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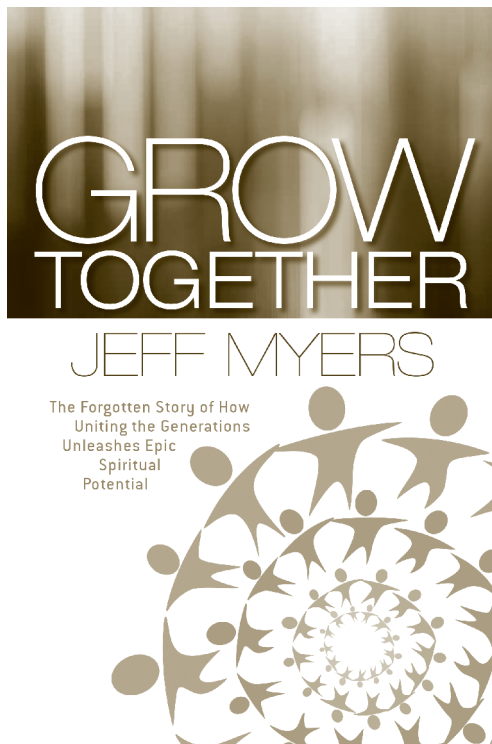
## The Hunger for Meaning

In 2 Corinthians 9:11, Paul writes, "You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God." One of the most important ways Christians can "produce" thanksgiving through others is to give. You can give money, of course, but perhaps most importantly, you can give of yourself. The following is an excerpt from chapter six of Dr. Jeff Myers' latest book, *Grow Together*. The aim of this chapter is to equip mentors to help others find meaning. The hunger for meaning leads Americans, especially young adults, to attempt to find satisfaction in the worst of places. But you could change that. As Dr. Myers mentions in this month's letter from the president, coaching, or mentoring, is one of those life-giving practices that sets Christians apart in our culture. We hope you'll find that this chapter brings some insight into the deep hunger around you, which God has uniquely "enriched" you to satisfy!

London's Westminster Abbey features dozens of gigantic monuments to persons whose historical achievements may have been modest but whose families possessed substantial-enough means to memorialize them in grand fashion. In their midst, one monument stands apart, small and unpretentious, as if to reflect the petite frame of its honoree rather than his gigantic, nation-shaping spirit. Tucked in a side alcove, the monument to William Wilberforce might go unnoticed but for a 21st-century revival of interest in his tireless opposition to the trans-Atlantic slave trade.

Invited by Abbey personnel for an after-hours visit, I stood before the Wilberforce monument, journaling my thoughts amidst the fading echoes of the day's last departing guests. Evensong approached, awakening the Abbey's mighty organ, its massive pipes curling the joyous sounds of heavenly anthems into every transept, calling forth living believers into eternal community with the saints entombed beneath the Abbey's stone floor.

At just that moment, my eyes fell on a phrase chiseled into the base of the Wilberforce monument: "He was among the foremost of those who fixed the character of their times." I felt a chill. My eyes stung,



hot. This was a man fully alive. *Death comes*, I realized, as if for the first time. But then a vow: *God helping me, I will be fully alive as long as I have breath.*

Perhaps you've had a moment where you craved aliveness of the sort that enables you to shape, rather than be shaped by, the times. Our hearts long to know that our existence isn't incidental to what really matters.

For most, the search is solitary, and thus futile. Alone, our cries for meaning dissipate in the poisonous atmosphere of self-pity or echo back insufficiently sharp to penetrate the busyness of the day or the cacophony of the age. Our search for meaning needs something more than what we alone can bring to it. But what is it?

Years ago when I began work as a professor, I noticed the question of meaning on the lips of each of my students, no matter how gifted or talented or popular. It is a question that demands, but rarely receives, an answer, and it often sounds like this: *If*

*I Were to Disappear, Would Anyone Notice?*

Most of us can only look at Wilberforce's legacy with wistful envy. We hunger for truth, for identity, for meaning, but do not know how to find them. We scavenge the platitudes with which we were raised but find them self-defeating.

Layered over with strips of papier-mâché optimism and the watery glue of self-confidence, our outer forms become a way to hide the emptiness we feel inside. I recently encountered a website called The Experience Project in which people discussed questions such as, "Would anyone miss me if I disappeared?" My heart ached with pity as I read:

"I'm sure my parents and maybe my brothers would for a while, but I've left no lasting impression on anyone in my life. I just don't actually believe that anyone genuinely cares enough to miss me if I were to vanish. Of course my family would have the police looking for me because I was supposed to be somewhere or do something, but after a while, life would go on and no one would remember me. If I were to disappear, I believe that people would be relieved. I caused nothing but trouble for so many years and I think I am a burden."<sup>1</sup>

In other words, *I believe the real me — the deep part of me I know is not imaginary — has no actual value to anyone else.* The hunger for meaning will be met, either by the good, the

true and the beautiful, or by their counterfeits, by self-obsessions incapable of giving to others or receiving from God. Sometimes our quest for meaning is one of the things preventing us from finding it.

### We Act on What We Believe

As the father of four teenage children, I've read through each *Lord of the Rings* book twice and watched each movie at least three times. My heart beats to Aragorn's speech on the eve of the battle for Gondor:

Sons of Gondor! Of Rohan! My

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# from the president's desk

a word from dr. jeff myers



## Thanksgiving Can Save Your Life — and Four Other World-Changing Takeaways

To the Apostle Peter, troubled times are like a refining fire that removes impurity, purifies, and makes gold beautiful. In this season of Thanksgiving, I am mindful of coming alongside our persecuted brothers and sisters around the world. But I am also focusing on five life-giving, world-changing activities in my own community:

**1. Contentment.** “I have learned to be content,” the Apostle Paul said (Phil. 4:12). Contentment is a life-saving virtue. Since 1948, researchers have studied the heart health of the residents of Framingham, Mass., and found that contentment is crucial to physical well-being. Researchers found that every contented person you know increases your likelihood of being contented by 2 percent. For every discontented person you know, your likelihood of being discontented rises 4 percent.<sup>1</sup> *Takeaway: Be content. It could save your life and inspire those around you.*

**2. Community.** Recent studies have shown the power of “authoritative communities” in people’s lives, helping children and adults live mentally, emotionally, and spiritually healthy lives.<sup>2</sup> Good churches play this role, giving all generations a sense of place, nurturing them, helping them grow spiritually, and teaching them to treat those inside and outside the community with dignity and love. *Takeaway: Be involved — and be generous with hugs and smiles and encouragement.*

**3. Connection.** Monica Ardelt reports that activities that increase a person’s sense of well-being can extend the lives of older persons by, on average, five years. In particular, Ardelt

found that meaningful involvement in church is especially important.<sup>3</sup> Those kids in Sunday school aren’t killing you; they’re actually keeping you alive! And the connection continues in our homes. As has been said, the front door of the home is the side door of the church. *Takeaway: Keep opening your home — and opening your heart as well.*

**4. Coaching.** By coaching, I mean positive, purposeful interaction with the rising generation. Positive connection between generations reinvigorates the older generation and provides the

“I am also focusing on five life-giving, world-changing activities in my own community.”

—Dr. Jeff Myers

younger generation with motivation, engagement, pro-social behavior, a healthier lifestyle, and spiritual development.<sup>4</sup> In one study, the number one factor explaining the continued church involvement of young people in their 20s was whether or not they had a mentor in high school.<sup>5</sup> *Takeaway: Re-commit to sharing your life experience with young people.*

**5. Character.** Author Steve Garber says, “For individuals to flourish, they need to be part of a community of character, one which has a reason for being that can provide meaning and coherence between the personal and the public worlds.”<sup>6</sup> Take the “Inklings” club as an inspiring example. A group of authors in the 1940s and ‘50s, the Inklings, gathered in Oxford twice a

week for friendship, writing advice, and spiritual support. Among those in the group were C.S. Lewis and J.R.R. Tolkien, and out of these meetings came Lewis’ *Narnia* series and Tolkien’s *Lord of the Rings* trilogy. *Takeaway: Invest time in people of character with whom you can change the world.*

We live in a world of trouble, but the way we personally live out a biblical worldview changes everything. Please pray for Summit as we purposefully invest in our precious young adults, so full of potential, and have a blessed season of Thanksgiving.

### Notes

1. For more information on the “Framingham Study” see <http://www.framinghamheartstudy.org/>
2. See Kathleen A. Kovner Kline, *Hardwired to Connect: The New Scientific Case for Authoritative Communities* (New York: Broadway Publications, 2003), p. 8.
3. See Monika Ardelt, “Effects of Religion and Purpose in Life on Elders’ Subjective Well Being,” *Journal of Religious Gerontology*, Vol. 14, No. 4, 2003.
4. Keith A. King, Rebecca A. Vidourek, Beth Davis, and Warren McClellan, “Increasing Self-Esteem and School Connectedness Through a Multidimensional Mentoring Program,” *Journal of School Health*, Vol. 72, No. 7, 2002, pp. 294-299; Rachel C. Vreeman and Aaron E. Carroll, “A Systematic Review of School-Based Interventions to Prevent Bullying,” *Archives of Pediatric and Adolescent Medicine*, Vol. 161, 2007, p. 86.
5. This is one of many conclusions reached by Jason Lanker, *The Relationship Between Mid-Adolescent Natural Mentoring and the Christian Spirituality of North American First-Year Christian College Students*. May 2009, Unpublished. Talbot School of Theology, Biola University. pp. 141, 147.
6. Steven Garber, *Fabric of Faithfulness* (Downers Grove, IL: InterVarsity, 2007), p. 159.

# meaning

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brothers! I see in your eyes the same fear that would take the heart of me! A day may come when the courage of men fails, when we forsake our friends and break all bonds of fellowship. But it is not this day. ... This day we fight! By all that you hold dear on this good Earth, I bid you stand! Men of the West!

I want to be in that army, part of a winner-takes-all battle against a snarling, ugly foe. But when the speeches are made, the rush of inspiration they produce masks a debilitating lie: that the only path to meaning is a heroic stand against a singular evil. For most, this is not our lot. Ours is, rather, an intrepid life of thousands of little daily decisions, each inconsequential but together signaling what we truly believe about the meaning of life.

The epic-battle-myth obscures the fact that humanity’s search for meaning is not as much a forward movement into the unknown as a battle against what we know all too well — the seemingly unconquerable meaning-killers that seep into our everyday existence. Meaning-killers such as:

**Hopelessness:** A sense of dejection, inadequacy and desperation pervades our nation. About one-third of high school students feel sad or hopeless.<sup>2</sup> Eighty percent of people polled say they believe it is harder to get ahead than it used to be.<sup>3</sup> And it’s not just among youth. The highest levels of suicide in America are among white men over 85 years.<sup>4</sup> Hopelessness abounds when people feel powerless to make life better. Hopelessness is a parasite to meaning, destroying the very thing off which it feeds.

**Consumerism:** The average American sees as many as 5,000 advertising messages per day, from billboards to t-shirts to web popups to television ads.<sup>5</sup> New breakthroughs even make it possible to identify a person’s age, race and gender when walking through the mall and to instantly customize electronic billboards to feature ads similar people

found compelling. Very soon advertisers will even be able to merge the virtual and real worlds, using social media profiles to recognize a shopper’s face and offer special deals from nearby stores.<sup>6</sup> Through this targeting, we begin to identify ourselves primarily as consumers rather than producers. We exist only when others think we might buy something. No money, no meaning.

**Habits:** Sometimes our habits, embraced initially to ease hopelessness, curve back and erode meaning, leaving us ever further from a source of hope. A study of Christian young men found that those who reported using pornography also reported lower levels of religious practice, lower self-worth, lower identity development regarding dating and higher levels of depression.<sup>7</sup> In a study of 20-somethings’ faith, sociologist Jeremy Uecker found that although young people can (and do) return to faith from just about every circumstance, certain life habits such as cohabitation, extramarital sex, and drugs and alcohol accelerate diminished religiosity.<sup>8</sup> Sin leads to disordered love — loving the wrong things in the wrong way at the wrong time. Disordered love destroys meaning.

