

warnings of the “military-industrial complex,” and the author’s defensiveness seems somewhat dated. However, all of the chapters, including these three, offer new insights and careful scholarship.

The chapter on religion during the George W. Bush presidency by Carin Robinson and Clyde Wilcox is a critical reminder of the extraordinary emphasis on the subject during the Bush years, both by the media and by Bush himself. Finally, the two new chapters in this edition glance at religion in the presidency of Barack Obama. The first chapter by Robert P. Jones and Robert Cox offers a fascinating overview of both Obama’s Christian faith development and polling data that shows, among other things, incorrect identification of Obama as a Muslim by an astonishing 18 percent of Americans as late as 2011. The final chapter, “The Obama Faith-Based Office: Continuity and Change,” by Douglas L. Koopman is an interesting analysis, but it is more of a policy chapter and does not fit with the theme of an otherwise graceful, concise, careful, and much-needed collection.

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**“And No One Will Keep That Light from Shining”:** *Civil Religion after September 11 in the Speeches of George W. Bush.* By Nicole Janz. Berlin and London: LIT Verlag Münster, 2010. 89pp. \$29.95.

Nearly ten years after September 11, 2001, in an effort to focus in sharp relief the events following the terrorist attacks on the World Trade Center and the Pentagon and the failed attempt aimed at the White House, Nicole Janz examines then President George W. Bush’s endeavor to pull the nation together under the banner of civil religion. The title of the book is taken from one of those inspiring post-9/11 speeches. Originally a master’s thesis at the Free University of Berlin, Janz’s study points out that presidents throughout America’s history have woven civil religion into their speeches, and Bush’s rhetoric following 9/11 was nothing new or unique. He most certainly was not espousing some personal

agenda based solely on his born-again Christianity in his speechifying as some political pundits and reporters at the time suggested.

When populations are under siege, it becomes necessary for leaders to draw their people together to inspire unwavering unity in a common cause to vanquish the enemy and restore order and security. “God talk” is a powerful motivator. Civil religion often involves ritualistic expressions of patriotism, most often given credibility by leaders within a society by the invocation of God in political speeches and addresses to Congress, reverence for patriotic holidays such as America’s Fourth of July, Memorial Day, and Martin Luther King Jr. Day, or the eulogizing of a national tragedy, such as President Ronald Reagan’s speech following the space shuttle *Challenger* disaster of 1986.

Janz credits sociologist Robert N. Bellah with introducing the concept of an American civil religion, relying upon Bellah’s scintillating essay, “Civil Religion in America,” first published in *Dædalus, Journal of the American Academy of Arts and Sciences* in 1967. The idea of civil religion, however, is far older, and Janz gives credit to Jean-Jacques Rousseau for coining the phrase and defining the tenets of civil religion in his book, *The Social Contract* (1762). For Rousseau, civil religion was a form of keeping the fabric of society bound together by providing a sacred authority through the basic dogmas of civil religion: a deity, life after death, reward of virtue and punishment of vice, and religious tolerance. Scholars have subsequently described civil religion as a cultural phenomenon and identified several tenets pertaining to civil religion as it relates to the citizenry of the United States. Janz cites Bellah’s American civil religion tenets as God, virtue in freedom, the concept of a sacred mission, sacrifice, and rebirth. She then proceeds to give a thorough explanation of each and follows with how those tenets fit not only George W. Bush’s civil religion but also most US presidents before and after the Bush administration.

Janz has a carefully and clearly stated thesis and employs sound methodology. She builds meticulously on the work of others and explains the “why” of Bellah and not just the “what.” In so doing, Janz gives the reader a clear summary of civil religion’s basic principles, which is followed by a convincing argument for American civil religion as it relates specifically to George W. Bush’s post-9/11 rhetoric and the media’s misrepresentation of Bush as an overly religious president based upon his use of civil religion language.

The work does, however, have several weaknesses. Most notably, Janz seems to have some confusion over the distinction between church and state as opposed to religion and politics in America. This confusion is particularly notable on page 12, when she

observes that presidents have employed the civil religious element of God since the dawn of the nation and that Americans seem freely to embrace this rhetoric, although they live in a country that places repeated emphasis on separation of church and state. Also questionable is Janz's use of present tense to describe past events, which greatly distracts from the overall scholarship by bringing an amateurish quality to her otherwise fine essay. A minor improvement would be to avoid attributing the values, thoughts, beliefs, and behavior to an entire population of Americans when only a small sample group of between three thousand and five thousand is said to represent the opinions of more than 320 million people. The use of "those who were polled" instead of the suggestion that a certain percentage of all Americans "holds a particular opinion" would be more accurate. Also, an index would have greatly enhanced the book's value. Furthermore, Baylor University Press is located in Waco, Texas, not Waxo, as printed on page 73. Typos and minor mistakes throughout the text could have been eliminated by a good, tight edit.

Regardless of the aforementioned suggested improvements, the work is a valuable contribution to the historiography of George W. Bush's civil religion. Future scholars will be in Janz's debt.

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**Decision Points.** *By George W. Bush. New York: Crown, 2011. 497pp. \$35.00.*

**In My Time.** *By Dick Cheney with Liz Cheney. New York: Threshold Editions, 2011. 565pp. \$35.00.*

I may be the only registered Democrat who has read all 1,062 pages of the George W. Bush–Richard V. Cheney memoir corpus. I say this with a small bit of pride. I asked for this assignment because I wanted to get inside the minds of the leaders of an administration whose policies I generally rejected. I thought that the passage of four years might provide the opportunity for a bit of fresh perspective. These books offered that.