

The Publications Assistance Program: Religious Magazines and Newspapers in Canada

**A report prepared for the Department of Canadian Heritage
Government of Canada**

by

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Canada

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1 EXECUTIVE SUMMARY

Religious publications play an important role in Canadian society where they both create and maintain a sense of community and Canadian identity. At first sight it appears strange that all but one of the publications supported by the Publications Assistance Program are Christian. Actually, this is neither surprising nor problematic for three reasons. *First*, today 95% of Canadians share a Christian cultural heritage. What this means is that even though particular individuals may classify themselves as non-religious, or even atheists, their religious background in terms of ancestry and basic value system is ultimately Christian.¹ The statistical and historical evidence therefore leads us to conclude that Christianity is the main religious tradition in Canada. *Second*, most Canadian magazines and newspapers published by members of other religious communities are ethnic rather than religious publications according to both their editors and the people who buy them. Thus while such magazines carry religious news they primarily deal with news and articles that are of interest to an ethnic community. Therefore, they seek funding under the category of ethnic publications. *Third*, Christian religious publications are far more diverse than most people recognize. Consequently the multicultural nature of Canadian society is reflected as much by the different traditions found within Christianity as by differences between Christianity and other religious traditions.

2 PROBLEM STATEMENT

The aim of this project was to review the current state of religious publications in Canada, provide guidelines for identifying religious traditions and publications, and make practical suggestions for improving the Publications Assistance Program. Our analysis and recommendations are found below.

3 SITUATION ANALYSIS

3.1.1 Religion in Canada

When he wrote his “Special Introduction” to *Socialism: Utopian and Scientific* (1892) Frederick Engels confidently declared: “The exhibition of 1851 sounded the knell of English insular exclusiveness. England became gradually internationalised – in diet, in manners, in ideas ... the introduction of salad oil ... has been accompanied by a fatal spread of Continental scepticism in matters of religion ... agnosticism, though not yet considered ‘the thing’ quite as much as the

¹ Both Professor Leslie Kawamura and Dr. Anthony Barber, Department of Religious Studies, University of Calgary, who teach Buddhism and are practicing Buddhists active in the Canadian Buddhist community argues that one of the greatest problems they face in teaching Buddhism to the average Canadian student is that while many claim that they have “rejected Christianity” or that they “are not Christians,” is that, from a Buddhist viewpoint, they are deeply Christian in their understanding of life, ethics, and religion.

Church of England, is yet nearly on a par, as far as respectability goes, with Baptism, and decidedly ranks above the Salvation Army ... nowadays, in our evolutionary conception of the universe, there is absolutely no room for either a Creator or a Ruler of the Universe ...”² Thus in his view religion was dying in England and about to disappear. Over a century later English religion is at least as robust as when Engels predicted its inevitable end. In the meantime about every twenty-five years a new generation of sociologists confidently declare the impending death of religion.

Thus Rodney Stark, one of the leading agnostic sociologists in America, observes that over the last 150 years many sociologists have noted a shift from “traditional Christian teachings” by mainstream denominations. Then projecting the trends they observed “into the future” they “predicted that soon religion will disappear.” This vanishing act they termed “*secularization* to indicate a turning away from religion and toward secular explanations for life.” Stark ends by saying “I must confess that as a young sociologist I shared these views. But as I did research on religious groups from the Moonies to major denominations, I found it very difficult to share these views with what I saw. For millions of people faith was alive and well.”³ These observations led Stark to the conclusion that “*secularization is a self-limiting process that leads not to irreligion but to a shift in the sources of religion.*”⁴ Thus he now argues that religion is here to stay even though the forms of religious expression may change.⁵ Further Stark and Roger Finke have shown that if anything, in America, participation in religious institutions has gradually increased over the centuries.⁶

The significance of this discussion for the present study is that contrary to popular opinion, particularly among academics, there is no solid evidence to support the so-called secularization thesis. Rather the available evidence is that while popular expressions of religion may change religions grow and decline while public interest in religion remains fairly constant.

3.1.2 Canadian Religious Affiliations

The last Canadian Census to provide data on religious affiliation was held in 1991. More recent data from the 2001 Census will not be available until early 2003. Unfortunately, these Statistics Canada figures are out of date and the Canadian population has changed considerably over the last ten years. Therefore, to arrive at an estimate for the current situation, other less reliable sources of information are needed to supplement the figures available from the Statistics Canada 1991 Census. One such source is found in Statistics Canada information from the 1996 Census data dealing with Ethnic Origins,⁷ Place of Birth of new immigrants,⁸ Mother Tongue,⁹ and last country of residence.¹⁰ This source allows us to make a guesstimate of the current religious

² Laurence and Wishart, *Marx and Engels Selected Works in one volume*, London, Lawrence and Wishart, 1968, p. 384

³ Rodney Stark, *Sociology*, Belmont, Wadsworth, sixth edition, 1996, p. 436

⁴ *Ibid.* p. 437

⁵ For a detailed discussion see Rodney Stark and William Sims Bainbridge, *A Theory of Religion*, Toronto, Peter Lang, 1987

⁶ Roger Finke and Rodney Stark, *The Churching of America: 1776-1990*, New Brunswick, New Jersey, Rutgers University Press, 1992

⁷ <http://www.statcan.ca/english/Pgdb/People/Population/demo28a.htm>

⁸ <http://www.statcan.ca/english/Pgdb/People/Population/demo25a.htm>

⁹ <http://www.statcan.ca/english/Pgdb/People/Population/demo18a.htm>

¹⁰ <http://www.statcan.ca/english/Pgdb/People/Population/demo08.htm>

composition of Canada's population. The available census data from the Statistics Canada Website¹¹ and our estimates are given in Appendix 1.

As stated above, the figures given in Appendix 1 for the current religious affiliation of Canadians are a guesstimate based on the available data. We believe they are essentially correct with two major caveats. First, the figure for Canadian Muslims could be 600,000 or even higher. On the other hand the Imam of the Calgary Mosque, Dr. Al-Nadvi, argued that the true figure is as low as 300,000. Second, the number of practicing Buddhists in Canada is based on the assumption that people from Buddhist cultures are and remain Buddhist. In practice many people from such cultures claim to "convert" to Christianity soon after they set foot on Canadian soil. Consequently Christian churches in the Chinese, Korean, Vietnamese and other Asian communities are thriving. It also needs to be noted that whether they claim to be Buddhist or Christian many Canadians of Asian origin are actually Confucian when it comes to ethical issues and basic social values even though most fail to recognize their own Confucian roots.¹² Therefore, allowing for deaths and marriages to non-Buddhists, the true figure for Canadian Buddhists has probably remained around 150,000 or 5% of the population. If this is the case the other 150,000 ought to be added to the Protestant group since evangelical churches appear to attract former Buddhists.

Various interpretations can be made on the basis of these statistics. Therefore, it is very important that we examine them in light of all the available evidence from a scientific perspective. Unfortunately, not everyone who appeals to survey data actually understands the complexities of survey research and the interpretation of such data. A good example of the misuse of such data is found on the very popular Ontario Consultants on Religious Tolerance Website which states "Canada's religious makeup is becoming more diverse. The market share of Christianity is dropping rapidly, as the percentage of non-Christians has increased from 10% to 17% between 1981 and 1991. Some smaller religions are doubling their memberships each decade. It is important to realize that surveys and census data are based on self-disclosure: a person is counted as a Christian if they call themselves a Christian ... The data are based on 1991 census data, and thus represent the responses of individual Canadians. They do not necessarily reflect the beliefs of individual religious groups. Some churches count all baptized persons as members; other faiths consider only active adult members in their data; still others have different criteria. Because of active persecution in Canada, members of some widely hated minority religions lie to the census takers. The former feel safer pretending to be a Christian or a person of no religion than to admit their actual religion and risk attacks ... Surveys by the Angus Reid group, a widely respected Canadian public polling organization, show that about 21% of Canadian adults attend church, circle, mosque, synagogue, temple etc. weekly. The number appears to be dropping gradually, about 1 percentage point per year. However, this data is based upon self-disclosure. Attempts have been made to count the actual number of adults who attend religious services weekly within a county. The true number is about 10%."¹³ Convincing as this Website sounds it is actually quite misleading

¹¹ <http://www.statcan.ca/english/Pgdb/People/Population/demo32.htm>

¹² In terms of survey research the number of Canadians claiming to be Confucian is negligible, nevertheless Confucian values play a key role in Asian communities as people like Professor Kawamura, see note 1, constantly point out.

¹³ http://www.religioustolerance.org/can_rel.htm

Thus while it is possible to argue, as they do, that “members of some minority religions lie to the census takers” this claim, although true in a general sense, does not fit the facts. In other words this is the work of people who have an interest in religion, actually the authors are Unitarians, but who lack expertise in survey research. In practice, as most researchers will admit members of minority religions, particularly ones like Satanism, are actually more than willing to proclaim their deviant beliefs. Further, the significance of the growth of people claiming “No religious affiliation” is open to question because once survey research is supplemented by participant observation and other anthropological techniques a very different picture emerges. Thus many people in the process of switching churches often claim that they have no religious affiliation because they like to believe they are simply “Christian” and refuse to identify with a particular tradition.

When questioned about their religious preferences and possible choice Reginald Bibby found that the "Religion None" category is characterized by a very high level of switching in and switching out. This category is more like a hotel than a home for many people.¹⁴ Further he notes that while the category “No Religion” has grown dramatically since 1971 it was not an option before 1971. Therefore, the exact significance is highly questionable because we lack historical statistics. Equally important is the fact that this category consists largely of younger people who tend to become more religious as they marry and grow older.¹⁵

Bibby argues “that as of the 1991 census, only about 4% of Canadians were identifying with a faith other than Christianity – scarcely higher than the 3% figures for both the 1931 and even 1871.”¹⁶ Exactly how he reached the conclusion that, over one hundred and thirty years ago, in 1871, around 3% of the population identified “with a faith other than Christianity” is not clear.¹⁷ What is clear though is that a figure of about 2% can be calculated on the basis of the 1851-52 census for Upper and Lower Canada while the 3% figure seems to hold for the 1881 census.¹⁸ Therefore, while he may not be exactly correct, the figure Bibby uses is plausible. Equally interesting is the fact that in 1871 a very small number of Muslims are recorded in Ontario.

After questioning the assumption that Canada is a multi-religious society Bibby argues that actually members of minority faiths are the most vulnerable to “conversion” to Christianity.¹⁹ In this his observations appear to be supported by the work of scholars like Mark Mullins who observed that members of the Canadian Japanese community who were originally Buddhist very easily begin to identify themselves as Christians.²⁰

¹⁴ Reginald Bibby, *Restless Gods: the Renaissance of Religion in Canada*, Toronto, Stoddard, 2002, p. 41.

¹⁵ *Ibid.* pp. 63-65

¹⁶ *Ibid.* p. 22, cf. Reginald Bibby, “MULTICULTURALISM IN CANADA: A METHODOLOGICALLY INADEQUATE POLITICAL VIRTUE,” *DISKUS* Vol. 5 (1999), found on the University of Marburg Web Site at: <http://www.uni-marburg.de/religionswissenschaft/journal/diskus/bibby.html>

¹⁷ This claim is repeated by him in “Canada’s Mythical Religious Mosaic: Some Census Findings,” by Reginald Bibby, in *The Journal for the Scientific Study of Religion*, 2000, Vol. 39, p. 235; cf. *Censuses of Canada 1665-1876*, Ottawa, Maclean, Roger & Co, 1878, pp. 14-15

¹⁸ *Census of Canada 1880-81*, Ottawa, Maclean, Roger & Co., 1885, p. 6-7

¹⁹ Reginald Bibby, *Restless Gods: the Renaissance of Religion in Canada*, Toronto, Stoddard, 2002, p. 43

²⁰ Mark Mullins, *Religious Minorities in Canada A Sociological Study of the Japanese Experience*, Lewiston, NY., The Edwin Mellen Press, 1989, pp. 177-184

The one exception to this trend appears to be Islam where apostasy, i.e. defection to another religion, is punishable by death under Islamic law. Whether or not this acts as a deterrent to would be converts to other religions in Canada is debatable, but the European evidence suggests that it does and that while former Muslims may become practical agnostics they are unlikely to switch religions.²¹

The one factor overlooked by Bibby and other scholars when they discuss the religious identity of Canadians is the degree to which Canadian Christianity is remarkably diverse. Yet scholars consistently overlook this diversity choosing instead to divide Canadian Christians between Roman Catholics and Protestant. Then Protestant groups are again divided between “mainline groups,” like the Anglicans and United Church, and “conservative groups,” usually evangelicals or charismatics.²² Occasionally other religious groups, particularly the Mennonites or Hutterites, receive some recognition.²³ What is totally overlooked is the fact that at least 1,898,400 Canadians belong to various branches of Eastern Orthodoxy.²⁴ Further, divisions within Roman Catholicism, for example between churches belonging to the Eastern and Western Rites are very important culturally yet such things are overlooked in most books on Canadian religion. Fortunately, the list of religious publications supported by the Publications Assistance Program seems to reflect this diversity within Christianity far better than most university textbooks.

3.2 Defining Religion and Religions

Henry Fielding causes one of his characters in *Tom Jones* (book 3 chapter 3) to say “When I mention religion I mean the Christian religion; but not only the Christian religion, but the Protestant religion; and not only the Protestant religion but the Church of England as defined by law.” This satirical comment is intended to point out the absurdity of many people’s approach to religion. Similarly cults can be defined as “any religion I don’t like” because “my religion is true while the one you believe in is a cult.” Silly as these statements are they actually reflect the way many people think about religion even today.

Therefore, before we can discuss the nature of religious publications we need to know something about religion itself. What is “religion” and how do we recognize “a religion.” The answer to these questions are much more difficult than many people appreciate. Literally hundreds of “definitions” of religion exists many stressing a belief in God or the gods. Some such definitions are by believers such as that found in the *Catholic Encyclopaedia* where we are told “Religion, broadly speaking, means the voluntary subjection of oneself to God.”²⁵ Other definitions by unbelievers, like James Frazer (1854-1941), take a more cynical approach. Frazer defined religion as “a propitiation or conciliation of powers superior to man which are believed to direct or control the course of nature and human life” implying that religions is based on psychological dependency and, in his overall theory, a misunderstanding of how the world really works.

²¹ Personal conversations with Professor Jan Knappert, School of African and Oriental Studies, University of London, 30 May 1998 in Berlin, Germany.

²² Cf. W. E. Hewitt, ed., *The Sociology of Religion: A Canadian Focus*, Toronto, Butterworth, 1993.

²³ Stewart Crysedale and Les Wheatcroft, *Religion in Canadian Society*, Toronto, Macmillan of Canada, 1976

²⁴ Eileen W. Linder, *Yearbook of American and Canadian Churches 1999*, Nashville, Abingdon Press, 1999, pp. 330-336

²⁵ <http://www.newadvent.org/cathen/12738a.htm>

The problem with definitions like these is that they rely on a very Western, indeed Christian, understanding of God and the divine. Actually in many religions God and the divine are unimportant. For example Buddhism, as a religion and not popular folk practice, denies the importance of both God and the divine.²⁶ Similarly many African, and other religious traditions that lack written scriptures have no place for God or the gods.²⁷ Equally problematic is the place of Confucianism and Taoism. Both can be described as a philosophy with ritual practices similar to a religion.²⁸ Therefore, it has to be recognized that some definitions of religion fail because they rule out certain social movements and institutions that are clearly religious and for the people involved in religions.

Because of problems like these some scholars have sought to identify religion in terms of religious behaviour. Thus the well-known theologian Paul Tillich made a good case for identifying religion in terms of what he called “ultimate concern.” Basing his ideas on Biblical views of idolatry, Tillich argued that whatever concerns a person ultimately, i.e. the thing they live for, is their true religion. This way of defining religion offers many insights into human behaviour and has its value. The problem is almost anything from a football game to membership of the Canadian Alliance can be classified as a religion if someone is sufficiently involved in it. Therefore, the definition becomes too wide for general use.

