

# •the journal



January 2010

Volume 10 Issue #1



SUMMIT  
SEMESTER

## IN THIS ISSUE:

» pg. 2 | Summit Semester Update

» pg. 3 | Letter from the Editor

» pg. 4 | Highlights from around the Globe

\* Christianity, Relativity, Ethics, Global Warming, and Economics

\* More articles can be found in the online version of The Journal at [summit.org](http://summit.org)

**“I have nourished and brought up children, and they have rebelled against Me; the ox knows its owner and the donkey its master’s crib; but Israel does not know, my people do not consider.” —Isaiah 1:2–3**

# SUMMIT SEMESTER UPDATE

*a word from Eric Smith*

2

As the director of Summit Semester, I've been blessed to see our students grow through this three-month program. Last November another class completed this academic retreat. The following quotes walk you through life at Summit Semester from the students' perspective. Enjoy this verbal collage from the class of 2009.

Summit Semester's Scholar-in-Residence, Dr. Michael Bauman, began teaching the first Wednesday. Everyone quickly realized this would be no easy class. Dr. Bauman told us he intended to ask us questions, to challenge what we said — no matter what we said. He will challenge our beliefs, for that is what the world will do, so better to learn to deal with it here in a safe environment rather than blindly at a college or university. —Rob, VA

Our motivating classes, community meals, and hours of study time are padded with unexpected escapades...It is safe to say that our learning is well-rounded and can take place any time in any matter, not strictly in the classroom. —Evelyn, LA

I feel like I have twenty-seven brothers and sisters, and we have only been here for a month! I can't imagine how close we all will be at the end of three months. I am being intellectually and spiritually challenged. —Becca, CO

We can go from discussing the various themes surrounding *The Canterbury Tales* in class, to a discussion of the definition of 'beauty' and 'sacred' over lunch, and then to the role of Billy Graham in American culture... while building a barbed wire fence in work crew. It's both stretching and stimulating to be immersed in this 'Summit culture' where such discussions are becoming the norm. —Bethany, KS

Whether through deep conversation or hilarious jokes, we are beginning to see each other like old friends, like family. —Libby, MN

The second half of our semester, though it seems to have arrived too quickly, is beginning well. Guest lecturers definitely have a different style of teaching than Dr. Bauman, but we are being taught just as brilliantly. —Lauren, TX

Summit Semester has been more than I imagined it could be. Before I arrived here I had talked to several alumni and asked them what main thing they learned here. Each one answered, 'I learned how to think.' This frustrated me — I didn't understand. . . how could someone not know how to think? I discovered in under a week what they meant! I learned that it's not about absorbing information, dates, and theories; it's about looking at all these and discovering what is true. That is why we need to think, and that is what Semester is all about. —Abby, MT

Summit Semester has challenged every part of me. My perceptions, my thoughts, and my actions have all been tested and tried. This environment of thought and relationship, of growing and love, is something that will be missed. —Johnny, FL

The fun and rigors of Summit Semester concluded the day after Thanksgiving. The hard work is paying off as our students head off to college. After Semester, students connect ideas more quickly and communicate them with more confidence. They deepen their relationship with God. And life-long friendships are formed with other young Christians desiring to make a difference for Christ. We celebrated all of this last Thanksgiving, and look forward to doing it again this year.



Summit Semester is a twelve-week academic course for bright, committed young Christians. Intended as part of a gap-year between high school and college, Summit Semester provides broad and demanding academic studies with personal mentoring to enhance students' Christian walk. The program utilizes a small community of students, staff, and faculty to aid students' maturity and preparation for all the demands and opportunities of university life.

If you know capable and committed students who could profit from a term at Summit Semester, please let us know. If you desire to help finance this visionary program, please let us know. For more information, visit [www.summitsemester.org](http://www.summitsemester.org) or call 719-685-9103.

**SUMMIT**  
SEMESTER



# from the PRESIDENT'S DESK

a word from Dr. Noebel

3

## HAPPY NEW YEAR!

Are you feeling inundated with too much raw data in the name of “news” like I am? Some days all the data seem to run counter to my understanding of what’s good for us. “Good” meaning at least some of the traditional moral absolutes outlined in Romans 12.

However, whatever “change” may sound “new” or “different” isn’t really new or different at all. As you know, at the Summit, we teach that there are only six “evangelistic” worldviews vying for the hearts and minds of the world, particularly the hearts and minds of young people—Christianity, Islam, Secular Humanism, Marxism, New Age, and Postmodernism.

Take a moment to think about it, and you may be able to identify nearly all six worldviews in the Obama administration. For one, you’ll remember that late last year, one of his top media people freely revealed that Mao Tse-tung was her favorite political philosopher. You’ll also remember that this “philosopher” is one of history’s greatest mass murders—to the tune of 75 million human beings. Although conservatives were astounded at her admission, as far as I know, not one leftist or progressive in the whole United States protested.

The influence of Marxism in the U.S. is rampant and difficult to deny. Academically, it moves through Cultural Geography to the *Journal of American History*. Ted Cruz, a candidate for Texas Attorney General, admitted to Marvin Olasky of *World* magazine that professors at Harvard Law School were communistic! Socialism is breathing down our necks, and “progressives” and worse rule the House of Representatives.

