

The Elephant Brief

An Unwelcome Government and Secular Presence

Exposing the Truth

Michael J. LaPierre



Socialism Has Arrived

MICHAEL J. LAPIERRE

The Elephant Brief: An Unwelcome
Government and Secular Presence

Exposing the Truth

kindle | direct
publishing

First published by Kindle Direct Publishing 2021

Copyright © 2021 by Michael J. LaPierre

All rights reserved. No part of this publication may be reproduced, stored or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, or otherwise without written permission from the publisher. It is illegal to copy this book, post it to a website, or distribute it by any other means without permission.

Michael J. LaPierre has no responsibility for the persistence or accuracy of URLs for external or third-party Internet Websites referred to in this publication and does not guarantee that any content on such Websites is, or will remain, accurate or appropriate.

Cover design elements under registered license of Envato Elements.

First edition

ISBN: 9798744678876

This book was professionally typeset on Reedsy.

Find out more at reedsy.com

Can it be any more appropriate than to have the Constitution of these United States of America as the first designated reference/source of information for this book?

We pray that our Constitution becomes and remains more than just a footnote in history, but one of the vital engines of our American experiment and Republic that drives the world to honor her resolve.

Long live our Constitutional Republic!

Contents

<i>Foreword</i>	ii
<i>Preface</i>	iv
Introduction	1
SECTION I	3
Background	4
SECTION II	11
Secular Humanism as an Organized Religion	12
SECTION III	18
Separation of Church and State	19
SECTION IV	31
Religious Doctrine Comparative Analysis	32
SECTION V	40
Education	41
SECTION VI	50
A Pervasive Government Presence	51
SECTION VII	57
The Political Establishment	58
SECTION VIII	65
Religious Progression and Establishment...continued	66
SECTION IX	77
The Joseph R. Biden Administration's Policies	78
SECTION X	80
Conclusion	81
Afterword	90
Closing	91
<i>About the Author</i>	92
<i>Also by Michael J. LaPierre</i>	93

Foreword

Cover Meaning

The design of the cover of this book has overwhelming significance and meaning to the entirety of its content. One has to use very little imagination to conjure up a correct summation of its underlying descriptions and associated themes. Yes, the elephant is symbolic of a variety of schisms in the body politic here in America, including a necessary representation of the oppression, dominance, and the pervasive nature of government now being experienced by her citizenry.

First, we detail and slightly exaggerate the unwelcome imposition and weight that the elephant represents in our society at large. It is the weight of an overbearing and dominant government and secular presence on our shores. One that intrudes upon the very nature of our American independence, which is currently left unrestrained.

Second, we most astoundingly and surprisingly point out that very thing, (and the nature of that very thing) that is subsequently ravishing our freedoms and our liberties here in the United States of America. By all appearances, our current elected officials have sought the “safe haven” of establishment politics, to our detriment. While the obvious and odious nature of our plight is both observed and experienced, we must conclude that the “elephant in the room” must be visited once again to stir the emotions and resolve of her great citizens.

Third, it is with a heavy heart and a most heartfelt concern that I offer an opinion that implicates the Republican Party establishment (the other elephant) as being complicit in this unwelcome and dominant government

intrusion. We (Republicans) have sat idly by while both of our political parties have positioned us “toward a secular humanist middle” that is destroying the fiber and fabric of the American experiment. Make no mistake, Lester Frank Ward (Father of Sociology), William Graham Sumner (Yale faculty member-philosopher), John Dewey (psychologist and education reformer), John Fiske (American philosopher), Oliver Wendell Holmes (Supreme Court Justice), and other Harvard University sympathizers have created a secular humanist plan/theory that has saturated our culture, [and] it’s working.

Fourth, the scale illustrated on our cover is trying its level best to stand the force majeure and weight of an unbridled government, tepidly and sheepishly withstanding the onerous onslaught of regulation, control, and dominance. While either consciously or unconsciously advocating for the tenets and espousals of Secular Humanism government dominance, the American citizenry is now succumbing to its earthly weight and oppression. The corresponding scales of justice are not working in the favor of true American PATRIOTS and “We the People.”

Fifth, if I could be so bold and plain-spoken with my pronouncements; lest we forget the expansive nature of the elephant’s reverberating sound; as an analogy, we must conclude that both the substance and weight of her presence is intolerable for the orderly functioning of our government, as envisioned by the Founding Fathers. In other words, yes, the current secular and government presence is loud and obnoxious with the shrill of an administrative and regulatory deep state (subversive or not- you decide based on the content of this book).

Preface

The conditions for the following manuscript are ripe, needed, and painfully necessary. The civil unrest and political turmoil we are experiencing have reached new and unfathomable heights. There has been a blatant disregard for the systemic issues that confront our nation on the Left and the Right. Satisfied constituents with their materialism in hand, have opted out from fighting the good fight and waging the *spiritual warfare* necessary to reclaim our founding. That work would require devotion and change obligating us to the greatest sacrifice of all: our comfort. Yes, some might even argue that we would rather give up our lives than to dispose of the creature comforts now afforded us in this country.

As a nation, we have decided that to “get along” for convenience’s sake is the preferred and “go-to” methodology. Political correctness, ease of living, comforts of life, and materialism have all overshadowed our God-given mission to proclaim His name and to live a life of obedience. In so doing, we have allowed a pervasive monster to be created, that is “housed” in the fiber of our existence as individuals and the governance of this earthly manifestation- the body politic.

We have no other avenues available to us other than to admit that we have a *pervasive government and secular humanist presence* on our shores. We have no other recourse than to admit that we have allowed this to transpire, to our deep regret. However, before we can look to the future for hope (and I wholeheartedly believe that there is), we must admit and repent of two very obvious and present conditions. First, we MUST admit that our country has moved into the realm and throes of socialism. This fact is beyond dispute. Second, we must admit that most of us have sat idly by watching and putting

up with the progression of the current governmental dominance in our lives. This fact is also beyond dispute. When we do admit and repent of these two discouraging and present conditions, I sincerely believe that the healing and the necessary action plans will be put in place to take our country back, yet again.

This book exposes the truth and the full-frontal assault now being waged by the secularists and socialists among us. This book is a no-holds-barred *unveiling of the "system" of oppression* now enveloping the United States of America. We have the greatest nation on the face of this earth, bar none. There have been periods in our country where we have moved towards the dominance of secularism and a pervasive government presence only to reverse course by shaking the trees of freedom and liberty. *The New Deal (FDR), The Fair Deal (Truman), The Great Society (Johnson), and Obama Care (Obama)* have all inched us closer to more of a socialist/secular humanist orientation and construct (aberrations we hope).

However, the spirit of America has ALWAYS pulled us back to our origins from the grip of radicalism and to a place that restores her to her true self and beauty. The fullness and true beauty of America lies directly ahead and in front of us- thus restored. What you are about to read and experience will be no surprise to some. For others, it will be a complete and total shock. This unveiling has been taken from a variety of corners. I painstakingly detail each of the primary contributing factors leading us to this point. All earthly manifestations (circles of influence), institutional developments, established political parties, worldview consciousness, and our legal system are all under the microscope for further scrutiny and exposition.

To state that the furnace of this book is now roaring with heat, would be a great understatement. We cannot fix what we do not understand. I pray that what is covered in this book opens your eyes anew and/or inspires you to get involved and do something. We need those endowed and equipped with this understanding and knowledge to educate the masses. We need clarity of understanding in our society that *EXPOSES* the particulars of the enemy's strategy and tactics. This manuscript does just that. I pray that in some small way this is both a revelation and a blessing to you.

This book was written as a legal brief of sorts (using some of the formatting techniques and legalese of the U.S. Supreme Court). I wanted to use the most pragmatic, logical, researched, and reasoned study of an approach that I possibly could, tamping down the excesses of my earthly resolve. Therefore, while the “great divide” present (secularism v. sectarianism) requires a keen awareness of the spiritual, I also wanted to make sure that I provided knowledge for those spiritually unaware. I believe that it is written with these factors in mind.

God bless the United States of America!

Introduction

I NTRODUCTION – *Opinion Editorial Only*
An American Citizen v. The Joseph R. Biden Administration’s Policies

777 U.S. 666 (2021)

Mr. Michael J. LaPierre delivered the opinion of the Court.

THIS LAWSUIT WAS PRECIPITATED by the public policy events of the Joe Biden administration upon assuming the role of President of the United States of America. Plaintiff alleges that the aggregate exposure and impact of the administration’s public policy proposals and their subsequent enactment violates his/her constitutional right of religious freedom as stipulated in the First Amendment of our Bill of Rights.

Amendment 1.

“Congress shall make no law respecting an *establishment of religion*, or prohibiting the *free exercise thereof*;¹”

Plaintiff stipulates that both the Establishment Clause and the Free Exercise Clause, as identified in the First Amendment, have been violated with the enactment of stated public policy. Additionally, the plaintiff moves to

¹ The Constitution of the United States, An Introduction, by Floyd G. Cullopp (The New American Library, New York, New York (1969)

establish a *preliminary injunction* to stop any/all legislation aligned to the objectives of the *Green New Deal* on the basis that it supports and propagates the tenets of the secular humanist religion.

Furthermore, each section of this opinion (legal brief) has been carefully crafted by this Court to be used as a mechanism/device to help us discern the pervasive government presence on our shores and the subsequent generational drift toward the secularization of society. As we will explain below, the *Green New Deal* and any of its derivative forms will accelerate us toward that end. It is with a great deal of care, forethought, and deep contemplation that this Court renders this consequential opinion on the secular nature of our government, society, and in the broader context of our institutional designs.

SECTION I

Background

OUR FRAMERS HAD THE difficult task of codifying into law the parameters of our religious freedom. The multiplicity of religious beliefs in the colonies at the time and the state-sponsored religion espoused by our British oppressors made the discussion of religious freedom a *moral imperative*. The Framers had two choices from which to approach the subject.

First, they could avoid recommending its inclusion in our Bill of Rights on the grounds that the government had no authority whatsoever to even mention the religious particulars of one's beliefs. That is to say, that to codify into law the specific protections afforded, would by its very nature present a facial challenge on the grounds of inhibiting the inalienable rights and liberty of conscience given to us by our Creator (not by the government).

Second, because of the intensity and emotion of the States' rights advocates to presuppose the necessity of inclusion (an honest concern for the encroachment of their inalienable rights), they could recommend the constitutional provisions (Bill of Rights). In other words, they could recommend those provisions necessary to satisfy the element of the populace who believed that the long and tyrannical arm of the U.S. government could at some time in the future limit such freedoms. The latter course of action was chosen by our Framers as a solution (negotiation) to ensure the passage and ratification of our Constitution.

All of the delicate intricacies, refinements, and totality of the stated provisions in our Constitution were provided "to form a more perfect union."