**Ruptured relationships:** “Shalom” is a Hebrew word describing peace with God, peace from war and peace with one’s neighbors. To wish another person *shalom* is to wish that person completeness, safety, physical health and wellness, prosperity, tranquility, contentment, and friendship. God originally created human beings in a state of shalom — wholeness in their relationship with him, with each other, and with creation. In the fall, each of these relationships was ruptured. The world we see is not the way it’s supposed to be.<sup>9</sup> Psychologist Mihaly Csikszentmihalyi studied the daily habits of Americans and gauged how much “flow,” or sense of well-being, they experienced when doing various things. People reported the lowest level of flow when they were

alone with their demanding “self.” Even leisure did not necessarily improve the quality of life.<sup>10</sup> In fact, one of the most common leisure activities, watching television, was correlated with the lowest level of flow. The way we live our lives can deaden a sense of meaning in life. But might it also enliven it? Yes, and in the most surprising way.

### Too Earthly Minded

In ancient Rome, Christians were often considered atheists because in becoming like Christ — the God-man who came to earth and experienced life as a human — they feasted joyfully together and focused on physical acts such as easing the suffering of the sick and poor. This earthly focus offended Roman sensibilities.

Peter J. Leithart explains: “Instead of ascending past sensible things to the intellectual realm, Christians said that God had made Himself known in flesh and continues to give Himself in water and wine, bodies and bread. Christians were so earthly-minded that they could be no heavenly good.”<sup>11</sup> *So earthly-minded that they could be no heavenly good.* It’s the opposite of the accusation lodged against Christians today. Such a thing is only possible in a world where the good, true and beautiful actually exist as a physical unveiling of spiritual wholeness rather than a spiritualized masking of physical imperfection.

We sense in our hearts that a world of goodness, truthfulness and beauty would, by definition, be a meaningful world. But what would it actually look like?

**The Good: togetherness.** In all the universe, the church is the natural home to what is robust, fruitful, victorious and full of ultimate meaning. Not just in a church, as in a particular church

building, but in the universal church, the body of Christ, a group of losers for whom perfection is a far-off dream and who flail, toddlerlike, steadied by God’s ever-patient hand, until at last we

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grow up and become a beautiful bride. Not individually, mind you. *Together*.

Sociologist Peter Berger has noted that being together with other believers is one of the key factors that makes a serious faith plausible: “To have a conversion experience is nothing much. The real thing is to be able to keep taking it seriously; to retain a sense of its plausibility. This is where the religious community comes in.”<sup>12</sup>

The church serves as an “authoritative community” that gives people of all generations a sense of place, nurtures them, helps them grow spiritually, and teaches them to treat those inside and outside the community with dignity and love.

Recent studies have shown the power of “authoritative communities” in people’s lives, helping children and adults live mentally, emotionally and spiritually healthy lives.<sup>13</sup> Churches ought to be the most purposeful authoritative communities. No church is perfect, but every church ought to be a safe place to practice the life of the kingdom rather than just a place to go on our day off.

**The True: practical wisdom.** In ancient times, Greeks saw wisdom as a spiritual state, other-worldly and detached. Plato (428-348 BC) saw wisdom as an unattainable form, about which we could know only enough to want and love it.<sup>14</sup> Lucretius (99 to 55 BC) taught that absorbing the teachings of the wise separated people from the striving masses so they could live a life free from pain, fear or struggle.<sup>15</sup>

In the Hebrew tradition, though, wisdom was not a state of restful repose. In Hebrew, the dominant word for wisdom is “*khokmah*,” which means “skill in living.”<sup>16</sup> While the Greeks saw wisdom in party clothes and looking a lot like *leisure*, the Hebrews saw wisdom in overalls and looking a lot like *work*.

From a biblical perspective, wisdom is truly multigenerational. Some young people are wise; some older people are not. As Job 32:9 says, “Great men are not always wise; neither do the aged un-

derstand judgment.” Think of Solomon, proclaimed in scripture as the wisest of men. Solomon started off as wise but became more foolish the older he got.

Today scholars say that the optimal age for wisdom development is between adolescence and the mid-20s.<sup>17</sup> Wisdom is a virtue that must be cultivated, and it is best nurtured in youth. Preparing for a life of wisdom while you’re young moves you toward what scholars call “gerotranscendence,” *away* from superficial social engagement *toward* concern for others, meaningful relationships and contributing to society.<sup>18</sup>

We grow wise together, across the generations.<sup>19</sup>

**The Beautiful: soulish embodiment.** The Christian conception of humans 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 reigning ideology of our age, on the other hand, is that humans are merely bodies — computers made of meat, as Marvin Minsky so hideously phrased it.<sup>20</sup> Based on a false understanding of the Apostle Paul’s differentiation between the “spirit” and the “flesh,” though, some Christians make the opposite mistake — exalting the soul and considering the body 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’s an ancient heresy called Gnosticism or Manicheism that taught that material existence was the cause of all evil and that humans can only be saved by a spiritual act of denouncing the body.

The biblical perspective is far different. Genesis 1:26 says, “Then God said, ‘Let us make man in our image, after our likeness.’” The words “image” and “likeness” (shape and resemblance) are physical terms symbolizing authority over a certain domain.<sup>21</sup> God’s domain is the entire universe, but rather than setting up a statue, God took the dust of

earth, breathed into it, and created a living, moving representation of his image.

As image-bearers of God, we don’t give shape to ourselves, nor do we resemble some abstract form. Instead, we take on God’s “shape” and resemble *him* as sons and daughters resemble their parents.

All human life is meaningful if for no other reason than that we bear God’s image and experience the good, the true and the beautiful in real life.<sup>22</sup> But what does this sort of image-bearing look like in the church?

### What Embodiment Looks Like

It took a near tragedy for Calvary Community Church in Westlake Village, California, to connect the generations in a way that satisfied the hunger for meaning. Drew Sams, pastor of student ministries, shares the story: “For years we had tried to make students ‘busy for Jesus’ by providing exciting events and programs that they would want to do.” Drew’s youth group was thriving, but everything came to a screeching halt when one of their top students — a young man who was involved in leadership, small group and missions — attempted suicide. Shocked, Drew and his team realized they had labeled this student a “success” while knowing nothing of his struggles.

That’s when it hit them: No other spotlight in the world can illuminate the heart the way a personal relationship can. With that realization came a paradigm shift; what their youth ministry needed was to shift its focus from numbers, events and a full calendar of ministry activities to life-on-life involvement with their students.

Drew describes how this paradigm shift has played out: “One of the many practical ways we have [brought about this shift] is through equipping volunteers, parents and students to be present in each other’s lives. Our events calendar is emptier than it used to be, but now we are free to go to students, listen and care unconditionally for them.”<sup>23</sup>

This is a picture we ought to embrace all across the lifespan. Scripture describes the spiritual life as a birth and the church as everything from a family, to a team, to an army, to a flock. These metaphors have two things in common: We grow, and we grow *together*. No one can deliver a baby by email or nurse it by Skype or teach it to walk through texting.

The only way to show rising generations that church is something you *are*, not something to *go to*, is to make it *personal*. It’s like a birthday party, not a drive-through. A wedding reception, not a concert. A family reunion, not an amusement park. But knowing this in theory does us little good. If what we’ve learned so far in this book is true, our own hunger for truth, identity and meaning will be satisfied only as we meet others’ hunger. So how do we do that in a practical way?

Notes

1. <http://www.experienceproject.com/stories/Dont-Think-Anyone-Would-Care-If-IDisappeared/2912047>
2. <http://www.childtrends.org/?indicators=adolescents-who-felt-sad-or-hopeless>
3. <http://www.newsmax.com/Newsfront/American-dream-economy-McClatchy-Marist/2014/02/14/id/552807/>
4. Kenneth D. Kochanek, S.L. Murphy, Robert N. Anderson, and C. Scott, “Deaths: final data for 2002,” *National Vital Statistics Reports*, October 2004, 12;53 (5):1-115.
5. [http://www.cbsnews.com/8301-3445\\_162-2015684.html](http://www.cbsnews.com/8301-3445_162-2015684.html)
6. <http://www.businessinsider.com/advertisers-using-facial-recognition-technology-2013-5>
7. Larry J. Nelson, Laura M. Padilla-Walker, and Jason S. Carroll, “I Believe it Is Wrong But I Still Do It”: A Comparison of Religious Young Men Who Do Versus Do Not Use Pornography,” *Psychology of Religion and Spirituality*, Vol. 2, No. 3, August 2010, pp. 137-147.
8. The other condition was drug use. Jeremy E. Uecker, Mark D. Regnerus, and Margaret L. Vaaler, “Losing My Religion: The Social Sources of Religious Decline in Early Adult-

hood,” *Social Forces*, Vol. 85, No. 4, June 2007, pp. 1667-1692.

9. Playing off one of the best resources on sin and the Fall: Cornelius Plantinga, Jr., *Not the Way It’s Supposed to Be: A Breviary of Sin* (Grand Rapids, MI: Eerdmans, 1995).

10. Mihaly Csikszentmihalyi, *Finding Flow* (New York: Basic, 1998), p. 69.

11. Peter J. Leithart, “No Heavenly Good,” <http://www.leithart.com/archives/003113.php>

12. Peter Berger and Thomas Luckman, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Doubleday, 1966), p. 163. Quoted in Steven Garber, *Fabric of Faithfulness* (Downers Grove, IL: InterVarsity, 2007), p. 173.

13. See Kathleen A. Kovner Kline, *Hardwired to Connect: The New Scientific Case for Authoritative Communities* (New York: Broadway Publications, 2003), p. 8. This crucial report was produced jointly by the YMCA of the USA, the Commission on Children at Risk, Dartmouth Medical School, and the Institute for American Values. The report’s website says, “As an ideal type, an authoritative community has 10 main characteristics: 1) it is a social institution that includes children and youth; 2) it treats children as ends in themselves; 3) it is warm and nurturing; 4) it establishes clear boundaries and limits; 5) it is defined and guided at least partly by nonspecialists; 6) it is multigenerational; 7) it has a long-term focus; 8) it encourages spiritual and religious development; 9) it reflects and transmits a shared understanding of what it means to be a good person; 10) it is philosophically oriented to the equal dignity of all persons and to the principle of love of neighbor. Authoritative communities can be families with children, and all civic, educational, recreational, community service, business, culture and religious groups, that serve or include persons under the age of 18, that exhibit these characteristics.” While it is possible for business and civic organizations to fulfill this function, by design they can almost never fulfill all 10 criteria. Churches, by definition, almost always do (obviously some churches do better than others).

14. Plato, *The Republic*, see especially Book 7

on the allegory of the cave. Full text at <http://classics.mit.edu/Plato/republic.mb.txt>

15. Titus Lucretius Carus, *On the Nature of Things, Book 2*. Full text at [http://classics.mit.edu/Carus/nature\\_things.mb.txt](http://classics.mit.edu/Carus/nature_things.mb.txt)

16. This is seen throughout the Old Testament. Khokmah is used in reference to the skilled craftsmen who built the temple in Exodus 35, those skilled in music (1 Kings 4:31-32) and performance (Jeremiah 9:17), military strategists and statesmen (Isaiah 10:13; 29:14; Jeremiah 49:7), magicians and soothsayers are considered wise men (Genesis 41:8; Isaiah 44:25), and those who could make difficult judicial decisions (2 Samuel 14:17, 20; 19:27).