One doctrine that unifies the Marxists, Secular Humanists (progressives), New Agers, and Postmodernists is relativism. And one book that challenges the notion that “everything is relative” is William D. Gairdner’s *The Book of Absolutes: A Critique of Relativism and a Defense of Universals* (McGill–Queen’s University Press). I’ve lauded this book in previous *Journals*, and I cannot emphasize enough its importance. In the coming years it will be a major player in the systematic demolition of all four relativistic worldviews. Roger Kimball, editor and publisher of *The New Criterion*, calls it a “brilliant analysis of the chief intellectual pathology of the modern age.” Pathology describes it well.

The slaughter of the 20th century can be chalked up to the false ideas of atheism, socialism, and evolution—and relativism is right there in the mix. R. J. Rummel’s *Death by Government* places the 20th century slaughter at 170 million to over 300 million. In all my reading, I have never discovered one Christian idea that was responsible for this slaughter.

Ann Coulter laments the fact that in her 12 years of public education, 4 years of college (Cornell), and 3 years of law school (University of Michigan), never once was she taught about the relationship between Charles Darwin and Adolph Hitler. Nor will you ever learn of the relationship between Darwin and Joseph Stalin in any public school in America even though Stalin admits he became an atheist

after reading *Origin of Species*! Needless to say, Hitler and Stalin were responsible for the death of millions.

One area that Gairdner hits head-on is the so-called “social science” of anthropology. He traces much of the cultural and moral relativism back to Franz Boas and two of his students, Ruth Benedict and Margaret Mead. These three used “science” to justify their leftwing ideology, even going so far as to influence Supreme Court Justice Oliver Wendell Holmes who contends, “I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand. . . . I don’t believe it is an absolute principle. . . . that man is always an end in himself—that his dignity must be respected” (Gairdner, p. 41).

Gairdner lists the “evil” cultural practices that result from the moral theory that embraces cultural relativism—murder, incest, pederasty, slavery, human sacrifice, suttee, massacres, torture, and terror—cruelties that few “progressives” could enjoy defending, I’m sure.

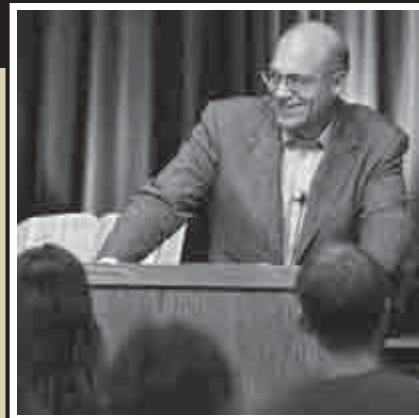
But the truth is, as Gairdner points out, that the universe is a collection of “constants of nature” written in a mathematical language (rather than the universe being awash in relativism, based falsely on Einstein’s “theory of relativity” — a theory that Einstein himself would rather have labeled “theory of absolutes”). There are also hundreds of “constants” within the humanities and social sciences.

Gairdner especially likes Donald E. Brown’s *Human Universals*, a work that identifies over 300 universal aspects of human morality and natural laws, including courage as a virtue, justice as an obligation, being a good mother, respecting the dead, keeping promises, and remaining loyal to our social unit. (Brown teaches in the Department of Anthropology, University of California at Santa Barbara.)

Rest assured that Summit students this summer will learn about “the theory of absolutes” and “what is objectively common to all human beings at all times” (Gairdner, p. 67).

On that note, be sure to take note of Summit’s summer schedule of worldview conferences in Colorado, Wisconsin, Tennessee, and Virginia. Any Christian young person planning to attend any college needs to consider first attending a Summit worldview conference to ground his or her Christian faith before entering the arena of atheism, naturalism, evolution, and moral and cultural relativism.

If each *Journal* reader would promise to do a “good deed” for the year by encouraging at least one teenager to attend a Summit worldview conference, we could easily reach over 2,000 promising Christian teens this summer.



# A LOOK AT OUR WORLD

highlights from around the globe

4

## CHRISTIANITY

† "Come now, and let us reason together," says the Lord. "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword;" for the mouth of the LORD has spoken.

How the faithful city has become a harlot! It was full of justice; righteousness lodged in it, but now murderers. Your silver has become dross, your wine mixed with water. Your princes are rebellious, and companions of thieves; everyone loves bribes, and follows after rewards. They do not defend the fatherless, nor does the cause of the widow come before them.

Therefore the Lord says, the LORD of hosts, the Mighty One of Israel, "Ah, I will rid Myself of My adversaries, and take vengeance on My enemies. I will turn My hand against you, and thoroughly purge away your dross, and take away all your alloy.

"I will restore your judges as at the first, and your counselors as at the beginning. Afterwards you shall be called the city of righteousness, the faithful city."

—Isaiah 1:18–26 (NKJV)



As Christians we are tempted to make unnecessary concessions to those outside the Faith. We give in too much. Now, I don't mean that we should run the risk of making a nuisance of ourselves by witnessing at improper times, but there comes a time when we must show that we disagree. We must show our Christian colours, if we are to be true to Jesus Christ. We cannot remain silent or concede everything away.

—C.S. Lewis, *God in the Dock*

## RELATIVITY

"Special relativity" is probably the greatest misnomer in the history of science.

—Tony Rothman, *Everything's Relative, and other Fables from Science and Technology* (2003)




For the record, Einstein had not used the term "theory of relativity" in his original 1905 paper. He had referred only to the "principle of relativity" (a term he may have lifted from a famous 1904 speech given in Louisiana by the French scientist Henri Poincaré, who almost beat Einstein to the theory). By this phrase, Einstein meant that because all motion must be relative to something, there is no absolute standard of rest, so the fundamental laws of nature

themselves *must be the same everywhere*, whether you are standing firmly on the ground or on a train moving at 200 kilometers per hour.

