

•the journal

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Student Worldview Conference
CO Summer Staff

Buy—and do not sell—truth, wisdom, instruction, and understanding.
—Proverbs 23:23 (HCSB)

LETTER FROM THE EDITOR

Every student who attends a Summit Worldview Conference this summer will return home with a greater understanding of six “evangelistic” worldviews that are currently vying for their attention and allegiance—Christianity, Islam, Secular Humanism, Marxism, New Age, and Postmodernism. They will also know that each worldview is determined by its understanding of least ten disciplines—theology, philosophy, ethics, biology, psychology, sociology, economics, politics, law, and history.

Our goal is that every Summit grad is able to identify the worldview or worldviews that are in play at any given time on any given issue or idea. The basis for this goal is the biblical instruction that Christians are to “demolish arguments and every pretension that sets itself up against the knowledge of God” and “take captive every thought to make it obedient to Christ” (2 Corinthians 10:4-5).

For example, in June of this year the state of New York passed a same-sex marriage act, enabling an individual to marry someone else of his or her own sex. The June passage of this act was no accident since the President of the United States declared June “Gay Pride Month.” What better way to celebrate “gay pride” than allowing gays to marry one another!

What worldview does this action exemplify? It is surely not Christianity in action in spite of what the Rev. Mel White and his Soulforce group would have you believe! One of the gay rights movement’s first activists, Frank Kameny, remarked, “Your God of Leviticus (and the whole Bible) is clearly a sinful homophobic bigot. He should repent of his sinful homophobia. He should atone for that sin, and he should seek forgiveness for the pain and suffering which his sinful homophobia has needlessly inflicted upon gay people for the past 4,000 years.”

Kameny has been identified as “one of the most significant figures in the American gay rights movement.” (See Wikipedia’s “Frank Kameny” article.) His home in Washington, D.C., was designated as a D.C. Historic Landmark by the District of Columbia’s Historic Preservation Review Board. And on June 29, 2009, John Berry (who is also openly gay), Director of the Office of Personnel Management, formally apologized to Kameny on behalf of the United States government and awarded him the Theodore Roosevelt Award.

On June 17, 2009, President Obama welcomed Kameny to an Oval Office ceremony, and on December 10, 2010, in the Caucus room of the Cannon House Office Building, Kameny was honored with the 2010 Cornelius R. “Neil” Alexander Humanitarian Award.

Summit students and the Christian community at large have little

difficulty deciding that the worldview advocated by the aforementioned individuals is not Christianity. However, Kameny makes it even less difficult when he refers to Christian conservatives as Christianofascists and says bestiality is okay and gay is godly (in spite of the fact that he is an atheist).

With a little more digging, students could discover that Kameny was co-founder of the Mattachine Society of Washington, D.C. (not the original Mattachine Society, the country’s first gay rights organization founded in 1950 by Henry Hay, who was also an unabashed Communist). Thus just a little research makes it quite clear that the gay rights movement is not in synch with the Christian worldview. Summit grads could easily peg Kameny’s stance on homosexuality to the worldviews of Secular Humanists, Marxists, and Postmodernists!

Summit students are also encouraged to read voraciously to stay current and informed about the various worldviews. What follows here is a reading list that sheds the light of Christian truth on the subject of this editorial: James C. Dobson, *Marriage Under Fire: Why We Must Win This Battle*; Michael L. Brown, *A Queer Thing Happened to America: And What a Long, Strange Trip It’s Been*; Roger Magnuson, *Informed Answers to Gay Rights Questions*; Jeffrey Satinover, *Homosexuality and the Politics of Truth*; Scott Lively and Kevin Abrams, *The Pink Swastika*; Alan Sears and Craig Osten, *The Homosexual Agenda: Exposing the Principle Threat to Religious Freedom Today*; Louis P. Sheldon, *The Agenda: The Homosexual Plan to Change America*; Frank Turek, *Correct, Not Politically Correct: How Same-Sex Marriage Hurts Everyone*; Matthew D. Staver, *Same-Sex Marriage: Putting Every Household at Risk*; Glenn T. Stanton and Bill Maier, *Marriage on Trial: The Case Against Same-Sex Marriage and Parenting*; William Dannemeyer, *Shadow in the Land: Homosexuality in America*; Janet L. Folger, *The Criminalization of Christianity: Read This Book Before It Becomes Illegal*; David Kupelian, *The Marketing of Evil: How Radicals, Elitists, and Pseudo-Intellectuals Sell Us Corruption Disguised as Freedom*; O. R. Adams, Jr., *As We Sodomize America: The Homosexual Movement and the Decline of Morality in America* (all Adams’ writings at American@Americantraditions.org are worth reading);

Rod Parsley, *Silent No More*; and Peter Sprigg, *Outrage: How Gay Activists and Liberal Judges Are Trashing Democracy to Redefine Marriage*.

This reading list will provide Summit grads with ample ammunition for some hard-hitting papers when they return to high school and college this fall. Unfortunately, America seems to be rushing headlong toward Sodom and Gomorrah, so students need to keep in mind that most of what they write will be neither accepted nor acceptable.



I'm fairly certain that Summit grads won't be sawed in two for their Christian stance (Hebrews 11: 37), although they may very well face jeers and ridicule. But in being faithful to Jesus Christ along with the heroes of the faith listed in Hebrews 11, they will be counted among those for whom "the world was not worthy." My prayer for every Summit graduate is that he or she strives to persevere in the race marked out for them with their eyes (and minds and hearts) fixed on Jesus as the world around them becomes more and more godless and Christ rejecting.

BIBLICAL CHRISTIANITY

My son, if your heart is wise, my heart will indeed rejoice. My innermost being will cheer when your lips say what is right. Don't let your heart envy sinners; instead, always fear the LORD. For then you will have a future, and your hope will never fade.

Listen, my son, and be wise; keep your mind on the right course. Don't associate with those who drink too much wine, or with those who gorge themselves on meat. For the drunkard and the glutton will become poor, and grogginess will clothe them in rags.

