“God keep Our Land… In God We Trust”

Religion and Politics
in Canada and the United States
- Similarities and Differences

Tom Sherwood
Those who believe religion and politics aren't connected don't understand either.

Mahatma Gandhi

Those who believe that politics and religion do not mix, understand neither.

Albert Einstein
On April 19, 2019, imams at 69 mosques in five provinces — Alberta, British Columbia, Ontario, Nova Scotia and Quebec — delivered a coordinated sermon in four different languages, emphasizing the importance of voting.

"As believers, every single one of us has social responsibilities that our very faith is contingent upon," Imam Faraz Rabbani told congregants at the Bosnian Cultural Centre in Toronto. Voting, he said, is one of those responsibilities.
Do you think that religious leaders and organizations should be involved in political matters?
Majority Now Says Churches Should Keep Out of Politics

On social & political matters, churches should...

- Keep out: 52%
- Express views: 45%

Pew Research, USA, 2009
In God we trust

Q. Do you think religious leaders should try to influence government decisions?

<table>
<thead>
<tr>
<th>Country</th>
<th>Percentage answering yes</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>37%</td>
</tr>
<tr>
<td>Italy</td>
<td>30</td>
</tr>
<tr>
<td>Canada</td>
<td>25</td>
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<td>Australia</td>
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<td>S. Korea</td>
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<td>Mexico</td>
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<td>Germany</td>
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<td>U.K.</td>
<td>20</td>
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<tr>
<td>Spain</td>
<td>17</td>
</tr>
<tr>
<td>France</td>
<td>12</td>
</tr>
</tbody>
</table>

SOURCE: Ipsos polls taken between May 12-26; margin of error +/- 3 percentage points

GLOBE STAFF GRAPHIC/JAMES BENNETT
Do you think that religious leaders and organizations should be involved in political matters?
Arguing from different “premises”
Premises about Politics and Religion

What do you mean by “Politics”?

What do you mean by “Religion”? 
“Politics” – partisan politics

Liberal Party of Canada
Conservative Party
New Democratic Party
The Green Party
The Republican Party
The Democratic Party
“Politics” – public policy issues
Abortion
Immigration
Refugee policy
Carbon/fossil fuels
Environmental issues
Aboriginal issues
taxation, health care, education
2 questions / responses

Should religious leaders and organizations endorse political parties?

Should they advocate for and against public policies?
2 questions / responses

Should religious leaders and organizations endorse political parties?

No.

Should they advocate for and against public policies?

Yes.
## POLITICS

<table>
<thead>
<tr>
<th>political parties</th>
<th>public policy issues</th>
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### RELIGION

<table>
<thead>
<tr>
<th>Formal org’n</th>
<th>Rel. values</th>
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<tbody>
<tr>
<td>1.</td>
<td>3.</td>
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<tr>
<td>2.</td>
<td>4.</td>
</tr>
</tbody>
</table>

1. Falwell backs Reagan
2. RC Bishop opposes abortion
3. Public interest lobby backs Greens/NDP
4. faith-based group urges environmental concern
Glossary – “lobby”

A group, organization or association seeking to influence the passage or defeat of legislation. Originally the term referred to persons frequenting the lobbies or corridors of legislative chambers in order to speak to lawmakers. ... A 'lobbyist' is the actual person or entity that does the work of the lobby.
Registered lobbies in Canada

Canadian Association of Petroleum Producers
Canadian Bankers Association
Canadian Cattlemen’s Association
Mining Association of Canada
Canadian Federation of Independent Businesses
… General Motors, Chicken Farmers, CNR…
Interest groups / Public interest groups

/ MADD
Friends of Canadian Broadcasting
Canadian Wildlife Federation
David Suzuki Foundation
Campaign Life Coalition
Pro-Choice Action Network
Canadian Medical Association
How your church lobbies in Ottawa and how it could do the job better

By Tom Sherwood

Leaders of Canada's five major Christian denominations appeared before a House of Commons standing committee last spring to submit a brief on international development.

The MPs were obviously glad to hear what they had to say. They were warmly welcomed by the committee chairman, Georges Lapointe, who saw their appearance as a means of alerting both parliamentarians and public about this most important subject. The Hon. George Lewis said he was pleased that the church program was practical: "You are going to talk to practical people such as ourselves who might be able to help you do something in the way of bringing these desires and policies into action."

