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. Evansong 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:

“T’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.”

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 counterparts, 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
from the president’s desk

a word from dr. jeff myers

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

—Dr. Jeff Myers

found that meaningful involvement in church is especially important.2 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 for all. 4. Coaching. By coaching, I mean purposed, purposeful interaction with the rising generation. Positive connection between generations reinvigorates the older generation and provides the younger generation with motivation, engagement, pro-social behavior, a healthier lifestyle, and spiritual development.3 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.4 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.”5 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. The group consisted of C.S. Lewis and J.R.R. Tolkien, and out of these meetings came Lewis’s Narnia series and Tolkien’s Lord of the Rings trilogy. Takeaway: Invest in people in diameter of which you can change the world.

We live in a world of trouble, but the way we personally live out a biblical view of the world can change the world. In particular, Ardelt says, “For individuals to flourish, they need to know their identity, meaning and purpose.”6 The epic-battle-myth obscures the fact that human 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:

Holopness: A sense of dejection, inadequacy and despair pervades our nation. About one-third of high school students feel sad or hopeless.7 Eighty percent of people polled say they believe it is harder to get ahead than it was used to be.8 And it’s not just among youth. The highest levels of suicide in America are among white men over 85 years.9 Hopelessness abounds when people feel powerless to make life better, for themselves and the world. Takeaway: Focus on meaning, destroying the very thing off which it feeds.

Consumerism: The average American family spends more than $10,000 a year on bills and messages per day, from billboards to t-shirts to web popups to television ads.10 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 the physical worlds, using social media files to recognize a shopper’s face and offer special deals from nearby stores.11 Through this targeting, we begin to live in a world of virtual strangers 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 to seek 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.12 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 co-habitation, extramarital sex, and drugs and alcohol accelerate diminished religiosity.13 Sin leads to disordered love — loving the wrong things in the wrong ways 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. All life becomes unrecognizable. But we see is not the way it’s supposed to be.14 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 our worlds, using social media to recognize a shopper’s face and offer special deals from nearby stores.15 Through this targeting, we begin to live in a world of virtual strangers rather than producers. We exist only when others think we might buy something. No money, no meaning.

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 togetherness and focused on physical acts such as eating 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 earthy-minded that they could be no heavenly good.”16 So earthy-minded could they be no heavenly good. It is 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 univesting 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 which is real, fruitful, victorious and unending. Not just in a church, as a particular church building, but in the universal church, the body of Christ, a group of lovers for whom perfection is a far-off dream and who shall, toddlerlike, steadied by God’s ever-patient hand, until last we

See meaning page 4
grow up and become a beautiful bride. Not individually, you and me. Together.

Sociologist Peter Berger has noted that the naturalness of religious belief is one of the key factors that makes a serious faith plausible. “To have come to a unique religious belief system, belief is a natural thing. 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.”

The church serves as an “authoritative community” that gives people of all generations a sense of place, nurtures them, helps them find their way, and allows 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. Church leaders ought to be the most important 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.1) He described it as a form of love, the same love by which we love our children. What Plato called wisdom, he called “a kind of love.”

Today scholars say that the optimal age for wisdom development is between adolescence and the mid-20s.2) 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 “gerontascendence,” away from superficial social engagement toward concern for others, meaningful relationships and connecting to society.3) We grow wise together, across the generations.4)

The Beautiful: soulful embodiment. The Christian conception of human beings is that we possess both natural, material bodies and supernatural, immortal souls. Our souls rule our bodies, discipling 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.5) Based on a false understanding of the Apostle Paul’s differentiation between the “spirit” and the “flesh,”6) 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 is an ancient heresy called Gnosticicism or Manichaeism that taught that material existence was the cause of all evil and that humans can only be saved by a spiritual act of de-naturing the body.

