

In the steps of
**William
Wilberforce**
heroes known and unknown

*Standing up for what's right:
What one person can achieve*

William Wilberforce, a British Parliamentarian most of his life, accomplished in his lifetime the two great objectives that he wrote in his diary on October 28, 1787: “the abolition of the slave trade and the reformation of manners.” In doing so, he became the first world-class philanthropist independent of the European monarchies and established a philosophy of philanthropy approximately 100 years before Andrew Carnegie wrote his article, “The Gospel of Wealth.” Many people over the years have either knowingly or unknowingly followed in his footsteps.

In the steps of William Wilberforce

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William Wilberforce: The model to engage the public square

By Chuck Stetson

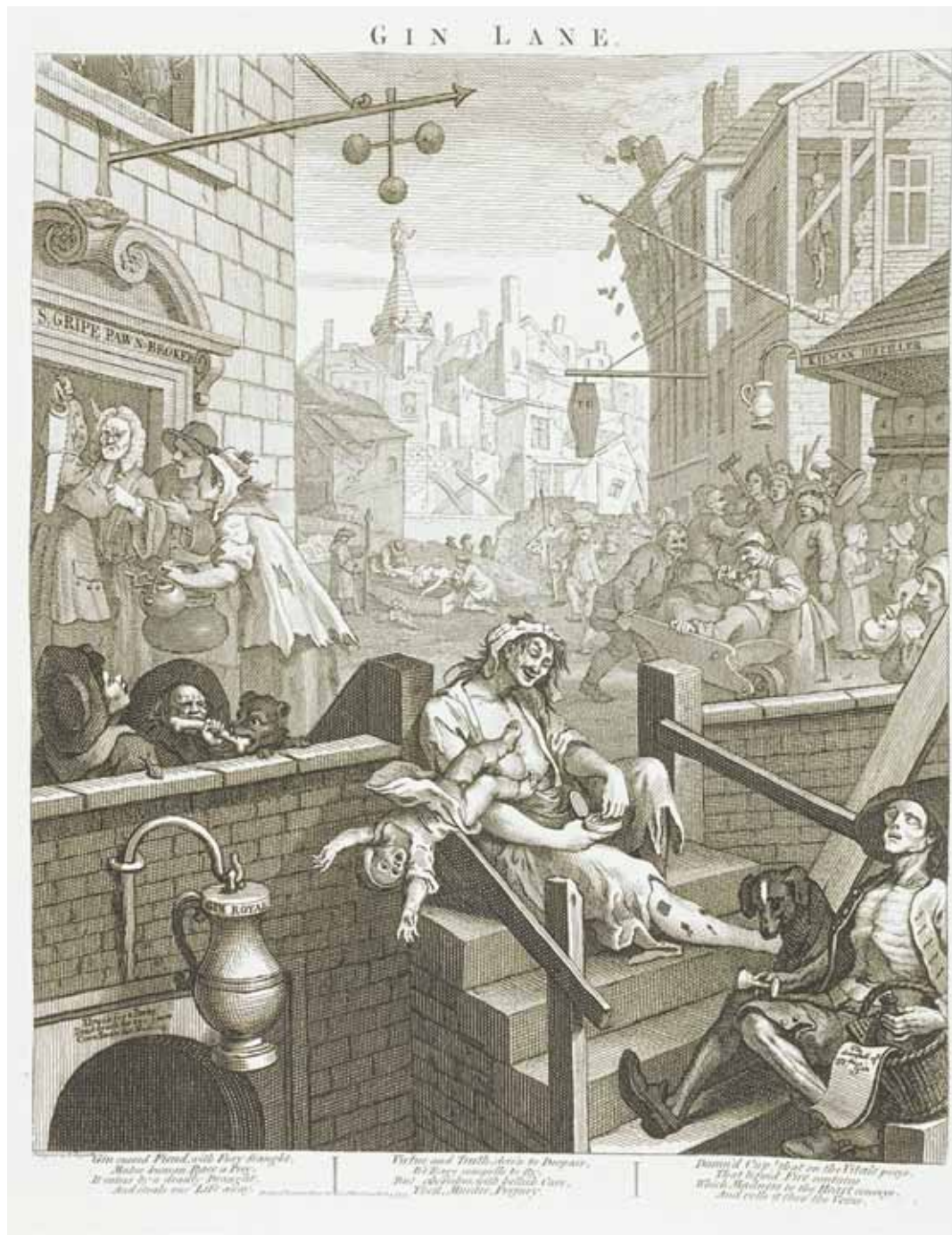
It is very popular today to talk about transforming culture. There are people of faith who talk about this. But, there are many others who are transforming culture and mean something totally different. Currently, it is hard to find people to talk about whether transformation is for good or for evil. Hitler transformed the culture around him, but it was for evil.

There are some amazing people who are heroes known and unknown who have transformed the culture and the world for the good and made the world a better place. In this Special Section, we would like to focus on those people.

We start with William Wilberforce who was one of these amazing people who changed the world for the good and made the world a better place. He established a formula that works today. Wilberforce loved others, particularly the oppressed in slavery and in prison, and he fought for their freedom.

Wilberforce was a man of some means, but was not extremely wealthy. He had inherited a decent sum of money. He was also a prominent Parliamentarian with lots of good connections. He was a man who set goals for himself. On Sunday, October 28, 1787, he sat down at his desk and wrote "God Almighty has given me two objectives: The abolition of the slave trade and the reformation of manners," the latter of which meant the reformation of morals in England. Despite huge obstacles, Wilberforce accomplished both in his lifetime.

In Parliament, Wilberforce



"Gin Lane" by British printmaker, Bishop William Hogarth, reflects England's troubled society in the late 18th century.

led the efforts to abolish the slave trade which was signed into law in England on March 25, 1807. When the King gave his royal assent three weeks after President Thomas Jefferson signed a similar bill in the U.S. Wilberforce, however, did not give up. He continued on and just before he died in 1833, he saw Parliament in the final stages of abolishing slavery in all of the British Empire, something that ultimately eluded the U.S. which had to fight the Civil War.

Wilberforce was at the same time able to reform the manners of England. It is hard to believe how debauched and dissolute England had become. The prints such as "Gin Lane" of Bishop William Hogarth, the British printmaker, remind us that England was decadent and a very troubled society in the late 18th century. At the suggestion of Wilberforce and one of his friends, Bishop Porteus, the Archbishop of Canterbury requested that King George III issue in 1787 the Proclamation for the Discouragement of Vice, a proclamation that commanded the prosecution of those guilty of "excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's Day and other dissolute, immoral or disorderly practices." While the public was largely indifferent, Wilberforce mobilized the celebrities of the day and founded the Society for the Suppression of Vice. He also focused on cleaning up the lesser offenses in life – drunkenness, lewdness, indecent publications, disorderly public

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William Wilberforce's 1789 abolition speech

Quotation from a newspaper's account of William Wilberforce's Speech to Parliament on May 12, 1789 which launched the abolition of the slave trade in Parliament:

As soon as ever I had arrived thus far in my investigation of the slave trade, I confess to you sir, so enormous, so dreadful, so irremediable did its wickedness appear that my own mind was completely made up for the abolition. A trade founded in iniquity, and carried on as this was, must be abolished, let the policy be what it might, let the consequences be what they would, I from this time determined that I would never rest till I had effected its abolition. Such enormities as these having once come within my knowledge I should not have been faithful to the sight of my eyes, the use of my senses

and my reason, if I had shrunk from attempting the abolition: it is true, indeed, my mind was harassed beyond measure...

I could not therefore, help, distrusting the arguments of those, who insisted that the plundering of Africa was necessary for the cultivation of the West-Indies. I could not believe that the same Being who forbids rapine and bloodshed, had made rapine and bloodshed necessary to the well-being of any part of his universe. I felt a confidence in this principle, and took the resolution to act upon it: soon, indeed, the light broke in upon me.....

Having heard all of this you may choose to look the other way but you can never again say that you did not know.

MODEL

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houses and not honoring the Sabbath in his time – a strategy that many years later in the 1990s the Mayor of New York Rudy Giuliani would use to reduce crime in New York by cleaning up the minor crimes of “broken windows” to create an atmosphere of greater law and order that prevented more serious crimes from happening.

Wilberforce also wrote *A Practical View of Real Christianity*. His publisher was skeptical that with Wilberforce’s name as a politician on it that any more

than 500 copies could be sold. However, it was a huge success for 50 years. By 1825, there were 13 editions in England and 26 editions in the United States, even though Wilberforce never traveled to the U.S. It was translated into Dutch, French, German, Italian and Spanish, a remarkable feat for the time.

Wilberforce was the first great philanthropist independent of the monarchy. He paved the way and set the standard for philanthropy. Ironically, when newspapers and magazines write today about philanthropy they have no idea who Wilberforce was.

One of the brilliant things that

Wilberforce did in philanthropy was to get engaged in 69 societies, which we would call non-profit organizations. Wilberforce took a leading and active role in many. He was vice president of 29, on the Committee of 5, Governor of 5, Treasurer of 1 and Patron of 1. Wilberforce had very focused efforts, including Society for Effecting the Abolition of the Slave Trade, the Anti-Slavery Society, The British and Foreign Bible Society, the National Gallery of Art, the Humanization of the English Criminal Code, The Royal Society for the Prevention of Cruelty to Animals which became the model for the Humane Society in America, and many

other societies.

Through actively engaging the public square, Wilberforce by the end of his life was able to end slavery in the British Empire and reform British morals, manners and had made Britain a much more civilized place which eventually led only a few years later to greater piety and respect for faith and ultimately Victorianism under Queen Victoria.

What Wilberforce did in his time is a model for us today of what we can do when we set our minds and hearts to it.

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Chuck Stetson is CEO of Essentials in Education.

What young people need to know about William Wilberforce

By Jessica Stump

In August 2015 I had never heard the name William Wilberforce when I curiously selected his name from a list of possible topics for my National History Day project. Eight months later, I count myself fortunate for the opportunity to immerse myself in his life and legacy. As I contemplate graduation from eighth grade and eagerly anticipated high school, I also look forward, beyond school and homework, asking myself what I want to accomplish in life and what is truly important to me. The answers lie within the life and legacy of William Wilberforce. Wilberforce was an ordinary and unremarkable person. However, by the strength of his conviction, passion, and pure tenacity, he accomplished a quantum leap forward in the advancement of the morality of mankind – he achieved during his lifetime the two great objects that he wrote in his diary on October 28, 1787: the abolition of the slave trade and the reformation of manners.

I have now fully realized the importance of addressing these questions in the course of studying William Wilberforce and his strategies for success in connection with my National History Day project. The theme for this year is leadership and legacy in history; a theme tailor-made for the life of William Wilberforce.

Little known to the mainstream “history” in American public schools, I was surprised to learn that William Wilberforce was a powerful reformer and diligent abolitionist. He is most famous for targeting Britain’s transatlantic slave trade. British ports like Bristol and Liverpool built their economies on this horrific trade. Ships loaded with finished goods, such as weapons and textiles, sailed to Africa. Delivered to slave ships by unscrupulous traders, African slaves, considered mere cargo, were transported across the Middle Passage to the West Indies. These ships’ horrid conditions, routinely killed more than one-third of the



Jessica and her brother in front of the statue of William Wilberforce in the home that Wilberforce grew up in at Hull, England where Jessica did some of her research.

tightly packed slaves before reaching their forced destination. Once they arrived in the colonies, they were forced into hard labor under dangerous conditions. Their average life expectancy was no more than five to six years after toiling in the harsh

conditions for more than eighteen hours each day. Tackling this evil head-on, William Wilberforce is considered the father of human rights.

Wilberforce was a man who changed his times and the world he left behind at

the end of his life. With my research, I was transported back to the small port city of Hull, England in 1759 where he was born into a wealthy merchant family. He became a member of parliament teamed up with his friend that he met at college William Pitt who quickly became the Prime Minister. Wilberforce was an eloquent speaker, and Pitt was politically powerful and connected. There great leaders face and overcome obstacles, both internal and external.

During a summer vacation through Europe, Wilberforce encountered Sir Isaac Milner, a devout Christian and a scholar. Milner was the tutor to the Royal family and others. Wilberforce and Milner rode in the coach together throughout Europe debating Christianity based on a book Milner had in his luggage titled, *The Rise and Progress of Religion in the Soul* by Philip Doddridge. Wilberforce came from Cambridge where he had immersed himself in the world and all its vices instead of attending classes. While he was still able to maintain his education, he did not take religion seriously. Milner’s ideas called him to consider his position in parliament and his faith in God. He concluded he could either proceed as a man of the church or a member of parliament, but not both.

I learned that Wilberforce became overwhelmed with the rampant political corruption and considered leaving public service for a life in the church. His friend John Newton, a former slave trader for more than 25 years, preacher, and well known as the composer of the universally-recognized hymn, “Amazing Grace,” convinced him that he should remain in Parliament while also serving God fighting the good fight to abolish the slave trade.

As a privilege, I was granted a reader card by the Bodleian Libraries in Oxford, England necessary to view their special holdings of Wilberforce papers

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YOUTH

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and manuscripts. While studying Wilberforce's manuscripts, I read in a diary entry dated October 28, 1787 "God Almighty has set before me two great objectives, the abolition of the slave trade, and the reformation of manners."

For the next 46 years, William Wilberforce fought tenaciously, debating on the floor of Parliament, participating in leadership roles in the abolition societies, and advocating against the insidious trade. Who was this man who fought for so long and hard? Not who you would first envision. He was small in stature, and weak by reason of multiple illnesses including deafness, ulcerative colitis, and severe curvature of the spine.

While battling his physical ailments, William Wilberforce also faced fierce opposition from the wealthy and powerful invested in the slave trade. That opposition included the Monarchy, fellow members of parliament, and entire sectors of the economy and society. The constant struggle in addition to his physical infermaties, ultimately leading to nervous breakdowns and internal turmoil. These conditions caused him to rely heavily on support from his friends and family.

Wilberforce also recognized the value and necessity of collaborating with other bold activists. His group of close friends and fellow believers, who lived in the village of Clapham, located five miles south of the center of London and now part of London, collaborated with him in the fight to rid Britain of the slave trade. His tactics reveal the power and strength one can gain from constructive friendships and by collaboration. In William Pitt; Hanna Moore, the greatest playwright of the day; William

Cowpers, a famous poet and many others, Wilberforce surrounded himself with like-minded believers, each of whom played a crucial role in the success of Wilberforce's many undertakings.

These friends sustained him during his lifelong crusade against the slave trade and slavery until in 1807 with the passage of a bill in the House of Commons outlawing the slave trade in Britain. With a vote 283 to 16, the evil practice was ended. The Royal Assent of the king came on March 25, 1807, three weeks after President Thomas Jef-

attitude, focused on serving others and helping those suffering and less fortunate. This moral movement gained momentum because of Wilberforce and his best-selling book in five languages, *A Practical View of Real Christianity*, together with the work of his strong allies. This book, first published in 1797, was popular for fifty years and by 1826 had 13 editions in England and 26 in the U.S. and was a critical part of the Second Great Awakening in England and the U.S.

