

» pg. 2 From the president's desk:  
Five Reasons I Know Evil Will Not  
Prevail

» pg. 5 Doc's recent readings on  
Christian refugees in Iraq

» pg. 7 Summit spotlight:  
*Conciliar Post: An Interview*

» The latest  
announcements and  
news

» Find us on Facebook

» Check our Twitter  
feed: @summitmn

## What Is Right With America

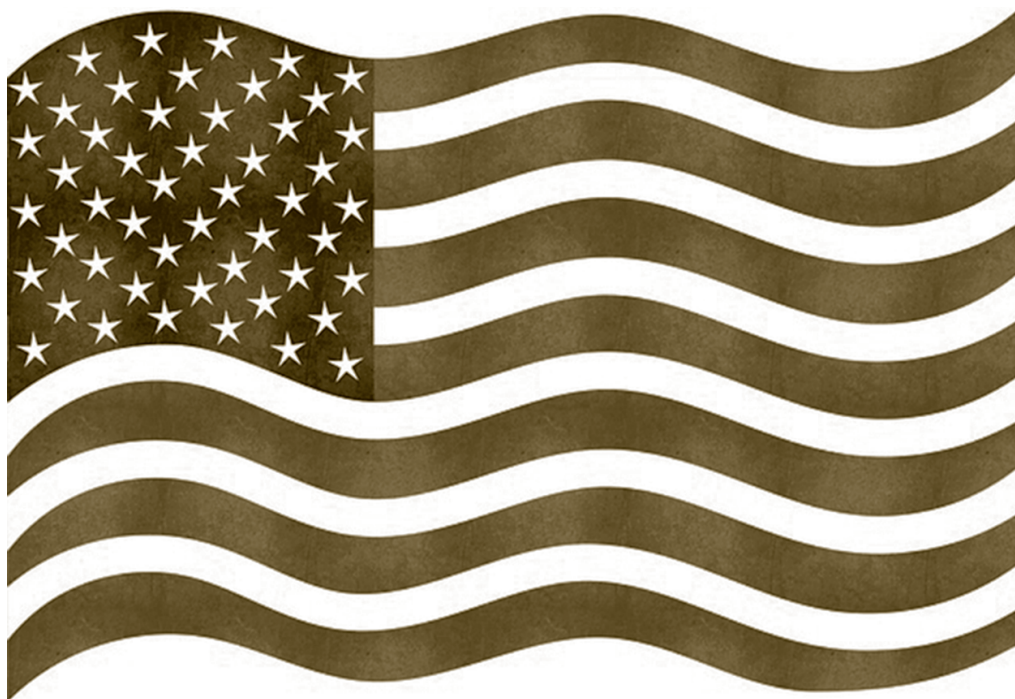
*The following is adapted from "What Is Right With America," a lecture given by Dr. David Noebel at the 2014 Summit Adult Conference.*

Winston Churchill defined "right" this way: The "common conception of what is right and decent is a marked regard for fair play, especially to the weak and the poor, a stern sentiment of impartial justice, and a love of personal freedom."

**Number one:** America's founding was right.

How did a country of 3.9 million people huddled mostly along the Atlantic Coast of North America become a giant nation of 315 million, spanning a North American continent and extending to the Pacific Ocean, in little more than 200 years? How did a country with a population of more than 90 percent farmers become the prosperous, productive, inventive people it is today? America started with only a limited military — how did this nation become the world's dominant superpower?

William Bradford wrote the book *History of Plymouth Plantation*, a beautiful read that shows how America got on the right track early. When the pilgrims came, they originally planned to establish the colony at Plymouth as a socialistic colony, following after Plato and the Republic. This was quite an experiment. How long did it take the pilgrims to figure out this wasn't the way to go? Three years! After the third year, William Bradford said, I've come to this conclusion: God is smarter than Plato. Isn't that a neat expression? God is smarter than Plato. William Bradford learned by experience that God was a lot smarter than



Plato, so Bradford divided out the land. Each family got a portion to take care of, to be responsible for. That's where the history of the country starts: with the pilgrims choosing private property over socialism.

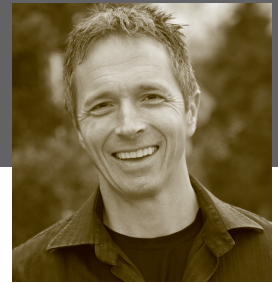
Let's move forward 100 years, to one individual. You ask, "What can one individual do?" Well, this one individual was a Scottish preacher named John Witherspoon. In his life, he had approximately 450 students. You know what he did? He founded Princeton University — that's no small thing. And out of his mere 450 students, 114 became ministers, 49 became U.S. Representatives, 28 became U.S. Senators, 26 became State Judges, 17 became members of their State Constitutional Conventions, 40 became delegates to the State Conventions that ratified the constitution, 12 became members of the Continental Congress,

eight became U.S. District Judges, five became delegates to the Constitutional Convention, three became U.S. Supreme Court Justices, three became Attorney Generals, two became Foreign Ministers, one became Secretary of State, one became Vice President, and one, James Madison, became President.

You tell me: What can one individual do?

How about the Reverend George Whitefield? Reverend George Whitefield, he preached to thousands, and he befriended one person who changed this country to a great extent. That person's name was Benjamin Franklin. Franklin loved Whitefield. He didn't believe hardly anything Whitefield said, but he liked the way he said it. George Whitefield had a great influence on Benjamin Franklin. Today on the campus of the University of Pennsylvania, there are two

See **right with america** page 3



## Five Reasons I Know Evil Will Not Prevail

The Supreme Court's decision to allow same-sex marriage did not come as a surprise to those who understand the times. Perhaps you have also seen the videos of Planned Parenthood's leaders negotiating the sale of aborted baby's organs. I'm appalled at the brazen callousness of these "leaders." I'm guessing you are too.

Sometimes I despair and need a bracing reminder that America is still worth fighting for. That's what this issue of *The Journal* is about. From my desk at Summit, where founder David Noebel once penned the words to this cover story, I sense both a growing urgency and a growing commitment from believers. Those who have wormed their way into power may be wicked, but we must never give up on the idea of America. More importantly, no matter what, we must never give in to evil.

Having just trained 1,700 young leaders this summer, and watching them join the ranks of hundreds of thousands who have not yet bowed the knee, I can see five reasons why evil won't win the day:

**Reason #1: The best minds of our generation are fully committed to training up godly leaders.**

When students come to Summit, they are mentored by some of the bravest people I've ever met. Our scholar in residence, Mike Adams, spends every day with students and staff. When August rolls around, Dr. Adams packs his belongings and heads back to the lion's den at the university where he is a professor, the University of North Carolina Wilmington. They hate him there. They've sued him. They've tried to fire him. None of this fazes Mike.

He's committed to raising a generation to stand for truth.

Our other instructors are just as extraordinary. Josh McDowell speaks all over the world but loves spending time with our students, letting them pore over his valuable biblical scrolls and artifacts. Brett Kunkle is a missionary who leads groups of young adults to share their faith at Berkeley and Boulder and shares his tactics with our students. J. Warner Wallace, the famous cold-case detective, comes every session to share compelling stories about why we should trust the Bible's truth. Frank Turek, who has debated nearly every leading atheist, reveals the evidence behind his claim that he doesn't have enough faith to be an atheist. Every speaker at Summit is a home-run hitter. You can't spend two weeks with these folks and not be changed.

Plus, students learn from John Stonestreet, a protégé of Chuck Colson whose daily and weekly radio shows

*"I know the rest of the story."*

**Dr. Jeff Myers**

inspire millions. John is a hero to our students. He believes in them, and they know it. When he speaks the hard truth, they listen and change. Altogether, we have around 75 dedicated instructors who are giants of the faith.

**Reason #2: Deeply committed young adults are intentionally discipling their peers.** I've watched our tireless and fun staff love students and

create a safe place for them to overcome the barriers to living lives fully committed to Jesus. From Jen Honken and Allison Smith, our program directors, to staffers like Nate who take a break from college to joyfully wash dishes, these young men and women rise to the challenge every day. I wish I had half their energy.

I'm blessed to hear from the alumni of our summer, Oxford, Semester, and adult programs. They're living changed lives in business, the military, the pastorate, the mission field, medicine, education, and so much more. They all have one thing in common: They are daily standing for truth and fighting against evil.

**Reason #3: This generation of Christian parents refuses to give up.** Every two weeks I have the great honor to talk with parents who have sacrificed financially to send their children to Summit. I see parents like the Smiths in Phoenix, who have quietly raised a family of faithful men and women who love the Lord with all their hearts. I see the light bursting from parents who've chosen intentional, relational parenting that rests on God's promises.

**Reason #4: Committed believers are putting their time and resources to good use.** Hands down, Christian believers are the most generous, self-sacrificing people on earth. It's humbling to know so many Summit friends who have generously invested in this ministry. They tell us, "Don't give up!" and they know we never will. I hate to confess it, but I'm often in tears as I see the major investments our friends are making so that we can continue to pur-

See **five reasons** page 4

# right with america

continued from page 1

statues. Franklin founded the University of Pennsylvania. Do you know what statue he wanted alongside his? The preacher, George Whitefield; and on George Whitefield's statue, it says, "The Reverend George Whitefield, Bachelor of Arts 1736, Pembroke College, Oxford, Humble Disciple of Jesus Christ, Eloquent Preacher of the Gospel."

By the way, another preacher that had a great influence was Francis Asbury. He was one of the founders of the Methodist Church in this country, a good friend of John Wesley. He was ordained in the Church of England, and he became a great influence on George Washington. In fact, they say that it was because of Asbury's influence on Washington that Washington freed his slaves upon his death. That was the influence of Asbury, helping mold our first president.

What can one individual do? They can help shape a nation, that's what.

**Number two:** Americans are the most generous people on earth.

Americans give billions to charity every year. They give more of their wealth away to help others than any nation or combination of nations or groups in the whole world. There are some nations that have no charity, whose whole attitude is "the government takes care of it." Let the government do all the charitable work. That's not true in this country. In fact, in this country, the people themselves give more in charity than the government. There's no other nation like it. In fact, it takes three Frenchmen, seven Germans, and 14 Italians to equal the charitable contributions of one

American.

Who said that "those who have come under the influence of Evangelical Christianity form the backbone of philanthropic, social interest, social reform, and popular education ... they embody and express the spirit of kindly goodwill toward classes which are at economic disadvantage"? Remember what Winston Churchill said — what is right and what is good has to do with that very group. Who in the world do you think would praise Evangelical Christians for being the very essence of charity? John Dewey! John Dewey, the atheist and humanist, said that Evangelical Christians were the backbone of charity in this country. He said that, by the way, in 1922.

**“There is no country in the whole world in which the Christian religion retains greater influence over the souls of men than in America.”**

**Alexis de Tocqueville**

I guess he's right. Religious people are far more charitable than nonreligious people. Don't believe me? Read Arthur Brooks' book *Who Really Cares?: America's Charity Divide*.

At a broader level, the United States was by far the principal benefactor of the United Nations Relief and Rehabilitation Administration. (By the way,

if it wasn't for the United States, that never would have happened.) To this day, when famine, natural disaster, civil wars, and ethnic cleansing ravage foreign populations, the United States is invariably the first and often the only nation to bring help. Remember the big tsunami that hit Indonesia? We turned the whole navy group around and had them head there. The whole navy group. That doesn't happen very often, but we did it.

**Number three:** For all the talk of America's faults, no Middle-Easterner worries about vengeful Americans kidnapping or car-bombing his relatives.

Nabih Berri, the Lebanese Amal militia chief who is now allies with both anti-American Hezbollah and Syria, isn't worried about his family being kidnapped. You know why? He's moved his family to Dearborn, Michigan. He wants them in this country: the freedom to believe, think, worship, not worship, assemble debate, travel, vote, complain, praise, print, not print, stay in the country, leave the country. Ladies and gentlemen, these freedoms are unprecedented in all of human history.

When one sees a boatload of refugees on the open seas, one can bet they're heading for freedom. And you know what? They're not going to Havana. They're going to Miami. If you turn on the TV and you see a ship in the middle of the Caribbean, and the ship has a capacity of 50 people but there's 250 on board, hanging on all over the place, you know where they're heading. When you see someone swimming in the Rio Grande,

See **right with america** page 4



# right with america

continued from page 3

would you tell me what direction they're swimming? They're swimming north, to what your Harvard professors will tell you is the most vicious, evil country in the world.

**Number four:** America's hospitals, schools, universities, technologies, inventions, churches, courts, businesses, highways, airlines, cities, farms, water systems, food chains, supermarkets, military, and government structure are the envy of the world.

America and its democratic capital system have done more to alleviate poverty than the rest of the world combined. America's work ethic, capital inventions, copyright and private

property concepts, and production are copied now throughout the world. America is the richest, most literate, most free, most productive country in the world. Whatever America's many faults, we have provided more freedom to more people than any nation in the history of mankind — and by the way, we're not even 300 years old.