The biblical perspective is far different. The Apostle Paul describes the body as “a vessel for honor, not for dishonor” and says that everyone is to keep his body in order. “One body has many parts, each part having a different function.” The body is the entire universe, but rather than setting up a statue, God took the dust of earth, breathed into it, and created a liv-}

meaning continued from page 3

Page 4 November 2014

This is a picture we ought to embrace all across the lifespan. Scripture de-}

meaning continued from page 4

Page 5 November 2014

scribes 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: Wescon, and we grow together. No one can deliver a baby by email or nurse it by Skype or teach it to walk through tex-

ing. The only way to show rising genera-

tions that church is something you are, not something to go to, is to make it personal. It’s like a birthday party, not a dinner party held in a conference room, 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 contribute to society.

So how do we make meaning only as we contribute to society.

meaning

Putting It All Together

Drew’s youth group was thriving, but programs that they would want to do. “Drew Sams, pastor of student Drew describes how this paradigm shift; what their youth ministry meaning will be satisfied only as we

...and Jason S. Carroll, “I Believe it Is Wrong But I

The biblical perspective is far differ-

ent from the desk of Dr. David Noebel, continued from page 3
a look at our world
news and commentary

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

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 the dominating news. Since President Obama became president, there have been some on American soil 226 home-grown terrorists. And that was before ISIS."

"They are using 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 9/11. Terrorist attacks, Gabriel pointed to mass executions and stonings in Afghan soccer arenas by the Taliban, the al-Qaida beholding 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 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 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," Gabriel said, noting that ISIS is even using 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 Comoroski WorldNet Daily, August 31, 2014

"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

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.bigsikyworldview.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 relationship with the Montana Family Foundation.

"That relationship proved critical when the ALCU came calling on the Billings, Mont., City Council. The ALCU 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 lead the counter efforts. "Jeff felt I had a grasp on some world-view 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.
The Journal is the monthly publication of American Christian College (dba Summit Ministries), a nonprofit, educational, religious corporation operating under the laws of the states of Oklahoma and Colorado.

PO Box 207, Manitou Springs, Colorado 80829 | Phone: 866.786.6483 | URL: www.summit.org | Email: aaronz@summit.org

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

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 eerily 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 “forfeit 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 last 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, and insuffi- ciently 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 even all 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 predict- ing that the Islamic State would “ulti- mately 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...

Pre-Order Only — Will Ship Dec. 1

Pre-order your copy of Dr. Jeff Myers’ latest book, *Grow Together*. This book takes readers on a sweeping journey to better understand what has brought the church to a sad state of decline and outlines a proven way to turn things around for our congregations, cities, and civilization. *Grow Together* shows how to ignite dynamic spiritual growth within the church and find satisfying answers to all-important questions like:

What is true?
Who am I?
What difference does my life make?

The *Grow Together* film and study guide are also available for church workshops and small groups.

URL: www.summit.org |
Email: aaronz@summit.org
Phone: 866.786.6483
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 neces-

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-Qaeda’s forces from butchering as many Yazidis, Christians, Kurds, and disobedient Muslims 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 humani-

dLive the local government’s incapability 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 Islamic State’s genocidal Chris-
tions is possible, and that it will have catastrophic in its actual effects, that it is un-

ment has proved to be utterly incapable of saving the lives of its citizens,” said

Patricia 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 be-

headings 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 Washing-

don’t have to be mili-
tary intervention, it has to be done effec-

tive. Tuesday’s panel was the first event of the three-day summit, which is taking place at various places around Washing-

ton, notably Capitol Hill. Religious lead-
ers are meeting with members of Con-

gress to discuss advocacy and education on the crisis in the Middle East.

While Tuesday’s panel was an opportun-
ty 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 com-

fort and inspiration to those suffering.

The persecution of Middle Eastern Chris-
tians isn’t only the problem of the Middle East, Catholics Aram I said, I think that he wants to see a ‘compre-

hensive 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 respon-
sibility is being put on the American president.

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

ing human rights,” he said. “The interna-
tional community, those who have any for-

t, any sense of morals, any sense of ethics, any sense of right or wrong, can-

not 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 Cap-

tol Hill voice on human rights, said Mr. Obama should be sending a stronger message, and while “there has to be mili-
tary intervention, it has to be done effec-

tive.