17. Ursula M. Stuadinger and Monisha Pasupathi, “Correlates of Wisdom-related Performance in Adolescence and Adulthood: Age-graded Differences in ‘Paths’ Toward Desirable Development,” *Journal of Research on Adolescence*, Vol. 13, No. 3, 2003, pp. 240.

18. 18 Lars Tornstam, “Gerotranscendence: The Contemplative Dimension of Aging,” *Journal of Aging Studies*, Vol. 11, No. 2, 1997, pp. 143-154.

19. Proverbs 10:1, 13:1, 13:20, and 1 Peter 5:5.

20. Brad Darrach, “Meet Shaky, the First Electronic Person,” *Life*, November 20, 1970, 68.

21. See D.J.A. Clines, “The Image of God in Man,” *Tyndale Bulletin*, Vol. 19, 1968, pp. 53-103 [http://98.131.162.170//tynbul/library/TynBull\\_1968\\_19\\_03\\_Clines\\_ImageOf-GodInMan.pdf](http://98.131.162.170//tynbul/library/TynBull_1968_19_03_Clines_ImageOf-GodInMan.pdf)

22. In John 14:6, Jesus claimed to be the way (the basis for morality), the truth (the basis of what can be known), and the life (the aesthetic dimension that makes life worth living). In a very real way, he was the answer to the philosopher’s quest.

23. Chap Clark, *When Kids Hurt: Help for Adults Navigating the Adolescent Maze* (Ada, MI: Baker Book House, 2009), p. 42.



# a look at our world

news and commentary

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

## International Affairs

Radical Islam expert Brigitte Gabriel says ISIS is capable of anything from shopping-mall shooting sprees to nuclear attacks in the U.S. and believes the best way to ward off calamity is for Americans to wake up their elected officials and demand they "throw political correctness in the garbage can" and confront the radical threat as it truly exists.

She also revealed the one common link motivating the worst terrorists in the world today: the words of the Quran.

Gabriel was a victim of terrorism in her native Lebanon. She is founder and president of ActForAmerica.org and is author of numerous books, including *They Must Be Stopped: Why We Must Defeat Radical Islam and How We Can Do It*. She said the danger to the U.S. posed by the Islamic State of Iraq and Syria, or ISIS, is significant but the threat is nothing new.

"We know that radical Islamists have been trying to attack the United States," she said. "It doesn't matter what organization they identify with, whether it's al-Qaida or ISIS or whatever name du jour that's exciting and dominating the news. Since President Obama became president, we have arrested on American soil 226 home-grown terrorists. And that was before ISIS."

She does acknowledge a significant difference with ISIS: the deep pockets of the terrorist army. Gabriel said those kind of resources can finance a whole lot of trouble for the U.S. and other Western nations.

"ISIS has their hands on biological weapons. They have captured the oil fields. They have their hands on nuclear material. And they certainly have the money to be able to buy the technology to put missiles to-

gether with nukes on top of them or be able to smuggle something into our country. We cannot afford to let our president, even though he is blind to the issue, let the issue go ignored," said Gabriel, who added that ISIS can strike a devastating psychological blow to Americans with far less complicated plots.

"It doesn't take a mega-attack. All they need is a few crazies to strap bombs to their bodies and walk into malls in different states across the United States. That would literally strike terror in the hearts of Americans," she said.

"They are basing their actions on the words of the Quran," she explained. "What ISIS is doing right now is no different than what Prophet Muhammad himself did."

Gabriel added, "They are using scriptures from the Quran. For example, Quran 8:12 talks about striking fear into the hearts of disbelievers. Therefore, they cut off their fingers and toes because they disobeyed Allah. So what ISIS is doing is no different than what any other group of devout followers of the Quran will do."

She said the U.S. has seen the rise of numerous radical Muslim groups just since the 2001 terrorist attacks. Gabriel pointed to mass executions and stonings in Afghan soccer arenas by the Taliban, the al-Qaida beheading of Daniel Pearl, the terrorist beheadings of Nick Berg and 35 other people in just one year in Iraq, and the horrific murders, rapes, abductions, and church burnings carried out by Boko Haram in Nigeria.

"When you look at these different groups across the world, whether they are Al Shabab in Somalia, or Boko Haram in Nigeria, or Lashkar-e-Taiba in India, or Hamas in Gaza, or Hezbollah in Lebanon, or al-Qaida, the name doesn't matter," she said. "They all are operating out of the same manual, sharing the same ideology and the same goal."

Speaking of Hamas, Gabriel said the recently announced cease-fire in Gaza is nothing but a chance for the terrorists to regroup and eventually pose a greater threat than before.

"Israel has got to decapitate Hamas and destroy its infrastructure," she said. "Otherwise, Hamas is going to come back stronger than ever. It may take them a year, two years,

three years. They're going to come back, and we're going to see the same thing."

Act for America is hosting its annual security conference in Washington, a three-day event beginning on Sept. 11. Gabriel said elected officials need to understand the gravity of the terrorist threat facing our country and the urgency with which it must be confronted. However, she said it's up to the American people to make sure Washington takes notice and takes decisive action.

"The American public must come together and put pressure on our elected officials to throw political correctness in the garbage where it belongs and start speaking the truth about the threats we are facing," Gabriel said. "(We need to) remind our elected officials as to the importance of securing the United States, securing American lives, protecting American cities, and doing what is right to fight evil."

Part of that, she said, is working to thwart the rise of home-grown terrorists. She said rudderless young people are especially attracted to the cause.

"What we're suffering in the West today is the lack of structure in the family, the lack of guidance. Many families are broken. Young people feel disenfranchised," Gabriel said. "What Islam offers is a way to tell you how to live your life, down to the simple things and to how many times you can wash your hands and how many times to pray and everything to that detail. That's what they're attracted to."

"A lot of people are also resentful of America. A lot of the youth are very easily drawn to very attractive recruitment videos on the Internet," said Gabriel, noting that ISIS is even recruiting people most would consider the least likely to join its cause.

She said, "Right now ISIS is focused on recruiting women on the Internet, offering them safety and security and stability and a home life if they would come and marry a jihadist and take care of a jihadist's needs."

— Greg Corombos  
WorldNet Daily  
August 31, 2014



# summit spotlight

a look into the lives of summit alumni

## Summit Alum Fights ACLU and Wins

What do you do when you know deep down you must do SOMETHING, but aren't sure what that *something* looks like? If you are Dick Pence (Summit Adult Conference Alumnus), you start a ministry. Pence launched the Big Sky Worldview Forum ([www.bigskyworldview.org](http://www.bigskyworldview.org)) in 2011 as a response to what, he says, was God calling him into worldview.

"I was at a conference, and God spoke to me as clearly as He ever has," Pence says. "About that same time, a friend pointed me toward *Understanding the Times* by Dr. Noebel and it helped me a lot."

Pence has since hosted numerous seminars and short conferences through BSWF with keynote speakers such as Summit's John Stonestreet, Manhattan Declaration's Eric Teetsel, *WORLD Magazine's* Warren Cole Smith, and many others. His presence in the community brought about a re-

**"I was at a conference, and God spoke to me as clearly as He ever has. ... About that same time, a friend pointed me toward *Understanding the Times* by Dr. Noebel and it helped me a lot."**

— Dr. Jeff Myers



Dick and his wife

lationship with the Montana Family Foundation.

That relationship proved critical when the ACLU came calling on the Billings, Mont., City Council. The ACLU and other LGBTQ organizations were pushing the City Council to pass a non-discrimination ordinance (NDO), effectively limiting the free speech of Christian organizations and churches. The Family Foundation's director, Jeff Lazloffy, called and persuaded Pence to the lead the counter efforts.

"Jeff felt I had a grasp on some worldview issues, I guess," Pence says laughing. "I had been committed enough (to the community) that Jeff knew I wouldn't quit."

Pence did not quit. After eight months of all-night council meetings,

countless hours with supporters, and getting ridiculed by gay activists, the final vote was tallied. The measure died when a tie-breaking vote was cast by Billings Mayor Tom Hanel at 3 a.m., August 11, 2014.

It is the only NDO to fail in Montana.

Pence marks his mentors as his men's Bible study leader, Fred Nelson, who has challenged him to soften his tone, and Summit Founder David Noebel, among others.

"It was Dr. Noebel who read my 20-page purpose statement for BSWF and said, 'I love it; no, you're not crazy, go for it.'"

Pence and his wife are hoping to attend the March Summit Conference for Adults at Glen Eyrie Castle in Colorado Springs.





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## INSIDE: Dr. Jeff Myers' new book, *Grow Together*, offers insight on man's hunger for meaning



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# a look at our world

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## International Affairs

“The battle of Waterloo,” the Duke of Wellington is supposed to have said, “was won on the playing fields of Eton.” The battle against the Islamic State could be lost on the campuses of American universities.

Among the reasons: The dominant ideology in academia is multiculturalism. To a multiculturalist, being judgmental is a cardinal sin — not least when it comes to those whose goal is to defeat and destroy the United States and its allies. It therefore should come as no surprise to see The New York Times giving space for an op-ed by Michael J. Boyle, an associate professor of political science at La Salle University in Philadelphia. His theme: The “disturbing return of the moralistic language once used to describe al Qaeda in the panicked days after the 9/11 attacks.”

Mr. Boyle is particularly exercised by President Obama’s reference to the Islamic State as “a ‘cancer’ spreading across the Middle East.” He hears in that “an eerie echo of President George W. Bush’s description of the global war on terrorism as a campaign against ‘evildoers.’”

Why is that a problem? It led to “foreign wars begun in the name of stamping out ‘evildoers’” — wars that incurred “huge costs and reputational damage.” So the preferable option would have been to do what? Refer Osama bin Laden to the U.N. Human Rights Council?

In any case, Mr. Boyle doesn’t think the Islamic State is as malevolent as charged. In his considered opinion, it “operates less like a revolutionary terrorist movement that wants to overturn the entire political order in the Middle East than a successful insurgent group that

wants a seat at that table.”

How could anyone be so moralistic as to deny the Islamic State a place to sit — just because its warriors mass-murder minorities, enslave women, and sever journalists’ heads?

The professor adds: “The language of good and evil may provide a comforting sense of moral clarity, but it rarely, if ever, produces good policy.”

Hmmm. One wonders whether Mr. Boyle has ever taught — or even taken — a course on World War II. During that conflict, Winston Churchill frequently employed the “language of good and evil,” for example referring to Adolf Hitler as a “monster of wickedness, insatiable in his lust for blood and plunder.”

Would Churchill’s policies have been improved had he toned the rhetoric down and offered the fuhrer a “seat at the table”? To the contrary: Churchill’s moral clarity contributed to his strategic clarity, leading him to oppose appeasement and insist on unconditional surrender and the delegitimization of Nazi ideology.

With that as context, I was encouraged to hear Mr. Obama unequivocally condemn those wreaking havoc across large swaths of Iraq and Syria. What did not ring true was his assertion that the “entire world is appalled by the brutal murder of Jim Foley,” adding for emphasis that this crime “shocks the conscience of the entire world.”

Actually, I’m pretty certain that at this moment a significant number of individuals — Europeans and Americans among them — are watching the video of Mr. Foley’s beheading and feeling inspired to volunteer to serve Abu Bakr al-Baghdadi, the self-proclaimed caliph (the term implies a successor to

the Prophet Muhammad) of the Islamic State.

Some such people may be sociopaths. Some may be lost boys, desperate for meaning and a transcendent cause. But not all.

According to a biography posted on jihadi forums, the new ruler has a doctorate in Islamic studies from the University of Baghdad. We can deduce that al-Baghdadi is among those who believe that the collapse of the Ottoman Empire and the Islamic caliphate following World War I was a terrible injustice; that Christians, Jews, Hindus, and insufficiently militant Muslims are “enemies of God”; that Americans don’t deserve the power they wield; that Muslims are obligated to restore Islamic domination of the world; and that nothing that helps achieve that goal — however barbaric and diabolical in infidel eyes — is impermissible.