BACKGROUND

Let us now remember that religious freedom is intricately linked to that “more perfect union.” Our Framers, in their own idiosyncratic ways of expression, intimated their allegiance and fidelity to both a Supreme Being and to the necessity of religious behavior. They argued that morality and religion were inseparable and the vital nutrients from which to nourish and support the pillars of our great Constitutional Republic, desiring to preserve the vitality, lasting requirements, and eternal impact of each pillar.

Down through the ages, the religious freedom clauses have come under very high scrutiny in this Court. To postulate and suggest otherwise would be factually incorrect. The ebbs and flows of our understanding of religious freedom as described in the First Amendment have been muddied by the extreme ends (some may argue fantasy) of adjudication, interpretation, intellectual ideation, and ruling. While the rule of law and constitutionality of cases brought before this Court is still seemingly a prerequisite for judicial interpretation, one does question the importance of worldview conviction and the role that it plays in defining case law and legal precedence.

For example, one group is on the side of an original intent interpretation (a textual interpretation) based on the original thinking of our Founding Fathers. Those with a religious worldview and orientation tend to favor this approach. The other, on the side of an elastic interpretation (a living and breathing interpretation) based on a cultural and relative understanding (fitting the Constitution to the culture). Those with a secular worldview and orientation tend to favor this approach. Others are somewhere in between based on their preconceived worldviews, prejudices, and judicial interpretations. We have often left the citizenry of our country in a state of bewilderment, wondering and guessing what the next judicial interpretation of “is” is; relating to our religious freedoms. We will now lock down and document the logic of the aforementioned groups, who espouse differences in their understanding of the Establishment Clause and Free Exercise Clause, and where they originated from i.e., legal precedence.

First, let us consider what I will call the *secular approach* to religious freedom interpretation. This group hangs their hat on 3 separate and distinct hooks of understanding and precedent-setting criteria, based primarily on the opinion

from *Lemon v. Kurtzman*.

1. Laws must have a *secular purpose*
2. Laws shall not have the *primary effect* of either advancing religion nor inhibiting religion
3. Laws should not include an *excessive entanglement* between government and religion²

COURT'S OPINION – HERE WE SEE THE inherent belief (from those who espouse a secular approach) that Separation of Church and State is the desired status of compatibility (or the hoped-for, lack thereof) between the interests of State and the interests of Church. The logic holds that if the laws of our land must have a secular purpose, they cannot in any form have a religious purpose. However, much to the chagrin of those perfectionists and absolutists among this group, we also must weigh the extraordinary “wobble room” in the above-mentioned litmus test: either created for subsequent decisions or designed to muddy the original intent of our Constitution. Either way, the words *purpose, primary, and excessive* leave much to the imaginations of those legal scholars among us.

Let us now explore an example of a secular opinion when disavowing those who espouse an “original intent” understanding that helps further define the incompatibility of the respective beliefs and worldview criteria. In other words, a statement from Justices that throws down the gauntlet in defining the differences.

In the Board of Education challenge in *Kiryas Joel Village v. Grumet*, Justice Souter went on to say,

And.... the license that Justice Scalia takes in suggesting that the Court holds the Samar sect to be New York's established church is only one symptom of his inability to accept the fact that this Court has long held

² Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

BACKGROUND

*that the First Amendment reaches more than classic, 18th-century establishment.*³

Justice Souter summarily dismisses the “classic 18th-century” view of original interpretation. Therefore, there is no other conclusion to make other than to put Justice Souter in the living and breathing category (elastic view) for judicial interpretation. Justices Souter’s approach to judicial interpretation closely aligns with the thinking of Lester Frank Ward, who many consider the Founder of present-day sociology. Ward’s secular beliefs and his approach to the law go hand in hand.

*Science is the great iconoclast. Our civilization depends wholly upon the discovery and application of a few profound scientific and philosophical principles, thought out by a few great minds who hold the shallow babble of priests in utter contempt and have no time to dabble in theology.*⁴

In his writings, Ward obliterates all ties of the law to biblical origins and absolute truth and toward a sociological understanding of the culture when rendering legal opinions.

The Constitution, for Ward and his group, had no place in a state now given over to sociological concepts of government. The United States should no longer be a government of law, but of men, and the law could no longer be regarded as a supreme and fixed instrument of justice, but always subject to change and relative in its meaning and scope. Thus, the Constitution should be interpreted according to sociological, rather than legal, principles and the decisions of the Supreme Court should reflect current sociological opinion derived from Darwinian sources, rather than

³ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

⁴ A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestasvia Hills AL) 1964, Fourth Edition – 2009

*the ancient legal principles coming from either the biblical or Newtonian principles.*⁵

Second, let us now consider the *original intent approach* (some might argue a religious right or moralist view) to religious freedom and interpretation. This group hangs their hat on a combination of rulings and logic mainly derived from *Sherbert v. Verner*, *Wisconsin v. Yoder*, the *Religious Freedom Restoration Act (RFRA)* of 1993 enacted by Congress, and other derivative forms of case law and legal precedence preserving religious freedom in the *face of pervasive governmental presence* [context matters]. This *pervasive governmental presence* will be more clearly defined and articulated later in the opinion of this Court.

1. *Sherbert v. Verner* – The majority opinion stated that *religious accommodations* in the form of *religious exemptions* can only be ruled unconstitutional if there is a “*compelling state interest*” and that there are “no alternative forms of regulations less restrictive” to ameliorate the conditions. In other words, they are asking the government to provide the burden of proof necessary (a high-level of proof as defined) to render laws unconstitutional on religious grounds.
2. *Wisconsin v. Yoder* – The majority opinion stated that laws that are neutral on their face, but infringe religious freedom are unconstitutional.
3. *Religious Freedom Restoration Act* - RFRA was intended to *confirm* (by enacting legislation) that all federal, state, and local laws support our inalienable right of religious freedom incorporated in the Fourteenth Amendment.

Here is the outline of what Congress announced and passed with the RFRA:

1. The framers of the Constitution, recognizing free exercise of religion as an inalienable right, secured its protection in the First Amendment to

⁵ A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestasvia Hills AL) 1964, Fourth Edition – 2009

BACKGROUND

- the Constitution;
2. laws “neutral” toward religion may burden religious exercise as surely as laws intended to interfere with religious exercise;
 3. Governments should not substantially burden religious exercise without compelling justification;
 4. in *Employment Division v. Smith* the Supreme Court virtually eliminated the requirement that the government justify burdens on religious exercise imposed by laws neutral toward religion; and
 5. the compelling interest test as set forth in prior Federal court rulings is a workable test for striking sensible balances between religious liberty and competing prior governmental interests.

The express purpose of the *RFRA Act* is as follows:

1. to restore the *compelling interest test* as set forth in *Sherbert v. Verner* and *Wisconsin v. Yoder*, and to guarantee its application in all cases where free exercise of religion is *substantially burdened*;
2. to provide a claim or defense to persons whose religious exercise is *substantially burdened by government*.⁶

COURT’S OPINION – LET’S NOW DOCUMENT an additional example of a secular opinion (*Justice Kennedy*) when disavowing those who espouse an original intent understanding that helps further define the incompatibility of the respective beliefs and worldviews. Supreme Court Justice Kennedy wrote the majority opinion of the Supreme Court and reversed a Court of Appeals ruling that supported the Religious Freedom and Restoration Act. At one point in his opinion, Justice Kennedy noted the difference between racial discrimination and religious discrimination in the following terms: “The appropriateness of remedial measures must be considered in light of

⁶ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

the evil presented.”⁷

Justice Kennedy, thus indicating, that racial discrimination (by its very nature) is on a higher plain of evil in degree than that of religious discrimination.

The dichotomous opinions on the correct interpretation of our religious freedoms in U.S. case law are varied as noted and documented above. The positions taken, the reasoning used, and the logic expressed can be voluminous and never-ending.

⁷ IBID

SECTION II

Secular Humanism as an Organized Religion

In the 1961 decision, Justice Hugo Black in the United States Supreme Court case Torcaso v. Watkins commented in a footnote, “Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others.”⁸

COURT’S OPINION – *WHILE THE REASONING AND* wording used in the Torcaso case by Justice Black has been repeatedly walked back, denounced, and rejected, there have been other cases where the secular humanist societies and their corresponding belief system have been given the privileges and recognition as a bona fide religion. For example:

TAX-EXEMPT STATUS FOR SECULAR HUMANISM

Fellowship of Humanity v. County of Alameda was a 1957 California Court of Appeals case in the Fellowship of Humanity, an organization of Humanists, sought a tax exemption from Alameda County, California on the ground that they used their property “solely and exclusively for religious worship.”

⁸ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

Despite the group's *nontheistic beliefs*, the court determined that the activities of the Fellowship of Humanity, which included weekly Sunday meetings, were *analogous to the activities of theistic churches* and thus **entitled to an exemption**.

This tax exemption was upheld by the California Court of Appeals in the affirmative. This allowed this secular humanist organization to enjoy the benefits of tax-exempt status afforded a religious organization. The rationale for the decision allowing a tax exemption included the following:

First, the court argued that the state is not allowed to focus on the content of belief, but only on its function. In other words, they do not have the authority to rule on the liberty of conscience that governs particular beliefs (Free Exercise Clause) but do have the authority to rule on its function (organizational construct and actions) relating to the established nature of the beliefs (Establishment Clause).

Second, the court argued that the tax exemption for churches must be justified in terms of non-religious aspects. In other words, “the court allows tax-exempt status for religious organizations on the *secular nature of its organization*.”⁹

COURT’S POSITION – THE LOGIC AND RATIONALE in the opinion of the Court is confounding, at best. On what premise could any court hold that a religious organization has a secular nature. The sole intent of most religious organizations is to disavow secular reasoning, entrapments, structure, and other entanglements found in this present world. The Church’s organizational body is rooted in a spiritual context and not in the material. While the Church’s community assignment of leadership roles and other organizational constructs relating to structure suggests an element of uniformity and order, they are taken from the scriptural account of a God-breathed document. For a secularist to claim that they understand the dogmas relating to the established makeup and organization of the church would

⁹ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011))

be to adjudicate and pass judgment in an area where they have no business being. President and Father of our Constitution, James Madison, *vetoed such legislation* when it came to the Oval Office. At the time, the legislation below wanted to “incorporate” the Protestant Episcopal Church in the town of Alexandria. Madison wanted no part of it. He commented regarding AN ACT INCORPORATING THE PROTESTANT EPISCOPAL IN THE TOWN OF ALEXANDRIA:

Because the bill exceeds the rightful authority to which Governments are limited, by the essential distinction between civil and religious functions, and violates, in particular, the article of the Constitution of the United States, which declares, that ‘Congress shall make no law respecting a religious establishment.’ The bill enacts into, and establishes by law, sundry rules and proceedings relative purely to the organization and polity of the church incorporated, and comprehending even the election and removal of the Minister of the same; so that no change could be made therein by the particular society, or by the general church of which it is a member, and whose authority it recognizes.....Nor can it be considered, that the articles thus established are to be taken as the descriptive criteria only of the corporate identity of the society, inasmuch as this identity must depend on other characteristics; as the regulations established are generally unessential, and alterable according to the principles and canons, by which churches of that denomination govern themselves; and as the injunctions and prohibitions contained in the regulations, would be enforced by the penal consequences applicable to a violation of them according to the local law.¹⁰

COURT’S POSITION – TO SUGGEST A COMPLETE understanding of the established nature of a church would be a gross doctrinal error. In matters of comparison between a secular and religious organization, it is not logical to

¹⁰ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

proclaim, “if it walks and acts like a duck, it must be a duck.” The relevance, in light of the spiritual nature of each, is dichotomous and unattainable. Both in spirit and practice, comparisons cannot be equated, adjudicated, or manipulated for worldview conformance and dominance.