**Number five:** Americans did more to put down the 20th century's three most evil empires — Fascism, Nazism, and Communism — than the rest of the world combined.

And what's more? After World War II, America was the most powerful nation on earth. We had 13 million men

at arms and the A-Bomb. We could have conquered the world. You know what we did? We disarmed 13 million men and we paid to help restore Germany and Japan.

What's right with America? How about de Tocqueville's answer. About 1831, de Tocqueville looked at America and said there is no country in the whole world in which the Christian religion retains greater influence over the souls of men than in America. We're mighty messed up at the moment, but we started well, and I pray to God we can finish that way.

## five reasons

continued from page 2

sue this noble calling. Without them, Summit would not be possible.

**Reason #5: We have not yet seen the end of the story.** The last reason I know evil will not prevail is because I know the rest of the story. Spoiler alert: God wins. He has promised through Christ to give us everything we need to live godly lives (2 Peter 1:3). We may be stricken, but we are not destroyed (2 Corinthians 4:9). God is coming to be with us and will wipe away every tear (Revelation 21:3-4).

### So What Should We Do Now?

Let's not try to escape. Let's engage. Here are three ways to get started:

**1. Cry out to God.** When Nehemiah heard of Jerusalem's destruction, he "sat down and wept" and "mourned and fasted and prayed." His prayer is

a great template: "I confess the sins we Israelites, including myself and my father's house, have committed against you. We have acted very wickedly toward you. We have not obeyed." Nehemiah began his quest to rebuild Jerusalem with humble reliance on God's sovereignty.

### 2. Live worthy of persecution.

In this season, Christians who will stand for their convictions need to ask themselves, "What will I do when my time comes?" Will you and your family cave under the pressure or will you prayerfully trust the Lord like Daniel did as he knelt three times each day to pray for God's help in the face of King Darius' decree?

**3. Be an ambassador of redemption.** The ideas spewing into our communities have devastating con-

sequences. The sexual revolution is reaping horrible consequences. Much of the culture is in the sewer. Young adults shuffle down our streets like zombies with no purpose. Christianity has the answer: Embrace purity. Create and support uplifting culture. Mentor. Show sin's captives how to be set free through Christ. Don't throw away people who are broken. Help restore them (Galatians 6:1).

None of these steps is easy. We may, like the Atlanta fire chief Kelvin Cochran who was fired because of his support for man/woman marriage, have to risk our livelihoods and freedoms. I pray as the church in Acts 5:29 prayed: "Now, Lord, consider their threats and enable your servants to speak your word with great boldness." Amen.

# a look at our world

news and commentary

**Editor's Note: Our President Emeritus, Dr. David Noebel, helps us with research by sending 20-30 pages of clippings of each month's news. To see the complete list of Doc's clippings, go to [www.summit.org/resources/the-journal/](http://www.summit.org/resources/the-journal/), open the PDF, and scroll to page 9, or call us at 866.786.6483.**

## Christian Refugees in Iraq

*["Some men were tortured, not accepting release, so that they might gain a better resurrection, and others experienced mockings and scourgings, as well as bonds and imprisonment. They were stoned, they were sawed in two, they died by the sword, they wandered about in sheepskins, in goatskins, destitute, afflicted, and mistreated. The world was not worthy of them." —Hebrews 11:35-38f HCSB  
—Doc's addition]*

As in so many urban centers across the Middle East, the marketplace in Erbil before the mosques' calls to prayer is a whirlwind of bright colors and noisy, animated bargaining. On the fringe of the town square, opposite the antediluvian citadel, stands the Bazaar Nishtiman, a vast mall that hosts a plethora of cheap-denim stores on its lower levels — and 150 Christian refugee families in the upper levels.

The mall's owner, a Christian, has given the refugees permission to use the converted stalls for as long as they need shelter. Last June thousands of Christian refugees fled to Iraqi Kurdistan from Mosul, Qaraqosh, and other villages on the Nineveh Plain following the advance of Islamic State. Conversations with some of these displaced Christians reveal a common, striking theme: The greatest threat to the future of Christianity in Iraq is no longer Islamic State assault but the evaporation of hope.

Followers of Christ recall their savior's warning that they will face persecution, and they recall St. Paul's teaching that suffering produces endurance and character. Most Christians in the Middle East retain their

spiritual hope, but they are losing their temporal hope: They fear that they will never return to their ancestral lands, and that the Christian presence in the region might disappear.

Iraq is home to one of the oldest continuous Christian communities in the world, some of whose members still speak Aramaic, the language of Jesus. But their numbers have plummeted to around 200,000 from 1.5 million before the 2003 U.S. invasion of Iraq. A Christian exodus, if it isn't reversed, would be a devastating loss for Iraq. Iraqi Christians are well-organized, and for years they've tended to the educational, cultural, and social needs of the wider society.

Christians have also historically helped stabilize the volatile region. "Christians have always played a key role in building our societies and defending our nations," Jordan's King Abdullah has said. "There is no Iraq without Christians," says Iraqi Prime Minister Haider al-Abadi.

Iraqi Christians' fear of and mistrust toward their Muslim neighbors is palpable. Many tell me that soon after they made their initial journey north, they received telephone calls from their former neighbors telling them that there was no longer any threat, that they could return home. Upon doing so, however, they quickly fell into the hands of Islamic State and had their possessions stolen before being sent off into exile again.

Christians now feel betrayed by their neighbors, who, they insist, are fully subscribed to Islamic State's ideology. One Assyrian Christian tells me, using the Arabic acronym for Islamic State, "Even if Daesh is driven out, how can we return to a place where there is so much hatred for us? They are Daesh, just without the balaclavas."

Yet many Christian refugees also reject proposals for international military protection within a secure zone on the Nineveh Plain. Christians seem to long to fulfill their biblical calling to be "salt and light," a living witness of the faith, integrated into society. Neither are they inclined to remain in semi-

autonomous Iraqi Kurdistan. The Kurdish president, Masoud Barzani, has opened his region for all those fleeing Islamic State and even suggested that Kurds, who are predominantly Muslim, are free to convert to Christianity.

Even so, Christians have received a frosty reception from much of the Kurdish population. There is the lingering memory of the centuries of persecution suffered by the Christian communities at the hands of their Kurdish neighbors, including the Kurdish complicity in the Assyrian and Armenian genocides a century ago.

Reconciling the Iraqi Church with the rest of Iraq will be a most challenging task. The Christian community must be empowered and supported to articulate a strategic vision for its own future and to find a political voice. Standing apart from Sunnis and Shiites, it can one day even reprise its reconciliatory role. But these are distant prospects so long as the security threat, and the sense of mistrust and hopelessness, remain.

Back at the refugee mall, some have found new purpose and satisfaction through initiatives to support their fellow exiles. I saw well-organized projects for food distribution and enrolling displaced students in school. One businessman from Qaraqosh told me how his new charitable activities in exile have reawakened him spiritually. His travails, he said, "are a blessing from God."

Meanwhile, many of the young adults have left for France, the U.S., and elsewhere. They admit they would prefer to stay in the country of their birth and continue the church's ancient presence in Iraqi culture, but they see no future in the Middle East. Others gain spiritual succor from the Christian hope of "another country" — one without death, mourning, crying, or pain — while others can only despair.

— Miles Windsor  
The Wall Street Journal  
May 14, 2015



# alumni spotlight

an interview with summit alumni

## Conciliar Post: An Interview With Fellow Alumni

By: Jody Byrkett (Summit Alum)

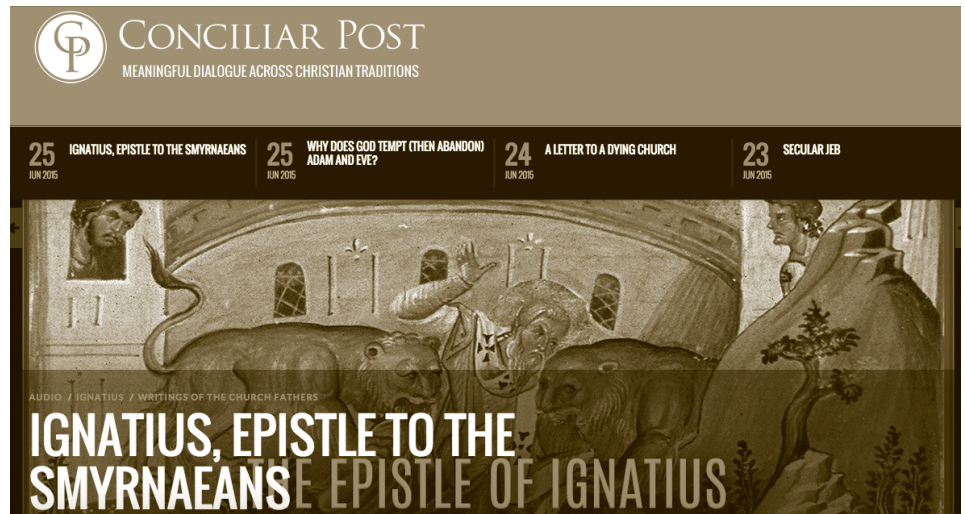
So, you have been to a Summit conference. Your view of God and the world has shifted into focus. Now what? For a handful of Summit alumni, the next step is taking ideas into the realm of the written word. Jacob Prahlow, Jeffrey Reid, and I, all graduates of Summit's student conference, Summit Semester, and Summit Oxford, have teamed up with several other peers to launch Conciliar Post, a blog to promote "meaningful dialogue across Christian traditions." Jacob and Jeffrey were kind enough to answer some questions about the purpose and trajectory of Conciliar Post, and our fellow alumni can get involved in the conversation.

### What inspired you to create Conciliar Post?

**Jacob:** There are a lot of Christians on the Internet talking, but there is very little real dialogue. That is, while plenty of people voice their opinions about various issues, much of it is rhetoric — either preaching to the choir or statements not intended to inform or persuade. Anyone can write something for people they agree with; it takes hard work to have a conversation with someone who disagrees with you. As a result, people often don't talk about important issues, or discussions about those issues devolve into shouting matches.

When Ben Cabe (Editor-in-Chief) and I started brainstorming about an online community, we hoped to create a forum where people could honestly reflect on faith and culture in a setting that would foster meaningful dialogue and encourage people to seek God. *Conciliar Post* is all about meaningful dialogue, a place where people can lovingly and civilly converse about the major issues of our faith and culture.

**Tell us a little more about the tagline,**



### "Meaningful Dialogue Across Christian Traditions." What are you trying to accomplish with this blog?

**Jacob:** Our contributors come from a variety of Christian denominations and backgrounds: Roman Catholic, Eastern Orthodox, Reformed, Lutheran, Baptist, Pentecostal, Methodist, Anglican/Episcopal, Reformed, Evangelical, and Non-Denominational, to name a few. All of these writers believe one another to be Christians seeking the Truth. The dialogue of all these perspectives together allows us to learn more about Christian unity across denominational lines and to encourage one another in our faith journeys.

**Jeff:** It's no secret that there are a plethora of groups that identify themselves as Christian. These groups also believe that they have a correct understanding and application of God's written revelation, The Bible. Our goal is to provide a place for people to examine the similarities and differences between these groups. The challenge, to ourselves and our readers, is to articulate and argue clearly for the truth while maintaining humility and love for others involved in the discussion. Bringing these facets together allows for a dialogue that helps each member grow in a meaningful way.

### What do you enjoy most about your work at Conciliar Post?

**Jeff:** Seeing ideas come together is rather exciting. When I start writing an article, I don't always know where it's going to end up. Or, I think I know where it's headed and then it decides to take a completely different route. It's fulfilling to follow an idea to its conclusion and find the words for the thoughts that have been running around in my head. An additional joy has been the other writers and editors with whom I get to work. Whatever our theological differences, it's a solid group of people who are focused on delving deeper into the Bible and loving the people around them.

**Jacob:** Working with *Conciliar Post* allows me to dialogue with some really intelligent and godly people about a variety of important topics. Saint Augustine once said, "Wherever truth may be found, it belongs to [the] Master." The *Conciliar Post* team takes this statement very seriously by writing on a wide range of topics related to Christian faith. This isn't a site just about theology, or just about culture, or just written from one perspective. *Conciliar Post* is a gathering of faithful thinkers who are interested in seeking God wherever He may be found, encouraging the honest exchange of



# alumni spotlight

an interview with summit alumni

ideas, and promoting Christian faith in our dark world.

## **What's been your greatest challenge, and how have you overcome this challenge?**

**Jacob:** One of our greatest challenges has been finding Protestant and Evangelical writers. We have a strong Catholic and Orthodox presence right now, and while we are always looking for more thoughtful contributors, we are especially looking to incorporate a wider range of the diversity that is Protestantism and Evangelicalism.