Faced with this type of problem Professor Ninian Smart (1927-2001), who founded the first Religious Studies Department in Britain and played an important role in establishing the American Academy of Religion, suggested that instead of looking for a pure and slick definition we ought to use a definitional model that allows the observer to distinguish between clearly religions and other social movements or institutions that resemble religions. Therefore Smart suggested defining religion as:

*A set of institutionalized rituals identified with a tradition and expressing and/or evoking sacral sentiments directed at a divine or trans-divine focus seen in the context of the human phenomenological environment and at least partially described by myths or by myths and doctrines.*²⁹

Because Smart uses some technical terms these must now be explained. Although examples of Buddhist, Hindu, Muslim and various other religions could be chosen to illustrate these terms, for convenience we will use examples drawn from Christianity. This is because most people probably know what we are speaking about and if they do not it is fairly easy for them to observe the examples we use in Canadian society.

3.2.1 Some Technical Terms - Ritual

²⁶ For a full and excellent discussion of this matter see Edward Conze, *Buddhism: Its Essence and Development*, Oxford, Bruno Cassier, 1957.

²⁷ See F.B. Welbourn, *Atoms and Ancestors*, London, Edwin Arnold, 1968; cf his “The Idea of a High God in Three East African Societies,” Institute of African Studies, University of Ife, 1964. Some Christian theologians like John M’biti have argued that “behind” all African religious systems is a sometimes dim knowledge of God, see John M’Biti, *African Religions and Philosophy*, London, Heinemann, 1969. M’Biti’s work was trashed by Okot P’Bitek in his *African Religions in Western Scholarship*, Nairobi, East African Publishing House, 1970.

²⁸ Cf. R.C.Zaehner, *Encyclopedia of Living Faiths*, London, Hutchinson, 1971, pp.357-373.

²⁹ Ninian Smart, “Meaning in Religion and the Meaning of Religion,” unpublished seminar paper, *Colloquium on the Meaning of Religion*, Department of Religious Studies, Lancaster University, December 1968.

A ritual is a "Repetitive behaviour fixed by tradition that presupposes the existence of a divine or trans-divine order." The best example of a full-blown and easily identified ritual is the Roman Catholic Mass. Here vestments, music, words, and actions all illustrate a ritual in practice. The problem with using the Mass as an example is that many people, particularly Protestants, think rituals must be as elaborate as the Mass. Therefore groups like the Plymouth Brethren, a small Protestant movement founded in the nineteenth century, strongly reject Catholic rituals and often claim that their own activities are free from "dead rituals." Yet anyone who observes a Brethren service will soon see that their weekly meetings follow a clearly identified, although oral, tradition where various practices are repeated on a regular basis. Thus the Brethren actually are as ritualistic as Roman Catholics, although Brethren rituals are much less flamboyant.

3.2.2 Some Technical Terms - Tradition

Tradition may be defined as "that which is handed down from the past as distinct from modern ideas and practices." The importance of tradition can be seen by visiting The Bay where somewhere on the outside of the building will be a plaque saying "Established 1670." The practice of many companies of proclaiming the date of their origin serves to tell the customer "We must be good. We have been around a long time." In other words "Established 1670" is a way of establishing credibility and a brand identity. Similarly religions establish their claim to legitimacy by proclaiming they are "the oldest religion in the world."

Sometimes religious claims to age are genuine. The Roman Catholic Church, as management guru Peter F. Drucker points out, is the oldest continually existing institution in the world and that fact says something about Catholicism.³⁰ Catholics claim Jesus founded their religion through St. Peter. Yet while Jesus is seen as the founder of Christianity the message he preached is identified by believers with that of the Old Testament prophets, Moses, Abraham, and ultimately Adam himself. Thus Catholicism finds its roots in the earliest experiences of mankind as described in the Bible.

Similarly, Jews believe that the Hebrew Bible preserves a tradition that goes back to the original creation, while Muslims accept both Jewish and Christian claims about the antiquity of their Abraham and his religion. An examination of Buddhist, Hindu, Jain, and most oral religious traditions, such as those found in Africa, shows that they usually root their beliefs and practices in claims about the antiquity of their own religions. Many newer groups, like Eckankar, which was founded by Paul Twitchell (1908-1971) in the 1960's, make similar claims. Twitchell proclaimed that his newly formed religion was the "oldest religion in the world." When people asked why no one had heard about it before Twitchell published his first book, *The Tiger's Fang*, in 1967, he gave the convenient explanation that although the world's oldest religion Eckankar had been kept secret and transmitted by a succession of "Masters" until Twitchell was given permission to reveal its secrets to humankind. Against this type of claim there is little one can say except that no historical evidence exists supporting these claims. Nevertheless, the fact that Twitchell felt it necessary to invoke a long tradition underlines the importance of tradition in legitimating religious movements.

³⁰ John E. Flaherty, *Peter Drucker: Shaping the Managerial Mind*, San Francisco, Jossey-Bass, 1999, pp. 276-277

Despite the importance of tradition in legitimating religious claims, many people in established religions feel uncomfortable with talk about tradition.³¹ One of the reasons for this is that tradition can easily appear stuffy and restrictive. Actually, when dealing with religion this is the main value of tradition.

The truth is religion and religions are potentially dangerous both psychologically and socially. As Frank Kaufmann, a member of the Unification Church, once told the author “We believe we are the light of the world. But, you must remember light attracts flies. Of course Moonies do bad things because we attract bad people. If we weren’t the true religion we would appeal to good people. What we do is draw in broken individuals and turn them around. Isn’t that what Jesus did?”³²

To be honest he has a point. One of the most common comments by ministers of religion is the difficulty they face coping with troubled individuals who come to Church because they have nowhere else to go for support. Although troubled people are by no means the majority of church members they form a significant, if small, sub-culture because religions reach out and seek to help the disadvantaged. The problem is that sometimes, particularly in newer religions, or groups without strong traditions, “new converts” who are actually deeply troubled individuals can move into leadership roles. When this happens disaster often follows.

Usually the type of thing that happens simply involves broken relationships and varying degrees of hurt. Nevertheless, it has to be recognized that the common denominator between all of the so-called “suicide cults” from the People’s Temple in Jonestown, Guyana, to the Solar Temple, in Quebec, was a rejection of tradition. Tradition acts like a break. In mainline Christian Churches, Buddhist organizations, Hindu temples, and Mosques, leadership is usually restricted to people who have completed a long preparatory program that serves to weed out the most unstable. In newer religions and breakaway groups leadership is often up for grabs with the consequence that these groups are highly unstable.

3.2.3 Some Technical Terms – Sacral Sentiments

Smart claims that religions express or evoke sacral sentiments. This means that on the one hand believers attend services to express their devotion to God while at the same time the very act of participation awakens their sense of the sacred. At the same time non-believers, who participate in communal acts of devotion, are often drawn into the belief system through the very act of participation. This conversion process is summed up by William James’ (1842-1910) maxim that “religion is caught not taught.”

The terms “divine or trans-divine focus” are used to speak about whatever concentrates devotion. This may be God, a god, some other being, like the Buddha, or even a state that serves to focus the attention of the participant.

3.2.4 Some Technical Terms – Myths

³¹ Cf. Mary Douglas, *Natural Symbols*, London, Routledge, 1969.

³² This statement was made during a research trip in New York in the 1980’s by Frank Kaufmann.

Finally, the term “myth” is both highly problematic and very insightful for understanding of the way religions work. Myths are stories that serve to interpret both ordinary religious feelings, and primal experiences. They also provide the basis in story form for religious belief. Although many different definitions of myth exist the one that is most useful is: *a story with culturally formative power*.

This definition emphasises that a myth is essentially a story that affects the way people live. It can be any story. Contrary to many writers, a myth is not necessarily unhistorical. In itself a story that becomes a myth can be true or false, historical or unhistorical, fact or fiction. What is important is not the story itself but the *function* that it serves in the life of an individual, a group or a whole society.

Myths are stories that serve specific social functions. They enable members of different societies and subgroups within societies to understand themselves and their world. As anthropologist John Middleton puts it, “a myth is a statement about society and man's place in it and in the surrounding universe. Myths and cosmological notions are concerned with the relationship of a people with other peoples, with nature and with the supernatural.”³³

Thus what makes a story a myth is not its content, as the rationalists thought, but the use to which the story is put. Once accepted, a myth can be used to ennoble the past, explain the present, and hold hope for the future. It gives individual and social life meaning and direction. This ability to guide action distinguishes myths from legends, folk tales, and other stories. In short, myths have the power to change lives and shape societies.

The importance of myths, lie not with the particular qualities of the story itself, but with the use that is made of the story. When a story acts upon the imagination of an individual or collectivity in such a powerful way that it begins to shape their lives, moulding their thoughts and directing their actions, then that story has become a myth.

The success of any myth depends upon people accepting it and acting upon what they consider to be its message. There is considerable evidence that in actual fact most people who accept a myth do so because they believe it is true and one of the main reasons people believe a myth to be true is because it explains what to them is otherwise inexplicable – a primal experience. Thus the myth provides an inexplicable experience with meaning. In turn the experience gives life to the myth and allows it to become the guiding force in a person's life.

For example the story of Jesus resurrection is technically a myth. People, at least converts, believe it is true because they claim to experience the risen Christ.³⁴ Thus the experience of the presence of Jesus is explained in terms of a story in the New Testament about his life, death and resurrection. Once accepted, this story, or collection of stories, begins to guide the life and thought of the convert. In other words what was once a mere story without specific significance becomes a life-changing story that from the moment of conversion shapes the believers entire life.

3.2.5 The CRTC's Definition of Religion

³³ John Middleton, ed., *Myth and Cosmos*, New York, Natural History Press, 1967, p x.

³⁴ See Philip Wiebe, *Visions of Jesus*, New York, Oxford University Press, 1997

Before adapting Ninian Smart's definition of religion to create a new working definition it is worth considering the definition of religion used by the Canadian Radio and Television Commission (CRTC). In attempting to treat religious broadcasters fairly, the CRTC faced a similar problem as the one confronting the Department of Canadian Heritage. The solution arrived at for licensing policy and legal purposes by the CRTC was to define religion as:

“anything directly related to, inspired by, or arising from an individual's relationship to the divine, including related moral or ethical issues.”³⁵

Although this definition lacks some of the precision of academic definitions it is certainly practical and works well in terms of broadcasting policy. Further, by stressing the ethical dimension, which is surely important for any civil society, it highlights an aspect of religion overlooked by Smart and most academic commentators. Therefore, it alerts us to an aspect of religion that needs attention when considering cultural policy and public support for religious publications in terms of postal subsidies.

3.2.6 The Importance of Experiences

Another weakness of Smart's definition, in addition to omitting an ethical dimension, is the absence of any reference to religious experience. At the heart of many religious movements, particularly new religions, lie profound experiences that for want of better terms may be described as “primal experiences.” Such experiences involve unexpected vivid encounters that are considered other than “normal”. Primal experiences take many forms and often involve such things as dreams, visions, voices, tongues, spiritual healings, a sense of presence, notions of destiny, fate, sightings of ghosts, inexplicable spiritual phenomena, and other unusual events that affirm the reality of an unseen world. Experiences like those listed above shock those who experience them and often, although not always, bring about a change of attitude toward the material world. Thus, although people join religions for many reasons, most converts report vivid religious experiences that compel them to see the world and their lives in new ways that lead to different ways of living.³⁶

3.2.7 A Working Definition of Religion

Reworking Ninian Smart's definition of religion, the following is suggested as a working definition that is wide enough to include genuine religions yet narrow enough to exclude things like football games that sometimes resemble religions:

A set of institutionalized rituals and an ethical or moral system identified with a tradition and expressing and/or evoking sacral sentiments directed at a divine or trans-divine focus seen in the context of the of daily life and at least partially described by myths or by myths and doctrines that also interpret primal experiences.

³⁵ Peter S. Grant and Anthony H.A. Keenleyside, *Canadian Broadcasting Regulatory Handbook*, 5th Edition, Toronto, McCarthy Tétrault, 2000, p. 616

³⁶ David Hay, *Religious Experience Today: Studying the Facts*, London, Mowbray, 1990; cf. Sudhir Kakar, *Shamans, Mystics and Doctors*, Boston, Beacon Press, 1982.

With this definition in mind we must now discuss the nature of different types of religious institutions.

3.3.1 Identifying Different Types of Religious Institutions

The media loves exposing the “danger of cults,” but what is a cult and how does it differ from a church, temple or mosque. Religious Studies Scholars, Sociologists and Theologians, have debated this for over a century. Below are some of their findings as they relate to the practical problem of identifying different types of religious institutions.

3.3.2 Churches – Temples and Mosques

Church is the word used to translate the Greek word “*ekklesia*” employed in the New Testament to designate the community created by the preaching of the *Gospel of Jesus Christ*. Theologically, Church members are those people who participate in baptism, receive the gift of the Holy Spirit, and gather together for common worship and to celebrate the Mass or Holy Communion.

The German sociologists Max Weber (1864-1920) and Ernst Troeltsch (1865-1923) laid the foundation for the whole sociological debate about churches, sects and cults. In their usage “church” refers to a religious organization that is universal in its scope and inclusive in its membership. They also argue that a church is a religious body that counts as its members anyone living within a certain geographic area.³⁷ Rodney Stark and William Sims Bainbridge argue that this definition of a church is too vague and actually not very useful in conducting research. Therefore they define a church sociologically as “a conventional religious organization.”³⁸

3.3.3 Sects

A “sect” according to Weber and Troeltsch is characterized by the exclusive nature of its membership. Once again this definition is not too useful when conducting field research because of the many issues it opens up. Therefore, as an alternate and more practical definition, Stark and Bainbridge argue that “a *sect* is a deviant religious organization with traditional beliefs and practices.”³⁹

3.3.4 Denominations

Denomination is a term derived from the Latin word meaning “to name.” It is used to distinguish religious organizations that are not churches in the Weberian sense that their membership encompasses everyone in a given geographical area making them an organization into which people are born. Nor are they sects with exclusivistic tendencies that demand a profession of faith, or acceptance of particular teachings, before the granting of membership. Many denominations, however, began as new religious movements that displayed sect like qualities

³⁷ Cf. Ernst Troeltsch, *The Social Teaching of the Christian Churches*. London:George Allen & Unwin, original German text 1911. Translated by Olive Wyon 1931. Max Weber, *Sociology of Religion*, this is an English translation of *Religionssoziologie* which forms a part of *Wirtschaft und Gesellschaft* first published in 1922 edited and translated by Ephraim Fishchoff, London, Methuen, 1956. For those who read German the complete works of Max Weber are available on CD Rom from the Digitale Bibliothek which is found on the web at: <http://www.digitale-bibliothek.de>

³⁸ Rodney Stark and William Sims Bainbridge, *A Theory of Religion*, New York, Peter Lang, 1987, p. 124

³⁹ Ibid.

that ameliorated over time. Therefore, many writers describe a denomination as "a sect on the way to becoming a church." The classic discussion of this issue is H. Richard Niebuhr's *The Social Sources of Denominationalism* (1929).⁴⁰ Stark and Bainbridge do not find denomination a useful term because many organizations can be either churches or denominations or something in-between. Therefore they abandon it for practical purposes.

3.3.5 Revitalization Movements

Revitalization movements are religious movements that set out to revive a religious tradition by attempting to regain or reaffirm earlier religious traditions. They are often syncretistic in doctrine and ceremonial.⁴¹ Consequently revitalization movements can occur within all types of religious organizations and often form the basis for new sects and cults.

3.3.6 Cults

"Cult" is a controversial and misunderstood word greatly misused by the media where it means a group nobody likes. In the media, cults are usually associated with brainwashing and other claims about anti-social behaviour.

