

*PRIESTS TO PROPHETS IN A POST-CHRISTENDOM
CANADA?: A SURVEY ON VIEWS ON WAR*

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Hans Mol's "priests to prophets" is helpful for understanding the shifts that have taken place in regards to Canadian churches, the state, and war. These survey results confirm some of Mol's conclusions for the Canadian context, but they also indicate surprising nuances and subtleties to views held in pew and pulpit. First, the results indicate a range of perspectives, especially in regards to age and denominational affiliation—a caution to making sweeping statements about views of "the church." Second, the survey indicates a resiliency of the traditional just war position. Third, the results do indicate a resistance to associating a war effort with support from the pulpit, as well as show support for the churches' ongoing mission to engage the state in matters of foreign policy.

The Canadian Day of Humiliation held on 11 February 1900 was a solemn ceremony to repent of the sins of empire, sins that were deemed to be hindering God's blessing on British arms against the Boers in the war raging in South Africa.¹ Acting as priests of the nation, many Canadian clergy offered prayers of repentance so that the "sin of Achan"² would no longer hamper the war effort, and imperial troops (including the Canadian contingent) could advance and bring the alleged blessings of British rule to the Boers and their African subjects. That priestly role during wartime remained a staple of Canadian culture up to the end of the Second World

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