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Sexual Brokenness, Part 1: Why the Church Falters in Its Defense of Biblical Sexuality — and What to Do About It

Note: This is part one of a two-part series on living as Christians in a sexually broken world. In part one, we'll seek to answer the question, "How can Christians develop a consistent, defensible sexual ethic in the church?" Next month, we'll seek to answer the question, "How can I express the truth about sexuality without being unloving?"

The sexual revolution has borne its fruit, and its consequences are heartbreaking:

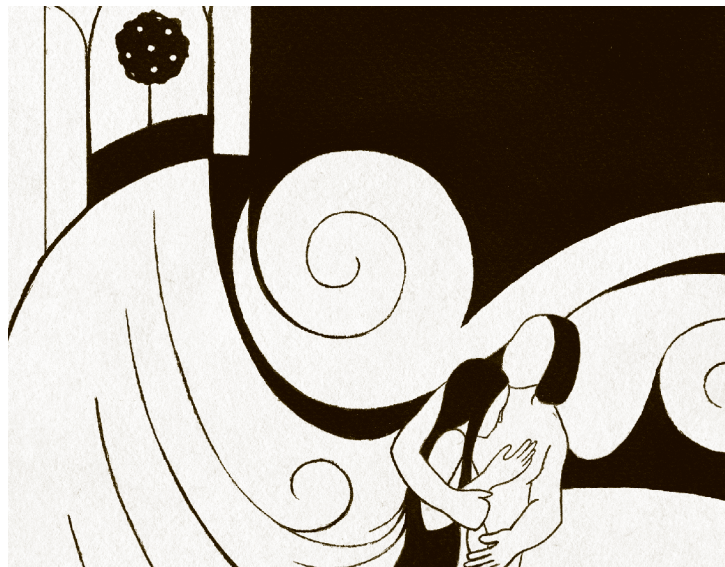
- Seventy percent of 18- to 24-year-old men visit pornographic websites in a typical month¹. Among other consequences, pornography is linked to a culture of rape², child molestation³, and sexual trafficking⁴.

- By 2023, the majority of American children will be born outside of wedlock⁵. Sadly, children born outside of wedlock have more mental, emotional, health, and educational problems, and are six times as likely to live in poverty⁶.

- Compared with children who grew up in biologically intact mother-father families, children who live with same-sex parents reported significantly lower levels of education and employment and significantly higher levels of experience of sexual abuse and rape, depression, sexual promiscuity, and drug use⁷.

And it's getting worse with each passing generation. Sixties-era Baby Boomers were thought to epitomize sexual promiscuity, but studies show that young adults today are nine times more likely than Baby Boomers to engage in promiscuous sex and twice as likely to view pornography⁸.

The fruit of the sexual revolution has now been harvested and is arriving by the truck load in our communities and homes. And even in the church.



Article by Aaron Zubia

In 1988, Multnomah Books published Randy Alcorn's *Christians in the Wake of the Sexual Revolution* to help Christians recover integrity amidst sexual brokenness. In April, Multnomah's sister imprint, Convergent Books, published Matthew Vines' book *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships*, in which the author claims that the church is sinning by rejecting intimate relationships that fall outside of man/woman marriage⁹.

The release of *God and the Gay Christian* marks a significant turning point in the same-sex marriage debate. For the first time, an author who professes to be an evangelical Christian and who claims to hold a high view of Scripture has been given a platform and a megaphone to contravene the church's teaching on sexuality.

Some think Vines is playing into the hands of a movement designed to dismantle traditional marriage altogether. "If I were mapping a playbook for the gay rights movement, this book is an important point in the strategy," writes Andrew Walker, director of Policy Studies for the

SBC's Ethics & Religious Liberty Commission, in his review of *God and the Gay Christian*. "It has to be written in order to introduce confusion within the evangelical firmament, one of the last remaining constituencies in America that has not embraced homosexuality with gusto."

But whether Vines is articulating his own thoughts or attempting to create space in the church for the gay rights movement, biblically-faithful Christians seem to be at a loss for how to respond. When it comes right down to it, what is a biblical basis for a consistent ethic of sexual wholeness?

Developing an Ethic of Sexual Wholeness

According to the traditional Christian conception, a human being is a dynamic unity of mind, body, and soul. Unfortunately, many Christians discount the importance of the body. This is a mistake. We cannot afford to ignore the body's role in God's design for human flourishing.

A biblical ethic of sexual wholeness is a story with five acts. Let's take a look at each one.

Act 1: Recognize the Dangers of Evangelical Gnosticism

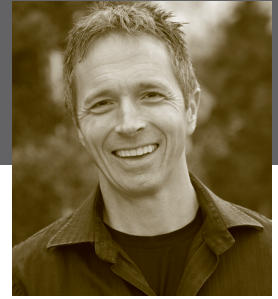
The Christian conception of the human person is that we possess both natural, material bodies and supernatural, immaterial souls. Our souls rule our bodies, disciplining them in accordance with God's eternal law. The secular worldview, based on scientific materialism, dismisses the soul. Humans are merely bodies — animals fueled by desires that we may legitimately pursue as long as no one else is harmed in the process.

Secularism's claims have led some

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from the president's desk

a word from dr. jeff myers



One of the most pressing questions people ask about our two-week programs at Summit is how we handle issues like same-sex marriage, sexual brokenness, and masculinity/femininity.

It's one of my favorite questions to answer because our team does an outstanding job working with students on these tough subjects, both intellectually and emotionally, and we're seeing dramatic growth in students' lives. Here are some of the topics we cover:

Biblical Theology of Life — Including Sexuality. At Summit, we help students develop a biblical ethic of sexuality starting with Genesis 1. Our instructors help students understand God's story of creation-fall-redemption and how a biblical worldview responds to the challenges of worldviews such as Secularism, Marxism, New Spirituality, Islam, and Postmodernism. Students quickly understand that only a biblical Christian worldview has a consistent, livable doctrine of creation that accounts for marriage, life purpose, work, worship, and stewardship.

Marriage and Same-Sex Attraction. This summer, John Stonestreet is with us explaining the biblical case for man/woman marriage and responding to the arguments being used to advance the same-sex marriage agenda. But we help students with personal issues as well. Sean McDowell speaks about how to be set free from pornography, an addiction that affects 70 percent of men and more than 30 percent of women in America. And Mike Haley, Ricky Chelleste, and Christopher Yuan all share about how

God rescued them from same-sex attraction and how students can be restored to sexual wholeness and purity.

Masculinity/Femininity. Barton and Sarah Stone, Summit graduates who teach at a prep school in Denver, spend an evening with the students talking about how God designed us to be male and female, and how to honorably live out that design. Afterward, our staff hosts a "Manference" for the young men and a "Feminar" for the

“We are so thankful to have the opportunity to help the rising generation navigate this difficult terrain with integrity and joy.”

Dr. Jeff Myers

young women so they can ask their tough questions and learn how to be men and women of God.

Life Purpose. As each Summit session nears an end, I spend time with students pursuing the question, “What larger story does God want to tell through your life?” Most young adults struggle with a sense of purpose in life, and we're finding that through the teaching they receive as well as the one-on-one mentoring with our staff, they are able to stop making excuses and break through the barriers that

prevent them from living fully for the Lord.

The impact of this is profound. Two days ago, I had a conversation with a former Summit student who was set free from an addiction to pornography through getting a strong sense of purpose, understanding a biblical worldview, getting accountability, and intentionally seeking out wise mentors to help guide him. He's gone from depression to joy, from guilt to excitement. The change in his countenance tells the whole story.

You might not expect a worldview and leadership camp to be the place where students find hope and healing, but we're watching it happen before our very eyes.

As students grow in maturity, they're also reconciling with their families and developing a healthy basis for pursuing a life of God-given purpose. As they move into their twenties, we're watching how this enables them to form godly guy/girl relationships that move into marriage and parenting, showing the world what it looks like to have God's perspective on one-flesh unity and preparing a rising generation of culture-shapers. We are so thankful to have the opportunity to help the rising generation navigate this difficult terrain with integrity and joy.

Seats available in August. Summit's session 7 in Manitou Springs still has around 50 seats available, August 17-29. This is our last session for 2014, and we'd love to have the young adults you know and love take advantage of the opportunity to learn, grow, and be transformed. Go to www.summit.org.

sexual brokenness

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Christians to spurn the body, viewing it as an obstacle to godly living and, as a result, as something less worthy than the soul. Based on a false understanding of the Apostle Paul's differentiation between the "spirit" and the "flesh," these Christians exalt the soul at the expense of the body. The body becomes a sort of prison from which the soul longs to escape.

This teaching isn't new, and it doesn't come from the Bible. It actually comes from Plato and others influenced by his writings. In St. Augustine's day, the Manichees considered the material world to be evil and the spiritual world to be good. The Manichees taught that material existence was the cause of all evil and that humans could only be saved by a spiritual act of denouncing the body. This ancient heresy has a name: Gnosticism.

When we stop seeing how our bodies glorify God or begin thinking of Christianity as a way to escape our bodies, we lose our basis for understanding the Bible's description of the one-flesh union in marriage as anything other than figurative. This is the error Vines falls into in *God and the Gay Christian*, emphasizing the spiritual union of Adam and Eve and de-emphasizing their physical unity. If our souls are good and our bodies are bad, then what matters about Adam and Eve's relationship is that they were companions — not that they shared sexual complementarity.

But honest Christians wonder how to respond. After all, creation is fallen, right? Doesn't that mean we ought to focus on spiritual things rather than material things?

Act 2: Rediscover the Importance of the Body

Gnosticism's negative portrayal of the material world is nowhere to be found in the Bible. Genesis praises the goodness of the material world that God created. The Psalmist frequently praises God's handiwork, which attests to his glory (Psalm 19). Humans, molded

from the dust of the earth, were formed in God's image, and when God saw all that he had made, he declared that it was "very good" (Genesis 1:31).

Jesus' ministry also affirms the goodness of God's creation. John reminds us that "the Word became flesh" (John 1:14). God took on human flesh and offered his body as a sacrifice for us (Hebrews 10:10). During his lifetime, Jesus healed both the souls *and* the bodies of those who came to him in faith. Throughout his ministry, Jesus gives every indication that the body is more than simply clothing for the soul (Matthew 6:25). It is an essential part of our being. The resurrection of Jesus' body, which foreshadows the bodily resur-

"We should base our notions of right and wrong not on our fallen state, but on our original state."

rection of all the faithful, is the ultimate indication that our bodies matter. And if our bodies matter, so does our sexuality.

Paul says as much in 1 Corinthians 6:13-14 when he writes, "Our bodies were not made for sexual immorality. They were made for the Lord, and the Lord cares about our bodies. And God will raise our bodies from the dead by his marvelous power, just as he raised our Lord from the dead."

We honor God with our bodies when we flee sexual sin. Paul notes, "No other sin so clearly affects the body as this one does. For sexual immorality is a sin against your own body. Or don't you know that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price. So you must honor

God with your body" (1 Corinthians 6:18-19).

According to the secular worldview, personal gratification is the wellspring of human fulfillment. But according to the Christian worldview, happiness derives from the pursuit of holiness, not from the pursuit of pleasure. Beth Felker Jones, assistant professor of theology at Wheaton College, writes, "Where sinners want their bodies to be for themselves alone, a means of unfettered personal gratification, Christians have ways of seeing the body as being turned outward, toward God and others."

When it comes to human sexuality, God's design is fully conveyed in the pre-fall marriage relationship between Adam and Eve. Men's and women's physical complementarity is not incidental to the marriage relationship. Masculinity and femininity give us two ways of being in a body and make possible the mutual self-giving that is definitive of marriage and constitutive of human fulfillment.

