; Nathan Hatch, *The Democratization of American Christianity* (pp. 3-46)

Oct 20 *The Antebellum Spiritual Hothouse: Revival, Gender and Religious Creativity (Part 1)*

Why was early America so religious? How does gender affect religious experience and the experience of religion in America?

Ann Braude, "Women's History Is American Religious History" [RAC]; Mary Ryan, "A Women's Awakening"

Oct 25 *The Antebellum Spiritual Hothouse: Revival, Gender and Religious Creativity (Part 2)*

How does religion become a lens for viewing social tensions? In what way did new religious traditions revise gender relations?

RHA, 139-61; "Joseph Smith Explains How an Angel Guided him to Found the Latter Day Saints;" "Oneida Community and Bible Communism: Complex Marriage;" "Oneida: Complex Marriage and Family Planning;" Shakers, "The Androgynous God and the New Humanity"  
Suggested: Jan Shipps, "The Story of a New Religious Tradition" [RAC]

In my lecture I use images (cartoons) lampooning or illustrating gender roles in each group. Small group discussions focus on comparing Mormon, Shaker and Oneida constructions of gender, gender relations, and millennial expectations. Discussions on these readings often lead to discussions of danger of reductionism in analyzing religion and religious movements.

Oct 27 Religion, Slavery, and Anti-Slavery

How did African Americans understand God's relationship to the United States?  
How do you evaluate Southerner's religious defense of the institution of slavery?  
To what extent were black and white Christianity two different religions?

*RHA*, 184-202; *David Walker's Appeal*; Thornton Stringfellow, "A Brief Examination of Scripture Testimony on the Institution of Slavery"

In trying to frame the discussion of events leading to the Civil War in religious terms, I open by telling the story of Nat Turner's rebellion and conclude by telling the story of John Brown at Harper's Ferry—my best use of narrative during the course.

Nov. 1 From The Civil War to the Nadir, from the Plantation to the Ghetto and beyond (in Song)

What is the connection between religion and music? How did religion help Americans make sense of the Civil War? How do these interpretations continue to shape Americans understanding of their national, regional and racial identities?

Songs of the Civil War; Lincoln's Second Inaugural; W. E. B. Du Bois, "Of the Faith of the Fathers;" Charles Reagan Wilson, "The Religion of the Lost Cause" [RAC]

Small group discussions of interpretations of the Civil War by the North, the South, and African Americans, as it emerges through songs sung by each group (see handout), and in Lincoln's Second Inaugural as a text complicating these interpretations. The second half of the class is a tour through the rise of the Gospel Blues as a form of music in response to black experience in late nineteenth and early twentieth century America, which nonetheless became a pervasive form of religious expression well beyond the black church. Most of the music comes from the CD "The Gospel Tradition: The Roots and Branches, Vol. 1." I also play a couple of clips of Thomas Dorsey from the Documentary "Say Amen, Somebody." The four CD collection "Wade in the Water" is another useful collection of music. The class session provides a nice contrast, is a low key way to pick up again after the mid-term, and introduces the importance of sources other than written texts for understanding the religious experience in America.

Nov. 3 Religion and Immigration

How did the United States reshape the religious experiences of immigrants? What was the role of religion in the immigrant experience? How does the experience of religion in your family compare to the experiences we have covered in this course?

*RHA*, 209-230; Jonathan Sarna, "The Debate Over Mixed Seating," [RAC]; Anna Yezierska, *Bread Givers* (excerpts); Selections from Isaac Meyer Wise, Solomon Schechter and from Friedman and Gordis, ed., *Jewish Life in America* on Jewish Denominationalism

**\*\* Family Religious Tree essay due at beginning of class**

Judaism forms a case study for the religion and immigration in the United States, which also provides an opportunity to expose students to a religious tradition most know of, but know little about. In the second half, we discuss their religious family trees as a whole class. The discussion usually starts with surprising things

students discovered by talking to their parents and grandparents (those family connections alone make the assignment worthwhile) and then moves to connections with and critiques of the themes we have encountered thus far in the course, including ways that family trees negotiate contact of different religious traditions through conflict, combination, or other models.

Nov. 8 *Native Reformulations and Religious Freedom*

What is the character of Native religious traditions in the late nineteenth century? How does this compare to the colonial context when we last discussed native religions? What evidence do these readings suggest for contact, conflict, and combination with other traditions since that time?

Raymond DeMallie, “The Lakota Ghost Dance;” [RAC]; Songs of the Ghost Dance

Small groups discuss Songs of the Ghost Dance, which are taken from James Mooney’s *The Ghost Dance Religion and the Sioux Outbreak of 1890*, as a way to reconstruct Native Worldviews in the 1880s, and as a reminder that Native religious traditions continued to be vibrant and evolving. If time allows, I might go on the web in class and search native/Indian religions to show various appropriations and perceptions of native religions in contemporary culture (I have also used William Powers essay, “When Black Elk Speaks,” in previous editions of the Hackett reader, to explore these ideas).