Which brings us to another statement by Mr. Obama last week: “One thing we can all agree on is that a group like [the Islamic State] has no place in the 21st century.” In fact, we don’t all even agree that this is the 21st century. According to the Islamic calendar, 1435 is the date you should be writing on your checks. If you’re a jihadist, the 21st century is no improvement over the 7th century, the era when Islamic armies began to create one of history’s greatest empires.

The president concluded by predicting that the Islamic State would “ultimately fail because the future is won by those who build and not destroy, and the world is shaped by people like Jim Foley.”

Once upon a time, Western leaders knew better. Winston Churchill and Franklin Roosevelt understood that the

# a look at our world

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course of history is not predetermined and that enormous sacrifices would be required to defeat the forces fighting for German domination. Their job was to explain why those sacrifices were necessary.

Let me end with a word of praise for Mr. Obama: In recent days, he has deployed air power and special forces to prevent al-Baghdadi's forces from butchering as many Yazidis, Christians, Kurds, and disobedient Muslims as they intended, and expanding their territories as much as they planned. That's by no means all that needs to be done — but it could represent a good, if belated, start.

Mr. Boyle disagrees. He writes that what began as a response to a humanitarian crisis has “morphed into an effort to roll back, or even defeat” the Islamic State. How could any postmodern, multicultural professor on an American campus possibly support that?

—Clifford D. May  
*The Washington Times*  
July 8, 2014

The Islamic State's genocide of Christians will have lasting effects not only on the Middle East's culture but on world peace, a panel of Christian leaders and religious freedom advocates warned Tuesday.

At the inaugural Summit for Middle East Christians, bishops and scholars from around the world called for a global effort to stop the extermination of Christianity from where its roots were planted 2,000 years ago.

“For far too long, the world has stood there watching these atrocities without lifting a finger while the local government has proved to be utterly incapable of saving the lives of its citizens,” said

Patriarch Mar Bechara Boutros Cardinal Rai, Maronite patriarch of Antioch and all the East.

“Religious freedom is not just an American right, it's a universal right,” Cardinal Patriarch Rai said. “Religious freedom is an essential part of human dignity, and without it, the world cannot know peace.”

President Obama is set to address the nation Wednesday night on how his administration will address the Islamic State, which calls the large swaths of Iraq and Syria it controls an Islamic “caliphate.” The terrorist group has used beheadings and mass murders to terrorize the region and has forced Christians to convert to Islam or face death.

Religious leaders at Tuesday's summit at the National Press Club in Washington said it's the international community's responsibility to stop religious persecution.

“It's a global evil, and, as such, we have to address the issue globally,” said Aram I Keshishian, Catholicos of the Holy See of Cilicia of the Armenian Apostolic Church. “All nations, all religions, have an important role to play.”

The persecution of Middle Eastern Christians isn't only the problem of the Middle East, Catholicos Aram I said, adding that he wants to see a “comprehensive global strategy” that includes economic, political, diplomatic, and even military short- and long-term goals.

Similarly, Bishop Angaelos, General Bishop of the Coptic Orthodox Church of Alexandria, said too much responsibility is being put on the American president.

“I think every leader of every nation should be speaking about equality, speaking about the concept of protect-

ing human rights,” he said. “The international community, those who have any faith, any sense of morals, any sense of ethics, any sense of right or wrong, cannot sit by.”

“What is happening in the Middle East now is unthinkable. It would have been considered barbaric 1,400 years ago. Today it is absolutely unacceptable,” Bishop Angaelos said.

But Rep. Christopher H. Smith, New Jersey Republican and a leading Capitol Hill voice on human rights, said Mr. Obama should be sending a stronger message, and while “there has to be military intervention, it has to be done effectively.”

Tuesday's panel was the first event of the three-day summit, which is taking place at various places around Washington, notably Capitol Hill. Religious leaders are meeting with members of Congress to discuss advocacy and education on the crisis in the Middle East.

While Tuesday's panel was an opportunity to share practical ideas on what should be done to address the Middle East crisis, many of the speakers used their time to stress the importance of such a meeting and express hope that standing together in solidarity is a comfort and inspiration to those suffering.

“We're all aware there are terrible things happening, atrocities being committed, people suffering mightily in Iraq, Syria, Lebanon, throughout the Middle East,” said Cardinal Donald W. Wuerl, the Roman Catholic archbishop of Washington. “How do you call attention in an age where so much is happening, and things change so quickly, and attention spans are also short?”

“We stand in solidarity. We stand with our sisters and brothers who suffer. We

# a look at our world

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stand in solidarity [to say] we are with you in spirit; we are with you with purpose and resolve.”

—Meredith Somers  
*The Washington Times*  
September 9, 2014

Youth, as everyone knows who has passed through it some time ago, is the age not of idealism but of self-importance, uncertainty masked by certitude and moral grandiosity untouched by experience of life — or, of course, the age of total insouciance. It is not surprising that ideology makes young men dangerous, for it is in the nature of ideology to answer all the difficult questions of human existence while giving believers the illusion of special understanding and destiny not available to others.

With the downfall of the Soviet Union, Marxism lost almost all of its appeal for hormonally disaffected young men of the West, leaving them bereft of significance and purpose. Except for one group among them, they now had only a potpourri of causes (sexism, racism, the environment, etc.), none of which quite met the need or filled the gap.

The group excepted, of course, was the Muslims. Islam was waiting in the wings with a ready-made ideology. Nature hates a vacuum, especially in young men's heads, which are all too easily filled with quarter-baked ideas. Islamism is so stupid, so preposterous and intellectually nugatory, and so appallingly catastrophic in its actual effects, that it makes one almost nostalgic for the days of Marxism. At least Marxism had a patina of rationality, and most of its adherents (in the West at any rate), while not averse to violence in the abstract, were willing to postpone the final, extremely

violent apocalypse to some future date and did not believe that by blowing themselves up or cutting people's throats they would ascend directly to the classless society or meet Marx in his pantheon. You could be a martyr in the Marxist cause, but only on the understanding that death was final. The best you could hope for was that, after the final victory of the proletarian revolution, you would have a postage stamp issued in your memory. This does not have quite the same attraction as an everlasting orgy in a cool desert oasis while everyone else is roasting eternally in Gehenna (no bliss is quite complete without someone else's agony).

The other great advantage of Marxism, from the point of view of national security, was that it was not dominated by ethnic minorities (as Islam is, give or take some converts), so that, however vehement the language of Marxism or its imagined solutions to the world's problems, its organizations were easy to infiltrate. The observed and the observer shared the same general culture; there was no foreign and unfamiliar tongue to learn; and though it had its jargon, it was easy to master. Moreover, very few young men in the West went off to join Marxist insurgencies around the world or posed a threat to their own countries when they returned. They preferred support in theory to participation in practice, certainly after World War II. Only the International Brigades in the Spanish Civil War attracted Marxists to real combat.

But the sheer stupidity of a belief that is incompatible with the most obvious reflections on current reality and on history is, alas, no obstacle to its spread; and Islamism has been able to inspire,

if that is quite the word, hundreds or thousands (no one knows exactly how many) of young Muslims from Europe, and a few from North America, to fight for Islamist causes in the Maghreb, the Sahel, the Middle East, and Afghanistan. Among them are thought to be about 700 from Britain, the largest contingent of any Western country. Though France has a Muslim population twice as big as Britain's, its jihadist contingent is estimated to be about half the size of Britain's.

The South London accent and intonation of the apparent killer of James Foley, Steven Sotloff, and David Haines, and the manner of the murders, have shocked and horrified people in Britain. Very little is known of the man, not even his ethnic origin: In London, a third of whose population was born abroad, there are so many possibilities, even among Muslims. But his joy in his own brutality, his sadistic delight in doing evil with the excuse that it was for a supposedly holy cause, in inflicting such a death under the illusion that it was a duty rather than a crime, was obvious. His “faith” allowed him to act out the fantasy of every dangerous psychopath dreaming of revenge upon a world that was not good enough for him and that otherwise failed to accord him the special notice or place that he thought he merited.

Not only is the British contingent the most numerous among the Western jihadists, but by all accounts they are the most brutal of the brutal. That, at any rate, is the conclusion of researchers at King's College London who have followed the evolution of the jihadi temptation in Britain, the latest instance of what Jean-François Revel called “the totalitarian temptation.”



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

Two questions call for answers. The first is why there should be proportionally more jihadis from Britain than, say, from France. The second is why they should be more brutal. Since the premises of the questions themselves are somewhat speculative, depending on information that is itself far from proved beyond reasonable doubt, any answers must be even more speculative. In any case, the uncovering of the *why* of any human conduct is seldom straightforward.

Are there more British jihadis, for example, because the condition of Muslims in Britain is worse than elsewhere? In answering this question it is well to remember that Muslims are not just Muslims *and nothing else*. The Muslims in Germany are mainly of Turkish origin; in France, of North African; and in Britain, of Pakistani or Bangladeshi. Any difference in their collective behavior, therefore, might be attributable to their origin as much as to the country of their upbringing.

The position of the Muslims in Britain is not “objectively” worse than that of their coreligionists in France; if anything, the reverse. It is considerably easier for a young Muslim man to obtain a job in Britain than in France, and social ascent is easier. Britain is more obviously a class society than France, but also more socially mobile (the two things are often confused, but are different). And there has been no legislation in Britain against the public use of that cherished Muslim symbol of male domination, the veil.

But failure is not necessarily easier to bear in a more open society than in a closed one: On the contrary, resentment is all the stronger because of the additional element of personal responsibility

for that failure, actual or anticipated. In some ways, life is easier, psychologically at least, when you can attribute failure entirely to external causes and not to yourself or anything about yourself. The relative failure of Muslims (largely of Pakistani origin) is evident by comparison with Sikhs and Hindus: Their household wealth is less than half that of Sikhs and Hindus (immigrants at more or less the same time), and while the unemployment rate of young Sikhs and Hindus is slightly lower than that of whites, that of young Muslims is double. Sikh and Hindu crime rates are well below the national average; Muslim crime rates are well above. Racial prejudice is unlikely to account for these differences. Jihad attracts ambitious failures, including those who are impatient or fearful of the long and arduous road to conventional success. Jihad is a shortcut to importance, with the added advantage of stirring fear in a society that the jihadis want to believe has wronged them, but that they are more likely to have wronged.

But why should the British be the most brutal of European jihadis, by all accounts the doctrinally most extreme among them (supposing that reports of this are true)? This, I think, is explicable by the nature of contemporary British culture, using the word “culture” in the widest sense. It is the crudest, most aggressive, and most lacking in refinement of any of the Western cultures, at least of any that I have observed.

Nowhere else known to me do so many young men desire to look brutish and as if the slightest disagreement with them, the first thing denied them, the first word they deem offensive, will cause them to become violent. In no

other country in the world are so many doormen and bouncers necessary to keep order in places of entertainment; in no other place in the world does collective enjoyment so quickly turn to fight and riot. Eye-to-eye contact is regarded as a challenge and can lead to an attack of murderous intensity, while sexual crudity and incontinence are accompanied by furious jealousy, a common occasion of violence among young men.

Before they find in Islamism the answer to life's problems, the jihadis have often fully participated in this way of life. Jihadi websites enjoin their coreligionists to forswear it as degraded and horrible (as indeed it is): Those who do the enjoining know whereof they speak.

Instead of forswearing their brutality, however, they moralize it and give it a semblance of a cause and purpose. For them, jihad is a nightclub brawl on a huge scale with a supposedly transcendent purpose. In being the most brutal of the brutal, they show how partially British they are.