As human beings, our bodies are good. But as fallen creatures, our bodies are also broken. If we are to honor God with our bodies — with our femininity and masculinity — then we must grasp how God designed us to express sexuality.

Act 3: Establish a Theology of the Body

Early in the Genesis 2 creation account, man is a solitary person — 'adam. With the introduction of Eve, there is a shift in Scripture's language. No longer is man the solitary 'adam. From that point on, man is distinguished between 'is and 'issah, male and female, two distinct and complementary ways of being human. J. Budziszewski, professor of government and philosophy at the University of Texas, writes,

Short of a divine provision for people called to celibacy, there is something missing in the man, which See **sexual brokenness** page 4

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must be provided by the woman, and something missing in the woman, which must be provided by the man. By themselves, each one is incomplete; to be whole, they must be united.¹⁰

To be united is exactly what God required of the married couple. In Genesis 1, immediately after God created them male and female, he tells them “to be fruitful and multiply.” Without sexual complementarity, there is no potential of procreation. Further, without the potential of procreation, the married couple cannot do everything God instructs them to do. The author of Genesis notes that all subsequent marriages ought to model the structure of the first marriage. In the imitation of the first couple, “a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh” (Genesis 2:24).

In the procreative act, the man and the woman literally become a single organism. Writing about the biological significance of the one-flesh union, J. Budziszewski notes,

If we were speaking of respiration, it would be as though the man had the diaphragm, the woman the lungs, and they had to come together to take a single breath. ... [T]hat is precisely how it is with the procreative powers. The union of complementary opposites is the only possible realization of their procreative potential; unless they come together as ‘one-flesh’ — as a single organism, though with two personalities — procreation doesn’t occur.¹¹

Children are the proof that this one-flesh union is not an incidental aspect of marriage. Their minds, bodies, and souls demonstrate that through procreation the married couple continues God’s work of creation by confirming and renewing the existence of man as the image of God (Genesis 5:3).

Act 4: Affirm Masculinity and Femininity

While Adam and Eve shared the same humanity, they also expressed dual natures — two ways of being human. These two natures — the masculine and the feminine — have value in and of themselves. As they combine in a mutually self-giving, one-flesh union, we learn more fully what it means to be human.

It is both their same humanity and their unique makeup that enable a man and a woman to come together and form one distinct human person. Each of them fills what is missing in the other. Through the continual and reciprocal act of mental, spiritual, and bodily self-giving, the man and woman represent the totality of created humanity, incorporating both the feminine and masculine components of our nature.

If it matters that Adam was a man and Eve was a woman, then Matthew Vines’ biblical argument misses the point entirely. Their maleness and femaleness are not merely figurative. Both their bodies and souls matter.

Act 5: Promote Sexual Wholeness

Christians do not have the luxury of remaining passive. The rising generation has been encouraged to decouple sexuality from gender and to pursue whatever kind of relationships give temporary satisfaction to their desires.

From the culture’s viewpoint, Matthew Vines’ argument is conservative because he advocates monogamy, being committed to one person. But the biblical teaching on sexual ethics, which is based on God’s design for human flourishing, was established before the fall and continues to be God’s design. As Jesus confirmed, the creation account is the basis for our approach to marriage (Matthew 19:4-6). We should base our notions of right and wrong not on our fallen state, but on our original state — our initial condition, not our modern condition. The question is not “your” sexuality or “my” sexuality, but true sexuality as God intended it to be expressed.

As we will see in next month’s issue, it is possible to affirm the dignity of those wrestling with same-sex attraction without giving in to sexual brokenness or submitting to a cultural agenda that is at odds with biblical teaching. Acceptance of a new sexual ethic is not the path to healing and reconciliation; only salvation in Jesus Christ and the work of the Holy Spirit can accomplish that.

Notes

1. David Roach, “Pastors: Porn a Big Problem Among Members,” Baptist Press, November 10, 2011.
2. Mike Allen, “Exposure to Pornography and Acceptance of Rape Myths,” *Journal of Communication*, Vol. 45, No. 1, Winter, 1995, pp. 5-14; Shawn Corne, “Women’s Attitudes and Fantasies about Rape as a Function of Early Exposure to Pornography,” *Journal of Interpersonal Violence*, Vol. 7, No. 4, December, 1992, pp. 454-461.
3. The latest statistics are available at http://en.wikipedia.org/wiki/Relationship_between_child_pornography_and_child_sexual_abuse.
4. http://en.wikipedia.org/wiki/Trafficking_of_children
5. H. Brevy Cannon, “New Report: Falling Birth, Marriage Rates Linked to Global Economic Slowdown,” October 3, 2011,
6. <http://news.virginia.edu/content/new-report-falling-birth-marriage-rates-linked-global-economic-slowdown>.
7. See, for example, “The Consequences of Fatherlessness,” http://www.fathers.com/content/index.php?option=com_content&task=view&id=391.
8. See, for example, Mark Regnerus, “How different are the adult children of parents who have same-sex relationships? Findings from the New Family Structures Study,” *Social Science Research*, Vol. 41, 2012, pp. 752-770.
9. George Barna, “Young Adults and Liberals Struggle with Morality,” <http://www.barna.org/teens-next-gen-articles/25-young-adults-and-liberals-struggle-with-morality>.
10. Matthew Vines, *God and the Gay Christian: The Biblical Case in Support of Same Sex Relationships*, (New York: Convergent Books, 2014), 162.
11. J. Budziszewski, “Designed for Sex,” *Touchstone*, July/August 2005.
12. Ibid.

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/, open the PDF, and scroll to page 9, or call us at 866.786.6483.

Philosophy

The English philosopher and writer Roger Scruton might receive more grudging admiration than any other living thinker. My aesthetics tutor at Oxford — a self-consciously Wildean character with long hair and puffy sleeves — once assigned a text by Scruton with a caveat: There is, he explained, a little known but valid form of argument called *argumentum ad Scruton*: “If Scruton says p, p is necessarily false.” This “argument” has what currency it does because Scruton is defiantly conservative, and he wears that designation on his (decidedly unpuffy) sleeve. But to the irritation of bien-pensants everywhere, his philosophical work is simply too sharp and cogent to be ignored.

The Soul of the World is an example of what conservatism can be at its best — a clear-eyed, affectionate defense of humanity and a well-reasoned plea to treat the long-loved with respect and care. This kind of conservatism comes into being when something good is threatened: Here, Mr. Scruton aims to conserve “the sacred” in the face of threats from scientific reductionism, an ideology that asserts that all phenomena — including things like love, art, morality, and religion — are most accurately described using the vocabulary of contemporary science.

Viewed through the lens of scientific reductionism, all existence is fundamentally the bouncing around of various material particles, some arranged in the form of gene-perpetuating machines we call humans. Mr. Scruton almost agrees — we are, in fact, gene-perpetuating machines, and the finer, higher aspects of human existence emerge from, and rest upon, biological machinery. As he points out, though, it's a long jump from this acknowledgment to the assertion that “this is all there is.” The jump, according to Mr. Scruton, lands us in “a completely differ-

ent world, and one in which we humans are not truly at home.” A truly human outlook involves the intuition of intangible realities that find no place in even our most sensitive systems of biology, chemistry, or physics.

Philosophers and theologians have traditionally understood that certain things transcend our abilities to fully perceive, comprehend, and articulate them, and that the way we incorporate those things into our lives is through the experience of the sacred — the eruption of the transcendent into our mundane reality. The sacred stands, as Mr. Scruton puts it, “at the horizon of our world, looking out to that which is not of this world” but also “looking into our world, so as to meet us face-to-face.” While sacredness is most commonly associated with religious actions and artifacts — such as sacraments, scriptures, and holy places — it is not limited to these. Mr. Scruton argues that our encounters with one another, and indeed with nature, are experiences of the sacred as well. He makes his case with bravado and sensitivity, exploring the role of the sacred in such realms as music, city planning, and moral reasoning.

Happily, it is entirely possible to embrace the findings of science without rejecting the older vocabulary of the sacred, even if one finds oneself (as Mr. Scruton does) unable to fully embrace the claims of any metaphysical doctrine, religious or otherwise. The reductionist leap is unnecessary, in the first instance, because the idea that “this is all there is” could never be substantiated by science.

“Mr. Scruton aims to conserve ‘the sacred’ in the face of threats from scientific reductionism.”

Ian Corbin

What experiment could possibly prove that there is no such thing as a soul or that God doesn't exist? But perhaps all science needs to do is present a complete explanation for reality that eliminates any need for nonmaterial

explanations. This will not do, according to Mr. Scruton. Even if the guild of scientists produced a million-volume

tome that comprehensively tracked the tortuous series of causes and effects that led from the pinpoint origin of material existence through the Big Bang and the earliest wriggings of life, all the way to our own wedding vows and Pachelbel's Canon in D, we would still need more. We would need the sacred.

In making this case, Mr. Scruton employs the concept of *Verstehen* borrowed from the German philosopher Wilhelm Dilthey (roughly, this means the kind of understanding that is the product of human interpretation and interaction rather than scientific measurement). To take an example, the moment of a first kiss is not experienced simply as the mating ritual of complex gene-perpetuating machines. To describe it thus would be to take leave of the human perspective. Our actual experience is better captured by more emotionally, spiritually freighted language. As Mr. Scruton writes, “the lips offered by one lover to another are replete with subjectivity: they are the avatars of I, summoning the consciousness of another in mutual gift.”

The interface between I and You is, for Mr. Scruton, the defining human perspective. In terms of religion, he writes: “People who are looking for God are not looking for the proof of God's existence ... but for a subject-to-subject encounter, which occurs in this life, but which also in some way reaches beyond this life.” Myriad other examples abound. When we make a vow to our lover, we do not — or, Mr. Scruton says, we had better not — understand ourselves as signatories to a provisional, mutually beneficial contract but rather as willing parties to a binding, eternal, even transcendent pledge, something stronger and more substantial than our momentary desires.

Viewed through the lens of science, we may be the products of genes and chance. But viewed as people, we are free, responsible, and creative — and kisses are richer phenomena than any scientific analysis can capture.

— Ian Corbin

The Wall Street Journal
May 16, 2014, p. A1



A Response to *God and the Gay Christian*

Matthew Vines' book *God and the Gay Christian*, and the movement it represents, is a direct confrontation to the church's traditional understanding of marriage. If the book falls into the hands of uninformed Christians, who are liable to succumb to cultural pressures and adopt the sexual standards of a secular world, then the rising generation of evangelicals may lose sight of God's design for human sexuality.

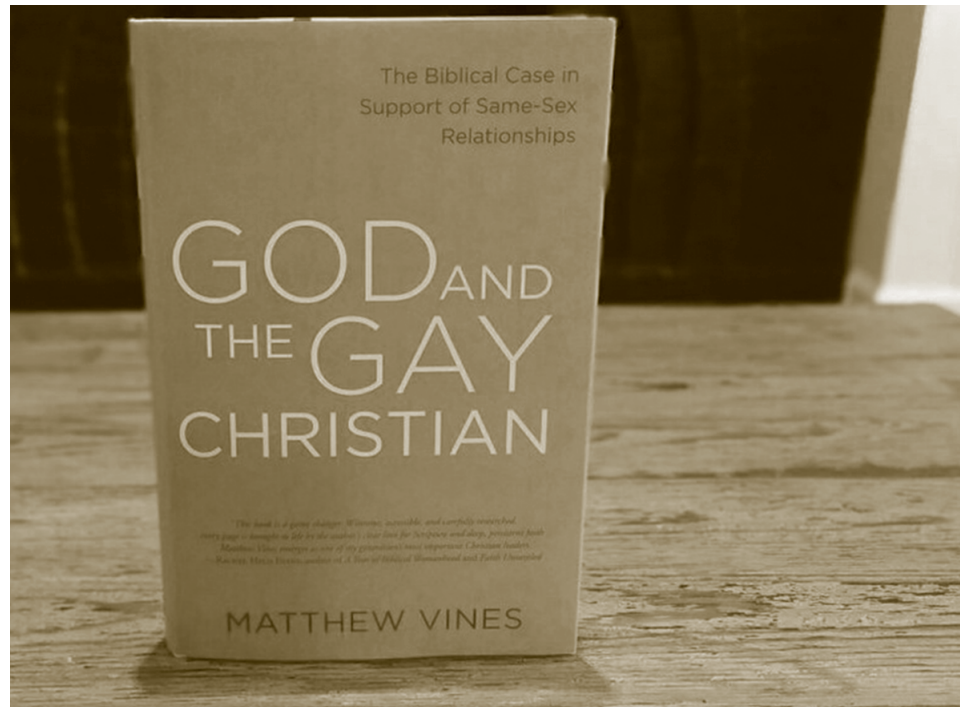
What Are Vines' Arguments?