His Christian compass guided Wilberforce, leading him to strive to alleviate the

Wilberforce also recognized the value and necessity of collaborating with other bold activists. His group of close friends and fellow believers, who lived in the village of Clapham, located five miles south of the center of London and now part of London, collaborated with him in the fight to rid Britain of the slave trade. His tactics reveal the power and strength one can gain from constructive friendships and by collaboration.

erson in the U.S. signed similar legislation.

With a profound victory over the British slave trade, Wilberforce obtained the status as a moral powerhouse, which emboldened him to address the second part of his life's work, the reformation of manners.

The same Britain built on the slave trade was thriving, but with corruption, widespread poverty, exploitation of children and women, and political scandal. It was fashionable to have weak morals and skepticism of religion. Wilberforce was determined to change the morals of society seeking to bring about change so that "goodness" was fashionable, and society functioned with civility and respect. He revived the Society for Reformation of Manners. He inspired the leaders of society to gain a different

suffering of his fellow man. He addressed his energy and resources toward this end by participating by donating money and actively participating in 60 of 69 charities, many still going strong 200 years later. (see list). Wilberforce's great compassion based on his reading of the Bible helped to make him the first world-class philanthropist independent of the monarchy and a pioneer of charitable giving, beginning 100 years before Andrew Carnegie formulated his philosophy in the article he wrote on the Gospel of Wealth.

It is this great man, the "Washington" of humanity, that caused me to reflect on my life. Wonder in the legacy of William Wilberforce armed me with a renewed enthusiasm to challenge myself. How might

I conduct myself in parallel ways to this man who is considered the father of the human rights movement and the leader in Parliament against the pervasive slave trade? I have been inspired by his descendants whom I have met in England who are carrying on his great legacy of fighting for human rights with their service in Anti-Slavery International that combats modern day slavery and human trafficking around the world. I am honored to have met these modern day William Wilberforce's who opened their homes and life stories to me. These unique individuals who even bear his first and last name also share in his spirit of determination and concern for their fellow creatures here on Earth have caused me to search for what objectives God might set before me as He has so clearly done for them with their work.

How can I be sure to recognize these objectives in time to accomplish good in my life?

What limitations will I have to overcome in my life to accomplish good in this world both physically and spiritually?

Who are my detractors, naysayers, and fierce opposition?

How will I marshal the strength to persevere in the face of their attacks?

With whom will I deliberately surround myself to help me persevere and press on?

How might I actively practice William Wilberforce's motto of service over self?

Who, among my fellow man, is voiceless and in need of a champion – a voice to speak on their behalf?

Like Wilberforce, I now find myself praying to God asking him to show me the great objectives He plans to set before me and the people He will place in my life to help me accomplish these great tasks.

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Jessica Stump is the 2014 National History Day Winner.

William Wilberforce: The first world-class Philanthropist Independent of Monarchies

Wilberforce was associated with 69 societies, what we would call non-profit public service organizations—

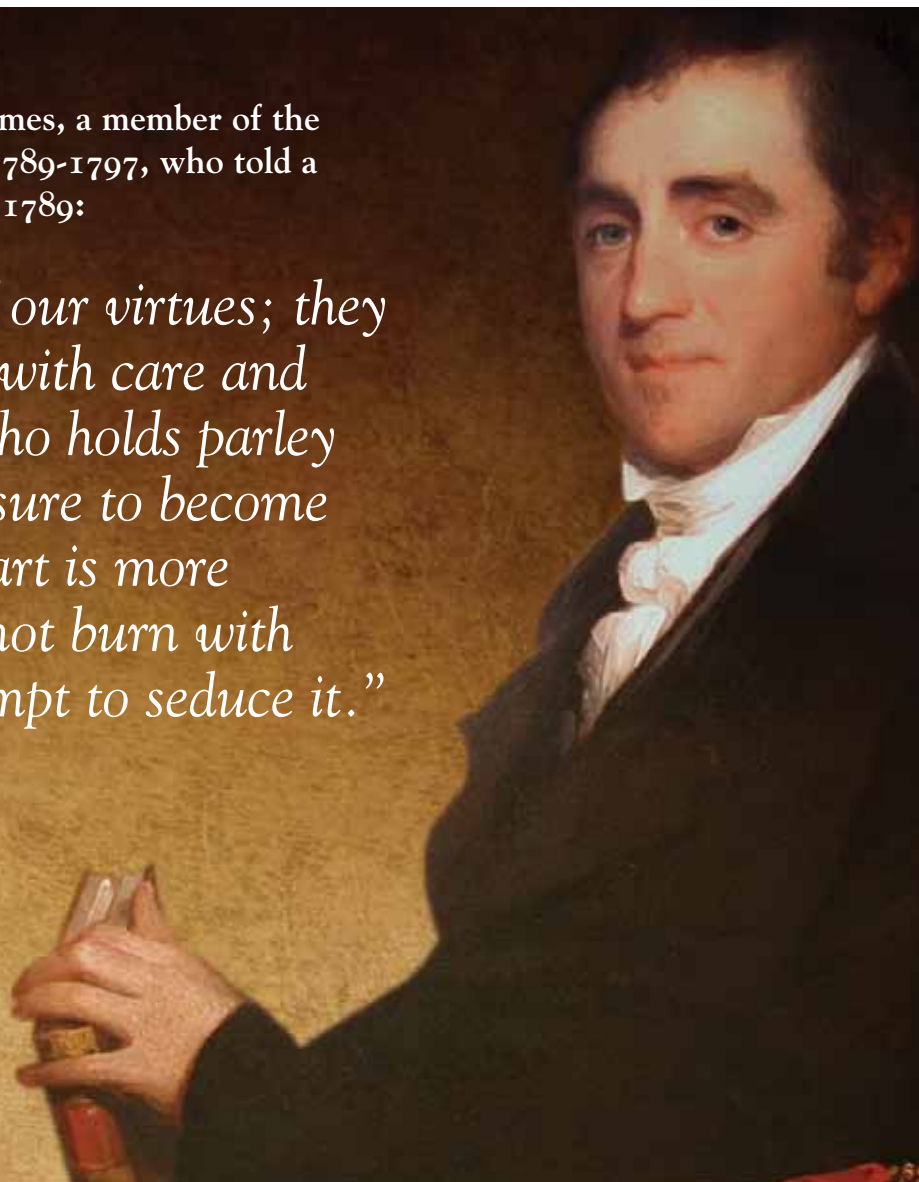
Wilberforce was Vice President of 29, on the Committee of 5, Governor of 5, Treasure of 1 and Patron of 1. These societies included:

- | | | |
|--|--|--|
| African Institution | Deaf Education | Royal Society for the Prevention of Cruelty to Animals |
| Anti-Slavery Society | Education of indigent of friendless boys | Rumford Eating Houses |
| Auxiliary Bible Society of Clapham | Elland Society for supporting candidates to ministry in the Church of England | St. Bartholomew's Hospital (Wilberforce a governor) |
| Baptist Missionary Society | Friendly Society Act of 1793 (legal foundation of mutual benefit societies so prevalent in 19th cent. England) | Sierra Leone Company |
| Bentham Panopticon Prison Project | Friends of Foreigners in Distress (included John Quincy Adams) | Small-pox inoculation, compulsory urged by Wilberforce |
| The Bettering Society (a.k.a. The Society for Bettering the Condition and Increasing the Comforts of the Poor) | German Relief Fund [1814] | Society for Agricultural Improvement |
| Board of Agriculture | Humanization of the English Criminal Code (with Samuel Romilly) | Society for the better Observance of Sunday |
| British and Foreign Bible Society | Intercessions on the Behalf of Convicts | Society for the Discharge and Relief of Persons Imprisoned for Small Debts |
| British and Foreign School Society (with Jeremy Bentham, James Mill, and Francis Place) | Mendip Schools (founded by Hannah More) | Society for the Relief of the Manufacturing Poor |
| British (later Royal) Institution | Mohawk Indian Bibles (printing Bibles for the tribe) | Society for the Suppression of Vice |
| Cambridge Bible Society Auxiliary | National Gallery of Art | Strangers' Friend Society |
| Christian Observer | Penal reform | Sunday School Society |
| Church Missionary Society | Potato growing to relieve hunger among poor | Trustee Savings Banks |
| Climbing Boy Society | Religious Tract Society | Source: F.K. Brown, Fathers of the Victorians: The Age of Wilberforce |

Consider the warning of my ancestor, Fisher Ames, a member of the United States House of Representatives from 1789-1797, who told a distinguished body of lawmakers on March 25, 1789:

“We have but a slender hold of our virtues; they ought therefore to be cherished with care and practiced with diligence. He who holds parley (sic) with vice and dishonor is sure to become their slave and victim. The heart is more than half corrupted, that does not burn with indignation at the slightest attempt to seduce it.”

How much more of a warning do we need? Are we to ignore those words of honorable men written by our country’s founders? Are we to keep modifying the Constitution until we have none? This is our government; it is our duty to overthrow it if it does not represent us. Thus were the words of Thomas Jefferson, Ben Franklin, John Adams, and Abraham Lincoln.



As the Supreme Court considers its opinion on whether same-sex marriage should become a Constitutional civil right of all citizens, it is worth remembering the Constitution’s founding principles. Imagine churches being forced to perform a marriage between a man and a man or a woman and a woman. This is a violation of religious freedoms of the churches.

Imagine business owners that find it morally wrong because of their religious beliefs being forced to make a wedding cake with a couple on the cake, a man and a man or a woman and a woman. Roe vs. Wade was simply an opinion. But states made laws supporting it, misunderstanding that it was only an opinion and not a basis for new laws. The Supreme Court only has the power to interpret the Constitution, not to make law.

As a nation founded on Christian principles, a Supreme Court opinion against such principles cannot be tolerated and the Supreme Court must understand that the Bible-believing churches of America cannot bear that step. It will be considered by our churches as the very last straw, and one that we cannot live with.

Some wish to destroy America by removing God and morality from our schools, our courts and our nation. The move to redefine marriage was designed to destroy our nation by dissension and disruption from within. Such an attack or opinion from the highest court in the land is an action that I fear our nation cannot bear.

Authored by Dr. Wm. Ames Curtright DBA,
CEO of Ames Research Laboratories

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Ames Gathering of Eagles and Ames Research Laboratories wholeheartedly congratulate Dr. Robert P. George upon the occasion of his receiving the 2015 Wilberforce Award.

Sanctified Discontent:

The spirit of Wilberforce in the legacy of Chuck Colson's Centurions

By Jim Van Eerden

Management guru Peter Drucker famously described the entrepreneur as one who embodies and declares "a manifesto of dissent." They see what is and envision instead what ought to be, and set themselves to the task of disrupting the status quo. Drucker meant this as relating to both commercial and social entrepreneurs. More recently, some Christian writers have referred to this instinct in leaders of spiritual movements as "sanctified discontent."

Indeed, sanctified discontent inspired Wilberforce to define and pursue his two great objectives: the abolition of the slave trade and the reformation of manners. These two objectives inspired Chuck Colson to define and pursue his own two great objectives from the days following his conversion on.

Following his conversion, Colson's two great objectives became the reform of the prison system and the reform of America's increasingly secularized worldview - which he believed was much to blame for the swelling prison population. The Church had become apathetic, he believed, and needed to be reminded of its call to both orthodoxy and orthopraxy: offering faithful witness of both truth and grace in word as well as in deed. Christians are called to share Christ and to be Christ, beginning with "the least, the last and the lost" in our midst.

Colson tethered himself to this conviction by visiting and befriending inmates and their families in the most difficult of circumstance all his days. They grounded his vision in humility. And, almost ironically, his steadfast service to them gave him moral authority beyond the reach of any talking head on TV.

I met Chuck Colson in the later season of his life and ministry. By that time, Prison Fellowship, which he founded, was active in more than 100 countries around the world, serving prisoners and their families with gospel-centered spiritual formation and compassion.

Colson had begun to focus more on the cause-and-effect relationship between the social disintegration evident in the West, and its connection to the Church's failure to teach and practice biblical worldview. He often referenced the Dutch statesman and theologian Abraham Kuyper, noting that Christians were abdicating from "spheres" of public life and culture that needed "the common grace for the common good" that only Christianity could offer. His passion was compelling.

There were always new projects afoot in those later years, almost as if Chuck knew there was so much to do, and so little time. In 2003, at a Wilberforce Forum Advisory Council meeting in Colorado, he shared with us that he felt something was missing.



Chuck Colson leading a group of Centurions.

He had angst about it: a sense that some aspect of his calling from God was as of yet undone. He sought our counsel, with a beautiful and pensive humility.

He was processing, I'm convinced, the immanent passing of The Old Guard to a new generation. The picture came to me of an old Roman General surveying his troops and surveying the field, knowing that he needed to connect with the rising class of Centurions in the same manner that those Centurions - the mid-level leaders who led bands of a hundred men - needed to connect with him. And so the Centurions Program was born.

The Centurions were hand-picked to form classes of 100 people each year, drawn from the ranks of politicians, entrepreneurs, academics, home-makers, pastors, movement makers, and more. They engaged in a one-year schedule of readings and conference calls and in-person conferences led by Colson and his worldview staff, as well as authors and influencers who offered their time and counsel. Commissioning as a Centurion required a three-year plan detailing how each graduate would engage their spheres of influence as advocates for biblical worldview.

As the program moves into a second

decade, Centurions all across the country and also overseas have had impact. Gabe Lyons started Q which works with Christian leaders. Scott Kauffmann became the editor for Timothy Keller, a prominent pastor with global impact, and Sheila Weber became the national spokesperson for putting the Bible back into schools academically and for strengthening marriage. These are a few graduates of the program.

The collaborations that ensued from this were equally remarkable. I witnessed this up close. A group of Centurions, with Chuck Colson's encouragement, helped rally around my father, my oldest son James and me to help launch Free Think University, which now offers worldview courses for free to some 40,000 students worldwide.

Like Wilberforce, Colson would press hard to the end. As one of the youngest Marine Corps Officers in U.S. history, it is likely that he knew no other way. His final speech was given to a hall of worldview students outside of DC, many of them Centurions in training and commissioned Centurions who saw his tired body give out at the lectern due to a subdural hematoma from which he would not recover. In some sense, it was fitting. He would be at his post until God's appointed end. His example inspires us all to do the same.

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Jim Van Eerden is Managing Director of Helixx Partners, LLC.

Wilberforce Award Recipients 1988 - 2015

Professor Robert P. George - 2015
Rev. Canon Andrew P. B. White - 2014
His Eminence
Timothy Cardinal Dolan - 2013
Joni Eareckson Tada - 2012
Dr. Wayne Gordon - 2011
Ambassador Tony P. Hall - 2010
Bishop John Rucyahana - 2009
Hon. Albert H. Quie - 2008
Mr. Gary Haugen - 2007
Hon. Joseph R. Pitts - 2006
Mr. Constantin Asavoai - 2005
Dr. Phillip E. Johnson - 2004
Hon. Sam Brownback - 2003

Hon. Christopher Smith - 2002
Hon. William E. Simon (1917-2000) - 2001
Bishop Macram Max Gassis - 2000
Dr. John M. Perkins - 1999
Fr. Richard J. Neuhaus - 1998
Mr. Michael J. Horowitz - 1997
Hon. Kay Cole James - 1996
Baroness Cox of Queensberry - 1995
Hon. Sam Nunn - 1994
Dr. Jorge Crespo Toral - 1993
Rev. Gábor Roszík - 1992
Hon. William L. Armstrong - 1991
Hon. Frank R. Wolf - 1990
Benigno S. Aquino, Jr. (1932-1983) - 1988

Evangelist Billy Graham: A modern day Wilberforce who addressed societal ills and issues as “Problems of the Heart”

By A. Larry Ross

William Wilberforce was a political activist whose Evangelical Christian faith compelled him as a lifelong champion for societal moral reform in his day. By comparison and contrast, evangelist Billy Graham, 97, has been a life-long advocate of personal spiritual renewal and transformation in the modern era.