Listen to your father who gave you life, and don't despise your mother when she is old. Buy—and do not sell—

truth, wisdom, instruction, and understanding. The father of a righteous son will rejoice greatly, and one who fathers a wise son will delight in him. Let your father and mother have joy, and let her who gave birth to you rejoice.

My son, give me your heart, and let your eyes observe my ways. For a prostitute is a deep pit, and a stranger is a narrow well; indeed, she sets an ambush like a robber and increases those among men who are unfaithful.

Who has woe? Who has sorrow? Who has conflicts? Who has complaints? Who has wounds for no reason? Who has red eyes? Those who linger over wine, those who go looking for mixed wine. Don't gaze at wine because it is red, when it gleams in the cup and goes down smoothly.

In the end it bites like a snake and stings like a viper. Your eyes will see strange things, and you will say absurd things. You'll be like someone sleeping out at sea or lying down on the top of a ship's mast. "They struck me, but I feel no pain! They beat me, but I didn't know it! When will I wake up? I'll look for another drink."

—Proverbs 23:15–35 (HCSB)



Shirley was a forty-something Kansas rancher, never married, who played the organ on Sunday mornings in a tiny church. The young pastor preached against women wearing jeans, but Shirley was a very practical person who pretended not to hear.

The Kansas rancher tradition is that you mind your own business and expect others to mind theirs, but Shirley broke that rule at least once that I know of. Without asking his permission, she arranged for a young father to begin receiving a monthly review of current events produced by a tiny ministry in Colorado.

At first, this young father was put off. "What is this crazy right-wing newsletter and who is sending it to me?" After reading a few issues, though, he started to see the logic of it. There was clearly a battle of ideas going on, and his 17-year-old son was being deeply affected.

One of those newsletters mentioned a scholarship for recent high school graduates to attend a two-week training program. Shirley and the young father talked about it: "You need to send your son to this," she said.

So, in hopes of shoring up his son's eroding faith, the young father took the plunge and signed his son up. He made a big deal out of presenting the scholarship at the boy's high school graduation party. On the appointed day the family piled into their station wagon for the six-hour trek out to Colorado to the rustic hotel that housed the program.

No one—not the father, or Shirley the rancher, or the boy himself—could have predicted where this would lead. Fascinated by the teaching, the young man committed to return again after a year of college. In fact, each summer he found a way to go back, whether to help out or to bring students. Ultimately he joined the staff to produce a curriculum to help spread the message to Christian schools.

It's amazing, isn't it, how even small things—signing someone up for a newsletter or encouraging a parent to send a young man to a worthy program—are used by God to pass the baton of godly faithfulness to the next generation?

Shirley Pelz died on Saturday at the age of 75. The newspaper's succinct obituary made no reference to the difference her life made to others. I can personally testify that she did make a difference, though, because Shirley is the one who got my father interested in Summit Ministries, which led to his signing me up for a Summit conference, which changed my life forever.

"You should send your son to this program." Such a simple phrase. So easy to say. And yet for me it resulted in a burning passion to train a generation of leaders to stand for truth. Only God knows how many lives will be affected for His kingdom because of Shirley's simple recommendation.

What simple steps will you take today that could forever change the next generation?

—Dr. Jeff Myers



Dr. Jeff Myers is chairman of the board of Summit Ministries. He has been selected by Dr. David Noebel and the Summit board to become Summit's new president upon Dr. Noebel's retirement this fall. See summit.org for more information.

A LOOK AT OUR WORLD

Can a mortal ask questions which God finds unanswerable? Quite easily, I should think. All nonsense questions are unanswerable. How many hours are there in a mile? Is yellow square or round? Probably half the questions we ask—half our great theological and metaphysical problems—are like that.

—C.S. Lewis, *A Grief Observed*

SOCIOLOGY

Many obstacles still lie ahead for supporters of same-sex marriage, and eventually they will need Congress or the Supreme Court to embrace their goal. For the moment, though, they are jubilantly channeling the lyrics of “New York, New York.”

The Point with John Stonestreet

It's Not Our Secret

Ignoring that the world is broken isn't helpful. I'm John Stonestreet and this is “the Point.”

When I teach on New Age spirituality I show a video clip from *The Secret* (see <http://thesecret.tv/secret-to-you/>). *The Secret* was a book that made a big splash several years ago on Oprah and in Hollywood. The basic idea is we create reality with our thoughts because we're God, and part of the oneness of all things. The video focuses on all things positive—I'm in control, I bring good things, I'm magnificence in human form it even says, and in the backdrop are images of people loving, and enjoying life and family. It's nice.

What's the problem? There's nothing bad. No-where in the video are images of war or brokenness or loss or grief. That's not reality—that's naivety. One of the strengths of Scripture is that it doesn't ignore or dismiss evil, or pain or grief. It is through suffering that our Savior brought life and through trials that we mature. It's tough, but it's realistic. And a worldview needs to fit the world, not just me. For thePointRadio.org, I'm John Stonestreet.

The Point with John Stonestreet is a daily worldview commentary heard on over 725 radio stations, YouTube, and podcast. Find the Point daily at www.summit.org.



“Now that we've made it here, we'll make it everywhere,” said prominent activist Evan Wolfson, who took up the cause of marriage equality as a law student three decades ago.

With a historic vote by its Legislature late Friday, New York became the sixth—and by far the most populous—state to legalize same-sex marriage since Massachusetts led the way, under court order, in 2004.

With the new law, which takes effect after 30 days, the number of Americans in same-sex marriage states more than doubles. New York's population of 19 million surpasses the combined total of Massachusetts, Connecticut, Vermont, New Hampshire, and Iowa, plus the District of Columbia.

The outcome—a product of intensive lobbying by Democratic Gov. Andrew Cuomo—will have nationwide repercussions. Activists hope the New York vote will help convince judges and politicians across the country, including a hesitant President Barack Obama, that support of same-sex marriage is now a mainstream viewpoint and a winning political stance.