In *God and the Gay Christian*, the 24-year-old Harvard graduate uses Scripture to purportedly show that "same-sex orientation is consistent with God's image" and that "Christians who affirm the authority of Scripture can also affirm committed, monogamous same-sex relationships." Vines, who is openly gay, reinterprets six biblical passages that are typically used by Christians to prove that same-sex relationships are sinful. However, Vines' interpretation of these passages depends on some mistaken assump-

"Vines' interpretation of these passages depends on some mistaken assumptions."

tions. Below, we will review several of his points and provide a brief response to each.

Vines states that sexually exclusive gay relationships exhibit Christian virtues. Describing how he lost confidence in the sinfulness of same-



sex relationships, Vines notes: "Not only were [same-sex relationships] not harmful to anyone, they were characterized by positive motives and traits instead, like faithfulness, commitment, mutual love, and self-sacrifice. What other sin looked like that?"

Response: Most sins look like this. Faithfulness and self-sacrifice, when used to justify something that does not honor God, become counterfeit virtues — and may be all the more dangerous. In *Paradise Lost*, Satan exhibits Christian virtues such as courage and self-sacrifice when he promises to undertake the treacherous journey from Pandemonium to the new world. But why does he exhibit these traits? Why does he go to the new world? As Milton describes it, he does so in order "to confound the race

of mankind in one root, and Earth with Hell to mingle and involve, done all to spite the great Creator." Virtuous means do not sanctify wayward ends. Are the virtues Vines mentions employed to honor the Creator or to spite his design?

Vines states that traditional Christian teaching has produced bad fruit. Those struggling with same-sex attraction are frequently tormented by depression, suicidal thoughts, misery, and self-loathing. In Vines' opinion, such bad fruit is directly caused by the bad tree of traditional church teaching on sex.

Response: It is a shame if churches do not love people struggling with same-sex attraction, or any other struggle for that matter. Many of our struggles are characterized by a feel-

summit spotlight

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ing that this is the “real me” and are therefore justified. This is how Paul — as a Christ-follower — described his struggles. He knew that he was responsible for adhering to God’s design, even though the battle between sin and holiness caused inner turmoil and wretchedness (Romans 7:22-24). He did not attempt to change God’s law to suit his preferences. Instead, he humbled himself before God’s law, regardless of what felt right to him. While we may undergo considerable torment when we can’t follow our impulses, we experience even greater torment when we make reason subject to desire and operate contrary to God’s design.

Vines states that the Bible does not speak to our current situation. Vines insists that the concept of a fixed sexual orientation is a modern development that was foreign to biblical writers, and thus we must develop a modern ethic to keep up with our developing understanding of human sexuality. “The new information we have about sexual orientation actually requires us to reinterpret Scripture,” Vines writes.

Response: It is an age-old temptation to reinterpret Scripture to make it fit the ideas of our age. This represents a low view of Scripture, not a high one — as Vines claims he possesses. In the Gospel of Matthew, when Jesus was asked about marriage and divorce, he did not base his response on prevailing cultural norms. Instead, he referred his listeners to the Genesis creation account, which states that in the beginning, God created male and female. Within this marriage relation-

ship, sexuality is properly exercised. That was the norm utilized by both Paul and Jesus in all of their discussions on sexual ethics. Indeed, Vines fails to take into account the entire biblical narrative, in which sexual ethics are based not on the shifting sands of modernity, but on God’s design before the fall.

Vines states that gender differences are not essential to marriage. According to Vines, “Adam and Eve’s sameness, not their gender difference, was what made them suitable partners.” Pressing his theory that marriage is primarily about companionship — and not physical complementarity — Vines writes, “In Jesus’ understanding of marriage, covenantal commitment is foundational. The ability to bear children is not. ... In keeping with the focus on Ephesians 5, the essence of Christian marriage involves keeping covenant with one’s spouse in a relationship of mutual self-giving. That picture doesn’t exclude same-sex couples.”

Response: Vines’ entire thesis depends on his re-interpretation of the creation story. According to Vines, the Bible’s language of one-flesh union is figurative, not literal. Throughout the Bible, however, one-flesh union is considered to be both. In order for a couple to become one flesh, they must actually become a single organism in the procreative act. The literal physical union between husband and wife symbolizes and completes the spiritual, mental, and emotional bond that is based on a Christ-like, covenantal love. In the conjugal act, the male and female who commit to each other

as though they are one flesh actually become one flesh. When the biblical writers mentioned one-flesh union, they did not forsake the common-sense meaning and completely spiritualize the concept in the process. Biology attests to the Creator’s design, indicating that his intention for a comprehensive one-flesh union between a man and a woman in marriage includes physical oneness.

In order to refute Matthew Vines’ interpretation of Adam and Eve’s marriage relationship, we must rediscover why human embodiment and gender difference is essential to our understanding of marriage, sexuality, and one-flesh union (see cover story).

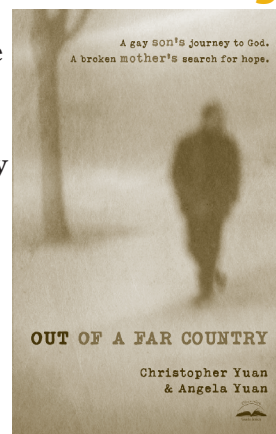
A fuller response to each challenge Vines poses may be found at:

<http://www.albertmohler.com/2014/04/22/god-the-gospel-and-the-gay-challenge-a-response-to-matthew-vines/>

and

http://www.canonandculture.com/wp-content/uploads/2014/04/20140421_AA_God-and-the-Gay-Christian_update2.pdf

Suggested Reading



Out of a Far Country
by Christopher Yuan

On sale now at
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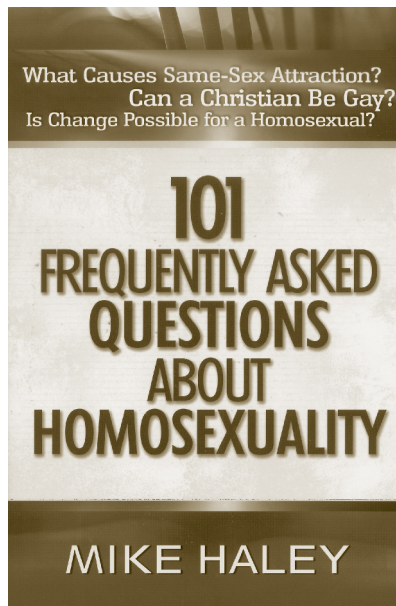


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INSIDE: Sexual Brokenness: How to Develop a Biblical Ethic of Sexual Wholeness



Almost daily we hear news reports that confirm the acceptance of homosexuality in our culture. But is this acceptance healthy for society? Few topics can raise so many questions so quickly. And for many readers, those questions hit close to home as they learn of the homosexuality of a loved one or close friend. Here are the answers to the most often asked questions about homosexuality, fielded by an expert on the subject ... and a former homosexual himself.

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a look at our world

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Marijuana Legalization

Marijuana, the most common illegal drug in the United States, is increasing in popularity among the nation's youth. The trend bodes ill for the future, suggests new research that is the first to show even "casual" smoking of marijuana — as infrequently as once a week — is linked to major changes in the brain.

In the study, a team of researchers from Northwestern University in Illinois, Harvard Medical School in Boston, and Massachusetts General Hospital used MRI to measure the volume, shape, and density of the amygdala and nucleus accumbens, two brain structures related to emotion, reward, and motivation. The scans revealed abnormalities in these structures among young adults ages 18 to 25 who smoked pot at least weekly.

"People think a little recreational use shouldn't cause a problem if someone is doing OK with work or school," said Hans Breiter, one of the co-authors and a psychiatry professor at Northwestern. "Our data directly says this is not the case."

Appearing in an April issue of *The Journal of Neuroscience*, the study adds to a body of research suggesting pot leaves a long-term mark on the brain, especially among younger users. A New Zealand study published in 2012 found that people who began smoking marijuana heavily as teenagers lost an average of eight IQ points between the ages of 13 and 38. Other research has found marijuana users have fewer brain connections in regions responsible for memory and learning.

Some skeptical researchers say the association between weed and IQ could

be the fault of other potential factors, like personality or socioeconomic status. But if the hypothesis is true that pot dulls mental abilities, we should pay attention to another trend: Teenagers are becoming more likely to believe the drug is safe.

A Department of Health and Human Services survey released in December 2013 found that a declining number of American high-school seniors — only 40 percent — believe regular marijuana use is harmful (in 2012, 44 percent thought so). A quarter of seniors have smoked weed in the past month, and 7 percent smoke it daily — up from 2 percent in 1993. More than one in 10 eighth graders have used marijuana in the past year.

The more open-minded teen attitudes toward marijuana have no doubt been encouraged by the push toward legalization. Twenty-one states, plus the District of Columbia, now permit marijuana for medicinal purposes. Washington and Colorado already allow recreational use.

In states with medical marijuana laws, one-third of 12th graders who use pot say they sometimes obtain it from somebody with a medical marijuana prescription. According to the National Institute on Drug Abuse, around 9 percent of those users will eventually become addicted. Add in the decline in IQ, and we have the ingredients of a social experiment with generational consequences.

— Daniel Devine
World Magazine

May 31, 2014, p. 62

Politics

The subtitle of Peter Schweizer's

Extortion: How Politicians Extract Your Money, Buy Votes, and Line Their Own Pockets (Houghton Mifflin, 2013) significantly includes the word "politicians" and not "Democrats." Schweizer sees governmental power benefiting politicians from both parties: Democratic sponsors of a Washington-centric bill solicit campaign donations from those who would benefit by it, while Republicans "denounce the bill as a terrible idea that is destructive to the economy, but the threat of its passage is a moneymaking opportunity for them too."

Schweizer gives depressing example after example to lock down his case that solving problems is good but nonlucrative: "It is gridlock, confusion, and rehashing fights that create streams of income — like an annuity — for the Permanent Political Class." He compares government officials to the Manhattan squeegee men who would threaten a broken windshield if a driver didn't fork over cash, but "these extorters wear nice suits, speak eloquently, and know how to present themselves in front of a television camera."

Extortion is a sobering read that will help politics-watchers expand their vocabulary by learning about the variety of moneymaking bills: milkers, juicers, and fetchers. The book is a good complement to Jim DeMint's *Falling in Love With America Again* (Center Street, 2014), which argues that "the only way to get rid of corruption in high places is to get rid of the high places." DeMint points out how big government, big business, big unions often work together to hurt little guys ranging from security guards in Michigan (required to have three years of specialized

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education) to fortune tellers in Maryland (required to go through a licensing process).