Here is another example of the walk-back attempt by the Supreme Court to relinquish and abscond from any tie to Justice Hugo Black’s commentary and footnote. The decision for a subsequent case, *Kalka v. Hawk et al.*, offered this commentary:

*The Court’s statement in Torcaso does not stand for the proposition that Humanism, no matter in what form and no matter how practiced, amounts to a religion under the First Amendment. The Court offered no test for determining what system of beliefs qualified as a ‘religion’ under the First Amendment. The most one may read into the Torcaso footnote is the idea that a particular non-theistic group calling itself the ‘Fellowship of Humanity’ qualified as a religious organization under California law.*¹¹

COURT’S POSITION – THE SUPREME COURT MESSAGED the world that they will not take ownership (for purposes of legal precedence) as a Court body for the inference, recognition, and acknowledgment (the footnote in Justice Black’s opinion) given to secular humanism as a defined religion, but instead punted the football back to California and blamed (consciously or subconsciously) their misguided interpretation as the source of the controversy. In essence, the Court protected the nature of the secular humanist *community* (from the Establishment Clause in the First Amendment) from organized attack and the additional judicial scrutiny that would have come, otherwise.

¹¹ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011))

CONSCIENTIOUS OBJECTOR STATUS FOR SECULAR HUMANISM

Even though Congress originally granted conscientious objector status only to those who objected to war for religious reasons [i.e., because of a belief in God], the Supreme Court turned around and said that Humanists who don't believe in God are 'religious' for C.O. [Conscientious Objector] purposes. U.S. v. Seeger, 380 U.S. 163, 183, 85 S.Ct. 850, 13 L.Ed.2d 733, 746 (Holding that belief in a "Supreme Being" is not a necessary component of "religion", quoting a Secular Humanist source, "Thus the God that we love . . . is . . . humanity.")¹² [brackets added]

COURT'S POSITION – IT IS CLEAR TO this Court that the primary motivation in the above legal opinions is to *circumvent* the just cause of treating secular humanism as an established religion under the Establishment Clause. Since the Supreme Court was created and the Justices seated centuries ago, they have been tactfully (walking a tightrope) adjudicating morality, virtue, and belief systems at some level or another for years. To suggest that this Court does not weigh in on beliefs (directly or indirectly) and other conditions of moral standing and spirituality, would be disingenuous. To try to compartmentalize and separate religious dogmas from moral obligation in the laws of our land, would be to suggest that religious beliefs are separate to moral standing and not complementary. This logic does not stand the test of the ages. The creation and enforcement of the laws of our land suggest a moral imperative to obey some level of authority, thus, morality. Since a preponderance of our laws has a direct tie back to biblical and other faith-based origins, one must again conclude that there is a definitive tie that binds both Church and State. The slippery slope of “wanting your cake and eating it too,” for those with a secular orientation, is abundantly clear. In a sense, they cry, “give me all the advantages of an established religion by allowing me to hide under the Free Exercise Clause, but protect me from the potential

¹² Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

exposure (opening the doors for all religions in the public sector) of being a bona fide religious organization with your rulings, by *NOT* acknowledging me under the Establishment Clause.” This exposure would allow all religious activity and established religions in both the public and private sectors to operate in plain sight. In a sense, it would allow other religions to “crowd in” the public sector, offering unlimited freedom of expression. Would this be the unlimited freedom of expression intended by our Framers?

Why allow this when you have effectively “monopolized” the competition (religion) out of the public square? This Court holds that the legal treatment of secular humanism in the past has been done to hide the true nature of its relevancy toward an established religious organizational criterium. This guise protects the MONOPOLISTIC nature of the secular humanist religion to our country’s disadvantage and the opposite consideration of our Framers’ vision. The secular humanist religion is allowed to roam the halls of our public schools, public universities, and most government facilities without fear of retribution or harm. Their doctrine is being disseminated, their belief system enforced, and those who dare to stand for some other religious dogmas of their own while in the public sphere could be censured for hate crimes committed. The Framers’ dilemma, thus confirmed. This Court believes we are currently operating within the confines of a state-sponsored church.

SECTION III

Separation of Church and State

COURT'S POSITION – *Our current laws that support the Separation of Church and State in the U.S. are simply masquerading as the schoolmaster for religious freedom yet denying the liberty of conscience they were supposed to protect. These laws were enacted by twisting and manipulating the contents of a letter written by Thomas Jefferson in 1801, from their original intent under the guise of protecting religious liberty and the free exercise thereof.*¹³

Furthermore, while the laws on the books of the United States Congress might signify a different perspective, rest assured that the Separation of Church and State has at no time in our country's history been enforced in total. For the most part, the enforcement has been specific and limited to the peculiarities of the Christian faith. It has been used to control and stifle Christian freedom and religious expression.

In addition, this Court argues that the original Framers were not concerned with the Separation of Church and State as defined by our contemporaries. True separation was never written in the Constitution or the Bill of Rights by our Framers and it was never intended to stop the fusion between the interests of State and the interests of the Church. They simply did not want *Congress* (the Federal government) to pass any legislation that would show partiality to a specific religion; create a state-sponsored church; and wanted to let everyone freely exercise their religious beliefs, in full. The original

¹³ God's Gift of Imagination: Stirring the Stew with Christian Essays, by Michael J. LaPierre (Published by High Bridge Books), 2019.

intent of the First Amendment was to keep the long and tyrannical arm of the *Federal government* out of the affairs and pockets of the church and not the other way around.

In fact, it was not until the Fourteenth Amendment was passed did the States have an obligation to the specific provisions in the Bill of Rights found in the Constitution. The First Amendment states, “**Congress** shall make no law respecting an *establishment of religion*, or prohibiting the *free exercise thereof*.”¹⁴ There was no requirement for the States to follow suit. It was left to the discretion of the individual States how to enforce First Amendment rights based on the will of the people in those respective states.

For example, one of the first South Carolina Constitutions (March 19th, 1778) declared:

*That all persons and religious societies who acknowledge that there is one God, and a future state of rewards and punishments, and that God is to be worshipped publicly, shall be freely tolerated. The Christian Protestant religion shall be deemed, and hereby constituted and declared to be, the established religion of this State. That all denominations of Christian Protestants in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges.*¹⁵

COURTS POSITION – BASED ON THE STATE Constitution of South Carolina and others, it is an undeniable *FACT* that Separation of Church and State was *NOT* an underlying motivation or principle at any time in the construction, exposition, and delivery of our Bill of Rights [context matters]. It was not until the ratification of the Fourteenth Amendment did the States assume an “incorporated” obligation to protect the inalienable rights as documented in the Bill of Rights. This incorporation, argued by

¹⁴ The Constitution of the United States, An Introduction, by Floyd G. Cullopp (The New American Library, New York, New York (1969)

¹⁵ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

some, has upended the natural compatibility and affinity between Church and State and the original intent of our Founding Fathers. Others argue that it has produced the necessary amount of “tension” needed to appeal to a larger swath of religious beliefs (or no beliefs... so they say) and practices.

While the Fourteenth Amendment incorporated our individual rights, thereby obligating the several States to comply, it has also opened the door to a litany of religious accommodations and exemptions that flood the Court to this very day. *Everson v. the Board of Education* was the first case “testing” the constitutionality of the incorporated obligation of the States.

EVERSON V. BOARD OF EDUCATION

Everson v. Board of Education, 330 U.S. 1 (1947),[1] was a landmark decision of the United States Supreme Court which applied the Establishment Clause in the country's Bill of Rights to State law. Prior to this decision, the First Amendment's words, 'Congress shall make no law respecting an establishment of religion' imposed limits only on the Federal government, while many states continued to grant certain religious denominations legislative or effective privileges. This was the first Supreme Court case incorporating the Establishment Clause of the First Amendment as binding upon the states through the Due Process Clause of the Fourteenth Amendment. The decision in Everson marked a turning point in the interpretation and application of disestablishment law in the modern era.

The case was brought by a New Jersey taxpayer against a tax-funded school district that provided reimbursement to parents of both public and private schooled people taking the public transportation system to school. The taxpayer contended reimbursement given for children attending private religious schools violated the constitutional prohibition against state support of religion, and the use of taxpayer funds to do so violated the Due Process Clause. The Justices were split over the question of whether the New Jersey policy constituted support of religion, with the majority concluding these reimbursements were 'separate and so indisputably

marked off from the religious function' that they did not violate the constitution.

*Both affirming and dissenting Justices, however, were decisive that the Constitution required a sharp separation between government and religion and their strongly worded opinions paved the way to a series of later court decisions that taken together brought about profound changes in legislation, public education, and other policies involving matters of religion. Both Justice Hugo Black's majority opinion and Justice Wiley Rutledge's dissent defined the First Amendment religious clause in terms of a 'wall of separation between church and state.'*¹⁶

COURT'S OPINION – THE TWO KEY TAKEAWAYS in this case highlight the fact that the Establishment Clause is now binding upon States and both majority and dissenting opinions referenced the terminology “*wall of separation between church and state.*” Justices Black and Rutledge’s reference had no legal authority and were well out of bounds (and context) when utilizing comments from President Jefferson’s response to the Danbury Baptist Association. As a result, it had the impact of tightening the noose around the necks of our religious freedoms. This decision was in no way aligned with the original intent of our Framers.

We are going to look at several defining aspects of Separation of Church and State as originally intended. These will include the First Amendment; the Danbury Baptist Association letter; Jefferson’s response to that letter; Jefferson’s other documented correspondence and beliefs on this issue; along with the moral ramifications. While the waters may be muddied in today’s political realm and climate, let us now look at the purity and simplicity of the first and cherished proclamation (to form a more perfect union) in our Bill of Rights i.e., religious freedom.

First Amendment:

COURT'S OPINION – THE FIRST AMENDMENT TO the Constitution

¹⁶ https://en.wikipedia.org/wiki/Everson_v._Board_of_Education

is clear. Congress was not to make laws that respect a specific religion and cannot prohibit the free exercise of one's religion.¹⁷ Nowhere in our Constitution does it say that the government and/or its officials can't speak about, express their opinions on, or participate in spiritually motivated activities or events. Nowhere in our Constitution does it say that we should not be able to pray in our public schools.