In theology, the term "cult" has been used to refer to forms of worship and the rituals associated with them, such as those at the Jerusalem Temple in ancient Judaism. Sociologically, in the tradition of Weber and Troeltsch, cult refers to a small religious group that is in tension with established religious traditions and society generally. Rodney Stark and William Sims Bainbridge give an operational definition of cult as "deviant religious movements within a deviant religious tradition"⁴² By "deviant" they simply mean a religious group that lives in high tension with the surrounding society.⁴³

On the basis of this definition, Stark and Bainbridge identify three types of cult: "Audience Cults" which resemble a very loose lecture circuit where people participate in lectures, seminars and workshops as well as buying books and subscribing to magazines that promote a general spiritual point of view. "Client Cults" where mobilization is partial, rather than all embracing, and people participate as clients, for example by attending occasional spiritual meetings, when they have specific needs rather than becoming members. Finally, there are "Cult Movements" proper where membership is required and there is a development toward the status of a sect.⁴⁴

3.3.7 Millenarian Movements

Many religious movements preach about the end of this world. Such movements are millenarian. Strictly speaking millennialism involves the Christian belief in a thousand-year period (millennium) in which the kingdom of God is to flourish and prosper. Millennialists tend to fall into two camps: (1) those who believe that the millennium will follow the *parousia* or "second

⁴⁰ H. Richard Niebuhr, *The Social Sources of Denominationalism*, New York, New America Library 1957, originally published 1929.

⁴¹ Anthony F. C. Wallace, *Religion: An Anthropological View*. New York: Random House, 1966

⁴² Rodney Stark and William Sims Bainbridge, *A Theory of Religion*, New York, Peter Lang, 1987, p. 124

⁴³ Rodney Stark, and William Sims Bainbridge, *The Future of Religion: Secularization, Revival and Cult Formation*. Berkeley, CA: University of California Press, 1985, p. 25

⁴⁴ *Ibid.* pp. 26-30

coming” of Christ (premillennialism); (2) those who believe that the millennium will precede the Parousia of Christ (post-millennialism). A third, and increasingly popular theological option, in Europe and Canada but not the United States where premillennialism is dominant, is a-millennialism.⁴⁵ A-millennialism asserts that Christ will return but says that we cannot know the exact details surrounding this event.

Although it is Christian in its origins and most popular expressions millenarian beliefs can be found in many other religious traditions. Thus in Buddhism there is a belief about the coming Maitraya, while in Islam many believe in the coming Mahdi. Both of these belief systems are essentially millenarian as are cargo cults and a host of similar belief systems outside of Christianity. A major and somewhat modified form of millennialism is found in various Adventist groups and church families.

3.3.8 New Religions and New Religious Movements

During the 1960’s and 1970’s various new groups such as the Hare Krishna Movement, The Unification Church, or Moonies, Eckankar and Scientology emerged in Western society. There were usually labelled cults by their detractors. Consequently, academics seeking to study these movements adopted the name New Religious Movements to avoid prejudging their authenticity and the motivation of their members. New religions in contrast to New Religious Movements are religions directly related to modernity that express a love for “the new” and a dislike of a single, ongoing, tradition.

3.4 Religious Traditions in Canada

Although the Census identifies some of the Christian groups to which Canadians belong, it makes no attempt to sub-divide Hindu, Jewish, Muslim, or any other non-Christian religion. Nor does the Census list Christian sects such as the Church of Jesus Christ of Latter-Day Saints or the Jehovah’s Witnesses as possible options. Therefore, we have comparatively sparse information about sub-groupings among Canadian religious traditions. Below we outline some of the major groupings found in different religious traditions including Christianity.⁴⁶

3.4.1 Major Groupings in Buddhism

The first major grouping among Buddhists is traditionally connected with the Council of Vaisali approximately 100 years after death of the Buddha (383 BC). Disagreement arose concerning degree of strictness with which monastic discipline was to be observed. The dissenting body became known as the Mahasaghikas, “the Great Sangha Party” since they claimed a greater following for their more liberal interpretation of the rules. The Sthaviras (Elders) were the stricter, more conservative, group that subsequently divided into eighteen different schools, among the more important of which were the Theravadins. The Mahasaghikas also divided into numerous separate

⁴⁵ Currently pre-millennialism is promoted through “Christian fiction” particularly Tim LaHaye’s *Left Behind* series of books that have sold over 35,000,000 copies worldwide. Cf. *Time* “Apocalypse Now”, by Amanda Bower et. Al., 1 July 2002, pp. 31-38

⁴⁶ The most recent major studies of Canadian religious life is W.E. Hewitt, ed., *The Sociology of Religion: A Canadian Focus*, Toronto, Butterworth, 1993; and the various books of Reg Bibby mentioned elsewhere in this paper. Most recently Bibby published *Restless God: The Renaissance of Religion in Canada*, Toronto, Stoddart, 2002.

schools, the most important being the Lokottaravadins, Prajñaptivadins and the Caitiyas. The Mahayana developed out of the Mahasaghikas tradition although its origins are obscure. The two principal Mahayana schools in India were the Madhyamika and the Yogacaras. In China and Japan, Mahayana developed into a number of schools notably the T'ien-t'ai or Tendai, Ch'an or Zen, Chên-yen or Shingon, the Pure Land, and the Nichiren.

In Canada various branches of both the Theravadins and Mahayana schools exist. The most important Canadian Buddhist groups however are the Pure Land and Nichiren schools. Mark Mullins discusses the history and current state of Japanese Buddhist groups as well as the problem of assimilation to a Christian culture in his *Religious Minorities in Canada: A Sociological Study of the Japanese Experience*.⁴⁷

3.4.2 Major Groupings in Christianity

As observed at the end of Section 3.2.1, Canadian Christianity is remarkably diverse and a major source of Canadian multiculturalism. Therefore, it is very important to attempt to understand the complexity of the Christian tradition in Canada and not simply divide it into Protestant and Catholic.

The Orthodox Church also termed the "Eastern" "Greek" or "Greco-Russian Church" is a family of churches that are situated mainly in Eastern Europe. Each member Church is independent in its internal administration but shares the same faith and is in communion with other churches of the tradition. All Orthodox churches acknowledge the honorary primacy of the Patriarch of Constantinople and reject the claims of the Pope. Orthodox churches are distinguished by their rich liturgical tradition and use of ikons in worship. In recent years they have experienced rapid growth in North America.

Protestantism began as a Christian revitalization movement springing from the sixteenth century Reformation that sought to reform the church on the basis of the authority of the Bible. Protestants are roughly divided into seven main groups Anabaptists, mainly Mennonite, Baptists, Calvinist, also known as Reformed, Charismatics, Lutherans, and Pentecostals.

Roman Catholicism alongside Eastern Orthodoxy, Coptic and Syriac Christianity is one of the oldest Christian traditions. It acknowledges the supremacy of the Bishop of Rome, the Pope, as the head of the Church and teaches that salvation is based on faith and works. Roman Catholicism itself is divided into many different traditions such as the Eastern and Western Rites as well as by different ethnic, cultural and national characteristics that often shape the ethos of particular congregations.

Pentecostalism is a modern Christian revitalization movement with roots in nineteenth century holiness movements that in turn originated in Methodism. Its inception is usually traced to the Azusa Street Revival in 1906. It emphasized the "gifts of the Holy Spirit" especially religious healing and speaking in tongues. The Azusa Street Revival led to the formation of various new denominations such as the Assemblies of God

⁴⁷ Mark Mullins, *Religious Minorities in Canada: A Sociological Study of the Japanese Experience*, Lewiston, The Edwin Mellen Press, 1989.

The Charismatic Movement was a religious revitalization movement that started in the 1950s and took form in the early 1960s spreading Pentecostal type experiences of the gifts of the Spirit from Pentecostal churches to mainline churches. It is associated with the work of David Du Plessis (1905-1987) a Pentecostal minister, Dennis Bennett (1917-1991), an Anglican priest, and Demos Shakarian (1913-1993), the founder of the Full Gospel Businessmen's Association International. The Charismatic Movement is a worldwide phenomena and has served to bring many non-Western cultural practices, such as the emphasis on healing, the idea of prayer mountains, into Western Christianity.

Adventists, the best known of which are the Seventh-Day Adventists, are churches that emphasise the coming end of the world. These groups arise out of 19th century revitalization, movements known as "revivals" and are mildly millenarian in orientation.

Branches of all the major Groupings of Christianity are to be found in Canada.

3.4.3 Major Groupings in the Hindu Tradition

The Hindu religious tradition is extraordinarily complex and difficult to explain in simple terms. Essentially there are branches of the Hindu tradition that are atheist, agnostic, polytheistic and monotheistic. Yet all are Hindu. For practical purposes it is perhaps advisable to view the Hindu tradition in terms of two major groupings that often overlap. These are bhakti movements of religious devotion and Vedanta, or monistic philosophy, based on the religious texts known as the *Upanishads*. Hinduism is not usually thought of as a missionary religion although organizations like the Ramakrishna Mission and the Hare Krishna Movement increasingly make universal claims and seek non-Indian converts.

In Canada the Hare Krishna Movement, that began as a hippie cult of the 1960's, has evolved into a series of temples scattered across the country that form the basis of community worship for many members of immigrant Hindu communities.

3.4.4 Major Groupings in Islam

Islam is the faith, obedience, and practice, of the followers of the Prophet Muhammad who is believed to have brought the final and perfected religion revealed by God to mankind. When the word is written "islam" it denotes surrender to God, when written "Islam" it denotes the religion established by Muhammad in the seventh century A.D. The Holy Book of Islam is the *Quran* which is believed to be the literal Word of God.

It is important to note that while Christians speak of the Bible as "the Word of God" even the most literalistic fundamentalist Christians believe that the Bible was written by men inspired by God. Therefore, Biblical books have human authors even though they are believed to contain God's revelation to humankind.

Muslims on the other hand believe that when Muhammad recited the *Quran* he spoke the words of God Himself. Therefore, while the Christian Bible may be inspired the *Quran* is revealed. Consequently the *Quran* itself is not open to criticism or interpretation in the same way as the Bible. Thus while scholars may seek the sources of Biblical texts it is blasphemy to suggest that the *Quran* has any source other than God. To suggest "Muhammad wrote the *Quran*" is blasphemy.

Muhammad recited the *Quran* as revealed to him by God. In Muslim teaching the *Quran* and the *Quran* alone is the Word of God.

Fundamentally, Islam means submission to God and renouncing any other object of worship. Islam is a monotheistic religion based on the creed “There is no God but God and Muhammad is His prophet.” The test of orthodoxy in Islam is not assent to a belief, but attendance at worship. Muslims are expected to observe five basic religious duties involving: weekly communal worship; daily devotions; fasting during the month of Ramadan; the payment of religious tax; and pilgrimage to Mecca at least once in their lifetime. Islam makes no distinction between religious and civil law, the secular and the sacred, or what Christians term “Church and State.” As a result religious law that is ultimately based upon the *Quran* governs the whole of life.

There are two major and numerous minor groupings in the Islamic Community. By far the largest group of Muslims belong to the Sunni community. The Sunni are distinguished by their devotion to customary practices and interpretation of Islamic law in terms of both the *Quran* and the deeds and attitudes of Muhammad whose example is to be followed.

While respecting both the *Quran* and Muhammad, another major party in Islam, the Shi’a, claim that Muhammad intended his son-in-law Ali to lead the community after his death as its spiritual and temporal head and that authority should reside with the descendants of the Prophet. The Shi’are are the dominant group in Iran and Iraq.

The Ismailis are a dynamic and essentially liberal sectarian Islamic movement developing from the Shi’a, that teaches that the *Quran* has an internal as well as external meaning. Their leader claims descent from Muhammad and is known as the Aga Khan. In recent times the movement has proved to be highly adaptable modernizing its ancient beliefs and adapting to modern society.

The Ahmadiya are a comparatively recent Islamic sect, found among non-Arab Muslims. It is considered heretical by the orthodox and persecuted in many Muslim countries. The Ahmadiya movement was established in nineteenth century India by Mirza Ghulam (1855-1908) beginning as a revitalization movement within Islam. In 1889 Ahmad claimed to have received a revelation giving him the right to receive homage and claimed to be the Mahdi or world teacher expected by Zoroastrians, Hindus and Buddhists. He said he was an avatar of Krishna (Ka), who had come in the spirit of Muhammad. Defending his beliefs against the orthodox, he held that *Sura LXI*, in the *Quran* speaks of him. He claimed his personality had been merged with that of Muhammad, so to call him a prophet did not contradict Islamic belief. He is believed to have performed signs and miracles as proof of his authority. Regarding Christianity, Ghulam Ahmad taught that Jesus was crucified, but taken from the cross alive. Resuscitated, Jesus went to Kashmir where he preached, married, and died at the age of 120. The teachings of the movement can be found in *The Teachings of Islam* (Ahmad, 1963). Ahmadiya missions are very active in many parts of the world. The movement forms a high profile group within Canadian Islam although most other Muslim groups deny that they are Muslims.

The Wahhabis are probably the most important movement within contemporary Islam because of their close links to the rulers of Saudi Arabia. They are an eighteenth century revitalization movement in Islam owing their origin to Muhammad Abd al-Wahhab (1703-92) who denounced idolatry among Muslims, including visiting the tombs of saints, invoking prophets, saints and angels, and seeking their intercession, and making vows to anyone but God. He stressed

predestination and denounced allegorical interpretation of the *Quran*. Demanding that faith should be proved by works, it made attendance at public prayer obligatory, the rosary was forbidden and Mosques were stripped of ornaments. In 1902 a follower of al-Wahhab, the Arabian prince, later king, Ibn Said, (1882–1953) captured Ryad and the holy cities of Mecca and Medina and in 1925 established a Wahhabi dynasty in Arabia. Although puritanical, the movement is modernizing and has no hesitation about using the results of Western science and technology. Today the Wahhais use the vast oil riches of Saudi Arabia to promote Islamic education based on their own understanding of Islam worldwide. In Canada the Wahhais are the major force within Sunni Islam.

3.4.5 Major Groupings in Judaism

Ancient Judaism is the religion of the Hebrew Bible that proclaims a covenant between God and the People of Israel descended from the patriarch Abraham. Originally the religion of a nomadic people, worship was gradually centralized around the Temple in Jerusalem. This development came to an end in 70 AD when the Jerusalem Temple was destroyed by the Romans. Following the destruction of the Temple, Rabbinic Judaism developed within the scattered community. The central motive of Rabbinic Judaism was the quest for an underlying meaning and ethical action in Jewish life. Thus interpretation of law replaced the temple and sacrifice as the centre of Jewish worship. Modern Judaism has developed since the 18th century and is in many respects a reaction to the enlightenment and Jewish emancipation in Europe. The most important expressions of modern Judaism are:

- 1) Reformed Judaism that originated in 19th Century Germany and seeks to accommodate traditional Jewish beliefs to the modern world by rejecting many traditional beliefs and adopting a rational liberalism that rejects messianic expectations.
- 2) Orthodox Judaism, which also arose in Germany, seeks a modified accommodation with modernity and stresses ritual practice and tradition.
- 3) Hasidism, which grew up during times of persecution in Poland and Eastern Europe during the 18th Century, promotes a mystical relationship to God.

The collective psyche of modern Judaism was seared by the Nazi Holocaust with the result that for many the establishment, and survival of the State of Israel has become the central fact of Jewish life. Today the world's largest Jewish community is to be found in the United States of America.

From early in the 19th Century many, often prominent, Jews converted to Christianity and Christian missions to Jews flourished. Although there is a tendency on the part of some writers to explain these conversions as a matter of convenience, or as the result of the threat of force, it seems clear that many converts, like the great composer Felix Mendelsshon-Bartholdy (1809-47), did so out of genuinely religious motives as his great Oratorio *Paulus* demonstrates. 19th Century Jewish conversions provide the background to various "Jesus movements" among contemporary Jews.

The best known, or perhaps one ought to say most notorious Jesus movement, is Jews for Jesus that originated in the counter culture of the 1960s as a new religious movement. Jews for Jesus was

founded in 1973 by Moshe Rosen (b. 1932) an American Jewish convert to Christianity. Because of its aggressive methods of evangelism Jews for Jesus is seen as a “dangerous cult” by many Jews and is the source of a lot of tension in places like Toronto. In addition to Jews for Jesus, various other groups, often calling themselves something like “Hebrew Christians,” exist on the fringes of both Judaism and Christianity.

3.4.6 Major Groupings in Sikhism

Sikhism grew out of various Indian movements that sought to find a basis for unity between the best in Islam and the best in the Hindu tradition. It crystallized in the work of Nanak (1469-1539), the first of ten Gurus, who created and led the Sikh community. He preached the unity of God and taught the centrality of *bhakti*, or devotion, using the repetition of the divine name as a meditation technique. The caste system was repudiated and images banned from worship.