Wilberforce remained true to his cause, persevering to change history by prevailing on his peers in Parliament to vote against self-interest and overturn slavery, resulting in a unique political heritage. Billy Graham remained faithful to his calling, addressing societal issues as “problems of the heart,” challenging audiences around the world towards personal reconciliation with God through His Son, Jesus.

It is difficult to find many individuals whose lifetime influence compares to Billy Graham. A unique confluence of timing and developments in travel and technology enabled him to become the first person to fulfill the Great Commission by “preaching the Gospel to the ends of the earth.” He spoke in-person to a collective audience of nearly 215 million individuals in more than 185 countries on six continents, and countless millions more via radio, television, film and the Internet.

Graham was notably recognized for his unique access to the White House, often described as “Pastor to Presidents,” due to his personal relationship with twelve Administrations over the past six decades. With the exception of Barack Obama, elected several years after Graham concluded his public ministry, Graham knew each leader long before they got into national office.

In the early years of his ministry, Graham was better known as a fiery evangelist and outspoken advocate for America than as a bipartisan spiritual counselor. However, as he matured and traveled the world, the preacher slowly phased his once strong and forceful rhetoric out of his sermons. His was a no-frill – yet enormously accessible – presentation of the Gospel that placed him at the intersection of faith and culture, preaching with “a Bible in one hand and a newspaper in the other.”

Graham’s refusal to get involved in partisan politics enabled him to minister publicly and privately to all leadership and their constituencies – regardless of party affiliation or perspective on an



issue. Indeed he often said famously, “I am not for the left or the right wing – I’m for the whole bird.”

While he retreated from identifying with a political party, Graham did not fear taking a hard line on issues of social, racial and economic justice, even if his views were seen as unpopular. Before the United States Supreme Court banned discrimination based on race, he held desegregated missions – even in the Deep South. At his 1953 Chattanooga Crusade, Graham would not allow ropes

to separate black and white attendees, removing them himself before the meetings began.

Though invited to preach in South Africa in the 1940s, Graham refused to go for more than 25 years until the meetings could be integrated in 1973. “Jesus was a man, he was human,” he famously declared. “He was not a white man. He was not a black man. He came from that part of the world that touches Africa and Asia and Europe. Christianity is not a white man’s religion, and don’t let anybody ever tell you that it’s white or black. Christ belongs to all people; he belongs to the world.”

The late British journalist David Frost once asked Graham to explain his relationships with political leaders, claiming that Jesus’ approach to politics had been an adversarial one. Graham gently rebutted Frost’s assertion by opining that Jesus never sought to challenge the government during His ministry.

“[Jesus] never said a word against Rome; he was against the religious system, and he dealt primarily with religious questions,” Graham said. “Jesus never said anything against the political system, even though it was corrupt. He seemed to think this was outside his jurisdiction.”

While he avoided directly addressing political entanglements, Graham also had an eye toward brokering peace and reconciliation, hoping to share the

Gospel in nations historically closed to mission work and publically hostile toward the Christian faith. For this reason, he often championed international diplomatic efforts – frequently at the risk of alienating American supporters.

Graham’s first preaching visit to Eastern Europe was to Yugoslavia in 1967, and that sojourn was the impetus that opened doors for further visits to preach in other Eastern bloc countries, including the former Soviet Union in 1982 and 1984, when it was still under communist rule.

Graham was sharply criticized by many in the religious community for taking the Gospel behind the “Iron Curtain,” particularly when he said he witnessed “a measure of religious freedom” in Moscow churches. Many labeled him naïve and felt he was being used as a propaganda pawn. However, amid the controversies, he emphatically stated that he had prayed a great deal about this decision and felt that God had led him to go into all the world to preach the Gospel – including into communist countries.

Three months after the Berlin Wall came down, President George H. W. Bush validated Graham’s vision and influence, saying, “It takes a man of God to see the early movement of the hand of God.” The evangelist held an evangelistic rally near the Brandenburg Gate the next month and finally a full evangelistic mission in Moscow in 1991. He also had opportunities to preach in the People’s Republic of China and on two occasions in North Korea, at the invitation of President Kim Il Sung.

During Billy Graham’s lifetime, his counsel was sought by presidents across more than five decades, and his appeal in both the secular and religious arenas is evidenced by the wide range of groups that have given him awards, including numerous honorary doctorates from many institutions in this country and abroad. Like Wilberforce, his passion for treating all humans with dignity – no matter what class, status, or nationality – has set an unparalleled example for the ages to come.

A. Larry Ross is president of A. Larry Ross Communications, a Dallas-based public relations agency founded in 1994. For more than 33 years, he served as principle media spokesperson for evangelist Billy Graham.

Dr. Jerry Falwell's passion for people

By Dr. Duke Westover

Many biographies could be written about Jerry Falwell. Each could concentrate on his purpose and HIS various callings. As a Christian leader, you must begin with his conversion and coming to faith in Christ as a teenager in 1950.

He was encouraged to reconsider his previous goal of attending Notre Dame University and attend a new Bible College in Springfield, Missouri. After graduation, he went back to his hometown of Lynchburg, Virginia and started the Thomas Road Baptist Church with 35 adults. College instilled in him a passion for people that was almost unmatched.

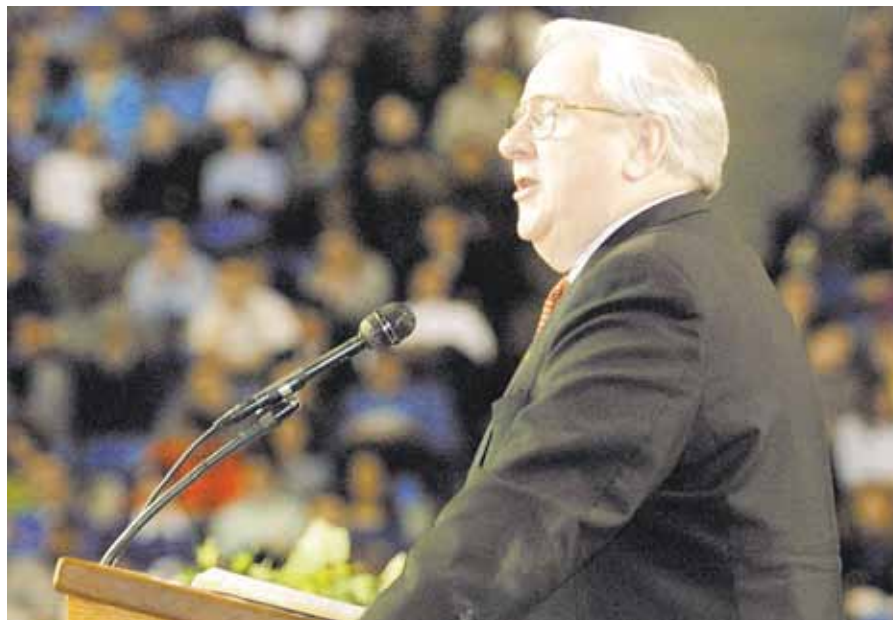
He would begin each day with devotion, Bible study and prayer for the people of that small city of 45,000; then go out and knock on the doors of at least 100 houses, inviting people to his new church. Relentlessly, he knocked on 100 doors each day, 6 days a week. His motto was, "Jesus loved to knock on doors and so do I."

On the first anniversary of starting Thomas Road Baptist Church, there were 867 people present. Falwell was successful in transferring his vision of winning Lynchburg for Christ to hundreds of followers.

It was about this time he discovered the power of the media, even in this small town of one television and two radio stations. He began with a 30-minute TV broadcast on Sunday afternoon. Falwell would speak, his fiancé, Macel, would play the piano and a friend from another church would sing a song.

The novelty of a local TV personality inviting people to a Church service increased the crowds so the Church was in a permanent building program. By the time of the Church's 10th anniversary, Sunday attendance was topping 3,000 people. Falwell was 32 years old. The thought occurred to him and others, if this success could be generated in tiny Lynchburg, Virginia, why not nationally. Christian television was in its infancy. The Old Time Gospel Hour was expanded to the national arena and brought Falwell national recognition even if it was only on a limited stage.

As the local Church grew, Falwell made the decision to create a Christian school beginning with kindergarten and continuing through high school. In 1971, he called a press conference to announce the creation of a college that would eventually be for Evangelical Christian young people what Notre Dame is for Catholics and Brigham Young is for Mormons. It would be a place where a child could enter kindergarten and go all the through to a Ph.D. and never sit in a classroom where the teacher or the professor was not a born-again, Bible-believing Christian. He further said the college would eventually play NCAA sports at the highest level and one day have 50,000 students. Today, Liberty University (formally Lynchburg Baptist College) is 44 years old and has achieved each of the



Top: Dr. Falwell addressing students at Liberty University.

Bottom: Dr. Falwell attending an event with President Ronald Reagan and Dr. Duke Westover.

goals Falwell set in that news conference.

From the beginning of his journey, Falwell never considered his calling past being the pastor of a small town Church. The motivation of everything he was doing was to expand the reach of his mission and to give the Gospel to as many people as can be reached by every means possible.

Early in his career, his mentors told Falwell that the Scriptures admonished him to pray for those in authority, but that pastors should not publically comment on political issues. The old adage is true, religion and politics don't mix. However, Falwell began to look at the real world around him and was not comfortable with what he saw. Lynchburg was a small southern city on the edge of history. The Civil War ended at Appomattox, only 20 miles from the front door of his church. Slavery officially ended on that day 100 years before, but segregation did not. Falwell was

convinced slavery was America's national sin, and he was determined not to pastor a segregated Church.

In 1972, the Supreme Court ruled on Roe vs. Wade, effectively legalizing abortion on demand in America. This, along with the decision to ban prayer in schools 10 years earlier made Falwell rethink his choice not to publically comment on political issues. Roe vs. Wade was not a political issue, it was a spiritual issue. Taking the life of an unborn child was murder. Forbidding a child from praying is not only denying his or her God-given right of access to the throne of God; but it will also eventually lead to banning God from the public square, and the moral fiber of America will be damaged permanently.

This was a day that changed Jerry Falwell and maybe the world. He wondered if one man could make a difference. That's when he was introduced to William

Wilberforce. He became fascinated with how Wilberforce challenged the British Parliament on the importance of religion, morality and education in public policy and to totally abolish the slave trade in the British Empire. He worked tirelessly for 43 years before the Slavery Abolition Act was passed in 1833. Wilberforce died 3 days later. The last letter he received was from John Wesley who labeled him with the Latin phrase *Athanasius Contra Mundum*, "Athanasius against the world." Athanasius was a Priest who defied the church alone.

Jerry Falwell preached a message entitled, *Athanasius Contra Mundum*, and began a crusade that brought him national recognition. During the bi-centennial year of 1976, he and more than 50 Liberty University students performed the I Love America patriotic and inspirational musical program on the steps of 47 State Capitols and on the steps of the Capitol in Washington, DC. Thousands of people responded to see the musical program and to listen to Falwell speak about why pastors should inform their membership of the issues of abortion, prayer ban in schools and other issues that effect the family unit. He urged them to encourage their parishioners to get registered to vote and actually vote.

Out of those events came millions of people who became active in speaking out and writing to Congress. Pastors came to conferences to be challenged and trained to confront the culture. At one of those conferences in Indianapolis in April of 1979, the "Moral Majority" was born. The four basic fundamentals of the "Moral Majority" were pro-life, pro-family, pro-national defense and pro-Israel.

The pastors began looking for a political leader to challenge the morally bankrupt status quo in Washington. They found him in Ronald Reagan, and the Reagan Revolution began.

Jerry Falwell died at age 73 on May 15, 2007. His legacy is intact.

Liberty University, under the administration of Jerry Falwell, Jr., is now the largest non-profit university in America. Liberty pioneered a Distance Learning Program in 1985, which eventually became the On-Line Studies program. It now has more than 103,000 students, including about 14,000 on campus and the remainder on-line. On graduation day 2015, 34,000 students were in attendance to watch 17,580 students graduate.

Jonathan Falwell, Jerry's youngest son, is the Senior Pastor of Thomas Road Baptist Church with more than 20,000 members. The average attendance each week is about 15,000. The Church has sponsored and started more than 1,000 churches around the world.

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Dr. Duke Westover was Dr. Falwell's Executive Assistant, colleague and life-long friend.

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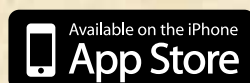
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Dr. Jack Templeton: In gratitude

By Mark Berner

When William Wilberforce died in 1833, the British Parliament passed a special bill permitting him to be buried in Westminster Abbey, an honor rarely accorded to a commoner. The inscription on his tomb read:

In an age and country fertile in great and good men, he was among the foremost of those who fixed the character of their times; because to high and various talents, to warm benevolence, and to universal candour, he added the abiding eloquence of a Christian life. Eminent as he was in every department of public labour, and a leader in every work of charity, whether to relieve the temporal or the spiritual wants of his fellow-men... Yet he died not unnoticed or forgotten by his country; the peers and commons of England, with the Lord Chancellor and the Speaker at their head, in solemn procession from their respective houses, carried him to his fitting place, among the might dead around, here to repose: till, through the merits of Jesus Christ, his only Redeemer and Saviour, (whom, in his life and in his writings he had desired to glorify,) he shall rise in the resurrection of the just.

The same could be said of my friend, Jack Templeton, who did not die unnoticed or forgotten by his country. His death on May 16th prompted encomiums in *The New York Times*, *The Wall Street Journal*, *Forbes* and many other publications.

Last week 400 people stood in line for three hours to honor Jack and to pay their



Dr. Jack Templeton.

respects to his wife and daughters. They came from all over the country and from all walks of life: adults who as children survived life-threatening trauma because of Jack's skill as a pediatric surgeon; young people who benefitted from his quiet but bountiful personal charity; colleagues from a dozen or more civic organizations in Philadelphia that Jack supported; friends from clubs and politics and church; leaders of some of the nation's most prominent charities; colleagues, trustees and advisors of The John Templeton Foundation, the charity founded by his father that Jack led with distinction for the last 28 years; and his oldest and dearest friend from medical school whom he called "brother."

Jack wrote in the class notes for his 45th Yale reunion that his earliest ambition was to be a singing baseball player. Fortunately for us, he was a terrible singer and an indifferent ball player; but that didn't dampen

his passion for the game. One of his proudest moments was attending a Philadelphia Phillies fantasy baseball camp and playing second base in a Phillies uniform with former players. He loved nothing more than taking employees and their young children to the ballpark on summer afternoons, buying them hotdogs and peanuts and sharing his passion for the game.