“New York sends the message that marriage equality across the country is a question of ‘when,’ not ‘if,’” said Fred Sainz, a vice president of the Human Rights Campaign.

Wolfson, president of the advocacy group Freedom to Marry, said the goal is attainable by 2020, or sooner, “if we do the work and keep making the case.”

The work—as envisioned by leading activists—is a three-pronged strategy unfolding at the state level, in dealings with Congress and the Obama administration, and in the courts where several challenges to the federal ban on gay marriage are pending.

“This will be a big boost to our efforts nationally,” said Richard Socarides, a former Clinton White House adviser on gay rights. “It will help in the pending court cases to show that more states are adopting same-sex marriage, and it will help in the court of public opinion.”

The New York bill cleared the Republican-controlled Senate by a 33–29 margin, thanks to crucial support from four GOP senators who joined all but one Democrat in voting yes. The Democratic-led Assembly, which previously approved the bill, passed the Senate's stronger religious exemptions in the measure, and Cuomo swiftly signed it into law.

Gay rights activists have been heaping praise on Cuomo for leading the push for the bill, seizing on an issue that many politicians of both parties have skirted. Yet the Senate vote marked the first time a Republican-controlled legislative chamber in any state has supported same-sex marriage, and several prominent Republican donors contributed to the lobbying campaign on behalf of the bill.

—Yahoo! News, Associated Press, Jun 25, 2011

EDITOR'S NOTE: For *Journal* readers with the stomach to actively counter the homosexual agenda (your state is next), Michael L. Brown's *A Queer Thing Happened to America* supplies enough ammunition to counterattack the sleaze in-

volved in this arena. Also, check out my article “Our Gay Pride President” in the Summit.org President’s Desk blog.

Homosexuality came easy to me, because I was already weak.

My mom died when I was 19. My father had died when I was 13. At an early age, I was already confused about who I was and how I felt about others.

My confusion about “desire” and the fact that I noticed I was “attracted” to guys made me put myself into the “gay” category at age 14. At age 20, I came out as gay to everybody else around me.

At age 22, I became an editor of the first magazine aimed at a young, gay male audience. It bordered on pornography in its photographic content, but I figured I could use it as a platform to bigger and better things.

Sure enough, Young Gay America came around. It was meant to fill the void that the other magazine I’d worked for had created—namely, anything not-so-pornographic, aimed at the population of young, gay Americans. Young Gay America took off.

Gay people responded happily to Young Gay America. It received awards, recognition, respectability and great honors, including the National Role Model Award from a major gay organization Equality Forum—which was given to Canadian Prime Minister Jean Chretien a year later—and a whole host of appearances in the media, from PBS to the *Seattle Times*, from MSNBC to the cover story in *Time* magazine.

I produced, with the help of PBS-affiliates and Equality Forum, the first major documentary film to tackle gay teen suicide, *Jim In Bold*, which toured the world and received numerous “best in festival” awards.

Young Gay America created a photo exhibit, full of photographs and stories of gay youth all across the North American continent, which toured Europe, Canada, and parts of the United States.

Young Gay America launched *YGA Magazine* in 2004, to pretend to provide a “virtuous counterpart” to the other newsstand media aimed at gay youth. I say “pretend” because the truth was, YGA was as damaging as anything else out there, just not overtly pornographic, so it was more “respected.”

It took me almost 16 years to discover that homosexuality itself is not exactly “virtuous.” It was difficult for me to clarify my feelings on the issue, given that my life was so caught up in it.

Homosexuality, delivered to young minds, is by its very nature pornographic. It destroys impressionable minds and confuses their developing sexuality; I did not realize this, however, until I was 30 years old.

YGA Magazine sold out of its first issue in several North American cities. There was extreme support by all sides for

YGA Magazine; schools, parent groups, libraries, governmental associations, everyone seemed to want it. It tapped right into the zeitgeist of “accepting and promoting” homosexuality, and I was considered a leader. I was asked to speak on the prestigious JFK Jr. Forum at Harvard’s Kennedy School of Government in 2005.

It was after viewing my words on a videotape of that “performance” that I began to seriously doubt what I was doing with my life and influence.

Knowing no one who I could approach with my questions and my doubts, I turned to God; I’d developed a growing relationship with God, thanks to a debilitating bout with intestinal cramps caused by the upset stomach-inducing behaviors I’d been engaged in.

Soon, I began to understand things I’d never known could possibly be real, such as the fact that I was leading a movement of sin and corruption—which is not to sound as though my discovery was based on dogma, because decidedly it was not.

I came to the conclusions on my own.

It became clear to me, as I *really thought about it*—and really prayed about it—that homosexuality prevents us from finding our true self within. We cannot see the truth when we’re blinded by homosexuality.

We believe, under the influence of homosexuality, that lust is not just acceptable, but a virtue. But there is no homosexual “desire” that is apart from lust.

In denial of this fact, I’d fought to erase such truth at all costs, and participated in the various popular ways of taking responsibility out of human hands for challenging the temptations of lust and other behaviors. I was sure—thanks to culture and world leaders—that I was doing the right thing.

Driven to look for truth, because nothing felt right, I looked within. Jesus Christ repeatedly advises us not to trust anybody other than Him.

—Michael Glatze, *Worldnetdaily*, June 3, 2011

...Homosexuality took almost 16 years of my life and compromised them with one lie or another, perpetuated through national media targeted at children. In European countries, homosexuality is considered so normal that grade-school children are being provided “gay” children’s books as required reading in public schools.

Poland, a country all too familiar with the destruction of its people by outside influences, is bravely attempting to stop the European Union from indoctrinating its children with homosexual propaganda. In response, the European Union has called the prime minister of Poland “repulsive.”

—Ibid.

A LOOK AT OUR WORLD

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Former New York Giants wide receiver David Tyree—best known for making a famous catch against his helmet during Super Bowl XLII—spoke out against gay marriage, claiming it is the first step towards “anarchy.”