In Canada the main, practically only sub-grouping in Sikhism, is the 3HO organization. This is a missionary minded Sikh offshoot that emphasizes that believers are “Happy, Healthy and Holy.” A very small sect, the 3HO group seeks Western converts. Most Canadian Sikhs are, however, of Indian origin. Practically the major division between Sikhs is between those who have adopted modern Western ways and abandoned the wearing of the turban and those who maintain that wearing the turban and other religious insignia is a religious duty.

3.4.7 Established Sects and Other Religions

In addition to major religious traditions a number of smaller established sects and small religions are to be found in Canada. The most important of the small religions is Bahai. The Bahai faith is a new religious movement originating within Islam and considered an heretical sect by Muslims. Unlike the Ahmadaya however the Bahai do not claim to be Muslims. Rather they explicitly claim to be a new religion that reveals, or brings to completion, the truths of all other religions. The movement was founded in Persia by Baha’ullah (1817-1892) who suffered imprisonment and exile for his beliefs and wrote the *Kitab-i-Iqan (Book of Certitude)*, which is the basic doctrinal work of his religion. God is held to be transcendent and unknowable; but makes Himself manifest by His creation and especially by prophets who are a mirror in which God reflects. The movement seeks (1) universal peace, (2) holding to unity of the human race, (3) advocating removal of prejudice, (4) teaching that all religions have an essential unity, and (6) Prayer for the dead. Bahai has spread widely in Europe, America, Africa and in Eastern countries with its administrative centre in Haifa, Israel. Today Canadian Bahais form a small but vibrant community.

Most other smaller religious groups in Canada may be classified as established sects. The largest of these are: Christian Science, formally known as the Church of Christ Scientist, founded by Mary Baker Eddy (1821-1910), who believed she had been supernaturally healed after a severe injury in 1866. She dedicated her life to promoting a form of faith based on ideas taken from Christianity, the Hindu tradition, and Buddhism. Her ideas are found in *Science and Health with Key to the Scriptures* (1875). The Church was founded in Boston on August 23, 1879.

Very small, but an old sect in Canada, the Christadelphians originated in America. They were founded in 1848 by John Thomas (1805-1871). He believed in the imminent return of Christ, denied

his divinity, and rejected the Trinity. In many ways this group is similar to the much larger Jehovah Witnesses which were influenced by its teachings.

Jehovah's Witnesses are a highly rationalist adventist type, pacifist, sect founded by Charles Taze Russell (1852-1916) in the late nineteenth century. It originally mixed a blend of interpretation of Biblical prophecy with pyramidology and various other esoteric ideas used to foretell the end of the world. As the theology developed such orthodox Christian beliefs as the Trinity and incarnation of Christ were rejected and a unique deistic theology similar to ancient Arianism developed. Evolution is totally rejected as are blood transfusions that are believed to contravene Biblical teachings. Although the teachings of Jehovah's Witnesses about blood transfusions sound extreme to many outsiders they are actually very similar to Jewish and Muslim teachings that forbid the eating of blood.

Joseph Smith (1805-1844) founded the Mormon Church, or Church of Jesus Christ of Latter Day Saints, in 1830. They claim to represent true Christianity that according to their teachings was "restored" on earth through the ministry of Smith (who was called a Prophet) after centuries of apostasy. Although increasingly similar to traditional Christianity, the Mormons are characterized by a doctrine of continuous revelation that allows them to add *The Book of Mormon*, *The Pearl of Great Price*, and *Doctrine and Covenants* to the *Bible*. They also accept the authority of their living prophet. Among their various doctrines is the belief that God has a human body and the law of eternal progression states that believers eventually become Gods. The Mormons are probably the best organized of the major sects in Canada.

3.4.8 New Religions

New religions and new religious movements are developing all the time. Most grow out of existing religious groups, such as Bible studies and prayer circles, and last only a short time. Few become well known beyond a small circle of local people. Several smaller new religions exist in Canada. For example the Emissaries of Divine Light, founded in the 1930's, is one such group and based at 100 Mile House in B.C. Another new religion was the Solar Temple in Quebec. Its members committed suicide in 4 October 1994. Today the largest new religions in Canada are Scientology and the Raelians.

Scientology is a controversial new religious movement founded by Ron L. Hubbard (1911-1976) who in many respects was a modern shaman or ritual specialist capable of revealing divine truth. Scientology aims at applying religious philosophy to recover spirituality and increase individual ability. It maintains that the human mind is capable of resolving any and all problems through humans becoming their own saviours and freeing their inner spiritual being, or Theatan, from the bonds of matter. Scientology uses the language of science to promote a Westernised version of Indian religions supported by the rich mythology found in Hubbard's many science fiction novels. Although many attempts have been made to deny the religious nature of Scientology, it has too many features of actual religions to be dismissed as a fraud or secular philosophy.

The Raelian movement was founded by Claude Vorilhon (b. 1946) who changed his name to Rael after claiming a series of encounters with the inhabitants of UFO's. The group appears to attract social misfits and outcasts through its teachings about sex and hope for a new world order based on extra-terrestrial science. Most recently it has achieved considerable publicity by embracing the notion of human cloning.

3.5 Religious Publications

Religious publications may be defined as publications that primarily cover religious topics. Consequently they need to be carefully distinguished from ethnic publications that cater to specific ethnic communities some of which are ultimately based on religious beliefs and practices. According to the existing definition used by the *Publications Assistance Program Applicant's Registration Guide* a "Religious Periodical" are "periodicals primarily religious in purpose and content."⁴⁸

3.5.1 Updating the Definition of Religious Publications

Since the above definition is somewhat terse a more comprehensive definition such as the following is suggested:

Religious periodicals are magazines and newspapers that identify with a religious tradition to express and/or evoke a sense of the sacred through the recognition of a divine or trans-divine focus. Stories and testimonials about primal experiences, religious feelings or affections, and experiences, accounts of institutional and communal rituals, communal and individual acts inspired by faith, myths and doctrines, and the interaction of the believer with the surrounding society, including advice about daily living as a believer, provide the primary content of religious publications. Ethical and moral teachings are an important aspect of all religious traditions.

Using Internet and library searches supplemented by interviewing local religious leaders we were able to reach the following conclusions about the state of religious publications in Canada.

3.5.2 Religious Publications in the Canadian Buddhist Community

Internet and library searches plus discussions with Professor Anthony Barber (a practicing Buddhist and Professor of Religious Studies), and priests at several Buddhist temples confirmed that while several Buddhist magazines circulate in Canada they are of American, European and Asian origin. For example while the *Vajra Bodhi Sea* is a popular Buddhist magazine it is entirely American in origins and content. As yet there is no Canadian Buddhist magazine other than local house organs published by various temples to keep their members informed about local events.

3.5.3 Religious Publications in the Canadian Christian Community

Christian religious magazines thrive in Canada alongside numerous American magazines like *Christianity Today*, *Charisma*, *The National Catholic Reporter* and *First Things* with which Canadian religious magazines have to compete for market share. The most interesting

⁴⁸Heritage Canada, *Publications Assistance Program Applicant's Registration Guide*, Ministry of Public Works and Government Services, Ottawa, 2000, p. 12

development in terms of Christian publications is the emergence of local community newspapers supported by advertising revenues and freely distributed.

3.5.4 Religious Publications in the Canadian Hindu Community

Back to Godhead is the best known of many Hindu magazines that circulate in Canada. But, although it sometimes carries Canadian stories it is essentially an American magazine. Internet and library searches failed to identify a specifically Canadian Hindu magazine other than ethnic Indian magazines and newspapers. Members of the Calgary Hindu community were equally unable to name a Canadian Hindu magazine that was a religious rather than ethnic publication.

3.5.5 Religious Publications in the Canadian Muslim Community

To identify Canadian Islamic publications we conducted a search of Internet Websites and interviewed several Muslim leaders in Calgary. Our most important interviews were with Shiraz Shariff, MLA for Calgary McAll, and Dr. M. Iqbal Al-Nadvi, the Imam of the Calgary Muslim Community. Mr. Shariff represents a riding with a heavy concentration of immigrants and including many Muslims and is an Ismaili Muslim himself. Dr. Al-Nadvi is the leading Muslim educator in Calgary and the head of the large Calgary Sunni community. We also visited the main Calgary Mosque and a local Muslim bookstore.

During our search of the Web we were unable to locate any specifically Canadian Muslim magazines of a religious nature beyond house organs and newsletters of various mosques and Muslim societies. Our interviews confirmed the fact that at present there are no specifically Canadian Muslim magazines or newspapers of a religious nature. Rather there are local magazines, like the Calgary Mosque's *Al-Aqsa* magazine and the *Calgary Muslim Community News*, published by Islamic institutions to inform members of their activities and various ethnic publications that report news from the Lebanon, India, Pakistan, and Saudi Arabia. Although most of these publications carry religious articles they are essentially news and community magazines and newspapers and not specifically religious. Neither Mr. Shariff nor Dr. Al-Nadvi knew of a Canadian Islamic magazine that concentrate on religion although they did say that some magazines of this nature are imported from England and Saudi Arabia.

3.5.6 Religious Publications in the Canadian Judaism Community

Discussions with Eliezer Segal, who is both a Professor of Religious Studies and a well known Jewish journalist, confirmed the impression gained by our library and internet search that the majority of "Jewish" publications, such as the *Canadian Jewish News* and the *Jewish Free Press*, are actually ethnic publications that concentrate on community news, politics, and world events of interest to Jews.

3.5.7 Religious Publications in the Canadian Sikh Community

Discussions with members of the Sikh community, a library and Internet search, failed to discover a specifically Canadian Sikh magazine that is not ethnic in nature.

3.5.8 Religious Publications by Established Sects and Other Religions

The Canadian Bahai Community publishes its own religious magazine in both English and French. For information on the Bahai community we spoke with Professor Pierre-Yves Mocuais, who is both the Dean of Humanities at the University of Calgary and a leading member of the Canadian Bahai Community, he told us that the Bahai Community worldwide has a policy of not accepting funding from any source other than their own members. Therefore they are not interested in any form of subsidy.

Jay Richardson, the director of the Calgary Institute of Religion for the Church of Jesus Christ of Latter-Day Saints (LDS) confirmed our impression that there are no specifically Canadian LDS or Mormon publications. LDS magazines are all American based. The Jehovah's Witnesses also rely upon American magazines as do the Christadelphians who distribute *The Christadelphian*, *The Christadelphian*, *Tidings of the Kingdom of God* and a number of other magazines all American in origin and, to a large extent, content. Most other smaller groups appear to be the same. The only exception are the Theosophists who publish *The Canadian Theosophist*.

3.5.9 Religious Publications in New Religious Communities in Canada

Scientology publishes *Freedom Magazine*, but as the full name The Church of Scientology International indicates this is essentially an international magazine with some local content. Although they publish various books the Raelians seem to rely on the Internet for their magazine, *Subversions*,⁴⁹ which they describe as an "online magazine. When viewed on 13 May 2002 this appeared to be a series of pictures and comments attacking the State of Israel and nothing more. Similarly the Emissaries of Divine Light, located at One Hundred Mile House in B.C., do not appear to produce a magazine other than house publications.

In addition to magazines published to promote the activities of particular groups there are also a number of publications devoted to informing a wide readership about "spiritual" events and healing seminars in particular cities. Thus across Canada there are a number of "free" publications like *Common Ground* and the Calgary based *Synchronicity*. These publications do not promote specific religious communities, neither do they belong to particular traditions. Rather they take the form of informational papers that support what Bainbridge and Stark call client cults.

3.6 Publications Currently Supported by the Publications Assistance Program

According to the list provided by Heritage Canada, the Publications Assistance Program supports 98 publications. A complete list identifying the religious origins of each publication and language of publication is given in Appendix II.

3.6.1 Some Unsupported Religious Publications

In addition to supported publications we attempted to compile a list and database of Canadian religious publications that do not receive support from the Publications Assistance Program. These are to be found in Appendix III. In addition to compiling these lists we also created a database in Excel that provides contact information such as telephone numbers, e-mail and postal addresses as well as the names of their editors. It needs to be noted that several Christian

⁴⁹ <http://www.subversions.com/>

publications have identical names, such as *The Canadian Lutheran*, to similar publications that are on the supported list. These publications are however quite separate with different editors and addresses. Finally, we are placing this information in a mail program, *HTML Broadcast*, that gives us the ability to send out personalized automated mailings.⁵⁰

3.6.2 The Current State of Religious Publications in Canada by Religion

As noted, in sections 3.5 to 3.5.9, a survey of religious publications showed that while various ethnic publications exist there are no Canadian religious publications originating within the Hindu, Muslim, Sikh, or new religious communities. Therefore all the religious publications we eventually monitored were Christian.

At present, the Publications Assistance Program supports one Jewish publication, 57 Roman Catholic publications, and 40 Protestant publications. Protestant publications appear to be fairly equally divided between the various church groups. No Eastern Orthodox publications appear to be supported.

An analysis of unsupported publications showed that 2 were Eastern Orthodox, 2 Quaker, and 15 Roman Catholic. The remaining 115 were Protestant. Whether all of these qualify for the program requires further analysis. An initial impression suggests that many are house organs although some, like *CRUX*, published by Regent College in Vancouver, appear to fit existing criteria and may be eligible for support.

3.6.3 The Current State of Religious Publications in Canada by Language⁵¹

In addition to religious publications published in both official languages, 7 cater to other minority language communities; eg: Finnish, German Russian and Ukrainian. The majority of religious publications, 157 by our count, are written in English. The remaining 63 are written in French. These figures are remarkable in that they approximate the distribution of active language groups among the Canadian population.⁵² What was surprising is that we could not find a Canadian religious publication written in Chinese or Korean. Since both of these language groups have very active religious communities, we suspect that is only a matter of time before such magazines appear. Although, as mentioned above, we were unable to find Canadian religious publications devoted to the Buddhist, Hindu, Muslim or Sikh traditions, we did find several websites dealing with these traditions in both English and French.

Comparing the health of religion throughout Canada, it soon becomes apparent that while most Canadian religious publications are struggling financially, those in English speaking Canada are relatively better off than those in French Canada. This is paradoxical because in terms of financial support, the Roman Catholic Church in Quebec appears to be wealthier than Churches in English speaking Canada. Appearances are however deceptive because, while the Roman Catholic Church in Quebec is relatively rich in terms of fixed assets and endowments, it seems to suffer from greater cash flow problems than churches in English speaking Canada that rely

⁵⁰ Creating the database and related tasks were carried out by Jeremy Hexham

⁵¹ A survey of French Canadian religious publications was carried out by Joanne Emond-McCullum, B.Sc., M.Sc., with further assistance from Keith D'Eall, B.Sc., M.A., Glen Smith of the Ecumenical group *Christian Direction* in Montreal, and Raymond Laforest.

⁵² For a list of religious publications grouped by language see Appendix IV

almost entirely on weekly donations by congregation members. Equally problematic for the Roman Catholic Church in Quebec is the drastic decline in the number of priests and nuns. Consequently the church faces a very real manpower shortage unlike its Protestant counterparts in English speaking Canada.

Readership levels of both English and French language religious periodicals appear very similar. Believers in both language groups are avid readers of religious periodicals. In terms of subscriptions, French Canadian religious publications appear to rely entirely upon subscriptions organized by congregations or religious organizations. Apparently the last independent English language subscription based magazine in Quebec went out of business eight years ago while the last independent French language subscription based magazine ceased publication three years ago. Today a few subscription based religious magazines continue to exist in Quebec but all of them appear to be linked to specific institutions such as shrines. Both in English and French Canada the most common method of distribution is bulk delivery to congregations where magazines are then passed on to individuals.

4 RELATED ISSUES

In addition to identifying religious publications available in Canada several other issues need to be considered such as Canadian content and the value of such publications to the community and society.

4.1.1 Canadian Content

The issue of “Canadian Content” helps define a “Canadian Religious Publication.” But, what exactly is “Canadian Content” is open to question. It can mean articles written by Canadian citizens or landed immigrants, articles written in Canada by people who live in Canada, articles written about Canada, articles written with a distinctly “Canadian perspective, and various other things.