As for "relativity theory?" That phrase was first used by Max Planck in 1906 and took immediate hold in the public imagination, even though Einstein by then very much disliked the term. By 1908 Einstein's former teacher Hermann Minkowski, who had initially proposed many of the key features of the final theory to Einstein (who was astonished by the theory and initially dismissed most of it—including many of the ideas for which he later became famous—as "superfluous erudition"), also disliked the misleading term "relativity" and urged that the phrase "invariant postulates" would be more accurate. But still no luck. Another man concerned about the descriptive dishonesty of the term was the mathematician Felix Klein, who proposed that Einstein's theory be called "The Theory of Absolutes." But by now it was far too late. If Klein's version had taken, we would today be discussing "Albert Einstein and his famous Theory of Absolutes," which would at least have been closer to the truth of the theory—and we must surely wonder what effect *that* would have had on the public mind! At any rate, Einstein himself, so wearied eventually by the public misconstrual of his life's highest achievement, had by 1911 given up on trying to defend his meaning of the term, but henceforth whenever he used it he always put it in quotation marks. The historical fact is that despite his egalitarian social and political ideals, for the rest of his life Einstein scorned the idea that his physics was connected with his politics, for as one observer put it, "any suggestion that his theory showed all 'viewpoints' are equally good [ran] directly contrary to the entire ethos of his search for law-like rationality in an objective physical world."

—William D. Gairdner, *The Book of Absolutes*, p. 83–84

## ETHICS

 From the 1970s through the 1990s, a number of trial balloons were floated that almost no one in America would dare release now. Some people, including celebrated novelists, asked outright whether sex with minors might be worth a cheer or two. Other sophisticated voices wondered aloud whether "intergenerational sex" was really as bad as all that, at least where boys were concerned. Still others staked a claim to what might be called "anti-anti-pedophilia." This was the frequently expressed notion that the sexual abuse of children, although wrong, had given rise to something that also was wrong—a kind of national hysteria, an instantiation of Richard Hofstadter's famed American "paranoid style."

Given the public record of those years, it seemed, if anything, overdue to talk of "pedophilia chic," as I did in the *Weekly Standard* in two essays written several years

# A LOOK AT OUR WORLD

highlights from around the globe

5

apart (1996 and 2001). Those essays consisted mostly of quotations—sometimes long ones—from a variety of public sources. They demonstrated something that most people would have thought shocking then, as most people still do today—that the moral dumbing-down of both pedophilia (sexual attraction to children) and ephebophilia (sexual attraction to teenagers) was making slow but steady progress in sophisticated society. And while a few critics resisted having that record held to the light, their objections were beside the point. The facts themselves about who said what during those years to define down the phenomenon of sex with minors were beyond dispute. They still are.

So what happened to turn yesterday's "intergenerational sex" into today's bipartisan demands to hang Roman Polanski and related offenders high? Mainly, it appears, what happened was something unexpected and momentous: the Catholic priest scandals of the early years of this decade, which for two reasons have profoundly changed the ground rules of what can—and can't—be said in public about the seduction and rape of the young.

—Mary Eberstadt, "How Pedophilia Lost Its Cool"  
*First Things*, Dec. 2009, p. 23f.

The only safe thing that can be said about President Obama's "safe schools czar," Kevin Jennings, is that he's completely inappropriate for an important White House appointment. Mr. Jennings has a long, troubling history, but the list just got a little longer with the information that he's a long-time member of the extremist homosexual organization ACT UP (AIDS Coalition to Unleash Power).

On Oct. 11, 2008, Jeff Davis, Mr. Jennings' "partner" of 15 years, described their first meetings: "The first few interactions were challenging for both of us. He was a member of Act Up. Act Up! So it's like—you know—here's a big gay activist."

ACT UP's demonstrations in the late 1980s and early 1990s centered on vandalism of churches, businesses, and homes as well as disrupting public events. The Catholic Church was a favored target because it opposes same-sex marriage and the distribution of condoms. From New York to Los Angeles, activists disrupted Catholic Masses and desecrated Holy Communion, which Catholics believe is the body of Christ.

Churches weren't the only target. ACT UP fanatics invaded the MacNeil/Lehrer NewsHour studio in 1991 and chained themselves to Robert MacNeil's desk during a live broadcast. Protesters carried signs declaring, "The AIDS Crisis is Not Over."

Mr. Jennings' membership in ACT UP merely reinforces how unsuitable he is for the honor of serving as a presidential appointee. Everything about his ideology—

from his admiration for North American Man/Boy Love Association (NAMBLA) supporter Harry Hay to backing "Queering Elementary Education" to his use of false statistics—paints Mr. Jennings as an extremist. As usual, the White House has refused to answer questions about Mr. Jennings' membership in this fringe group.

ACT UP, like NAMBLA, was not even considered a mainstream group among homosexuals. With his record of putting his radical agenda before everything else, Mr. Jennings doesn't belong at the Department of Education in any role.

—*The Washington Times*, Oct. 22, 2009, p. A 24

A San Francisco cosmetics company has ignited an outcry among pro-lifers for including an unexpected ingredient in its anti-aging creams: skin-cell proteins from an aborted fetus.

Children of God for Life, a watchdog group that monitors the use of fetal material in medical products, called last week for a boycott of all treatments manufactured by Neocutis Inc., which acknowledges that the key ingredient in its product line was developed from an aborted boy.