In an interview with anti-gay group the National Organization for Marriage, Tyree also said two men or two women were incapable of raising a child, TMZ reported.

“You can’t teach something that you don’t have, so two men will never be able to show a woman how to be a woman,” the 31-year-old said.

The issue of same-sex unions is currently under the spotlight in New York, with the state assembly late Wednesday passing a gay marriage bill that will next go before state senators.

Asked what he thought would happen if gay marriage was legalized across the US, Tyree said, “This will be the beginning of our country sliding toward, it’s a strong word, but anarchy.”

“How can marriage be marriage for thousands of years and now all the sudden because a minority, an influential minority, has a push or agenda...and totally reshapes something that was not founded in our country,” he added.

Tyree, a devout Christian, has a wife and four children. He retired in 2010 as a one-time Pro Bowler and All-Pro selection, but is best remembered for his helmet catch in the Giants’ 17-14 Super Bowl XLII win against the New England Patriots, which led to quarterback Eli Manning’s game-winning 13-yard touchdown pass to Plaxico Burress 24 seconds later.

—*News Core*, June 16, 2011

Peter Vidmar seemed like the perfect choice to serve as the Chief of Mission for next year’s Olympics in London. A corporate motivational speaker and former Olympic champion, Vidmar since 2008 has been chairman of USA Gymnastics. Yet while he was offered and accepted the post, come summer 2012, Vidmar will not be the United States Chief of Mission. Why? Because in 2008 he donated \$2,000 to support California’s Proposition 8, the voter-approved legislation that defines marriage as between one man and one woman.

Vidmar’s case was a controversy that more sputtered than erupted. On April 29, the US Olympic Committee (USOC) announced that it had selected Vidmar as Chief of Mission. Over the following few days a handful of gay websites complained, citing Vidmar’s background as an advocate for traditional marriage and his membership in the Mormon church. Then on May 5 the *Chicago Tribune* posted an item on its

sports blog, Globetrotting, in which only one athlete, figure skater Johnny Weir, said he opposed Vidmar’s appointment. In the same article Vidmar assured columnist Philip Hersch he would serve and support all the Olympians regardless of their sexuality, and the CEO of the USOC, Scott Blackmun, reaffirmed the committee’s choice, saying the USOC respected Vidmar’s right to express his religious convictions.

The next day, on May 6, Vidmar announced he was resigning so his presence would not become a distraction to the upcoming games and the performances of the athletes.

Others have reacted differently to homosexual protests. When University of Michigan law students opposed Republican Sen. Rob Portman of Ohio as this year’s commencement speaker on the grounds that he “vocally and actively supports denying equal rights to gays and lesbians,” the university held firm. Except for a group of students staging a silent walk-out, Portman’s graduation speech came off without a hitch.

Likewise, some University of South Carolina students objected to the honorary degree their school was conferring on the president of the Southern Baptist Convention, Bryant Wright, and called him an “advocate for hate.” Wright attended the ceremony, collected his diploma, and the event went on. But Portman and Wright do not have to depend on corporate invitations for their daily bread. We’ll watch to see what happens to Vidmar’s bookings and career, now that he is on the radar of homosexual activist groups.

—*WORLD Magazine*, June 18, 2011, p. 75

HISTORY

Archbishop of Canterbury Rowan Williams was identified as a “subversive” by Britain’s internal security service during the 1980s, *The Telegraph* recently revealed. The report follows Williams’ recent public denunciation of the British government’s trimming of its gargantuan welfare state, over which he exuded “bafflement and indignation.”

The Church of England’s senior prelate, who also heads the global Anglican Communion, is more professor and aesthete than pastor. His long-time affinity for dreamy politics of the Left, divorced both from earthly reality and Heavenly good sense, have further undermined his communion even as it struggles over a schism regarding sex and theology.

During the 1980s, Williams busily demonstrated outside US and British military bases, earning arrest in 1985 for his civil disobedience with the Campaign for Nuclear Disarmament. He was part of the international Soviet-backed campaign to prevent the Reagan administration’s placement of Pershing II missiles in Western Europe, in response to the Soviets’ earlier placement of threatening SS-20s. The Soviets hoped to compound their conventional force superiority in Europe with nuclear superiority. No thanks to myopic activists like Williams, joined by millions of demonstrators, the anti-US campaign throughout Europe famously failed to intimidate President Ronald Reagan or Prime Minister Mar-

garet Thatcher. The US missiles were deployed, persuading the Soviets to negotiate the removal of all intermediate range nukes in Europe. Reagan better intuited the path to peace than did ostensibly sophisticated clerics like Williams and his cohorts at Cambridge and Oxford.

Reportedly, Britain's MI-5 had a dossier on Williams' peacenik activism that was shared with then Prime Minister Thatcher and other senior British officials in the late 1980s. In the 1970s the young theologian had helped found a leftist "Jubilee Group" that inveighed against capitalism and apparently included neo-Marxist wannabes. Later, Thatcher reputedly cited the Jubilee Group as "the most subversive group within the religious community in England," while one British newspaper derisively dismissed it as "a bunch of neo-Marxist trendy clerics."

Williams reportedly co-wrote the Jubilee Group's 1974 manifesto, which denounced "the ruthless pursuit of private gain" and the "idolatry of profit" adding: "We cannot... feign neutrality, or remain uncritical, in the face of a society based upon the ruthless pursuit of private gain and unlimited consumption." According to *The Telegraph*, the manifesto concluded: "We do not run away from history. We know what the present crisis of capitalism demands of us.... We are in the death-throes of late capitalism, which threatens to inflict even greater violence on mankind than it has done before. We must make our stand with the oppressed, with the movement for liberation throughout the world."