## **How has your Summit experience prepared you for your involvement with *Conciliar Post*?**

**Jeff:** Firstly, a value for the Truth. Because God has revealed Himself to us, we can know what is true about the world, and we shouldn't settle for anything less. Secondly, I can be wrong. In more precise terms, as a human I am both finite and fallible. My understanding is limited and not above error. Keeping this in mind allows for the humility necessary to talk with others.

**Jody:** My first experience at a Summit two-week conference opened the doors of my mind by putting books by the likes of Francis Schaeffer and C.S. Lewis in my hands and head. I learned more about the marriage of literature and life actions, discussion and thinking logically, as well as what it means to live *well* in community with others, during my time at Summit

Semester. Yet it was my Summit Oxford experience that challenged me to flourish in the craft of writing. My tutors pushed me to hone what skill I had and to grow in the knowledge and practice of writing well. *Conciliar Post* deadlines keep me always striving to write thoughtful and beautiful words that point one to look up the beam of light to see the Son.

**Jacob:** Summit provided me with the foundational tools for making sense of our world and proclaiming Christ. *Understanding the Times* taught me that we need to be informed in order to form our world. The summer conference encouraged me to think widely about how Christianity informs worldviews. Summit Semester instilled a desire to think deeply about things that matter, especially history. Summit Oxford encouraged me to enter the blogging world and to pursue excellence. These experiences developed the tools to think and write critically about faith and culture, encouraged me to pursue the vocation of helping others understand our context, and provided me with some great friendships (at least six of our contributors are Summit alum).

## **What can we expect from *Conciliar Post* as we move toward the summer months?**

**Jacob:** In the next several months you can expect continued cultural commentary, theological reflection, and dialogue about the challenges Christians face

in today's world. For more liturgically minded readers, we are in the midst of producing a collection of interdenominational lexical readings. Each month this summer there will also be a "Round Table" discussion, where multiple writers respond to a question about a specific aspect of theology or culture. These Round Tables are designed to show the unity, diversity, and dialogue between different Christian perspectives and have been some of our most popular articles.

## **How would you advise fellow Summit Alumni to get involved?**

**Jeff:** There are at least three different ways that fellow Alumni can become involved. The easiest way would be following the blog. Like us on Facebook, follow us on Twitter, read and share posts as they come out, and engage with the authors and other readers commenting on the articles. If you want to step up your involvement, consider becoming an author.

**Jody:** Join us by reading the blog and joining in the dialogue via the comments. We're also looking for new writers. If that is an area where God has given you talent, please consider joining us! Jacob is the managing editor for *Conciliar Post* and is always open to submissions. You can email him at [jake@conciliarpost.com](mailto:jake@conciliarpost.com).

Want to read the *Conciliar Post*? Find them here: <http://www.conciliarpost.com>



The banner features a dark background with stylized mountain peaks in shades of brown and grey. On the left, the Summit Alumni Network logo is displayed. The central text reads "ARE YOU A SUMMIT GRAD?" in large, bold, white capital letters, followed by "LET'S CONTINUE THE CONVERSATION." in a similar font. On the right, a white arrow points right, with the text "CONNECT WITH THE SUMMIT ALUMNI NETWORK" above it. At the bottom right, the website "summit.org/alumni" is written in white.

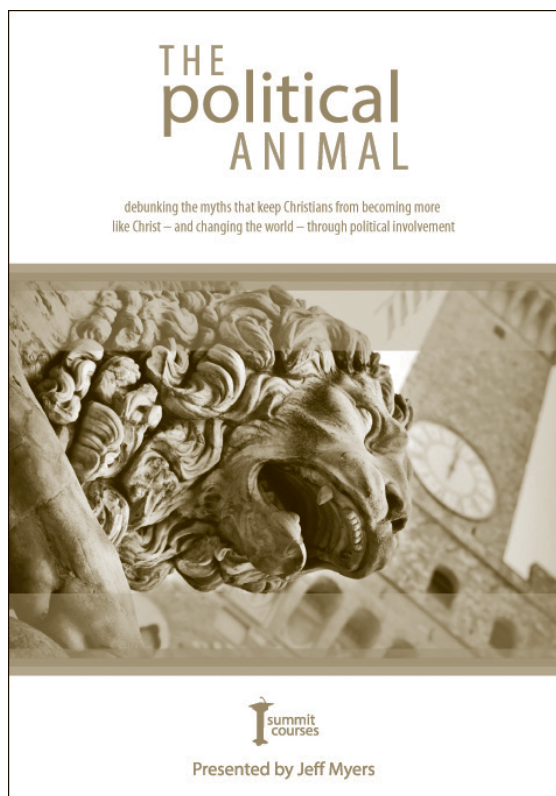


American Christian College  
dba Summit Ministries  
PO Box 207  
Manitou Springs, CO 80829

NON-PROFIT ORG.  
U.S. POSTAGE PAID  
Newton, KS  
PERMIT 867

## INSIDE: Dr. David Noebel on what is right with America

Address Service  
Requested



### Become a Political Animal

The future of America depends on what Christians do — or don't do. We're a nation on the brink. So much is at stake and Christians could change everything by getting involved. But they're nowhere to be found.

Enter Summit's Political Animal course: a credible, plug-and-play tool to mobilize your friends to engage constructively in politics. Featuring Summit president and championship debater Dr. Jeff Myers as he dissects the myths Christians believe and shows how to engage politically — with integrity.

Each training kit comes with DVDs and a study guide. If you plan to utilize this material in a group setting, additional study guides can be purchased.

Now **30% off** in the Summit bookstore!

### Order online:

[www.summit.org/store/The-Political-Animal-TRAINING-KIT/](http://www.summit.org/store/The-Political-Animal-TRAINING-KIT/)

*The Journal* is the monthly publication of American Christian College (dba Summit Ministries), a nonprofit, educational, religious corporation operating under the laws of the states of Oklahoma and Colorado.

PO Box 207, Manitou Springs, Colorado 80829 | **Phone:** 866.786.6483 | **URL:** [www.summit.org](http://www.summit.org) | **Email:** [aaron@summit.org](mailto:aaron@summit.org)



# a look at our world

from the desk of dr. david noebel, continued from page 5

## Culture

“This is a Christian nation,” said the Supreme Court in 1892.

“America was born a Christian nation,” echoed Woodrow Wilson. Harry Truman affirmed it: “This is a Christian nation.”

But in 2009, Barack Hussein Obama begged to differ: “We do not consider ourselves a Christian nation.”

Comes now a Pew Research Center survey that reveals the United States is de-Christianizing at an accelerated rate.

Whereas 86 percent of Americans in 1990 identified as Christians, by 2007, that was down to 78 percent. Today only seven in 10 say they are Christians. But the percentage of those describing themselves as atheists, agnostics, or nonbelievers has risen to 23. That exceeds the Catholic population and is only slightly below evangelicals.

Those in the mainline Protestant churches — Presbyterians, Lutherans, Methodists, Episcopalians — have plummeted from 50 percent of the U.S. population in 1958 to 14 percent today. By accommodating the social revolution of the 1960s to stay relevant, mainline churches appear to have made themselves irrelevant to America’s young.

The decline in Christian identity is greatest among the young. While 85 percent of Americans born before 1945 still call themselves Christians, only 57 percent of those born after 1980 do.

If we want to see our future, we should probably look to Europe, where Catholic Ireland just voted in a landslide to legalize same-sex marriage and where cathedrals and churches are being turned into tourist attractions and museums and even bars and restaurants.

What are the causes of a de-Christianized America?

High among them is the Supreme Court, which, since the Earl Warren era began, purged Christianity from all public schools and the public square — and has been met with a puzzling lack

of resistance from Middle America to the secularist revolution being imposed upon it.

Second, an anti-Christian elite captured the cultural heights — the arts, elite universities, popular culture, the media — and began, through movies, books, and magazines, an assault on Christian beliefs and morality.

Third was the social revolution of the 1960s, which began with the arrival of the baby boomers on campus in 1964. Five years on, Woodstock Nation was wallowing in the mud, listening to Country Joe & the Fish.

The counterculture of the ‘60s would be used as a foil to build 49-state land-slides for Richard Nixon and Ronald Reagan, but then the ‘60s views and values were embraced by the elites and came to dominate the culture in the time of Bill and Hillary Clinton. Given his baggage, “Slick Willy” of Yoknapatawpha County would have been a comic figure in the 1950s. Today he is the Democratic Party’s beau ideal of a statesman.

Many churches came out to meet the cultural revolution halfway. The results were irrelevance and scandal — too many Elmer Ganttrys in televangelist pulpits and too many predators in priestly cassocks.

What are the consequences of a de-Christianized America and West? Si monumentum requiris, circumspecte. (If you would seek its monuments, look around you.)

Half of marriages end in divorce. Fewer children are being born, and of these, over 40 percent are out of wedlock. Record drug use rates and dropout rates and soaring crime rates that have declined only because we have an incarceration rate that rivals South Africa’s.

Despite astonishing advances in medicine, we have far more and far more varied and deadly STDs.

As Christianity dies, individualism, materialism, and hedonism replace it. “Selfies” could be the name for the generation for whom Easter Sunday

long ago took a back seat to Super Bowl Sunday. More than a million abortions a year, assisted suicide and euthanasia are seen as the milestones of social progress in the new America.

“Panem et circenses,” bread and circuses, were what the late Roman Empire was all about. With us, it is sex, drugs, and rock, with variations on all three.

Historically, as the faith dies, the culture and civilization to which it gave birth die, and then the people die. And a new tribe with its own gods comes to occupy the emptying land.

On the old and new continents, it is the native-born of European ancestry who are de-Christianizing, aging, and dying. And the nations they created are the ones depopulating.

To occupy Rome, the barbarians came from the east and north. To occupy the West, they are coming from the south. And like the Romans of the fourth century, we seem paralyzed and powerless to stop them.

Christianity was the founding faith of the West. That faith and the moral code and culture it produced once united this disparate and diverse nation and civilization.

As Christianity fades away and the moral code and culture it generated recede into irrelevance, what will hold us together?

Economically, we are dependent on foreigners for the necessities of our national life. Our politics are poisonous. Our racial divisions, once ameliorated by shared belief in the same God and Bible, are rawer than they were in the 1950s.

As for equality, diversity, and global democracy, who will march and die for that?

Historian Arnold Toynbee said it well: “Civilizations die from suicide, not by murder.”

—Pat Buchanan  
TownHall.com  
May 26, 2015

# a look at our world

from the desk of dr. david noebel, continued from page 9

## Cuba

Maranatha First Baptist Church is one of the largest congregations in Holguín, Cuba, a 400-year-old city of about 350,000 residents on the eastern end of the island. In 1992, the now-82-year-old church felt the firsthand effects of the Cuban government's easing of restrictions on religious freedom, when officials granted a permit to construct its current building in the city center.

Each week, hundreds of Cubans — more than 800 for special events — flock to Maranatha's hot Sunday services in a structure without air conditioning. The vibrant congregation has planted house churches and missions, but still does not have enough space. It has repeatedly requested permission to build a larger building.

In early May, Pastor Amado Ramírez Oliveros reported the long-awaited answer: Cuban authorities not only denied the construction permit, they announced the government is seizing the property that has belonged to the Eastern Baptist Convention since 1947. Maranatha will be forced to pay an unannounced amount of "rent" if it wants to remain in its building.

"This measure, apart from being unjust and arbitrary, violates the most essential principles of religious freedom that the Constitution of our Republic so much defends and promotes," Oliveros wrote in a message obtained by WORLD. "We do not accept this decision."

Maranatha's experience appears to be part of a larger trend in eastern Cuba in 2015. Missions organizations report more than 100 churches are facing similar action, including threats of con-

fiscation or destruction of churches — both registered and unregistered. Not all property disputes are as clear-cut as Maranatha's — and some churches farther west report no problems — but the eastern trend runs counter to the Obama administration narrative that re-establishing diplomatic relations with Cuba would make life better for its citizens.

In mid-April, President Barack Obama told Congress he plans to remove Cuba from the list of state sponsors of terrorism — where it's been since 1982 — but many members of Congress remain highly skeptical. The same day Obama notified Congress, Rep. Chris Smith, R-N.J., filed a bill that would prohibit delisting Cuba until it stopped violating the human rights of its people. If Congress doesn't pass a joint resolution by May 29, the administration could remove Cuba from the list and the two countries could exchange diplomats for the first time since 1961.

Sen. Marco Rubio, R-Fla., chairman of the Senate Foreign Relations subcommittee on the Western Hemisphere, called Obama's decision "terrible," noting Cuba has helped North Korea avoid sanctions and still harbors U.S. fugitives. Brooke Sammon, a Rubio spokeswoman, told me the church seizures reinforce the senator's view that U.S. concessions are doing nothing to bring freedom to Cuba: The reports "just further illustrate the true oppressive nature of the Castro regime and the cynicism of Raúl Castro."