"There's just no excuse for using aborted babies in skin care products," said Debi Vinnedge, executive director of Children of God for Life, a 10-year-old organization based in Murfreesboro, Tenn. "The reaction, the shock and anger I've seen is incredible."

—*The Washington Times*, Nov. 3, 2009, p. 1

## GLOBAL WARMING

The scientific community is buzzing over thousands of emails and documents—posted on the Internet last week after being hacked from a prominent climate-change research center—that some say raise ethical questions about a group of scientists who contend humans are responsible for global warming.

The correspondence between dozens of climate-change researchers, including many in the U.S., illustrates bitter feelings among those who believe human activities cause global warming toward rivals who argue that the link between humans and climate change remains uncertain.

Some emails also refer to efforts by scientists who believe man is causing global warming to exclude contrary views from important scientific publications.

"This is horrible," said Pat Michaels, a climate scientist at the Cato Institute in Washington who is mentioned negatively in the emails. "This is what everyone feared. Over the years, it has become increasingly difficult for anyone who does not view global warming as an end-of-the-world issue to publish papers. This isn't questionable practice, this is unethical."

# A LOOK AT OUR WORLD

highlights from around the globe

6

John Christy, a scientist at the University of Alabama at Huntsville who was attacked in the emails, said, "It's disconcerting to realize that legislative actions this nation is preparing to take, and which will cost trillions of dollars, are based upon a view of climate that has not been completely scientifically tested—but rather orchestrated."

In all, more than 1,000 emails and more than 2,000 other documents were stolen Thursday from the Climate Research Unit at East Anglia University in the U.K. The identity of the hackers isn't certain, but the files were posted on a Russian file-sharing server late Thursday, and university officials confirmed over the weekend that their computer had been attacked and said the documents appear to be genuine.

—*The Wall Street Journal*, Nov. 23, 2009, p.A3



Scientists at the University of East Anglia (UEA) have admitted throwing away much of the raw temperature data on which their predictions of global warming are based.

It means that other academics are not able to check basic calculations said to show a long-term rise in temperature over the past 150 years.

The UEA's Climatic Research Unit (CRU) was forced to reveal the loss following requests for the data under Freedom of Information legislation.

Roger Pielke, professor of environmental studies at Colorado University, discovered data had been lost when he asked for original records. "The CRU is basically saying, 'Trust us'. So much for settling questions and resolving debates with science," he said.

—*London Sunday Times*, Nov. 29, 2009



Oklahoma Sen. Jim Inhofe rode herd on an overweening Environmental Protection Agency, and steadfastly insisted that global researchers were "cooking" the science behind manmade global warming.

This week he's looking prescient. The more than 3,000 emails and documents from the University of East Anglia's Climate Research Unit (CRU) that have found their way to the Internet have blown the lid off the "science" of man made global warming. CRU is a nerve center for many of those researchers who have authored the United Nations' global warming reports and fueled the political movement to regulate carbon.

Their correspondence shows a clique of scientists massaging data to make it fit their theories, squelching scientists who disagreed, punishing academic journals that didn't toe the apocalyptic line and hiding their work from public view. "It's no use pretending that this isn't a major

blow," glumly wrote George Monbiot, a U.K. writer who has been among the fiercest warming alarmists. The documents "could scarcely be more damaging." And that's from a believer.

This scandal has real implications. Mr. Inhofe notes that international and U.S. efforts to regulate carbon were already on the ropes. The growing fear of Democrats and environmentalists is that the CRU uproar will prove a tipping point, and mark a permanent end to those ambitions.

Internationally, world leaders finally acknowledged that the recession has sapped them of their political power to impose devastating new carbon-restrictions. China and India are clear they won't join the West in an economic suicide pact. Next month's summit in Copenhagen is a bust. Instead of producing legally binding agreements, it will be dogged by queries about the legitimacy of the scientists who wrote the reports that form its basis.

—Kimberley Strassel, *The Wall Street Journal*, Nov. 27, 2009, p.A19

## ECONOMICS

\$ Many of us have had flu shots this fall, but what about an inoculation against the hate-America economics that many colleges teach? *Money, Greed and God: Why Capitalism Is the Solution and not the Problem*, by Jay Richards (Harper One, 2009), undercuts myths that students might otherwise accept as facts.

Among the myths Richards demolishes: The Nirvana Myth (contrasting capitalism with an unrealizable ideal rather than with its real alternatives), the Piety Myth (focusing on good intentions rather than results), and the Materialist and Zero-Sum Game Myths (believing that wealth is not created but simply transferred).

Richards, one of that rare breed with a theology doctorate but an understanding of economics, also points out the errors of the Greed Myth (believing that the essence of capitalism is greed), the Usury Myth (that charging interest on money is immoral), and the Freeze-Frame Myth (that what's happening now regarding population, income, natural resources, and so on, will always happen).

After knocking down the concept of Christ against capitalism, Richards summarizes proven ways to alleviate poverty: Teach that the universe is meaningful, thrift is good, and the rule of law is essential. He discusses the importance of delaying gratification, establishing property rights, and building stable families. An appendix helpful to libertarians shows why "spontaneous order" in economics does not argue against Intelligent Design in biology.

Another new defense of free markets, Guy Sorman's *Economics Does Not Lie* (Encounter, 2009), lacks Christian understanding but shows how economic freedom has lifted hundreds of millions out of poverty: He notes that our goal now should be "to secure and protect the system that has



# A LOOK AT OUR WORLD

highlights from around the globe

7

served humanity so well, not to change it for the worse” because it is not perfect.