Jack Templeton was a man of parts and of passions. The thread that held them together was gratitude. "Since I can first remember as a youngster, I have always felt a deep sense of gratitude," he wrote in the Yale class notes, gratitude especially for family and for freedom. Jack understood from personal experience how fragile life is: he lost his mother to an accident as a boy, and his high school ambition to be a history teacher was inspired by the sacrifices of the WWII generation. In college, Jack decided to major in history to learn how we gained our liberties, and to become a doctor in the developing world to help others secure the health benefits and personal freedoms that we enjoy.

Jack more than fulfilled his youthful aspirations: he spent the first half of his professional life saving children and the second half preserving freedom. The change was no easy task: he was a world-class surgeon, a gifted teacher and a renowned mentor asked in middle age by his father to become a philanthropy executive. Jack accepted the challenge, attracted by the opportunity to help his father build a great foundation dedicated to promoting character and freedom and inquiry into the big questions in science and religion. Under Jack's leadership, the John Templeton Foundation grew from \$28 million to \$3.4 billion and gives away

in excess of \$100 million a year.

Jack concluded his Yale class note with a challenge to his classmates to think less about themselves and more about others, especially future generations. "If we find a way to restore, in our culture, core character virtues like thrift and generosity plus a re-commitment to honesty and personal responsibility, we will preserve much of that inner compass which will allow us to pass the fragile gift of freedom and self-government to the next generation."

I served with Jack as a trustee and advisor to the Foundation for the last eight years. Nothing he did was inspired by self-interest. He strove with every fiber of his being to honor his father's vision and legacy. Jack was the hardest working person at the Foundation by an order of magnitude. I (and others) routinely got calls from him at midnight asking a question or seeking insight. Always the doctor, he wouldn't leave the office until each grant application was given his very best, even if it meant working until 2 or 3 in the morning.

"It is not that we have a short space of time, but that we waste much of it," the politician and philosopher Seneca wrote. "Life is long enough, and it has been given in sufficiently generous measure to allow the accomplishment of the very greatest things if the whole of it is well invested."

Jack Templeton did not waste time. He died far too young, but fully invested, at 75. His father would be proud and we should be grateful. May he rest in peace and rise in glory.

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Mark Berner is an entrepreneur, an advisor and a former trustee of The John Templeton Foundation.

Adam Francis Plummer: Champion of faith, family and freedom

By Douglas Burton

Sometimes an agent of change is a person of modest means who influences many by virtue of moral example. Such is the case with Adam Francis Plummer, who was born a slave in 1819 but who refused to be defined by his circumstances.

Plummer was born into slavery at Goodwood Plantation, near Upper Marlboro, Maryland on May 14, 1819 and was owned by the powerful Calvert family until 1864. From the age of 10, he was separated from his parents, who were slaves on another plantation owned by the Calverts. His opportunity arrived when he was befriended by a manumitted slave, Reverend John Bowser, a Methodist, who traveled in the Bladensburg District in the 1830's. Bowser secretly schooled the boy



Adam and Emily Plummer.

in the basics of spelling and grammar. It was unlawful at the time for slaves to be educated or literate, and Bowser was risking execution or re-enslavement by teaching young Plummer to read.

Plummer's life is chronicled in his

diary, which he began on the day of his marriage to Emily Saunders at what is today known as the New York Avenue Presbyterian Church. Adam and Emily Plummer, along with their two babies, attempted to escape the Three Sisters Plantation in 1845. They believed that their marriage license would serve as "free papers" once they gained sanctuary in northern states.

Marital fidelity and family loyalty were traditions in the Plummer family and key to Adam's success in life. Adam's grandfather, Cupid Plummer, had been granted his freedom and a land grant as a reward for serving as a surrogate for his owner during the American Revolutionary War. He could have abandoned his wife and his children, who remained enslaved. Instead, he chose to remain with them

until the end of his life. Cupid Plummer's son, Barney, and his wife, Sallie, inspired young Adam to walk 13 miles on weekends to bring them gifts of cloth and food.

As a young man, Plummer refused to drink alcohol. His youngest daughter, Nellie Plummer, has written that "instead of spending his time among idle gossipers or with those who drank, Adam Plummer taught himself all he possibly could. If he had not taken advantage of this opportunity to learn to read and write, we would know very little of our family history, not even the births and deaths."

In 1866, Adam and Emily Plummer borrowed money from friends and dispatched their eldest son, Henry, to travel to New Orleans to retrieve his sister, Miranda.

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PLUMMER

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When the brother and sister returned to Riversdale Plantation on Friday, October 19th, the family and friends gathered to welcome Miranda home. Miranda told her story of a recurring dream regarding her people living in darkness and she leading them to the light of God. They prayed and sang into the night to express thanks to God.

In 1867, this band of believers was recognized as the First Colored Baptist Church. In 1873, the growing congregation purchased a building from the Presbyterian congregation in Bladensburg. That congregation, now known as the St. Paul Baptist Church, Inc. of Prince George's County, continues today as a vibrant community of faith with facilities in Capitol Heights and in Fort Washington.

In 1868, Plummer entered an agreement to purchase a 10-acre parcel of land



Reverend Jerome Fowler.

for \$1,000 in an area that would later be incorporated as Edmonston, Maryland. In order to make the purchase, Plummer

signed a contract with the seller to make full payment of the \$1,000 within two years. Only by scrimping and saving, selling home-grown roses and sending their children to take on diverse jobs were the Plummer's able to make the payments whenever demanded by the seller. Through their dedicated efforts, the family was able to pay off the note in eighteen months—six months short of the deadline.

It is worth noting that Plummer was willing to take risks to defy the laws of the land that were unjust: the law prohibiting slaves to marry and prohibiting slaves to obtain literacy. On the other hand, he kept the mandates of God: he honored his father and mother, and he was loyal to his wife and children. Plummer's children grew up to be respected ministers, teachers and farmers.

The County Executive of Prince George's County Maryland recently declared May 30, 2015 as "Adam Francis Plummer Day" in recognition of the "living legacy of faith, family and freedom

exemplified by Adam Francis Plummer, his descendants and the citizens who have learned from his determination, pride and endurance." Reverend Jerome Fowler, Plummer's great, great grandson, gave the keynote lecture at Maryland's first Plummer Day celebration at the Kingdom Missionary Baptist Church in Bladensburg on May 30th.

Based on her father's diary, Plummer's daughter, Nellie Arnold Plummer, wrote and published a family autobiography, *Out Of the Depths or the Triumph of the Cross* in 1927. Plummer's diary is housed at the Anacostia Community Museum (See "Hand of Freedom: The Life and Legacy of the Plummer Family," at anacostia.si.edu.)

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Douglas Burton is a former Associate Editor of Insight on the News magazine. He is also a co-founder of the Committee for Plummer Day. Reverend Jerome Fowler, Administrator of St. Paul Baptist Church, Inc. of Prince George's County, contributed to this article.

Frank Wolf: A 21st Century Wilberforce

By Lou Ann Sabatier

"Americans understand religious freedom to mean different things," says former Congressman Frank R. Wolf. "But most would agree that conscience rights figure prominently in the narrative of America's founding. Historically, Americans and our corresponding institutions have recognized that conscience is not ultimately allegiant to the state, but to something, and for many people Someone, higher."

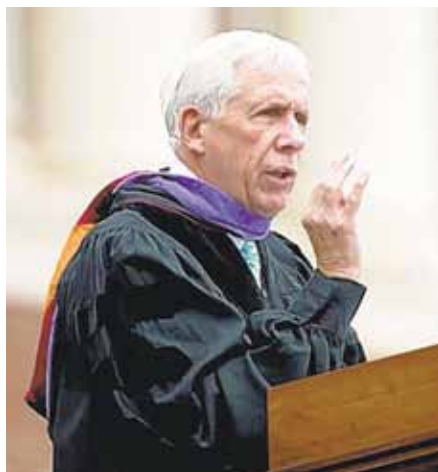
But that shared understanding can no longer be assumed. The headlines, from here and abroad, reveal a shrinking space for dissent in the public square—especially when dissent is informed by religious faith or individual conscience. Religious freedom, freedom of conscience, has never been under greater assault.

It is against this backdrop that leaders in the faith, political, and academic communities launched the 21st Century Wilberforce Initiative. After traveling to more than 50 countries, founder and president Randel Everett felt the call to fight the erosion of religious freedom in America and combat religious persecution around the world. His friend Michael Horowitz, a recent recipient of the Chuck Colson Center's Wilberforce Award, suggested William Wilberforce as an appropriate name and model for Everett's new organization. And so the 21st Century Wilberforce Initiative was born.

William Wilberforce (1759-1833) was a British parliamentarian who championed the abolition of the trans-Atlantic slave trade. Abolition was the human rights issue of his day, just as religious freedom



Congressman Frank Wolf.



is the human rights issue of our time. During Wilberforce's lifetime, the slave trade had become the backbone of the British economy, and even well-intentioned Christians were so accustomed to it that abolition must have seemed unimaginable. Yet Wilberforce was deeply influenced by two remarkable men of faith: John Newton, a penitent slave-ship captain who wrote "Amazing Grace," and John Wesley, the pioneering Anglican evangelist. It was after meeting Newton and Wesley that William Wilberforce,

and a group of like-minded friends, resolved to awaken the conscience of their country.

In our own time, Frank Wolf has been called the "conscience of Congress," and has often said that the great men who influenced his thinking on human rights and religious freedom were Wilberforce, Charles Colson, and Ronald Reagan. So when Randel Everett resigned as pastor of his church to found the 21st Century Wilberforce Initiative, he asked Wolf to join him. Frank Wolf retired from Congress this past January and immediately joined the Initiative as Distinguished Senior Fellow. That same month, he was appointed to the first-ever chair in religious freedom at Baylor University.

The Wilberforce-Wolf comparison isn't exact, but the similarities are striking. As Everett puts it, "Frank Wolf is the William Wilberforce of our day. He has the relationships and respect among faith-based groups that has allowed the Initiative to reach across sectarian lines of politics, religion, and ethnicity and work in collaboration with ministries and NGOs to clarify the essential role of religious freedom for our nation, and to fight on behalf of those who are deprived of it around the world.

"This is essentially the model of William Wilberforce, who created coalitions that worked together, in his lifetime, for the abolition of slavery," Everett said.

As a member of Congress, Wolf was the author of the International Religious Freedom Act (IRFA), which incorporated our country's first freedom-religious freedom-into American foreign policy

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WOLF

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by creating the International Religious Freedom Office at the Department of State. IRFA also established a bipartisan, independent U.S. Commission on International Religious Freedom to serve as watchdog on repressive regimes and truth-teller to the State Department.

Wolf was the author of legislation to create a special State Department envoy advocating for religious minorities in the Near East and South Central Asia. And long before the Arab Spring turned into an Arab Winter, he sounded the alarm about the worsening plight of religious minorities, especially the ancient Christian

Frank Wolf is heeding Wilberforce's advice, stepping away from Congress to further apply Wilberforce's dynamic model – education to raise awareness, policy engagement, and partnerships—to elevate America's first freedom at home and abroad.

communities in Egypt and Iraq. Wolf also founded and served as co-chairman of the

Tom Lantos Human Rights Commission, a cross-party gathering of nearly 200 members of Congress who work together to raise awareness about international human rights.

In his time, William Wilberforce fought for human rights in Britain's Parliament, and like Frank Wolf, brought together people of differing, even opposing, points of view. But Wilberforce did not operate in a vacuum: His fellow abolitionists labored in the public square to persuade Britons to question the morality of the slave trade. Books, plays, pamphlets, public debates, even coins, were produced to prod, and ultimately to awaken, Britain's collective conscience.

Hannah More, the writer and philanthropist who worked closely with Wilberforce, wrote countless pamphlets and

poems for the cause, including her famous poem "Slavery," which describes in heart-breaking detail the separation of a female slave from her children. Wilberforce told Hannah More: "You know enough of life to be aware that in parliamentary measures of importance, more is to be done out of the House than in it."

Frank Wolf is heeding Wilberforce's advice, stepping away from Congress to further apply Wilberforce's dynamic model – education to raise awareness, policy engagement, and partnerships—to elevate America's first freedom at home and abroad.

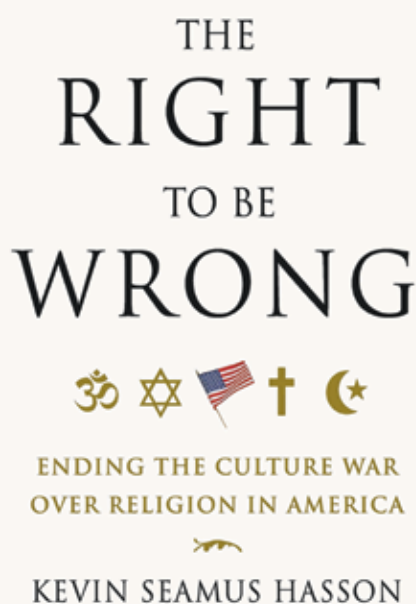
Lou Ann Sabatier serves as Director of Strategic Communications for the 21st Century Wilberforce Initiative.

RELIGIOUS FREEDOM

Defending religious freedom: Seamus Hasson

By Kristina Arriaga

In 1994, a top-notch lawyer left his job at a prestigious Washington, D.C. law firm to found a non-profit, public interest law firm. Its purpose? To defend religious liberty in the courts and, in doing so, to shape the law to embrace a more robust understanding of religious liberty.



Kevin "Seamus" Hasson's decision to found the Becket Fund for Religious Liberty, a law firm dedicated to the sole purpose of the legal defense of religious freedom, was remarkable. Twenty years ago, the cause of religious liberty brought together advocates from across the political spectrum. Just a year before Seamus founded his firm, a bipartisan Congress passed the Religious Freedom Restoration Act with close to unanimous support. Religious freedom was a cause

that everyone could get behind.

This is what makes Seamus' choice significant. He had the foresight to ensure that religious freedom had a committed warrior, even when it didn't seem to need one.

Today, it desperately needs that warrior.

The fight for religious liberty is much more tense and much more divisive than it was in the 1990s. Our nation has always been one of vigorous public debate; disagreement is nothing new for Americans. Yet, competing cultural interests have recently shown that we disagree even on what constitutes religious liberty.

This is where Seamus Hasson's philosophy comes in. Defending religious liberty for Americans of all (and no) faith has been the Becket Fund's mission since it was founded, but that doesn't mean that Seamus is a relativist. Instead, he maintains that we all have "the right to be wrong." As human beings, we are entitled to live in a society that allows us to follow our consciences—even if our consciences lead us astray.

This philosophy doesn't guarantee that all people will find Seamus' work palatable. In the course of its twenty years in the courts, the Becket Fund has defended religious Americans from A to Z, Anglicans to Zoroastrians. Its cases have included several defenses of prisoners, including violent offenders, alongside individuals, families, non-profit organizations, for-profit businesses, and houses of worship.

And, while Seamus' work has been focused on the courts, he has not shied away from discourse on topics that many find too "hot" to touch. A hero in the true sense of William Wilberforce, Seamus has embraced the difficult and provocative—but with balance, rationality, and courage.