The legal folly and anti-God precedence being laid are strategic and secular. The anti-God and secular humanist factions in our society simply do not want the tenets of the Christian faith to be propagated. There are also well-intentioned people in our country on both sides of this issue who use the term Separation of Church and State by indicating that it is written in the Constitution. That is simply not true.

If the first amendment itself does not specifically address currently defined laws on separation, where did they derive their origin, justification, and so-called legal standing?

The Danbury Baptist Church Letter:

[From which most of our laws on separation are derived in all their misunderstood, manipulated, and derivative forms]

COURT'S OPINION – THE DANBURY BAPTIST ASSOCIATION of Danbury, Connecticut sent a letter, dated October 7, 1801, to the newly elected President Thomas Jefferson, expressing concern over the lack in their state constitution of explicit protection of religious liberty, and against a government establishment of religion. The letter further cautions Jefferson on the construction of the current Connecticut Constitution in that they were being given religious "privileges" that were in no way considered inalienable. They hoped that Jefferson understood their need to codify those inalienable rights in the Connecticut State Constitution.

They feared that without specific language in their constitution relating

¹⁷ The Constitution of the United States, An Introduction, by Floyd G. Cullopp (The New American Library, New York, New York (1969)

to religious liberty and the freedom to exercise one's faith, that the next tyrannical leader who assumed executive leadership in Connecticut might withdraw those currently held favors and privileges. Extending religious privileges and favors can quickly be withdrawn in the future while enacting constitutional provisions of religious protection cannot (rather, not quite as easily). The Danbury Baptist Association didn't want any privileges or favors from their fellow constituents and/or government officials—they wanted their irrevocable and inalienable rights defined. While they understood that Jefferson had no legal authority to legislate this vital issue in the State of Connecticut, the hope was that his sentiments on religious liberty would be universally shared among all the States. In the letter below, the context of the discussion is clear and concise relating to its main and original premise.

The Address of the Danbury Baptist Association in the State of Connecticut, Assembled October 7, 1801:

To Thomas Jefferson, Esq., President of the United States of America

Sir, Among the many millions in America and Europe who rejoice in your election to office, we embrace the first opportunity which we have enjoyed in our collective capacity, since your inauguration, to express our great satisfaction in your appointment to the Chief Magistracy in the United States. And though the mode of expression may be less courtly and pompous than what many others clothe their addresses with, we beg you, sir, to believe, that none is more sincere.

Our sentiments are uniformly on the side of religious liberty: that Religion is at all times and places a matter between God and individuals, that no man ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbor. But sir, our constitution of government is not specific.

Our ancient charter, together with the laws made coincident therewith, was adapted as the basis of our government at the time of our revolution. And such has been our laws and usages, and such still are, [so] that

SEPARATION OF CHURCH AND STATE

Religion is considered as the first object of Legislation, and therefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favors granted, and not as inalienable rights. And these favors we receive at the expense of such degrading acknowledgments, as are inconsistent with the rights of freemen. It is not to be wondered at, therefore, if those who seek after power and gain, under the pretense of government and Religion, should reproach their fellow men, [or] should reproach their Chief Magistrate, as an enemy of religion, law, and good order, because he will not, dares not, assume the prerogative of Jehovah and make laws to govern the Kingdom of Christ.

Sir, we are sensible that the President of the United States is not the National Legislator and also sensible that the national government cannot destroy the laws of each State, but our hopes are strong that the sentiment of our beloved President, which has had such genial effect already, like the radiant beams of the sun, will shine and prevail through all these States—and all the world—until hierarchy and tyranny be destroyed from the earth. Sir, when we reflect on your past services, and see a glow of philanthropy and goodwill shining forth in a course of more than thirty years, we have reason to believe that America's God has raised you up to fill the Chair of State out of that goodwill which he bears to the millions which you preside over. May God strengthen you for the arduous task which providence and the voice of the people have called you—to sustain and support you and your Administration against all the predetermined opposition of those who wish to rise to wealth and importance on the poverty and subjection of the people.

And may the Lord preserve you safe from every evil and bring you at last to his Heavenly Kingdom through Jesus Christ our Glorious Mediator.

Signed on behalf of the Association, Neh, h Dodge, Eph'm Robbins, The Committee, Stephen S. Nelson¹⁸

¹⁸ https://en.wikisource.org/wiki/Letter_to_the_Danbury_Baptists_-_January_1,_1802

Jefferson's Response

Jefferson's response to the aforementioned letter now echoes in the corridors of religious debate:

Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between Church & State."¹⁹

COURT'S OPINION – THE WALL OF SEPARATION THAT Jefferson documented and pointed to in the above response was specifically referring to no law respecting an establishment of religion or prohibiting the free exercise thereof. How, then, did President Jefferson's language get so distorted, that, in the 21st-century government, officials are prohibited from expressing their religious convictions, and if they do express their beliefs, it is potentially considered a "hate crime" and against the law?

Most in the public sector would be fired on the spot for advocating a religious position. What blasphemy! What utter manipulation to achieve a secular humanist worldview void of any "religious dogma" (their words) by lifting remarks from a friendly and hopeful correspondence between the President of the United States of America and some of his supporting Connecticut Christian constituents.

Unfortunately, what people fail to remember is that Thomas Jefferson put his stake in the ground on religious freedom for those in a civil capacity more than 15 years prior, in the State of Virginia. Nowhere did he narrow his definition of "civil capacity" either to include or exclude specific cultural manifestations (including the public sphere and political domain) of those

¹⁹ https://en.wikisource.org/wiki/Letter_to_the_Danbury_Baptists_-_January_1,_1802

same capacities.

Jefferson's Beliefs

Virginia Statute for Religious Freedom

Be it enacted by General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinions in matters of Religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities. And though we well know that this Assembly elected by the people for the ordinary purposes of Legislation only, have no power to restrain the acts of succeeding Assemblies constituted with powers equal to our own and that therefore to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare that the rights hereby asserted, are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right. (Originally authored by Jefferson and championed by Madison, guaranteeing that no one may be compelled to finance any religion or denomination. Statute enacted into law in 1786)²⁰

COURT'S OPINION – THIS COURT BELIEVES THAT Jefferson included civil government and all of the public sector as part of those civil capacities. His thoughts in written correspondence as well as his actions support a holistic understanding of inclusion relating to our religious freedoms and activities. Even as President of the United States, he attended worship services in public buildings (see below) belonging to the Federal government.

²⁰ https://en.wikipedia.org/wiki/Virginia_Statute_for_Religious_Freedom

*Jefferson, therefore, attended (John) Leland's service and then proceeded to attend services regularly in the House (and to permit other federal buildings to be used for services). If that was Jefferson's intent, he seems to have succeeded, but Hutson nevertheless defends Jefferson against charges of hypocrisy, noting that Jefferson had attended worship services in public buildings before becoming President, both in Washington and in Virginia.*²¹

COURT'S OPINION – IF JEFFERSON'S ACTIONS AND the totality of his thinking on this issue did not in any way constrain one's religious demonstration of their faith in any area of life, what is the root of all the fussing and squabbling over Separation of Church and State, anyway?

This Court argues that those with a secular orientation realize that to let the "establishment" genie out of the box by tying secular humanism to an establishment, would be to undermine the *system totality* of their "force majeure." i.e., greater force.

MORAL RAMIFICATIONS

COURT'S OPINION – BECAUSE THIS COURT CANNOT evaluate or pass judgment (directly) on the explicit spiritual nature of this case under our Constitution, we will indirectly weigh in on the spiritual nature through moral and ethical considerations and/or ramifications to our nation. By establishing secular humanism as a bona fide religion, what positive or negative moral and ethical implications might they generate? In other words, beyond the legal maneuvering and parsing of intent and words through voluminous court proceedings, what are the vital moral and ethical forces (people of faith would say- spiritual) that we are contending with when rendering decisions on the Separation of Church and State and religious freedom? This Court, as an impartial body, illustrates the duality of the respective opinions.

First, secular humanism believes (people of faith will disagree with these

²¹ https://en.wikipedia.org/wiki/Separation_of_church_and_state_in_the_United_States

beliefs) that this fight is about the means to influence, persuade, and condition our earthly frames (existence and/or being) toward a “relative” view of morality and ethical understanding. They believe that man is the creator of his own relative universe and destiny. People of faith would argue that this approach has a negative influence on the spiritual and moral development of our nation.

Second, those with a religious/faith-based orientation would stipulate that the fight is spiritual, though secular humanists would disagree with these beliefs. The secular humanists would argue that the absolutism and dogmas contained in this view minimize the freedom of expression necessary for natural human *SELF-development*. Therefore, the distinct battle lines are drawn between protecting the traditional standards of spiritual concern (from which morality and ethical standing flow) found in most religions or transitioning to the *relative view of morality and ethical standing* found in the secular humanism religion.

This court believes the distinction of the latter’s moral and ethical argument (resulting from a lack of a spiritual understanding) allows expressions of extreme individuality that are not compatible with the safe and orderly administration of government. It tends *toward* generating a worldview incorporating the baser instincts of mankind (relative allowance) that could ultimately demonstrate subversive and/or anarchical behavior [context matters]. How do these conflicting views influence the *body-politic*?

There are two moral and ethical forces (some would argue spiritual or lack thereof) concurrently at work in the politics and policies of our Constitutional Republic. *First*, the people of faith and moralists among us *knowingly* allow their ethical standards and associated worldviews to inform their political views and policy-making. All mature people of faith and moralists generally want every aspect of their political policy-making identity to be aligned with a traditional understanding of morality and spirituality. The way that they think, act, legislate, and deliberate in the body politic most often reflects their moral and spiritual absolutism. *Second*, those with a relative view of morality and ethical standing *knowingly* allow their humanist philosophies and worldviews to inform their politics and policies. This Court believes that

the traditional view of moral, ethical, and spiritual understanding (biblical) is more conducive to the safe and orderly administration and functioning of our government. To argue otherwise, would be to refute the statistical and scientific facts of relevancy. i.e., societal trends and conditions.

SECTION IV

Religious Doctrine Comparative Analysis

Next, we will juxtapose the beliefs, tenets, and dogmas of the secular humanist religion and Marxist ideology against one of the most dominant sectarian influences (Christianity) in our nation. Before we do, let us consider what such an undertaking represents.