Sorman outlines in the process what true compassionate conservatism in economics would look like. The wrong way to go: propping up clunker managements and companies, “a protectionist course that guarantees only economic decline.” The right way: Government “should help the losers change jobs more easily by improving educational opportunities and by facilitating new investment, which creates more employment.”

Sorman over-optimistically argues that economics is a “science that will never rediscover the virtues of hyperinflation or industrial nationalization.” Some mad scientists in Washington, and their enablers on university perches and in magazine offices, do not agree. They produce stories that create guilt and suggest that heroic support for the poor means fighting capitalism. It’s important, therefore, that books like *My Business, My Mission* by Doug Seebeck and Timothy Stone (Partners Worldwide, 2009) tell good stories about entrepreneurs who serve Christ and their neighbor by using business skills to help poor people in developing countries.

—Marvin Olasky, *World*, Dec. 5, 2009, p. 20



Zhao Xiao, one of China’s top economists, started reading the Bible in 2002 while traveling in the United States and researching a paper on American business culture. He noticed how much American’s talk about the Bible and how cities seem to have churches everywhere.

Zhao, who lives in Beijing with his wife and two daughters, professed Christ in 2004 but remains a member of China’s Communist Party. He has headed a think tank that reports directly to China’s powerful Central Committee on macroeconomic strategy, and he is still a professor of economics at Beijing Polytechnic University and a commentator on government-run China Central Television.

Despite professing Christ in a communist country known for persecuting believers, Zhao was still able to lead earlier this month a group of Chinese executives on a 10-day trip to the United States to meet with Christian businessmen from companies such as Chick-fil-A. Zhao says that many in China agree on the need for morality in markets and that even Party leaders are open to Christian ideas.

—*World*, Nov. 21, 2009, p. 54



Many know Chick-fil-A as a reliable provider of fast, tasty chicken sandwiches. The very successful company

is also, moreover, a generous sponsor of religious and community groups around the country.

Chick-fil-A is one of the largest privately owned restaurant chains—with (as of July 2009) 1,450 restaurants in 38 states and Washington, D.C. It is the second-largest quick-service chicken restaurant chain in the nation, based on annual sales.

Chick-fil-A is credited with introducing the nation to the original boneless chicken breast sandwich and had system-wide sales in 2008 of \$2.96 billion, according to its website. This impressive figure reflected a 12.17% increase over the chain’s 2007 performance.

Chick-fil-A sold more than 247 million chicken sandwiches in 2008. Laid end to end, they would stretch more than 19,490 miles.

Financial success, however, is not the company’s only goal. Thanks to founder S. Truett Cathy, Chick-fil-A is one of the largest corporate sponsors of politically active religious groups in the United States, largely through grants from the Truett Cathy Foundation, but occasionally through direct sponsorship.

Every Chick-fil-A location closes every Sunday, because of Cathy’s conviction that some things were more important than business.

“Our decision to close on Sunday was our way of honoring God and directing our attention to things more important than our business,” says Cathy. “If it took seven days to make a living with a restaurant, then we needed to be in some other line of work. Through the years, I have never wavered from that position.”

For the sixth time in the history of the magazine’s study, Chick-fil-A was named by *Quick Service Restaurant Magazine* as America’s Best Drive-Thru 2009. “Chick-fil-A remains a perennial leader in drive-thru service for one reason: a focus on the basics,” said Sherrie Day Scott, editor of *QSR* after Chick-fil-A’s win in 2008. “No bells and whistles, no out-of-the-box training systems. Just a strategy focused on getting the right order to the right car in a timely and friendly manner.”

Cathy has used this enormous success to continue the company’s “36-year commitment to education.” The executive has reached his \$25 million Leadership Scholarship milestone this year, of which the restaurant chain has allocated \$1.4 million in scholarships to be awarded to its restaurant team members.

—*Human Events*, Nov. 9, 2009, p. 22

S. Truett Cathy has done more to help the poor than all the socialists in the history of the world.

—Your Editor

for more articles like these, visit [summit.org](http://summit.org) and subscribe to our “worldviews in the news” RSS feed (updated daily)



American Christian College  
dba Summit Ministries  
PO Box 207  
Manitou Springs, CO 80829

NON-PROFIT ORG.  
U.S. POSTAGE PAID  
Wichita, KS  
PERMIT 1148

#### ADDRESS SERVICE REQUESTED

#### Receiving Duplicate Mailings?

Please note your correct name and address and return all labels to Summit Ministries for correction.

#### Moving?

Please send us a change of address form (available at your local post office).

#### Did You Know?

There is an online PDF version of *The Journal* uploaded to our website around the first of every month.

## UPCOMING CONFERENCES

### *Adult Worldview Conferences*



#### Because culture is always changing

Did you know that students aren't the only ones who need worldview training? It's true! That's why we are proud to offer a week-long worldview course for adults. Space is limited, so register today.

#### Colorado Conference

Feb 28 – March 05, 2010 Colorado Springs, CO

#### Tennessee Conference

July 18 – July 23, 2010 Dayton, TN

To register, visit [summit.org](http://summit.org) or call us at 719.685.9103

*The Journal* is the monthly publication of American Christian College d/b/a Summit Ministries, a non-profit, educational, religious corporation operating under the laws of the states of Oklahoma and Colorado.