The committee proceeded with a businesslike exchange of information, views and experiences. The next day newspapers across the country carried stories on the meeting, and many of them quoted long passages verbatim from the churchmen's brief. It had been an effective lobby.

Lobbying is one way in which members of the public with a special interest plug into the policy-making and decision-making process. The term suggests behind-the-scenes wheeling and dealing, influence peddling and questionable political morality. Usually it is replaced by a euphemism. No member of Parliament has ever met a lobbyist, but every one regularly hears from consultants, public relations counsellors, regional officers, and specialists.

If you too belong to a group that has a legitimate concern or point of view, you will want to take advantage of the opportunity provided by the government's methods of handling public business. It is one of the many ways to make your voice heard.
Religion

Finding meaningful work for all a challenge that must be faced

By Tom Sherwood

Monday is the 92nd Labour Day in Canada.
An Act of Parliament passed July 23, 1894, declared Labour Day a statutory holiday. It symbolized a victory for the labor movement and the changing status of work in our society.

The union movement was one of the great forces in the 19th century, humanizing work by introducing an ethic that saved lives and spirits from terrible employment practices.

Since then, the nature of work has changed dramatically. Our society has developed technologies that distance workers from each other and from the end product. One of the challenges facing us today is to have meaningful work for each person, so that by the sweat of one’s physical exertion or the effort of intellectual labor, a person may experience a sense of fulfillment.

This idea was central to the so-called “bishops’ statement” released Jan. 1, 1983, and to a number of other statements made by the Roman Catholic Church, the United Church of Canada and others. The idea of human abilities as gifts from God. That the appropriate use of them is a form of faithfulness. The larger idea is that all work is to glorify God. God created and continues to create through work or school, which is preparation for work. And, yes, it does provide income, too. Literally and figuratively, work provides structure for our living.

That is a sociological view.

The religious view is nearly the same.

At best, work is a part of a more abundant living. If there is no satisfying work experience, it may not be a fully human life. In the Bible, this is the theme of the Book of Ecclesiastes, “the Preacher,” who says that everything we do under the sun is in vain if we work only with worldly ends in mind.

Ultimately, the worker dies and there has been no purpose, because there has been no sense of eternity, the ultimate. Only as work is interpreted in terms of purposes beyond the individual and beyond the human does it assume real meaning.

The New Testament writers emphasize the idea of human abilities as gifts from God. That the appropriate use of them is a form of faithfulness. The larger idea is that all work is to glorify God. God created and continues to create through work or school, which is preparation for work. And, yes, it does provide income, too. Literally and figuratively, work provides structure for our living.

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Background

Homosexual ministers continue to be a controversial issue in the United Church of Canada. Earlier this year, the denomination faced a vote on the ordination of gay and lesbian clergy, which divided the church and sparked intense debate. The vote was ultimately rejected, but the issue continues to be a source of tension and conflict within the church.

The vote came after a series of public and private discussions among church leaders, who were divided on the issue. Some argued that ordaining gay and lesbian clergy was necessary to reflect the inclusiveness of the church's mission and values, while others were concerned about the potential for division and controversy.

The decision was a setback for those who had been advocating for the ordination of gay and lesbian clergy. They had hoped that the church would take a more progressive stance on the issue, and they were disappointed by the outcome.

Despite the vote, the issue of gay and lesbian clergy continues to be a topic of discussion within the church, and it is unclear how it will be addressed in the future.
Homosexual ministers continue to gain acceptance in the church.

By Rev. Tom Bonney

W

When you're gay and your church lets you stay, you're doing something right.

That was the message the Adventist Church delivered at its 2005 General Conference meeting. It was a message that resonated with many church members, as the conference voted to accept gay and lesbian ministers into the church.

Canada's second-largest magazine, The Ottawa Citizen, ran an article about the decision, which was a first for a major Christian denomination in Canada. The article highlighted the church's move to welcome gay and lesbian ministers, and it included quotes from church leaders and members who welcomed the decision.

The decision was not without controversy, however. Some church members opposed the move, arguing that it contradicted the church's traditional teachings on sexuality. Others, however, believed that the church needed to embrace a more inclusive and compassionate approach to ministry.