Of course, in contrast with the Jubilee Group's Trotskyite analysis, it was actually Communism then entering its "death-throes." But deluded dreamers like the young Williams identified with global movements of "liberation," by which they almost certainly meant the Marxist Third World insurgencies that inflicted bloodshed and tyranny on countless peoples in Southeast Asia, Africa, and Latin America. Naturally, he was contemptuous of Christians who did not share his leftist, liberationist stance. In a 1989 speech, he warned of Reagan and Thatcher's "alarming religiosity." Both clinging to the supposedly simplistic faith of their childhoods, Reagan and Thatcher economically revived their nations with free market policies while skillfully navigating the 45-year-old Cold War to a peaceable and mostly democratic conclusion. No wonder leftist clerics like Williams, unable to peer beyond the malaise of the 1970s, were so disdainful of more foresighted Christian lay people.

—Mark D. Tooley, *FrontPage Magazine*, June 24, 2011

EDUCATION

TORONTO—Prominent American academic Bill Ayers will again be prevented from entering Canada, an outcome that should raise red flags for citizens concerned with free and open debate. Ayers was scheduled to deliver a keynote address at the upcoming Worldview Conference on Media and Higher Education in Toronto on June 16, 2011.

"Ontario's university professors and academic librarians are appalled that Canada's borders are becoming a barrier to the free exchange of ideas," said Mark Langer, President of the Ontario Confederation of University Faculty Associations (OCUFA). "Bill Ayers is a respected academic, and in no way a threat to the peace and security of Canada. There is no reason why he should be kept out."

Ayers was, until his retirement last year, Distinguished Professor of Education and Senior University Scholar at the University of Illinois at Chicago and is widely noted for his work to reform elementary education. He gained notoriety in the 1960s and 1970s as one of the founding members of the Weather Underground, a radical militant protest group. In 2009, Ayers was detained by the Canada Border Services Agency and barred from entering Canada. No reason was given for this exclusion. Lawyers working on Ayers' behalf have since tried to secure passage across the border, but have been 'stonewalled' by Canadian officials. As a result, Ayers has been advised to not attempt another entry into Canada, since the same outcome—detention and expulsion—is almost guaranteed.

"I am disturbed by the apparent inconsistency in the enforcement of Canada's border," said Langer. "In the past, we have admitted Martha Stewart, a convicted felon. Just a few weeks ago, we also let in Geert Wilders, a far-right Dutch politician currently being prosecuted for violations of his country's hate speech laws. Based on this record, one wonders if Ayers is being kept out of Canada for purely political reasons, something that is unacceptable in a free and democratic society."

Worldviews organizers have arranged that participants will still be able to hear Ayers speak, if not in person. The conference is an international initiative to explore the important relationship between higher education and the media. It will be held June 16-18, 2011 in Toronto. OCUFA is organizing the conference with the Ontario Institute for Studies in Education at the University of Toronto (OISE/UT), Academic Matters, Inside Higher Ed, and University World News. For more information and a complete speaking list, please visit <http://www.worldviewsconference.com>.

—CNW Group Ltd, June 15, 2011

EDITOR'S NOTE: If anyone knows of a study on Bill Ayers "reforming elementary education" please send such information to Summit Ministries, Summit Journal, PO Box 207, Manitou Springs, CO 80829 (or journal@summit.org). We all know how the President of the United States ushered Kevin Jennings into the elementary arena to queer it. Why would Ayers, a Communist and friend of the President, also seek to queer elementary education.

to read the rest of this entry, please download the online version at www.summit.org/resources/the-journal/



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MIDDLE EAST

Barack Obama says he's got a new plan for peace in the Middle East. All we have to do, he says, is give the "Palestinians" their own state—with contiguous borders, carved out of the territory that Israel captured in the 1967 Six-Day War.

In fact, there's nothing "new" about this plan at all. The plan actually dates back to 1948 when Israel was recreated. At that time, so-called "Palestinian" Arabs got their own state—but they rejected it along with the rest of the Arab world. But still the myth persists that the key to a Middle East peace is granting "Palestinians" a homeland and Muslims control over sites they consider holy.

Well, as an Arab-American journalist who has spent some time in the Middle East dodging more than my share of rocks and mortar shells, I've got to tell you that these are just phony claims for an asymmetrical, genocidal campaign against the Jews of Israel.

Isn't it interesting that prior to the 1967 Arab-Israeli war, there was no serious movement for a "Palestinian" homeland?

"Well, Farah," you might say, "that was before the Israelis seized the West Bank and Old Jerusalem."

That's true. In the Six-Day War, Israel captured Judea, Samaria, and East Jerusalem. But they didn't capture these territories from the "Palestinian Authority" or Hamas. They captured them from Jordan's King Hussein. I can't help but wonder why all these Palestinians suddenly discovered their national identity after Israel won the war.

The truth is that "Palestine" is no more real than Never-Never Land. The name was first used in A.D. 70 when the Romans committed genocide against the Jews, smashed the Temple and declared the land of Israel would be no more. From then on, the Romans promised, it would be known as "Palestine." The name was derived from the Philistines, a Goliathian people conquered by the Jews centuries earlier. It was a way for the Romans to add insult to injury. They also tried to change the name of Jerusalem to Aelia Capitolina, but that had even less staying power.

"Palestine" has never existed—before or since—as an autonomous entity. It was ruled alternately by Rome, by Islamic and Christian crusaders, by the Ottoman Empire and, briefly, by the British after World War I. The British agreed to restore at least part of the land to the Jewish people as their homeland.

There is no language known as Palestinian. There is no distinct Palestinian culture. There has never been a land known as Palestine governed by Palestinians. Palestinians are Arabs, indistinguishable from Jordanians (another recent invention), Syrians, Lebanese, Iraqis, etc. Keep in mind that the Arabs control 99.9 percent of the Middle East lands. Israel represents one-tenth of 1 percent of the landmass.

But that's too much for the Arabs. They want it all. And that is ultimately what the fighting in Israel is about today. Greed. Pride. Envy. Covetousness. No matter how many land concessions the Israelis make, it will never be enough.

What about Islam's holy sites? There are none in Jerusalem. Shocked? You should be. I don't expect you will ever hear this brutal truth from anyone else in the international media. It's just not politically correct.