Maranatha, one of 550 churches in the Eastern Baptist Convention, is not giving up easily. Church members, who

spend all day Saturday in prayer before a Sunday evangelism event, are embarking on 40 days of prayer and fasting over the property dispute. Oliveros called on believers around the world to join them: "We ask you to pray for our country, pray for our government leaders, pray for our church, so that our sovereign God of heaven and earth works due justice."

— J.C. Derrick  
*World Magazine*  
May 30, 2015

Not everyone gets an hour-long audience with the pope, as Raúl Castro did this past Sunday at the Vatican. But Raúl Castro isn't everyone. Raúl is the president of Cuba and the heir to his brother's half-century-old Communist dictatorship. And right now, Raúl is hot.

Raúl Castro is taking meetings with everyone from President Barack Obama in Panama last month to Pope Francis in Rome last weekend. Then he returned to Havana for a meeting with President François Hollande of France, who flew in to see him and Fidel. How good can it get?

"President" Castro is in some sense an honorific title. When Raúl ran for president of Cuba for the first time in 2008, he was the only candidate. And while the Communist Party isn't the only party in Cuba, the others can't campaign, and political speech is forbidden. One might argue that the Castros' Cuba is the model for how Vladimir Putin has reset the Russian political system.

A beaming, star-struck Mr. Hollande on Monday received a one-hour audience (there is no other word) with the

# a look at our world

from the desk of dr. david noebel, continued from page 10

88-year-old Fidel. The French president said, “I had before me a man who made history.”

“Bienvenido!” said Pope Francis to Raúl Sunday when they met at the Vatican. “Welcome!” The Vatican press office didn’t release details of the meeting, other than to describe it as “very friendly.”

Photographs of the meeting between the president of Cuba’s inhabitants and the leader of the world’s Catholics suggest they hit it off, with both men aglow in smiles. In fact, Raúl seems to have thought he’d died and gone to heaven. Baptized into Marxism while in college, he announced he might rejoin the Catholic Church. But let Raúl explain his sudden reconversion:

“I read all the speeches of the pope, his commentaries, and if the pope continues this way, I will go back to praying and go back to the church. I’m not joking.” Who could doubt it?

When he says, “if the pope continues this way,” we assume the Cuban president is referring to Francis’ criticisms of capitalism, as when he wrote in 2013: “Some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world.” Francis described this theory as an “opinion, which has never been confirmed by the facts.”

Raúl was so excited after his meeting with the pope Sunday that he said when Francis visits Cuba this September, “I promise to go to all his Masses.”

Let us return to earth.

For starters, we posit a hypothetical:

Let us assume that instead of being the pope, Francis was just a guy in Cuba named Jorge Mario Bergoglio, living in Havana. If this guy no one had heard of summoned the courage to say something in public as harsh about Castro’s communist system as the pope did about capitalism, Raúl would do any number of things to Jorge Mario Bergoglio.

Raúl would have the Cuban police grab him off the street and drive him far outside Havana, where they would beat him up and abandon him. Or they would dump Jorge in prison, where he’d get beaten some more and better not get sick because medical treatment for political dissidents is hard to come by. Or a mob might show up to scream obscenities at him anytime he showed up in public.

Shaming, harassment, and humiliation is what Raúl and Fidel have done to, among many others, the Ladies in White, who are wives of jailed dissidents, and who march in Havana to — of all things — Sunday Mass. What they find on the way to Mass is not fellow communicant Raúl but his mobs or police, which routinely attack them.

We know this because Raúl’s brutal modus operandi for critics of Cuba’s system is described at length in reports by the U.S. State Department and Human Rights Watch. But the Castros’ celebrity status with international elites transcends anything they do, and so Cuba is a member of the U.N. Commission on Human Rights.

Sophisticated opinion holds that Barack Obama’s December “opening” to Cuba means the market and tourists will change the place — for example,

Raúl’s release of 53 political prisoners. According to Hablemos Press, which operates inside Cuba, some of those 53 have been rearrested. Other post-“opening” dissidents have been beaten. How come? They tried to meet with an opposition group, Movement for a New Republic.

Last weekend German Chancellor Angela Merkel went to Russia to honor the Russian soldiers who died in World War II. But while in Moscow, Ms. Merkel, who grew up in East Germany, said directly to Vladimir Putin: “I would like also to recall that the end of World War II did not bring democracy and freedom for all of Europe.”

Would that one of these men of the world had the guts to say that to Fidel’s face in Havana.

—Daniel Henninger  
*The Wall Street Journal*  
May 13, 2015

## Economy

[“No State shall ... make any Thing but gold and silver Coin a Tender in Payment of Depts.” U. S. Constitution, Article 1, Section 10

“The silver and gold belong to Me — the declaration of the LORD of hosts.” Haggai 2:8

—Doc’s additions]

AUSTIN, Tex. (May 26, 2015) — A bill taking a step toward gold and silver as commonly-used legal tender in Texas as passed in the state Senate today by an overwhelming 29-2 vote.

Introduced by State Rep. Giovanni Capriglione (R-Southlake) and four co-sponsors on Feb. 12, House Bill 483 (HB483) would create a state bullion depository. It reads, in part:

(a) The Texas Bullion Depository is



# a look at our world

from the desk of dr. david noebel, continued from page 11

established as an agency of this state in the office of the comptroller.

(b) The depository is established to serve as the custodian, guardian, and administrator of certain bullion and specie that may be transferred to or otherwise acquired by this state or an agency, a political subdivision, or another instrumentality of this state.

What the bill essentially does is create a means for transactions to occur in precious metals. It allows people to open an account and deposit their precious metals in the state depository. They could then use the electronic system to make payments to any other business or person who also holds an account.

This opening of the market is considered by many insiders to be the most important first step toward bringing sound money to mainstream acceptance.

“The key is to make it so people can use gold and silver instead of fiat paper money,” said Michael Boldin of the Tenth Amendment Center. “A bill like this won’t nullify the Fed on its own, but it is an important step forward in that direction.”

## THE CONSTITUTION

Currently, all debts and taxes in Texas must either get paid with Federal Reserve Notes (dollars), authorized as legal tender by Congress, or with coins issued by the U.S. Treasury — very few of which have gold or silver in them.

But the United States Constitution states in Article I, Section 10, “No State shall ... make any Thing but gold and silver Coin a Tender in Payment of Debts.”

The legislation in Texas takes a step towards that constitutional requirement, ignored for decades in every

state. Such a tactic would undermine the monopoly of the Federal Reserve system by introducing competition into the monetary system.

Professor William Greene is an expert on constitutional tender and said when people in multiple states actually start using gold and silver instead of Federal Reserve Notes, it would effectively nullify the Federal Reserve and end the federal government’s monopoly on money.

Over time, as residents of the state use both Federal Reserve notes and silver and gold coins, the fact that the coins hold their value more than Federal Reserve notes do will lead to a “reverse Gresham’s Law” effect, where good money (gold and silver coins) will drive out bad money (Federal Reserve notes).

As this happens, a cascade of events can begin to occur, including the flow of real wealth toward the state’s treasury, an influx of banking business from outside of the state — as people in other states carry out their desire to bank with sound money — and an eventual outcry against the use of Federal Reserve notes for any transactions.

Once things get to that point, Federal Reserve notes would become largely unwanted and irrelevant for ordinary people. Nullifying the Fed on a state by state level is what will get us there. The passage of HB483 would mark the first step toward that ultimate goal.

—Shane Trejo

TenthAmendmentCenter.com

May 26, 2015

## Islam

Those that assume that radical Islam is a modern phenomenon that became

prominent during Bill Clinton’s tenure as president in the 1990s merely scratch the historical surface of America’s complicated political entanglement with the Middle East’s supposed “religion of peace.” In truth, the tentacles of radical Islam go all the way back to Thomas Jefferson.

Historically, Thomas Jefferson was the first U.S. president to go to war against belligerent Islam. The American Revolution from English imperialism had left the fledgling republic deeply in debt. Trade of America’s vast natural resources of lumber, animal skins, and crops with Europe was the economic answer. However, European markets, a traditional mercantile system, were not open to American commodities. Complicating matters was the fact that America had no navy to protect American cargo ships from Barbary pirates who were known to kidnap foreigners for ransom. Further, due to American independence, the U.S. could no longer depend upon the British Royal Navy — the greatest in the world at that time — nor the King of England, who customarily paid “tribute” (protection money) to North African pashas and the Sultan of Morocco.

In May of 1784 the Continental Congress dispatched Jefferson to Paris first as trade commissioner and later as ambassador to France. Very early on in the process he became aware of an unexpected reality: Christian-American hostages were being enslaved by violent Muslims. Contrary to rumor and the popular belief of the time, these North African predators were not the stereotypical pirates out for booty: wine, women, adventure, and song. These “Barbary Pirates” were in fact just typical Middle Eastern Muslims, known then as Mahometans or

# a look at our world

from the desk of dr. david noebel, continued from page 12

Mussulmen, who did not consume alcohol and prayed to Allah several times a day. They crewed the ships of the Mediterranean Sea's Islamic city-states and their efforts to capture cargo and passenger vessels were both economic and religious. Like today's terrorists, these predecessors called themselves Mujahidin or "soldiers in the Jihad" and engaged in holy war against the West. Not much has changed in 200 years.

The Mujahidin knew the Union Jack, but they didn't know the Stars and Stripes. Not that it mattered then or now: All foreigners and non-Muslims were targets. Jefferson foresaw the danger and spent the fall of 1784 studying Islam as well as fellow diplomats' treatment of the long-standing issue. Specifically, in March of 1785, future presidents Thomas Jefferson and John Adams went to London to negotiate with Tripoli's envoy, Ambassador Sidi Haji Abdrahaman. When they inquired into the Mujadhins' propensity "to make war upon nations who had done them no injury," the ambassador replied:

It was written in their Koran, that all nations which had not acknowledged the Prophet were sinners, whom it was the right and duty of the faithful to plunder and enslave; and that every Mussulman who was slain in this warfare was sure to go to paradise. He said, also, that the man who was the first to board a vessel had one slave over and above his share, and that when they sprang to the deck of an enemy's ship, every sailor held a dagger in each hand and a third in his mouth; which usually struck such terror into the foe that they cried out for quarter at once.

Jefferson argued correctly that paying "tribute" to Muslim extremism would

encourage further malfeasance: "infidel" enslavement, hostage-taking, and ship hijacking had already plagued Europe for a thousand years. Although John Adams concurred, as America had no standing navy, the circumstance forced the new, debt-ridden nation to pay a hefty 1 million dollar tithe (approximately 10 percent of the U.S. government's annual revenues in 1800), a government entitlement program for terrorists that went on for 15 years. Like the monarchies of Europe, Jefferson's Democratic-Republicans were focused on Western expansion and did not want those efforts stymied by useless armed conflicts in the Old World. The money guaranteed safe passage of American ships and/or the return of American hostages.

Like today in the West's continuing quest for crude oil instead of developing comparable domestic resources, the price remains high to do business with the barbarous Middle East. In Jefferson's time, British merchants, British and French royalty, and virtually every maritime trading country in Christian Europe capitulated to the extortion rather than shift resources from burgeoning global empire-building elsewhere. However, Jefferson realized that any peaceful arrangement with the Mujahidin was a temporary fix, which would ultimately lead to greater and greater demands.

Unlike the Obama doctrine of continued appeasement and hollow political "victories" not worth the paper they are written on, Thomas Jefferson wanted to fight. However, certain precincts of the U.S. government reacted haphazardly to continued acts of terrorism. In late 1793, the mass hijacking of U.S. ships by Muslims had a 9/11 effect on the U.S. economy. Four months later, on March

27, 1794, Congress — after debating the subject periodically over a decade — finally decided to build a fleet of warships: six extra-large frigates. In essence, the United States Navy was born in response to unprovoked Muslim aggression.

After 17 years of calling for war against Islamic extremism represented by Barbary piracy, it was not until 1801 as America's third president that Mr. Jefferson dispatched a naval squadron of four warships to the Mediterranean to engage in a four-year war off the shores of Tripoli. Sporadically, a Western power would bombard Muslim port cities in response to the ongoing threat, but nothing ends the seemingly endless Christian-Islamic religious conflict. As history demonstrates, Obama's political realities mirror Jefferson's. However, Mr. Obama's cowardly head-in-the-sand reaction is in direct opposition to Jefferson's Reaganesque show of strength.

Given the terrorist atrocities of September 11, 2001, the historic date of September 11, 1683, also comes clearly into focus. That was a turning point in human history: the defeat of the Islamic armies of the Ottoman Empire and the Islamic caliphate by Christian forces at the gates of Vienna. From that moment until the recent times, Christian or Western powers would dominate the Muslim world. Radical Islam seeks to violently overturn that arrangement through modern savagery and continuous warfare.