In 2008, the Becket Fund published a

book of essays from constitutional scholars spanning the political spectrum. The topic was same-sex marriage and religious liberty. That same year, a proposed amendment to the California Constitution, defining marriage as between one man and one woman, was added to the ballot. It passed, though a federal court later deemed it unconstitutional.

"Prop 8" quickly became an explosive force for division, not just in California but across the nation. Supporters' names and addresses were public knowledge by law, and they quickly became targets of harassment. Among the supporters of the ballot initiative was the Church

can't claim some sort of special immunity from criticism. Nevertheless, there is a world of difference between legitimate political give-and-take and violent attempts to cow your opponents into submission...[D]espite our fundamental disagreements with one another, we announce today that we will stand shoulder to shoulder to defend any house of worship—Jewish, Christian, Hindu, whatever—from violence, regardless of the cause that violence seeks to serve."

Perhaps predictably, the response to the ad was swift and hostile. Yet, despite being attacked himself for running the ad, Seamus did not back down.

The fight for religious liberty is much more tense and much more divisive than it was in the 1990s. Our nation has always been one of vigorous public debate; disagreement is nothing new for Americans. Yet, competing cultural interests have recently shown that we disagree even on what constitutes religious liberty.

of Jesus Christ of Latter-day Saints, also known as LDS or Mormon Church. LDS churches in California experienced aggressive vandalism, threats of violence, and charges of bigotry.

Seamus condemned the harassment and the violence in a very public sense. He gathered together a diverse group of supporters of religious freedom, among them supporters of same-sex marriage. Together, this group of scholars and activists boldly posted a letter condemning violence, harassment, and "bigotry" labels directed toward religious groups with unpopular beliefs. Their ad appeared in the New York Times titled "No Mob Veto."

"[W]hen a religious organization enters the public policy arena, it must be prepared for disputes. Religious groups

We increasingly face threats to our freedom of expression in the public square. It takes true courage to stand up to these threats.

Seamus has stepped down from the Becket Fund, but its work continues. And he himself continues to be the committed warrior for religious freedom. Rather than allow religious groups and individuals to be silenced and browbeaten, Seamus made a public statement supporting their right to free expression. He put himself at risk to stand up for another's right to follow his conscience, knowing full well that he would be attacked and accused of bigotry himself.

Kristina Arriaga serves as Executive Director of The Becket Fund for Religious Liberty.

Professor Robby George: A man of engaging ideas This is precisely the type of heroism called for in America today.

By Luis Tellez

I had known Robert “Robby” George for years now. It was the fall of 1999. I had invited him to lunch. I wanted to ask his opinion as to whether I should devote some energy to help a few Princeton faculty to develop a project in medieval history. Never before had I talked to Robby about my own interests and projects. This lunch was about to change the course of my life.

It would be at that lunch in November, 1999 at the “Rusty Scupper”—a restaurant that since has closed down—that Robby “popped” the question. Since he saw me restless and full of energy—I suppose—he asked: “why don’t you help me create the James Madison Program in American Ideals and Institutions at Princeton University,” he asked. Because you had never asked, I replied.

It did not take much more than that to form what I suspect is one of the most unusual working relationships ever forged. We are like brothers; in some ways, we are closer than brothers because we have never had a single quarrel. He is the Princeton professor from West Virginia that loves Oxford, country music and good wine. I am a chemical engineer that never studied a single humanities course in college, tone deaf, loves hiking

and sports, raised in Mexico that cannot distinguish a Chianti from a Bordeaux.

Sure, some people become celebrities at the expense of others but most earn their way to the top. If anyone ask me, what is it about Robby? I would have said it then, as I say it now: never have I met any a person for whom ideas matter, the way they matter to Robby.

In one of those early conversations with friends, I heard Robby describe the James Madison Program as an educational program at Princeton University where—he said—“we will conduct business in the currency of ideas.” I was hooked. This struck me as novel and powerful. I had heard that ideas matter, but never put in quite those terms: “we work in the currency of ideas.” It would be years before I knew what it meant.

Take for instance the close friendship between Robby George and Cornel West—the African-American philosopher of religion that taught at Princeton for about 10 years, where he met George and became friends. What drives them together in friendship is the irresistible power of ideas. Some years back, Cornel and Robby co-taught a seminar for freshmen at Princeton. Interest amongst the students ran very high. Both Robby and Cornel would discuss the same book, from their own perspective, to the



Professor Robby George.

fascination of the students. The seminar took place on Wednesday afternoons, and every Wednesday before class, Robby and Cornel would lunch together. Two friends, with very different understandings of the world, driven to friendship by ideas.

About once or twice per year, Robby teams up with other Princeton senior faculty that are musicians to play country music. Last year, his friend from the Philosophy department told Robby that one of the musicians that would participate was a graduate student well known for

his pro-gay agenda. He wanted Robby to know this ahead of time and told him that Robby would be excused if he so desired. Robby responded that he was ready to play and enjoy everyone’s company. Evidently, this young man was still uncomfortable but decided to show up anyway. The result was a grand old time. Robby is never afraid of anyone because of his or her ideas.

There was another occasion when a gay student showed up at Robby’s class, with a banjo on hand and ready to disrupt. Robby immediately invited the student to come in to class and since he had another banjo, they both starting playing together to the amazement of the class. What was intended to be a disruption of the class turned out to be a moment of good fun.

To understand Robby George one has to account for his love of ideas, any ideas. This is a man that is not threatened by what his opponents think. This is a man that is thrilled by the opportunity to reduce to ashes bad ideas.

Get a hold of the power of ideas in Robby George, and you get a hold of the man.

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Luis Tellez is President of The Witherspoon Institute.

CONFRONTING EVIL

Ronald Reagan spoke truth about the Evil Empire

By Ed Meese

When Ronald Reagan was inaugurated as President on the 20th of January, 1981, he – and the nation – faced a host of major problems. Foremost among them was a hostile and aggressive Soviet Union. Less than two years earlier Red Army units had invaded Afghanistan, while at the time of the inauguration Marxist forces were spreading subversion and totalitarianism in Africa, Asia and even Central America.

Ronald Reagan believed that the United States positions of “détente” and “mutually assured destruction” were too weak a response to Soviet aggression, particularly since the communist leaders were cheating on their agreements and were oppressing millions of people in the captive nations. Too many journalists and foreign policy “experts” were viewing the contest between freedom and totalitarianism as a matter of moral equivalence.

They claimed that Soviet communism was just another system of government, no worse than the democratic systems of the Western world. As a Reagan speech writer explained, the President deplored the thinking of some elitists “who regularly soft-pedaled the repressions, invasions, and mass killings of totalitarian regimes” and labeled “both sides equally at fault” in the Cold War.

That was why President Ronald Reagan was determined to take America – and the free world – in a different direction in dealing with the Marxist powers. He was particularly well prepared to provide the leadership for such an effort. For over thirty years he had been studying communism and thinking deeply about how to contend against it. This work had begun in the late 1940’s when the communist movement in the United States attacked the motion picture unions in Hollywood, seeking to take over the movie industry

and use it for propaganda purposes.

Ronald Reagan, as president of his union, The Screen Actors Guild, led the other labor organizations – cameramen, writers, stage hands, etc. – in resisting the leftist takeover of the studios and their workers. Strikes, organizational battles, and even violent confrontations ensued, but ultimately The Marxist onslaught was defeated. Thus, the future president began a struggle against communism which would continue for the rest of this life.

As President of the United States, Reagan had developed a strategy to deal with the increasing threat of the Soviet Union. The foundation of his plan was to rebuild our national defense capability, which had deteriorated in the aftermath of the Vietnam War. He championed the concept of “Peace through Strength,” as he worked with Congress to build a strong military force and, with other free nations,

to develop an international alliance to protect against Soviet aggression.

To contend directly against the threat of communist expansionism, President Reagan initiated a three-point plan which became known as the “Reagan Doctrine”: To engage the Soviet Union on a moral basis; to prevent the Soviets from future aggression; and to support freedom fighters around the world in their efforts to roll back previous aggression. It was to implement the first of these steps, to initiate a moral crusade, that a talk that became known as the “Evil Empire Speech” was delivered in 1983 and which, as one writer described, “started an historic chain reaction for liberty.”

On March 8, 1983, President Reagan was scheduled to speak at the annual convention of the National Association of Evangelicals, in Orlando, Florida. The

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organization's leaders had suggested a speech that included remarks about religious freedom and the Cold War. It was a time of great debate about the struggle between the Communist powers and the free nations of the West. Particular attention was being given to the deployment by NATO of intermediate-range missiles in Europe, to counter the weapons that had been installed by the Soviet Union and which were pointed at the nations of Western Europe. The Soviets were encouraging a "nuclear freeze" movement to give themselves a massive strategic advantage. Likewise, other efforts were taking place in the name of pacifism, to limit the West's military build-up. The speech to the National Association of Evangelicals provided an opportunity for the President to explain the reasons for "Peace Through Strength" and to promote an understanding of the struggle between good and evil, between freedom and totalitarianism, which was inherent in the Cold War.

In his presentation to the Convention, Ronald Reagan spoke of his own faith and his moral views about the state of the modern world. He talked about the shortcoming in our own Country and particularly the importance of free people to work against racial and ethnic intolerance. He also spoke of our responsibility to keep alight "the torch of freedom, but not just for ourselves, but for millions of others around the world." It was in this sense that he cautioned that we must maintain a united front with other free nations to thwart "the Soviets' global desires." He further explained that the people of America and the West must be aware that as long as those who live in totalitarian darkness "preach the supremacy of the State, declare its omnipotence over individual man, and predict its eventual domination of all peoples on the earth, they are the forces of evil in the modern world."

President Reagan went on to warn against accommodating the "aggressive impulses" of the Soviet Union. He said that "if history teaches anything, it teaches that simple-minded appeasement



President Ronald Reagan addressing the 41st Annual Convention of the National Association of Evangelicals on March 8, 1983, in Orlando, Florida.

or wishful thinking about our adversaries is folly. It means the betrayal of our past, the squandering of our freedom." He urged his audience not "to ignore the facts of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle and the aggressive impulses of an evil empire, between right and wrong and good and evil."

The reaction to that speech was immediate and strong. On the left and among some in the news media, liberal pundits criticized the speech as "primitive" and "dangerous." The Soviet press agency, Tass, called it "bellicose" and "confrontational." As historian Paul Kengor wrote, "Just as American liberals went bonkers, so, of course, did the Soviet leadership, denouncing Reagan with every name in the Marxist book."

But the most important reaction came from the oppressed people in the captive nations and in the gulags of the Soviet Union itself. The famous Jewish dissident, Natan Sharansky, who was condemned as an inmate in a Soviet Labor Camp, later stated that when he and his fellow prisoners heard of Reagan's speech, "we dissidents were ecstatic. Finally, the leader of the free world had spoken the truth – a truth that burned inside the heart of each

and every one of us."

After the collapse of the communist regime in 1991, even many officials of the Russian government looked back

and admitted that Reagan was correct in calling the U.S.S.R. an evil empire. As Paul Kengor described the importance of the President's words, "Ronald Reagan cut through the clutter, and the moral equivalency and accommodation, and spoke loudly and boldly, with uncompromising courage and confidence that was so uniquely [his]."

As we look back on Ronald Reagan's historic address, we can best understand its significance by reading this summary by author Frank Warner: The Evil Empire Speech signaled a new directness in American foreign policy. In spite of hysterical calls in Europe for a freeze on nuclear weapons, Reagan's approach resulted in the first-ever reduction in nuclear arsenals. And in spite of the panic of those accustomed to making excuses for dictators, Reagan's straightforward words challenged the Soviet Union's cruel repression and helped inspire the end of the totalitarian nightmare.

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Ed Meese is the former U. S. Attorney General.

Excerpt from President Ronald Reagan's Evil Empire speech

March 8, 1983, President Ronald Reagan gave his now-famous "Evil Empire" speech as he addressed the National Association of Evangelicals in Orlando, FL.

"It was C. S. Lewis who, in his unforgettable 'Screwtape Letters,' wrote: 'The greatest evil is not done now in those sordid 'dens of crime' that Dickens loved to paint. It is not even done in concentration camps and labor camps. In those we see its final result. But it is conceived and ordered (moved, seconded, carried and minuted) in clear, carpeted, warmed, and well-lighted offices, by quiet men with white collars and cut fingernails and smooth-shaven cheeks who do not need to raise their voice.'

"Well, because these 'quiet men' do not 'raise their voices,' because they sometimes speak in soothing tones of brotherhood and peace, because, like other dictators before them, they're always making 'their final territorial demand,' some would have us accept them at their word and accommodate ourselves to their aggressive impulses. But if history teaches anything, it teaches that simple-minded appeasement or wishful thinking about our adversaries is folly. It means the betrayal of our past, the squandering of our freedom.

"So, I urge you to speak out against those who would place the United States in a position of military and moral inferiority. You know, I've always believed that old Screwtape reserved his best efforts for those of you in the church. So, in your discussions of the nuclear freeze proposals, I urge you to beware the temptation of pride — the temptation of blithely declaring yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle between right and wrong and good and evil."

The power of truth in the face of lies: Pope St. John Paul II

By Stephen P. White

When Karol Wojtyła was a young priest, assigned to a university chaplaincy in Kraków in the early 1950s, he used to lead a close group of students and friends on excursions into the Polish countryside. Summer days were spent hiking or kayaking. In winter, they would ski. Fr. Wojtyła would say Mass for the group, sometimes using an overturned kayak as a makeshift altar.

These excursions were not only enjoyable recreation, they were a chance

for the future Pope John Paul II to get to know the young men and women entrusted to his pastoral care—their hopes and dreams, their struggles and fears. Life-long friendships were forged on those excursions, and the young Wojtyła was as much shaped by these outings as were the students and young families that accompanied him.

As it happens, these seemingly innocent trips were also illegal. On these trips, Wojtyła wore ordinary clothes instead of the cassock and Roman collar that would

identify him as a Catholic priest. His friends all called him Wujek—"Uncle"—to avoid arousing suspicion.

The Communists didn't take kindly to meddling priests forming the minds and shaping the character of the young. Meetings between priests and groups of young people were forbidden, and not just because of the strict, ideological atheism of the regime.

What we might call "free association" was an affront to the totalitarian State. Even little communities like Wojtyła's

were seen as rivals to state power. By creating and enjoying free spaces outside the purview of the state—a space filled with the bonds of friendship, love, and a shared heritage and faith—Wojtyła and his friends exposed the cracks in the ideological foundation of the Communist regime.

The Communists saw the human person as "an element, a molecule within the social organism," as Pope John Paul

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II wrote in 1991. The result was that, “the good of the individual is completely subordinated to the functioning of the socio-economic mechanism.” A cog in a machine; that’s what Soviet man was, nothing more.

Wojtyła wanted his friends to know they were so much more. And not just to know it, but to experience the freedom that comes from living in the truth. So he and his friends did just that. They resisted the lie with the truth. They formed little associations in which love and friendship made possible the kind of authentic solidarity of which the Socialist tyranny could hardly dream, and of which the dictatorship of the proletariat was only a crude mockery.

Wojtyła’s little group and their trips

were subversive; he knew it. The Communists knew it, too, though not well enough. And the world would come to know it in a dramatic way in the years to come.