One DeMint story is of Altria, the parent company of Philip Morris, the largest tobacco company in America. It supported the Family Smoking Prevention and Tobacco Control Act of 2009, which placed tobacco products under heavy-handed regulatory control. Was it a breakthrough for the big company suddenly concerned with public health, or a realization that Altria would do better by crafting regulations that would work to its advantage and leave smaller tobacco markets operating in a mine-field without a map?

A healthier story is of how Sunkist ran an orange cartel in California until Skip Pescosolido, a relatively small grower but a Harvard-educated economist, declared war on the marketing-order system that limited the supply of oranges offered for sale, thus boosting prices. The theory was that the system would protect smaller farmers, but Sunkist used it to maintain its market dominance, since small producers were unable to expand their businesses.

Pescosolido described the system as one that allows “a committee of my competitors to sit around in a smoke-filled room and tell me how many oranges I can sell each week.” The political and court battles lasted for 20 years, but by 1991 the marketing-order system was gone not only for oranges but for other fruits and vegetables as well. DeMint’s conclusion: “Today, not only are small farmers free to expand their businesses and create more jobs, but your grocery bill is a lot lower than it would otherwise be, thanks in large part to the courage and determination

of Skip Pescosolido.”

— Marvin Olasky
World Magazine

May 31, 2014, p. 26

Climate Change

Last week, Secretary of State John Kerry warned graduating students at Boston College of the “crippling consequences” of climate change. “Ninety-seven percent of the world’s scientists,” he added, “tell us this is urgent.”

Where did Mr. Kerry get the 97 percent figure? Perhaps from his boss, President Obama, who tweeted on May 16 that “ninety-seven percent of scientists agree: #climate change is real, man-made, and dangerous.” Or maybe from NASA, which posted (in more measured language) on its website, “Ninety-seven percent of climate scientists agree that climate-warming trends over the past century are very likely due to human activities.”

Yet the assertion that 97 percent of scientists believe that climate change is a man-made, urgent problem is a fiction. The so-called consensus comes from a handful of surveys and abstract-counting exercises that have been contradicted by more reliable research.

One frequently cited source for the consensus is a 2004 opinion essay published in *Science* magazine by Naomi Oreskes, a science historian now at Harvard. She claimed to have examined abstracts of 928 articles published in scientific journals between 1993 and 2003, and found that 75 percent supported the view that human activities are responsible for most of the observed warming over the previous 50 years while none directly dissented.

Ms. Oreskes’s definition of consen-

sus covered “man-made” but left out “dangerous”— and scores of articles by prominent scientists such as Richard Lindzen, John Christy, Sherwood Idso, and Patrick Michaels, who question the consensus, were excluded. The methodology is also flawed. A study published earlier this year in *Nature* noted that abstracts of academic papers often contain claims that aren’t substantiated in the papers.

Another widely cited source for the consensus view is a 2009 article in *Eos*, *Transactions American Geophysical Union* by Maggie Kendall Zimmerman, a student at the University of Illinois, and her master’s thesis adviser, Peter Doran. It reported the results of a two-question online survey of selected scientists. Mr. Doran and Ms. Zimmerman claimed “97 percent of climate scientists agree” that global temperatures have risen and that humans are a significant contributing factor.

The survey’s questions don’t reveal much of interest. Most scientists who are skeptical of catastrophic global warming nevertheless would answer “yes” to both questions. The survey was silent on whether the human impact is large enough to constitute a problem. Nor did it include solar scientists, space scientists, cosmologists, physicists, meteorologists, or astronomers, who are the scientists most likely to be aware of natural causes of climate change.

The “97 percent” figure in the Zimmerman/Doran survey represents the views of only 79 respondents who listed climate science as an area of expertise and said they published more than half of their recent peer-reviewed papers on climate change. Seventy-

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nine scientists — of the 3,146 who responded to the survey — does not a consensus make.

In 2010, William R. Love Anderegg, then a student at Stanford University, used Google Scholar to identify the views of the most prolific writers on climate change. His findings were published in Proceedings of the National Academies of Sciences. Mr. Love Anderegg found that 97 percent to 98 percent of the 200 most prolific writers on climate change believe “anthropogenic greenhouse gases have been responsible for ‘most’ of the ‘unequivocal’ warming.” There was no mention of how dangerous this climate change might be; and, of course, 200 researchers out of the thousands who have contributed to the climate science debate is not evidence of consensus.

In 2013, John Cook, an Australia-based blogger, and some of his friends reviewed abstracts of peer-reviewed papers published from 1991 to 2011. Mr. Cook reported that 97 percent of those who stated a position explicitly or implicitly suggest that human activity is responsible for some warming. His findings were published in Environmental Research Letters.

Mr. Cook’s work was quickly debunked. In Science and Education in August 2013, for example, David R. Legates (a professor of geography at the University of Delaware and former director of its Center for Climatic Research) and three coauthors reviewed the same papers as did Mr. Cook and found “only 41 papers — 0.3 percent of all 11,944 abstracts or 1.0 percent of the 4,014 expressing an opinion, and not 97.1 percent — had been found to endorse” the claim that human

activity is causing most of the current warming. Elsewhere, climate scientists including Craig Idso, Nicola Scafetta, Nir J. Shaviv, and Nils-Axel Morner, whose research questions the alleged consensus, protested that Mr. Cook ignored or misrepresented their work.

Rigorous international surveys conducted by German scientists Dennis Bray and Hans von Storch — most recently published in Environmental Science & Policy in 2010 — have found that most climate scientists disagree with the consensus on key issues such as the reliability of climate data and computer models. They do not believe that climate processes such as cloud formation and precipitation are sufficiently understood to predict future climate change.

Surveys of meteorologists repeatedly find a majority oppose the alleged consensus. Only 39.5 percent of 1,854 American Meteorological Society members who responded to a survey in 2012 said man-made global warming is dangerous.

Finally, the U.N.’s Intergovernmental Panel on Climate Change — which claims to speak for more than 2,500 scientists — is probably the most frequently cited source for the consensus. Its latest report claims that “human interference with the climate system is occurring, and climate change poses risks for human and natural systems.” Yet relatively few have either written on or reviewed research having to do with the key question: How much of the temperature increase and other climate changes observed in the 20th century were caused by man-made greenhouse-gas emissions? The IPCC lists only 41 authors and editors of the

relevant chapter of the Fifth Assessment Report addressing “anthropogenic and natural radiative forcing.”

Of the various petitions on global warming circulated for signatures by scientists, the one by the Petition Project, a group of physicists and physical chemists based in La Jolla, Calif., has by far the most signatures — more than 31,000 (more than 9,000 with a Ph.D.). It was most recently published in 2009, and most signers were added or reaffirmed since 2007. The petition states that “there is no convincing scientific evidence that human release of ... carbon dioxide, methane, or other greenhouse gases is causing or will, in the foreseeable future, cause catastrophic heating of the Earth’s atmosphere and disruption of the Earth’s climate.”

We could go on, but the larger point is plain. There is no basis for the claim that 97 percent of scientists believe that man-made climate change is a dangerous problem.

— Joseph Bast
Roy Spencer

The Wall Street Journal
May 27, 2014, p. A13

Energy

MSNBC host Chris Hayes, in a recent column in *The Nation*, likens his ambition to abolish fossil fuels to the abolition of slavery. While he hastens to point out that he’s not making a “moral comparison between the enslavement of Africans and African Americans and the burning of carbon to power our devices,” Hayes nevertheless seems to think the only losers in a fossil-fuels ban would be “the world’s most profitable corporations and the

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nations that partner with them,” who are naturally analogous to antebellum slave owners. He needs to check in with the International Energy Agency, which reports that fossil fuels meet more than 80 percent of the world’s energy needs, and all windmills, solar panels, geothermal plants, and other forms of “clean energy” meet just 1 percent. Even if they could maintain an implausibly high growth rate indefinitely, these other forms of energy would not replace fossil fuels for more than half a century. By any yardstick, fossil fuels have been a Promethean gift to humanity. It’s not a coincidence that the human population has increased sevenfold since the invention of the continuous-rotation steam engine or that the internal-combustion age has seen the development of transnational markets for food, widespread travel and education, human aviation, full-time employment for left-wing commentators, and even the abolition of slavery. Hayes is wrong to downplay the moral comparison. There is a very moral argument involved in his abolition scheme; he’s just on the wrong side of it.

— *National Review*
May 19, 2014, p. 4

Culture

From his eerie laugh to specific quotes in his chilling YouTube diatribe, mass shooter Elliot Rodger seems to be channeling, perhaps even mimicking, a specific character from the violent Warcraft video game, WND has learned.

It has been widely reported Rodger was an avid Warcraft player. His online manifesto states he would retreat deep

into the game for hours per day and would dream of Warcraft when he went on family vacations and could not play.

What has been missed until now is that quotes from his final YouTube video announcing his murderous intentions seem to come from the Warcraft character known as Garrosh Hellscream, whose pursuit of dominance and power lead him to hate the Warcraft races, including his own.

In his last YouTube video, Rodger stated in what seems like prepared remarks, “If I had it in my power, I would stop at nothing to reduce every single one of you to mountains of skulls and rivers of blood, and rightfully so.”

The Hellscream character similarly went on a diatribe citing mountains of skulls and rivers of blood.

Official sound files from World of Warcraft’s Mists of Pandaria have Hellscream, voiced by Patrick Seitz, stating, “I have seen mountains of skulls and rivers of blood, and I will have my world.”

Hellscream then goes into a relaxed, manic laugh that Rodger seems to mirror.

The Hellscream character’s pursuit of superiority may have fed Rodger’s YouTube statement, “I am in truth the superior one, the true alpha male.”

Like Hellscream’s hatred for his own race, Rodger stated, “I hate all of you. Humanity is a disgusting, wretched, depraved species.”

Hellscream and Rodger even evince the same speaking pattern. They both begin threats with the word “yes,” expressed using similar, threatening intonation.

For example, in his YouTube mani-

festo Rodger stated, “Yes, after I’ve annihilated every single girl”

The Hellscream character several times makes threats starting with “yes,” such as, “Yes, yes, I can see it now. I can see the future of this world. A world ruled by the horde”

Rodger was reportedly found dead Saturday from a gunshot wound, possibly self-inflicted, after a shooting spree throughout Isla Vista, adjacent to Santa Barbara in Southern California. He reportedly killed six people. Eight others were shot and wounded and four more were injured when his black BMW hit them.

— Aaron Klein
World Net Daily
May 26, 2014

A group of 58 gay-marriage advocates have signed a letter that reprimands the “eagerness by some supporters of same-sex marriage to punish rather than to criticize or to persuade those who disagree.” “We reject that deeply illiberal impulse,” the group explained, “which is both wrong in principle and poor as politics.” The missive is timely. It has become sadly fashionable of late to compare the fight for gay marriage to the civil-rights movement of the late 1960s, a connection that presents opponents not merely as being of a different view but as unreconstructed bigots who must be excommunicated from the public square. Brendan Eich, the short-lived CEO of Mozilla, recently discovered to his dismay that although he exhibited no animus toward his gay employees whatsoever, his views were held to be beyond the pale and his employment was therefore considered to be

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inappropriate. The “best and most free society is one that allows the largest number to live true to their core beliefs and identities,” the signatories explained. Whether that “best society” lies ahead remains to be seen.

— *National Review*
May 26, 2014

Education

A legal team protecting the rights of a student to read the Bible during his class reading time claims officials in the Broward County school district in Florida lied about their ban on the Bible.

A second demand letter from the Liberty Institute on behalf of the student revealed that while the school apparently was claiming the Bible was disallowed because it wasn't on a list of approved reading sources for an advanced readers' program, it actually was.