In the end, the decision was seen as a significant step forward for the church, as it worked to become more inclusive and reflective of the diverse communities it served.
Contemporary church has major role to play in practical politics, economics

"The church should stay out of politics." I can't believe I'm still hearing that line in Canada in 1988. Most recently I've heard it is said by people who don't like the involvement of religious groups in the free-trade debate.

Some say the church should stick to religious matters and leave public policy decisions to the experts in government. If that's how you feel, you are placing yourself in rather notable company.

Adolf Hitler was always glad when the church would stay in the sanctuary and stay out of social or economic issues. Any oppression would be happy with a quiet, inactive church, singing songs of seraphim and cherubim, and ignoring issues of justice.

There are dictatorships and military regimes in the world today who feel that the only voice opposing their ruthless treatment of people is that of the church. They wish the church would stick to worship and prayer.

There are times when church people have closed their eyes to injustice as they bowed their heads in prayer. Slave owners in the American South found that a particular distortion of Christianity helped them to maintain a system which exploited and promised of heavenly rewards hereafter in exchange for servile suffering here. Similarly, apartheid is based on a convenient biblical interpretation. The intellectual rationale for that outrageous social structure was originally a theological system.

This is why the church has been so active in declaring apartheid a sin and its theological underpinnings heretical. It is an act of confession and penance for the church to work for justice in South Africa today.

There is no doubt that the church has functioned in the past as a kind of Royal Priest or Chaplain to the Status Quo by blessing or ignoring systems of suffering. In its new 20th century independence from government, the church is trying to conserve that which is faithful and be an agent of change when reform is more laudable.

By listening to Third World voices and the voices of victims in our own society, the contemporary church is learning that love without justice is empty, even hypocritical.

REV. TOM SHERWOOD

Religious people seeking to love God often discover that love is faithfully expressed by caring for a neighbor. We learn further that seeking to love one's neighbor often leads to very practical economic and political activity.

Because of faith and beliefs, religious people in the national capital area have joined Amenity International or Operation Dismasitic. Many have joined the new Interfaith Centre for Social and Community Action started by Gori Diakonos. Some are working in soup kitchens like St. Bridget's. Others are working in emergency centres like Centre 567 in McLeod-Stewart United Church on Bank Street and Centre 454 in St. Alban's Anglican on King Edward Street.

Some, realizing that the donation of food and clothing to a family in crisis is like fire and water, have attempted preventive social medicine.

While the victims are drowned in poverty and unemployment downstream, some religious leaders have tried to deal with the cause upstream. That always means dealing with some level of government, which is usually called lobbying. When the church lobbies, it is criticized.

Way do people think that it is appropriate for the church to pray for the poor, acceptable to give practical help and counsel to the poor, but that it's inappropriate to speak out about poverty and unemployment policies?

There is no aspect of our social living — nothing in public policy, economics or political life — that is not a moral, ethical and religious matter.

Formal religious groups should not align themselves with political parties. But religion is concerned with ultimate reality — matters of life and death. The major public policy issues today are matters of life and death. The major public policy issues today are matters of life and death. The major public policy issues today are matters of life and death. The major public policy issues today are matters of life and death. The major public policy issues today are matters of life and death.
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Adolf Hitler was always glad when the church would stay in the sanctuary and stay out of social or economic issues. Any oppressor would be happy with a quiet, inactive church, singing songs of seraphim and cherubim, and ignoring issues of justice.

There are dictators and military regimes in the world today who find that the only voice opposing their ruthless treatment of people is that of the church. They wish the church would stick to worship and prayer.

There are times when church leaders can take a firm stand in support of the poorer members of society, even at the risk of losing many church members. In England the Church of England was censured for supporting the poor. But it did not give up its role as protector of the poor, but that it felt it had to speak out against poverty and unemployment policies.

There is no aspect of the human condition — living — nothing in personal or public economies or political life — that is not a moral, ethical and religious matter.

Formal religious groups don’t align themselves with political parties. But religion is at the heart of the world of life and death. There are public policy issues today that affect life and death: access to medical care, mental health care, the distribution of food, the waste disposal and recycling of material, environmental crises; the international trade distribution of food, health care, the use of advanced technology and so on.