In reviewing Canadian religious magazines one thing seems very clear: most project a distinctly Canadian perspective that is quite different from an American or British perspective. This conclusion was reached after sampling articles in various American, British, and Canadian religious publications.⁵³ The most surprising finding from this initial, and admittedly non-scientific survey, was the extent to which Canadian publications differ from American publications. This is most marked when evangelical magazines like *Christian Week*, *Faith Today*, and the various community newspapers like *B.C. Christian Info* were examined and contrasted with equivalent American publications. Contrary to expectations, the Canadian publications took a very distinct Canadian stance on political and social issues.

4.1.2 Value of Religious Publications

⁵³ The following religious publications were examined: American – *Charisma*, *Christianity Today*, *The Christian Century* and a variety of entries for both denominational and interdenominational newspapers found on the Internet; British – *The Church Times*, *The Church of England Newspaper*, *The Methodist Recorder*, *Third Way*, *Renewal*; Canadian – *Crux*, *Faith Today*, *Christian Week*, *The Anglican Journal*, *The United Church Observer*, *The Western Catholic Reporter*, *Christian Info*, *City Light News*.

From our initial survey it seems clear that Canadian religious publications play a major role in creating and maintaining a sense of community for many people across the country. It is also clear that if all Canadian religious publications were withdrawn from the market they would be quickly replaced by American publications of a similar nature. In the process the sense of Canadian identity of many people and institutions would be seriously weakened.

Clearly, religious magazines are more important as a means of maintaining a sense of Canadian identity in English Canada, than in Quebec where a sense of cultural identity is maintained by other means. Consequently a noticeable difference exists between French language Roman Catholic and Protestant. For Roman Catholics in Quebec it is natural to be French. French Protestants, who are admittedly a very small minority, seem less at ease with French culture and far more open to English Canada and religious influences from other parts of the English-speaking world.

4.1.3 Religious and Ethnic Publications

Recognizing the difference between religious and ethnic publications seemed a formidable task at the outset of this project. In practice, members of different religious communities were quick to point out that many of their publications were actually ethnic publications that carry news of “home” or the community worldwide rather than concentrating on religious issues and stories.

4.1.4 A Short History of Religious Publications in Canada

The first Canadian newspaper was the *Halifax Gazette* that appeared in 1752. It was followed a few years later by the *Quebec Gazette* (1764) which is now the weekly *Quebec Chronicle-Telegraph*, North America’s oldest publication. The *Montreal Gazette*, first published in 1778, is the oldest continuously published daily newspaper in Canada. Today, Canada boasts over 100 daily newspapers with the *Toronto Star* having the largest circulation of about 480,000 daily copies and 735,000 on Saturday.⁵⁴

Various religious newspapers were among Canada’s earliest publications. In French Canada Bishop Laval encouraged the arts and local publishing for missionary purposes.⁵⁵ This tradition was continued by his successors. Similarly Protestants quickly developed printing to propagate their views. It is also important to note that secular newspapers often took sides on religious issues expressing strong, sometimes violent, views.⁵⁶

Among Protestant papers *The Wesleyan-Methodist Magazine*, 1822-1913, and the *Wesleyan*, 1849-1925, became the forerunners for *United Church Observer*. The *Canadian Churchman*, 1876-1988, developed into *Anglican Journal* in 1989, and *The Presbyterian*, founded in 1848 continues until today. *The Baptist* was founded in 1839 and the *Canadian Baptist* in 1854, both continue in modern versions of the original journals. *The Catholic*, founded 1831, led to *The Catholic Herald*, 1885; and eventually *The Catholic Register*, founded 1893. More recently

⁵⁴ For discussions of Canadian Press history see: W.H. Kesterton, *A History of Journalism in Canada*, Toronto, McClelland and Stewart, 1967; and Walter Stewart, ed., *Canadian Newspapers: the Inside Story*, Edmonton, Hurtig Publishers, 1980; Douglas Fetherling, *the Rise of the Canadian Newspaper*, Toronto, Oxford University Press, 1990.

⁵⁵ J. Russell Harper, *Painting in Canada: A History*, Toronto, University of Toronto Press, 1977, pp. 3-13.

⁵⁶ Douglas Fetherling, *The Rise of the Canadian Newspaper*, Toronto, Oxford University Press, 1990, p. 16-31

Mennonite and Orthodox publications have joined Canadian religious press while evangelical groups have created *Faith Today* and *Christian Week*.

The most recent development in Canadian religious publications is the remarkable growth of “free” monthly or quarterly local city newspapers such as Calgary’s *City Light News*, the *B.C. Christian News*, and *Maranatha News* in Toronto. Montreal’s *Christian Direction* has ceased as a print publication and is now entirely web based.⁵⁷ These types of papers are now linked through the American *Christian Newspapers Association*.⁵⁸ A Canadian association of Christian newspapers targeting local communities is in the process of forming.

4.1.5 Publishing Religious Publications

Churches and similar religious institutions publish most religious magazines and newspapers in Canada. Through these publications they seek to maintain a sense of community among their members by sharing news and ideas.

4.1.6 Financing Religious Publications

Three methods are used to finance religious publications. These are:

- 1) Direct subscription: where individuals pay an annual fee to receive the publication. Such publications are largely interdenominational Protestant magazines such as *CRUX*, *Faith Today*, and *Christian Week*. Individual subscriptions plus small advertising revenues support magazines of this type. In some cases, such as *Christian Week*, advertising revenues are an important source of income. In others, like *CRUX*, they are minimal. Hidden subsidies, such as free office space and unpaid editorial support from volunteers such as college professors, in the case of *CRUX*, also help magazines of this type, none of which are viable without considerable assistance.
- 2) Indirect subscription: where formal membership of a church or other institution involves an automatic subscription to a particular publication. This is the case with many large church publications such as *The Anglican Journal* and *The Canadian Mennonite*. The *United Church Observer* uses variant of this approach where a congregation member is asked to collect a nominal subscription and deliver individual issues after receiving batch consignments. The advantage of the automatic membership-subscription method is that it radically cuts management and promotion costs.
- 3) Advertising revenues: where the publication is usually a “free” interdenominational community type newspaper, such as Southern Alberta’s *City Light News* or *Island Christian Info* published on Vancouver Island. These papers cater to a specific locality where they are given away to whoever wants a copy through “Christian bookstores,” church magazine tables, etc. Although Protestant in origin such papers increasingly include news of interest to Roman Catholics and members of the various branches of Eastern Orthodoxy. This type of publication, which relies entirely on advertising to pay salaries and production costs, is a relatively new development that has really developed

⁵⁷ <http://www.direction.ca/EN/publications.htm>

⁵⁸ <http://www.christiannewsassoc.com/>

over the last fifteen years. “Free” community papers of this type appear increasingly popular because they meet real needs and provide an important service to local communities.

4.1.7 Maintaining Standards

No formal mechanisms other than market forces exist to monitor the quality of religious publications in Canada. On the whole however, the quality of writing appears to be reasonably good.

4.1.8 Authors and Religious Publications

Although some publications, such as *The Anglican Journal* and *Faith Today* have regular contributors, most rely on freelance contributions for which they pay a very low minimum fee. Many contributors appear to write for free or a token fee. Most authors who write for religious publications appear to be relatively well educated, often holding a graduate degree or some other professional qualification, and, as may be expected, many are clergy, para-church workers, or theological college professors.

4.1.9 Who Reads Religious Publications

As far as we were able to ascertain from a very rough and unscientific survey of readers in Calgary churches, religious publications are read by, most church members and attendees. The number of people who pick up religious publications from display tables at the back of churches is remarkable. Further, when asked, people who receive newspapers like *The Anglican Journal* say that they read them regularly.

4.2 Structural Issues

At present a number of structural issues face many religious publications. A few issues are highlighted below.

4.2.1 The Work Situation

Working for a religious publication, or even publishing one, is a labour of love not something undertaken to grow rich. The average worker in the religious publications industry appears to be relatively low paid although those we interviewed expressed a great sense of job satisfaction. Average salaries appear to be between \$20,000 and \$30,000 per annum with only a few people earning salaries in the \$50,000 range. From our initial survey of the industry it appears that most religious publications exist on a shoestring budget. Consequently they are constantly looking for ways to cut costs and are often in danger of bankruptcy.

4.2.2 Description of the Basic Business Models of Religious Publications

The fundamental business model used by religious publications appears to depend on a high level of commitment from both staff and readers. Beyond this there seems to be a lack of commitment to normal business ideas beyond the fact that the publication needs to survive. Therefore no plans are made to make a profit or even think in terms of profit. All they want to do

is break even. People working in this industry see themselves as dedicated servants seeking to create a genuine community for idealistic reasons.

4.2.3 The Content of Religious Publications

Although the exact content varies from publication to publication various themes emerge. First there are devotional articles dealing with the relationship of the individual and even community to God. Second there are practical articles about how one ought to live. Here one often finds advice about coping with life's problems, marriages, children, etc. Then there are historical articles about the achievements of great religious figures. Finally, news items relating Canadians to the rest of the world play an important role in religious publications and are often linked with appeals to support less fortunate peoples and nations.

4.2.4 Target Audiences

The prime target of each publication varies, but in general religious publications are aimed at specific markets identified by or with a religious tradition. Having said this, five patterns of a publication may be observed. First, there are official denominational publications such as *The Western Catholic Reporter* and *The Presbyterian Record*, these magazines target everyone in a particular denomination. Second, there are various unofficial denominational publications like *Cahiers de Spiritualite Ignatienne*, *L'église Canadienne* and the *Mennonite Herald* that represent the views of particular groups within denominations. Third, numerous interdenominational Protestant publications, like *Ministère En Contact* and *Christian Week*, exist and attempt to appeal to a wide readership. Fourth, there are publications issued by different religious orders, shrines, and mission groups like *La Revue Franciscaine*, *La Revue Sainte Anne* and *The Shantyman* that have highly specific readerships drawn from people who support a particular cause. Finally, the newer "free" community papers appeal to anyone interested in reading them within a geographic area.

4.2.5 Distribution - Domestic/International

Most Canadian religious publications find the majority of their readers and subscribers within Canada. An exception appears to be the magazine *CRUX* that seems to have a small international following of dedicated subscribers. In addition to this, most religious publications have exchange agreements with other religious magazines throughout the world. Such agreements provide them with important news sources and allow them to develop an international perspective that is important for religious groups interested in foreign aid and international development, ethics and the morality of world politics.

4.2.6 Running a Religious Publication

Long hours, hard work, and low pay seem to be the norm. One editor we spoke to claimed to work around 70 hours per week for very low pay, less than \$20,000 per year in fact. When we expressed surprise he offered to show us his income tax returns and invited us to spend a day with him. After further discussion, during which he demonstrated various aspects of the production process, his claim seemed quite reasonable. Other editors reported similar heavy work-loads undertaken out of a strong sense of mission and a genuine love for their work.

4.2.7 Training and Professional Development

All of the people we spoke with seemed to stumble into religious publishing almost by accident although a few had some elementary training as journalists. Where religious publications seem to play a role in training is the opportunity they give to young journalists and journalism students to work as interns or for short periods before moving on to more mainstream publications. Thus *City Light News* in Calgary regularly accepts an intern from the journalism program at the Southern Alberta Institute of Technology. These internships appear to work very well. Clearly there is a need for more training opportunities for people working in these publications. Unfortunately, as a result of their low pay, few can afford to take even modestly priced college courses while working in this industry.

4.2.8 New Technologies

Religious publications in Canada appear to be very open to using the Internet. Thus *The Western Catholic Reporter* maintains an excellent website: <http://www.wcr.ab.ca> while both the *BC Christina News* (<http://www.canadianchristian.com>) and *City Light News* (<http://www.calgarychristian.com>) make good use of the web to keep readers informed about local events.

4.2.9 Communal Impact of Canadian Religious Publications

After embarking on this survey there is absolutely no doubt in our minds that religious publications in Canada play a very important role in creating and maintaining a strong sense of Canadian identity. Without them Canadian religious groups, particularly Christian groups, would be overwhelmed by well financed American magazines that often reflect fundamentalist values most Canadians, including Canadian evangelical Christians, are reluctant to embrace.

4.3 Controversial Issues

A number of highly controversial issues face anyone surveying the current state of religious publications in Canada. Some of the more pressing issues are discussed below.

4.3.1 Hate Laws

This is a highly complicated issue because most religious groups seek to win converts and in the process argue that their beliefs and practices are in some ways superior to those of their rivals. In today's religious market place, few gentile Christians feel that they have a duty to convert Jews although some Jews associated with groups like Jews for Jesus take an aggressive approach to Jewish evangelism. The activities of such groups certainly creates tension but in general Christian attitudes towards Jews are a far cry from the intolerance suggested in books like Judith Haiven's, *Faith Hope and No Charity*.⁵⁹

⁵⁹ Judith Haiven, *Faith Hope and No Charity*, Vancouver, New Star Books, 1984.

A far more serious problem arises in relation to Islam. One problem is the fact that human rights, as they are normally understood in Canada, are routinely violated in many parts of the world where local rulers enforce Sharia, or Islamic, Law. The questions we need to ask is to what extent is it permissible for Christian, Jewish, and other writers to point out these abuses without being accused of intolerance and promoting hatred against Islam?

4.3.2 Truth and Propaganda

A related question, is what is the relationship between truth and propaganda? Most religious publications take a keen interest in under-developed areas of the world. Therefore, one often finds stronger criticism of companies like Tailisman Oil in religious publications than in the secular press. Such criticisms raise important questions about the freedom of speech and role of religious publications to act as the conscience of the nation.

4.3.3 When ethics collide

Probably the most pressing issues in terms of its impact on the average Canadian is the attitude of religious groups to abortion, birth control, homosexuality, and, most recently, genetic engineering. Here religious publications are likely to upset many people although from our brief survey there appears to be far more discussion of the complexity of these issues than most secular people recognize. Censuring this type of discussion will only create a feeling that the Government is unsympathetic to religion and encourage extremism. Therefore, instead of discouraging the discussion of such topics it is probably far better if religious publishers are encouraged to consider all sides of these issues and engage in real debates.

4.3.4 Ought the Government Subsidize Religious Publications?

Finally, the question has to be raised whether Governments ought to subsidise Canadian religious publications through postal subsidies. Most members of the Canadian Alliance, including its new leader, Stephen Harper, would answer this question with a resounding “No.” Most members of the Progressive Conservative and Liberal Parties will probably support subsidies as a way of promoting Canadian unity and a sense of national identity. Reflecting on the criticism of subsidies by Alliance members it needs to be noted that Harper also objects to ministers of religion speaking out on political issues. Since most social issues have both a political and a religious dimension his approach is likely to bring him into conflict with members of most religious communities in Canada. Leaving aside these party political differences the major question that needs to be asked is “ought the Canadian Government promote Canadian culture within Canada.” If the answer to this question continues to be is “yes,” then Canadian religious publications clearly deserve strong support.

4.3.5 Problems Associated with Subscription and Distribution

The biggest problems faced by religious publications in Canada are associated with distribution and circulation. Unlike large commercial ventures religious publications, which are usually run on a shoestring, cannot afford large circulation departments, advertising campaigns, and similar promotional ventures. Therefore, most religious publications are distributed through religious institutions. In practice this usually means local churches. Consequently, to save expense, subscriptions to religious publications are often included in the membership fees or tax credited

donations paid to churches. Although this practice raises some problems when compared to the subscription policies of commercial newspapers and magazines it appears to work very well and is certainly cost effective.

As part of this survey we observed the behaviour of worshipers at five Calgary Churches. These were St. Boniface Roman Catholic Congregation, Varsity Bible Church, the Church of the Redeemer Anglican Cathedral, Calgary Christian Community Church, and Foothills Alliance. Each church maintains a literature distribution point at the back of the church or in the foyer. At the end of the service, occasionally before the services began, members of the congregation helped themselves to the available publications from these tables or display racks.

In some cases the publications were simply left for general distribution, in other cases the names of specific people were written on them by the church secretary. Whatever the method used it appeared that the worshipers expected to find particular publications and collected them in a way that suggested a regular routine. Because of ethical issues involving research with human subjects we only talked to a few of the people collecting this literature although this would be a logical further step in a more detailed study.

