ST. PAUL’S GREEK ORTHODOX CHURCH

Religious Education Discussion

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*Orthodoxy and Heterodoxy*

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Chapter Five: Evangelicalism and Revivalism

1. What had been introduced by the Radical Reformation in the place of tradition, ecclesiology, and confessionalism as the new “canon of faith” and how would you describe it?

2. What is the most convenient starting point for Revivalism?

3. What was one of its hallmarks?

4. In addition to emphasizing emotionalism and conversion in revival meetings, what did the Second Great Awakening bring with it?

5. Which Revivalists leader was crucial in creating the “altar call?”

6. What facets of today’s typical Evangelical Sunday morning service can be traced back to Revivalism’s influence?

7. This new “liturgy” celebrates sincerity of the heart as the mark of the true Christian, however, for centuries, what had been the mark?

8. According to the Radical Reformers, one could be a Christian without being a Church member. Who are the modern heirs of the Radical Reformation?

9. In response to the dry confessionalism of the magisterial churches, the revivalist movements turned pietism into what?

10. How does the author define revivalism?

11. What are some of the parallels the author draws between ancient Gnosticism and the revivalists?

12. What is the purpose of the “fire and brimstone” sermon?

13. How does a dramatic one-time decision for Christ contrast with the traditional Orthodox understanding of salvation?

14. How does historic Christianity define faith?

15. Instead of following the tradition of the apostles, those who define faith as absolute knowledge are following what tradition?

16. Our faith relationship is like what human relationship?

17. How does the Evangelical tradition typically regard those who preach that material reality has a role in salvation?

18. Contrast of the Evangelical and Orthodox view of the Incarnation.

19. While Evangelicals do not deny the Incarnation, they do typically deny what Christians historically saw as the results of the Incarnation. What are these results?

20. How does the Orthodox understanding of the connection between spirituality and physicality inform our understanding of sexual morality?

21. In the author’s opinion, what has Evangelicalism substituted for the majesty present in traditional worship?

22. What are some of the ways that Evangelicalism expresses an escapist streak?

23. What is the Rapture?

24. How old is this teaching?

25. Have the majority of the world’s Christians accepted this doctrine?

26. Orthodoxy is marked not by emotional enthusiasm or extraordinary experience, but by what?

27. Define the Seventh-day Adventist doctrine of “soul sleep.”

28. Define their doctrine of “conditional immortality.”

29. Does Orthodoxy accept these doctrines?

30. Did you learn anything about the Salvation Army?

31. Messianic Judaism is essentially a revival of what?

32. When rationalism challenged the authority of Scripture in the mainline Protestant Churches, what rose to the forefront?

33. What is the focus of the Social Gospel?

34. The author asserts that while the non-denominational approach is often successful in attracting members and offering programs, it tends to lack what?

35. What does Orthodoxy offer in contrast?

36. How often is excommunication from the Orthodox Church actually applied?

37. How would most Evangelicals regard the teaching of the Orthodox Church Fathers?

38. In the Evangelical world, who decides what is authoritative? How about in the Orthodox world?

39. So, who guides the believer in the Protestant, Catholic, and Orthodox worlds?