—David L. Hunter  
FrontPageMagazine.com  
May 20, 2015

[“Some men were tortured, not accepting release, so that they might gain a better resurrection, and others experienced mockings and scourgings, as

# a look at our world

from the desk of dr. david noebel, continued from page 13

well as bonds and imprisonment. They were stoned, they were sawed in two, they died by the sword, they wandered about in sheepskins, in goatskins, destitute, afflicted, and mistreated. The world was not worthy of them.” —Hebrews 11:35-38f HCSB

—Doc’s addition]

As in so many urban centers across the Middle East, the marketplace in Erbil before the mosques’ calls to prayer is a whirlwind of bright colors and noisy, animated bargaining. On the fringe of the town square, opposite the antediluvian citadel, stands the Bazaar Nishtiman, a vast mall that hosts a plethora of cheap-denim stores on its lower levels — and 150 Christian refugee families in the upper levels.

The mall’s owner, a Christian, has given the refugees permission to use the converted stalls for as long as they need shelter. Last June thousands of Christian refugees fled to Iraqi Kurdistan from Mosul, Qaraqosh, and other villages on the Nineveh Plain following the advance of Islamic State. Conversations with some of these displaced Christians reveal a common, striking theme: The greatest threat to the future of Christianity in Iraq is no longer Islamic State assault but the evaporation of hope.

Followers of Christ recall their savior’s warning that they will face persecution, and they recall St. Paul’s teaching that suffering produces endurance and character. Most Christians in the Middle East retain their spiritual hope, but they are losing their temporal hope: They fear that they will never return to their ancestral lands, and that the Christian presence in the region might disappear.

Iraq is home to one of the oldest continuous Christian communities in the world, some of whose members still speak Aramaic, the language of Jesus. But their numbers have plummeted to around 200,000 from 1.5 million before the 2003 U.S. invasion of Iraq. A Christian exodus, if it isn’t reversed, would be a devastating loss for Iraq. Iraqi Christians are well-organized, and for years they’ve tended to the educational, cultural, and social needs of the wider society.

Christians have also historically helped stabilize the volatile region. “Christians have always played a key role in building our societies and defending our nations,” Jordan’s King Abdullah has said. “There is no Iraq without Christians,” says Iraqi Prime Minister Haider al-Abadi.

Iraqi Christians’ fear of and mistrust toward their Muslim neighbors is palpable. Many tell me that soon after they made their initial journey north, they received telephone calls from their former neighbors telling them that there was no longer any threat, that they could return home. Upon doing so, however, they quickly fell into the hands of Islamic State and had their possessions stolen before being sent off into exile again.

Christians now feel betrayed by their neighbors, who, they insist, are fully subscribed to Islamic State’s ideology. One Assyrian Christian tells me, using the Arabic acronym for Islamic State, “Even if Daesh is driven out, how can we return to a place where there is so much hatred for us? They are Daesh, just without the balaclavas.”

Yet many Christian refugees also reject proposals for international mili-

tary protection within a secure zone on the Nineveh Plain. Christians seem to long to fulfill their biblical calling to be “salt and light,” a living witness of the faith, integrated into society. Neither are they inclined to remain in semiautonomous Iraqi Kurdistan. The Kurdish president, Masoud Barzani, has opened his region for all those fleeing Islamic State and even suggested that Kurds, who are predominantly Muslim, are free to convert to Christianity.

Even so, Christians have received a frosty reception from much of the Kurdish population. There is the lingering memory of the centuries of persecution suffered by the Christian communities at the hands of their Kurdish neighbors, including the Kurdish complicity in the Assyrian and Armenian genocides a century ago.

Reconciling the Iraqi Church with the rest of Iraq will be a most challenging task. The Christian community must be empowered and supported to articulate a strategic vision for its own future and to find a political voice. Standing apart from Sunnis and Shiites, it can one day even reprise its reconciliatory role. But these are distant prospects so long as the security threat, and the sense of mistrust and hopelessness, remain.

Back at the refugee mall, some have found new purpose and satisfaction through initiatives to support their fellow exiles. I saw well-organized projects for food distribution and enrolling displaced students in school. One businessman from Qaraqosh told me how his new charitable activities in exile have reawakened him spiritu-



# a look at our world

from the desk of dr. david noebel, continued from page 14

ally. His travails, he said, “are a blessing from God.”

Meanwhile, many of the young adults have left for France, the U.S., and elsewhere. They admit they would prefer to stay in the country of their birth and continue the church’s ancient presence in Iraqi culture, but they see no future in the Middle East. Others gain spiritual succor from the Christian hope of “another country” — one without death, mourning, crying, or pain — while others can only despair.

—Miles Windsor  
*The Wall Street Journal*  
May 14, 2015

A backdrop to the massacre in Paris on Wednesday by self-professed al Qaeda terrorists is that city officials have increasingly ceded control of heavily Muslim neighborhoods to Islamists, block by block.

France has Europe’s largest population of Muslims, some of whom talk openly of ruling the country one day and casting aside Western legal systems for harsh, Islam-based Shariah law.

“The situation is out of control, and it is not reversible,” said Soeren Kern, an analyst at the Gatestone Institute and author of annual reports on the “Islamization of France.”

“Islam is a permanent part of France now. It is not going away,” Mr. Kern said. “I think the future looks very bleak. The problem is a lot of these younger-generation Muslims are not integrating into French society. Although they are French citizens, they don’t really have a future in French society. They feel very alienated from France. This is why radical Islam is so

attractive because it gives them a sense of meaning in their life.”

While not a complete safe-haven for al Qaeda-type operatives, Paris and other French cities have become more fertile places for Muslim extremists in the past decade. City leaders have allowed virtual Islamic mini-states to thrive as Muslims gain power to govern in their own way.

“There are no-go areas not just in Paris, but all over France, where they are effectively in control,” said Robert Spencer, who directs JihadWatch.org, a nonprofit that monitors Muslim extremists.

“They’re operating with impunity, apparently secure in the knowledge that authorities cannot or will not act decisively to stop them,” he said. “And with the universal denial and obfuscation of the clear motive for the Charlie Hebdo attack, they have good reason to think that.”

The attackers who killed 12 people at the offices of the satirical weekly Charlie Hebdo claimed to be members of al Qaeda in the Arabian Peninsula in Yemen. Witnesses said they spoke perfect French, a strong indication that they are homegrown terrorists who received help from AQAP or another group.

Mr. Kern said the connection between the attack and the Islamization movement is that French jihadis are becoming bolder in trying to stamp out any criticism of Islam.

“What they are trying to do is shut down any sort of criticism of Islam, any sort of speech, cartoons, discussion, anything,” he said. “Essentially, the French government and the other

European governments have lost control over the situation. It’s a snowball that is growing bigger and bigger, in particular over the past 10 years.”

Last year, AQAP put Charlie Hebdo editor and cartoonist Stephane Charbonnier on a “Most Wanted” poster for lampooning the Prophet Muhammad. He was among the 12 killed by hooded assailants firing assault rifles Wednesday morning at a weekly staff gathering.

The Middle East Media Research Institute reported that French jihadis on Twitter were openly chattering about how to retaliate against Charlie Hebdo for its comic book biography of Muhammad. One idea was to immediately start killing French nationals.

While French jihadis were plotting a wave of violence, Mr. Kern and the Gatestone Institute issued a report on the Islamization of France in 2013, and a follow-up in December.

The think tank, led by John R. Bolton, former U.S. ambassador to the United Nations, said the country’s Muslim population last year reached 6.5 million, or 10 percent of its 66 million people. That makes France the European country with the largest Muslim minority.

Some Muslim activists gleefully predict that France will be a Muslim-majority country in the not-too-distant future.

“Who has the right to say that France in 30 or 40 years will not be a Muslim country? Who has the right in this country to deprive us of it?” said Marwan Muhammed, a spokesman for Collective Against Islamophobia in France.

# a look at our world

from the desk of dr. david noebel, continued from page 15

Gatestone reports that an intelligence document leaked to Le Figaro said Muslims are creating a separate public school society “completely cut off from non-Muslim students.”

Over 1,000 French supermarkets are selling Islamic books that call for jihad and the killing of non-Muslims. A poll commissioned by the newspaper Le Monde last year found that 74 percent of French citizens view Islam as intolerant and as incompatible with French values.

Some French politicians are speaking out.

French Prime Minister Manuel Valls said last year, “We are fighting terrorism outside of France, but we are also fighting an internal enemy since there are those French who fit into this process of radicalization. This enemy must be fought with the greatest determination.”

Said Mr. Kern, “Europe is very committed to multiculturalism. So any speech critical of Islam is immediately branded as being Islamophobic or racist or something like that. There’s not really an honest debate about what’s going on in Europe because the European elite have so much invested in this multicultural society that they’re trying to build.”

—Rowan Scarborough  
*The Washington Times*  
Jan. 7, 2015

The radical Muslims who are making war on the world are confident they can win, destroy religious and ethical beliefs and cultures different from their own, and impose a worldwide caliphate.

Who can blame them? They believe

in something — evil, ugly, and malignant though it is. The West often acts like nobody believes anything. The jihadists cheerfully die in the name of their crusade to eradicate decency and democracy, taking as many innocents as they can with them. They’re fighting a foe determined to protect ignorance of what moves those killers driven by their perverted “faith.”

The very word “Islam” has become a word to frighten and intimidate, much like “Communist” was a fright word for an earlier generation. This is finally recognized by certain Muslims. Abdel-Fattah el-Sissi, the president of Egypt, thinks a religious revolution within Islam — perhaps like the Reformation of the Christianity blighted by the corruption of Rome — must purify and preserve his faith.

“It’s inconceivable that the thinking that we hold most sacred should cause the entire [Muslim community] to be a source of anxiety, danger, killing, and destruction for the rest of the world,” he said in a courageous speech the other day at Cairo’s thousand-year-old Al Azhar University. “The entire world, I say it again, is waiting for your next move.”

This was courageous because the imams and leaders in the mosques have seen what the jihadis do even to members of their own kind who step out of line with a yearning to restore secular respectability for Islam. One of the police officers slain by the terrorists at the offices of Charlie Hebdo in Paris — the wounded officer shot execution-style while begging for life — was a devout Muslim.

But recognizing that many, indeed

no doubt most, Muslims are peaceful and even respectful of other religions does not require giving Islam a pass for the transgressions by its followers against decency and order. George W. Bush, standing in the smoking ruins of Sept. 11, famously called Islam “a religion of peace” before all of the 2,996 bodies were recovered. Angela Merkel, the German chancellor, lectured her constituents against succumbing to “Islamophobia.” But such exhortations by leaders in the West inevitably lapse into inane apologies for what makes Western civilization the fount of the freedoms of the modern world.

Barack Obama is a curious and special case. A fortnight after Ambassador Christopher Stephens and two other Americans were killed by Islamic terrorists at the U.S. embassy in Benghazi (when we were still trying to find out where Hillary was when the telephone rang at 3 o’clock in the morning), President Obama told the United Nations that “the future must not belong to those who slander the prophet of Islam.” This week he could not bring himself to call the Muslim terrorists in Paris by their right name, and sent his press secretary out to offer a tepid wish and a flaccid wash to denounce an “act of violence,” and use the occasion to offer another tribute to Islam as “a religion of peace.”

Mr. Obama’s curious timidity to stand up tall and straight to terrorism is catching. Howard Dean, once a Democratic candidate for president of the United States (best remembered for his valedictory of crying out a roll call of the states), scolded those who decry the culpability of Islam in the

# a look at our world

from the desk of dr. david noebel, continued from page 16

terror that intimidates its own believers. "I stopped calling these people Muslim terrorists," he said. "They're about as Muslim as I am. I mean I think ISIS is a cult. Not an Islamic cult." He had better be careful. The men with the beheading knives don't agree with him.

The Islamic radicals have neither respect nor fear for the decent and democratic strengths and traditions of the West, but they know how to exploit them for their own uses. They can rail as loud as any small-d democrat, libertarian, or ACLU liberal about Western governments granting broad authority to watch and interrogate those who set out to destroy America, counting on the convictions of free men to protect them in their evil.

The proper message to the Islamic world from American presidents, whether Democratic or Republican, is that "your religion may be a religion of peace, but we trust and verify." If high-church Episcopalians are caught blowing up hospitals and blue-haired Lutheran ladies from Minnesota, Baptists from Alabama, and Methodists from Ohio are caught burning schools in the name of their faith, they'll have to prove theirs is a religion of peace, too. Civilization is based on faith, but faith without works is dead. Presidents should say that, too.

—Wesley Pruden  
*The Washington Times*  
Jan. 9, 2015

SomState Department deputy spokesperson Marie Harf was widely ridiculed in February for saying of the Islamic State (ISIS):

We cannot win this war by killing

them, we cannot kill our way out of this war. We need, in the longer term, medium and longer term, to go after the root causes that lead people to join these groups, whether it's lack of opportunity for jobs.