4.3.6 Issues Related to Circulation and Readership

Commercial magazines and newspapers usually distinguish between circulation and readership.⁶⁰ Thus the Canadian Newspaper Association clearly distinguishes circulation from readership.⁶¹ For example Canada's oldest continually published newspaper, *The Montreal Gazette* claims a daily circulation of 142,376 that translates into a daily readership of 406,000; similarly the *Winnipeg Free Press* claims a daily circulation of 128,988 with a daily readership of 268,200.

Unfortunately, some editors of Canadian religious publications are very sensitive about revealing circulation figures and object to questions about readership. This appears misguided given that such issues are standard practice with secular publications and, frankly, provoke the question: "What are they trying to hide?" Fortunately, other editors, like Peter Fleck of Calgary's *City Light News*, were exemplary in terms of their openness. Mr. Fleck was very frank when discussing such matters and without being asked offered to show us all his bookkeeping etc. He also gave us a thorough tour of his home based publishing company taking us through every aspect of writing and production.

As far as we were able to determine, from our all too brief and unscientific survey, the publishers and editors of religious publications have nothing to hide or fear from questions about circulation and readership. Of course there may be some exceptions, but it appears that most religious publications are collected and read by their designated subscribers, however "subscriber" is defined. It is also clear that they are often shared with other readers. For example, an Administrative Assistant at the University of Calgary regularly receives the current edition of *Christian Week* from a colleague who subscribes to this newspaper. She told us that after she and her husband read it they again pass it on to other members of their church.

⁶⁰ Further information on circulation and readership can be found at: Audit Bureau of Circulations Website found at <http://www.accessabc.com/reader/download.htm>. See their sample "Reader Profile Questionnaire" posted at <http://www.accessabc.com/reader/standards010702.pdf> question 2a is about readership. There is also a discussion of circulation and readership on the Newspaper Association of America website found at <http://www.naa.org/>

⁶¹ See: <http://www.cna-acj.ca/newspapers/>

Other examples could be cited to support the general, and again we must stress totally unscientific, impression that religious publications have a readership life of their own that goes far beyond mere circulation figures. From our observations it appears that many religious publications have at least as great a readership as secular publications that, as observed above, an estimated readership of roughly 2 and 3 times the circulation figure.

4.3.7 Publications Associated with Religious Shrines

At first glance publications associated with religious shrines appear to fall outside the mandate of the Publications Assistance Program. Upon closer examination however it has to be admitted that religious shrines, particularly in Quebec, play an important role in Canadian life. Of particular importance is the fact, that while usually Roman Catholic, such shrines are deeply rooted in Canadian history. *The Canadian Martyrs' Shrine* in Midland for example commemorates an important aspect of Canadian history that is of interest to all Canadians not simply Roman Catholics. Similarly, the all but forgotten shrine of Kateri Tekakwitha in the Iroquois village of Kahnawake near Montreal has a lot to contribute to the understanding of Canadian natives by other Canadians. Finally, churches like *Sainte Anne de Beaupré* and the Ukrainian Cathedral in Winnipeg, with its exquisite stained glass by Leo Mol, are unique architectural and artistic treasures that enrich the lives of all Canadians. Therefore, it seems that a case can be made for supporting publications related to such institutions provided they genuinely contribute to the culture of our nation.

5 OUTREACH STRATEGIES – AIDING RELIGIOUS PUBLICATIONS

Helping religious publications pay the high costs of postage in a country as large as Canada is an excellent idea and socially useful project. Unfortunately, many editors and staff members working on, religious publications have a somewhat negative attitude towards the Publications Assistance Program and appear very distrustful of Government initiatives. Therefore, steps need to be taken to explain the program to them and gain their confidence.

5.1.1 Making Use of the Current Program

The current program appears to work very well with a good balance between English and French language publications as well as Protestant and Roman Catholic publications. Since current Hindu, most Jewish, and Muslim publications produced in Canada fall into the category of “ethnic” publications, all the program needs to do is await the arrival of Canadian religious publications from these groups and show an openness to them.

5.1.2 Improving the Program to Assist Religious Publications

The existing program is a good one that certainly meets real needs and makes a solid contribution to the development of Canadian identity and a sense of community.

One major innovation the program ought to consider is ways to help the newer “free” community newspapers. Although they usually have few postal costs, some do exist. For example the Calgary paper, *City Light News* is distributed to Churches and Christian bookstores in

Lethbridge, Red Deer, and Medicine Hat as well as many smaller communities in-between. Thus while there are no real postal costs in Calgary itself there are postal costs when the surrounding area is taken into account.

These papers clearly meet a real need and are widely read. Yet they are given away without charge and normally do not have signed-up subscribers although there seem to be regular readers that form something like a subscription base. Discussions with the editors of community papers that have a proven publications record is recommended to discover ways to help these papers.

5.1.3 Short-Term Initiatives

Members of the religious publishing community appear very apprehensive about the intentions of the Government towards them. It is easy to see this apprehension as unreasonable, but the fact is they exist on a razor edge and know all too well that if Revenue Canada changed its taxation policies or if their postal subsidies were withdrawn most would soon fail. Therefore, unreasonable as it may seem, people working in this sector have good reasons to fear changes in Government policy because the withdrawal of support will quickly mean unemployment.

As an initial step to improve the program, a pro-active policy of engagement with editors and publishers of religious publications is recommended. Simply meeting such people will allay many of their fears. Therefore, attending events like the Canadian Church Press Association's annual meeting is valuable. It may also be worth considering attending or even setting up a small display booth at the annual conventions of various churches. A series of conference calls with the editors of different kinds of religious publications is also recommended.

5.1.4 Broadening the Definition of Publisher

Because religious publications are largely non-profit publications often published by underpaid, part-time, or volunteer staff, questions of "ownership" and "publisher" are potential problems. The fact is many religious publications go to great lengths to cut costs and produce a good quality magazine without creating the publishing infrastructure associated with commercial publications. Therefore there is a need for flexibility in accessing the true nature of specific publications.

For example the magazine *CRUX* was originally published by the para-church organization Inter-Varsity Fellowship (IVF) to meet the need for a more academic religious publication suitable for well-educated laypeople. After publishing *CRUX* for almost 15 years, IVP found that constant changes in staff made it impossible to continue the venture. Therefore, in 1979 IVP put out a general request for some other Christian organization to take over the production of the magazine. As a result of this appeal the magazine was adopted by Regent College in Vancouver. The college provided reliable support for the magazine's editorial and production needs. At the same time although produced by Regent College and in some ways identified with it *CRUX* never became a house organ and exists to meet the needs of its readers, largely Christian graduates, and not to promote the college.

Thus the continued publication of *CRUX* is an example of creative adaptation to ensure the publication of a high quality magazine. Here it needs to be stressed that the magazine is entirely supported by subscription because the actual editing etc. is done as a service to the Christian

community by college staff. Further, none of the writers receive pay for their work, once again, as with academic journals, they write because they believe that they have something to say. In other words the only costs needed to publish this magazine are the direct costs of printing it and mailing it out to subscribers. All other work is done as a labour of love.

It seems clear that many other religious publications work in ways similar to *CRUX* and are distinctly non-commercial. Therefore, they do not easily fit the publishing criteria set out in Publications Assistance Program guidelines.

5.1.5 Developing an Information Package

The application guide reads like a legal brief. Therefore, a more readable and relaxed introductory booklet is recommended. An introductory paragraph recognizing the value of religious publications, the dedication of their staff, and the ways in which they contribute to the creation of community and a sense of Canadian identity is recommended.

Critics of Government programs often cite waste as a major problem. Since most journals are published in one of the official languages, either English or French, thought ought to be given to producing separate booklets, one in English and one in French. In this way no one can complain about unnecessary duplication.

The present booklet measures 8 x 11. A small 5.5 x .25 booklet is recommended that also includes contact information for the Publications Assistance Program and perhaps other Government departments, that editors may need to contact, is suggested. The idea here is to produce something that editors find useful as well as necessary.

Details about the publishing program and other information including printable and web based application forms ought to be published on the Internet.

5.1.6 Developing a Data Base

The existing list of supported publications needs to be supplemented by a list of all known religious publications in Canada that can be regularly updated. This database ought to provide information about editors, addresses, websites, and the religious groups concerned, as well as other basic information about each publication.

5.1.7 Staff Training

The study of religion is a minefield even for scholars working in the area. For example a well-known Canadian authority on a major world religion published a very sympathetic book explaining this tradition to students. In his book he made a minor mistake when expressing the relationship between the religion's prophet and its scriptures that led to death threats that necessitated RCMP protection.

Therefore, it is strongly recommended that a series of basic training seminars are established for Publications Assistance Program staff members. As an initial step we suggest that they all watch videotapes of the BBC television series *The Long Search*. Although produced in the 1970's this series provides an excellent overview of the complexity of world religions. Then, because most

of the people they will be dealing with will come from Christian Churches a basic introduction to Church history and the fragmentation of Christian groups is advisable. Perhaps a series of hour-long meetings with representatives from different Christian traditions can be arranged to allow them to explain the distinctiveness of their own traditions.

6 CONCLUSION

Religious publications play an important role in Canadian society where they both create and maintain a sense of community and Canadian identity. Although most Canadian religious magazines are actually Christian, there is a remarkable diversity within the Christian tradition that is often overlooked when Canadians think about issues like multiculturalism. The fact that the majority of Canadian magazines produced by other religious communities, such as, Jews and Muslims, classify themselves as ethnic not religious magazines.

After surveying the state and content of Canadian religious publications there seems no doubt that Canadian they help preserve a distinct Canadian religious culture that is under constant threat from well financed foreign religious organizations that offer Canadians reasonably priced, slick, and well produced magazines of their own. Therefore, Canadian editors, reporters and publishers need all the assistance they can get to compete with imported publications. In particular help with training and the development of a presence on the Internet is something that needs to be considered by the Publications Assistance Program.

The problem with imported publications is that with rare exceptions they tend to equate “Christian” with political and social agendas that are very un-Canadian. Without Canadian religious publications like *Christian Week* the association of Christianity social and economic views that are rejected by most Canadians would go largely unchallenged. It is, therefore, clear that Canadian religious publications help maintain distinctly Canadian values that might otherwise be swamped through the ability of well financed organizations from outside of Canada to flood Canada with their own propaganda.

Therefore, we strongly recommend the continuation and, if possible, the extension of the Publications Assistance Program. Above all we recognize the important role it plays in preserving and developing Canadian cultural and social life.

Appendix I Religious Affiliation in Canada

Table One - Information Provided by the 1981 and 1991 Census Data on Religious Affiliation:

	1981		1991	
	Number	%	number	%
Total population	24,083,495	100.0	26,994,045	100.0
Catholic	11,402,605	47.3	12,335,255	45.7
Roman Catholic	11,210,385	46.5	12,203,620	45.2
Ukrainian Catholic	190,585	0.8	128,390	0.5
Other Catholic	1,630	--	3,235	--
Protestant	9,914,575	41.2	9,780,715	36.2
United Church	3,758,015	15.6	3,093,120	11.5
Anglican	2,436,375	10.1	2,188,110	8.1
Presbyterian	812,105	3.4	636,295	2.4
Lutheran	702,900	2.9	636,205	2.4
Baptist	696,845	2.9	663,360	2.5
Pentecostal	338,790	1.4	436,435	1.6
Other Protestant	1,169,545	4.9	2,127,190	7.9
Islam	98,165	0.4	253,260	0.9
Buddhist	51,955	0.2	163,415	0.6
Hindu	69,505	0.3	157,010	0.6
Sikh	67,715	0.3	147,440	0.5
Eastern Orthodox	361,565	1.5	387,395	1.4
Jewish	296,425	1.2	318,065	1.2
Para-religious groups	13,450	0.1	28,155	0.1
No religious affiliation	1,783,530	7.4	3,386,365	12.5
Other religions	24,015	0.1	36,970	0.1
-- amount too small to be expressed				
Source: Statistics Canada, Catalogue no. 93-319-XPB.				

Table Two - Information provided by Statistics Canada⁶² about the ethnic origins of Canadians. Please note that this information is provided in three separate tables:

Definitions and notes	Canada	Newfoundland	Prince Edward Island	Nova Scotia	New Brunswick
	Number				
Total population	28,528,125	547,160	132,855	899,970	729,630
Single origins ¹	18,303,625	400,345	64,345	472,205	441,200
British Isles origins	3,267,520	264,680	35,055	203,020	124,605
French origins	2,683,840	7,025	8,085	35,720	119,115
European origins	3,742,890	3,465	2,455	35,880	11,060
Western European origins	1,126,095	1,365	1,775	24,670	6,565
Northern European origins	167,285	645	175	1,395	1,165
Eastern European origins	867,055	460	220	3,940	1,225
Southern European origins	1,376,935	860	230	4,750	1,745
Other European origins	205,525	125	55	1,125	355
Arab origins	188,435	290	430	4,215	910
West Asian origins	106,870	30	20	510	195
South Asian origins	590,145	775	90	2,660	985
East and Southeast Asian origins	1,271,450	1,250	380	4,015	1,895
African origins	137,315	230	40	3,545	440
Pacific Islands origins	5,765	0	0	0	0
Latin, Central and South American origins	118,640	40	15	185	130
Caribbean origins	305,290	50	40	705	340
Aboriginal origins ²	477,630	7,765	385	8,130	6,465
Canadian origins ³	5,326,995	114,665	17,305	173,135	174,570
Other origins ⁴	80,840	75	45	470	485
Multiple origins ⁵	10,224,495	146,815	68,510	427,765	288,430
British Isles only ⁶	1,606,450	51,115	21,770	93,830	57,790
British Isles and French	856,985	17,830	14,040	64,665	53,355
British Isles and Canadian	1,179,725	40,640	13,245	75,185	50,450
British Isles and other ⁷	2,217,365	16,845	6,400	71,160	28,275
British Isles, Canadian and other ⁷	598,635	3,700	2,060	22,660	10,755
French only ⁸	12,430	25	410	2,730	4,725
French and Canadian	597,605	1,310	2,105	10,830	34,790
French and other ⁷	435,200	1,480	715	8,770	5,305
French, Canadian and other ⁷	121,805	570	150	3,230	1,680
Canadian and other ⁷	579,050	2,930	750	14,225	5,725
British Isles, French and Canadian	280,595	3,385	3,565	19,815	18,370
British Isles, French and other ⁷	518,480	4,805	2,200	22,885	11,395
British Isles, French, Canadian & other ⁷	121,870	875	490	5,420	3,045
Other multiple origins ⁹	1,098,295	1,295	595	12,355	2,765

⁶² Source file: <http://www.statcan.ca/english/Pgdb/People/Population/demo28a.htm>

Source: Statistics Canada, 1996 Census *Nation* tables

Definitions and notes	Canada	Quebec	Ontario	Manitoba	Saskatchewan
Total population	28,528,125	7,045,080	10,642,790	1,100,295	976,615
Single origins ¹	18,303,625	5,851,025	6,457,115	605,750	491,505
British Isles origins	3,267,520	168,985	1,478,430	105,155	86,115
French origins	2,683,840	2,062,150	302,550	33,525	18,730
European origins	3,742,890	452,765	1,894,805	228,405	192,650
Western European origins	1,126,095	47,140	435,170	99,760	101,635
Northern European origins	167,285	3,110	44,210	11,315	17,740
Eastern European origins	867,055	60,635	390,435	84,710	67,040
Southern European origins	1,376,935	280,395	912,465	23,285	5,460
Other European origins	205,525	61,485	112,525	9,330	775
Arab origins	188,435	77,650	81,680	1,075	1,030
West Asian origins	106,870	26,635	58,395	875	435
South Asian origins	590,145	41,490	342,375	9,980	3,185
East and Southeast Asian origins	1,271,450	103,590	589,665	40,130	12,940
African origins	137,315	21,630	92,060	2,915	1,655
Pacific Islands origins	5,765	35	440	20	10
Latin, Central and South American origins	118,640	40,875	51,980	2,735	1,220
Caribbean origins	305,290	86,295	198,075	4,860	630
Aboriginal origins ²	477,630	55,065	69,385	80,465	72,510
Canadian origins ³	5,326,995	2,655,830	1,289,135	94,955	99,555
Other origins ⁴	80,840	58,015	8,145	650	835
Multiple origins ⁵	10,224,495	1,194,060	4,185,675	494,540	485,110
British Isles only ⁶	1,606,450	45,140	772,275	67,875	53,720
British Isles and French	856,985	166,190	350,525	24,200	18,275
British Isles and Canadian	1,179,725	72,155	588,035	34,095	27,490
British Isles and other ⁷	2,217,365	58,710	874,605	131,290	157,555
British Isles, Canadian and other ⁷	598,635	20,120	258,675	25,820	31,730
French only ⁸	12,430	2,835	1,270	50	10
French and Canadian	597,605	392,010	114,095	8,695	3,980
French and other ⁷	435,200	114,840	130,020	33,275	30,115
French, Canadian and other ⁷	121,805	32,980	41,110	7,405	5,755
Canadian and other ⁷	579,050	90,690	223,060	31,420	34,215
British Isles, French and Canadian	280,595	46,065	131,560	6,145	4,195
British Isles, French and other ⁷	518,480	50,980	206,895	29,265	28,770
British Isles, French, Canadian and other ⁷	121,870	13,335	55,200	5,160	5,040
Other multiple origins ⁹	1,098,295	87,990	438,345	89,845	84,265