“One of the reasons you cited on the phone for the ban on the Bible during Accelerated Reader Program time was that the Bible is not included on the Accelerated Reader Program list of approved books that have corresponding online tests,” said the letter from Hiram Sasser, director of litigation for the institute, to Marilyn McNamara of the Broward County schools.

“In fact, you flatly stated that there is no test or quiz for the Bible within the Accelerated Reader Program,” he wrote.

Even “assuming your factual assertion that the ban did take place during Accelerated Reader Program time, Giovanni Rubeo and other students in the school district have a constitutional right to read the Bible as part of the Accelerated Reader Program as well,” he pointed out.

“Enclosed, you will find eleven (11)

pages of books listed on the Accelerated Reader Program's website. These represent but a few of the ‘wide range of books’ from which students, like our client, could choose to read. Among the titles, you will note, are the following: Acts, Amos, Chronicles 1, Chronicles 2, Colossians, Corinthians 1, Corinthians 2, Daniel, Deuteronomy, Ecclesiastes,” the letter said.

“As you would imagine, each of these titles — these are merely the titles listed on the first of 11 pages of search results — are books contained within the Holy Bible and of the very same translation (NIV) that our client brought to class on April 8, 2014. Moreover, we note that each of these books are rated for ‘Middle Grade’ readers, meaning the same are suitable for readers between the fourth and eighth grades,” the lawyers explained.

“Each title provides the coveted Accelerated Reader points for students like Giovanni to earn credit. And, each title has pre-written online quizzes for students to take when they finish reading the same,” the letter said.

The issue arose earlier this month, reported WSVN-TV in Miami, when fifth-grader Giovanni Rubeo wanted to read his Bible during the free reading time at Park Lakes Elementary but was forbidden by his teacher.

The teacher left a voice mail for the student's father, saying: “Good morning, Mr. Rubeo, Mrs. Thomas. Giovanni called you because I asked him to. I noticed that he has a book, a religious book, in the classroom. He is not permitted to read those books in my classroom. He said if I told him to put it away you would say not to do that. So please give me a call, I need to have some understanding on direction

to him about the book he's reading as opposed to the curriculum for public schools. Mrs. S. Thomas. Thank you. Have a wonderful day. Bye-bye.”

Paul Rubeo, the father, picked up on the constitutional issues immediately.

“When someone's civil rights and constitutional rights are being violated, and that happens to be your child, I'm sure that any one of you would do that for someone you love.”

The district then mailed a letter stating that religious material is permitted before or after class. Two weeks later, officials admitted that the Bible was OK during “free reading” as well.

But the school had been adamant the student's Bible reading was during a special reading program time, and the program didn't allow it.

“Broward County Public Schools justified censoring the Bible because they thought it was not part of the Accelerated Reader Program, but, in fact, the Bible and other religious books about the Jewish, Buddhist and other faiths are included,” said Jeremiah Dys, Liberty Institute senior counsel.

“It is unlawful viewpoint discrimination under the First Amendment for the school district to selectively censor religious books from the large list of books available to students in the Accelerated Reader Program,” he said.

Liberty Institute said it has given Broward County Public Schools until May 19 to lift the ban on the Bible and other religious books and to take steps to inform classroom officials that they cannot ban the Bible from the Accelerated Reader Program.

— Bob Unruh
World Net Daily
May 18, 2014

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A California school district is going too far when it has public school students “bowing to the sun god” and participating in “liturgical/ritual religious practices” aimed at having them “become one with god,” according to a brief filed with an appeals court.

The National Center for Law and Policy is taking their fight over the Ashtanga yoga teachings of Encinitas Union School District to the Fourth District Court of Appeal in California after a district judge said the school program is religious, but officials can teach it anyway.

The Jois Foundation, also known as Somima, has partnered with the district “to develop an Ashtanga yoga program to replace traditional physical education,” according to the brief filed on behalf of students and parents in the district.

Among the founders was Sonia Tudor Jones, an ardent devotee of yoga who wanted to “spread the gospel of Ashtanga through the country and even internationally.” Jones worked on a plan for a three-year “scientific study” in the schools using the religious program.

When the lawsuit was heard, the trial court judge “acknowledged that, although not structured as a religious foundation per se, Jois/Sonima is ‘deeply involved in yoga and Ashtanga yoga’ and ‘has a mission to establish and teach Ashtanga yoga,’” the plaintiffs explained.

They have pointed out that the Ashtanga yoga supporters have “affirmed ... explicit teaching that the mere ‘physical practice’ of the yoga ... leads practitioners to ‘become one with god ... whether they want it or not.’”

The appeals court is being asked to

shut down the teaching.

“The Sonima Foundation is a religious organization with a religious agenda. They have the explicitly religious ‘outreach’ ‘mission’ of teaching Ashtanga yoga to children, which is based in Hindu religious beliefs and practices,” said NCLP Chief Counsel, Dean Broyles.

He charged that by partnering with Sonima, the school district “has violated the First Amendment and has committed an egregious breach of the public trust.”

“I am appalled that Sonima is arrogantly pushing ahead with its national public school launch prematurely, before the three-year study is complete and before the appeal is decided,” he said. “This shows a callous disregard for religious freedom, parental rights, and the importance of objectively studying the program.”

Read *Yoga Uncoiled — From East to West* and discover the true foundation of Hindu philosophy embedded in the activities.

He blasted the teachings.

“Leading young impressionable children with tender consciences through group liturgical/ritual religious practices including bowing to the sun god, practices that lead practitioners to ‘become one with god,’ is obviously religious,” he said.

“Jois, now deceptively rebranded as the Sonima Foundation, has purchased direct access to a captive audience of young and impressionable children by paying EUSD nearly \$2 million to beta test its religious Ashtanga program on kids and jointly develop a religious yoga curriculum with the district,” said Broyles.

He asserted it’s not the job of government to pick religious winners and losers.

“We must not allow the cultural elites to decide by fiat which politically correct religions, such as Hinduism or Islam, are acceptable for the state to promote to our children with our taxpayer resources, and which religions, such as Christianity, are not acceptable,” he said. “Our children are not spiritual ‘guinea pigs’ and should never be subjected to such misguided religious experimentation by the state.”

The brief to the appeals court argues that the district “still today leads the children in constitutionally forbidden religious group exercises — ritual liturgical Ashtanga yoga practices, including the Surya Namaskara A/B involving worship of the Hindu Solar Deity Surya.”

As long as the district’s “health and wellness” program is called “yoga,” the brief said, the program label “will send a positive message about ‘yoga,’ a Sanskrit term widely understood to mean yoking with the divine.”

“Even if the yoga taught in EUSD classrooms had all ‘religion’ stripped from it, which is not the case, the EUSD yoga program still conveys a positive view of other forms of ‘yoga’ children might encounter and excessively entangles the district with religion by forcing it to monitor, supervise, and control the religious speech and conduct of the yoga teachers in the classroom and embodied in the yoga curriculum.”

The case was brought by parents of children in the district’s elementary school system. They alleged that teaching yoga in schools is an improper attempt at religious indoctrination.

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San Diego Superior Court Judge John Meyer heard the case and declared in his July 1, 2013, decision that yoga, including the Ashtanga yoga taught at Encinitis, is religious. But the judge also said that the district did not violate the Establishment Causes of the U.S. and California constitutions by hiring yoga instructors to teach yoga to students during class hours.

“Meyer found that EUSD had somehow stripped enough religious content out of the program so that the hypothetical ‘reasonable observer’ student would not perceive that religion was being promoted,” the legal team explained.

After objections from the plaintiffs in the case, the judge revised his decision, concluding that the school’s yoga poses are identical to those taught by Ashtanga yoga and guru P.K. Jois.

“Evidently, in spite of Judge Meyer’s stated grave concerns about Jois Foundation’s mission to promote Ashtanga yoga to public school children and Ashtanga devotee Jen Brown’s transparent conflict of interest as a Jois Foundation employee and EUSD yoga teacher, these red flags were not enough to cause Judge Meyer to find ‘excessive government entanglement with religion’ and suspend the religious yoga program,” the law center said.

The school’s yoga teachings are for children in kindergarten through grade six.

— Bob Unruh
World Net Daily
May 10, 2014

Looking for the biggest bargain in higher education? I think I found it in this rural Missouri town, 40 miles south of Springfield, nestled in the foothills

of the Ozark Mountains. The school is College of the Ozarks, and it operates on an education model that could overturn the perverse method of financing college education that is turning this generation of young adults into a permanent debtor class.

At this college, the tuition is nowhere near the \$150,000 to \$200,000 for a four-year degree that the elite top-tier universities are charging. At College of the Ozarks, tuition is free. That’s right. The school’s nearly 1,400 students don’t pay a dime in tuition during their time there.

So what’s the catch? All the college’s students — without exception — pay for their education by working 15 hours a week on campus. The jobs are plentiful because this school — just a few miles from Branson, a popular tourist destination — operates its own mill, a power plant, fire station, four-star restaurant and lodge, museum, and dairy farm.

Some students from low-income homes also spend 12 weeks of summer on campus working to cover their room and board. Part of the students’ grade point average is determined by how they do on the job, and those who shirk their work duties are tossed out. The jobs range from campus security to cooking and cleaning hotel rooms, tending the hundreds of cattle, building new dorms and buildings, to operating the power plant.

The college was founded in 1906 as the “School of the Ozarks” atop local Mount Huggins, named for brothers Louis and William Huggins from St. Joseph, Mo., who gave the school its first endowment. From the start, the

school was run on the same work-for-education principle as it is today.

Just over 40 years ago, this newspaper made College of the Ozarks famous with a 1973 front-page story that nicknamed the school “Hard Work U.” In 1988, when he became the school’s president, Jerry C. Davis started plastering the moniker “Hard Work U” on nearly every structure and piece of promotional material printed at the college. “We saw this as a huge marketing coup because it sets us apart from nearly every other school in the country,” explains the colorful Mr. Davis, who in 26 years as head of the school has brought to campus such luminaries as President George W. Bush, Margaret Thatcher, Tom Brokaw, and Norman Schwarzkopf.

“We don’t do debt here,” Mr. Davis says. “The kids graduate debt free and the school is debt free too.” Operating expenses are paid out of a \$400 million endowment. Seeing the success of College of the Ozarks, one wonders why presidents of schools with far bigger endowments don’t use them to make their colleges more affordable. This is one of the great derelictions of duty of college trustees as they allow universities to become massive storehouses of wealth as tuitions rise year after year.

In an era when patriotism on progressive college campuses is uncool or even denigrated as endorsing American imperialism, College of the Ozarks actually offers what it calls a “patriotic education.” “There’s value in teaching kids about the sacrifices previous generations have made,” Mr. Davis says. “Kids should know there are things worth fighting for.”

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He says a dozen or so students will be taking a pilgrimage to Normandy in June to commemorate the 70-year anniversary of D-Day and the former College of the Ozarks students buried there. Amazingly, four of the school's graduates served as generals in the U.S. military during the Vietnam War.

The emphasis on work in exchange for learning doesn't mean the classroom experience is second rate. The college has a renowned nursing program, business school, and agriculture program. As one who has lectured at many universities, I can attest that the many students I met on the campus are refreshingly respectful, inquisitive, and grateful for the opportunity to learn.

These aren't the highest academic status kids (the average ACT score is 21), but there is an unmistakable quest to succeed. To gain admittance, each student must demonstrate "financial need, academic ability, sound character, and a willingness to work." Elizabeth Hughes, the public-relations director, says: "We don't have a lot of rich kids ... they have plenty of other schools they can choose from."

That doesn't mean the school is not in high demand. Unlike many small liberal-arts schools that are suffering a steep decline in applications, last year College of the Ozarks had 4,000 applicants for about 400 freshman slots, which makes this remote little school among the nation's most selective.