On Wednesday, Barack Obama made it clear that Harf's ridiculous analysis did not originate with her; rather, she was reflecting the company line. Said Obama:

Climate change constitutes a serious threat to global security, an immediate threat to our national security. It will impact how our military defends our country. We need to act and we need to act now. Denying it or refusing to deal with it endangers our national security. It undermines the readiness of our forces.

This was just a slightly more sophisticated restatement of Harf's argument, for Obama went on to explain exactly how climate change threatened America's national security:

I understand climate change did not cause the conflicts we see around the world, yet what we also know is that severe drought helped to create the instability in Nigeria that was exploited by the terrorist group Boko Haram.

And not just in Nigeria:

It's now believed that drought and crop failures and high food prices helped fuel the early unrest in Syria, which descended into civil war in the heart of the Middle East.

Obama's claims here are based on his fundamental assumption that poverty causes terrorism. Drought led to jihad in Nigeria, and drought, crop failures, and high food prices led to

jihad in Syria. These claims are entirely in keeping with his steadfast refusal to acknowledge that jihad terror has anything to do with Islam.

He has to fill the vacuum created by his denial with something, and he has chosen what he (and Harf) no doubt believe is a nuanced and complex analysis: global warming causes poverty, poverty causes terrorism.

The problem with this is not simply that climate change is politically correct junk science in the service of authoritarianism and forcible income redistribution: Obama is wrong because poverty doesn't really cause terrorism at all. The Economist reported in 2010:

Social scientists have collected a large amount of data on the socioeconomic background of terrorists. According to a 2008 survey of such studies by Alan Krueger of Princeton University, they have found little evidence that the typical terrorist is unusually poor or badly schooled.

In the same vein, CNS News noted in September 2013:

According to a Rand Corporation report on counterterrorism, prepared for the Office of the Secretary of Defense in 2009, "Terrorists are not particularly impoverished, uneducated, or afflicted by mental disease. Demographically, their most important characteristic is normalcy (within their environment). Terrorist leaders actually tend to come from relatively privileged backgrounds." One of the authors of the RAND report, Darcy Noricks, also found that according to a number of academic studies, "Terrorists turn



# a look at our world

from the desk of dr. david noebel, continued from page 17

out to be more rather than less educated than the general population.”

The Times Online reported the following as far back as April 2005:

Three-quarters of the Al-Qaeda members were from upper middle-class homes and many were married with children; 60 percent were college educated, often in Europe or the United States.

There are innumerable examples of affluent Muslims becoming jihad terrorists. One was Maher “Mike” Hawash of Portland, Oregon, a well-regarded Intel executive who made \$360,000 a year at the crest of a highly successful career. Around the year 2000, Hawash began to become more religious, growing his beard long, rejecting the nickname “Mike,” and attending the supremacist Islamic Center of Portland. Ultimately he served a seven-year prison term for conspiring to aid the Taliban.

More recently there was Sabirhan Hasanoff, a graduate of Baruch College who was a senior manager at PricewaterhouseCoopers and then CFO of a large company in Dubai. Hasanoff was sentenced last Monday to 18 years in prison for aiding al-Qaeda. Contrite at his sentencing, Hasanoff didn’t say anything about lacking economic opportunities. On the contrary, he said:

I made a good living and my family and I enjoyed a very comfortable lifestyle. And then, for reasons that I still have trouble confronting, I threw that all away.

Those reasons that he had trouble confronting, according to AP, were rooted in Islam:

Inspired by radical clerics, he said

his desire to strengthen his Muslim faith and fight atrocities committed against Muslims around the world mixed with guilt about his comfortable life.

Nonetheless, Obama’s risible analysis is not, unfortunately, just empty words. It will result in hundreds of millions of taxpayer dollars being showered upon the Nigerian government and factions deemed “moderate” in Syria, whatever the evidence to the contrary. Those millions will become villas and BMWs for corrupt officials, while the forces of the global jihad continue to advance.

—Robert Spencer  
PJMedia.com  
May 22, 2015

## Climate Change

Numerous news media have recently reported the water rationing program that has been mandated by the California governor. A combination of drought and transfer of water resources away from human use (50 percent of California water is designated for fish) has left California with too little water for household and agricultural use.

Less widely reported is the closure of the San Onofre nuclear power station located on the Pacific coast between Los Angeles and San Diego. The station once had three nuclear reactors, but one was closed some years ago by California’s “anti-nuclear” politics. The other two are now being similarly destroyed.

So, anti-technology liberals are feeling very good about themselves because of their success in depriving California of San Onofre’s nuclear-electric

energy, but they’re whining because they can’t water their lawns.

Units 2 and 3, which were recently permanently closed at San Onofre, produced 1,080 megawatts and 1,070 megawatts of electricity respectively. This is 51,600,000 kilowatt hours per day.

Current desalinization technology produces about 70 gallons of fresh water (from sea water) per kilowatt hour. So, the electricity generated by San Onofre units 2 and 3 was sufficient to produce 3.6 billion gallons of fresh water per day. Estimating personal water use at 100 gallons per day, California’s 38.8 million people use 3.9 billion gallons of water per day.

San Onofre (before they closed it) could have provided enough electrical energy to produce all of the fresh water used personally by the entire population of California. San Onofre is located on the ocean, so the water source for desalinization is right beside it.

Desalination equipment cost at California prices for this project would be about \$78 billion (estimated from California’s small Carlsbad project) to supply 100 percent of all personal water supply in the state (the equivalent of one San Onofre). In Texas, however, the estimated cost would be \$26 billion. California’s Carlsbad plant has required six years of permitting and 14 lawsuits and appeals.

Therefore, the capital cost of equipment (in Texas) to supply 100 percent of all personal water needs for California’s 38.8 million people by desalination and restarting San Onofre would be less than \$700 per California resident. Gov. Brown has ordered a 25 per-

# a look at our world

from the desk of dr. david noebel, continued from page 18

cent cutback in private water use. The capital cost of preventing this cutback with San Onofre and desalination would be less than \$200 per person.

Considering agriculture, California uses an estimated 34 million acre-feet of irrigation water per year. This is 11.1 trillion gallons per year. San Onofre units 1 and 2 could desalinate 1.2 trillion gallons per year (including downtime for refueling). So providing all of the irrigation for California agriculture would require nine more San Onofres. Agricultural water need not be as pure as personal water, so this is an overestimate.

If instead of destroying San Onofre, nine more units like it had been built, this electricity could produce all of the water used personally and in agriculture for the entire state of California. Then California liberals could feel even better about themselves because every drop of rain that fell (except on farmland) could be given to the fish.

Building nine more San Onofres at U.S. costs (federal multi-year delays and permits) would be about \$61.2 billion (reported by International Energy Agency), while the cost in China would be \$36 billion. (China is currently completing a set of 50 nuclear power plants. American entrepreneurs will compete against these 50 nuclear plants with — windmills.)

So, equipment costs to supply all agricultural water in California by desalination (assuming that government impediments become as benign as those in Texas and China) would be \$300 billion, which must be compared to the gross California agricultural output of \$45 billion per year.

Spread over 10 years, however, the equipment and operating costs of avoiding a 20 percent drought would be about 0.3 percent of California's \$2 trillion gross domestic product per year. If irrigation stops in California altogether, then the 10-year cost of equipment to desalinate 100 percent of the water for agriculture and personal use is about 1.5 percent of California GDP. After 10 years, the equipment is paid for and costs drop substantially. The costs of operating these plants are negligible compared to the costs of construction.

In 1976, industry experts estimated that 100 10-reactor nuclear-electric power stations would be built in the United States with private capital by the year 2000. One such station was built at Palo Verde near Phoenix, but only 30 percent was completed with three reactors. Politicians stopped construction. These three reactors produce the electrical energy of six Hoover Dams. Palo Verde produces electricity at less than 2 cents per kilowatt hour — about one-fifth the current U.S. average cost.

Had this industrial advance not been stopped by corrupt career politicians and the bureaucrats they empowered, California would likely already have 12 such power stations — the equivalent of 60 San Onofre stations. With this resource available, California would almost surely already be awash in inexpensive fresh water from desalination through nuclear-electric energy.

Technological advance in the United States has been badly stunted by corruption in government. A large part of our industrial base has moved abroad, and the remainder is continuing to leave our shores. As a consequence, liv-

ing standards in the U.S. are beginning to fall, and the future of most Americans is increasingly bleak.

Anti-technologists empowered by career politicians are depriving us of nuclear-electric energy. They are currently working to destroy our coal-fired electric energy. And, the Keystone pipeline debacle indicates that the assault on oil is already underway.

Why destroy San Onofre? Californians have become poorer as a result of this unprincipled political act.

Californians are being led to believe that their lack of water is a result of natural causes and probably also human technology, from claimed human-caused global warming. This unprincipled lie about human technology is being used to diminish their access to hydrocarbon energy.

Energy is the currency of technological progress. The Earth is a wonderful place to live, but nature is not entirely benign. Technological progress can, however, mitigate unfavorable natural events.

The political tragedy that has destroyed the San Onofre nuclear power station has been perpetrated in the shadows. Few Californians realize that, had this power station remained, it could have been used to prevent the grass around their homes from dying.

*Arthur Robinson, Ph.D., is a research professor of chemistry and co-founder of the Oregon Institute of Science and Medicine. After graduating from the California Institute of Technology in 1963 and earning his Ph.D. from the University of California at San Diego, he served as a UCSD faculty member until co-founding the Linus Pauling Institute of Science and*

# a look at our world

from the desk of dr. david noebel, continued from page 19

*Medicine with Linus Pauling in 1973. In 1981, Dr. Robinson, his wife, chemist Laurelee Robinson, physicist Martin Kamen, and later joined by Nobel-winning biochemist R. Bruce Merrifield, cofounded the Oregon Institute of Science and Medicine. In recent years, Dr. Robinson has also directed the Petition Project, which has obtained the support and signatures of more than 31,000 American scientists for a petition opposed — entirely on scientific grounds published in peer reviewed journals — to the hypothesis of “human-caused global warming.”*

*Noah Robinson earned his Ph.D. from the California Institute of Technology. He is a research professor at the Oregon Institute of Science and Medicine and a chemist who is widely respected for his work in biochemistry and climate science.*

— Art & Noah Robinson

WND

April 14, 2015

## Same-Sex Marriage

The most notable exchange during the argument last month in the same-sex marriage case before the Supreme Court, *Obergefell v. Hodges*, likely occurred between Justice Samuel Alito and Solicitor General Donald Verrilli.

“Well, in the Bob Jones case,” began Alito, “the Court held that a college was not entitled to tax-exempt status if it opposed interracial marriage or interracial dating.” In fact, as Alito and Verrilli of course know, what the Court held in Bob Jones was that the Internal Revenue Service acted within its authority in revoking the school’s tax-exempt status. Alito continued: “So would the same apply to a university or a college if it opposed same-sex marriage?” That is,

would the IRS be acting within its authority if it decided it could revoke the tax-exempt status of a school opposed to same-sex marriage?

Verrilli’s response was, “You know, I — I don’t think I can answer that question without knowing more specifics, but it’s certainly going to be an issue. I — I don’t deny that. I don’t deny that, Justice Alito. It is — it is going to be an issue.”

What to make of that answer, which Verrilli has yet to clarify, and probably never will?

While unlikely in the extreme, what if, for Verrilli, the reason “it is going to be an issue” lies in doubts inside the administration about the validity of the Bob Jones ruling? What if Verrilli believes the case was wrongly decided and that Justice William Rehnquist, writing in solitary dissent, had the better argument — that in fact the IRS exceeded its authority in the matter?

Some background: Until 1970, the IRS granted tax-exempt status to private schools, including Bob Jones University, regardless of whether they had racial admissions policies. A year later, as a result of litigation in which the agency was prohibited from extending tax-exempt status to private schools in Mississippi, the IRS changed its position in a “revenue ruling”: Henceforth, the agency would not approve tax-exempt status for any school without a policy against racial discrimination.

Enter Bob Jones University, which prohibited interracial dating and marriage; the school denied that those practices, which it said were based on its religious beliefs, were discriminatory. When the IRS advised the university of its intention to enforce the new ruling,

and thus challenge the school’s tax-exempt status, Bob Jones initiated its lawsuit, which dragged on for a dozen years before ending in 1983 with an opinion for the Court written by Chief Justice Warren Burger.

The Court approved the agency’s construction of the tax code: that an entity granted a tax exemption must be a charitable institution, and that under the common law of charitable trusts an entity that acted contrary to public policy was not charitable. The Court also affirmed the agency’s judgment that eradicating racial discrimination in education was a “fundamental public policy.” Furthering that policy, said the Court, “substantially outweighs whatever burden denial of tax benefits places on [the university’s] exercise of [its] religious beliefs.” That Congress refused to intervene, the Court said, was proof that it approved of the agency’s construction of the statute. “We therefore hold that the IRS did not exceed its authority when it announced its [new] interpretation” of the tax code.