On June 2, 1979, Pope John Paul II—the first Slavic pope in history—stepped onto the tarmac at Warsaw’s Okęcie Airport. As historian John Lewis Gaddis wrote, “When John Paul II kissed the ground at the Warsaw airport on June 2, 1979, he began the process by which communism in Poland—and ultimately everywhere else in Europe—would come to an end.”

Without touching “third-rail” issues of politics or economics, Pope John Paul II spoke to his fellow Poles about something much more powerful. He reminded his countrymen of who they were—as Poles, as Christians, as human beings made for freedom and truth.

During his nine days in Poland that summer, the Polish Pope stirred up in



Pope John Paul II (center, in red boots) prays with a group of skiers before heading down a slope in this 1984 file photo. (CNS photo from the Vatican) (Feb. 10, 2005)

the hearts of his countrymen a sense of dignity and vocation that came not from worldly powers but from a source much deeper and to a calling much higher: a love for Polish history and culture and for the Catholic faith that remains its hallmark.

The moral revolution sparked by John

Paul II’s visit in 1979, and fanned into a flame by the Solidarity movement, hastened the collapse of European Communism a decade later. The greater miracle, perhaps, is that a victory so great over an opponent so determined, was won with so little bloodshed.

The great themes of John Paul II’s visit to Poland in 1979 were the same themes he had explored—and lived—with friends almost three decades before: kayaking with students, sharing a laugh with married friends around a campfire, and praying together at the end of a long day’s hike. Those friendships helped make Karol Wojtyła into the Pope he would become, and helped him remind, not just his fellow Poles but the whole world, of the true Source of our dignity and calling.

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Stephen P. White is a Fellow in Catholic Studies at the Ethics and Public Policy Center.

The Shai Fund: Bringing help and hope to Iraq’s displaced Christians

By Lela Gilbert

Persecution - the global assault on Christians - has been on the increase for decades. But it has exploded exponentially in the Middle East, following the Gulf War in 2003. Today, the persecution has become a bloodbath, due to the upheaval known as the “Arab Spring,” which erupted in 2010, along with the withdrawal of U.S. troops from Iraq in 2011.

The Syrian civil war and the emergence of ISIS have not only caught indigenous Christians in the crossfire, they have also made them primary targets for Islamist terrorists.

Untold thousands of believers have died or disappeared. Millions more are refugees on the fringes of various nations or are internally displaced persons (IDPs) within their own countries of origin.

This is happening in lands that, for 2000 years, have been known as “The cradle of Christianity.”

In the face of this chaotic and deadly turbulence, a visionary South African woman, Charmaine Hedding, recently founded a non-profit relief organization called the Shai Fund.

Ms. Hedding, who for years worked tirelessly assisting displaced South Sudanese, has now focused her team’s attention on the Middle East’s devastated Christian communities. Working with a group of international professionals, Shai Fund is providing emergency help and humanitarian assistance to those who need it most.

Shai Fund - Shai means “gift” in Hebrew - is caring for refugees in Kurdistan, where thousands of Iraqi Christians have been living in temporary and often squalid housing for nearly a year. These victims’ hope of returning to their robbed and ravaged

homes in the Nineveh Plains has faded. And a recent suicide bombing, which struck perilously close to the area where they now live, has added to their deep sense of uncertainty.

“This is what we know in this land,” an Iraqi Christian refugee told Ms. Hedding. “We experienced it in Bagdad, and we fled to Mosul. We had bombings and kidnappings in Mosul so we fled for the villages in the Nineveh Plains. ISIS attacked us in the villages and so we fled for Erbil. Now we have it in Erbil...”

Shai Fund - Shai means “gift” in Hebrew - is caring for refugees in Kurdistan, where thousands of Iraqi Christians have been living in temporary and often squalid housing for nearly a year. These victims’ hope of returning to their robbed and ravaged homes in the Nineveh Plains has faded. And a recent suicide bombing, which struck perilously close to the area where they now live, has added to their deep sense of uncertainty.

These Christians are grateful for the protection provided for them by the Regional Kurdish Government (KRG) and Kurdish armed forces, the Peshmerga. But feelings of extreme vulnerability prevent them from wanting to start their lives over - yet again - in a Muslim majority region.

Some of their religious leaders have encouraged their flocks to hold on until they can return to their rightful homes. They believe that ISIS and other terrorists will soon be driven out and that a safe haven for Christians will be created, including trustworthy international security protection.

However, considering the dubious results of recent military operations in Iraq

and Syria, there are many who question this optimistic scenario. Indeed, most experts say that a safe haven for Christians is unlikely to appear any time soon.

A handful of Christian countries, including Armenia, Georgia and, most recently, Poland, have declared their willingness to accept only a few thousand Christian refugees. But they are not financially prepared to transport them, or in some cases, even to house them. So along with providing ongoing assistance, Shai Fund has been exploring immigration possibilities for the refugees

Meanwhile, one of the Shai Fund’s most heartwarming projects involved ten elderly men from Mosul who were left behind when the rest of their community fled. They were either too sick or too frail to run away with the others.

These elderly men were almost miraculously rescued from a desert site where they had languished, along with other refugees, for several days with no food or water. Christians managed to smuggle them into Erbil.

But Remon Lazkeen, who had arranged their rescue from Mosul, found that there was no room for them in an Erbil Christian home for the elderly. It was entirely full.

“Then,” Mr. Lazkeen wrote, “I remembered the Shai Fund.

“I called them and asked if the Shai Fund would provide the funds for a prefabricated unit (called a caravan in Ankawa) as all the homes for the elderly were full. We found a home with a garden, and they agreed that we use the space for a caravan.”

“We built it in such a way as to have a door that leads directly to the old folks’ home, like another room. They are able to join the rest of their community and go in and out as if their room is just another part of the center.”

“I thank the Shai Fund for giving these dear old Christians a place to live in their time of need.”

Those, like the Shai Fund, who reach out to people trapped in seemingly impossible circumstances, share two admirable characteristics: they tirelessly make themselves available, whatever the cost. And they courageously commit themselves to doing what must be done, no matter how difficult the challenge may be.

Whether in the days of William Wilberforce or in our own troubled world, heroes work in small things as well as great, blessing those around them, moving from strength to strength.

Learn more about Shai Fund at www.theshaifund.org or on Facebook at <https://www.facebook.com/shaifund>.

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Lela Gilbert is a Fellow at the Hudson Institute, working with both the Center for Religious Freedom and the Center for Islam, Democracy and the Future of the Muslim World. She is a critically acclaimed author, prolific writer and public speaker, frequently interviewed on television and radio. She is also active on Facebook, Twitter and Linked-In.

Improving the college culture: Matt Bennett

By Hank Higdon

Can anyone improve the degraded culture on college campuses today? Matt Bennett has. Ten percent of the Princeton University students today are in deep dive voluntary bible study, and it already has improved the college atmosphere. The idea for a Sex Week at Princeton modeled on the one started at Yale was a non-starter at Princeton. What has happened at Princeton is now happening at all Ivy League colleges and soon Stanford and MIT.

Christian Union was founded by Matt Bennett in 2002 to help prepare future leaders, initially from the eight Ivy League campuses, and to hopefully ensure that future leaders in business, law, politics, academia, and other career avenues to be honest, ethical, and develop unquestioned integrity. These traits would be based on fundamental biblical principles and values and ultimately signify that our nation and society will be the ultimate beneficiary, especially inasmuch as these universities, in their mission to educate and fulfill the intellectual curiosity of their undergraduates, sometimes fail to equip talented young people with the basic true and time-tested fundamentals of leadership. This was a gleam in Matt Bennett's eye and I remember discussing the proposed Christian Union with him when he came to my office in 2001 to "test market" his theories. It is amazing 14 years later to see the incredible progress that has been established on the Ivy campuses and even now expanding to other campuses, such as MIT, Stanford, and other educational institutions known to produce future leaders.

The purpose of Christian Union involves giving permission to undergraduates to openly practice and pursue their faith, as well as to influence others on campus so that, years after



graduation, they will be authentic role models by their decisions and examples of leadership.

At Princeton University, the bellwether of Christian Union's efforts, 350 students now attend weekly bible courses and 200 students attend Friday night worship services sponsored by Christian Union. These students not only influence other undergraduates, but faculty members at the university have also taken notice of this great awakening and have participated to varying degrees in

shone into dark corners. I would argue that the success of Christian Union has been a major plus in attracting even more applications of bright and talented high school seniors to these institutions.

It is important to remember that a number of Ivy League colleges were initially founded/established to essentially train and produce ordained ministers and pastors, which is reflected in their mottos, such as Yale's, *Lux et Veritas* (Light and Truth), which motto has endured to this very day.

Most colleges today are secular institutions—educating students by providing knowledge and perhaps satisfying their intellectual curiosity—but in many cases one can spend four years in an environment virtually devoid of basic, fundamental principles and values.

the activities and services provided by Christian Union. The persistence and perseverance of Christian Union, and personally of Matt Bennett, have resulted in growing numbers and in light being

The goal is that future graduates of these institutions will possess a higher moral fiber and righteousness which would otherwise not be realized. The Christian Union, while based in Princeton,

has the potential to reach "all ends of the earth" and equip its members with the "armor of righteousness" so that future leaders, including Presidents and Supreme Court Justices, as well as other politicians, scientists, business leaders, and, yes, religious leaders, can be fortified and strengthened.

In my view, we would all benefit if we paid more attention to the faith-based origins and beginnings of our nation, and while the Christian Union has a world view focused on Jesus Christ, it can certainly inspire those of other faiths and lead to more godly people benefitting our population and society as a whole.

Matt Bennett, himself a graduate of Cornell ('88) and having received an M.B.A. from Cornell ('89), now oversees an organization with 70 employees, which is expanding not only to other universities, but also to some graduate schools, having already planted a flag at the Harvard Law School. Christian Union in a sense proves that intellectual curiosity is not at all inconsistent with the Christian faith and shows that the joy and peace derived from the belief in Jesus Christ is contagious. The hope is that the crisis of ethics which exists in many quarters of our society today will be combated effectively by upcoming leaders who have learned to be bible-based and Christ-centered, as they grow into leaders in their chosen professions.

Most colleges today are secular institutions—educating students by providing knowledge and perhaps satisfying their intellectual curiosity—but in many cases one can spend four years in an environment virtually devoid of basic, fundamental principles and values. This void is being filled by Christian Union, which is equipping the leaders of tomorrow, while at the same time enriching their undergraduate experience.

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Hank Higdon is a Partner at Higdon Partners.

A modern day William Wilberforce: Chicago's inspiring Bob Muzikowski

By B. J. Weber

Heroes, it has been said, are made not born. The character qualities that make a hero are courage, sacrifice, and vision. Heroes are those who dream bigger than most and live out their purpose and ideals in the face of danger, threat or hardship. In the end, a hero saves lives, confronts evil, and someone lives to tell the tale. Bob Muzikowski is my hero.

Bob and I met inauspiciously on a rugby field 35 years ago in New York City. Bob, a Columbia University graduate and MBA, was standing on the sideline watching me play (while he held a sippy cup which contained hidden cocaine). When I got kicked out of the game for a typical rugby scuffle, Bob mused to a friend.... "hey, that guy who just got thrown out of the game, is he really a priest?" Yes, I was and am (a married

Anglican priest, just for reference). It took a while for Bob and me to move from teammates to friends. I hung in for four years of friendship, and prayed and counseled as curiosity and sanity began to merge in Bob's life... then watched as he ventured into the realm of faith. A new life arose out of Bob's addiction and despair. He found the joy of a sane, sober and spiritual way of living. If Bob Muzikowski's story ended there, it would

have been a victory in and of itself.

Bob's life was not just about sobriety, but rather a fresh reality. With a new-found faith and his dedicated and beautiful wife, Tina, they moved to Chicago and chose to live in a poor, African-American neighborhood, as one of the only professional families living near the former Cabrini Green housing "projects."

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MODERN DAY

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Twenty years ago on a daily jog, Bob noticed some vacant lots and overgrown baseball fields. He had an epiphany, “Why not start a Little League and bring back baseball to this inner city community?” He challenged his business friends with a call to service and the Near West Little League was born. Each year it grew, until there were more than 1000 kids actively involved and still are today. Parents began to take notice. They too started to volunteer and coach. The dismal neighborhood took on a new sense of purpose, community spirit and pride. Children now had a new healthy activity, whereas earlier they had no clean or safe place to play. Lives were being changed.

In 2004, Bob called me unexpectedly. “B. J., there is an old Catholic grade school that just closed in our neighborhood. I think we should buy it and start our own school. After all, the Little League is a great first step, but

we don’t want to just apply bandages to open wounds. We want kids to have a more transforming experience that will change their whole future.” With Bob’s unparalleled courage and leadership, an ingenious tax credit plan, and vigorous fundraising effort, he and his friends purchased the school facilities. With help from hundreds of volunteers and friends, Chicago Hope Academy opened its doors to the poor. Having seven children of their own, Bob and Tina enrolled their own children as the “minority” white students in the school. With a decidedly traditional Christian moral and value system, Chicago Hope soon flourished with 200 high school students, a 100 percent college acceptance record, and a winning tradition in sports—football, track, soccer, baseball and rugby—with spectacular regional championships and state qualifiers from this comparatively small high school, often a David among Goliaths.

Eleven years after the school’s founding, Bob’s mission to serve and care for the poor seems to have no bounds. It

Twenty years ago on a daily jog, Bob noticed some vacant lots and overgrown baseball fields. He had an epiphany, “Why not start a Little League and bring back baseball to this inner city community?” He challenged his business friends with a call to service and the Near West Little League was born.

was a risky stretch to acquire three sport fields for football, soccer, track and rugby, which now grace and benefit the whole Near West side of Chicago; plus attaining the use of a world-class nearby gym. This exceptional man, affectionately called “Muz,” runs a successful insurance business, with his wife raised seven children of their own (three of whom attended Ivy League universities), personally oversees

this private Christian school, does most of the school’s fundraising, works out every day, cares for his neighbors, and is faithfully committed to his marriage. It is utterly true that without his wife Tina’s own dedication, sacrifice and leadership, Chicago Hope would never exist. But the vision for transforming lives doesn’t end for Bob—he recently bought derelict abandoned houses in their neighborhood and put men to work on housing renovation and resale to benefit the school—which has given men jobs and upgraded the look and feel of the entire community.

Bob Muzikowski’s life was changed by God. Now countless numbers of poor and disadvantaged kids have true hope for a new future, and an entire underprivileged neighborhood—perhaps Chicago itself—is being changed by Bob’s heroic leadership and sacrifice. If ever there was a modern day William Wilberforce, it is Bob Muzikowski.

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B. J. Weber is the President of New York Fellowship.

STANDING FOR FREEDOM

The Courage of Chaplain Wes Modder

by Mike Berry

Having the courage to stand up for what is right is not always an easy thing to do. One would not expect that a decorated Chaplain would have to fight for his constitutional right to religious freedom. But that is exactly what the decorated 19-year Navy chaplain Wes Modder is doing with great courage.

The U.S. Navy likes to advertise itself as “a global force for good.” But when the Navy starts trampling the constitutional rights of Chaplain Wes Modder, it’s anything but good.