All of this raises the question: To bring down tuition costs elsewhere, is it so unthinkable that college students be required to engage in an occasional honest day's work? Many of the privileged class of kids who attend Dart-

mouth or Stanford or Wesleyan would no doubt call it a violation of their human rights. Others are too busy holding rallies for unisex bathrooms, reparations for slavery, and an end to fossil fuels to work while in school. As the humorist P.J. O'Rourke once wrote: "Everyone wants to save the world, but no one wants to do the dishes."

At Hard Work U, the kids actually do the dishes and much more while working their way through a four-year degree. Nearly 90 percent of graduates land jobs — an impressive figure, given the economy's slow-motion recovery.

"If I were an employer, I'd take our graduates over those at most any other schools," says Mr. Davis. "The kids at these East Coast colleges strike me as being a little spoiled. Our graduates don't expect to come into the company as the CEO." But they certainly join a company knowing the value of work.

— Stephen Moore
The Wall Street Journal
May 17-18, 2014, p. A13

It's been a long time coming, but America's colleges and universities have finally descended into lunacy.

Last month, Brandeis University banned Somali-born feminist Ayaan Hirsi Ali as its commencement speaker, purporting that "Ms. Hirsi Ali's record of anti-Islam statements" violates Brandeis' "core values."

This week higher education's ritualistic burning of college-commencement heretics spread to Smith College and Haverford College.

On Monday, Smith announced the withdrawal of Christine Lagarde, the French head of the International Monetary Fund. And what might the problem

be with Madame Lagarde, considered one of the world's most accomplished women? An online petition signed by some 480 offended Smithies said the IMF is associated with "imperialistic and patriarchal systems that oppress and abuse women worldwide." With unmistakable French irony, Ms. Lagarde withdrew "to preserve the celebratory spirit" of Smith's commencement.

On Tuesday, Haverford College's graduating intellectuals forced commencement speaker Robert J. Birgeneau to withdraw. Get this: Mr. Birgeneau is the former chancellor of UC Berkeley, the big bang of political correctness. It gets better.

Berkeley's Mr. Birgeneau is famous as an ardent defender of minority students, the LGBT community and undocumented illegal immigrants. What could possibly be wrong with this guy speaking at Haverford??? Haverfordians were upset that in 2011 the Berkeley police used "force" against Occupy protesters in Sproul Plaza. They said Mr. Birgeneau could speak at Haverford if he agreed to nine conditions, including his support for reparations for the victims of Berkeley's violence.

In a letter, Mr. Birgeneau replied, "As a longtime civil rights activist and firm supporter of nonviolence, I do not respond to untruthful, violent verbal attacks."

Smith president Kathleen McCartney felt obliged to assert that she is "committed to leading a college where differing views can be heard and debated with respect." And Haverford's president, Daniel Weiss, wrote to the students that their demands "read more like a jury issuing a verdict than as an

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invitation to a discussion or a request for shared learning.”

Mr. Birgeneau, Ms. McCartney, Mr. Weiss, and indeed many others in American academe must wonder what is happening to their world this chilled spring.

Here’s the short explanation: You’re all conservatives now.

Years ago, when the academic left began to ostracize professors identified as “conservative,” university administrators stood aside or were complicit. The academic left adopted a notion espoused back then by a “New Left” German philosopher — who taught at Brandeis, not coincidentally — that many conservative ideas were immoral and deserved to be suppressed. And so they were.

This shunning and isolation of “conservative” teachers by their left-wing colleagues (with many liberals silent in acquiescence) weakened the foundational ideas of American universities — freedom of inquiry and the speech rights in the First Amendment.

No matter. University presidents, deans, department heads, and boards of trustees watched or approved the erosion of their original intellectual framework. The ability of aggrieved professors and their students to concoct behavior, ideas, and words that violated political correctness got so loopy that the phrase itself became satirical — though not so funny to profs denied tenure on suspicion of incorrectness. Offensive books were banned and history texts rewritten to conform.

No one could possibly count the compromises of intellectual honesty made on American campuses to reach

this point. It is fantastic that the liberal former head of Berkeley should have to sign a Maoist self-criticism to be able to speak at Haverford. Meet America’s Red Guards.

These students at Brandeis, Smith, Haverford, and hundreds of other U.S. colleges didn’t discover illiberal intolerance on their own. It is fed to them three times a week by professors of mental conformity. After Brandeis banned Ms. Hirsi Ali, the Harvard Crimson’s editors wrote a rationalizing editorial, “A Rightful Revocation.” The legendary liberal Louis Brandeis (Harvard Law, First Amendment icon) must be spinning in his grave.

Years ago, today’s middle-aged liberals embraced in good faith ideas such as that the Western canon in literature or history should be expanded to include Africa, Asia, Native Americans, and such. Fair enough. The activist academic left then grabbed the liberals’ good faith and wrecked it, allowing the nuttiest professors to dumb down courses and even whole disciplines into tententious gibberish.

The slow disintegration of the humanities into what is virtually agitprop on many campuses is no secret. Professors of economics and the hard sciences roll their eyes in embarrassment at what has happened to once respectable liberal-arts departments at their institutions. Like some Gresham’s Law for Ph.D.s, the bad professors drove out many good, untenured professors, and that includes smart young liberals. Most conservatives were wiped out long ago.

One might conclude: Who cares? Parents are beginning to see that this is a \$65,000-a-year scam that won’t

get their kids a job in an economy that wants quantification skills. Parents and students increasingly will flee the politicized nut-houses for apolitical MOOCs — massive open online courses.

Still, it’s a tragedy. The loonies are becoming the public face of some once-revered repositories of the humanities. Sic transit whatever.

— Daniel Henninger
The Wall Street Journal
May 15, 2014, p. A13

In 2014, an estimated 1.6 million American college students will move their tassels from right to left. The secret to their success? Parental involvement in high school, according to a new policy brief from the American Enterprise Institute. In *Dad and the Diploma: The Difference Fathers Make for College Graduation*, sociologist W. Bradford Wilcox finds that teenagers with “involved” fathers are 98 percent more likely to graduate from college than their peers with uninvolved dads. Father may not know best, but his being around does seem to boost learning.

— *National Review*
May 19, 2014, p. 12

For those who have not yet caught up with it, in the academic world the phrase “trigger warning” means alerting students to books that might “trigger” deleterious emotional effects. Should a Jewish student be asked to read *Oliver Twist* with its anti-Semitic caricature of Fagin, let alone *The Merchant of Venice*, whose central figure is the Jewish usurer Shylock? Should African-American students be required to read *Huckleberry Finn*, with its generous use of the “n-word,” or *Heart of Darkness*,

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which equates the Congo with the end of rational civilization? Should students who are ardent pacifists be made to read about warfare in Tolstoy and Stendhal, or for that matter the Iliad? As for gay and lesbian students, or students who have suffered sexual abuse, or those who have a physical handicap ... one could go on.

Pointing out the potentially damaging effects of books began, like so much these days, on the Internet, where intellectual Samaritans began listing such emotionally troublesome books on their blogs. Before long, it was picked up by the academy. At the University of California at Santa Barbara, the student government suggested that all course syllabi contain trigger warnings. At Oberlin College, the Office of Equity Concerns advised professors to steer clear of works that might be interpreted as sexist or racist or as vaunting violence.

Movies have of course long been rated and required to note such items as Adult Language, Violence, Nudity — ratings that are themselves a form of trigger warning. Why not books, even great classic books? The short answer is that doing so insults the intelligence of those supposedly serious enough to attend college by suggesting they must not be asked to read anything that fails to comport with their own beliefs or takes full account of their troubled past experiences.

Trigger warnings logically follow from the recent history of American academic life. This is a history in which demographic diversity has triumphed over intellectual standards, and the display of virtue over the search for truth.

So much of this history begins in good intentions and ends in the tyranny of conformity.

Sometime in the 1950s, American universities determined to acquire students from less populous parts of the country to give their institutions the feeling of geographical diversity. In the 1960s, after the great moral victories of the civil-rights movement, the next obvious step was racial preferences, which allowed special concessions to admit African-American students. In conjunction with this, black professors were felt to be needed to teach these students and, some said, serve as role models. Before long, the minority of women among the professoriate was noted. This, too, would soon be amended. “Harvard,” I remember hearing around this time, “is looking for a good feminist.”

All this, most reasonable people would concur, was fair enough. Then things took a radical twist. Suddenly women, African-Americans, and (later) gay and lesbian professors began teaching, in effect, themselves. No serious university could do business without an African-American Studies Department. Many female professors created and found an academic home in something called Gender Studies, which turned out to be chiefly about the suppression of women, just as African-American Studies was chiefly about the historical and contemporary maltreatment of blacks. Something called Queer Studies came next, with gays and lesbians instructing interested students in the oppression of homosexuals.

Over time, the themes of gender, class, and race were insinuated into the

softer social sciences and much of the humanities. They have established a reign of quiet academic terror, and that has made the university a very touchy place indeed.

Meanwhile many of those students who in the late 1960s arose in protest have themselves come to prominence and even to eminence as professors in their 60s and early 70s. Having fought in their youth against what they thought the professorial old-boy network, they now find themselves old boys. Unable to discover a way to replace the presumably unjust society that they once sought to topple, they currently tend to stand aside when students and younger professors cavort in bumptious protest, lest they themselves be thought, God forbid, part of the problem.

University presidents and their increasingly large army of administrators have by now a 50-year tradition of cowardice. They do not clamp down when students reject the visits on their campuses of such courageous or accomplished women as Ayaan Hirsi Ali, Christine Lagarde, or Condo-leezza Rice because their views are not perfectly congruent with the students’ own jejune beliefs. When students and younger faculty line up behind the morally obtuse anti-Israel BDS (Boycott, Divest, Sanction) movement, wiser heads do not prevail, for the good reason that there are no wiser heads. The inmates, fair to say, are running the joint.

The trigger warning is another passage in the unfinished symphony of political correctness. If the universities do not come out against attacks on freedom of speech, why should they

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oppose the censorship implicit in trigger warnings? The main point of these warnings, as with all political correctness, is to protect the minority of the weak, the vulnerable, the disheartened, or the formerly discriminated against, no matter what the price in civility, scholarly integrity, and political sanity. Do they truly require such protection, even at the price of genuine education?

Nearly 200 years ago, Alexis de Tocqueville, in his book on American democracy, feared the mob of the majority. In the American university today, that mob looks positively pusillanimous next to the mob of the minority.

— Joseph Epstein
May 28, 2014, p. A15

There was a time when people looking for intellectual debate turned away from politics to the university. Political backrooms bred slogans and bagmen; universities fostered educated discussion. But when students in the 1960s began occupying university property like the thugs of regimes America was fighting abroad, the venues gradually reversed. Open debate is now protected only in the polity: In universities, muggers prevail.

Assaults on intellectual and political freedom have been making headlines. Pressure from faculty egged on by Muslim groups induced Brandeis University last month not to grant Ayaan Hirsi Ali, the proponent of women's rights under Islam, an intended honorary degree at its convocation. This was a replay of 1994, when Brandeis faculty demanded that trustees rescind their decision to award an honorary degree to Jeane Kirkpatrick, former U.S. ambassador to the United Nations. In each case, a

faculty cabal joined by (let us charitably say) ignorant students promoted the value of repression over the values of America's liberal democracy.

Opponents of free speech have lately chalked up many such victories: New York City Police Commissioner Raymond Kelly prevented from speaking at Brown University in November; a lecture by Charles Murray canceled by Azusa Pacific University in April; Condoleezza Rice, former secretary of state and national-security adviser under the George W. Bush administration, harassed earlier this month into declining the invitation by Rutgers University to address this year's convocation.