—Theodore Dalrymple  
*The National Review*  
September 15, 2014

President Obama would have been rocked the past few months by five things. One is the building criticism from left and right about his high need for relaxation — playing golf while the world burns. Another is that he misread the significance and public power of the beheadings of American journalists. Third, he has been way out of sync with American public opinion on Islamic State, which must be all the more galling because he thought he knew where Americans stood on the use of military force. Fourth, with his poll numbers

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declining (32 percent approval for his handling of foreign policy, according to *The Wall Street Journal* and NBC), it has probably occurred to him that he is damaging not only his own but his party's brand in foreign affairs. (Yes, George W. Bush did the same to his party, but Mr. Obama was supposed to reverse, not follow, that trend.) Fifth, he surely expects he is about to take a pounding from the anti-war left.

Most immediately interesting to me is the apparent change of mind by Americans toward military action in the Mideast. The president's long-reigning assumption is that a war-weary public has grown more isolationist. But, again according to the WSJ/NBC poll, more than six in 10 back moving militarily against Islamic State. Politicians and pundits believe that this is due to the gruesome, public, and taunting murders of the U.S. journalists — that Americans saw the pictures and freaked out, that their backing of force is merely emotional.

I think they're missing a big aspect of this story.

A year ago, the American people spontaneously rose up and told Washington they would not back a bombing foray in Syria that would help the insurgents opposed to Bashar Assad. That public backlash was a surprise not only to the White House but to Republicans in Congress, who were — and I saw them — ash-faced after the calls flooded their offices. It was such a shock to Washington that officials there still don't talk about it and make believe it didn't happen.

Why was there such a wave of opposition? In part because Americans had no confidence their leaders understood the complications, history, and realities

of Syria or the Mideast. The previous 12 years had left them distrusting the American foreign-policy establishment. Americans felt the U.S. itself needed more care and attention. By 2013 there was a new depth of disbelief in Mr. Obama's leadership.

But there was another, powerful aspect to the opposition.

Evangelical Christians and conservative Catholics who would normally back strong military action were relatively silent in 2013. Why? I think because they were becoming broadly aware, for the first time, of what was happening to Christians in the Middle East. They were being murdered, tortured, abused for their faith, and run out of the region. And for all his crimes and failings, Syria's justly maligned Assad was not attempting to crush his country's Christians. His enemies were — the jihadists, including those who became the Islamic State.

In the year since, the brutality against Middle Eastern Christians, and Islamic State's ferocious anti-Christian agenda, has left many Christians deeply alarmed. Jihadists are de-Christianizing the Mideast, where Christianity began.

An estimated two-thirds of the Christians of Iraq have fled that country since the 2003 U.S. invasion. They are being driven from their villages in northern Iraq. They are terrorized, brutalized, executed. This week, an eyewitness in Mosul, which fell to Islamic State in June, told NBC News the jihadists were committing atrocities. In Syria, too, they have executed Christians for refusing to convert.

In roughly the past 18 months, all this has broken through in Christian communities, largely by way of Christian media, including Catholic news services

and the Baptist press. The story has been all over social media. Pope Francis has denounced what is happening; the Vatican is talking about just-war theory.

Rep. Chris Smith, the New Jersey Republican who chairs the House Foreign Affairs Subcommittee on Global Human Rights, this week called what is happening “a genocide.”

“It is a global phenomenon, but dramatically in the Mideast,” he said.

I told him I thought the journalists' beheadings had put a public picture on a crisis of which Christians in America have now become aware.

“An emphatic yes, with exclamation points put after it,” he replied.

No one — at least not the United Nations or other international bodies, and not the administration — seems to be keeping official records. Mr. Smith suggested that when people don't really want you to know the scale of a problem, they don't gather the numbers. He has pressed both the U.S. government and the U.N. for statistics and specifics — how many Christians have been killed, abused, sent fleeing, and from where. “It's all, I'll get back to you.” When they do, it's threadbare answers that don't say a whole lot.”

The anguish and indignation of American Christians at what is being done, by Islamic State, to their brothers and sisters in faith is surely part of the reason Americans are backing U.S. action against the terror group.

It would surely also be a misreading of the polls to announce the American public is suddenly “interventionist.” There is no reason to believe they have any appetite for romantic or aggressive forays into invasions, occupations, or nation-building efforts. What they want

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to do — and they wanted to do it last month — is respond to a group that is unusually evil, even by Middle Eastern standards.

There is also no reason to infer from the polls that Americans hold to the illusion that moving on Islamic State would create new order and peace in the Mideast. Those illusions tend to live more in Washington than on-the-ground America. If Islamic State is hit hard enough, it may be killed, but nothing else will be fixed. The Mideast will continue in brutal chaos, but Islamic State, as Islamic State, will be done or at least damaged, and surely that is worth something. At the very least a message will be sent.

If the president were a more instinctive man, or rather if his natural instincts were more in line with those of your average American clinger, he would have moved quickly, sharply, and without undue drama. He would have bombed Islamic State when it was a showy army in the field, its fighters driving stolen armored vehicles down highways in the sand, in their black outfits, with their black flags. They are not terrorists hiding in holes and safe houses. They are not doing Internet showbiz from caves, they are seizing and holding territory. They say they are the caliphate, and they intend to expand. They are killing and abusing many, not only Christians. They are something new and deadly.

My guess is two things are not acceptable to the American people. One is the full-scale commitment of scores of thousands of troops to invade and occupy a country. The other is a diffident, confused, unfocused, unserious campaign. The American people are not suddenly recommitted to a decades-long drama. They do want to see bad guys taken out.

Their timetable, I suspect, would be “Let’s start last month.”

—Peggy Noonan  
*The Wall Street Journal*  
Sept 12, 2014

A prominent Muslim has been challenged to explain whether or not Islam demands the slaughter of Christians and, if not, why American Muslims aren’t vocally condemning atrocities in the Middle East.

In a panel discussion held in Omaha, Nebraska, by the Global Faith Institute, Muslim panel member Naser Z. Alsharif, head of the Middle East Cultural and Educational Services, was challenged by *FrontPage Magazine* Editor Jamie Glazov.

“Frankly ... it’s so sickening how you snicker so condescendingly on this stage while Christians are being massacred by your co-religionists,” Glazov said.

*“You should be up here apologizing that there is an Islamic theology that you’re a party of that your co-religionists are quoting while they’re massacring Christians and kidnapping Nigerian Christian girls.”*

The panel was put together by Mark Christian, the president of Global Faith, a group that is trying to stop the Muslim Brotherhood infiltration of the “Tri-Faith Initiative” in Omaha, an effort where planners want to build a Jewish synagogue, Christian church, and Muslim mosque on the same campus.

Glazov, author of “United in Hate” and “Showdown With Evil,” recently was criticized by a guest on Sean Hannity’s Fox News Channel program as “a disgusting person” for claiming people who contend Islam has nothing to do with terrorism are complicit in acts of violence carried out by Muslims.

A Muslim proponent of the Omaha interfaith project responded to criticism that it is joining forces with groups such as the Council on American-Islamic Relations and the Islamic Society of North America. Defenders argue the groups are allowed to do business with the federal government.

But Glazov pointed out the two Islamic groups were named unindicted co-conspirators in the Holy Land Foundation terrorism-funding trial, the largest of its kind in U.S. history.

Further, he said, CAIR and ISNA were founded by members of the Muslim Brotherhood, which has declared its objective in America is to destroy society from within.

In an interview with WND, Glazov explained what America would look like under Islam.

“Killing of apostates, church and synagogue burnings, genocide against religious minorities, slavery, stoning of adulterers, and other monstrosities would be codified into the law. In other words, a nightmare,” he said.

Glazov said “our totalitarian and terrorist enemies manipulate and exploit ‘dialogue’ with us as a weapon to weaken and destroy us — a tactic which is found in Muslim Brotherhood documents.”

He said the political left, “which controls our culture,” tries to ...

*“appease our enemy, a desire which is based on the Stockholm Syndrome assumption that we can change our enemies’ intentions toward us by us doing something for them or changing something in our own behavior.”*

He made it clear that ISIS, whose reported atrocities across Iraq include beheading Christian children and crucifying their parents, is “the true Islam.”

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“Anything we see in the West which looks ‘moderate’ appears that way because Muslims who are lucky enough to be separated from Shariah by Western influences, laws, and environments can practice ‘selective’ Islam,” he explained. “They will not have that privilege when Islam becomes the ruler of the land.” Since its founding, Islam has had rules for Christian minorities under Muslim domination. Among the restrictions: Christians cannot build or repair a church without permission, display a cross, proselytize, or “congregate in the open.”

ISIS is applying those restrictions and others in Iraq and Syria.

Glazov noted that a memorandum of understanding under which the three religious buildings would be constructed in Omaha stipulates that there be “no outward indications of the Jewish faith” and “no exterior display of the cross.”

The planned mosque, however, “features a very prominent crescent and star, an internationally known symbol of Islam.” On the Hannity program, Glazov said, “So many people are afraid to come forward because they’re called ‘dangerous’ people. They’re called ‘racists, Islamophobes.’ But we’re the ones on the side of the victims, including Muslims.”

—Bob Unruh  
*Frontpage Mag*  
August 27, 2014

Radical Islam expert Brigitte Gabriel says ISIS is capable of anything from shopping-mall shooting sprees to nuclear attacks in the U.S. and believes the best way to ward off calamity is for Americans to wake up their elected officials and demand they “throw political correctness in the garbage can” and con-

front the radical threat as it truly exists.

She also revealed the one common link motivating the worst terrorists in the world today: the words of the Quran.

Gabriel was a victim of terrorism in her native Lebanon. She is founder and president of ActForAmerica.org and is author of numerous books, including *They Must Be Stopped: Why We Must Defeat Radical Islam and How We Can Do It*. She said the danger to the U.S. posed by the Islamic State of Iraq and Syria, or ISIS, is significant but the threat is nothing new.

“We know that radical Islamists have been trying to attack the United States,” she said. “It doesn’t matter what organization they identify with, whether it’s al-Qaida or ISIS or whatever name du jour that’s exciting and dominating the news. Since President Obama became president, we have arrested on American soil 226 home-grown terrorists. And that was before ISIS.”

She does acknowledge a significant difference with ISIS: the deep pockets of the terrorist army. Gabriel said those kind of resources can finance a whole lot of trouble for the U.S. and other Western nations.

“ISIS has their hands on biological weapons. They have captured the oil fields. They have their hands on nuclear material. And they certainly have the money to be able to buy the technology to put missiles together with nukes on top of them or be able to smuggle something into our country. We cannot afford to let our president, even though he is blind to the issue, let the issue go ignored,” said Gabriel, who added that ISIS can strike a devastating psychological blow to Americans with far less complicated

plots.

“It doesn’t take a mega-attack. All they need is a few crazies to strap bombs to their bodies and walk into malls in different states across the United States. That would literally strike terror in the hearts of Americans,” she said.

“They are basing their actions on the words of the Quran,” she explained. “What ISIS is doing right now is no different than what Prophet Muhammad himself did.”

Gabriel added, “They are using scriptures from the Quran. For example, Quran 8:12 talks about striking fear into the hearts of disbelievers. Therefore, they cut off their fingers and toes because they disobeyed Allah. So what ISIS is doing is no different than what any other group of devout followers of the Quran will do.”

She said the U.S. has seen the rise of numerous radical Muslim groups just since the 2001 terrorist attacks. Gabriel pointed to mass executions and stonings in Afghan soccer arenas by the Taliban, the al-Qaida beheading of Daniel Pearl, the terrorist beheadings of Nick Berg and 35 other people in just one year in Iraq, and the horrific murders, rapes, abductions, and church burnings carried out by Boko Haram in Nigeria.