*The Rise of Pentecostalism as Religious and Cultural Phenomena*

Gastón Espinosa, “Tongues and Healing at the Azusa Street Revival”  
Grant Wacker, “Searching for Eden with a Satellite Dish” [RAC]

Nov. 10 *Modernism and Fundamentalism*

What are the different ways that people understood the Bible? What was the relationship of religion and theology to the emerging disciplines of geology and modern history?

*RHA*, 291-321; Genesis 1&2; “Charles Hodge Denounces Darwin’s Theory of Evolution;” Washington Gladden Explains Higher Criticism;” Wuthnow, “Old Fissures and New Fractures” [RAC]

After a description of source criticism as a method of biblical interpretation, students compare Genesis 1 and 2, noting the characteristics of each and try to determine what source wrote each creation account according to the framework of source criticism. During the subsequent discussion of modernist-fundamentalist debates, I show a clip from “Inherit the Wind,” taken from the concluding moments of Bryan’s testimony.

Nov. 15 *Church and State: Religious Freedom and American Religious Identity*

How does the first amendment differ from earlier statements of religious pluralism in colonial America? How should the first amendment be interpreted? Is it inherently contradictory?

*RHA*, 349-73; The First Amendment; “Summary of Select Supreme Court Cases”

Students read very short summaries of a sample of First Amendment cases (see handout) and then work in groups to decide what type of case it is (free exercise or establishment), what they think the correct decision is (sometimes contrasting what they think it was given the historical context and what they think it should be), and how close they think the voting was. The cases range from the Reynolds

vs. US polygamy case to what ever contemporary issue might be before the court. Students are quick to jump in, engaging and challenging each other directly.

Nov. 17 *The Civil Rights Movement*

How do Martin Luther King, Jr. and Malcolm X understand America? What is the role of religion in their vision and rhetoric?

*RHA*, 374-97; Elijah Muhammad, “What the Muslims Want,” and “What the Muslims Believe;” Malcolm X, “God’s Judgment on White America;” King, “Letter from a Birmingham Jail;” James Cone, “Martin, Malcolm and America” [RAC]

I use excerpts from the movie Malcolm X (in lieu of readings from his *Autobiography*) of the jail conversion and a couple of later speeches in which he articulates many of the Nation’s ideals, as well as revealing Malcolm’s relationship to Elijah Muhammad. I also show King’s “I Have a Dream” Speech. I also plan to use the section on the Nation of Islam from the PBS Series “This Far By Faith.”

Nov. 29 *The 1960s and 1970s: Religion and Counterculture*

What do Wicca and Falwell’s conservatism have in common? How might this social context and religious responses compare to early nineteenth century America?

*RHA*, 398-412; Starhawk, *The Spiral Dance* (excerpts); Falwell, “Listen America!”

Last fall I arbitrarily, perhaps even mistakenly, threw these two readings together, said a few words about each of them and the larger context of the 1960s and 1970s, and figured we’d be done early. My students then proceeded to amaze me as they drew out all kinds of connections between Wicca/New Age and a new politically engaged fundamentalism as responses to the same situation. With the wisdom of their insights, I’m trying it again.

Dec. 1 *The New Religious Pluralism*

What is the range of religious pluralism in the Bay Area? If you are not from the Bay Area, how does that compare with religious pluralism in your hometown? How does the modern immigrant experience compare to that of the nineteenth and early twentieth century?

*RHA*, 412-27; Read one of the following articles (as assigned in class): “Cuban Immigrants at a Catholic Shrine in Miami” [RAC]; Joanne Punzo Waghorne, “The Sri Siva-Vishnu Temple in Suburban Washington, D.C.” [RAC]; or Irene Lin, “Journey to the Far West”

**\*\* Religious Site Visit analysis due at beginning of class**

The religious site visit, I must confess, is a new assignment that I am adding for the fall, so I have not tried it yet. The opportunities are so rich around Santa Clara that I felt I was cheating my students by not providing a way to get them outside the classroom and compare their book learning with the real world. I imagine a conversation about students’ findings, especially as they compare to our readings, much like the comparison of religious family trees in the immigration discussion (which will also be relevant material to this day’s topic). While I am not yet ready to give up additional class sections for formal presentations on the site visits, it is an option that I am considering for future use.

For the day's readings, I have randomly assigned students one of the readings, given them a prep sheet to focus on the argument of the article and its contribution to understanding modern religious pluralism. I then have all the students who read the same article come to a consensus about its content or relevance. Next students regroup into fours so there is a representative of each reading in each group and then they teach each other.