PO Box 207, Manitou Springs, Colorado 80829 | **Phone:** 719.685.9103 | **Fax:** 719.685.9330 | **E-mail:** [journal@summit.org](mailto:journal@summit.org)



# A LOOK AT OUR WORLD

highlights from around the globe

9

Westerners have been indoctrinated, and still are, to believe that the Hitler movement was a movement of the right. But in fact, National Socialism (Hitler described it as “a socialism in everlasting change), like all forms of socialism, was a movement of the left designed—and defined—to operate within a single nation. In order to survive as a national and distinctively German socialism, it had to exert itself from the start to resist the homogenizing force of international socialism, or what the Nazis derided as “Bolshevism” (and was later called international Communism). Bolshevism disgusted Hitler because it preached that socialism was unfolding according to universal laws from which nations could not escape unilaterally, and to which their particular histories must be subordinated. It could only mean German devotion to and absorption by an alien power. The Communists, on the other hand, fearful that the whole world would think all socialist movements were like that of the dreaded Nazis, fell all over themselves to depict National Socialism as right wing. So the battle lines were quickly drawn. We may conclude, then, that National Socialism and Communism were but rival forms of social democracy, each derived loosely from the model of Rousseau, and that both, one nationalist and the other internationalist, were the direct secular fulfillment of the whole revolutionary democratic tradition of collective freedom that first found expression in the religious culture of prior centuries.

—William D. Gairdner, *The Trouble With Democracy*, p. 264



Q. Then on to Harvard Law School: What was that like? Understanding Harvard Law School is very important to understanding our president, Barack Obama. He is very much a creature of Harvard Law. To understand what that means you have to understand that there were more self-declared communists on the Harvard faculty than there were Republicans. Every single idea this president has proposed in the nine months he's been in office has been orthodox wisdom in the Harvard faculty lounge.

Q. Why are they so far to the left? The communists on the Harvard faculty are generally not malevolent; they generally were raised in privilege, have never worked very hard in their lives, don't understand where jobs and opportunity come from. If you asked the Harvard faculty to vote on whether this nation should become a socialist nation, 80 percent of the faculty would vote yes and 20 percent would think that was too conservative.

—Marvin Olasky interviewing Ted Cruz (candidate for attorney general, Texas), *World*, Nov. 7, 2009, p. 25



Today, people can do whatever they want and government will bail them out with a welfare check (for the poor) or a corporate welfare check (for the rich). Bad decisions? No problem. Failure is no longer an option.

Thomas, you are such a racist and an uncaring person. You've been lucky and should have to pony up for the less fortunate.

How about showing the “less fortunate” the way to become fortunate? Does anyone hear a politician in either party encouraging people to do for themselves, instead of relying on government? And that goes for big corporations, too.

People who play by the rules, stay in school, refuse to take drugs, marry before having children and stay married are no longer considered worthy role models by government, which has no intention of making them the norm.

These norms have disappeared in a cloud of diversity and political correctness. Government now proposes to transform health insurance and tax responsible citizens at increased rates to pay for the votes, uh, benefits of others who are more content to take slices of other people's pies rather than learn to bake their own.

If you have been an honest businessperson and give money to your church and charities to help others who want to succeed but are having difficulty doing so through no fault of their own, that no longer matters. In fact, government proposes to reduce the deductibility of your charitable giving because government sees itself as more capable of charity than you.

That's what the Obama administration's proposal to send a \$250 check to every senior citizen is about. Seniors won't get a cost of living adjustment in their Social Security checks next year because the cost of living hasn't gone up. But because seniors have become accustomed to an annual raise, the president apparently thinks by giving it to them anyway, he can buy their support for health care legislation that is not in their interest.

Washington's attitude toward those who make right decisions for themselves so as not to become a burden to government seems to be, “Good for you, but because you made all those right decisions (‘right’ being a relative term, so the government will say they were right FOR YOU), we will penalize your decisions and your success and take the money you earned and give it to others who didn't earn it because we want their votes so we can preserve our political careers.”

“Well they passed a law in '64,

To give those who ain't got a little more,  
But it only goes so far.”

For government, it's never far enough.

—Cal Thomas, *The Washington Times*, Oct. 20, 2009, p. A19



# A LOOK AT OUR WORLD

highlights from around the globe

10

Attorney General Eric H. Holder Jr. delivered a lecture at the University of Maine where he reiterated President Obama's intent to push for repeal of the law defining marriage as a legal union between one man and one woman for purposes of federal laws. In August, Justice Department spokesman Tracy Schmalzer said much the same thing, arguing the "act is discriminatory and should be repealed."

Repealing this popular act will take a lot of work. The law passed by 85 to 14 in the Senate and 342 to 67 in the House of Representatives. Democrats backed the measure by more than a 2-to-1 margin. But if that proves too difficult, the Obama administration is also trying to get the courts to strike down the law.

Mr. Holder and Miss Schmalzer, however, are not the only powerful Obama administration officials who want to redefine one of our society's central institutions. Cass Sunstein, Mr. Obama's powerful "regulatory czar," is equally out of touch. In a new edition of his book *Nudge*, coauthored with Richard Thaler, the authors call marriage an "anachronism" and its benefits "surprisingly low." The book goes on to complain that marriage, "produce[s] unnecessary polarization. . . the most obvious difficulty is that religious organizations insist that they should be permitted to define marriage as they like, while same-sex couples insist that they should be able to make long-term commitments without having a second-class status."

So, because the federal government does not recognize marriage of homosexuals, Mr. Sunstein's solution is that we shouldn't recognize traditional marriage. There's more. An Obama nominee to the Equal Employment Opportunity Commission, Chai Feldblum, claimed in 2005: "I, for one, am not sure whether marriage is a normatively good institution."