What in the identity of the new [secular humanism] could be recognized as identical to the “religion” already known? The answer to this question determined whether a newly observed “religion” was admitted into the category Religion. The study of religions (and importantly, the comparative study of religions) still rests on the hypothesis of identity or likeness between two separate sets of phenomena, each recognizable as “Religion,” in order to trace similarities and differences between them. At the same time, each religion is also recognized as possessing some unique characteristics that differentiate them from other specific religions.²²

SECULAR HUMANISM

This Court will use documented beliefs (excerpts) from the *Humanist Manifestos I, II*, along with the *Humanism and its Aspirations* text to clarify their positions. [content in brackets added]

- “Religious humanism maintains that all associations and institutions exist

²² www.tandfonline.com

for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly, religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities *must be reconstituted* as rapidly as experience allows, in order to function effectively in the modern world. [Transform our current institutions with secularism]

- Religious humanists regard the universe as self-existing and not created. [Self-existing universe with no origin or Creator God]
- We are convinced that the time has passed for theism, deism, modernism, and the several varieties of 'new thought.' [Outdated modes of thinking must pass]
- In the place of the old attitudes involved in worship and prayer, the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being. [Heightened sense of self through religious emotion and collective cooperation]
- Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking. [Education is the pathway for citizen retraining away from hope found in God's Word]
- Knowledge of the world is derived from observation, experimentation, and rational analysis. (See empiricism.) [Experience, probability, and science promote knowledge]
- Humans are an integral part of nature, the result of evolutionary change, an unguided process. [Man evolved on his own]
- Ethical values are derived from human need and interest as tested by experience. (See ethical naturalism). [Ethical values are limited to human experience]
- Life's fulfillment emerges from individual participation in the service of humane ideals. [Human ideals vs. Absolute truth]

- Humans are social by nature and find meaning in relationships. [Social interaction vital to meaning]
- Working to benefit society maximizes individual happiness. [Social contributions vital to individual happiness]
- Humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. *A socialized and cooperative economic order* must be established to the end that the equitable distribution of the means of life is possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world. [Capitalism is inadequate- Socialism / Collectivism is demanded]
- Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is, at last, becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task. [Man has an individual god-like status to drive results toward a utopian ideal]
- Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation [theology or world view], the sense of values resulting therefrom [goal or ideal], and the technique [cult], established for realizing the satisfactory life. [Discredits a belief in God as being a cult]
- The distinction between the sacred and the secular can no longer be maintained. [Must blur the lines between sacred and secular]
- We work to uphold the equal enjoyment of human rights and civil liberties in an open, secular society and maintain it is a civic duty to participate in the democratic process and a planetary duty to protect nature's integrity,

diversity, and beauty in a secure, sustainable manner.”²³ [Protecting the environment of the world and promoting diversity are key drivers-globalism]

Marxism and the Communist Manifesto (Marx-Engels) – [content in brackets added]

- “...a *violent suppression* of the old conditions of production [violent means are needed]
- ...for man, *man is the supreme being*. [man has a god-like status]
- ...all that is called history is nothing else than the process of creating man through human labor, the becoming of nature for man. *Man has thus evident and irrefutable proof of his own creation by himself*. [man’s ingenuity, intelligence, and labor drive his creation]
- Modern industry has established the world market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its turn, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages. [The progression of industry and the concentration of capital are the tools of oppression. i.e., capitalism is bad and must be transformed]
- It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom — Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation. [The free-market economy should be controlled- religion and politics are used to exploit the working class i.e., regulations are good, religion and politics are used to manipulate

²³ <https://americanhumanist.org/>

power to support the wealthy]

- By this, the long-wished-for opportunity was offered to ‘True’ Socialism of confronting the political movement with the Socialist demands, of hurling the traditional anathemas against liberalism, against the representative government, against the bourgeois competition, bourgeois freedom of the press, bourgeois legislation, bourgeois liberty and equality, and of preaching to the masses that they had nothing to gain, and everything to lose, by this bourgeois movement. German Socialism forgot, in the nick of time, that the French criticism, whose silly echo it was, presupposed the existence of modern bourgeois society, with its corresponding economic conditions of existence, and the political constitution adapted thereto, the very things that attainment was the object of the pending struggle in Germany. [Socialism is not enough since it still props up the ruling elite and wealthy aristocrats who must be eliminated- totalitarianism is better]
- But these Socialist and Communist publications contain also a critical element. They attack every principle of existing society. Hence, they are full of the most valuable materials for the enlightenment of the working class. The practical measures proposed in them — such as the abolition of the distinction between town and country, of the family, of the carrying on of industries for the account of private individuals, and the wage system, the proclamation of social harmony, the conversion of the function of the state into a more superintendence of production — all these proposals point solely to the disappearance of class antagonisms which were, at that time, only just cropping up, and which, in these publications, are recognized in their earliest indistinct and undefined forms only. These proposals, therefore, are purely Utopian. [Recommend abolishing our sovereign borders, the family unit, the pursuit of property, and the wage system for more notable needs/concerns such as social harmony, a centralized economy, and equity through a redistribution of personal and corporate wealth]
- The significance of Critical-Utopian Socialism and Communism bears an inverse relation to historical development. In proportion as the

modern class struggle develops and takes definite shape, this fantastic standing apart from the contest, these fantastic attacks on it, lose all practical value and all theoretical justification.[Unless an obliteration of the classes prevails, all other forms of Socialism and Communism are failures- arguing for a totalitarian relationship]"²⁴

CHRISTIANITY

This Court will use documented beliefs from the Bible to clarify their positions. [content in brackets added]

- Christianity believes that all associations and institutions are for the glory of God. (Romans 11:36) [Want to transform associations and institutions with the principles of God's Word as the anchor]
- Christianity believes that God created the heavens and the earth. (Genesis 1:1) [God is the origin of our existence]
- Christianity believes that prayer and worship are vital components of drawing closer to God. (1 Thessalonians 5:17) [Heightened sense of God and personal holiness]
- Christianity believes that man walks by faith and not by sight. (2 Corinthians 5:7) [Should put a complete and total reliance on things above and not on things of this earth]
- Christianity believes that the inspired Word of God (Bible) is the instruction guide for all matters here on earth. (Psalm 119:33) [Reading God's Word and associating with like-minded believers are keys to personal progressive sanctification and duty]
- Christianity believes that knowledge of the world is derived from having a biblical worldview. (Proverbs 4:7) [True knowledge, wisdom, and absolute truth come from the Bible]
- Christianity believes that man was a part of Creation. (Genesis Chapter 1) [Man had nothing to do with his development, but was made in the image of God]

²⁴ The Communist Manifesto – https://en.wikipedia.org/wiki/The_Communist_Manifesto

- Christianity believes that ethical values are derived from biblical precepts. (Proverbs 22:6) [Ethical values are learned from reading God’s Word and the loving instruction of one’s parents- train up a child in the way.....]
- Christianity believes that life’s fulfillment emerges from resting in the saving grace provided by Jesus Christ. (Matthew 11:28) [Christ is the living and breathing Word of God]
- Christianity believes that reaching out to the lost and the joy of fellowship with other believers are key elements to their faith. (Matthew 28:19-20) [There is a duty and responsibility to both]
- Christianity believes that one should work to glorify God by being a good steward. (Luke Chapter 16) [Following biblical precepts and a saving knowledge of Christ will lead one toward doing good works]
- Christianity believes that profit-making is sanctioned by God. (Matthew 25:23) [Hard work and labor will provide the funds needed to care for familial needs]
- Christianity believes that by faith, God is responsible for man’s earthly existence, preparing him for the eternal. (Hebrews 11:1) [Christians are watchful and hopeful that God will provide their earthly and heavenly needs]
- Christianity believes that secular humanism is a system derived by Satan that brings glory to himself by trying to mirror the conditions of the Bible. (Genesis Chapter 3) [They believe that secularism has cult-like origins and is evil]
- Christianity believes that Christians must be in the world, but not of the world. (2 Corinthians 6:17) [They want to keep their Christian distinctiveness, but otherwise associate and thrive for God’s glory and not their own]
- Christianity believes that one has a responsibility to labor sacrificially in the environment while providing, protecting, and nourishing it at the same time.²⁵ (Genesis 2:15) [They labor unto God and care for the

²⁵ King James Study Bible (previously published as The Liberty Annotated Study Bible and as The Annotated Study Bible, King James Version). Copyright 1988 by Liberty University

environment at the same time]

COURT'S OPINION – AFTER CONSIDERABLE REVIEW, THIS Court points to the explicit commonality of the two stated religions. Certainly not in terms of the substance, focus, or beliefs in their overall makeup, but both endeavoring to follow a set of core beliefs and principles (at odds with one another) with allegiance.

1. Reaching out to others – proselytizing and persuasion
2. Engaging in commerce – responsibilities to work and labor
3. Allegiance to fundamental tenets – religious doctrine
4. Protecting the environment – environmental care
5. Understanding of a god-like driver of their destinies – doctrinal origin
6. Caring for others – stewardship and dominion responsibilities
7. Part of a cause bigger than themselves – hope for the future
8. Man can reason, communicate, and thrive – degrees of human intelligence and understanding to impact the masses
9. Educating the masses – teaching/indoctrination
10. Transforming institutions – citizen responsibility through government involvement

In light of these facts, the Court has no other alternative than to view each party as viable religious organizations with the tactics, strategy, mystical elements, and doctrinal expediency necessary to change the world with their core beliefs. One, a secular orientation, the other, a theocratic (trinitarian) orientation. Both with a belief system that is shared by millions in the United States of America.

SECTION V

Education

COURT'S POSITION – THIS COURT IS EXTREMELY concerned with the role that education is now playing in charting the future of America. In days gone by, this Court vigorously defended our opinions on the best pathway forward to providing all Americans with an equal chance, equal choice, and quality education. The opinions on how to get there were wide and varied as they are now. Those who have a more secular orientation point to the litmus tests and legal precedence found in *Lemon*, *Everson*, and *Nyquist* (among others) to rigorously defend their derivative and substantial arguments to support their inclinations about the specific case(s) at hand. Unfortunately, the current indoctrination going on in our public schools (government schools) has reached untenable levels. The espousals put forth by Lester Frank Ward (Father of Sociology) are now reverberating throughout our government school systems. “Give society education strictly held within assigned limits, and all things else will be added. Even the philosophy required to coordinate existing knowledge would be certain to come in time.”²⁶

COURT'S OPINION – IT IS EVIDENT TO this Court that the principles of Common Core fit squarely into these parameters. This Court recognizes a clearly established code in the above comments. Yes, this Court believes that our government has codified a system of secular humanist behavior and

²⁶ A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestasvia Hills AL) 1964, Fourth Edition – 2009

theology to the detriment of our nation. By all reasonable understanding, “education strictly held within assigned limits” is nothing more than control and indoctrination. It provides the avenue for “all things else will be added.” In other words, all of the rest of their secular humanist tenets will shortly follow. Ward ends his comments indicating that the specific philosophy (secular humanism) required to propagate man’s knowledge in the education space would “come in time.”

Those with a more sectarian orientation point to the litmus tests and legal precedence found in *Mueller*, *Witters*, and *Zobrest* (among others) to argue with equal passion and substance to support their inclinations and the specific case(s) at hand.