(Rev. Tom Sherwood is moderator of the United Church. His column ran weekly.)
Canadian churches were wrong about refugee policy; now's the time to make it right

We were wrong. For years the Canadian churches lobbied the federal government on behalf of refugees, saying that each one deserved an individual hearing. Every human being is a unique child of God and should be treated as such, we said. The principles behind our argument are still admirable. But events have proven that the argument itself was wrong-minded.

For 15 years, church leaders urged government to take this approach. “Deal with refugees as individuals,” we said.

We were wrong. The approach is not working. It is failing to solve the problem of the refugee backlog and it is creating new problems, new victims. It is time to change it.

Two years ago the number of refugees in Canada awaiting decision on their requests for landed immigrant status had surpassed 100,000. This is the backlog you have been hearing about. The government set up a new review procedure, hired and trained additional staff to implement it, and set out to deal with the backlog once and for all. The intention was to finish the job by the end of 1991 and return to regular procedures in order to deal with each year’s new refugees.

It hasn’t worked that way. By the end of this year there may be nearly 200,000 refugees claiming asylum during the process.

Church leaders are now calling for a general amnesty for the pre-1989 groups. Grant them all landed immigrant status immediately. There are three main reasons for this reversal.

First, the delays do hurt. The Canadian Council of Churches recently conducted some research among the long-term claimants and discovered that about 60 per cent of the claimants are separated from their wives and children. The stress of separation and the feeling of total powerlessness in a seemingly endless bureaucratic process are taking a measurable psychological toll. People working with the refugees speak of suicides and other horror stories.

Secondly, it seems to be an unnecessarily thorough review procedure. The latest figures show that a little over 40,000 claimants have been reviewed and about 200 people have been sent home, at an overall cost of nearly $200 million. That’s nearly a million dollars per deportation.

The “success rate” for claimants is one reason why Dr. Helga Kurz-Harder of the United Church, the official who works with refugees, has changed her mind.

“I still have difficulty with the concept of amnesty, because for years we argued that everyone deserves a hearing. But there is no argument more against amnesty for the backlog. These people have been here for four, five or six years now, and if they haven’t done anything wrong in Canada they should all just be given landed immigrant status immediately.”

She added: “The chance that refugee claimants are undesirable citizens is probably lower than in the general population. If you were a criminal or a terrorist, you would come into Canada with a forged passport in your three-piece suit, not in a vulnerable, disprivileged status of refugee.”

Finally, it is a matter of justice. The church was asked for this procedure in the hopes that it would be fair. As it turns out, individuals review of each claimant’s case may be fair but it is not just. Some of these refugees claimants have been pending for several years. If they were Canadian and had had criminal charges laid against them, the charges would have been dropped long ago, because justice delayed is justice denied. The inter-church committee for Refugees has urged Barbara McDougall, the minister of immigration, to alleviate the “cruel treatment” and grant amnesty. They have received no answer.

The minister’s main argument for continuing with the plan despite its obvious failings is that amnesty rewards “queue jumpers” and erodes the concept of true refugee. Good point, but I have a suggestion: We borrow the concept of triage for emergency medical care and apply it to this form of emergency humanitarian response. On MAAS you see the doctors and nurses quickly reviewing the wounded and grouping them into three categories. After triage, the medical people deal effectively with the casualties, saving the maximum number. This happened for real in the Gulf war.

Canada’s refugee policy could blend the ideal of case-by-case review with the practical necessity of processing large numbers. First of all, grant amnesty to all the people in the pre-1989 backlog if they are not charged with any crimes under Canadian law. Then begin to deal with new backlog, using triage. First group the applicants, then deal with individuals. Categorize the people according to likelihood of acceptance. Officials are finding that refugee claimants from Trinidad and Portugal are likely to be economic migrants, coming to Canada in search of a better life but in no way threatened by torture or death back home.

On the other hand, there is a virtual 100-per-cent acceptance rate among people from such countries as El Salvador and Somalia.

There are now over 15 million refugees in the world under the care of the United Nations High Commission for Refugees. These are not economic migrants. They are people who cannot return to their homeland without realistic fear of persecution, violence or death.

Many are going through local integration programs in order to become self-supporting citizens in their country of asylum. But there is a third group needing compassionate response by such countries as Canada. They cannot stay in their country of first asylum and require resettlement in some third country.

I visited such a group in the Phanat Nikhom refugee camp in Thailand last year. It is east of Bangkok toward the Cambodian border. And it is crowded. All the camps in Southeast Asia are overcrowded.