But marriage is not just some random, ancient and arcane custom. It's an institution that has survived throughout the ages and across cultures for a very good reason. It is a long-term contract to help ensure that children are provided and cared for. Protecting and nurturing the natural two-parent union is clearly important. Most people have seen the consequences when we fail—most vividly in the problems that children with divorced parents face.

The value of marriage hasn't just been proven by experience. Social science backs it as well. A large number of studies show children raised in a family with a mother and a father perform much better in everything in life, from school to staying away from a life of crime.

The abolition of marriage used to be the kind of academic nonsense that was safely confined to reality-optional college campuses. The dangerous idea can't be ignored any longer with true unbelievers in the sacrament holding the levers of power.

—*The Washington Times*, Oct. 28, 2009, p.A20

Author Dinesh D'Souza doesn't approach the subject of life after death as a man of faith might in his latest book—even though he is just that.

Instead, he tackles the biggest question facing mankind as any skeptical scholar would in *Life After Death: The Evidence*. The new book earns him the admiration of none other than avowed atheist Christopher Hitchens, which whom he has famously squabbled with on amicable terms.

*Life After Death* squares off against the naysayers, scientists, and non-believers regarding the afterlife in D'Souza's gentle, pragmatic style. He sets any direct notions of fire and brimstone aside, aiming not for the true believer but for those open minded enough to consider a rational argument for life after death that doesn't rely on blind faith or wishful thinking.

D'Souza starts his argument with personal recollections of his family's own brushes with death, from a near fatal accident involving his wife, Dixie, to his father's final days.

Neither incident supplies the evidence alluded to in the title, but both help set the stage for the conversation to follow. It's also the rare time the author draws on emotion to state his case. He'd rather burnish his thesis with logic, twisting his opponents' arguments to the breaking point until they snap with a satisfying pop.

The first blast of evidence for life after death comes from a uniformity of vision. Why do so many of the world's religions spell out an afterlife in such familiar refrains? And, perhaps more importantly, why do so many people of faith shrink from defending their belief in life after death?

Not D'Souza. He is more than eager to debate, discuss, and disapprove the other side's rationales, while doing so in a gentlemanly fashion.

He first dismantles the atheist's trope that a lack of firm evidence is proof enough of death being the final frontier.

"The absence of evidence may indicate only that we haven't figured out how to locate what we are looking for," he writes, citing the limited knowledge great civilizations of yore once possessed, like the ancient Greeks. And both sides in the afterlife debate suffer from a lack of provable evidence, a condition that doesn't seem to affect the certainty atheists display on the matter.

"There are no controlled empirical experiments that can resolve the issue one way or the other," he writes.

*Life After Death* also debunks some common misperceptions on the subject. The Egyptian pyramids, which buried servants along with their masters, "refute the idea that ancient religion was merely a tool for elites to reconcile the common people to their lot by promising them a wonderful existence in the afterlife."

*Life After Death* confronts the subject from both physical and biological realm, contending the science behind the afterlife is far from settled. It's hard to imagine all the intricate formulas and variables needed to allow for human life



# A LOOK AT OUR WORLD

highlights from around the globe

11

aren't part of an overall scheme, he says, a philosophy which he says helps support his case.

Other aspects of our lives, like ideas and emotions, defy easy scientific measurements, he says. Adding existing laws of physics point to realms not bound by conventional research modes.

Once the case for life after death has been made, the author argues for the noble considerations for such beliefs.

"Critics allege that belief in the next world detracts from the pressing task of improving this one," he writes. But atheistic regimes like those run by the likes of Pol Pot, Fidel Castro, and Josef Stalin have led to the deaths of millions. And the "vision of transcendence," far from restricting man to create greatness here on earth, actually has improved the lives of others in many ways. The church's stance against slavery stands as just one area where spiritual minds coluded to blunt a man-made evil.

D'Souza wraps with a chapter fusing science with faith—the resurrection of Jesus Christ and the facts behind it. Here, as with the rest of the book, the author summons statements and philosophies from across the spectrum, from Hitchens to Karl Marx. He applauds some of their conclusions while exploding their mistakes.

Life After Death: The Evidence is rigorously debated without vitriol, a book that assumes the religious person's unwillingness to battle back against skeptical scientists but merrily uses that group's regimented thinking to prove his own thesis.

—*Human Events*, Nov. 9, 2009, p.12



In recent years Great Britain's chief export to the U.S. has been a payload of books by atheist authors such as evolutionary biologist Richard Dawkins and literary critic Christopher Hitchens. They contend that faith is irrational in the face of modern science. Other prominent British atheists seem to be having second thoughts. Is there some revival sweeping England? No; they are examining the rationality of Christianity, the very beliefs Dawkins and others are so profitably engaging, but are coming to opposite conclusions.

Well-known scholar Antony Flew was the first, saying he had to go "where the evidence [led]." Evolutionary theory, he concluded, has no reasonable explanation for the origin of life. When I met with Flew in Oxford, he told me that while he had not come to believe in the biblical God, he had concluded that atheism is not logically sustainable.

More recently, A. N. Wilson, once thought to be the next C. S. Lewis who then renounced his faith and spent years mocking Christianity, returned to faith. The reason, he said in an interview with *New Statesman*, was that atheists "are missing out on some very basic experiences of

life." Listening to Bach and reading the works of religious authors, he realized that their worldview or "perception of life was deeper, wiser, and more rounded than my own."

He noticed that the people who insist we are "simply anthropoid apes" cannot account for things as basic as language, love, and music. That, along with the "even stronger argument" of how the "Christian faith transforms individual lives," convinced Wilson that "the religion of the incarnation ... is simply true."