Rehnquist agreed that there was such a fundamental policy against racial discrimination, and that it could indeed be enforced against “educational institutions that promote racial discrimination” — but only if Congress said so. And that was the problem: “Unlike the Court, I am convinced that Congress simply has failed to take this action.” The IRS took the action, with an interpretation of the tax code that gives it “a broad power which until now Congress has kept for itself.”

Again, it is hard to imagine that administration lawyers actually question Bob Jones. After all, they work for a president



# a look at our world

from the desk of dr. david noebel, continued from page 20

notorious for his frequent resort to unilateral executive action, spurning Congress time and again. Yet the speculation is a useful exercise, for if you agree with Rehnquist in *Bob Jones*, then the right venue for deciding whether “a university or a college ... opposed to same-sex marriage” (to use Alito’s words) could be denied tax exemption is Congress, not the IRS. Not incidentally, the tax code says nothing about same-sex marriage. Of course, Verrilli’s response to Alito deserves to be read as recognizing “the issue” that will arise if (when?) President Obama bypasses Congress and orchestrates the development of a new revenue rule by the IRS, under which the agency can strip tax-exempt status from religious colleges and charities (such as homeless shelters and adoption agencies) that dissent from same-sex marriage. Suffice to say, such action would be sharply contested in Congress and in the courts.

As for the “specifics” that Verrilli said he needed to know, note that the Court in *Bob Jones* seemed to set forth a test of sorts for whether something is a “national” or “fundamental” policy that the IRS may enforce. The Court said that “over the past quarter of a century, every pronouncement of this Court and myriad Acts of Congress and Executive Orders attest a firm national policy to prohibit racial segregation and discrimination in public education.” The Court then proceeded to identify those government actions. It’s an impressive and familiar list, starting with *Brown v. Board of Education* (1954). Advocates of same-sex marriage can’t match it; there aren’t enough “specifics” to say that “eradicating opposition to same-sex marriage” is

a national policy to which the IRS may require a nonprofit’s adherence on pain of losing tax-exempt status.

Lawyers with varying positions on the *Obergefell* case have told me that it could be another 10 years before that objective might qualify as such a policy. Of course, if the Court in *Obergefell* sides with advocates of a constitutional right to same-sex marriage, as most Court observers expect, the movement toward a “national policy” on the matter, and gay rights more broadly, will quicken. And far more than with the movement that bequeathed a national policy against racial discrimination, there will be conflicts with religious liberty, since most opposition to same-sex marriage is grounded in religious belief.

Alito’s question happened to anticipate the struggles that lie ahead, after *Obergefell*. To quote Verrilli, a master of understatement, “It’s certainly going to be an issue.”

—Terry Eastland  
*The Weekly Standard*  
May 18, 2015

Dear Friends,

May I urge you to read this letter carefully? It has been written with a fervent prayer that you will recognize the urgency it conveys. It deals with a decision that is about to be announced by the U.S. Supreme Court, dealing with the definition of marriage. In late June or early July, the justices will reveal their decision to either affirm the definition of marriage as being exclusively between one man and one woman, or it will redefine this institution to include same-sex unions. If marriage is to be reconfigured in the law, which court-watchers predict is almost certain,

every dimension of the culture will be adversely affected. It will be one of the most momentous rulings in U.S. history, tantamount to the *Roe v. Wade* decision in 1973. As we know, that terrible ruling 42 years ago divided the nation irreparably and has resulted in the deaths of 58 million babies.

I do not recall a time when the institutions of marriage and the family have faced such peril, or when the forces arrayed against them were more formidable or determined. Barring a miracle, the family that has existed since antiquity will likely crumble, presaging the fall of Western civilization itself. This is a time for concerted prayer, divine wisdom, and greater courage than we have ever been called upon to exercise.

For more than 50 years, the homosexual activist movement has sought to implement a master plan that has had as its centerpiece the destruction or redesign of the family. Many of these objectives have largely been realized, including widespread support of the gay lifestyle, discrediting of Scriptures that condemn homosexuality or sexual immorality, muzzling of the clergy and Christian media, inclusion of gays and lesbians in all branches of the military, granting of special privileges and rights in the law, overturning laws prohibiting pedophilia, indoctrinating children and future generations through public education, and securing all the legal benefits of marriage for any two or more people who claim to have homosexual tendencies. By promoting what is known as LGBT, we must remember that the “B” stands for bisexuality. That would include acceptance of sexual relations between both genders in groups

# a look at our world

from the desk of dr. david noebel, continued from page 21

and among every category of sexual expression outside the bonds of marriage. Now the proponents of LGBT seek to legalize gay and lesbian marriage, which could mean anything or nothing in a few years.

These objectives seemed unthinkable just a few years ago, but they are now within reach. We in North America and Europe are not simply “slouching towards Gomorrah,” as Judge Robert Bork warned in his best-selling book; we are hurtling toward it. The old earth-dam that has held and protected the reservoir of Judeo-Christian values since the days of our Founding Fathers has given way. Traditional marriage is the last bulwark to fall.

Let’s put this issue in perspective. The institution of the family is one of the Creator’s most marvelous and enduring gifts to humankind. It was revealed to Adam and Eve in the Garden of Eden and then described succinctly in Genesis 2:24, where we read, “For this cause, a man shall leave his father and mother and cleave to his wife, and they shall be one flesh.” With those 20 words, God announced the ordination of male-female marriage, long before He established the two other great human institutions, the church and the government.

At least 5,000 years have come and gone since that point of origin, yet every civilization in the history of the world has been built upon it. Despite today’s skeptics who claim that marriage is an outmoded and narrow-minded Christian concoction, the desire of men and women to “leave” and “cleave” has survived and thrived through times of prosperity, famine, wars, peace,

epidemics, tyranny, and every other circumstance and human condition. It has been the bedrock of culture in Asia, Africa, Europe, North America, South America, Australia, and even Antarctica. Given this history, one might begin to suspect that something mystical exists within human nature that draws the sexes together — not just for purposes of reproduction as with animals — but to satisfy an inexpressible longing for spiritual bonding. Indeed, how can it be doubted? Clearly, our loving Creator placed the desire for intimacy and companionship deep within men and women — and referred to everything he had made and pronounced it “very good” (Genesis 1:31).

Admittedly, there have been various societies in history where homosexuality has flourished, including the biblical cities of Sodom and Gomorrah, in ancient Greece, and in the Roman Empire. None of these civilizations survived. Furthermore, even where sexual perversion was tolerated or flourished, the institution of marriage continued to be honored in law and custom. Only in the last few years has what is called “gay marriage” been given equal status with biblical male-female unions. In fact, to date only 18 countries in the world recognize the legitimacy of same-sex marriage. America appears on the verge of becoming No. 19. God help us if we throw the divine plan for humankind on the ash heap of history.

The impact of experimenting with the meaning of marriage is no longer speculative. We can see where it leads by observing what has happened in Scandinavian countries. Leaders in Norway, Denmark, and Sweden first

embraced de facto marriages between homosexuals in the 1990s. The consequences for families in those countries were devastating. The institution of marriage began dying, with most young couples cohabitating or choosing to remain single. More than 80 percent of children in some areas of Norway were and continue to be born out of wedlock. It appears that tampering with the ancient plan for males and females spells doom for the family and for everything related to it.

To put it concisely, marriage represents the very foundation of human social order. Everything of value sits on that base. Institutions, governments, prosperity, religious liberty, and the welfare of children are all dependent on its stability. When it is weakened or undermined, the entire superstructure begins to wobble. That is exactly what has happened during the last 45 years. The American people didn’t demand the sea change that is occurring. In fact, the populations in 31 states voted individually on the definition of marriage. Every one of them affirmed it as being exclusively between a man and a woman. Those proclamations were ensconced in their state constitutions.

Now, however, many of those popular elections are being overridden by imperious federal judges who are changing the course of history. In mid-2012, only six states had legalized same-sex marriage. Now, three years later, there are 37, and the Supreme Court is poised to make it 50! Whatever happened to Abraham Lincoln’s pronouncement in the Gettysburg Address that ours is a government “of the people, by the people, and for the people”? It is rapidly

# a look at our world

from the desk of dr. david noebel, continued from page 22

being replaced by a government “of the courts, by the courts, and for the courts.”

How did this happen to us? How could such a great and freedom-loving people have allowed themselves to be dominated by a handful of unelected, unaccountable, arrogant, and often godless federal judges, who have been appointed for life and continue to violate the democratic process? It is an ominous development. Was it the desire of the Founding Fathers when they designed this great representative form of government? Hardly!

Thomas Jefferson warned repeatedly about the emergence of an out-of-control judiciary that would destroy the Constitution and, along with it, America’s fundamental freedoms. He first became alarmed when, in 1803, the U.S. Supreme Court issued a landmark decision called *Marbury v. Madison*. It allowed the justices to rule on the constitutionality of every legal issue, both inside and outside the government, giving themselves unrivaled imperial power. The concept of “checks and balances” that was intended to keep one branch from eclipsing the other two was no longer in force — at least not with regard to the judiciary.

When Jefferson recognized the full implications of the *Marbury* decision, he wrote this prophetic statement: “It is a very dangerous doctrine to consider the judges as the ultimate arbiters of all constitutional questions. It is one which would place us under the despotism of an oligarchy.”

BINGO! What we have today, 235 years later, is an oligarchy (meaning rule by a small cadre of elites). The courts

simply strike down laws and policies they don’t like, whether their opinions reflect the provisions of the Constitution or not. Furthermore, the activist judges and those who support them have turned the Constitution into what they call “a living, breathing document,” in which its actual words no longer mean what they say. The Constitution “evolves,” they tell us, to fit the biases of the court. The people are no longer given the opportunities to vote on issues that matter to them, or to elect representatives who will do their bidding. That is not what the Founding Fathers designed for us.

The *Marbury* decision in 1803 continued to agitate Jefferson for many years. Nearly two decades later, he wrote: “The Constitution ... is a mere thing of wax in the hands of the judiciary, which they may twist and shape into any form they please.” “It has long been my opinion, and I have never shrunk from its expression ... that the germ of dissolution of our federal government is in the constitution of the federal Judiciary; working like gravity by night and by day, gaining a little today and a little tomorrow, and advancing its noiseless step like a thief, over the field of jurisdiction, until all shall be usurped.”

Jefferson issued one more warning in 1823, just three years before his death. This time, however, he was not simply predicting the rise of an imperious court; by then he had observed it firsthand. Jefferson said, “At the establishment of our constitution, the judiciary bodies were supposed to be the most helpless and harmless members of the government. Experience, however, soon showed in what way they were to

become the most dangerous.”

Now, the misfortune that worried Jefferson has produced for us a culture of death that is steeped in moral relativism. We are victims in our day of the grab for power that should have been squelched two centuries ago. Since then, the Supreme Court has overridden the will of the people, regularly and without apology. Every time the justices convene as a body it is like a mini-constitutional convention in which the meaning of the foundational document is changed without the consent of the governed. Henceforth, their pronouncements are the ultimate law of the land.

Let’s get to the bottom line. If the U.S. Supreme Court redefines marriage to include same-sex unions, I guarantee you that it will not be the end of the matter. An avalanche of court cases will be filed on related issues that can’t even be imagined today. Here are a few that we can foresee:

1. Religious liberty will be assaulted from every side. You can be certain that conservative churches will be dragged into court by the hundreds. Their leaders will be required to hire people who don’t share the beliefs of their denominations and constituents. Pastors may have to officiate at same-sex marriages, and they could be prohibited from preaching certain passages of Scripture. Those who refuse to comply will not only be threatened legally, but many will be protested and picketed by activists. Perhaps this is a worst-case scenario, but maybe not. Prison is also a possibility.

2. Christian businesses and ministries will be made to dance to the government’s tune. We’ve all seen examples



# a look at our world

from the desk of dr. david noebel, continued from page 23

of photographers, bakeries, and florists being required to serve at gay weddings, on penalty of closure or bankruptcy. This kind of legal oppression is coming all across the nation.

3. Christian colleges may be unable to teach scriptural views of marriage. Any nonprofit Christian organization that opposes same-sex unions, including our own, will likely lose its tax-exempt status. Many will be forced to close their doors.

Do these consequences sound draconian to you? If so, consider an editorial published in the New York Times a few weeks ago. It was written by liberal columnist Frank Bruni, who insisted that Christians must be “made” to change their church doctrines on sexual morality. He actually wrote, “Church leaders must be made to take homosexuality off their sin list.”

Tony Perkins, president of the Family Research Council, wrote this in response to Bruni’s statement: “These activists aren’t after a ‘live-and-let-live’ policy. They’re on a march to force all Americans to celebrate and affirm what they do under the penalty of law.”

Indeed. I wonder if Frank Bruni has read the Bill of Rights in the First Amendment to the Constitution.