I know what you're going to say: "Farah, the Al Aqsa Mosque and the Dome of the Rock in Jerusalem represent Islam's third-most holy sites."

Not true. In fact, the Quran says nothing about Jerusalem. It mentions Mecca hundreds of times. It mentions Medina countless times. It never mentions Jerusalem. And with good reason: There is no historical evidence to suggest Muhammad ever visited Jerusalem.

So, how did Jerusalem become the third-holiest site of Islam? Muslims today cite a vague passage in the Quran, the 17th Sura, entitled "The Night Journey." It relates that in a dream or a vision, Muhammad was carried by night "from the sacred temple to the temple that is most remote, whose precinct we have blessed, that we might show him our signs. ..." In the seventh century, some Muslims identified the two temples mentioned in this verse as being in Mecca and Jerusalem. And that's as close as Islam's connection with Jerusalem gets—myth, fantasy, wishful thinking. Meanwhile, Jews can trace their roots in Jerusalem back to the days of Abraham.

What's the solution to the Middle East mayhem? Well, frankly, I don't think there is a man-made solution to the violence. But if there is one, it needs to begin with truth. Pretending will only lead to more chaos. Treating a 5,000-year-old birthright backed by overwhelming historical and archaeological evidence equally with illegitimate claims, wishes, and wants gives diplomacy and peacekeeping a bad name.

—Joseph Farah, *The Washington Times*, June 6, 2011, p. 37

Two teenage Coptic girls, cousins, were recently kidnapped and then "sold" in Minya, Egypt—the same region where a Coptic church was recently attacked and desecrated. I tried to find this story in English language media and, as expected, found nothing, except for one report in Al-Masry Al-Youm titled "Clashes between police and Coptic protesters in Minya"—as if that's the important story. (As usual, the media prefers headlines portraying harried Christian minorities as equally culpable as their Muslim persecutors, thereby justifying use of the preferred phrase, "sectarian strife".)

At the end of the Al-Masry Al-Youm report, we get a trailing sentence alluding to "claims" that two Christian girls "were abducted by Muslims and forced to convert to Islam" as the reason why Copts were demonstrating and clashing with the police in the first place.

One must again turn to Arabic sources for the telling details. I have put together the following narrative and quotes based on these two Arabic reports:

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The two girls, Christine Azat (aged 16) and Nancy Magdi (aged 14) were on their way to church Sunday, June 12, when they were seized. Their abductors demanded \$200,000 Egyptian pounds for their release. The people of the region quickly put their savings together and came up with the ransom money; but when they tried to give it to the kidnappers, they rejected it, saying they had already “sold” the girls off to another group which requires \$12 million Egyptian pounds to return them.

Christine’s father, who has been harrying the police since the minute he discovered the girls were kidnapped—to little avail—says he and his family “have been in a living hell since Christine’s abduction.” Nancy’s father laments that “My daughter has not even outgrown childhood; she is only 14 years old, the youngest in the family, our baby....since her disappearance my household has been living in continuous depression, misery, and weeping.”

Some have tried to pass the usual rumor that the girls “willingly” ran off and converted to Islam, but even Egyptian officials reject this, saying that Al Azhar, which is the institution that formally recognizes conversions to Islam, has not acknowledged the conversion of underage minors.

What will become of Christine and Nancy? Since the exorbitant ransom will likely not be raised, will the teenage girls be killed—like the Christian Iraqi youth who was recently beheaded when his family couldn’t ransom him from his abductors? Probably not; as females, their lot is to be raped, enslaved, and sold off to some rich, depraved man who believes it his divine right to own infidel sex-slaves.

Therefore, next time you hear about an Egyptian Muslim preacher boasting that Islam permits Muslims to abduct and ransom infidels as a great way to make a living and own female sex-slaves, or when you hear about a Kuwaiti political activist praying to Allah that Kuwait would formally institutionalize sex-slavery, do not brush these aside as mere words, for here are their fruits.

—Raymond Ibrahim, *Front Page News*, June 24, 2011

ECONOMICS

The US recession officially ended in June 2009. With that, a normal post-recession boom failed to materialize. Instead, an unwelcomed slump ensued. Since the recession bowed out, the average annual GDP growth rate has been a paltry 1.6%—well below the long-run trend growth rate of 3.1%. The economic policy prescriptions of the Obama administration—contrary to the President’s oft-repeated assertions—have failed to mitigate the damage from the Panic of 2008–09. Rather, they have kept the patient in sick bay.

The first misguided advice was peddled by the fiscalists (Keynesians) who dominate the Washington, D.C. stage. According to them, increased government spending, accompanied by fiscal deficits, stimulates the economy. That dogma doesn’t withstand factual verification.

Nothing contradicts the fiscalists’ dogma more conclusively than former President Clinton’s massive fiscal squeeze. When President Clinton took office in 1993, government expenditures were 22.1% of GDP, and when he departed in 2000, the federal government’s share of the economy had been squeezed to a low of 18.2%. And that’s not all. During the final three years of the former President’s second term, the federal government was generating fiscal surpluses. President Clinton was even confident enough to boldly claim in his January 1996 State of the Union address that “the era of big government is over.”

President Clinton’s squeeze didn’t throw the economy into a slump, as Keynesianism would imply. No. President Clinton’s Victorian fiscal virtues generated a significant confidence shock, and the economy boomed.

As for President Clinton’s proclamation about the era of big government being over, he obviously hadn’t anticipated the uncontrolled government spending that would accompany former President George W. Bush’s eight years in office and the truly shocking two-year’s worth of government spending on President Obama’s watch.

—Steve Hanke, *Wall Street Journal*, June 24, 2011. P. A13

I’m always impressed by the federal government’s lack of proportion. When you’re the brokest nation in the history of the planet, it would help to be able to prioritize. But it’s understandable that, once you’ve gotten used to spending a fifth of a billion dollars every hour that you don’t have, it’s hard to stop.