Source: Statistics Canada, 1996 Census *Nation* tables

Definitions and notes	Canada	Alberta	British Columbia	Yukon	Northwest Territories
Total population	28,528,125	2,669,195	3,689,755	30,650	64,125
Single origins¹	18,303,625	1,394,770	2,064,200	15,395	45,765
British Isles origins	3,267,520	278,840	515,495	3,130	4,000
French origins	2,683,840	47,430	47,910	690	895
European origins	3,742,890	433,445	483,000	2,620	2,340
Western European origins	1,126,095	200,185	205,375	1,410	1,040
Northern European origins	167,285	35,010	51,940	310	250
Eastern European origins	867,055	144,000	113,085	640	660
Southern European origins	1,376,935	47,380	99,850	200	315
Other European origins	205,525	6,865	12,750	65	70
Arab origins	188,435	15,520	5,545	10	85
West Asian origins	106,870	3,445	16,255	45	25
South Asian origins	590,145	46,515	141,750	160	185
East and Southeast Asian origins	1,271,450	131,340	385,095	345	800
African origins	137,315	7,000	7,705	15	75
Pacific Islands origins	5,765	750	4,510	0	0
Latin, Central and South American origins	118,640	10,340	11,050	30	35
Caribbean origins	305,290	9,050	5,175	15	65
Aboriginal origins ²	477,630	64,650	76,430	3,615	32,755
Canadian origins ³	5,326,995	341,500	357,280	4,595	4,455
Other origins ⁴	80,840	4,945	7,000	130	45
Multiple origins⁵	10,224,495	1,274,420	1,625,555	15,250	18,360
British Isles only ⁶	1,606,450	161,605	277,120	2,100	2,090
British Isles and French	856,985	62,360	83,595	925	1,020
British Isles and Canadian	1,179,725	102,845	173,065	1,325	1,195
British Isles and other ⁷	2,217,365	384,330	478,125	4,450	5,615
British Isles, Canadian and other ⁷	598,635	98,885	122,210	1,130	880
French only ⁸	12,430	145	210	10	20
French and Canadian	597,605	14,455	14,675	340	320
French and other ⁷	435,200	58,885	49,920	600	1,270
French, Canadian and other ⁷	121,805	14,600	13,935	180	205
Canadian and other ⁷	579,050	83,910	89,870	990	1,265
British Isles, French and Canadian	280,595	18,945	28,055	230	255
British Isles, French and other ⁷	518,480	75,825	83,060	1,125	1,260
British Isles, French, Canadian and other ⁷	121,870	14,515	18,385	215	190
Other multiple origins ⁹	1,098,295	183,095	193,315	1,645	2,780
Source: Statistics Canada, 1996 Census Nation tables					

Table Three - Statistics Canada information on Immigrant population by Place of Birth and period of immigration, 1996 Census, Canada:

Definitions and notes	Total - Immigrant Population	Period of immigration				
		Before 1961	1961-1970	1971-1980	1981-1990	1991-1996¹
Total - Place of birth	4,971,070	1,054,930	788,580	996,160	1,092,400	1,038,990
United States	244,695	45,050	50,200	74,015	46,405	29,025
Central and South America	273,820	6,370	17,410	67,470	106,230	76,335
Caribbean and Bermuda	279,405	8,390	45,270	96,025	72,405	57,315
United Kingdom	655,540	265,580	168,140	132,950	63,445	25,420
Other Northern and Western Europe	514,310	284,205	90,465	59,850	48,095	31,705
Eastern Europe	447,830	175,430	40,855	32,280	111,370	87,900
Southern Europe	714,380	228,145	244,380	131,620	57,785	52,455
Africa	229,300	4,945	25,685	58,150	64,265	76,260
West-central Asia and the Middle East	210,850	4,975	15,165	30,980	77,685	82,050
Eastern Asia	589,420	20,555	38,865	104,940	172,715	252,340
South-east Asia	408,985	2,485	14,040	111,700	162,490	118,265
Southern Asia	353,515	4,565	28,875	80,755	99,270	140,055
Oceania and Other ²	49,025	4,250	9,240	15,420	10,240	9,875

Source: Statistics Canada, 1996 Census [Nation](#) tables.

Table Four - Population by Mother Tongue, 1996 Census:

Definitions and notes	Canada	Newfoundland	Prince Edward Island	Nova Scotia	New Brunswick
Total Population	28,528,125	547,155	132,855	899,970	729,625
Single responses¹	28,125,560	546,435	132,415	895,775	723,280
English	16,890,615	538,695	124,805	836,240	473,260
French	6,636,660	2,275	5,550	35,040	239,730
Non-official languages	4,598,290	5,465	2,060	24,495	10,290
Chinese	715,640	730	225	2,130	1,115
Italian	484,500	125	35	845	390
German	450,140	305	220	2,760	1,520
Polish	213,410	100	45	800	180
Spanish	212,890	140	30	445	315
Portuguese	211,290	90	35	315	195
Punjabi	201,785	95	10	390	25
Ukrainian	162,695	45	65	290	110
Arabic	148,555	150	225	2,940	350
Dutch	133,805	130	470	2,180	880
Tagalog (Pilipino)	133,215	105	45	310	115
Greek	121,180	100	15	930	205
Vietnamese	106,515	105	–	420	265
Cree	76,840	10	–	15	–
Inuktitut (Eskimo)	26,960	435	–	25	–
Other non-official languages	1,198,870	2,800	640	9,700	4,625
Multiple responses²	402,560	725	440	4,195	6,345
English and French	107,945	295	315	2,400	5,275
English and non-official language	249,545	405	115	1,635	980
French and non-official language	35,845	20	15	100	65
English, French and non-official language	9,225	–	–	55	25
– nil or zero					
Source: Statistics Canada, 1996 Census Nation tables					

Definitions and notes	Canada	Quebec	Ontario	Manitoba	Saskatchewan
Total Population	28,528,125	7,045,080	10,642,790	1,100,295	976,615
Single responses¹	28,125,560	6,944,160	10,470,490	1,081,575	962,815
English	16,890,615	586,435	7,694,635	813,055	816,955
French	6,636,660	5,700,150	479,285	47,665	19,075
Non-official languages	4,598,290	657,580	2,296,570	220,855	126,785
Chinese	715,640	40,520	328,165	9,925	6,525
Italian	484,500	130,070	305,155	5,035	895
German	450,140	18,225	159,430	65,295	36,960
Polish	213,410	18,460	139,635	10,940	3,475
Spanish	212,890	65,810	100,890	4,175	1,675
Portuguese	211,290	32,615	150,630	7,565	365
Punjabi	201,785	6,935	76,075	4,760	500
Ukrainian	162,695	6,335	50,490	30,505	23,355
Arabic	148,555	58,225	69,210	795	585
Dutch	133,805	3,650	71,675	4,285	2,250
Tagalog (Pilipino)	133,215	7,800	67,920	15,230	1,580
Greek	121,180	43,035	64,945	1,220	1,235
Vietnamese	106,515	21,620	48,815	2,160	1,625
Cree	76,840	10,730	5,465	23,620	21,090
Inuktitut (Eskimo)	26,960	7,685	165	40	10
Other non-official languages	1,198,870	185,865	657,905	35,305	24,660
Multiple responses²	402,560	100,920	172,300	18,720	13,800
English and French	107,945	50,585	33,935	2,540	1,405
English and non-official language	249,545	16,430	130,730	15,820	12,130
French and non-official language	35,845	28,140	5,335	295	190
English, French and non-official language	9,225	5,760	2,300	75	70
– nil or zero					
Source: Statistics Canada, 1996 Census Nation tables					

Definitions and notes	Canada	Alberta	British Columbia	Yukon Territory	Northwest Territories ³
Total Population	28,528,125	2,669,195	3,689,755	30,650	64,125
Single responses¹	28,125,560	2,635,470	3,639,815	30,215	63,115
English	16,890,615	2,159,275	2,785,020	26,405	35,835
French	6,636,660	52,380	53,040	1,110	1,355
Non-official languages	4,598,290	423,810	801,755	2,700	25,920
Chinese	715,640	73,550	252,405	120	225
Italian	484,500	13,800	28,060	20	80
German	450,140	76,045	88,400	655	315
Polish	213,410	21,365	18,325	15	70
Spanish	212,890	17,690	21,585	65	65
Portuguese	211,290	5,335	14,085	20	20
Punjabi	201,785	16,625	96,220	95	50
Ukrainian	162,695	36,545	14,775	85	100
Arabic	148,555	11,260	4,745	–	60
Dutch	133,805	19,570	28,475	135	105
Tagalog (Pilipino)	133,215	12,995	26,810	60	240
Greek	121,180	2,980	6,470	10	20
Vietnamese	106,515	14,200	16,985	170	155
Cree	76,840	14,355	1,330	30	180
Inuktitut (Eskimo)	26,960	45	45	10	18,495
Other non-official languages	1,198,870	87,450	183,040	1,210	5,740
Multiple responses²	402,560	33,725	49,940	435	1,005
English and French	107,945	4,945	6,035	105	100
English and non-official language	249,545	27,800	42,305	315	875
French and non-official language	35,845	670	985	20	15
English, French and non-official language	9,225	315	615	–	10
3. Includes Nunavut					
– nil or zero					
Source: Statistics Canada, 1996 Census Nation tables					

Table Five: Recent immigrants by country of last residence from the 1996 Census:

	1996-1997	1997-1998	1998-1999	1999-2000	2000-2001
Total immigrants	224,881	193,452	173,210	205,711	252,088
Africa	14,218	13,443	14,303	16,790	22,750
Asia	148,188	117,089	100,433	126,095	156,550
India	20,736	17,427	15,006	21,203	29,139
Hong Kong	29,436	12,522	2,647	1,115	801
Vietnam	1,902	1,860	1,473	1,560	1,789
Philippines	11,921	9,467	8,048	9,390	13,318
Other Asian countries	84,193	75,813	73,259	92,827	111,503
Australasia ²	1,319	1,344	831	881	1,107
Europe	37,523	39,853	37,907	39,961	45,627
Great Britain	5,452	4,228	4,145	4,830	5,208
France	2,861	3,248	3,969	4,095	4,580
Germany	2,250	1,998	2,453	2,940	1,902
Netherlands	999	646	768	903	882
Greece	292	267	249	249	371
Italy	555	528	436	449	528
Portugal	708	605	343	384	443
Poland	1,863	1,545	1,324	1,351	1,231
Other European countries	22,543	26,788	24,220	24,760	30,482
United States, West Indies	13,895	12,299	11,271	12,387	14,079
United States	5,467	4,709	5,075	5,747	6,030
West Indies	8,428	7,590	6,196	6,640	8,049
Other North and Central American countries	3,457	3,161	2,628	2,971	3,228
South America	5,567	5,535	5,041	5,958	7,754
Other countries	714	728	796	668	993

1. From July 1 of one year to June 30 of the next year.

2. Australasia includes Australia, Nauru, New Zealand and Papua New Guinea.

Source: Statistics Canada, CANSIM II, table [051-0006](#).

Last modified: April 30, 2002.

Using the above statistics, supplemented by materials from the Angus Reid Polls, Reignald Bibby's research and other publicly available data it is now possible to provide the following estimates for Religious Affiliation in 2001:

	1981		1991		Projected 2001	
	number	%	number	%	number	%
Total population	24,083,495	100.0	26,994,045	100.0	29,553,00	100
Catholic	11,402,605	47.3	12,335,255	45.7	14,100,000	47.00
Protestant	9,914,575	41.2	9,780,715	36.2	10,050,000	33.50
No religious affiliation	1,783,530	7.4	3,386,365	12.5	3,500,00	13.00
Eastern Orthodox	361,565	1.5	387,395	1.4	450,000	1.50
Islam	98,165	0.4	253,260	0.9	450,000	1.50
Jewish	296,425	1.2	318,065	1.2	300,000	1.00
Buddhist	51,955	0.2	163,415	0.6	300,000	1.00
Hindu	69,505	0.3	157,010	0.6	240,000	.80
Sikh	67,715	0.3	147,440	0.5	150,000	.50
Para-religious groups	13,450	0.1	28,155	0.1	33,000	.10
Other religions	24,015	0.1	36,970	0.1	30,000	.10

Source: Statistics Canada, tables found above, discussions with Professors Reginald Bibby, Raymond Currie, Henry Srebrnic and others. This is a rough estimate only.

Appendix II

Publications Currently Supported by the Publications Assistance Program

The following 98 publications are currently supported by the Publications Assistance Program. To identify the religious origins of each publication we have used the following key:

C	=	Christian
C-O	=	Christian Orthodox (i.e. Greek, Ukrainian, etc)
C-P	=	Christian Protestant
C-P-A	=	Christian Protestant Anglican
C-P-AD	=	Christian Protestant Adventist
C-P-B	=	Christian Protestant Baptist
C-P-I	=	Christian Protestant Interdenominational
C-P-L	=	Christian Protestant Lutheran
C-P-Meth	=	Christian Protestant Methodist
C-P-M	=	Christian Protestant Mennonite
C-P-P	=	Christian Protestant Pentecostal
C-P-Q	=	Christian Protestant Quaker
C-P-R	=	Christian Protestant Reformed and Presbyterian
C-P-S	=	Christian Protestant Salvation Army
C-P-W	=	Christian Protestant Wesleyan Methodist
C-RC	=	Christian Roman Catholic
J	=	Jewish

List of supported Religious Publications			
Publication Title	Religion	Language	# of pieces mailed 2000-2001
AHA!!!	C-RC	English	3,067
Anglican Journal	C-P-A	English	2,199,403
Anglicans for Renewal Canada	C-P-A	English	1,730
Apostolat	C-RC	French	65,762
Appoint	C-RC	French	5,059
Atlantic Baptist	C-P-B	English	30,641
BC Catholic Newspaper	C-RC	English	837,859
Bonne Nouvelle	C-RC	French	8,851
Bote, Der	C-P	Other/German	63,142
Canada Lutheran	C-P-L	English	130,849
Canadian Friend, The	P-Q	English	3,394
Canadian Mennonite	C-P-M	English	446,797
Canadian Messenger of the Sacred Heart	C-RC	English	50,368
Catholic Insight	C-RC	English	24,383
Catholic New Times	C-RC	English	107,218
Catholic Register, The	C-RC	English	510,792
Celebrate	C-RC	English	8,821
Christian Courier	C-P	English	90,205
Christian Week	C-I	English	100,449
Clarion	C-P-R	English	51,025
Companion	C-PC	English	38,398
Eastern Synod Lutheran, The	C-P-L	English	191,599
Église de Trois-Rivières	C-RC	French	8,399
En Communion	C-RC	French	4,858
Esprit	C-P-L	English	22,380
Evangelical Baptist, The	C-P-B	English	9,291