Most painful to me was the Harvard scene several years ago when the Committee on Degrees in Social Studies, celebrating its 50th anniversary, accepted a donation in honor of its former head tutor Martin Peretz, whose contributions to the university include the chair in Yiddish I have been privileged to hold. His enemies on campus generated a "party against Marty" that forced him to walk a gauntlet of jeering students for having allegedly offended Islam, while putting others on notice that they had best not be perceived guilty of association with him.

Universities have not only failed to stand up to those who limit debate, they have played a part in encouraging them. The modish commitment to so-called diversity replaces the ideal of guaranteed equal treatment of individuals with guaranteed group preferences in hiring and curricular offerings.

Females and members of visible minorities are given handicaps (as in golf). Courses are devised to inculcate

in students the core lesson that (in the words of one recent graduate, writing online at the Huffington Post) "harmful structural inequalities persist on the basis of class, race, sex, sexual orientation, and gender identity in the U.S." On too many campuses, as in a funhouse mirror, ideological commitment to diversity has brought about its opposite: ideological hegemony, which is much more harmful to the life of the mind than the alleged structural inequalities that social engineering set out to correct.

In 1995, I participated in a campus debate on affirmative action that drew so much student interest it had to be rerouted to Harvard's largest auditorium. This year, I was asked by a student group to participate in a debate on modern feminism. Though I am not hotly engaged in the subject, I agreed and waited for confirmation, thinking it might be fun to consider a women's movement that has never graduated from sisterhood to motherhood. There followed several emails apologizing for the delay and finally a message acknowledging that no one could be found to take the pro-feminist side. Evidently, one of those asked had responded: "What is there to debate?" No wonder those who admit no legitimate opposition to their ideas feel duty-bound to shut down unwelcome speakers.

Because conservative students do not take over buildings or drown others out with their shouting, instructors feel free to mock conservatives in the classroom, and administrators pay scant attention when their posters are torn down or their sensibilities offended. As a tenured professor who does not decline the

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label “conservative,” I benefit from this imbalance by getting to know some of the feistiest students on campus.

But these students need and deserve every encouragement from outside their closed and claustrophobic environs. As one of them put it to me, “There’s more faculty interest in climate control than in the Western canon.”

Multiculturalism guarantees that courses on Islam highlight all the good that can be said of Muhammad and the Quran, but there is no comparable academic commitment to reinvigorating the foundational teachings of American liberal democracy or to strengthening the legacy bequeathed to us by “dead white males.”

So far, the university culture has not been able to destroy the two-party system, but its influence on the current administration in Washington gives some sense of what may lie ahead unless small “d” democrats — which these days means mostly conservatives — begin to take back the campus. Through patient but persistent means, they ought to help students introduce speakers, debates, demands for courses, and all the intellectual firepower they can muster in favor of American exceptionalism, the moral advantages of a free economy, and the need to protect democracy from enemies we are not afraid to name.

In short, let the university become as contentious as Congress. In Nigeria, Islamists think nothing of seizing hundreds of schoolgirls for the crime of aspiring to an education. Here in the United States, the educated class thinks nothing of denying an honorary degree to a fearless Muslim woman

who at peril of her life, and in the name of liberal democracy, has insisted on exposing such outrages to the light. The struggle for freedom is universal; would that our universities were on its side.

— Ruth R. Wisse

The Wall Street Journal

May 12, 2014, p. A15

International Affairs

Boko Haram claimed that their rights had been violated by the Nigerian government, after the pattern of Islamic supremacists everywhere, who always claim that they are the wronged and aggrieved party. The Obama Administration, as clueless and Islam-sympathetic as ever, bought it.

“Obama Administration Threatened Nigeria With Sanctions in 2013 for Fighting Boko Haram,” by Fred Dardick, *Canada Free Press*, May 14, 2014 (thanks to Pamela Geller).

Hillary Clinton wasn’t the only Obama administration official who went to bat for Boko Haram over the past few years.

Soon after John Kerry took over as Secretary of State, the U.S. Ambassador to Nigeria, Terence P. McCulley, accused the Nigerian government of butchery during a confrontation with Boko Haram terrorists in Baga, a Nigerian town on the shores of Lake Chad, and in May 2013 threatened to withdraw U.S. military aid from the West African nation.

Boko Haram militants attacked a Nigerian military outpost in April 2013 outside Baga, killing one soldier. Following the three-day battle, human rights activists, including the George Soros-funded and liberal aligned

Human Rights Watch, which is not exactly known for its impartiality when it comes to reporting on Islamic issues, claimed the Nigerian military wantonly slaughtered 183 civilians and burned down over 2,000 homes and businesses.

The Nigerian government denied the claims saying the death toll and destruction had been vastly overstated by its enemies, and in fact 30 Boko Haram terrorists, six civilians, and one soldier had died in the fighting. Reports from the Baga clinic, which treated 193 people following the battle, but only 10 with serious injuries, seemed to back up the Nigerian government claim that no large-scale massacre had occurred.

The U.S. Nigerian Ambassador, blindly believing any Islamist sob story that crossed his path, responded in a May 2013 meeting with human rights activists by defending Boko Haram:

Mr. Terrence announced to the activists that the U.S. congress had previously passed a law that bars the United States from rendering military assistance to any government that violates basic rights of citizens. He said the Obama-led U.S. government has therefore ceased to assist Nigeria militarily in obedience to the law.

The threat of military sanctions, and whether or not they were actually implemented, is an open question as there has been zero coverage of this issue in the mainstream media, and may have had a chilling effect on Nigerian military operations against Boko Haram. Since Ambassador McCulley’s proclamation, the Nigerian civilian death toll by Boko Haram Islamic militants has skyrocketed over the past year.

No wonder the Nigerian government was initially reluctant to accept

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U.S. assistance with finding the more than 200 Christian girls kidnapped by Boko Haram last month. Emboldening Nigeria's Islamic terrorist enemies and having been already accused by the Obama administration of crimes against humanity for fighting militants who were responsible for hundreds of civilian deaths since 2010, they likely felt that Obama's belated support was more a product of diplomatic CYA than actually caring about the fate of kidnapped Nigerian children.

— Robert Spencer
Jihad Watch
May 15, 2014

Leftist policy is the search for the root cause of evil. Everything from a street mugging to planes flying into the World Trade Center is reduced to a root cause of social injustice. Throw poverty, oppression, and a bunch of NGO buzzwords into a pot, and out come the suicide bombings, drug dealing, and mass rapes.

It doesn't matter whether it's Boko Haram, the Islamic terrorist group that kidnapped hundreds of Nigerian schoolgirls, or a drug dealer with a record as long as his tattooed arm.

Obama and Hillary resisted doing anything about Boko Haram because they believed that its root cause was the oppression of Muslims by the Nigerian government. Across the bloody years of Boko Haram terror, the State Department matched empty condemnations of Boko Haram's killing sprees with condemnations of the Nigerian authorities for violating Muslim rights.

Michelle Obama and Hillary Clinton haven't championed #BringBackOurGirls because it's a hashtag in support

of the kidnapped girls, but because it undermines the Nigerian government. They aren't trying to help the kidnapped girls. They're trying to bring down a government that hasn't gone along with their agenda for appeasing Boko Haram and Nigerian Muslims.

The hashtag politics aren't aimed at the terrorists. They're aimed at helping the terrorists.

There's a reason why the media and so many leftists have embraced the hashtag. #BringBackOurGirls isn't a rescue. It denounces the Nigerian government for not having already gotten the job done even as the State Department stands ready to denounce any human rights violations during a rescue attempt.

Obama and Boko Haram want to bring down the Nigerian government and replace it with a leadership that is more amenable to appeasement. It's the same thing that is happening in Israel and Egypt.

State Department officials responded to Boko Haram attacks over the years with the same litany of statistics about unemployment in the Muslim north and the 92 percent of children there who do not attend school. When Hillary Clinton was asked about the kidnappings by ABC News, she blamed Nigeria for not "ensuring that every child has the right and opportunity to go to school."

Clinton acted as if she were unaware that Boko Haram opposes Muslim children going to school or that it would take the very same measures that her State Department has repeatedly opposed to make it possible for them to go to school. This is a familiar Catch 22

in which the authorities are blamed for not fixing the socioeconomic problems in terrorist regions that are impossible to fix without defeating the terrorists and blamed for violating the human rights of the terrorists when they try to defeat them.

The mainstream media has been more blatant about carrying Boko Haram's bloody water. Their stories begin with the kidnapped schoolgirls and skip over to a sympathetic reading of history in which Boko Haram only took up arms after government brutality.

Two years ago, the New York Times ran an op-ed titled "In Nigeria, Boko Haram Is Not the Problem."

The op-ed contended that Boko Haram didn't exist, that it was a peaceful splinter group, and that the Nigerian army was worse than Boko Haram. Somehow these three claims were made on the same page. The editorial warned the U.S. not to give the impression that it supports Nigeria's Christian president or it would infuriate Muslims and suggested that Christians might really be behind the Muslim terror attacks.

Last year, Secretary of State John Kerry, after a pro forma condemnation of Boko Haram terror, warned, "We are also deeply concerned by credible allegations that Nigerian security forces are committing gross human rights violations, which, in turn, only escalate the violence and fuel extremism."

Kerry was blaming the victims of Boko Haram for the violence perpetrated against them and claiming that resistance to Boko Haram caused Boko Haram's attacks.

The U.S. Commission on International Religious Freedom, three of

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whose members had been appointed by Obama and one by Nancy Pelosi, issued a report blaming Nigeria for Boko Haram's murderous Jihad.

The report's findings claimed that the Nigerian government's "violations of religious freedom" had led to "sectarian violence." It echoed the propaganda of the Islamic terrorist group, stating that, "Boko Haram also justifies its attacks on churches by citing, among other things, state and federal government actions against Muslims."

The report suggested that the Nigerian government was too focused on fighting Boko Haram and not focused enough on dealing with Christian violence against Muslims. "The Nigerian government's failure to address chronic religion-related violence contrasts with its commitment to stop Boko Haram, which at times has resulted in the indiscriminate use of force against civilians and in human rights abuses."

The solution was to scale back the fight against Boko Haram and appease Nigerian Muslims.

"In meetings with Nigerian officials, including Secretary Clinton's meeting with Nigerian President Goodluck Jonathan in August 2012, the U.S. government consistently has urged the Nigerian government to expand its strategy against Boko Haram from solely a military solution to addressing problems of economic and political marginalization in the north, arguing that Boko Haram's motivations are not religious but socio-economic," the report stated.

"Additionally, senior U.S. officials frequently warn in private bilateral meetings and in public speeches that

Nigerian security forces' excessive use of force in response to Boko Haram is unacceptable and counterproductive."

A year earlier, Deputy Secretary of State William Burns had proposed helping Nigeria develop "a comprehensive counterterrorism strategy" that includes "citizen engagement and dialogue." This was really a proposal to export Obama's failed appeasement strategy in Afghanistan that had cost over 1,600 American lives to Nigeria.

Boko Haram's kidnapping of the schoolgirls is both convenient and inconvenient for Obama and the State Department. On the one hand, it has brought negative attention to their stance on Boko Haram, but on the other hand, it may end up toppling the Nigerian government and empowering Muslims. And they see a more flexible Nigerian government as the only means of coming to terms with Boko Haram.

This isn't just their strategy for Nigeria. It's their universal approach to Islamic terrorism. It's why Kerry blamed Israel for the collapse of the peace talks with the PLO. It's why Egypt is being pressured to free its Muslim Brotherhood detainees. And it's why the United States is never allowed to defeat Al Qaeda.