The apostle Paul was the first to draw a line between the Christian and the pagan. In his letter to the Galatians, he said that the man who abides in Christ will have the peace of God in his heart. The man who does not abide will have the peace of the world. The man who abides in Christ will have the peace of God in his heart.

The apostle Paul was the first to draw a line between the Christian and the pagan. In his letter to the Galatians, he said that the man who abides in Christ will have the peace of God in his heart. The man who does not abide will have the peace of the world. The man who abides in Christ will have the peace of God in his heart.

The apostle Paul was the first to draw a line between the Christian and the pagan. In his letter to the Galatians, he said that the man who abides in Christ will have the peace of God in his heart. The man who does not abide will have the peace of the world. The man who abides in Christ will have the peace of God in his heart.
Two questions call for answers. The first is why there should be proportionally more jihadists 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 jihadists, 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 an open society than France, more obviously a democracy. 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 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 ambitions failures, including those who are impotent 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 jihadists want to believe has wronged them, and to believe that they are more likely to have wronged them.

But why should the British be the most brutal of European jihadists, 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 cruelest, 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 so many young men desire to look brutal 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 doorman 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 Islam the answer to life’s problems, the jihadists have often fully participated in this way of life. Jihadis 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 forsaking 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

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 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 similarly interesting to me is the apparent change of mind by Americans toward military action in the Middle East. The president’s long-resisting 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 invading 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 oppose to Bashar Assad. That public backlash lasted until June, told NBC News the jihadists were killing innocent civilians, of what was happening “a genocide.” It is a global phenomenon, but dramatically in the Mideast, he said. I told him I thought the jihadists’ 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 Islamic State for statistics and specifics on 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 will be a story that says 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...
They do want to see bad guys taken out. The American people are not suddenly country. The other is a diffident, con abusing many, not only Christians. They intend to expand. They are killing and they are seizing and holding territory. sand, in their black outfits, with their mored vehicles down highways in the field, its fighters driving stolen ar moved quickly, sharply, and without restrictions: Christians cannot build or repair their bodies and walk into malls in differents across the United States. They are Al Shabab in Somalia, or Boko Haram in Nigeria. They have the terrorist beheadings of Nick Berg and 35 other people in just one year in Iraq, 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.”

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 get better at identifying and demanding 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 ISIS is no different than the threat from Muslim terrorists in Iraq and Syria, or ISIS is significant but the threat is nothing new.

“We know that radical Muslims have been trying to attack the United States,” she said. “It doesn’t matter what organi zation 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 presi dent, we have arrested on American soil 226 home-grown terrorists. And that was before ISIS.’”

She does acknowledge a significant differ ence while 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 its hands on biological weap ons. They have captured the oil fields. They have their hands on nuclear mate rials. 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,” she said. Gabriel, who added that ISIS can strike a devastating psychological blow to Americans with far less complicated plots.

“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 Mus lim domination. Among the restric tions, Muslims are told that 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 which the Islamic religious buildings would be construct ed in石家庄 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.”

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 report ed atrocities across Iraq include behead ing Christian children and crucifying their parents, is “the true Islam.”

A prominent Muslim has been chal lenged 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 Nusret Z. Alsharif, head of the Middle East Cultural and Educational Services, was challenged by FrontPage Magazine Editor Jamie Glazov. “Frankly … it’s so sickness how you snicker so condescendingly on this stage while Christians are being massacred by our 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 quot ing 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 synagogues, Christian church, and Musl im mosque on the same campus.

