

#10 Resist Rising Christian Nationalism

SPONSOR: The Vestry of St. Michael's Episcopal Church, Brattleboro

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[Note: Revision made after the Pre-Convention Hearing to the third RESOLVE is underlined.]

RESOLVED, That the 193rd Convention of the Episcopal Diocese of Vermont acknowledge the rising profile of Christian nationalism in the United States and the claims to authority made on its behalf for contemporary society and national governance; and be it further

RESOLVED, That the Convention recognize the underlying assumptions and tenets of Christian nationalism (which claim that government is created by God, given into the hands of people chosen by God, and its actions founded in Scripture as literal expressions of divine will and thus insulated from human criticism) to be a conflation of a particular Christian identity with national identity, contrary to the US Constitution's separation of church and state; and be it further

RESOLVED, That the Convention affirm [Resolution A081, Combat Rising Religious Nationalism](#), adopted by the 2024 Episcopal Church General Convention, that acknowledges the larger context of Christian nationalism in "the urgent, troubling, and deeply rooted issue of religious nationalism, the intersection of religious extremism and nationalist ideologies, both domestically and globally;" and be it further

RESOLVED, That the Convention, in concert with GC 2024-A081, "lament the negative impact of religious nationalism in promoting violence against the personhood and the social, cultural, and historical order of marginalized groups," and specifically, in the United States, where Christian nationalism is tightly linked to White Supremacy and its claims of whiteness as a necessary attribute of the ruling elite, reinforcing America historic racism; and be it further

RESOLVED, That the Convention acknowledge that the rapid encroachment of Christian nationalist precepts in the hands of the current United States administration threatens the liberty promised to us all in the Constitution; and be it further

RESOLVED, That the 193rd Convention of the Episcopal Diocese of Vermont urge individual members, congregations and affiliated organizations to:

- educate themselves about, and resist, Christian nationalism, with not only its negative impact on marginalized groups, but also on all Americans;
- oppose the claim that governments and nations are ordained by God and are therefore perfect in and of themselves, which fails to recognize that humans are responsible for their own governance;
- address the clear incompatibility of Christian nationalism with our commitment as Christians to love *all* our neighbors, Christian and non-Christian alike,
- and emphasize the promise of the Baptismal Covenant to "strive for justice and peace among all people, and respect the dignity of every human being" (Book of Common Prayer, p. 305).

EXPLANATION

The General Convention of The Episcopal Church, meeting in late June of 2024 in Louisville, Kentucky, debated and adopted: [Resolution A081, Combat Rising Religious Nationalism](#). Recognizing the rise of religious nationalism both globally and domestically, it urges the Church to acknowledge and combat its dangers, noting in its explanation, "These movements [which include the "Christian nationalist" movement] promote violence against marginalized groups, severely affecting social, cultural and historical contexts."

This resolution, “Resist Rising Christian Nationalism,” asks the Diocese of Vermont to respond not only to the General Convention resolution but also more urgently to a growing Christian nationalist movement, with clear ties to White supremacy, that is seemingly given legitimacy here in the United States by a new presidential administration.

On February 6, 2025, President Donald Trump issued an Executive Order titled “[Eradicating Anti-Christian Bias](#),” which takes the position that the Federal Government has a positive duty to protect religious expression in the public square. The executive order, however, outlined actions to be protected that were treated as violent or threatening by many previous administrations.

“Eradicating Anti-Christian Bias” has been followed by other executive orders proposing, for example, that government employees can proselytize for their faith inside their employment settings. We believe these are a profound and misguided view of government’s purpose and role, and they are also a profound misunderstanding and misuse of Scripture.

The current national administration has two streams feeding it: the policy work of the Heritage Foundation’s Project 2025 (“[Mandate for Leadership: The Conservative Promise](#)”), and the vast flow of literature, preaching and publicity known as “Christian nationalism.” Project 2025 is the public policy realization of the underlying notion of Christian nationalism and rests on it for values, claims for authority, and moral justification for pushing aside 250 years of carefully tended democratic practices.

The Christian nationalism fabric comprises many threads, from the very raw claims to power based on Scripture to far more subtle arguments drawing on history, theology, and religious practice. We chose to engage with two representative sources: “[The Statement on Christian Nationalism and The Gospel](#),” by James Silverman and Dusty Deevers, and a book, *The Case for Christian Nationalism*, by Stephen Wolfe.

The Case for Christian Nationalism defines Christian nationalism as “a set of governing principles rooted in Scripture’s teaching that Christ rules as supreme Lord and King of all creation, who has ordained civil magistrates with delegated authority to be under Him, over the people, to order their ordained jurisdiction by punishing evil and promoting good for His own glory and the common good of the nation.”

Core assumptions are that the Bible, particularly the Gospels, is authoritative and represents literal expressions of divine will that cannot be questioned, and that the Christian religion, our religion, is fully finished—that revelation is complete and final.

Contrary to Christian nationalism, we understand Scripture to be the carefully collected and curated words of people of faith about their religious experience—divinely inspired, yes, but very much open to questioning and lively engagement. We believe the history of salvation is not yet complete—we have more to experience and to learn. And we make no claim that the pursuit of democracy has been without mistake or error. We believe that government, a fully human endeavor, is as fallible as any other human endeavor.

Note: As counters to the above specifically Christian nationalist resources, we recommend:

- *Taking Back America for God: Christian Nationalism in the United States*, by Andrew Whitehead and Samuel Perry, 2020, Oxford University Press
- The statement, [Christian Faith & Democracy](#), developed in September 2024 by the Georgetown University Center for Faith & Justice, Washington, D.C.
- Websites such as [Faithful America](#), Yale Library’s [Resources for Racial Justice: Christian Nationalism and Race](#), [Christians Against Christian Nationalism](#) (endorsed by former Presiding Bishop of The Episcopal Church, the Most Rev. Michael Curry), and many more.