“When you look at these different groups across the world, whether they are Al Shabab in Somalia, or Boko Haram in Nigeria, or Lashkar-e-Taiba in India, or Hamas in Gaza, or Hezbollah in Lebanon, or al-Qaida, the name doesn’t matter,” she said. “They all are operating out of the same manual, sharing the same ideology and the same goal.”

Speaking of Hamas, Gabriel said the recently announced cease-fire in Gaza is



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nothing but a chance for the terrorists to regroup and eventually pose a greater threat than before.

“Israel has got to decapitate Hamas and destroy its infrastructure,” she said. “Otherwise, Hamas is going to come back stronger than ever. It may take them a year, two years, three years. They’re going to come back, and we’re going to see the same thing.”

Act for America is hosting its annual security conference in Washington, a three-day event beginning on Sept. 11. Gabriel said elected officials need to understand the gravity of the terrorist threat facing our country and the urgency with which it must be confronted. However, she said it’s up to the American people to make sure Washington takes notice and takes decisive action.

“The American public must come together and put pressure on our elected officials to throw political correctness in the garbage where it belongs and start speaking the truth about the threats we are facing,” Gabriel said. “(We need to) remind our elected officials as to the importance of securing the United States, securing American lives, protecting American cities, and doing what is right to fight evil.”

Part of that, she said, is working to thwart the rise of home-grown terrorists. She said rudderless young people are especially attracted to the cause.

“What we’re suffering in the West today is the lack of structure in the family, the lack of guidance. Many families are broken. Young people feel disenfranchised,” Gabriel said. “What Islam offers is a way to tell you how to live your life, down to the simple things and to how many times you can wash your hands and how many times to pray and everything to that de-

tail. That’s what they’re attracted to.”

“A lot of people are also resentful of America. A lot of the youth are very easily drawn to very attractive recruitment videos on the Internet,” said Gabriel, noting that ISIS is even recruiting people most would consider the least likely to join its cause.

She said, “Right now ISIS is focused on recruiting women on the Internet, offering them safety and security and stability and a home life if they would come and marry a jihadist and take care of a jihadist’s needs.”

—Greg Corombos  
WorldNet Daily  
August 31, 2014

Israeli authorities last week unveiled a nationwide ban on the controversial practice of adding the chemical fluoride, labeled a “neurotoxin” by a top medical journal this year, to public water supplies as a medical treatment. The decision by the Health Ministry to ban what critics call a dangerous, involuntary mass-medication scheme drew applause from many medical and some dental experts around the world. However, it also prompted outrage and vicious attacks by proponents of fluoridation, who say the chemical can provide benefits to children’s teeth. The ban is a major blow to supporters of using the water supply to medicate the public.

Despite attacks from the establishment press and some professionals and politicians, Israeli Health Minister Yael German decided against allowing municipal governments to have the option to fluoridate public water supplies. She said the decision would allow Israeli parents and doctors to decide on their own whether to provide fluoride

to children, in what doses, and in what manner. The order banning the forced consumption of the chemical goes into effect on Tuesday, August 26.

... Among other groups, the Israel Dental Association, a lobbying group that represents dentists, urged authorities to continue fluoridating the water, claiming it helps reduce cavities. Separately, a coalition of public health and dental experts wrote a letter slamming German for the decision. “She is the first-ever health minister not to listen to the advice of professionals and bring to her office ideology that is not based on scientific facts and irresponsible decision making,” they wrote, adding that more than 400 million people around the world drink water that is fluoridated by authorities.

However, on the other side of the debate, prominent experts and critics of water fluoridation cited health dangers, the immorality of forcing individuals to consume medication without informed consent and potentially at inappropriate levels, the costs of the program to taxpayers, the alleged lack of dental benefits, and more. Around the world, leading high-profile voices weighed in, urging the Israeli Health Ministry to take action to protect the public from water fluoridation and mass medication. In an August 15 letter to German, for example, Dr. Hardy Limeback, Ph.D., DDS, professor emeritus of preventive dentistry at the University of Toronto, strongly urged her to act.

... Organized dentistry and other interests are fighting tooth and nail to preserve governments’ powers to fluoridate public water. However, anti-fluoridation activists hope that as awareness of the potential dangers and

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ethical problems spread, involuntary mass-medication will eventually become a relic of history.

— Alex Newman  
*The New American*  
August 26, 2014

## Higher Education

“In them [American Schools] the principles of morality should have been ... intermingled with the principles of science. ... The multiplication tables should not have been more familiar, or more frequently applied, than the rule to do to others as we would that they should do unto us. The lives of great and good men should have been held up for admiration and example [e.g., Nathan Hale].”

—Horace Mann

“The education they [Presidents Jefferson and Adams] had in mind was a liberal education rich not merely in the study of the sciences, but also in all the future periods of which Adams wrote, ‘It shall be the duty of legislators and magistrates in all future periods of this Commonwealth to cherish the interests of literature and sciences’ and to establish institutions that would ‘countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty, and punctuality in their dealings, sincerity, good humor, and social affections and generous sentiments among the people.’”

—John R. Silber  
*Seeking The North Star*  
p. 76

“By awarding accreditation to religious colleges [e.g., Wheaton college], the process confers legitimacy on institu-

tions that systematically undermine the most fundamental purpose of higher education.”

— Peter Conn  
U. of Pennsylvania

I’m not sure I’ve ever read such a blatant expression of rank bigotry. University of Pennsylvania English professor Peter Conn (emeritus) recently wrote about accreditation in higher education for the *Chronicle of Higher Education*, the establishment publication for folks who run the educational-industrial complex. Colleges and universities that wish to remain institutions in good standing regularly go through bureaucratic rituals to secure accreditation. It’s a big deal these days because it’s required if their students are to remain eligible for government grants and subsidized student loans.

Lots of educators worry that the accreditation process involves unnecessary and increasingly expensive paperwork, or that the accreditation agencies tend to be captive to the latest educational fashions (“outcomes assessment,” for example). But not Peter Conn. “I want to raise a different and, in my view, far more important objection to accreditation as codified and practiced now. By awarding accreditation to religious colleges, the process confers legitimacy on institutions that systematically undermine the most fundamental purposes of higher education.”

And what are those purposes? One is “skeptical and unfettered inquiry,” which Conn sees in obvious contradiction to the mission of a religious college. He gives the example of Wheaton College, “one of the colleges that oblige their faculty members to complete faith

statements.” Another is “the primacy of reason,” which he views as antithetical to the requirements of religious orthodoxy. Therefore, “providing accreditation to colleges like Wheaton makes a mockery of whatever academic and intellectual standards the process of accreditation is supposed to uphold.”

Now, don’t get him wrong. “I have no particular objection to like-minded adherents of one or another religion banding together, calling their association a college, and charging students for the privilege of having their religious beliefs affirmed.” But his tolerance only goes so far. “I have a profound objection to legitimizing such an association through accreditation, and thereby conceding that the integrity of scholarship and teaching is merely negotiable. I also object to the expenditure of taxpayer dollars in support of religious ideology.” In sum: *ecrasez l’infame*.

The high dudgeon is almost entirely disconnected from reality. It is true that Wheaton asks its faculty to sign a faith statement. And Penn? I can guarantee you that Peter Conn has quite a long list of dogmas he applies when sitting on hiring committees, openly or not. It’s clear that no candidate who is openly religious could get past this secular Torquemada. And then there’s sex. Quite frankly, it’s impossible for anyone to get a job at Penn or any other self-proclaimed bastion of “skeptical and unfettered inquiry” if he has expressed the slightest reservations about gay marriage.

I taught for 20 years at a religious school, Creighton University. It did not require faculty to sign a faith statement, but nevertheless emphasized its Catholic mission, sometimes enraging secular faculty when insisting that job candidates write



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a statement explaining what they would contribute to the Catholic mission. But at Creighton, I encountered far more diversity of opinion than I experience at secular colleges and universities supposedly committed to “skeptical and unfettered inquiry.” Faculty taught classes on sexual ethics that took seriously a wide range of arguments, including those supporting the authoritative teachings of the Catholic Church. This can’t be done at Penn, where politically correct dogmas dominate. At Creighton, there were serious debates about pacifism and just war, about free enterprise and the proper role of the state to promote the common good. Again, in my experience, this rarely happens at secular universities. They are so ideologically homogeneous that there’s little room for dissent on many issues.

Over time, I came to realize that the authority of Christian dogma did far more to promote academic freedom at Creighton than the pious slogans of the American Association of University Professors, which never offers criticism of the stifling atmosphere of censorship that one finds at places like Penn. Unlike American liberalism, Christianity is not a parochial culture. A 2,000-year tradition with transcendent ambitions and a global reach, it encourages free inquiry because it has texture, nuance, and depth: “In my father’s house, there are many mansions.” When Wheaton requires its faculty to sign a statement of faith, the college is requiring its faculty to stand inside that culture and tradition, but that doesn’t mean they’ll stand still. By contrast, our academic culture today is thin and lacks an authoritative tradition, even an academic one. That’s

why the latest academic fashions and political passions become so tyrannical. They meet with little resistance.

—R.R. Reno  
*First Things*

July 21, 2014, p. 8, 10

The College Board, the private nonprofit that manages the SAT and Advanced Placement exams, has come out with a new framework for U.S. history courses, one heavily influenced by a group of scholars committed to “internationalizing” the study of American history. The motive here is explicitly political rather than scholarly: Historians connected to the effort, including New York University’s David Bender, link the traditional approach to U.S. history to a “hegemonic” and “unilateralist” view of world affairs, the “acceptance of the nation as the dominant form of human solidarity,” etc., leaving Americans, in their view, more willing to support military campaigns such as the Iraq War. The Republican National Committee has denounced the new standards, and Republicans in Tennessee have registered their opposition to the “revisionist” approach. The College Board says this is all a big misunderstanding, a result of its encouragement of conceptual thinking. Given that the typical U.S. high-schooler thinks that the French and Indian War was a feud between Napoleon Dynamite and Apu from the Kwik-E-Mart, a more concrete approach might be in order. We would prefer a history curriculum that invests students with a measure of pride in the unique achievements of this country; for that, the facts are sufficient.

— *National Review*  
September 22, 2014, p. 6

In my lifetime, I have been fortunate to see private associations within civil society promote astonishing social and political advancements in civil rights for African-Americans, women, and gays. The voices of a like-minded minority, when allowed to associate and present a unified message, can be powerful. Yet we cannot pick and choose which groups have rights. Thus, the current controversy surrounding evangelical Christian organizations on college campuses is a test of our commitment to liberal and constitutional ideals.

Earlier this month, the California State University System “de-recognized” 23 campus chapters of the InterVarsity Christian Fellowship (IVCF). This decision stems from a December 2011 chancellor’s executive order stating that “no campus shall recognize any ... student organization unless its membership and leadership are open to all currently enrolled students.”

The new policy has insidious implications. Any student may attend IVCF meetings or participate in its activities regardless of belief. But because IVCF asks its *leaders* to affirm their adherence to evangelical Christian doctrine — a “belief” requirement — California state-university administrators have deemed the group discriminatory. IVCF chapters will no longer have use of certain campus facilities and benefits available to other groups. This policy guts the free association right that was enshrined in the First Amendment precisely to protect minority or unpopular views.

It is obvious why IVCF would want to restrict leadership to true believers. It would be anomalous for a conven-

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tional religious group of any kind to open its top leadership to, say, atheists who would want to change the group’s beliefs and activities. The pope has to be Catholic, after all.

Yet this concept of associational rights is apparently foreign to college administrators, especially regarding religious students who hold out-of-favor views about marriage and abortion rights. As contentious as these issues are — especially within the ideological rigidity of the college campus — it is the constitutional right of students to hold unpopular beliefs and collectively espouse them.

The battle over the status of evangelical and other orthodox religious groups was long resolved in favor of the rights of such students to organize and enjoy equal access to colleges’ — especially public colleges’ — facilities. But this changed in 2010 when a narrowly divided Supreme Court decided *Christian Legal Society v. Martinez*.