Exodus	C-RC	Russian	51,396
Faith Today	C-P-I	English	46,973
Fellowship Link, The	C-P	English	2,099
Free Methodist Herald, The	C-P-FM	English	5,995
Good Tidings	C-P-P	English	2,826
Gospel Herald	C-P-COFC	English	12,370
Gospel Witness, The	C-P	English	11,700
Herald, The	C-P-M	English	95,502
Interim, The	C-P	English	270,819
Jésus Marie et Notre Temps	C-RC	French	90,990
La Famille Chrétienne	C-RC	French	41,619
Le Messager de St-Antoine	C-RC	French	588,183
La Revue Franciscaine	C-RC	French	17,289
La Revue Sainte Anne	C-RC	French	827,542
La Vie des communautés religieuses	C-RC	French	8,417
La Voix du Coeur de Jésus et de son Vicaire	C-RC	French	9,243
L'Appel du Sacré-Coeur	C-RC	French	15,539
Le NIC	C-RC	French	140,955
Le Royaume	C-RC	French	26,690
L'Église du Gaspé	C-RC	French	546
L'Église Canadienne	C-RC	French	25,447
Link & Visitor, The	C-RC	English	37,874
Liturgie Foi et Culture	C-RC	French	3,235
L'Oratoire	C-RC	French	200,540
Lumière et Paix	C-RC	French	2,648
Magnificat (English version)	C-RC	English	5,409
Magnificat (French version)	C-RC	French	7,350
Mennonite Brethren Herald	C-P-M	English	372,296
Mennonitsche Rundschau	C-P-M	German	33,078
Messenger, The	C-P-EMC	English	76,255
Mission	C-RC	French	69,940
Missions Étrangères	C-RC	French	101,994
Monitor, The	C-RC	English	34,462
National Bulletin on Liturgy	C-RC	English	1,866
Northland, The	C-P	English	1,526
Oratory, The	C-RC	English	9,133
Orient	C-RC	French	30,003
Our Family	C-RC	English	62,567
Partage	C-RC	French	1,095
Pastorale-Quebec	C-RC	French	26,568
Pentecostal Messenger, The	C-P-P	English	3,160
Pentecostal Testimony, The	C-P-P	English	201,694
PMC - Practice of Ministry in Canada	C-RC	English	8,440
Prairie Messenger	C-RC	English	217,758
Presbyterian Record	C-P-P	English	546,259
Présence Magazine	C-P	French	14,331
Prêtre et Pasteur	C-RC	French	23,874
Progress-Postup	C-P	English/Ukrainian	24,231

Rassembler	C-RC	French	12,227
Reformed Perspective	C-P-R	English	15,787
Relations	C-RC	French	14,710
Resource	R-P-P	English	24,808
Restoration	C-RC	English	31,002
Réveil Missionnaire	C-P	French	56,353
Revue De Colores	C-RC	French	3,568
Revue Notre-Dame du Cap	C-RC	French	687,643
Rock, The	C-P	English	1,554
Scarboro Missions	C-RC	English	119,917
Shantyman, The	C-P	English	14,980
Spiritan Missionary News	C-RC	English	18,848
Svitio The Light	C-RC	Ukrainian	6,257
The Annals of Saint Anne de Beaupré	C-RC	English	162,624
Tidings	C-P	English	23,254
Todistaja	C-P	English/Finnish	4,015
United Church Observer, The	C-P-U	English	966,544
Univers	C-P	French	28,877
Vie Liturgique	C-RC	French	27,597
Vivre en Église	C-RC	French	38,790
Western Catholic Reporter	C-RC	English	1,557,578
Words of Life	C-RC	English	58,027
World of Lubavitch, The	J	English	45,155

Appendix III Unsupported Religious Publications

The following publications 132 do not receive support from the Publications Assistance Program. To identify the religious origins of each publication we have used the following key:

C	=	Christian
C-O	=	Christian Orthodox (i.e. Greek, Ukrainian, etc)
C-P	=	Christian Protestant
C-P-A	=	Christian Protestant Anglican
C-P-AD	=	Christian Protestant Adventist
C-P-B	=	Christian Protestant Baptist
C-P-I	=	Christian Protestant Interdenominational
C-P-L	=	Christian Protestant Lutheran
C-P-M	=	Christian Protestant Mennonite
C-P-P	=	Christian Protestant Pentecostal
C-P-Q	=	Christian Protestant Quaker
C-P-R	=	Christian Protestant Reformed and Presbyterian
C-P-S	=	Christian Protestant Salvation Army
C-P-W	=	Christian Protestant Wesleyan Methodist
C-RC	=	Christian Roman Catholic
J	=	Jewish

List of unsupported Religious Publications			
Publication Title	Religion	Language	# of pieces mailed 2000-2001
Again	C-P	English	
Alternative	C-P	French	
Apostolat international	C-RC	French	
Armenian Evangelical Church	C-P	English	
Aujourd'hui Credo	C-RC	French	
Baptist, The	C-PB	English	
BC Christian News	C-I	English	
BGC Canada News	C-I	English	
B.C. Fellowship Baptist	C-PB	English	
Blackboard Bulletin	C-P	English	
Bread of life	C-P	English	
Business Life	C-P	English	
Cahiers de Spiritualité Ignatienne	C-RC	French	
Canada Update	C-P	English	
Canada Watch	C-P	English	
Canadian Adventist Messenger	C-P-AD	English	
Canadian Baptist	C-P-B	English	
Canadian Disciple	C-P	English	
Canadian Friend	C-P-Q	English	
Canadian Gideon, The	C-P-I	English	
Canadian Lutheran	C-P-L	English	
Canadian Lutheran, The	C-P-L	C-P-L	This is different for the one above
Canadian Orthodox Messenger	C-O	English	
Catalyst, The	C-P	English	
Catherine	C-RC	French	
Catholic Times (Montreal)	C-RC	French	
Catholic Times (Montreal)	C-RC	English	
Channels	C-RC	English	

Childview	C-P	English	
Chinese Herald	C-P-I	English	
Christian News, Ottawa		English	
Christian Renewal	C-P-I	English	
Christian Current	C-P-I	English	
Church in Canada	C-P	English	
Church of God Beacon	C-P	English	
City Light News, Southern Alberta		English	
CLBI-Cross Roads	C-P	English	
Companion Magazine	C-P-I	English	
Connexions	C-P-I	English	
Crosstalk	C-P-I	English	
CRUX	C-P-I	English	
Botschaft, Die	C-P-M	German	
Discover the Bible	C-RC	English	
Ecumenism/Oecuménisme	C-I	French	
Ecumenist, The	C-I	English	
Edge, The	C-P	English	
Eesti Kirik	C-P	Other	
EMMC Recorder	C-P	English	
En Avant!	C-RC	French	
Envision	C-RC	French	
Evangel: The Good News of Jesus Christ	C-P	English	
Exchange	C-P	English	
Expression	C-P	English	
Faith and Fellowship	C-P	English	
Faith and Friends	C-P	English	
Family Life	C-P	English	
Family life network news	C-RC	English	
Fellowship Magazine	C-P	English	
Global Village Voice	C-P	English	
Good Idea	C-P	English	
Gospel Tidings	C-P	English	
Hallelujah	C-P	English	
Handmaiden	C-P	English	
Herold der Wahreit	C-P-M	German	
Horizons	C-P	English	
Idea Bank	C-P	English	
In Holy Array	C-P	English	
InfoMission	C-P	English	
Informission	C-P	English	
Insight	C-P	English	
Insight *Insound*In Touch	C-P	English	
Insound	C-P	English	
Intercom	C-P	English	
Intouch	C-P	English	
Island Catholic News	C-RC	English	
Island Christian Info, B.C.		English	
L'Informateur catholique	C-RC	French	

Le Délateur	C-P	French	
Le Lien	C-RC	French	
L'église Canadienne	C-RC	French	
Le Vigneron	C-P	French	
Living Light News, Edmonton		English	
Making Waves	C-P	English	
Mandate	C-P	English	
Maranatha News, Toronto		English	
Mennonite Historian	C-P-M	English	
Mennonitische Post, Die	C-P-M	German	
Mennonitsche Rundschau	C-P-M	German	
Messenger (of the Scared Heart)	C-RC	English	
Messenger of Truth	C-P	English	
Ministère En Contact	C-P	French	
Ministry Matters	C-P	English	
Mission Canada	C-P	English	
Missions Today	C-P	English	
Multiply	C-P	English	
N.A.Baptist Today	C-P-B	English	
New Church Canadian	C-P	English	
New Freeman, The	C-P	English	
News of Quebec	C-P	English	
Newsletter of the Dioese of London	C-P-A	English	
NEXUS	C-P	English	
Northern Light	C-P	English	
Orthodox Way	C-O	English	
Ottawa Times, The		English	
Passport	C-P	English	
Pentecostal Testimony	C-P-P	English	
Phare dans la nuit (Un)	C-RC	French	
Pourstan	C-RC	French	
Presbyterian Message, The	C-P-R	English	
Quaker Concern	C-P-Q	English	
Quebec Diocesan Gazette	C-P-A	English	
RESCUE	C-P-	English	
Revival Fellowship News	C-P	English	
Saints Herald	C-P	English	
Selon sa parole	C-RC	French	
Saskatchewan Anglican	C-P-A	English	
Servant	C-P	English	
Spiritan Missionary News	C-RC	English	
St. Luke Magazine		English	
Sunday Magazine	C-RC	English	
Tapestry	C-P	English	
Testimony	C-P	English	
The Baptist Horizon	C-P-B	English	
The Budget	C-P	English	
The Christian Contender	C-P	English	

The Communicator	C-P	English	
The Covenant Messenger	C-P	English	
The Ensign	C-RC	English	
The Free Methodist Herald	C-P-W	English	
The Gospel Contact	C-P	English	
The Gospel Standard	C-P	English	
The Grape Vine	C-P	English	
The Mantle	C-P	English	
The Messenger (Two different magazines)	C-P	English	
The Messenger (Two different magazines)	C-P	English	
The Pioneer	C-P	English	
The Pulse	C-P	English	
The War Cry	C-P-S	English	
Update/a Jour	C-RC	French	

Appendix IV Religious Publications Grouped by Language

To identify the religious origins of each publication we have used the following key:

C	=	Christian
C-O	=	Christian Orthodox (i.e. Greek, Ukrainian, etc)
C-P	=	Christian Protestant
C-P-A	=	Christian Protestant Anglican
C-P-AD	=	Christian Protestant Adventist
C-P-B	=	Christian Protestant Baptist
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C-P-L	=	Christian Protestant Lutheran
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C-P-P	=	Christian Protestant Pentecostal
C-P-Q	=	Christian Protestant Quaker
C-P-R	=	Christian Protestant Reformed and Presbyterian
C-P-S	=	Christian Protestant Salvation Army
C-P-W	=	Christian Protestant Wesleyan Methodist
C-RC	=	Christian Roman Catholic
J	=	Jewish

List of supported Religious Publications by PAP				
	Publication Title	Religion	Language	# of pieces mailed 2000-2001
English Language Religious Publications				
1	AHA!!!	C-RC	English	3,067
2	Annals of Saint Anne de Beaupré, The	C-RC	English	162,624
3	Atlantic Baptist	C-P-B	English	30,641
4	Anglican Journal	C-P-A	English	2,199,403
5	Anglicans for Renewal Canada	C-P-A	English	1,730
6	BC Catholic Newspaper	C-RC	English	837,589
7	Canadian Lutheran	C-P-L	English	130,849
8	Canadian Friend, The	P-Q	English	3,394
9	Canadian Mennonite	C-P-M	English	446,797
10	Canadian Messenger of the Sacred Heart	C-RC	English	50,368
11	Catholic New Times	C-RC	English	107,218
12	Catholic Insight	C-RC	English	24,383
13	Catholic Register, The	C-RC	English	510,792
14	Celebrate	C-RC	English	8,821
15	Christian Courier	C-P	English	90,205
16	Christian Week	C-I	English	100,449
17	Clarion	C-P-R	English	51,025
18	Companion	C-PC	English	38,398
19	Eastern Synod Lutheran, The	C-P-L	English	191,599
20	Esprit	C-P-L	English	22,380
21	Evangelical Baptist, The	C-P-B	English	9,291
22	Faith Today	C-P-I	English	46,973
23	Fellowship Link, The	C-P	English	2,099
24	Free Methodist Herald, The	C-P-FM	English	5,995
25	Good Tidings	C-P-P	English	2,826
26	Gospel Herald	C-P-COFC	English	12,370

27	Gospel Witness, The	C-P	English	11,700
28	Herald, The	C-P-M	English	95,502
29	Interim, The	C-P	English	270,819
30	Link & Visitor, The	C-RC	English	37,874
31	Magnificat	C-RC	English	5,409
32	Mennonite Brethen Herald	C-P-M	English	372,296
33	Messenger, The	C-P-EMC	English	76,255
34	Monitor, The	C-RC	English	34,462
35	National Bulletin on Liturgy	C-RC	English	1,866
36	Northland, The	C-P	English	1,526
37	Oratory, The	C-RC	English	9,133
38	Our Family	C-RC	English	62,567
39	Pentecostal Messenger, The	C-P-P	English	3,160
40	Pentecostal Testimony	C-P-P	English	201,694
41	Partage	C-RC	English	1,095
42	Prairie Messenger	C-RC	English	217,758
43	Presbyterian Record	C-P-P	English	546,259
44	Presence Magazine	C-P	English	14,331
45	PMC - Practice of Ministry in Canada	C-RC	English	8,440
46	Progress-Postup	C-P	Ukrainian/English	24,231
47	Reformed Perspective	C-P	English	15,787
48	Restoration	C-RC	English	31,002
49	Resource	R-P-P	English	24,808
50	Rock, The	C-P	English	1,554
51	Scarboro Missions	C-RC	English	119,917
52	Shantyman, The	C-P	English	14,980
53	Spiritana Missionary News	C-RC	English	18,848
54	Svitio The Light	C-RC	Ukrainian	6,257
55	Tidings	C-P	English	23,254
56	United Church Observer, The	C-P-U	English	966,544
57	Western Catholic Reporter	C-RC	English	1,557,578
58	World of Lubavitch, The	J	English	45,155
59	Words of Life	C-RC	English	58,027
French Language Religious Publications				
1	Appoint	C-RC	French	5,059
2	Apostolat	C-RC	French	65,762
3	Église de Trois-Rivière	C-RC	French	8,399
4	En Communion	C-RC	French	4,858
5	Jésus Marie et Notre Temps	C-RC	French	90,990
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13	L'Appel du Sacré-Coeur	C-RC	French	15,539
14	Le NIC	C-RC	French	140,955

15	Le Royaume	C-RC	French	26,690
16	L'Église de Gaspé	C-C	French	546
17	L'Église Canadienne	C-RC	French	25,447
18	Liturgie Foi et Culture	C-RC	French	3,235
19	L'Oratoire	C-RC	French	200,540
20	Lumière et Paix	C-RC	French	2,648
21	Magnificat (French version)	C-RC	French	7,350
22	Mission	C-RC	French	69,940
23	Missions Étrangères	C-RC	French	101,994
24	Orient	C-RC	French	30,003
25	Partage	C-RC	French	1,095
26	Pastorale-Quebec	C-RC	French	26,568
27	Présence Magazine	C-P	French	14,331
28	Prêtre et Pasteur	C-RC	French	23,874
29	Rassembleur	C-RC	French	12,227
30	Relations	C-RC	French	14,710
31	Réveil Missionnaire	C-P	French	56,353
32	Revue De Colores	C-RC	French	3,568
33	Revue Notre-Dame du Cap	C-RC	French	687,643
34	Univers	C-P	French	28,877
35	Vie Liturgique	C-RC	French	27,597
36	Vivre et Église	C-RC	French	38,790
Religious Publications in Other Languages				
1	Mennonitsche Rundschau	C-P-M	German	33,078
2	Exodus	C-RC	Russian	51,396
3	Svitio The Light	C-RC	Ukrainian	6,257
4	Progress-Postup	C-P	English Ukrainian	24,231
5	Der Bote	C-P	German	63,142
6	Todistaja	C-P	English Finnish	4,015

Source:

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[Frank Spencer Mead](#), [Samuel S. Hill](#), [Craig D. Atwood](#), *Handbook of Denominations in the United States (Handbook of Denominations in the United States, 11th Ed)*, Nashville, Abingdon Press; ISBN: 0687069831; 11th edition (May 2001)

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