I was travelling with my sister who had worked in Phanat Nikhom in 1981. As emotional as it was for me to see the reality of refugee camp life for the first time, consider her feelings when she realized that some of the refugees she had been working with were still there, still waiting, and that the camp was at three times capacity.

Canadians working in the camp stressed the need for groups back in Canada to continue supporting refugees. It saves lives.

In the worldwide flood of refugees, Canada can be a compassionate ark, but we citizens have to make room inside. And our government has to unblock the gangway.

(Tom Sherwood is pastor at Orleans United Church and took part in the earlier debates over refugee policy in the United Church.)
issues

Advertising directed to children
Same sex civil marriage
Aboriginal issues
Immigration, refugee policy
Environment
Falwell – Reagan, 1980
Falwell, Jr. – Trump, 2016
“OS” = “operating system”

Remember

Beta & VHS?
Apple vs PC?
“Religion”
“Politics”
different operating systems in Canada and the United States
“football”
“football”
“football”
“politics”

There are different political cultures in Canada and the United States.

2-party
Adversarial
Minimal
government/
republic

Multi-party
Compromise
/accommodation

Social democracy
There are different political cultures in Canada and the United States.

Life, liberty and the pursuit of happiness

Peace, order and good government
There are different political cultures in Canada and the United States.
“religion”

There are different religious realities in Canada and the United States. Roman Catholic history, presence Protestant fundamentalism Ethnic denominations Accommodation of pluralism Judaism Islam Minority religions
WE OFFER:
- Food, Shelter & Clothing
- Education & Job Training
- Spiritual Support
- Addiction Treatment

- Employment & Housing Services
- Medical & Dental Care
- Hospice Care

HELPING THE HOMELESS AND HUNGRY SINCE 1906.
“religion”

There are different religious realities in Canada and the United States. Roman Catholic history, presence Protestant fundamentalism Ethnic denominations Accommodation of pluralism Judaism Islam Minority religions
American landscape

• Fundamentalism
• Apocalypticism
• American Civil Religion
• King Cyrus leadership
Canadian landscape

• social gospel
• multiculturalism and diversity
• uniquely Canadian religious identities
Social gospel

school of thought in Canadian religious, social and political life since the 1890s which relates Christian ideas to the collective ills of industrializing society
WANTED A DECENT JOB

BY A DECENT MAN

AGE 37 - FAMILY MAN

A VETERAN OF HOME

COLLEGE TRAINED

NATIVE CHICAGOAN

PURCHASING ACCOUNTING

TAXI SERVICE

MACHINERY CENTRAL

214 S. STELLER

911 S. WABASH AVE.

WANTED A DECENT JOB

FAMILY MAN

AGE 49

BEST REFERENT CLERICAL OR

PRINTER 6 YR. A

314 S. TORONTO CO.

ARA SALARY

854 S. CHICAGO A

111 N. WABASH AVE.
• J.S. Woodsworth
• T.C. Douglas
• Stanley Knowles
  seniors’ pensions
  employment insurance
  health insurance
  working conditions, min. wage
Celebrate Multiculturalism

Celebrate Canada
Canadian Multicultural Day—June 27

PEEL MULTICULTURAL COUNCIL
Helping people reach their goals

www.peelmc.com/
Jagmeet Singh
ALLOWED: Small religious symbols

BANNED: “Overt and conspicuous” symbols

SOURCE: GOVERNMENT OF QUEBEC
La diversité est une richesse.
La diversité est une richesse.

NON À LA CHARTE DE L'EXCLUSION.
La diversité est une richesse.

NON À LA CHARTE DE L'EXCLUSION.
NON À LA CHARTE DE L'EXCLUSION.

La diversité est une richesse.
CHARTER of QUEBEC VALUES... (A GRAPHIC GUIDE)

1. REJECTED
2. REJECTED
3. REJECTED
4. HIRED

MONTREAL CANADIANS

Evelev 2013
Bramadat and Seljak, 2005
Bramadat and Seljak, 2005

I would argue that religious ideas, texts, rituals, symbols and institutions are in the end redeployed by newer Canadians in a uniquely Canadian way.

- Paul Bramadat, page 13
Bramadat and Seljak, 2005

• Hinduism transformed itself as individuals adapted to the Canadian cultural context (page 30).