Glazov, author of “United in Hate” and “Showdown With Evil,” recently was named unindicted co-con spirator 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 ob jective 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 syna gogue burnings, genocide against reli gious minorities, slavery, stoning of adul terers, and other monstrosities would be codified into the law. In other words, a jihad 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 nu merous radical Muslim groups just since the 2001 terrorist attacks. Gabriel point ed to mass executions and storings in Iraq and Syria, or ISIS, and calls the terrorist beheadings of Nick Berg and 35 other people in just one year in Iraq, and the horrific murders, rapes, abduc tions, and church burnings carried out by Boko Haram in Nigeria. “Afghan you look at these different groups across the world, whether they are Al Shabab in Somalia, or Boko Ha ram in Nigeria, or Lashkar-e-Taiba in In dia, or Hamas in Gaza, or Hezbollah in Lebanon, or al Qaida, the name doesn’t matter,” she said. “They all are operat ing out of the same manual, sharing the same ideology and the same goal.”

Speaking of Hamas, Gabriel said the re cently announced cease-fire in Gaza is...
November 2014

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 Washington take notice and take 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. "You can wash your hands and how many people are facing," Gabriel said. "(We need to) speak the truth about the threats we are facing, and put pressure on our elected officials to take action to protect the public from water fluoridation and mass medicating."

She and her office ideology that is not based on scientific facts and irresponsible decision making," they wrote, adding that their decision would allow Israeli parents and doctors to decide on fluoridation activists hope that as public awareness of the potential dangers and health threats is growing, the public will demand more information and weighing the costs to public health and the benefits to children's teeth. The ban is a major blow to supporters of using the controversial practice of adding the chemical fluoride to drinking water to protect public health.

"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."

"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 their periods of the Commonwealth to cherish the interests of literature and sciences' and to establish institutions that would 'consequence, 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.'"

"As the world drinks water that is fluoridated by authorities."

"The rise of home-grown terrorists. She and her office ideology that is not based on scientific facts and irresponsible decision making," they wrote, adding that their decision would allow Israeli parents and doctors to decide on fluoridation activist. "What Islam offers is a way of life for those young people who are feeling disenfranchised, lack of guidance. Many families are broken. Young people feel disenfranchised," Gabriel said. "You can wash your hands and how many people are facing," Gabriel said. "(We need to) speak the truth about the threats we are facing, and put pressure on our elected officials to take action to protect the public from water fluoridation and mass medicating."

"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."

"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 their periods of the Commonwealth to cherish the interests of literature and sciences' and to establish institutions that would 'consequence, 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.'"

"In them [American Schools] the multiplication tables are to be taught, the first rudiments of geography and grammar, and the most fundamental purposes of higher education."

"And what are those purposes? One is 'skepticism and unfettered inquiry,' which Conn sees in obvious contradiction to the mission of a religious college, and increasingly expensive paperwork, or 'providing accreditation to religious 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, providing accreditation to religious colleges and changing students for the privilege of having their religious beliefs affirmed."

"A lot of people are also resentful of the rise of home-grown terrorists. She 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 Washington take notice and take 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."

"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. "You can wash your hands and how many people are facing," Gabriel said. "(We need to) speak the truth about the threats we are facing, and put pressure on our elected officials to take action to protect the public from water fluoridation and mass medicating."

"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."

"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 their periods of the Commonwealth to cherish the interests of literature and sciences' and to establish institutions that would 'consequence, 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.'"

"In them [American Schools] the multiplication tables are to be taught, the first rudiments of geography and grammar, and the most fundamental purposes of higher education."

"And what are those purposes? One is 'skepticism and unfettered inquiry,' which Conn sees in obvious contradiction to the mission of a religious college, and increasingly expensive paperwork, or 'providing accreditation to religious 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, providing accreditation to religious colleges and changing students for the privilege of having their religious beliefs affirmed."

"A lot of people are also resentful of the rise of home-grown terrorists. She 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 Washington take notice and take decisive action."
faith, the college is requiring its faculty to affirm their adherence to evangelical Christian doctrine. This 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. Given that the typical U.S. high-school thinker 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

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 that would heavily influence how 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 Times columnist David E.芡, 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-school student a look at our world from the desk of dr. david noebel, continued from page 17

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 conventional 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 on campus, the constitutional principle of 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 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.

