**Church History Outline 48: Evangelicalism and Secularism in America**

I. Around 1950, a moderate wing of fundamentalism emerged and became known as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 A. Evangelicals shared fundamentalists’ concerns for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Bible, but tended not to be as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as fundamentalists.

 B. Evangelicals did not emphasize \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from modernist institutions.

 C. The split between fundamentalists and evangelicals deepened when \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ accepted the support of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_-leaning churches for one of his evangelistic crusades in 1957.

II. At the same time, American society continued to become more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 A. Influenced by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, an increasing number of Americans made a distinction between \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (secular) areas of life.

 B. They considered religion and morality a matter of one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ beliefs and experiences.

 C. Public applications of religion and morality, especially by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, was seen as a violation of individual freedom.

 D. Most large Protestant denominations (Methodist, Episcopalian, Lutheran, Presbyterian, etc.), known as “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” and influenced by modernism, did little to combat the rise of secularism, and even aided it.

III. Alarmed by the rise of secularism, evangelicals, along with many fundamentalists, Catholics, Jews, and other \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ religious groups, began to actively promote traditional moral values in the 1970s, especially through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.