• Canadian Buddhists have had to negotiate new forms of religious and ethnic identity (page 69)
Bramadat and Seljak, 2005

• the author aims to convey what is unique about Jewishness in Canada (page 129)

• Muslims of diverse ethnic groups redefine themselves as primarily Canadian Muslims (page 148).
American landscape

• Fundamentalism
• Apocalypticism
• American Civil Religion
• King Cyrus leadership
King Cyrus leadership

King of Persia who ended “The Exile” or “Babylonian Captivity” 597 - 536 bce
In the first year of King Cyrus of Persia, in order that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of King Cyrus of Persia so that he sent a herald throughout all his kingdom, and also in a written edict declared: 2 “Thus says King Cyrus of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem in Judah. 3 Any of those among you who are of his people—may their God be with them!—are now permitted to go up to Jerusalem in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem;
Coins bearing the images of US President Donald Trump and King Cyrus, to honor Trump’s recognition of Jerusalem as Israel’s capital February 28, 2018.
Religious fundamentalism is characterized by a return to essential, foundational principles, usually including a resistance to modernization and an emphasis on certainty through a literal interpretation of scriptures.
Religious fundamentalism

Totalism (vs. separation of religion)
Scripturalism (justification in terms of inerrant religious text)
Traditioning (historic texts considered to be of contemporary significance)
Origin and use:

• 1920 first used
• 1876-1900 conferences in the USA
• the Fundamentals: 5 central doctrines of conservative Christian faith...
The Fundamentals

• 1. inerrant inspiration of Bible
• 2. Virgin Birth
• 3. Substitutionary atonement
• 4. Bodily resurrection
• 5. Second Coming
Related doctrines: divinity of Jesus, sin, salvation, bodily resurrection of believers…

refutation of errors: evolution, biblical criticism, RC, LDS, etc.
Other concerns:

science, empiricism, Marxism, suffragettes, independence of social institutions from religious influence
1920 - the term is first used

1980 - started to be used beyond Christianity
Other fundamentalisms

- Jewish
- Islamic
- Hindu
- Sikh

But usually considered more as an ideology than a religious form
Apocalypticism

a systematic belief in the ultimate devastation or end of the world.

Present in many cultures

Pre- or postmillennial

Accusations of apocalyptic thinking in Bush cabinet and policies
American Civil Religion (ACR)
“solidarity” – the way in which a society is held together

• “ritual” – a patterned recurring sequence of behaviours

periodic rituals, religious rituals
Robert N. Bellah (1927-2013)
Civil religion

“any set of beliefs and rituals, related to the past, present and/or future of a people (nation) which are understood in some transcendental fashion”

(Hammond, 1976: 171)
Presidential inaugural addresses

https://avalon.law.yale.edu/subject_menus/inaug.asp

References to “that Almighty Being”
“Almighty Ruler of nations”
"Almighty God” “Almighty Being”
“Divine Providence”

Also: prayer
Presidential inaugural addresses

“God” mentions

Nixon 1969 6
Reagan 1985 8
GW Bush 3, 3
Obama 5, 5
Trump, 2017

“The Bible tells us how good and pleasant it is when God’s people live together in unity.”

“God bless you and God bless America! Thank you. God bless America.”
Elements of “religion” / a religion

- ritual and ceremony
- shrine and sacred place
- symbol and sacred object
- myth and sacred story
- hero, saint and sacred person
Celebrate July 4th!
Remember those Armed Citizens who fought government tyranny and oppression. They were like you; and they were armed. It was the American Revolution. Your Bill of Rights wasn't free. As a Free American, it is YOUR RIGHT and DUTY to be Armed in order to Stand Guard against Government Tyranny and Oppression.
The unanimous Declaration of the thirteen United States of America.
American exceptionalism

“We Americans are the peculiar, chosen people – the Israel of our time; we bear the ark of the liberties of the world.”

– Herman Melville, 1892
American exceptionalism

“Chosen people”
“New Israel”
“God’s people”

GOP platform, 2016
Is there a civil religion in Canada?

“any set of beliefs and rituals, related to the past, present and/or future of a people (nation) which are understood in some transcendental fashion”

What would it look like?
Ô Canada!
Terre de nos aïeux,
Ton front est ceint de fleurons glorieux.
7:15 pm