Obama is trying to bring down governments that fight Islamic terrorism, whether in Egypt, Israel, or Nigeria, and replace them with governments that appease terrorists. This shared goal creates an alliance, direct or indirect, open or covert, between Obama and the Muslim Brotherhood, Obama and the PLO, and Obama and Boko Haram.

Daniel Greenfield
FrontPage Magazine

May 13, 2014

Liberals sometimes wonder why conservatives don't have more respect for the United Nations. Maybe this will help: The U.N. has just elected Iran to the women's-rights committee — the U.N. Commission on the Status of Women. Iran, remember, is a regime that stones girls to death for the "crime" of having been gang-raped. Our question is, why do liberals respect the U.N. so much?

National Review
May 19, 2014, p. 11

Gabriel Garcia Márquez did what few writers can: get millions of people to read them. His novels, especially *One Hundred Years of Solitude*, are among the most praised books of our time. Literature is often a matter of taste, and Garcia Márquez's "magic realism" is not for everyone. Character is less a matter of taste, or should be: Garcia Márquez was a friend and defender of the Soviet Union and Communism everywhere. He was a very great friend and defender of Fidel Castro. At the same time, of course, he was a determined foe of Castro's enemies, i.e., Cubans who want to live in a free country. Garcia Márquez was a Colombian who lived in Mexico. In every generation, there are people in free countries who support, perfume, and love dictators who keep other countries unfree. "Gabo," as they called him, was maybe the most prestigious person in the whole of Latin America. His prestige could have done great things for the Cuban people, and in particular the political prisoners. Instead, Garcia Márquez lent his prestige to their jailers and torturers. Cuba is a one-party dictatorship with a gulag. "Gabo"

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gloried in this fact. He may have written prettily, but he did nasty things with his life. Dead at 87. R.I.P.

National Review
May 19, 2014, p. 12

Biblical Studies

New dating tests rekindled debate last month over the “Gospel of Jesus’ Wife,” a pretentiously named shred of papyrus first announced in 2012. At that time, Harvard Divinity School historian Karen King said the fragment dated from the second century and was the only example of ancient writing in which Jesus claimed to be married: In part, the 1.5-by-3-inch fragment reads, “Jesus said to them, ‘My wife ...’” and “... she will be able to be my disciple.”

Enough people questioned the authenticity of the Coptic fragment, which belongs to an anonymous owner, that King submitted it to research teams to have its age tested. She published the results this year in an April edition of *Harvard Theological Review*. Using carbon dating and spectroscopy techniques, the teams concluded the papyrus is indeed centuries old, and that the soot-based ink shows no signs of being recently forged. They placed the papyrus between the sixth and ninth centuries — several centuries later than King first concluded.

The test results don’t definitively rule out the possibility of forgery (someone could have carefully written on an old scrap of papyrus). King and others believe the artifact is genuine. She doesn’t take it as evidence the historical Jesus was actually married, but believes it points to a debate among early Christians over celibacy and the role of

women.

Many remain unconvinced. Leo Depuydt, a Brown University Egyptologist who wrote an accompanying critique of the fragment in *Harvard Theological Review*, said he was “100 percent certain” the fragment was “a forgery, and not a very good one at that.” Depuydt said the Coptic text contained “grammatical blunders” an ancient author wouldn’t have made. “There is no doubt whatsoever in my mind personally that ... the ‘Gospel of Jesus’ Wife’ is a patchwork of words and phrases from the published and well-known Coptic *Gospel of Thomas*.”

Michael Kruger, an expert on New Testament texts at Reformed Theological Seminary in Charlotte, N.C., agrees with the forgery conclusion. But even if it’s genuine, it doesn’t tell us anything about the historical Jesus, he told me: “The fragment is a late production. ... It’s well after the time of Jesus, and well after the time of the apostles.”

Another possibility, said Kruger, is that “wife” in the text is supposed to be a metaphorical reference to the church, not Jesus’ actual wife. (King herself concedes that possibility.) “There is no historical evidence anywhere in early Christianity that Jesus was married,” Kruger said.

— Daniel Devine
World Magazine
May 17, 2014, p. 62

Media

It’s hard to think of a more dangerous threat to First Amendment freedoms than the Federal Communications Commission’s scheme a few months ago to station government “researchers”

in newsrooms.

It had all the makings of 1984-style intimidation of journalists, and it was allegedly abandoned shortly after a public outcry.

I say “allegedly” because our betters never give up their quest to dictate to us what is allowable speech.

They wait until they think we’re not paying attention, and try again. A couple of years ago, they floated, but abandoned, the old Fairness Doctrine, which throttled talk radio before the FCC under President Reagan rescinded it in 1987.

In recent days, an even more hare-brained plan has arisen, courtesy of Sen. Edward J. Markey, Massachusetts Democrat, and Rep. Hakeem Jeffries, New York Democrat. They’re sponsoring a bill to have federal researchers comb through broadcast radio and television, cable and public-access TV, “commercial mobile services and other electronic media,” and, get this — the Internet — for any communications that may have prompted violent acts and “hate crimes.”

Given that our governing elites insist that merely stating that marriage necessarily involves a man and a woman is evidence of “hate,” this is scary stuff.

The bill’s language assures us that the eventual report on all this data will include recommendations “consistent with the First Amendment.”

Remember, this crowd thinks the Constitution is a “living document” constructed primarily of judicial Silly Putty.

The good news is that the Hate Crime Reporting Act of 2014, introduced in early April, is not going anywhere in the

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current Congress — we hope.

Even liberal commentator Alan Colmes has raked it over the coals. Noting that Messrs. Markey and Jeffries tied their companion bills to the deadly shootings on April 13 at a Jewish center in Kansas, Mr. Colmes writes, “No matter how many heinous crimes are committed by deplorable white supremacists, it’s inane to make the case that it’s because [of] something someone said on the radio.”

Besides, there’s more than enough left-wing censorship in the media without the government getting into the act. *The Los Angeles Times*’ letters editor, for instance, announced last October that he would no longer run letters from people who deny the existence of man-made climate change.

As with the 1970s prediction of a coming ice age, the science is apparently settled. Well, OK. At least *The Times* is out and proud with its suppression of skeptics. Thanks for the warning.

Over on Facebook, the censors are hard at work, removing postings that offend liberal sensibilities. This is not to be confused with Mozilla Firefox’s recent forced resignation of CEO Brendan Eich for donating \$1,000 six years ago to a campaign for California’s Proposition 8 marriage amendment.

A few days ago, Facebook removed a posting by Fox News and Commentary radio host Todd Starnes that was slyly critical of former Florida Gov. Jeb Bush.

Mr. Bush, a Republican, had said that “many” illegal immigrants came here “because they had no other means to work to be able to provide for their family. Yes, they broke the law, but it’s not a felony. It’s an act of love.”

Using as a platform the news about armed federal agents seizing the cattle of Nevada rancher Cliven Bundy (who has since gotten into scalding hot water over his beyond-insensitive racial remarks), Mr. Starnes wrote:

“Rancher Bundy should’ve told the feds that those were Mexican cows — who came across the border illegally to seek better grazing opportunities. It was an act of love.”

Well, they didn’t find this amusing in the Facebook guard tower, where they donned their Ministry of Truth helmets and pushed buttons. Presto, the posting was gone, along with thousands of comments. In a column published on the Christian website CharismaNews.com, Mr. Starnes relates what next transpired:

“‘We removed something your page posted,’ Facebook told me in a rather unpleasant message. ‘We removed the post below because it doesn’t follow the Facebook Community Standards.’”

Mr. Starnes continues: “I reached out to Facebook to find out which part of the message violated their standards. Never heard back. I suspect I should’ve used the term illegal-alien cows.

“It’s not the first time my postings have been bleeped by the Facebook Purge Police. I’ve been banished, blocked, and censored for writing about Chick-fil-A, God, the Bible, Paula Deen, Cracker Barrel rocking chairs, sweet tea, Jesus, the Gaither Vocal Band, the Gideons, the National Rifle Association, and June bugs.”

It’s not possible in one column to chronicle all the ways the political left is suppressing dissent to turn America into a socialist paradise. They want

it to be a place where capitalism is a memory, the United States is the military equivalent of Tunisia, everyone is subsistent on the government, three people of any sex can marry, guns are confiscated, Christianity is effectively silenced, Tea Party membership is actionable, and illegal immigrants vote early and often.

It’s up to the rest of us to do what we can to make sure their dream doesn’t become our nightmare.

— Robert Knight
The Washington Times
May 5, 2014, p. 32

Economics

Pope Francis called Friday for governments to redistribute wealth and benefits to the poor in a new spirit of generosity to help curb the “economy of exclusion” that is taking hold today.

Francis made the appeal during a speech to U.N. Secretary-General Ban Ki-moon and the heads of major U.N. agencies who met in Rome this week.

Latin America’s first pope has frequently lashed out at the injustices of capitalism and the global economic system. On Friday, Francis called for the United Nations to promote a “world-wide ethical mobilization” of solidarity with the poor.

He said a more equal form of economic progress can be had through “the legitimate redistribution of economic benefits by the state, as well as indispensable cooperation between the private sector and civil society.”

Francis urged the U.N. to promote development goals that attack the root causes of poverty and hunger, protect the environment, and ensure dignified

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labor for all.

Friday's audience came just days after the Holy See was battered in a second round of grilling by a U.N. committee over its record of handling priestly sex abuse. Neither the pope nor Ban spoke of the issue. Francis did refer to another topic at the U.N. hearings: the church's opposition to abortion, which U.N. committee members have criticized as an impediment to women's access to reproductive health care.

Francis called for respect for life "from conception to natural death," and his denunciation of the "culture of death" echoed previous papal exhortations against abortion.

During the meeting, Ban invited Francis to speak to the United Nations. The Vatican hasn't confirmed any such trip, but Francis is widely expected to visit the U.S. in September 2015 to participate in a church meeting on families in Philadelphia, making a U.N. stop likely.

— Nicole Winfield
Associated Press
May 10, 2014

Conservative radio talk show host Michael Savage says if Pope Francis wants income redistribution, he should start with his own Church. On his Friday show, Savage said he would bid \$1 million for Michelangelo's famous painting on the ceiling of the Sistine Chapel at the Vatican. "The reason I'm offering that money to the pope and the Vatican is so they can redistribute the wealth that begins in the Vatican itself," Savage said. Savage said he was making a point that there is vast wealth within the Catholic Church, including priceless works

of art and major shares in global companies. Gold ingots could be sold for redistribution purposes, Savage said. Francis on Friday told a group of U.N. delegates, including Secretary-General Ban Ki-moon, that they should urge world governments to back "the legitimate redistribution of economic benefits by the state, as well as indispensable cooperation between the private sector and civil society." Savage's response: "It's Karl Marx in a papal outfit."

He noted that Francis is from Argentina, home to liberation theology along with much of Latin America, in the 1960s and '70s. And although Francis himself never practiced liberation theology, "he was certainly shaped by it," Savage said.

Liberation theology focuses on the plight of the poor, though critics such as Savage have long claimed it is Christianized Marxism.

Savage said he already pays 39.7 percent federal tax and 13 percent state tax in California as well as various local taxes.

"But that's not enough for the pope or Obama or the other Marxists on the planet," he said. "How does the pope differ from the Occupy Movement?"

The Catholic Church, he said, opposed Marxism "until this pope."

Though various Catholic priests throughout Central and South America have championed liberation theology, the Vatican itself has opposed what it has termed Marxist elements. Savage accused Francis of violating the "separation of church and state" and warned he's heard the same talk from Karl Marx, Vladimir Lenin, and Leon

Trotsky. Their ideas led to the deaths of millions, he said.

Savage also suggested Francis is trying to unify the masses in South America and Africa and get the haves to rise up against the have-nots.

— Greg Richter
Newsmax
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