Finally, if there is time after incorporating the new assignment, I show them some maps from Diana Eck's Pluralism project ([www.pluralism.org](http://www.pluralism.org)) that visually demonstrate the nation's non-Judeo-Christian pluralism.

**FINAL EXAMINATION: SEE SCHEDULE OF CLASSES FOR TIME AND DATE**

***Congress shall make no law respecting an establishment of religion,  
or prohibiting the free exercise thereof.***

***1. Reynolds v. United States, 98 U.S. 145 (1879)***

Concerned the right of members of the Church of Jesus Christ of Latter Day Saints (Mormons) to practice polygamy. A United States law prohibited a person to have more than one spouse. A Mormon polygamist was indicted under the act, but appealed his conviction as a violation of the First Amendment, believing he should have been acquitted because he believed his bigamy was based on religious belief, and in fact a sense of religious duty.

***2. Cantwell v. Connecticut, 310 U.S. 396 (1940)***

Newton Cantwell and his sons, Jehovah's Witnesses, were playing anti-Catholic records on Sunday morning in New Haven, Connecticut, as well as distributing literature and soliciting donations for the Jehovah's Witnesses. They were arrested for violating state statutes against disturbing the peace (fear that anti-Catholic records played in the predominately Catholic neighborhood would provoke violence) and for lacking a certificate to circulate anything. They appealed their conviction to the United States Supreme Court as a violation of the First Amendment.

***3. Everson v. Board of Education , 330 U.S. 1 (1947)***

New Jersey provided public school bus transportation for parochial school students. Mr. Everson, a New Jersey resident and tax payer filed suit against his local school district, claiming the practice violated the First Amendment

***4. Engel v. Vitale, 370 U.S. 421 (1962)***

The New York Regent's Prayer case: The New York Board of Regents had prescribed a carefully non-sectarian prayer to be read at the beginning of every school day in the New York schools. The prayer was as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country." A group of parents brought suit that the prayer was against the beliefs and practices of themselves and their children and that the State's directing and authorizing the use of such a prayer violated the First Amendment.

**5. *Sherbert v. Verner*, 374 U.S. 398 (1963)**

A woman in South Carolina was dismissed by her employer because she would not work on Saturday. As a Seventh-Day Adventist, she refused a job that required her to work on her Sabbath. The state then denied unemployment benefits to her when she failed to accept work the state deemed suitable, because it required her to work on Saturday. She appealed to the Supreme Court to receive her unemployment benefits, on the basis that the State had denied her First Amendment rights.

**6. *Epperson v. Arkansas*, 393 U.S. 97 (1968)**

A state law in Arkansas made it unlawful "to teach the theory or doctrine that mankind ascended or descended from a lower order of animals," or "to adopt or use in any such institution a textbook that teaches" such a theory. Susan Epperson, a high school biology teacher, brought the legal action to declare the law unconstitutional, because she sought to teach Darwin's theory of evolution, and a textbook that set it forth.

**7. *Lemon v. Kurtzman*, 403 U.S. 602 (1971)**

A complicated set of cases on appeal regarding parochial aid to schools in Pennsylvania and Rhode Island. In Pennsylvania, the state provided reimbursement to private elementary and secondary schools for the cost of teachers' salaries, textbooks and materials in secular subjects. In Rhode Island, the state provided a 15% supplemental salary to private school teachers (though total salary could not exceed what public school teachers receive). Concern of the quality of private education motivated the statutes in each state. The statutes involved lengthy restrictions and qualifications in an effort to avoid First Amendment violations. The statute in Rhode Island had been over-turned in court as a violation of the Establishment Clause, because it fostered excessive entanglement between government and religion and gave "significant aid to a religious enterprise. Lower courts reviewing the Pennsylvania statute, on the other hand, found no violation of the First Amendment.

**8. *Employment Division v. Smith*, 494 U.S. 872 (1990)**

Known as the "Peyote" case. Two members of the Native American Church were denied unemployment benefits in Oregon after they were dismissed from their jobs as a result of their ritual use of peyote, a banned substance in Oregon, but which has long been central, in essence a sacrament, in the Native American Church.

**9. *Church of Lukumi Babalu Aye v. Hialeah*, 508 U.S. 520 (1993)**

Many Cuban refugees in South Florida practice the Santeria religion, which combines a traditional African religion with elements of Roman Catholicism. An important ritual in Santeria is animal sacrifice. When a Santeria church announced plans to open in Hialeah, Florida, the city council enacted three ordinances designed to prohibit any animal sacrifices by the church. The church sued the city and city officials, claiming that the ordinances violated its rights under the First Amendment.