Throughout his career, Chaplain Modder distinguished himself from his peers. As Chaplain for Naval Special Warfare Command, Modder deployed around the globe multiple times to support and minister to our Navy SEALs. At the end of his tour, Chaplain Modder’s commanding officer called him “the best of the best,” and recommended him for early promotion.

At his next assignment in South Carolina, Chaplain Modder’s new commander echoed those accolades, giving Chaplain Modder the highest performance ratings possible and writing that Chaplain Modder set the “clear benchmark” for professionalism.

By now, you must be thinking: “This doesn’t sound like a chaplain who should be worried about losing his constitutional rights, much less his job.” Unfortunately, there is a war occurring within the military between constitutional religious freedom and “political correctness.” In the wrong circumstances, those who do



Chaplain Wes Modder.

In late 2014, a handful of sailors complained about religious beliefs Chaplain Modder expressed during private counseling. These sailors asked Chaplain Modder about biblical teachings on matters such as faith, family, and marriage. When Chaplain Modder stated his beliefs, which line up with his denomination’s teachings, the sailors took offense.

not bow at the altar of “political correctness” can be made to walk the plank. And right now, Chaplain Modder is facing the plank.

As an ordained minister, endorsed by the Assemblies of God, one of Chaplain Modder’s primary duties is to provide pastoral and spiritual counseling to service members. As a military professional, he has received extensive training on everything from maintaining confidentiality to dealing with difficult questions in a sensitive, respectful way.

Chaplain Modder has proven his expertise at his job, having conducted thousands of counseling sessions with sailors and Marines. His work has been so effective that it elicited the highest praise from his superiors.

Not everyone with whom he meets is a religious person seeking spiritual guidance, and he respects that. However, when a sailor comes to a chaplain, the sailor must recognize that the chaplain is obligated to conduct the counseling session in accordance with his religious beliefs. And recently, Chaplain Modder’s discharge of that duty to uphold the tenets of his faith apparently crossed the “political correctness” line, and led to a fiasco.

In late 2014, a handful of sailors complained about religious beliefs Chaplain Modder expressed during private counseling. These sailors asked Chaplain Modder about biblical teachings on matters such as faith, family, and marriage. When Chaplain Modder stated his

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beliefs, which line up with his denomination's teachings, the sailors took offense.

Their complaints can be summarized as follows: "Chaplain Modder's religious beliefs are not politically correct, so he should lose his job." Incredibly, instead of acknowledging chaplains' constitutional right of religious free exercise, Chaplain Modder's commanding officer agreed with the disgruntled sailors. He requested that Chaplain Modder be kicked out of the Navy, threatening to end Chaplain Modder's military career just months before his pension vests.

Isn't it odd that when a handful of

sailors disagreed with a chaplain's religious beliefs, the U.S. Navy responded by seeking to fire the chaplain they had praised as the "best of the best" only weeks before.

As part of Chaplain Modder's legal defense team at Liberty Institute, I am honored to have the opportunity to represent this American hero in his courageous fight for religious freedom. I believe the constitutional freedoms that exist throughout federal and military law—which were reaffirmed by Congress in 2013 and again in 2014—will prevail over unlawful political correctness. But frankly, it is deeply disturbing that our legal services are even needed. I admire the courage that Chaplain Modder exhibits. What a great man of the faith!

Chaplain Modder's 19 years of faithful service deserve our honor and respect. What the Navy is doing to one of its best chaplains is a disgrace. It is a slap in the face to service members of faith—which includes the vast majority of our military—who wish to serve free from fear that they will be punished for expressing their beliefs. What the Navy is doing goes against all that Americans fought for in the Revolutionary War. After Congress officially established the Continental Army, it recommended "all officers and soldiers diligently to attend Divine Service." Similarly, Congress instructed America's fledgling Navy that "commanders of the ships of the Thirteen United Colonies are to take care that Divine Service be performed twice a day

on board, and a sermon be preached on Sundays." Clearly, Congress at that time expected Chaplains to stand strong for the faith they represent.

America cannot afford to allow this tragedy to go unchallenged. If the government can strip a chaplain of his religious freedom, then none of us is truly free.

Our troops sacrifice so that we can enjoy the blessings of freedom. Although they give up many rights to serve, religious freedom is not one of them. I salute you, Chaplain Modder, for standing up for what is right.

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Mike Berry, Esq., is Senior Counsel and Director of Military Affairs at the Liberty Institute, and a former U.S. Marine JAG Officer.

Government leaders taking a strong stand Promoting In God We Trust and Advancing a Call to Prayer for America

by **Lea Carawan**

Throughout our history, from the first permanent settlement at Jamestown, Virginia in 1607, until the present day—from our Founding Fathers to ordinary citizens who cherish this country's heritage—faith and prayer have formed the bedrock of our national character. Prayers have been offered as petition and thanksgiving, to embrace our grief and sorrow, for our troops and first responders, in times of uncertainty and crisis, during war and in peace, for protection, provision, guidance and the acknowledgement that in and of ourselves, we are wholly insufficient. Sadly, this humble act of dependency on the Creator is increasingly challenged, diluted and, in many instances, publically disallowed.

Religious freedom is integral to America's greatness and has been a central pillar since her birth. While the First Amendment prohibits the establishment of a government-based religion, the acknowledgement, celebration and discussion of God within the public discourse or marketplace of ideas has been and should always be a secure and sacred right. The Library of Congress—the national repository of our written history—records that many of the Founders were deeply spiritual. For most, God and government, religion and morality were irrevocably bound and indivisible, woven together in a sacred plan that produced one of the greatest nations on the earth. There was no corporate outrage, no lawsuits, no widespread demand that the government was forcing a particular faith on anyone, no loss of individual religious freedoms and rights, and no public outcry by citizens to remove every reference or vestige of God from the national conscious.

William Wilberforce, the centerpiece of this special editorial section, when acknowledging a nation's need for honor and integrity, stated, "The distemper of which, as a community, we are sick, should be

considered rather as a moral than a political malady." In that same vein, the Congressional Prayer Caucus was founded in 2005 under the strong leadership of Congressman Randy Forbes (R-VA) and Congressman Mike McIntyre (D-NC) in order to formally acknowledge the importance of faith and prayer in life and American history. This Caucus grew out of a prayer meeting that convenes in Room 219 in the

efforts and the committed support of these government leaders, a nationwide American Prayer Caucus Network currently includes fifteen state Prayer Caucuses with over 500 legislators engaged in proactive initiatives around the unifying theme of religious freedom.

Earlier this year, government leaders gathered at the LIFFT America Religious Liberty Summit in Charlotte, NC. The

churches across the country and in the spirit of 2 Chronicles 7:14, urging Christians to humble themselves, pray for God's forgiveness and the healing of our land. Over 650 government leaders and thousands of citizens have already answered the call and signed the Prayer for America Proclamation. Congregations everywhere are scheduling PrayUSA Sundays and inviting a local or state elected official to participate by reading the Proclamation. Wilberforce also recognized this priority for people of faith, "Of all things, guard against neglecting God in the secret place of prayer. Surely the principles of Christianity lead to action, as well as meditation."

In November, 2011, the U.S. House of Representatives voted overwhelmingly (396-9) to pass House Resolution 13 reaffirming "IN GOD WE TRUST" as the official motto of the United States. Inspired by this landslide vote, the CPCF launched the "In God We Trust: Put It Up!" Campaign. This is not just a reaffirmation of four words, but a recommitment to the principles that define our nation. A hallmark effort of this initiative is the MILLION WINDOW campaign, with the goal of placing our national motto on a million windows across America (www.InGodWeTrust.com)

The United States is the greatest example of freedom in the world and religious liberties are worth fighting for, as Forbes rightly asserts, "prayer has played a vital role in strengthening the fabric of our society." America stands at the edge of a precipice. Either we will plunge headlong into a post-modern, secularized and amoral vacuum—a ship without rudder and void of those things we have long held sacred—or we will light the fires of renewal and reclaim a godly heritage that has produced one of the most profoundly blessed nations in the world.

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Lea Carawan is President of the Congressional Prayer Caucus Foundation.



Capitol where Congressional Members regularly assemble before every legislative session to pray for the country. According to Forbes, "Recognition of the Supreme Being is the first, the most basic expression of Americanism. Thus the founding fathers of America sought and thus with God's help, it will continue to be." Today, the bipartisan and bicameral Caucus has nearly 100 dedicated members and continues to grow in both influence and number.

The Congressional Prayer Caucus Foundation (CPCF), a non-profit, non-partisan organization also formed in 2005, was designed to support the official Caucus, help protect religious liberty and preserve America's Judeo-Christian heritage. Through its

Summit, convened by the CPCF, along with Congressman Forbes and Senator James Lankford, co-chairs of the Congressional Prayer Caucus, included 16 members of Congress and 36 state legislators—representing 25 states—to address a growing anti-faith sentiment in the United States. An extraordinary, nationwide prayer initiative was birthed at the Summit where participants signed a Prayer for America Proclamation. Now once again, government leaders are calling on God's people to unify with one heart and one voice to pray for the United States and those who lead her.

The PrayUSA: Government Leaders Calling the Nation to Prayer Initiative (www.PrayUSA.com)— is engaging

Hernando de Soto's quest for justice

By Michael Matheson Miller

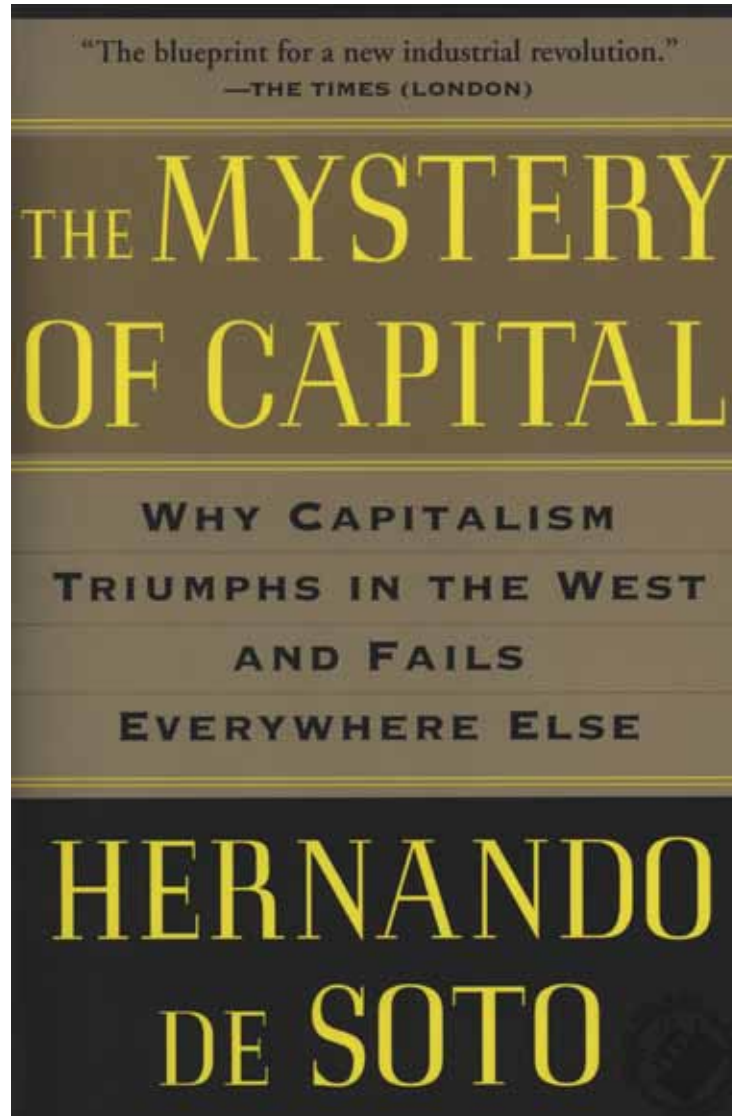
One of the governing narratives about poverty is that the world's poor are dominated by markets and that justice requires they be protected from competition and the ups and downs of a market economy. This is widely promoted by everyone from development professionals to religious leaders, but this perhaps one of clearest cases of getting something almost entirely wrong. The poor are not dominated by markets. They are excluded from markets.

In the attempts to help the poor, we provide food and clothes, and give aid for health, education and infrastructure, but we often miss what is most needed. Every several years there is a new global call to eradicate poverty from the latest United Nations plan or Christian leaders saying that if North American Christians were more generous we could raise \$80 some billion and end extreme poverty forever.

No we couldn't, because poor people are not poor simply because they lack stuff. Poor people are poor, primarily because they lack the institutions of justice that enable them to create prosperity for their own families and communities.

We tend to miss what the poor really need because we focus on the immediate and tangible things like infrastructure, health care, and education. I am not suggesting these things are unimportant or unnecessary, but they are secondary to more fundamental concerns of justice— things like clear title to land, access to justice in the courts, freedom of association and the ability to participate and be entrepreneurial in the formal economy. These are the foundational conditions for development and the creation of wealth.

Much development policy is rooted in a fallacy of correlation and causality: i.e., that because wealthy nations have solid infrastructure, widespread education and healthcare, we need to provide these things to developing countries so that they too will become wealthy. But as important as they are, these things are the result of wealth before they become of the cause of it.



One of the leaders in drawing our attention to the core institutions of the justice for the poor is the Peruvian economist Hernando De Soto. He is the president of the Institute for Liberty and Democracy, and the author of *The Other Path* and *The Mystery of Capital*.

As DeSoto and his team worked with poor communities, they began to ask not what causes poverty, but what poor people need in order to create prosperity. They also asked why entrepreneurs emerge in certain places like America or Europe but

not throughout the developing world. The problem was not a shortage of entrepreneurs. As De Soto notes, the developing world is “teeming with entrepreneurs.” What is lacking was not uniquely gifted individuals or government policies that encourage entrepreneurship but what he called “the mystery of capital,” things so fundamental that we take them for granted. De Soto especially focused upon the issues of clear title to land and ability to start and register a business without undue burden. These institutions of justice may not sound

remarkable and they are not the things that inspire celebrity campaigns or the imaginations of policymakers and economists who see almost every problem as a case for intervention, but they are essential for economic development and human flourishing.

In many countries in the developing world over 50 percent of the land has no clear title. If you don't know who owns the land that you are living on, then you don't have incentives to build it up because it can be taken away from you—especially if you are a widow or very poor. De Soto also demonstrated that clear title to land creates a whole network of ownership and relationships that allow people to get access to capital and create space and opportunity to exercise their entrepreneurial gifts.

Private property is only one of the mysteries of capital. De Soto also documented another great force of exclusion for the poor. We don't realize how often the poor are locked out of the formal economy by a web of complex rules and regulations that only the rich and well connected can navigate. To prove this point, De Soto and his team set up small sewing shop just outside of Lima, Peru and assigned four student lawyers the task of registering the business legally. They had to fulfill every requirement and could only use public transportation just like a poor person. It took 289 days. As De Soto put it, “the legal systems are simply unfriendly to poor people.”

Over the years Hernando de Soto and his team have helped more than a million families get title to their land and thousands of businesses register in the formal economy. He has been a force for promoting justice for the poor by highlighting what most in the West have forgotten—how the institutions of justice laid the groundwork for flourishing communities and widespread economic development. This may be bad news for the poverty industry and development professionals, but it is good news for the world's poor.