However, while the legal wrangling and parsing of words continue, this Court has seen the unraveling of the United States education system before our very eyes. What we are seeing is very perplexing to this Court and we feel that an immediate remedy must take place with appropriate legislation. While we understand that this preference is entirely at the discretion of the Legislative Branch (the We the People Branch) of our government, we feel entirely and wholly compelled to offer a most solemn and heartfelt guidance to help resurrect a national conversation about its (education system) dysfunction and potential demise. We feel (the majority opinion) that if corrective action is not taken immediately, devastating consequences will be felt by all Americans.

For additional context, this Court has done its constitutional duty and previously paved the way for the State Court systems to legalize school vouchers; provide the instruments and ingredients (through legal opinion guidance) for education choice; the room for home school families to flourish; provided the direct pathway forward for independent nonprofits (secular or sectarian) to galvanize and transform our education system here in America.

Let this Court remind our legislators and We the People once again, that we have provided the legal precedence and the content/context necessary in our majority opinions (legalese) to make this happen at the State level. For example, in Mitchell v. Helms, 530 U.S. 793 (2000) this Court captured and defined 3 key “litmus test” theories that support the cause to fundamentally deconstruct and then rebuild

the Education Choice movement (giving guidance as the majority opinion does- the majority is in agreement that a free market education without government interference is the most historically efficient and productive means). Let this Court further elaborate on this point.

1. **Broad Range/Distribution Theory** – as long as enacted pieces of legislation support a broad range of citizens and distribute funding uniformly without partial intent, it is constitutional
2. **Private Choice Theory** – parents have a right to a private choice of where and how to use their education dollars (tax dollars)
3. **Neutrality Theory** – government should be neutral, impartial, and show equal treatment of its citizenry relating to matters of education (primacy of equality)

This Court has provided vital reasoned opinions/arguments/theories in the following excerpts offered by Justice Thomas and others who wrote the majority opinions toward the revitalization (indirect guidance) of education.

If the religious, irreligious, and areligious are all alike eligible for government aid, no one would conclude that any indoctrination that any particular recipient conducts has been done at the behest of the government.... To put the point differently, if the government, seeking to further some legitimate secular purpose, offers aid on the same terms, without regard to religion, to all who adequately further that purpose, then it is fair to say that any aid going to a religious recipient only has the effect of furthering that secular purpose.....

As a way of assuring neutrality, we have repeatedly considered whether any governmental aid that goes to a religious institution does so ‘only as a result of the genuinely independent and private choice of individuals.’ [Agostini v. Felton] We have viewed as significant whether the ‘private choices of individual parents,’ as opposed to the ‘unmediated’ will of the government, Grand Rapids v. Ball, determine what schools ultimately benefit from the government aid, and how much. For if numerous

*private choices, rather than the single choice of government, determine the distribution of aid pursuant to neutral eligibility criteria, then a government cannot, or at least cannot easily, grant special favors that might lead to a religious establishment.*²⁷

Justice Thomas further elaborates by annulling (shutting down) any misconceived rulings that might have used aid that flows directly to sectarian influences compared to aid that flows to alternate third parties, thus, accomplishing the same outcome.

Although some of the earlier cases did emphasize the distinction between direct and indirect aid, the purpose of this distribution was merely to prevent ‘subsidization’ of religion. As even the dissent all but admits, our more recent cases address this purpose not through the direct/indirect distinction but rather through the principle of private choice... Although the presence of private choice is easier to see when aid passes through the hands of individual[s], there is no reason why the Establishment Clause requires such form....

*Of course, we have seen ‘special Establishment Clause dangers,’ Rosenberg, when money is given to religious schools or entities directly rather than, as in *Witters and Mueller v. Allen*, indirectly. But direct payments of money are not at issue in this case, and we refuse to allow a ‘special’ case to create a rule for all cases.*²⁸

The footnote attached to the majority opinion is especially poignant in that it stipulates that it is more of a perception issue (potential risks) versus the practicality and pragmatism of sending the aid directly.

²⁷ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

²⁸ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

Footnote 8, states:

The reason for such concern is not that the form per se is bad, but that such a form creates special risks that governmental aid will have the effect of advancing religion (or, even more, a purpose of doing so). An indirect form of payment reduces these risks. It is arguable, however, at least after Witters, that the principles of neutrality and private choice would be adequate to address those special risks, for it is hard to see the basis for deciding Witters differently simply if the State had sent the tuition check directly to whichever school Witters chose to attend. Similarly, we doubt it would be unconstitutional if... a government employer directly sent a portion of an employee's paycheck to a religious institution designated by that employee pursuant to a neutral charitable program. [T]he Federal Government appears to have long had such a [payroll deduction] program [for federal employees].²⁹

Let us now move directly to this point of clarification (using the pathway paved by SCOTUS) and the specific constitutional justification for school vouchers/education choice and a panoramic deployment in the States' education systems i.e., this Court believes (based on conditions), and broadly stated, that we have a failing education system in America. This Court has provided guidance relating to a solution.

Supreme Court Justice, William Rehnquist, delivered the majority opinion of the Court in *Zelman v. Simmons-Harris* which blows the doors wide open for additional State action for education choice (whatever form that may take). Let this Court summarize the key and provisional elements of this resounding education choice initiative from Justice Rehnquist.

While our jurisprudence with respect to the constitutionality of direct aid programs has 'changed significantly over the past two decades, our

²⁹ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011))

jurisprudence with respect to true private choice programs has remained consistent and unbroken. Three times we have confronted Establishment Clause challenges to neutral government that provide aid directly to a broad class of individuals, who, in turn, direct the aid to religious schools or institutions of their own choosing. Three times we have rejected such challenges. [Mueller, Witters, Zobrest.]

Mueller, Witters, and Zobrest... make clear that where a government aid program is neutral with respect to religion, and provides assistance directly to a broad class of citizens who, in turn, direct government aid to religious schools wholly as a result of their own genuine and independent private choice, the program is not readily subject to challenge under the Establishment Clause.³⁰

But this Court's guidance to the American citizenry has not ended here. We further take up the mantle (guidance) concerning our determination in *Zelman v. Simmons-Harris* to punctuate our determination and resolve. Chief Justice Rehnquist provided the education choice framework (for whatever organizational constructs used) with the expanse and flair that only his pen could provide when writing the majority Court opinion in *Zelman v. Simmons-Harris*. In his summation, Chief Justice Rehnquist stipulated the following conclusion:

In sum, the Ohio program is entirely neutral concerning religion. It provides benefits directly to a wide spectrum of individuals, defined only by financial need and residence in a particular school district. It permits such individuals to exercise genuine choice among options public and private, secular and religious. The program is therefore a program of true private choice. In keeping with an unbroken line of decisions rejecting challenges to similar programs, we hold that the program does not offend

³⁰ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

*the Establishment Clause.*³¹

COURT'S POSITION – WHILE THIS COURT SUPPORTS most of the logic, reasoning, and opinions that Chief Justice Rehnquist offers, we must point out that in other dissenting opinions he has clearly stated a different understanding and definition of Establishment. He has repeatedly argued that the original intent of our Framers on the Establishment Clause was written NOT to establish a national religion in America, no more and no less [*Wallace v. Jaffree*, 472 U.S. at 91-114]. In this specific Establishment Clause scrutiny, he is justly arguing the facts before him.

Therefore, while arguing the case in context and within the defined set of circumstances, opinions, and arguments, we concur. However, we must take exception to any alternative form of Establishment Clause argument not in accordance with the original intent. In other words, this Court believes that the government has a direct responsibility to interpret our Constitution toward a more moral and virtuous condition that is most keenly rendered through the service of sectarian influence.

We further support either the direct or indirect aid (each without strings) to those establishments (religious or not- private or public) that would help create the enablers necessary to foster such moral and virtuous behavior. As a result, this Court is committed to providing guidance that leads to the complete democratization and free-market education choice found in the aforementioned legal and guiding precedence/opinion. We support an equal “run” at all forms of education that takes us to elevated heights of awareness and intellectual creativity without showing partiality and intent toward anyone section-sect of society. Let us now remember the role that sectarian influences once played in the establishment of this great nation.

The Bible has been estimated to have furnished seventy-five percent, or more, of the total curriculum of the colonial schools, but this preponderance began to decline in the Jacksonian era, and the process of

³¹ IBID

*eliminating biblical material from the curriculum accelerated after 1870, and in the twentieth century scarcely five percent of the curriculum can claim to have any particularly biblical significance or relationship.*³²

This Court postulates that we now have three choices on the shelf from which to move forward in the realm of education. We must also ask ourselves whether or not the digression from sectarian influences in our public education system has negatively impacted societal conditions, results, and current trending.

*The heart of the controversy lies in whether our educational program shall be theistic in nature, at best neutral, and at worst, directly hostile to the Christian faith. Actually, no school system can be neutral in regard to the truths of Scripture for the simple reason that no man can be neutral in regard to the truth of God revealed in Jesus Christ.*³³[footnote added]

This Court is going to cite legal precedence in *Abington School District v. Schempp* 374 U.S. 203 (1963) as the majority opined about not allowing a *secular humanist religion* in our public-school systems. In one of the most unfortunate Supreme Court (SCOTUS) rulings of all time, Justice Clark delivered the opinion of the Court. The majority argued that a law in the Commonwealth of Pennsylvania requiring the Holy Bible to be read, without comment, at the opening of each public school on each school day was UNCONSTITUTIONAL. That's right, this Court single-handedly sent the United States of America on a path toward potential ruination. However, the logic and reasoning used in the majority opinion left a diamond in the rough for those legal and constitutional scholars out there ready to step up to the plate. Let this Court explain with an excerpt from Justice Clark.

³² A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestasvia Hills AL) 1964, Fourth Edition – 2009

³³ A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestasvia Hills AL) 1964, Fourth Edition – 2009

EDUCATION

It is insisted that unless these religious exercises are permitted a 'religion of secularism' is established in the schools. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of the secular program of education, may not be effected consistently with the First Amendment. But the exercises here do not fall into those categories. They are religious exercises, required by the State in violation of the command of the First Amendment that the Government maintain strict neutrality, neither aiding nor opposing religion.³⁴

How does the guidance that we (SCOTUS) gave back in 1963 hold up to further scrutiny in 2021? In other words, have the conditions in our public-school systems (government schools – common schools) across America changed enough to now be considered hostile to those who believe in God? Is the study of comparative religion even allowed in our public schools, thus, stifling the panoramic understanding of history in its totality?

³⁴ A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestasvia Hills AL) 1964, Fourth Edition – 2009

SECTION VI

A Pervasive Government Presence

COURT'S OPINION – THIS COURT BELIEVES THAT there is very little private space left as a result of the pervasive government and secular presence on our shores. The size of our government, the spiraling and out-of-control spending for its administration, and the “**system created by the secularists**” have reached “pandemic” proportions. Our form of government has turned into a collective and authoritarian space with very little room given for individual thought, freedom of expression, and liberty of conscience. We are expected to march in unison (automatons) to the commands of the secular humanists. Let’s explore the aggregate impact of the *secular humanist system of oppression* in combination with *the pervasive government presence* that has taken over most of our country and brought her to her knees. This Court believes that the secular understanding of Separation of Church and State and the secular opinions rendered in legal matters relating to religious freedom have opened the doors wide to the long and tyrannical arm of the U.S. government.