—Mark Steyn, *National Review*, June 20, 2011, p. 60

Yes, it’s difficult to reform the entitlements. But almost everywhere you stand in this great land there’s world-beating government waste staring you in the face. Crossing the border a few weeks back, I found myself at an intersection of two lightly traveled rural roads in upstate New York: There was a blinking red light, a “Stop” sign, a “Stop Sign Ahead” sign, and, for good measure, a left-side “Stop” sign, too. And, not for the first time, I reflected that that was four times as many traffic-control devices as one would see at a comparable junction almost anywhere in the developed world. There, too, is a sign of the times: A spendaholic nation has more and more “Stop” signs. Because we can’t stop.

—Ibid.

ETHICS

Rep. Barney Frank (D-MA) has confirmed what was widely assumed for years: that in 1991 he got his lover, Herb

Moses, a job as assistant director for product initiatives at Fannie Mae, the mortgage-finance behemoth—all while Frank sat on the House committee with oversight of that agency. Frank says he let Fannie's executives know that Moses would be a good choice for the job but didn't tell them to hire him, a distinction that in Washington is virtually nonexistent. On the list of Frank's rakish boyfriends, however, Moses is above average—better than James Ready, the incumbent, who was fined for growing marijuana four years ago, and way less dangerous than Stephen Gobie, on whose behalf Frank interceded repeatedly with probation officers and traffic courts, for which Gobie paid him back by using Frank's Washington apartment to rent himself out as a prostitute. It's an age-old question why certain types of lovers keep falling for bad boys; equally mysterious is why Massachusetts's citizens keep voting for them.

—Ibid., p. 8

Britain's General Medical Council, which supervises ethical standards among that nation's medical professionals, has reprimanded Dr. Richard Scott for discussing his Christian faith with a patient. The 24-year-old patient is described as having been “in a rut and in need of help.” Dr. Scott, a family practitioner, told him that faith in Jesus could give comfort and strength. This, said the GMC, distressed the patient and risked bringing the medical profession into disrepute. The doctor's remarks came at the end of a full consultation, and the medical group he belongs to is known as—indeed advertises itself as—Christian-oriented. The patient's distress was not great enough to induce him to change practitioners: He continued to seek Dr. Scott's services. (It was his mother who lodged the complaint.) All in all it is hard to see this as anything but the imposition of petty dogmatic secularism on the citizens of what, within living memory, prided itself on being a Christian country and whose coins still describe the head of state as *Fidei Defensor*—Defender of the Faith. The British should either get back in touch with their tradition of Christian tolerance, or get new coinage.

—Ibid., p. 13, 14

When the news hit that tornadoes had ripped through Alabama, helpers sprang into action. They handed out water and medical supplies. They provided food, clothing, and shelter to the many victims and cleaned up the mess that Mother Nature left behind.

FEMA? No, the Southern Baptist Convention (SBC). The *New York Times* highlighted the group's humanitarian efforts in a recent article:

“From an elaborate ‘war room’ in a church building in Montgomery, AL, to direct lines of communication with federal and local emergency agencies, the Southern Baptist disaster ministry is a model of efficiency.

“Its renowned chain-saw crews were cutting fallen trees so medical crews could get to the injured in the hours after the tornadoes hit. They had an enormous mobile kitchen, complete with a hot-water heater for dishwashing and five convection ovens.”

If you're like many Americans, though, you probably aren't even aware of the role the SBC plays in helping disaster victims. “We're the best-kept secret out there,” Ron Warren, cleanup and recovery coordinator for the Alabama Southern Baptist disaster relief group, told the newspaper.

But the fact that private charities outperform government agencies should surprise no one.

For the agencies, it's a job. Although they can be—and often are—staffed with good, caring people who do their best, it still comes down to a paycheck. For private charities, however, humanitarian work is a calling. They do it because they want to.

One reason is obvious: They're local. They're physically close. When they go to the scene of a disaster, in many cases they're helping friends and family members. And that personal touch really makes a difference, both for the person helping and the person being helped.

Any help is gratefully accepted, but “there's always a sense of comfort when you see someone who looks similar to you,” says Juliet Choi, senior director of partner services for the American Red Cross.

Religious faith often plays a role in motivating these charitable works. And one of the smartest things for government to do is not to supplant these groups but to recognize their strengths in the areas where government often fails.

—Ed Feulner, *The Washington Times*, Jun 6, 2011, p. 34

In the aftermath of the exposure and resignation of Rep. Anthony Weiner (D-NY) from Congress, his colleagues, some journalists, ethicists, and pundits are trying to sort out what it means. Has a new standard been created in Washington? How can Rep. Charles Rangel (D-NY) remain in office under an ethical cloud about money and Weiner be forced to resign because he had fantasy sex? It wasn't even “real” sex, like Bill Clinton had. Clinton also lied about sex and was impeached for lying (but not for the sex because as actress Janeane Garofalo told Bill Maher recently, “everyone lies about sex”). Some wondered then if standards had fallen for occupants of the Oval Office, or whether the behavior of Clinton and some Republicans mirror a national moral decline?

A LOOK AT OUR WORLD

The Washington Post ran a front-page story last Friday, the sub headline of which said, “Had congressman not lied, colleague says, ‘it could have ended differently.’”

So it isn’t what used to be called moral turpitude that did Weiner in, but lying about it? If he had not been exposed, would he have been any less morally guilty? Who decides? Not the voters. Democratic Party leaders forced Weiner out. They were embarrassed by his behavior and they wished to discuss other things.

A University of Maryland student friend of mine tells me one of her classes last semester discussed “the normalization of deviance.” In an age when what is normal is determined by culture and opinion polls and when “orthodoxy” is regarded as something to be avoided, deviance has ceased to have meaning. That’s because there is now no nationally accepted standard by which it can be measured and, thus, be used to hold people, even members of Congress, accountable.

If lying is now the unpardonable political sin, we may at last have found a way to limit congressional terms. If lying is sufficient reason to expel a member, then the halls of Congress may soon be vacant of all but the janitorial crew who empty the trash and mop the floors at night.