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Michael Matheson Miller is Director of the documentary film Poverty, Inc., and Research Fellow at the Acton Institute.

WHAT WE NEED FROM GOVERNMENT

Glenn Beck:

Doing what the rest of the media should be doing

By Frank J. Gaffney, Jr.

A hard reality is finally sinking in across America. For a long time now—actually for more than thirty-five years—the United States has been at war with an enemy sworn to its destruction.

It did not seek enmity with this enemy. But the growing hostility the United

States is experiencing is the byproduct of forces that long predated the establishment of this country, to say nothing of its adoption toward the end of the 20th century of certain policies towards the Middle East or other regions.

The enemy is the Global Jihad Movement. And it is inspired, guided, and enabled by the Islamic supremacist doctrine

its adherents call Shariah.

For much of this period, the U.S. government has pursued various approaches to the threats posed by that enemy—including selective military engagements, benign neglect, willful blindness, and outright appeasement. They have all shared one common denominator—they ignore the aforementioned realities

and, as a practical matter, have exacerbated them.

Yet, no one has advanced a more reality-based, more practical and more effective way to counter, let alone defeat, this ideologically driven enemy than Glenn Beck.

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As a multi-media phenomenon; a best-selling author; the host of a nationally syndicated daily radio show; and a television host on Blaze TV, which now can be seen on cable TV, Glenn has picked up on these themes and explains them to his varied audiences, which now total an estimated 8 million listeners and viewers. Much like William Wilberforce, Glenn says what has to be said and speaks the Truth. It is interesting to me that the inscription on William Wilberforce's statue in Westminster Abbey says among other things:

He was called to endure great obloquy and great opposition. He outlived, however, all enmity...

What was said here about Wilberforce could equally be said about Glenn Beck. Glenn has an infectious combination of patriotism, courage, vision, self-deprecating humor and determination to use his success as a force for Good. He is willing to take on issues the rest of the media should be addressing but have not, particularly with respect to the war we are now engaged in with extremist Muslims.

I recently had an opportunity to see how this works in practice. A few months back, I was invited to come on his Blaze TV show to discuss with Glenn his current thinking about the forces challenging our security. A major part of his TV program that day included a chalkboard special showing how various seemingly disparate elements—i.e., the Left, the jihadists, the Russians, the Iranians—are



Glenn Beck explaining that Europe is on fire politically and how this is coming to the U. S.

making common cause against us. It also served as an indictment of current U.S. foreign policy in the face of this array of hostile forces.

Glenn Beck explaining who Europe is on fire politically and how this is coming to the U.S.

We had two segments together. During the commercial break between them, I returned to a topic he and I have discussed (on and off the air) for years--the success of the Muslim Brotherhood and other Islamic supremacists in advancing via stealthy means the goals they share

What was said here about Wilberforce could equally be said about Glenn Beck. Glenn has an infectious combination of patriotism, courage, vision, self-deprecating humor and determination to use his success as a force for Good. He is willing to take on issues the rest of the media should be addressing but have not.

with their violent jihadist offshoots. I mentioned three current news pegs that illuminate the sorts of influence operations at the core of what the Brothers call "civilization jihad":

Huma Abedin, the former State Department Deputy Chief of Staff who has extensive ties to the Muslim Brotherhood is back in the spotlight, thanks to her emails on Hillary Clinton's private server and her role in destroying thousands of Mrs. Clinton's "personal" messages.

André Carson, a Democratic congressman from Indiana who also has been associated with the Brotherhood's front groups and operatives for two decades. He was recently appointed by Minority Leader Nancy Pelosi to the House Intelligence Committee.

President Obama, who featured during his February "Countering Violent Extremism" White House summit the Islamic Society of Boston, a Muslim Brotherhood mosque tied to at least a dozen prominent jihadists, including the two Tsarnaev brothers.

In the course of our interview, Glenn did something that is characteristic of him and that sets him apart from just about everybody else in the media and public life. He unhesitatingly spoke Truth to power. The Nation owes Glenn Beck a debt of gratitude for calling out what needs to be said and for bringing to bear on behalf of freedom his unique combination of entrepreneurial spirit, showmanship, media savvy, and his love of country.

.....
Frank J. Gaffney, Jr. is President of the Center for Security Policy.

MESSAGING

Getting the messaging right: Sheila Weber

By Chuck Stetson

There were two major issues in the public square that Sheila Weber took on and against all odds was able to put these on the national agenda.

The first issue was teaching the Bible in public schools. When the campaign started on April 26, 2005 at the National Press Club, everyone was saying "Oh no, you can't teach the Bible in public schools."

The U.S. Supreme Court in *Abington v. Schempp* in 1963 ruled that devotional reading of ten verses from the Bible in public schools, which had taken place for years, and the devotional use of the Bible in public schools, which had been a tradition from the early 17th century, was no longer constitutional. Massachusetts in 1642 even had the Old Deluder Satan law, the historical step towards compulsory, government-run public education. Similar laws were passed in other New England colonies followed by most mid-Atlantic



colonies and some southern colonies. Nevertheless, by 2005, forty-two years after the Supreme Court's decision, the Bible had been virtually removed from public schools.

To address this issue, Sheila first focused on getting the messaging right. In the U.S. Supreme Court decision, the silver

lining was that the majority opinion stated that the academic study of the Bible was permissible. Sheila formed messaging around this. Basically, if a person is not familiar with the Bible, that person can't fully understand English literature or the English language, history, art, music or culture. That message resonated.

Sheila worked with the press, issuing press releases, talking on radio shows and working with the media. Within two years, Sheila had the cover story of TIME Magazine, "Why the Bible Should Be Taught in Public Schools."

The second issue was the issue of strengthening marriage. By 2008, the issue of marriage had become toxic at cocktail parties. No one wanted to talk about why marriage was important for the raising of children, a seemingly obvious common sense point.

Sheila focused first on the economic argument. Sheila was the spokesperson for the report, "The Taxpayer Cost of Divorce and Unwed Childbearing," which was launched on April 15, 2008, the day the IRS requires Americans to file their taxes. Previously, there had been no good data that scholars on both sides of the aisle could agree upon. In a coalition of many groups, the report was launched

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on the same day in over 30 states by local organizations. Not only did it become the U.S. standard for costs of divorce and unwed childbearing; but without being asked, groups in New Zealand, Canada and Great Britain copied the methodology and issued reports of their own for the respective countries.

Then in 2009, Sheila was the spokesperson when National Marriage Week was launched in the U.S. Over the last six years, Sheila has been the spokesperson for National Marriage Week USA®, which was created as the U.S. affiliate of the 11 other countries, mostly in Europe, that were a part of Marriage Week International, which has increased as of today to 25 other countries.

Sheila has given many radio and television interviews with the economic argument. When marriages fall apart, boys without fathers end up in jail twice as often as boys who have fathers around.

For girls whose father leave before the age of six, the chance of teenage pregnancy increases seven times from 5 percent for girls with fathers to 35 percent for girls where the father has left at an early age. This gets peoples' attention because it is inhumane and it is costly to the American taxpayer.

Sheila picked up on the Brookings Institution research presented before the Senate Finance Committee in 2012:

One of our arguments, based in part on a Brookings analysis of Census Bureau data, is that young people can virtually assure that they and their families will avoid poverty if they follow three elementary rules for success – complete at least a high school education, work full time, and wait until age 21 and get married before having a baby. Based on an analysis of Census data, people who followed all three of these rules had only a 2 percent chance of being in poverty and a 72 percent chance of joining the middle class (defined as above \$55,000 in 2010). These numbers were almost precisely reversed for people who violated all three rules, elevating

their chance of being poor to 77 percent and reducing their chance of making the middle class to 4 percent. [25] Individual effort and good decisions about the big events in life are more important than government programs. Call it blaming the victim if you like, but decisions made by individuals are paramount in the fight to reduce poverty and increase opportunity in America. The nation's struggle

When marriages fall apart, boys without fathers end up in jail twice as often as boys who have fathers around.

to expand opportunity will continue to be an uphill battle if young people do not learn to make better decisions about their future.

She had fun on FOX and Friends when the hosts of the show said, "We don't quote Brookings on FOX." But that is the point,

if the Left and the Right agree, where is the argument?

More recently, Sheila became the Facilitator for the Network of Donors to Marriage, an organization which I started four years ago with the belief that donors were essential to the long term struggle for economic health of the nation. The goal is to have a national organization that meets once a year and then sets up local organizations around the country to highlight best practices of what works.

Already, Sheila has contributed significantly to the Network, and the Network is having its impact. Since most of the initial participants were members of the Philanthropy Roundtable, the Roundtable decided to get into action and has been working with high net worth donors and recently raised \$12 million at a one-day event in Dallas.

Getting the message right is critically important. Every organization that wants to have impact needs a Sheila.

.....
Chuck Stetson is CEO of Essentials in Education.

DEVELOPING COMMUNITIES THAT FLOURISH

Loving our communities: Jeff Pishney

By Chuck Bryant

Life growing up in Modesto, California in the 1950's and 1960's was almost as good as we remember it to have been. With only 32,000 people in 1960, it was a place much more like a Midwest farm town than big city California. I remember milk being delivered to the front door and bike rides with my friends all over town by the age of ten, without a parent along to protect us.

The sexual revolution and drug culture of the 1970's hit Modesto pretty hard as did unbridled growth as people tried to escape the real estate prices of the San Francisco area for the less expensive Central Valley.

By the 1990's, we were a full-grown city with a growing list of big city problems. By the turn of the millennium, you could hardly recognize our little town anymore. We had massive methamphetamine problems and open gang warfare. We had become one of the car-theft capitals of the country, and unemployment was at times twice the national average. The homeless were everywhere; and in the crash of the real estate market, we became the foreclosure capital of the nation.

We made it to the very bottom of most of the prominent list of rankings of places to live in the country. We actually were nicknamed the "Appalachia of the West Coast." What ignominy had befallen my little home town. We made a local sport out of bashing our town and complaining about how awful it was. Our best and brightest would go away to college and never return. We in Modesto could not believe how far we had fallen. It was certainly not the sort of place I wanted for my grandkids.

One man, Jeff Pishney, an Iowa transplanted youth and missions pastor of a local church, finally got to the place that he could not stand where we were headed anymore and decided to do something.

Jeff started Love Modesto (www.lovemodesto.com) back in 2007 with two questions: Why is our city on lists of the "worst cities in America"? If our churches were to suddenly disappear from the Modesto area, would anyone even care or notice?

Love Modesto
demonstrating kindness | meeting needs | impacting lives

Sponsor a Love Modesto Project
Are you wanting your business or organization to be known for caring about our community?

This year (April 18, 2015), we are challenging businesses and organizations to encourage their people and families to participate in one or more of the following ways:

- Sign up for one or more projects as a group.
Incentives for inspiring people to sign up could include: gift card drawings, fun prizes, job compensation for the 3 hours of volunteering, etc.
- Wear their company/organization t-shirt on April 18.
- Financially sponsor one or more of our 60+ projects.
\$250 (small volunteer size projects)
\$500 (medium volunteer size projects)
\$1000+ (large volunteer size projects)

When you financially sponsor a project, we will:

- List you on our website next to your project (over 15,000 views)
- Appreciate you on our social media sites (over 5,500 followers)
- Recognize you on the flyer and banners at our downtown festivities (over 4,000 people)

For more information and any questions you have, please contact:
Jeff Pishney, Executive Director (jeff@lovemodesto.com, 209.566.9343)

April 18
LoveModesto.com

With a lot of dreaming and planning came our first Love Modesto on March 7, 2009. More than 1,200 people showed up to love our city in practical ways. We have done this 12 more times since, added over 60 cities and over 70,500 people have been involved--young, old, abled, disabled; people from a church or no church at all. Around 250,000 volunteer hours have been donated. This

is over \$6.5 million dollars in service (independentsector.org) that we've given to our communities! At these community-wide volunteer days, people engage in a variety of projects, including offering food to the hungry, visiting convalescent homes, donating blood, building a house with Habitat for Humanity, and working in city parks and schools, among other opportunities.

In 2015, Jeff spread his wings in faith and launched a brand new 501(c)3 called "Love Our Cities." Over 14,000 people turned out in the Spring of 2015 to love their cities across the State of California, including more than 4,000 people in Modesto alone. They were involved in over 90 projects and donated more than 14,000 volunteer hours, representing \$368,760 worth of volunteer time donated.

Volunteers represented more than 60 churches and 30 schools. They removed 420 illegally posted signs throughout the city; they completed 6 apartment/home makeovers. They cleaned up 80 parks, along with trails, creeks and rivers, with 33 non-profits benefitting from these service. Eleven projects benefitted adults and families in need. Five projects focused on our area youth, and 10 retirement/convalescent homes were loved. In every way imaginable, volunteers showed others in our city that they were loved.

One participant had this to say,

You just keep making it better and better year after year! Thank you so much for all that you do. It's a ton of work with the organizing of thousands of people. You've made it fun; you've made it easy; and you've made a real difference!!!

We all know that the world has changed in fifty years, and we know that the town we had in 1960 can never be returned. But Modesto has become in the last several years a much better place to live largely through Love Modesto which Jeff has led. Jeff has shown us how to have that again. Jeff is my hero!!

.....
Chuck Bryant is the National Board Chairman of Pinnacle Forum.



THE BETTER HOUR GATHERINGS



How does a Church or Organization Effectively Engage the Public Square?

William Wilberforce answered that question by engaging his friends to abolish the British slave trade and to reform the manners in England. He accomplished both objectives during his lifetime. He was also the first world-class philanthropist and pioneered the way of philanthropy for others.

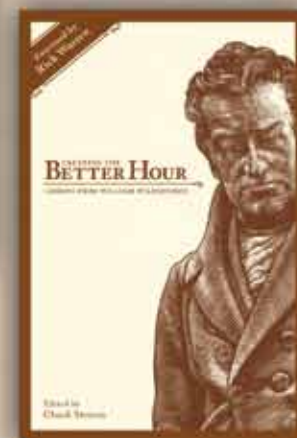
Three easy steps:

1. Invite your friends into your home, have your church plan an evening event, or sponsor a viewing at a public library to watch the one-hour PBS film on William Wilberforce: *THE BETTER HOUR: The Legacy of William Wilberforce*. Consider having a dinner or desserts before the film.
2. After seeing the film and serving refreshments, divide into groups of no more than 10 and discuss the following questions:
 - a. What motivated William Wilberforce to rise up in Parliament where there was strong pro-slavery support and oppose it to such a degree and in such a winsome way that he was able to win over Parliament to his side? Then he and his friends reformed the morals of England changing it from a decadent and self-indulgent world to a much more civilized world.
 - b. While pro-slavery and decadence were the issues in Wilberforce's day, what are the top five issues in your communities today that need to be addressed?
 - c. Select the issue that you care most about and develop a plan of action for you and your friends to address that issue.
3. Please send us a summary of your meeting including the number of attendees, city and state, and issues discussed. You can send your email to groups@betterhourgatherings.org with your summary.

Additional Information & Resources are at

BetterHourGatherings.org
groups@betterhourgatherings.org

Rent or buy the movie.



Order the book.