In a confused 5-4 decision, the justices held that a public university did not violate the Christian Legal Society’s First Amendment rights in depriving equal access to campus funds and facilities — as long as the university adopted an “all comers” policy that required all student organizations to accept all students as voting members and leaders, regardless of belief. *Martinez* was decided in the same muddled spirit as the California state-university policy, with all the same pitfalls.

The trouble with the “all comers” approach: It is fine for some groups — the campus French club’s mission isn’t likely to be compromised by a sudden influx of anti-francophone zealots —

but not for others.

Given the heat that surrounds discussion of gay marriage and abortion, out-of-the-ordinary disruptive tactics — by either side against the other’s organizations — are a realistic concern. This is one reason why in an earlier era beleaguered minority groups like the NAACP and gay-rights groups were most in need of, and usually received, official protection from those who would undermine them.

In more recent years on college campuses, the tables have turned, and religious groups that were once conventional now find themselves in need of protection. The *Martinez* ruling inadvertently compromised, rather than protected, the rights of minority groups.

The *Martinez* case and the plight of IVCF on campuses calls to mind an incident in 1995, some months after a wiser Supreme Court decided *Hurley v. Irish-American Gay, Lesbian, and Bisexual Group of Boston*. The *Hurley* court held that a socially conservative organization that for decades had sponsored Boston’s St. Patrick’s Day parade had the right to exclude a gay-liberation group from marching while displaying its own gay-rights banners and placards.

Writing for the unanimous court, Justice David Souter declared that “a speaker has the autonomy to choose the content of his own message” and that the conservative Boston group didn’t have to include marchers who would “alter the expressive content of their parade.” The parade was a form of expression, and organizers didn’t have to include off-message contingents.

One of the lawyers who lost in *Hurley* told me that he came to have a better understanding, and even an appreciation, of the ruling: He told me he had cited the *Hurley* opinion as precedent while representing a gay-rights group that went to court to prevent neo-Nazi brownshirts from marching in full regalia in the gay group’s parade. Only when the First Amendment is applied equally to everyone can it fulfill its crucial role.

—Harvey A. Silvergate  
*The Wall Street Journal*  
September 18, 2014

## Freedom of Speech

The 50th anniversary of the Berkeley Free Speech Movement is upon us, and we’re willing to concede that the founders of the movement had a good slogan — even if it pains *The Scrapbook* to contemplate the damage done by “campus activists” since then. Whether the social and political change it fomented is good or bad, free speech is obviously preferable to any censorious alternative.

Well, maybe not so obviously. Thus the specter of contemporary liberals who go out of their way to remind people that they are the inheritors of a tradition of free speech that, by any objective standard, they no longer believe in. And they refuse to see the contradiction between free speech and their own authoritarian impulses — whether it’s trying to outlaw political campaign spending they dislike or inveighing against unpopular opinions as “hate speech.”

By these lights, UC Berkeley chancellor Nicholas Dirks’s September 5 email acknowledging the anniversary was a



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real beauty. “As we honor this turning point in our history,” Dirks writes, “it is important that we recognize the broader social context required in order for free speech to thrive.” You can probably guess where this is heading.

“The boundaries between protected and unprotected speech, between free speech and political advocacy, between the campus and the classroom, between debate and demagoguery, between freedom and responsibility, have never been fully settled,” Dirks says. This is a truism, and it fails to acknowledge that these issues are far more settled than, say, supporters of unconstitutional campaign finance laws and university chancellors who promulgate campus “speech codes” would have you believe.

Dirks’s clarifications are even less helpful. “Specifically, we can only exercise our right to free speech insofar as we feel safe and respected in doing so, and this in turn requires that people treat each other with civility. ... Insofar as we wish to honor the ideal of free speech, therefore, we should do so by exercising it graciously.” It is emphatically not true that the right to free speech depends on whether or not you are in a safe environment. Your right to free speech predates and stands apart from any government that threatens it, and history is full of heroes and martyrs who can testify to that. Patrick Henry would probably agree that “Give me liberty insofar as I feel safe and respected in speaking up!” doesn’t quite have the same ring to it as the original.

The call for civility is actually a fine thing, if you value civil society. It’s pretty hard, however, to assume such benevolent motives for a guy who,

again, enforces a campus speech code as part of his professional obligations at a taxpayer-funded institution. Campus speech codes are routinely abused, and their legality is definitely not a settled question. In this context, a call to civility carries with it the whiff of cordite from a warning shot.

The kids at Berkeley in 1964 at least had enough understanding of their rights to stand up and claim them. Today, the kids at Berkeley have had their understanding of free speech warped by guardians such as Dirks, and the few kids who do have unpopular opinions express them at their peril.

—*The Scrapbook*  
*National Review*  
September 22, 2014

## Freedom of Religion

Many people in this country were shocked when the U.S. Navy recently announced the removal of all Bibles from military hotels under their control. This was in response to pressure from the Freedom From Religion Foundation, a well-known atheist group.

The surprise is not the hypocritical stance of the Freedom From Religion Foundation, but rather the fact that an established bulwark of American strength and patriotism caved to a self-serving group of religious fanatics. This last sentence may seem out of place if you don’t realize that atheism is actually a religion. Like traditional religions, atheism requires strong conviction. In the case of atheists, it’s the belief that there is no God and that all things can be proven by science. It is extremely hypocritical of the founda-

tion to request the removal of Bibles from hotel rooms on the basis of their contention that the presence of Bibles indicates that the government is choosing one religion over another. If they really thought about it, they would realize that removal of religious materials imposes their religion on everyone else.

Some atheists argue that there should be a library or cachet of religious material at the check-in desk of a hotel from which any guest could order a Bible, Torah, or Koran for their reading pleasure. No favoritism would be shown through such a system, and those who reject the idea of God would not have to be offended. This is like saying there shouldn’t be certain brands of bottled water in hotel rooms because there may be guests who prefer a different type of water or who are offended by bottled water and think that everybody should be drinking tap water. The logical answer to such absurdity would, of course, be that the offended individual could bring his own water or simply ignore the brand of water that he does not care for.

As a nation, we must avoid the paralysis of hypersensitivity, which will allow us to get nothing done because virtually everything offends someone. We need to distribute “big boy” pants widely to help the whiners learn to focus their energy in a productive way. We must also go back and read the Constitution, including the First Amendment, which guarantees freedom of religion. It says nothing about freedom from religion, and, in fact, if you go back and look at the context and the lives of those involved in the crafting of our founding documents, it is quite apparent that

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they strongly believed in allowing their faith to guide their lives. This has nothing to do with imposing one’s beliefs on someone else.

Those of us who do believe in God can hope and pray that at some point the secular progressives will come to understand that they must abide by the same rules with which they attempt to control others. There is absolutely nothing wrong with the philosophy of “live and let live.” America was designed to be a free country, where people could live as they pleased and pursue their dreams as long as they didn’t infringe upon the rights of others. By continually broadening the definition of infringement on the rights of others, the purveyors of division will succeed in destroying our nation — but only if we continue to cater to their divisive rhetoric.

Liberty and justice for all has worked extremely well for an extended period of time, and there is no reason to upset the equilibrium by endowing the hypersensitive complainers in our society with more power than everyone else. Thankfully, the Navy quickly realized its mistake and restored the Bible to its lodges. Maybe now we can deal with the real issues that threaten our safety.

—Ben S. Carson  
*The Washington Times*  
August 25, 2014

## Stalin-Hitler Pact

In June, Western democratic leaders invited Vladimir Putin to the 70th anniversary of D-Day memorial in France, but there’s no good reason he should have been there. Putin is an autocrat, not a democrat. He laments the demise

of the Soviet Union, a dictatorship that played no role in the D-Day operation. And since Putin is now conducting an incremental invasion of Ukraine, a different memorial would be more suitable. As it happens, this one is long overdue and remains shrouded in ignorance.

Seventy-five years ago, on August 23, 1939, the USSR and Nazi Germany became allies through the Stalin-Hitler Pact. Joachim von Ribbentrop signed for Hitler and Soviet foreign minister Vyacheslav Molotov signed on behalf of Stalin. Molotov said that Hitlerism was “a matter of taste,” and that it was “not only senseless, but criminal” to wage war on Hitler “camouflaged as a fight for democracy.” Though often described as a “non-aggression pact,” the reverse was true.

The month after the Pact, Stalin and Hitler both invaded Poland, starting World War II. The Pact also gave Stalin control of Latvia, Lithuania, and Estonia, which he retained after the war, along with other conquests such as Czechoslovakia, Hungary, and what became the German Democrat Republic, the regime that made emigration an exciting experience.

While the pact was in effect, Soviet and Nazi intelligence agencies worked together and American Communists did everything in their power to keep the United States from coming to Britain’s aid. During the Pact, the Soviets murdered 22,000 Polish officers in the Katyn forest. That came at the direct order of Stalin, as Russia now acknowledges. Less well known is the reality that Stalin also handed over German Jewish Communists to Hitler’s Gestapo. At the Nuremberg trials after the war, Joachim von Ribbentrop was convicted for sign-

ing the Pact while Molotov, who signed for Stalin, sat in the accuser’s chair. So Stalin and his gang got away with it.

A Nazi-Soviet Pact memorial would be a great opportunity for Putin to express his admiration for Stalin. Maybe he could provide some enlightenment on what happened to the Jews Stalin handed over to Hitler. And as a former KGB man, maybe he could bring out more details of Soviet-Nazi intelligence cooperation during the Pact. This could be a shining moment for Putin, but the memorial would also do others some good.

American educators, for example, could familiarize themselves with these events and gauge the depths of their ignorance and denial. Some might even decide to make the Stalin-Hitler Pact into a college course. That would tell students something they don’t know. American politicians would also benefit.

It’s a good bet that most of them, regardless of party, know little if anything about the Stalin-Hitler Pact. A 75th anniversary memorial would help educate them, and would be particularly relevant for Barack Obama, President of the United States. He could use the memorial to expand on one of his mentors.

That would be Frank Marshall Davis, an orthodox Stalinist of exceptional ferocity, with an absolutely sulfuric hatred of the United States. Davis joined the Communist Party USA after the Pact was signed, at the same time others were leaving the ranks, never to return. The Pact memorial would be an opportunity for Obama to provide a full profile of the man his handlers disguised simply as “Frank” in “Dreams From My Father.” If Frank Marshall Davis ever believed, said, or did anything with which Obama



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disagreed, a Stalin-Hitler Pact memorial would be the ideal time to set the record straight. After all, the Obama administration is the most transparent in history, with not a smidgeon of corruption. And of course, it would be another photo op he could use to raise funds. He could even bring along his travelling studio audience.

Former First Lady and current presidential candidate Hillary Clinton could also benefit. One of her mentors is Robert Treuhaft, a Stalinist lawyer who joined the Communist Party USA after the Stalin-Hitler Pact and served faithfully in the USSR's alibi armory. Hillary Clinton, who interned for Treuhaft, could use a Pact memorial to clarify Treuhaft's career, and explain why he left the Communist Party in 1958, as he claimed. And she could go on record if she ever disagreed with anything her Stalinist mentor believed, said, or did.

That could prove enlightening, but as with Benghazi she might just say "what does it matter?" Actually, it matters quite a bit, especially for someone who wants to be president, and the one who already is.

—Lloyd Billingsley  
*Frontpage Mag*  
August 22, 2014

## Science

Look at Behemoth, which I made along with you. He eats grass like an ox. Look at the strength of his loins and the power in the muscles of his belly. He stiffens his tail like a cedar tree; the tendons of his thighs are woven firmly together. His bones are like bronze tubes; his limbs are like iron rods. He is the foremost of God's works; only his Maker can draw the sword against him. The

hills yield food for him, while all sorts of wild animals play there.