Now let’s look at what the law may require of parents and their children in the future:

4. Here’s an example of what is to come: A few weeks ago, President Obama actually demanded legislation prohibiting parents from seeking professional therapy to assist their children who were dealing with sexual identity crises. What business does this man have telling parents how to help their confused and disoriented kids

even after they have been abused and exploited sexually? This is outrageous! In some states, counselors can lose their licenses if they try to assist their troubled children in this way. These intrusions appear to be forerunners of things to come.

5. Any professional with a state license of any kind may be stripped of his or her right to practice or do business if he or she doesn’t conform to the court’s biases on same-sex relationships.

6. Textbooks for children of all ages will almost certainly be rewritten and republished to illustrate gay and lesbian marriages.

7. The most outrageous interference with parental rights will come from public schools that require children as young as 5 to be taught gay and lesbian concepts. It will matter not that this teaching will contradict the beliefs and convictions of parents. This could become a requirement in every public school by judicial decree. It is already the law in California and Massachusetts.

There are many other things I could write about at this crossroads of history. Let me summarize my concerns this way: Down one path are millions of strong and vibrant families with their children growing up in the fear and admonition of the Lord. Down the other path is a nation drifting away from its spiritual roots in a culture that will teach a dangerous ideology to today’s younger generation and those yet to come.

What can we do to save the nation? Prayer is our only hope, but it is a powerful one. Even at this late hour, the Lord could still respond to the petitions of millions of godly people. Shirley and I are among those who are praying for a miracle. Will you join us?

God bless you. And may God bless America.

James C. Dobson, Ph.D., President and Founder, Family Talk

—James Dobson  
*World News Daily*  
May 5, 2015

## Racial Issues

[“Watching ESPN is painful these days.” Mike Adams

“There is a reason why you hear so many class warfare sermons from television sportscasters.” Mike Adams

Keith Olbermann who transfers back and forth between ESPN and MSNBC is the classic example of a sportscaster/political commentator. Ben Shapiro in his classic *Bullies: How the Left’s Culture of Fear and Intimidation Silences Americans* says the following: “Keith Olbermann, the prettier Rachel Maddow, put down his vat of hydrochloric acid long enough to sanctimoniously lecture conservative Americans, and Sarah Palin in particular, that ‘this age in which this country would accept ‘targeting’ of political opponents and putting bulls eyes over their faces and of the dangerous blurring between political rallies and gun shows, ended.’ ... The new advocate of civility had, over the course of his MSNBC show, called conservatives ‘terrorists’ and ‘fascists,’ suggested that Rush Limbaugh had ‘blood on his hands,’ accused the Tea Party of wanting to return America to the era of Jim Crow and destroy the country outright, called Michelle Malkin a ‘big mashed-up bag of meat with lipstick on it,’ slurred Chris Wallace of Fox News as a ‘monkey posing as a newscaster,’ and compared Kenneth Starr to Nazi thug Heinrich Himmler, ‘including the glasses.’” (p. 60, 61)]

Watching ESPN is painful these days. What used to be a good sports channel is now a platform for bad pop sociology and

# a look at our world

from the desk of dr. david noebel, continued from page 24

“progressive” political commentary. The commentary was in full force recently as I watched a sports commentator try to explain how the riots in Baltimore were a function of socio-economic factors. He had it wrong from the beginning. The cultural disintegration that is happening in Baltimore — and, indeed, all around the country — is not due to a lack of money. It is mainly due to a lack of education — or, to put it more bluntly, willful ignorance.

There is a reason why you hear so many class warfare sermons from television sportscasters: Many sportscasters used to be academically unqualified athletes who had to major in sociology in order to survive academically. When these athletes were in their sociology classes, certain subjects were taboo. Here are five rather obvious examples:

**1. Abortion and Race.** Although only 12 percent of the population is black, 37 percent of aborted babies are black. In fact, more blacks are aborted every week than have been lynched in the entire history of the United States of America. The prevalence of abortion has a ripple effect on the black community. It makes it easier for men to have sex without commitment to women and children. This weakens the family, decimates the average household income, and paves the way for big government.

**2. Business ownership and race.** People often talk about buying minority votes with welfare. But the welfare checks don't stay in the hands of blacks for very long. They are soon cashed and spent in businesses in black communities. But members of different minority groups own most of the businesses. So the money quickly leaves the black community. The obvious solution is that blacks need to turn to entrepreneurship rather than government to strengthen their communities.

**3. Crime.** Blacks are far more likely to

be victims of crime than whites. But focusing on the occasional white-on-black crime diverts attention from the fact that about 80 percent of all crime is intra-racial. In other words, about four out of five crimes committed by a black citizen are committed against another black citizen. Of the remaining 20 percent of crimes that are inter-racial there are far more black-on-white crimes than white-on-black crimes. This is despite the fact that whites vastly outnumber blacks in the general population.

The prevalence of serious crime in the black community has serious economic consequences. Putting men in prison means taking them out of the workforce. When men aren't paying the bills, big government steps in to become the family provider.

**4. Dependency.** By wildly exaggerating the extent of white-cop-on-black-citizen crime, reporters and academics make black citizens unduly distrustful of the police. This means that black citizens are more likely to tolerate crime as it infiltrates their communities. This is why drug dealers and drug-related gangs are able to operate in plain sight in many housing projects and in other poor black residential areas. In neighborhoods where drug dependency increases, lawful employment decreases. When this happens, big government fills the void. Thus, a community's drug dependency is a major predictor of its government dependency.

**5. Fatherlessness.** Just about every negative social outcome is directly and strongly related to fatherlessness. Whether you are talking about unemployment, illiteracy, crime, or drug dependency, the absence of a father is a principal driving factor. Before big government started subsidizing illegitimacy, most black kids were raised in two parent households. Now, broken homes are the rule in the black community, not the exception. This

explains why blacks keep falling further behind other minorities.

By contrast, in the Asian community where illegitimacy is the exception rather than the rule, crime is lower, educational attainment is higher, and business, not government, is seen as the road to success.

It is sad to see unemployed black men marching in the streets of Baltimore with signs reading, “Racism is the problem, revolution is the answer.” It is also disappointing to see black sportscasters sitting on national television giving lectures based on 19th century Marxist ideology, rather than 21st century economic reality.

Imagine if college athletes studied legitimate academic disciplines like economics. Later, they could seek employment as educated sportscasters performing a legitimate public service. Instead of legitimizing the mobs, they could teach the masses the obvious: Ignorance is the problem and basic economic education is the answer.

—Mike Adams  
TownHall.com  
May 8, 2015

## Liberation Theology

*[Nearly everyone studying Liberation Theology in the early 1970s knew there was a strong Marxist influence therein. What we weren't aware of was exactly the origin of that influence. Now we know.]*

*In 1984 a Summit professor, Ronald H. Nash, edited a telling volume titled *On Liberation Theology*. The world included chapters by Carl Henry, Michael Novak, Harold O.J. Brown, etc. Henry comes as close to the following article by Ion Mihai Pacepa as any of the writers. He wrote: “Liberation theology presupposes that social classes are byproducts of a capitalistic society, and that all ethical ecclesiastical thought and effort must promote the over-*

# a look at our world

from the desk of dr. david noebel, continued from page 25

*throw of that society and replace it with a socialist alternative. Hence, liberation theology opposes reformist effort — economic assistance to churches in poorer lands by churches in wealthier lands, for example — on the grounds that such ‘superficial changes’ would only postpone radical alteration [i.e., a communist revolution] of basic economic structures.” (p. 197)*

—Doc’s additions]

History often repeats itself, and if you have lived two lives, as I have done, you have a good chance of seeing the reenactment with your own eyes.

Liberation theology, of which not much has been heard for two decades, is back in the news. But what is not being mentioned is its origins. It was not invented by Latin American Catholics. It was developed by the KGB. The man who is now the head of the Russian Orthodox Church, Patriarch Kirill, secretly worked for the KGB under the code name “Mikhailov” and spent four decades promoting liberation theology, which we at the top of the Eastern European intelligence community nicknamed Christianized Marxism.

Liberation theology has been generally understood to be a marriage of Marxism and Christianity. What has not been understood is that it was not the product of Christians who pursued Communism, but of Communists who pursued Christians. I described the birth of liberation theology in my book *Disinformation*, co-authored with Professor Ronald Rychlak. Its genesis was part of a highly classified Party/State Disinformation Program, formally approved in 1960 by KGB chairman Aleksandr Shelepin and Politburo member Aleksei Kirichenko, then the

second in the party hierarchy after Nikita Khrushchev.

In 1971, the KGB sent Kirill — who had just been elevated to the rank of archimandrite — to Geneva as emissary of the Russian Orthodox Church to the World Council of Churches. The WCC was, and still is, the largest international religious organization after the Vatican, representing some 550 million Christians of various denominations in 120 countries. Kirill/Mikhailov’s main task was to involve the WCC in spreading the new liberation theology throughout Latin America. In 1975, the KGB was able to infiltrate Kirill into the Central Committee of the WCC — a position he held until he was “elected” patriarch of Russia, in 2009. Not long after he joined the Central Committee, Kirill reported to the KGB: “Now the agenda of the WCC is also our agenda.”

During Kirill’s years at the helm of the WCC, liberation theology put down deep roots in Latin America — where the map now has significant patches of red. Russian military ships and bombers are back in Cuba for the first time since the 1962 Cuban missile crisis, and Russia has also newly sent ships and bombers to Venezuela.

Pope John Paul II, who knew the Communist playbook well, was not taken in by the Soviets’ liberation theology. In 1983, his friend and trusted colleague Cardinal Ratzinger (later Pope Benedict XVI), who at that time was head of the Vatican’s Congregation for the Doctrine of Faith, discarded as Marxist the liberation-theology idea that class struggle is fundamental to history. The cardinal called liberation theology a “singular heresy” and blasted

it as a “fundamental threat” to the Church.

Of course, it was and remains a threat — one deliberately designed to undermine the Church and destabilize the West by subordinating religion to an atheist political ideology for its geopolitical gain.

Now names — like Oscar Romero and Miguel d’Escoto Brockmann — not heard since the 1980s, when the Soviet Union was still en vogue, are again making international news. And here we are. The promoters of a KGB-inspired religious ideology, which once embraced violent Marxist revolution, are now denying its link to Marxism and to the KGB.

Each society reflects its own past. Down through the ages, everyone who has sat on the Kremlin throne — autocratic tsar, Communist leader, or democratically elected president — has been preoccupied with controlling all expressions of religion that might impinge on his political ambitions. When Ivan IV — the Terrible — had himself crowned in 1547 as Russia’s first tsar, he also made himself head of the Russian Orthodox Church. Tsarism and Communism may have been swallowed up by the sands of time, but the Kremlin continues this tradition.

Throughout its history, Russia has been a *samoderzhaviye*, a traditional Russian form of totalitarian autocracy in which a feudal lord rules the country and the church with the help of his political police force. The latter, whenever it had a sticky image problem, simply changed its name — from Okhrana to Cheka, to GPU, to OGPU, to NKVD, to NKGB, to MGB, to MVD, to KGB



# a look at our world

from the desk of dr. david noebel, continued from page 26

— and pretended it was a brand new organization.

Many deceased KGB officers must have been chortling in their graves on New Year's Eve, 1999, when their old boss, Vladimir Putin, at one time my KGB counterpart, enthroned himself in the Kremlin. During the Cold War, the KGB was a state within a state. Now the KGB — rechristened FSB — is the state itself. According to a study published in the Russian newspaper *Novaya Gazeta*, by 2003, some 6,000 former KGB officers were running Russia's federal and local governments. The respected British newspaper the *Guardian* reports that President Putin has secretly accumulated over \$40 billion, becoming Europe's richest man.

In Russia, the more things change, the more they seem to stay the same.

This brings us back to Kirill/Mikhailov. In 2006 Archbishop Kirill's personal wealth was estimated at \$4 billion by the *Moscow News*. No wonder. In the mid-1990s, the Russian Orthodox Church's Department for External Church Relations, managed by Kirill, was granted the privilege of duty-free importation of cigarettes as reward for his loyalty to the KGB. It did not take long for him to become the largest supplier of foreign cigarettes in Russia.

A few years ago, while Kirill was visiting Ukraine as the new Patriarch of Russia, a newspaper published a photo in which the prelate could be seen wearing a Breguet wristwatch, the price of which was estimated at 30,000 euros. The Russian newspaper *Kommersant* accused Kirill of abusing the privilege of duty-free importation of cigarettes, and dubbed him the “tobacco metropoli-

tan.” Kirill denied having such a watch. He said the photograph must have been altered by his enemies, and he posted the “real” photograph on his official website. A careful study of this “real” photograph, however, shows that the Breguet watch had been airbrushed off his wrist, but its reflection is still clearly visible on a table surface beneath his arm.

Mikhailov and his KGB, rechristened FSB, are now doing their best to airbrush out the apron strings connecting them to liberation theology. Let's not allow them to succeed.

—Ion Mihai Pacepa  
National Review  
April 23, 2015