1. *Education* – secularism has crowded out religious freedom in our public schools
2. *Government* – secularism has crowded out the spontaneity of yesteryear to be able to practice one’s faith without censure, censor, rebuke, or retribution in their civil capacities
3. *Economy* – socialism (some argue that it is the twin sister of secularism) has crowded out and limited the vibrancy once experienced in a free market economy with a widespread net of government interference

(command and control epicenter)

4. *Arts & Entertainment* – secularism has crowded out the purity of the arts and entertainment with their religious dogmas
5. *Athletics* - secularism has crowded out the purity of sport with their religious dogmas
6. *Healthcare* – socialism has inched us closer to a single-payer healthcare system idolized by secular humanists i.e., more control
7. *Corporations* – secularism has crowded out free speech and free thought with sensitivity training and other forms of secular indoctrination that is happening to appease the masses
8. *Environment* – the radical environmentalists (secularists) hope to dominant our government with the provisions of the *Green New Deal*
9. *Laws of our land* – religious views are sometimes being prosecuted as “hate crimes”
10. *Military* – secularism has infiltrated (not taken over - see below) our military to the point where they are asked to fight with one hand tied behind their backs
11. *Churches* – secularism has even infiltrated (not taken over - see below) our churches to the point where the lines between sacred and secular have been forever blurred

What we have right now is the complete dominance, infiltration, unification, indoctrination, and homogenization of the American citizenry never before realized (or contemplated) in the history of our great country.

LAST LINE OF DEFENSE

This Court believes that the last line of defense from a total and hostile government takeover (potentially an irreversible pervasive government and secular humanist presence) by secularists (anti-God) and those who sponsor their state-sponsored religion rests with both our churches and our military. There is a common red thread and theme running through each sector. Why?

There are only two institutions left in America that have the capability of safeguarding our Constitutional Republic. Fortunately, they are both

deeply rooted in the very soul and fabric of our nation. All other earthly manifestations (circles of influence) have been infiltrated and subsequently taken over by the secular humanists and anti-God faction in America who propose to transform (reform) the fundamental elements (pillars) of our great country and do us much harm. This Court sincerely believes that we have a domestic enemy among us readying their lunge forward to devour her prey. That prey is the conservative PATRIOTS in America who want to protect and defend both the U.S. Constitution and the inspired Word of God.

The institutions in America that make up her greatness have been co-opted and hijacked for purposes not consistent with our Framers' ideals. For example: education, branches of government (elected officials), governmental agencies and their auxiliaries (unelected officials), the economy, arts & entertainment, athletics, healthcare institutions, corporations, environmental organizations, and our legal system are all now controlled by the *thinking* of a dominant state-sponsored church and national religion in America, called SECULARISM. Yes, we have a pervasive government presence in our institutions all across this continent.

The two manifestations left that will keep us safe are the *church and our military*. First, while the enemy has tried to infiltrate God's church, they will never be able to control and dominate God's church. His church is here to stay because no one can control the liberty of conscience found in religious freedom. They may be able to bust down the physical structures (church buildings) and disperse the religious adherents, however, they will never be able to control our spirits and the body comprised of those spirits.

Second, and for similar reasons, they will never be able to control our military institutions. I believe that the ingrained nature of our chaplaincy programs has allowed a microcosm view of what the positive fusion of Church and State looks like. That is to say, the compatibility found between our military (the State) and our faith-based institutions (the Church) is a tie that has been around for centuries. There is such a love and appreciation for the chaplaincy programs by our military personnel, that it would seem highly unlikely (outside of the sovereign will of God) that the bonds of unity between Church and State could be broken in this regard.

I am not saying that the secular humanists among us have not tried to end the relationship. There is case law that indicates that they have tried. They have repeatedly used man-made reasoning and logic (lawsuits) in this Court to quash the relationship between Church and State. However, both the court system and the military authorities continue to support the necessity of the chaplaincy programs as a vital component of our military readiness levels.

For example, let's read an excerpt from the opinion rendered in *Katcoff v. Marsh*. The Circuit Judge, Mansfield, had this to say.

*We find that the more appropriate standard of relevancy to our national defense and reasonable necessity is met by the great majority of the Army's existing chaplaincy activities. The purpose and effect of the program is to make religion, religious education, counseling, and religious facilities available to military personnel and their families under circumstances where the practice of religion would otherwise be denied as a practical matter to all or a substantial number. As a result, the morale of our soldiers, their willingness to serve, and the efficiency of the Army as an instrument of our national defense rests in substantial part on the military chaplaincy, which is vital to our Army's functioning.*³⁵

In another lawsuit with a different set of circumstances, District Judge, Sporkin, had this to say in his conclusionary remarks supporting the actions of a chaplain.

What we have here is the government's attempt to override the Constitution and the laws of the land by a directive that clearly interferes with military chaplains' free exercise and free speech rights, as well as those of their congregants. On its face, this is a drastic act and can be sanctioned only by compelling circumstances. The government clearly has not met its burden. The 'speech' that the plaintiffs intend to employ to inform

³⁵ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

*their congregants of their religious obligations has nothing to do with their role in the military. They are neither being disrespectful to the Armed Forces nor in any way urging their congregants to defy military orders. The chaplains in this case seek to preach only what they would tell their non-military congregants. There is no need for heavy-handed censorship, and any attempt to impinge on the plaintiff's constitutional and legal rights is not acceptable.*³⁶

The Supreme Court has stood firm on the rights of each, notwithstanding, the tension created by the opposing and dissenting opinions. We are so fortunate to have the mighty power of God establish a beachhead in both our churches and our military. One, established to help usher in the *spirit* of new beginnings, while the other established as a vanguard to protect and defend the sacred nature of the American experiment. These two institutions are a most formidable combination!

When will the overreach of government intervention end?

What is most disturbing to this Court is that the aggregate exposure and impact of the secular system of oppression resulting from a pervasive government presence has “effectively” gone unnoticed by those in positions of power. Those who supposedly uphold our Constitution and oppose pervasive presence and favored doctrinal status for a particular religion. At the very least, those in government seem unmotivated to dig in and do the hard work necessary to right the ship of necessity. These elected officials are simply riding the wave of compliance and “establishment” politics to secure their positions of power time and again. Some even argue that our elected officials do not have the depth of spiritual understanding to know what is happening. The care for the original state of our country by conserving the best she has to offer is gone. In its place is a ragtag of self-aggrandizing politically elite and self-absorbed sycophants bowing to the whims of the secular humanists among us. Ladies and gentlemen, this Court also believes that those of a

³⁶ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011))

secular humanist orientation run hard in the circles of both the Left and the Right with much success.

Justice Scalia has repeatedly expressed concern for the philosophical override of constitutional scrutiny, coupled with the progressive erosion of our long-held religious beliefs as an extreme area of concern. When providing the dissenting opinion in *Locke v. Davey* on why he disagrees with a Washington State law that excludes a ministry student from receiving public aid, he states the following:

*No, the interest to which the Court defers is not fear of a conceivable Establishment Clause violation, budget constraints, avoidance of endorsement, or substantive neutrality- none of these. It is a pure philosophical preference: the State's opinion that it would violate taxpayers' freedom of conscience not to discriminate against candidates for the ministry. This sort of protection of 'freedom of conscience' has no logical limit and can justify the singling out of religion for exclusion from public programs in virtually any context.*³⁷

³⁷ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

SECTION VII

The Political Establishment

COURT'S OPINION – THIS OPINION WILL NOT declare the virtues of either the Left or the Right nor will it detract from those principles from which they hold dear. But rather, we will scrutinize the entanglements and entrapments that do our political system great harm as a result of each ESTABLISHMENT (established political parties) and/or their specific methods of thinking toward a *secularized middle ground*.

This Court believes that our country has been so deceived and entrapped by the extreme democratization of society (*majority opinion rules*), our individual rights (*owners instead of stewards*), protected groups (*the disenfranchised*), and the belief that society owes us something (*entitlement*), that we have lost focus of the main thing, being our main thing. And, yes, this includes the tactics, strategy, and the ensuing administration of the “ESTABLISHMENT” politics in America. It wasn't always thus.

Our forefathers believed in a government “for the people” used as an instrument to honor God and to demonstrate our unwavering zeal and faith toward Jesus Christ our Lord. And for those who did not share a particular religious affiliation and chose not to engage in a sectarian understanding of the world, we still held a predominant Christian and/or faith-based consensus on our shores where everyone agreed that right and wrong and the moral virtues that our Founders discussed were vital for our continuance.

And while it was “of the people” in the sense that it is God who provided the mechanism (the political domain) from which we govern ourselves, we should not lose sight that when we allow the narcissism and egoism of the “by the people” principles to flourish unrestrained, we diminish the hierarchy that

our Creator demands. We (people of faith or moralists) should never allow the focus to move away from God and virtue and toward the machinations of mankind in their abstract development of our constitutional ideals. i.e., by using enlightenment and humanistic thinking. It is this approach to our politics [the ESTABLISHMENT] that has helped usher in the steady decline of our nation.

With equal expression and determination, this Court must offer our disdain for those who would co-opt either political party from the origin of her ideals, toward a more secular, social desideratum, and *principle starved execution* of those same ideals. This has **NOTHING** to do at all with the respective platforms. It has **EVERYTHING** to do with the misconstrued, misaligned, and misappropriated approach and thinking away from the authority of the One who allows us to be good stewards of the body politic in the first place.

Political Pragmaticism

This Court believes that we have cast away the oracles of the Present One (God) while clinging to a Darwinian approach to our politics and policies that do us and the political parties in our nation great harm. Outside of singing the songs and choruses of our “inalienable rights” before God, we then immediately proceed to the strategy and tactics (which the establishment calls pragmaticism) toward an unhealthy, unwanted, and in many cases, unrealized, political strategy (and the associated tactics) that align with the sands of humanity. Many in our political parties BLINDLY SUPPORT the current “goings-on” in the body politic of our established parties. We can only trust, hope, and pray these aberrations and/or anomalies will smooth themselves away over time as we get more educated and informed, while recommissioning our thinking back to the days of our founding. Are we looking for religious imagery to satisfy our consciences and check the piety box or are we interested in authentic worship and praise to glorify God in the body politic?

The *pragmatics* among us will tell us that power, dominance, brute force, re-election, and money are the ONLY surefire ways of gaining and subsequently holding influence. That’s right, this Court uses the word “influence” and NOT

“power.” Power and dominance are a Darwinian approach to this nation’s politics that is currently overshadowing and dwarfing our responsibilities to get on our knees before God and allow Him to chart our political pathways forward. We cannot think that God wants us straddling the fence between the two. We are either faith-oriented (God) or we are tactics-oriented (man). We either espouse a survival of the fittest orientation to our politics (Darwin-secular humanism) or we project (AND LIVE OUT- EXECUTE) a principled approach to our politics (God).