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 when representing a gay-rights group that went to court to prevent neo-Nazi brownshirts from marching in full regalia in the gay pride’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 compile the damage done by “campus activists” since then. Whether the social and political change it fosters 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
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.” It 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 edginess are succeeding 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 mandating 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 rightful place if you don’t realize that atheism is actually a religion. Like traditional religions, atheism requires strong conviction and, 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

---

**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 context and the lives of those in

---

**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 diplomatic 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 Democratic Republic, the regime that made emigration an excruciating 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 signing 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 particularly relevant 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 fecundity, with an absolutely suicidal 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
a look at our world
from the desk of dr. david noebel, continued from page 21

disagreed, a Stalin-Hitler Pact memorial would be the ideal time to set the record straight. After all, the Obama administra-
tion is the most transparent in history, with not a smidgen 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 au-
dience.

Former First Lady and current presi-
dential 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 ali bite armony. Hill-
ary 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 Stalin mentor believed, said, or did.

That could prove enlightening, but as with Benghzi 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 stirs his tail like a cedar tree; the ten-
dons of his thighs are woven firmly to-
gether. 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 High Schweitzer is a paleont-
ologist 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 evi-
dence that the specimen was a pregnant female when she died. More recently, Schweitzer's work has shown molecu-
lar similarities between Tyrannosaurus remains and chickens, providing further evidence of the bird-dinosaur connec-
tion. ... The extraction of protein from dinosaur fossils has been confirmed.

—Mary High 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, researchers 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 sto-
ries tall at the shoulder, the researchers said Thursday in Scientific Reports. As it ate, each swallowed traversed a 37-foot-
long neck. Its whispile tail measured 29 feet — the length of the current world-
record long jump.

When it died, the 85-foot-long crea-
ture apparently was still growing, they reported. Its well-preserved remains make up the most complete skeleton known of any species from the Titano-
saur family of gigantic long-necked di-

nosaurs.

"I look at this dinosaur every day now and I still can't believe it exists," said re-
searcher Kenneth Lacovara of Drexel University in Philadelphia. "We are see-
ing something that is pushing the enve-
lope of how big you can get on this plan-
et." 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 dis-
played at a museum in Rio 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 — a technical first for these long-extinct Titanosaurs.

By the scientists said they could accurately determine the creature's weight in life — a technical first for these long-extinct Titanosaurs.

Dr. Lacovara and his co-workers had discovered in 2005.

By any measure, World War I was a di-

a profound influence on German milita-
tary culture (peace time).

• The end of the Ottoman Em-
pire, 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-Bagh-
dadi, 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 condi-
tions so terribly difficult for the Ger-

mans 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, Chair-
man Mao turned China into an athe-

ist 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 di-

saster 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 Dis-
covery Institute of Seattle, says: "His-
torians continue to debate the causes of World War I, which were complex."

West has directed a new film, The Bi-
ology of the 2nd Reich, which highlights a link between Darwinism and the great war.

West states, "Social Darwinism was cer-
tainly one of the key issues that exerted a profound influence on German milita-

rism before, during, and after the conflict."

Darwinism

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 which we now know as World War I, which be-
gan a hundred years ago?

In his 1992 book A History of the Ameri-
can People, British historian Paul John-
son 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 di-
sastrous epoch for mankind” (p. 642).

A series of conflicting European alli-
ances led to the bloodbath when the tinfoiler 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 deci-
sion to support the Serbs, the French decision to support Russia, the Ger-
man decision to support Austria and fight a two-front war against Russia and France, and Germany’s conse-
quency decision to send its armies through Belgium to enforce quick de-
feat of the French, and so the involve-
ment of Britain and its dominion allies in support of Belgium” (p. 642).

World War I led to the deaths of mil-
ions of people — with millions more dy-
ing of a flu epidemic in the immedi-
ate 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 Em-
pire, which led a later secularized

Turkey in 1924 to abolish the caliphate

(peace time).
a look at our world
from the desk of dr. david noebel, continued from page 24

The film can be seen online at darwin-totiler.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. 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 WWI: “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 the 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, where 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 until late 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 bumbled 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.

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 communities he served.

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

...