—*Job 40:15f*

Mary Higby Schweitzer is a paleontologist at North Carolina State University who is known for leading the groups that discovered the remains of blood cells in dinosaur fossils and later discovered soft tissue remains in the *Tyrannosaurus rex* specimen MOR 1125, as well as evidence that the specimen was a pregnant female when she died. More recently, Schweitzer's work has shown molecular similarities between *Tyrannosaurus* remains and chickens, providing further evidence of the bird-dinosaur connection. ... The extraction of protein from dinosaur fossils has been confirmed.

—Mary Higby Schweitzer  
Wikipedia

A new species of dinosaur found in Argentina was a 65-ton behemoth the length of a high school basketball court, making it one of the largest animals to ever walk the Earth, researcher said Thursday [September 4, 2014].

—Robert Lee Hotz

A new species of dinosaur found in Argentina was a 65-ton behemoth the length of a high-school basketball court, making it one of the largest animals to ever walk the Earth, researchers said Thursday. Weighing as much as a dozen elephants, the dinosaur stood two stories tall at the shoulder, the researchers said Thursday in *Scientific Reports*. As it ate, each swallow traversed a 37-foot-long neck. Its whiplike tail measured 29 feet — the length of the current world-record long jump.

When it died, the 85-foot-long creature apparently was still growing, they

reported. Its well-preserved remains make up the most complete skeleton known of any species from the Titanosaur family of gigantic long-necked dinosaurs.

"I look at this dinosaur every day now and I still can't believe it exists," said researcher Kenneth Lacovara of Drexel University in Philadelphia. "We are seeing something that is pushing the envelope of how big you can get on this planet," said Dr. Lacovara, who led a team of 17 scientists from a dozen laboratories that excavated and analyzed the new species.

The bones, on research loan to the U.S., are scheduled to be returned next year to Argentina. They are set to be displayed at a museum in Río Gallegos in Santa Cruz Province at the tip of South America, the region where they were discovered in 2005.

Dr. Lacovara recalled spotting the first glint of bone poking through the rocks. By the end of their first day of digging, Dr. Lacovara and his co-workers had exposed 10 massive bones. In four field seasons, they extracted 16 tons of bones belonging to two specimens of *Dreadnoughtus schrani*, as the new species has been formally named — in honor of the early-20th-century battleship and Adam Schran, a Philadelphia entrepreneur who funded part of the research.

The best geologic evidence suggests the creatures lived between 66 million and 83 million years ago, an era when the region resembled the coast of Maine, bristling with conifers and broad-leaved trees. The dinosaurs likely muscled their way into these dense forests, gulping ferns and stripping leaves from treetops with two-inch-long peg-like teeth.

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## Darwinism

They most likely died in the aftermath of a river flood, trapped in primordial mire. "They got sucked down into this quicksand," Dr. Lacovara said.

All told, about 70 percent of the creature's skeleton is represented — 145 bones in all — the researchers said. They have found one tooth, but have yet to locate a skull.

As part of their analysis, they made a laser scan of the fossils and expect to post the searchable three-dimensional images online.

Because the skeleton is so complete, the scientists said they could accurately determine the creature's weight in life — a technical first for these long-extinct Titanosaurs.

By their calculation, the *Dreadnoughtus* weighed more than a Boeing BA 737-900 passenger jet. To be sure, there are many claimants for the title of world's largest dinosaur. Among the contenders are *Supersaurus*, *Giraffatitan*, and *Argentinosaurus* — all Titanosaurs. One supersize Titanosaur species called *Futalognkosaurus dukei* may have been up to 105 feet long, with hips nearly 10 feet wide.

So far, though, researchers haven't found enough bones belonging to these species to gauge their weight reliably, so nobody knows exactly how large these creatures might have been when alive, the scientists said.

"Can we say *Dreadnoughtus* is the biggest ever? No," said Dr. Lacovara. "We can say that *Dreadnoughtus* has the largest calculable mass of any known land animal."

—Robert Lee Hotz  
*The Wall Street Journal*  
September 5, 2014

Quick quiz: What started World War I? An anarchist in Serbia shot and killed a visiting Austrian leader. But why would that shooting trigger the killing of millions, including one out of two young Frenchmen, in what we now know as World War I, which began a hundred years ago?

In his 1992 book *A History of the American People*, British historian Paul Johnson writes, "The Great War of 1914-18 was the primal tragedy of modern world civilization, the main reason why the 20th century turned into a disastrous epoch for mankind" (p. 642). A series of conflicting European alliances led to the bloodbath when the tinderbox was ignited.

Johnson explains how the shooting of Archduke Franz-Ferdinand of Austria (June 28, 1914) led to "the Austrian ultimatum to Serbia, the Russian decision to support the Serbs, the French decision to support Russia, the German decision to support Austria and fight a two-front war against Russia and France, and Germany's consequential decision to send its armies through Belgium to enforce quick defeat of the French, and so the involvement of Britain and its dominion allies in support of Belgium" (p. 642).

World War I led to the deaths of millions of people — with millions more dying of a flu epidemic in the immediate wake of its devastation. Consider other consequences of World War I:

- The Russian Revolution, i.e., the collapse of czarist Russia and the rise of the Soviet Union, leading to the death of 20-40 million Russian people

(in peace time).

- The end of the Ottoman Empire, which led a later secularized Turkey in 1924 to abolish the caliphate (which was not necessarily a bad development). Those events impact even our current situation. Al-Baghdadi, leader of the murderous ISIS at the time of this writing, is viewed by his followers as the new caliph for the Muslim people.

- World War II. The winners after WW I made the armistice conditions so terribly difficult for the Germans in the Versailles Treaty that they sowed the seeds for WW II at the end of WW I. World War II soaked the globe in blood, killing some 55 million people.

- In the wake of WW II, Chairman Mao turned China into an atheistic Communist state, killing some 72 million Chinese in the process. This led to the fall of Vietnam, Laos, and Cambodia.

By any measure, World War I was a disaster for humanity, underscoring the depravity of man.

But could there be an additional factor in the causes of World War I that has been overlooked?

Dr. John West, senior fellow at the Discovery Institute of Seattle, says: "Historians continue to debate the causes of World War I, which were complex." West has directed a new film, *The Biology of the 2nd Reich*, which highlights a link between Darwinism and the great war.

West states, "Social Darwinism was certainly one of the key issues that exerted a profound influence on German militarism before, during, and after the conflict."



# a look at our world

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The film can be seen online at [darwin-tohitler.com](http://darwin-tohitler.com), a website that deals with the “impact of Social Darwinism in Germany.” The historian behind the website is the key guest in the video, Dr. Richard Weikart, a first-rate historian on 20th century Germany.

Weikart wrote *From Darwin to Hitler: Evolutionary Ethics, Eugenics, and Racism in Germany* (Palgrave MacMillan, 2004), which shows the not-so-missing link between evolution and the rise of the Nazi scheme to clean up the gene pool (as they saw it) in order to create a master race of pure Aryans. Jews need not apply. Nor gypsies, Slavs, dissenting Christians, etc.

Weikart is professor of history at California State University, Stanislaus. I interviewed him for our 2006 TV special, hosted by the late D. James Kennedy, *Darwin's Deadly Legacy*.

Said Weikart, “Natural selection was the guiding idea for Hitler and the Nazis. ... [T]he term [selection] was related directly to Darwinian terminology that when you went to the camps, you went through a selection process. They were selecting this person to survive and this person to go to the gas chambers.”

The new film, on Darwin and World War I, quotes Charles Darwin: “The support which I receive from Germany is my chief ground for hoping that our views will ultimately prevail.” The film shows the link between Darwinism and German militarism, including genocide the Germans committed against a tribe in one of their African colonies.

The film quotes Hitler, who later set out to finish the work begun in WW

I: “The law of selection exists in the world, and the stronger and healthier has received from nature the right to live. Woe to anyone who is weak, who does not stand his ground! He may not expect help from anyone.”

Weikart notes that neither Darwin nor his immediate followers were anti-Semitic per se. But their ideas just made it all possible. A hundred years later, we're still living with the consequences of some of those ideas, including their indirect contribution to World War I.

—Jerry Newcombe  
WorldNet Daily  
September 2, 2014

## Truett Cathy

When Chick-fil-A founder Truett Cathy died on Monday at age 93, America lost a true giant of a business leader. I was honored to call him a longtime business partner, a dear friend, and a teacher.

Truett lived the classic Horatio Alger tale, rising from humble roots to create a sensationally successful business. His business experience began at age 8 in Atlanta, when he started buying six-packs of Coca-Cola for a quarter and selling each bottle for a nickel.

After serving in World War II, Truett opened his first restaurant — a diner in Hapeville, near Atlanta — in 1946, with his brother Ben. In 1961, Truett invented the boneless chicken-breast sandwich that would eventually become a nationwide phenomenon.

Chick-fil-A is now America's largest fast-food chicken restaurant, with \$5.5 billion in annual sales — and a remarkable 47 years of consecutive annual sales increases.

How did Truett do it? As someone

lucky enough to know him, I saw six characteristics that defined the way he approached business, people, and the communities he served.

First, Truett believed in himself, despite having only a high-school education. An irrepressible optimist, he was convinced that he could make something of himself. And he did.

Second, Truett worked hard. A child of the Great Depression, he saw work as a privilege and made a point of enjoying it. In fact, he didn't hand over the reins to his son Dan entirely until last year. Even on Sundays, when he closed his restaurants to honor God and give his employees a day of rest, Truett stayed busy, teaching Sunday school at First Baptist Church in Jonesboro, Ga., for more than 50 years.

Third, Truett embodied the culture of service that he wanted to build. He was devoted to serving others, from his customers and employees to young people and others in his community. He understood, like few others, what it meant to be a steward of a great brand. If a brand is a promise, then a great brand is a promise kept. Truett kept his promises.

He showed his respect for his customers by insisting on high quality: the quality of the food; the quality of the restaurant experience; the quality of each customer interaction.

Fourth, Truett never stopped innovating, beginning with the creation of the Chick-fil-A sandwich itself. If you've never had one, you might ask what's so special about a seasoned boneless chicken breast on a buttered bun, garnished with nothing but a pair of pickle chips. It's still one of a kind, but 53 years ago it was a revelation.

# a look at our world

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Truett's very business model was an innovation. Unlike traditional franchises at the time, Chick-fil-A restaurant operators became partners in the business, and that ownership culture became a strong competitive advantage. Many of the company's corporate employees began their careers working in a Chick-fil-A restaurant.

Another innovation was Truett's decision in 1967 to locate the first Chick-fil-A stores inside shopping malls, long before food courts were common. This allowed him to start with a specialized product in a unique location with little competition and lower real-estate costs. The first stand-alone store, in Atlanta, didn't open until 1986.

Fifth, Truett was generous. In 1984, he founded the WinShape Foundation, named for its mission to “shape winners.” WinShape, among other priorities, provides foster homes for children. About 150 children and young people now live in more than a dozen WinShape homes in three states.

College students benefited from Truett's generosity, too. He launched a scholarship program for restaurant team members in 1973, an initiative that has awarded more than \$30 million in \$1,000 scholarships.

Sixth, Truett stayed humble. He and his wife, Jeannette, lived in the same modest house near Atlanta for decades, and he never took himself too seriously. When asked what was so smart about creating his chicken sandwich, he would reply, invariably, “Nothing. That's why I was able to do it.”

Next year, Truett Cathy will be honored with the likes of Wal-Mart founder Sam Walton when the Smithsonian's

National Museum of American History opens an exhibit devoted to entrepreneurship. It will be a fitting and timely tribute to a true American visionary who embodied the entrepreneurial spirit.

—Muhtar Kent  
*The Wall Street Journal*  
September 12, 2014