—Cal Thomas, Townhall.com, June 25, 2011

GLOBAL WARMING

By now, the pattern is clear: If it’s hot outside, the Left says global warming is to blame. If it’s cold outside, that’s global warming, too. Hurricanes? Global warming. And the recent spate of tornadoes is most definitely the result of rising global temperatures. In the *Washington Post*, environmentalist Bill McKibben wrote sarcastically that “It is vitally important not to make connections” between such phenomena as global warming and tornadoes—but offered no evidence that there is a connection between the two, and proceeded to rant about his other hobby-horses instead. *Newsweek* science columnist Sharon Begley wrote that “even those who deny the existence of global climate change are having trouble dismissing the evidence” of a single bad tornado season. Fortunately, cooler heads prevailed elsewhere. The New York Times’s Andrew Revkin noted that while greenhouse gases can have a subtle effect on just about any weather event, there is “scant evidence” that global warming is a significant factor when it comes to tornadoes. Greg Carbin of the National Oceanic and Atmospheric Administration said there is “no scientific consensus” about a link in an interview with Fox News. And most interestingly, in the *Wall Street Journal*, Donald Boudreaux proposed to bet any “climate-change doomsayer” \$10,000 that weather-related deaths would continue their long decline. McKibben and Begley should take him up on it.

—*National Review*, June 20, 2011, p. 8

MULTICULTURALISM

“Mexican-American studies” is part of the curriculum in the public schools of Tucson, AZ, in defiance of a state law passed last year to ban such ethnic boosterism. Among the texts used by Tucson schools is Rodolfo Acuna’s *Occupied America*, which proposes that the US southwest become a “Chicano nation” and quotes without disapproval Hispanic activist Jose Angel Gutierrez saying that “we have got to eliminate the gringo, and what I mean by that is if the worst comes to the worst, we have got to kill him.” Back in April the Tucson school board, in a bold stand for the common national culture, proposed that the so-called Raza Studies be downgraded from an optional part of the core history requirement to a simple elective. A mob of activists stormed the school-board meeting, bringing business to a halt. Now the Tucson schools superintendent has piled disgrace on humiliation by apologizing to the demonstrators, telling them in a letter that “your input as students is extremely valuable.” For now, the status of Raza Studies will remain unchanged, the desires of a leftist mob apparently trumping state law in Arizona, and the job requirements for school superintendents in that state apparently including total absence of spinal vertebrae.

—*Ibid.*, p. 10, 12

ENVIRONMENTALISM

Five years ago, a few activists in the “green” Christian movement secretly sought signatures among their allies in the liberal “social gospel” ranks to support a statement, while also picking up a few respected names such as that of “Purpose Driven Life” pastor Rick Warren and former National Association of Evangelicals President Leith Anderson for support, and published “Climate Change: An Evangelical Call to Action.”

Now they are at it again with a new, theologically challenged document titled “Caretakers of Creation.”

The previous effort was somewhat effective in that it ambushed what you might call conservative evangelicals—as opposed to social-gospel proponents—who actually believe salvation and redemption are found only through belief in Jesus Christ as Lord and Savior of one’s life. When the climate “Evangelical Call” was published, without foreknowledge of the conservatives, the media transmitted it widely as though the statement of global-warming alarmism were representative of the mainstream Christian worldview. The climate declaration highlighted claims that are disputed not only among evangelicals, but the overall public—that “human-caused climate change is real,” that “Christian moral convictions demand our response” and that “the need to act now is urgent.” Many conservative evangelicals fumed. Like the “Call to Action,” “Caretakers of Creation” will remain a big secret until its creators can announce it to the press, undoubtedly with hope it will have a similar effect. You can still read it online (unless they’ve taken it down) at flouris-

honline.org/caretakers/, but based upon their stipulation at the page—“Please do not publicize this link except to potential signatories”—you may not be welcome.

As for the document itself, it defies earthly and scriptural logic. Published by the environmentalist ministry Flourish, the statement begins by equating last year’s Gulf of Mexico oil gusher with natural disasters such as droughts, floods, dust storms, landslides, earthquakes, and heat waves and then notes that they all were caused by the effects of “the close relationship between healthy natural ecosystems and human well-being.”

Who’s responsible? Well, capitalist Christians appear to be a big part of the problem, based upon Flourish’s statements that humans must “repent of the abuse and misuse of God’s creation,” that “through ignorance or selfishness, we have often failed to faithfully discharge our stewardship responsibilities” and that “the ‘common good’ is neglected in a world of fragmentation and consumerism.”

Flourish goes way off the rails when trying to cite biblical support for “Creation care.” The group states, “One part of the reconciling work of Jesus is to lead humanity back to its role as caretakers of the garden.” I see quite a different conclusion in the book of Revelation, and not the pied-piper imagery of Christ leading his followers back to a fruitful and flowery plot.

Elsewhere, Flourish calls on Christians “to cultivate a renewed appreciation for the contributions of science and scientists, acknowledging that ‘all truth is God’s truth’ and that higher levels of expertise are necessary to solve many of today’s environmental problems.” Red alert to the church: If evangelicals are supposed to recognize the “higher levels of expertise” held by the majority of scientists, that would require that they deny Creation in the first place. Isn’t that what that whole evolution debate is about?

Finally, Flourish talks about an “expansive stewardship mandate in the book of Genesis.” Sorry, but no such thing exists. Instead, Genesis talks about man’s “dominion” over the earth and animals and how he is to “subdue” the earth. Then God Himself curses it, saying, “in sorrow shalt thou eat of it all the days of thy life” (Genesis 3:17). Thus, we have an imperfect planet that was nevertheless created for man’s purposes, not man for it. The Flourish people, if their motives were sincere in determination of the truth, would have made “Caretakers of Creation” available for all Christian theologians and leaders to view before its release. Instead, they’ve shown their true intentions: to advance their anti-human “green” agenda via twisting of Scripture and behind-the-scenes political maneuvers.

—Paul Chesser, *The Washington Times*,
May 30, 2011, p. 29