Likewise, Matthew Parris, another well-known British atheist, made the mistake of visiting Christian aid workers in Malawi, where he saw the power of the gospel transforming them and others. Concerned with what he saw, he wrote that it "confounds my ideological beliefs, stubbornly refuses to fit my worldview, and has embarrassed my growing belief that there is no God." While Parris is unwilling to follow where his observations lead, he is obviously wrestling with how Christianity makes better sense of the world than other worldviews.

Could this signal a trend? Well, not yet. But it does illustrate something I have been teaching for years: Faith and reason are not enemies. We are given reason as a gift. And while we can't reason our way to God (only the power of God can transform fallen men—I've seen that in prisons for over 32 years), I have long believed that Christianity is the most rational explanation of reality. And that fact, winsomely explained, can powerfully influence thinking people to consider Christ's claims.

A strong empirical case can be made to show that Christianity is the only rational explanation of life. For the past six years, I've been teaching students in the Centurions Program to draw a grid listing the four basic questions that most people ask about life: Where did I come from? What's my purpose? Why is there sin and suffering? Is redemption possible? Then, on the other side of the matrix, we list the various philosophies and prominent world religions. By examining how each view answers the four questions, we can determine which worldviews conform to the way things really are. This is the correspondence theory of truth—a thoroughly rational test.

Students quickly see that only Christianity teaches that humans are created in the image of God, thus protecting their dignity. It's no coincidence that Christians have waged most of the great human rights campaigns.

Or take the question of sin. If people are good, as French political philosopher Rousseau argued, problems can be solved by creating a utopian state. Yet all of history's utopian schemes have ended in tyranny. Meanwhile, Eastern religions see life as an endless cycle of suffering. There's no way for sin to be forgiven. And grace is an unknown concept in Islam.

This is nothing particularly novel. A long history of prominent atheists, interestingly concentrated in Britain,



have traveled back to faith. These doubters began to examine the rationality of Christianity's claims. Whether in the Victorian era, with Thomas Cooper, George Sexton, and Joseph Barker, or in the 20th century, with T. S. Eliot, Graham Greene, and C. S. Lewis, all of them concluded that the Bible speaks most accurately to the human condition—the very definition of a rational choice. It is rational to choose the worldview that provides the best choice for living, consistent with the way life works.

What does this tell us? People today have a caricatured view of Christians, seeing us as followers, often hypocritical and judgmental, of an outdated book of mere illusions. But if we can explain why Christianity is so reasonable, our faith becomes a very winsome proposition, which will at least open the mind, if not the heart, of many a doubter.

—Chuck Colson and Catherine Larson, *Christianity Today*, Nov. 2, 2009



Another kooky Barack Obama appointee became publicly known this month and quickly was thrown or voluntarily threw herself under the bus. Anita Dunn, the White House communications director (who led Obama's war on Fox News), said that Mao Tse-tung was one of her two favorite "political philosophers" whom "I turn to most" for answers to important questions.

History identifies Mao as a ruthless savage, not as a philosopher. He probably holds the record for ordering the mass murder of more people (50 to 100 million) than anyone else in history.

Dunn tried to claim that her statement was a joke, but anyone can look at her actual statement on YouTube and see that she spoke in deadly earnest. Dunn was part of Obama's inner circle and a senior media adviser during the 2008 presidential campaign.

Dunn's husband, Bob Bauer, an expert on campaign financing, fundraising, and voter mobilization, is Obama's personal lawyer. He has just been appointed White House Counsel where he will be in charge of vetting Obama's appointees.

Obama's Green Jobs Czar, Van Jones, had to exit in disgrace after he admitted that "I was a Communist." We can thank Glenn Beck for exposing him.

Obama's Regulatory Czar, Cass Sunstein, wrote a book in 2008 in which he declared that the government "owns the rights to body parts of people who are dead or in certain hopeless conditions, and it can remove their organs without asking anyone's permission." So, after the death consultants authorized in Nancy Pelosi's health care bill convince you to reject life-saving proce-

dures, the organ-transplant team can remove your body's organs immediately.

Czar Sunstein also argues that animals are entitled to have lawyers to sue humans in court. Bow, wow; more business for trial lawyers. His wife, Samantha Power, is now on Obama's National Security Council. She is famous for writing a Pulitzer Prize-winning book about genocide, which she defined so narrowly that it excluded Stalin and Mao.

Obama's nominee for the Equal Employment Opportunity Commission, Chai R. Feldblum, signed a 2006 manifesto endorsing polygamous households. This lengthy document, called "Beyond Same-Sex Marriage," argues that traditional marriage should not be "privileged above all others."

Obama's education appointments, who came out of the Chicago political machine right along with Rahm Emanuel and David Axelrod, will have nearly \$100 billion in new money to indoctrinate America's youth. Obama's Secretary of Education Arne Duncan is notorious for trying to start a gay high school in Chicago.

Obama's Safe Schools Czar, Kevin Jennings, founded the Gay, Lesbian, Straight Education Network (GLSEN), a homosexual activist group that now has thousands of chapters at high schools across the nation.

GLSEN chapters and materials have promoted sex between young teens and adults and sponsored "field trips" to gay pride parades. Jennings was the keynote speaker at a notorious GLSEN conference at Tufts University in 2000 at which HIV/AIDS coordinators discussed in detail, before an audience including area high school students, how to perform various homosexual acts.

—Phyllis Schlafly, *Eagle Forum*, Nov. 20, 2009