In the flesh, pragmatism can be a very dangerous thing. Likewise, pragmatism in our politics can take us away from the idealism and hope found in the Word of God and toward the evil machinations of mankind. In the body politic, pragmatism will also take us away from the ideals in the respective party platforms and toward a Darwinian notion of winning at all costs (only the strong survive). Thus, notoriety, power, greed, and reelection become the driving forces. Principle and platform take a backseat to winning. i. e., pragmatism.

For those dissenters who think that a God approach is either weak, fanciful, or not a viable approach/option to winning or is unconstitutional, this Court would very politely urge you to read the entire manuscript of God from cover to cover. There is NOTHING but strength and power (Godly power, not man’s) between the covers. However, the power expressed is the kind given us from God, not from the machinations of mankind. We can continue to let the delicacies of our political ideology (man’s thoughts and views) dominate our politics and practices or we can decide that the moral law of God and His authority is the preferred method of political operation.

This Court finds it impossible to do both at the same time. If we try and walk the fence betwixt the two, we give lip service to one or the other. If we go headlong with a Darwinian survival-of-the-fittest approach to our politics and governance, we do a great disservice to our Creator. If we shun the practicability and pragmatism of our current earthly political design, we also fail.

This Court believes that a full-frontal assault (activism) with the God approach (faith) will far outperform the current secular humanist orientation

(Darwinism) being portrayed and executed in the established parties. For those dedicated and informed Christians out there, you fully understand this need. For those of you steeped in the establishment of traditional party politics, you will get very defensive and suggest our thinking too extreme or unrealistic. You will also rationalize and justify your remonstrances based on fear. The establishment will be fearful that they will lose the authority to govern and influence public policy at the voting booths.

Now, let this Court make it very clear that some FULLY understand this position and will be in complete and total agreement. However, there are others who enjoy the “social club” of the establishment politics and/or the social contract experience that our parties currently represent that they will stiffen the upper lip toward anyone or anything that would rain on their parade i.e., the parade of doing the same things over and over again- the establishment.

For this portion of our opinion, we conclude with this. There is much pragmatism, logic, and reasoning in doing things God’s way. Darwinism is an anathema to the principles of God’s Word. Trying to straddle the fence between the two is a Laodicean approach- lukewarmness. Lukewarm is like riding a stationary bike- you go nowhere. Let us jump back on the bridge to somewhere. A bridge that *resurrects* the principles of God’s Word (The Bible); the guidance provided by our Founding Fathers (The Constitution); and the unwavering commitment to the State (State Constitutions); and our respective political parties from which we hail.

Political Doctrine of Fair Play

ESTABLISHMENT (tendency toward humanistic thinking) politics on either side of the aisle is ruining our country. So, how do we get beyond the subtle nature of the enemy’s (those within or without our borders) devices that would destroy us? We educate true patriots and others who still believe in the original American dream and chart an alternative pathway forward (or recommission our way back). While doing so, we must remind ourselves and the ESTABLISHMENT of what the *Political Doctrine of Fair Play* stands for and looks like.

One of the pillars of the American way of life is fair competition. It is essential to the freedom and liberty that we currently enjoy as citizens of the United States of America. The pillar of fair competition can be seen in every aspect of American existence. All of the sandboxes of life (earthly manifestations and/or circles of influence) are enveloped with the intent and determination of having a fair and equal fight. We even saw this concept play out when our Founding Fathers constructed the First Amendment to the U.S. Constitution. In our Bill of Rights, they wanted to make sure that individual citizens were treated with the utmost degree of fairness. Later on, when we saw the gross inequities taking place toward African Americans and women, we made the long-sought-after course-corrections toward a more excellent and God-honoring society.

In the business world, we see the element of fair competition playing out when monopolist advantages are stopped dead in their tracks. In sports, we have umpires and referees to make sure that everyone is playing by the rules and there is fair competition. In general, Americans get very upset when they see someone taking advantage of or manipulating a process to get an unfair advantage. It just doesn't sit so well with us Americans!

In the legal realm, we are afforded due process that assures an element of fairness. In the legal system, we also see the Doctrine of Fair Play principle repeatedly used in precedence setting legal opinions. That principle may be found in the *primacy of equality*.

Equality is the most important constitutional value for three reasons:

(a) history reveals that equality is the unifying force that defines us as a nation;

(b) equality is necessary to provide legitimacy for Constitutional governments, and

(c) the primacy of equality assures that other constitutional values [not rights] will be protected.³⁸

³⁸ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

Furthermore, this Court also believes that *obedience* is the glue that holds our society together, notwithstanding, the restraints, checks, and balances outlined in the Bible (*absolute truth*), our Constitution (*original intent*), and the rule of law (*enforcement*) for those emotions and acts that lead to unacceptable behavior in the eyes of God. His expectations for the way that we walk out our faith and our citizenship are high.

We believe that obedience is the great equalizer in our form of government (*Constitutional Republic*) that sets the table for equality among its citizenry. Obedience to God (*first and foremost*), to our Constitution, and the party platforms will generate enthusiasm in both the ecclesiastical and political realms that will bolster the conditions necessary for our very survival. Obedience in these realms guarantees an enduring commitment to the moral and virtuous nature of our Republic that our Founding Fathers said was necessary to the newly crafted Constitution and the American experiment.

When we do obey each, it fosters and enshrines a complementary and supportive function of Church and State, never to be separated. Yes, different roles and responsibilities to be sure, but bound by the need to undergird our nation with the principles of God's moral law, in both.

Lastly, we shun all "ESTABLISHMENT" thinking that mirrors the ploys, tactics, and strategy of those enlightenment thinkers who replace our skyward glance (God) in favor of the rugged individualism, self-centeredness, and self-aggrandizing tactics from those who satisfy their earthly lusts and desires. In combination with the above objectives, we must reorient our politics away from anything that wreaks of Humanism (me/I) and toward the simplicity of love, trust, and inclusion. Yes, we include those who don't think quite like we do to teach, educate, and inform.

As described in the quote below, former Supreme Court Justice Antonin Scalia supports this Court's conclusion that there can be a tendency toward redefining the moral and religious imperatives engrained in our polity toward a more secular or what he calls the "civic version" of faith. This version (Deist John Locke's enlightenment and secular humanist version) of Separation of Church and State and the ensuing legal precedence written, is draining our country of its spiritual vibrancy and the sustenance needed to maintain

societal institutions and/or their respective filtering functionality. Remove absolute truth and we have a relative, groupthink, or confirmation-biased view of our civic obligation to political party, state, and/or our country.

The “civic version” of our faith that Scalia refers to is caught up in John Locke’s notion of the social contract among participating citizens, versus the moral law of God. That ladies and gentlemen, is the problem with “establishments” on both the Left and the Right, when the party platform, the Constitution, and the Bible are put on the shelf in favor of a more “civic version of faith” referred to by Antonin Scalia. Here are Scalia’s own words in his dissenting opinion in *Locke v. Davey* reasoning that Washington State’s Constitution singles out and discriminates against the religious on its face:

*Most citizens of this country identify themselves as professing some religious belief, but the States’ policy poses no obstacle to practitioners of only a tepid, civic version of faith.*³⁹

This Court is once again reminded of the social contract engineered by the enlightenment thinking of John Locke and his adherents towards secularism and away from the moral law of God. The profundity of Scalia’s comments is palpable.

³⁹ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

SECTION VIII

Religious Progression and Establishment...continued

COURT'S OPINION – THIS COURT WOULD NOT have provided the due diligence necessary if we failed to briefly chronicle the religious progression in our country (context matters). To fully understand the injurious nature of the pervasive government and secular humanist presence on our shores, at a minimum, one must have a basic and general understanding of its genesis. To espouse a clear and factual understanding of this Court's final opinion without the necessary background information- would be to whitewash the religious progression that contributes to the misunderstanding, doctrinal misappropriation, and a revisionist view of actual history.

We have contributing and simultaneous factors (underlying assumptions) that must be explored when documenting the Court's position. *First*, our Founding Fathers were determined students of history and the political contrivances of other forms of government leading them toward a serious, reasoned study, and in-depth understanding and application of the body politic here in America. *Second*, while many were self-proclaimed Christians, there were many Founding Fathers who held a Deist view of the internal workings of our proposed form of government. Each of these assumptions contributes heavily, in the opinion of this Court.

It is no secret that the political and philosophical genius of John Locke had overwhelming reverberations in the original construct of both our Declaration and our Constitution. John Locke was simply a brilliant man that

Thomas Jefferson and many of our Founders (Deists) relied on to help chart the political course for America. In the sense that he helped us organize our government and gave us a forum and a basis of debate and discussion during the writings of both our Declaration of Independence and our Constitution, this Court acknowledges and highlights Locke's contributions.

The deep-seated phenomena that is creating the majority of the *tension* in our current form of government also lies at the feet of John Locke and his enlightenment espousals. It is here that we see our spiritual consternation, ruination, and *potential* demise. We (America) have latched on to a theory of government (social contract theory) that leaves no room for a Creator God in many respects. The Bible tells us that we cannot serve two masters. Abraham Lincoln also reminded us that "a house divided against itself cannot stand." It is this division that is destroying America today and the established parties on both the Left and the Right are helping us on our way.

This Court believes that it is God's government, God's rules, God's country, and God's individual and inalienable rights (so-called). We are simply acting the part of stewards toward that fundamental and puritanical understanding that was once so evident in the United States of America. Yes, we have left the primary origins (1st love) of our political resolve (God), for a more favored secular humanist (god) version of our politics. People of faith and the irreligious must understand this ensuing and ongoing dynamic to be able to grasp the entirety of this legal brief.

Our leaders and citizens often tell an amazing and heartfelt story of "inalienable rights" and "under God" proclamations as law of the land. However, we live out and demonstrate our politics and the ensuing policies with a determinism focused on "natural rights" and "under man" as our guiding and executing principles. This is otherwise known as secular humanism or in the best case scenario- ceremonial deism. The authority of man and the science of everything envelops our thinking and is, thus, confirmed as a priority and static worldview thinking.

The Progression

Let us now consider the conclusions drawn from the famed theologian and

author C. Gregg Singer relating to the progression of secular humanism in our government. This Court will not provide an in-depth narrative on each of the specific eras of progression, rather, let it suffice for us to describe the fundamental transitional trait of each and their impact on the politics and policies of America.

- Enlightenment
- Deism
- Universalism
- Transcendentalism
- Social Darwinism
- Theological Liberalism (Social Gospel)
- Progressivism
- Secular humanism
- Socialism⁴⁰

As we move from the well-traveled religious road of history and political theory, we see the coming and going, *conflation*, idealism, and the emotional contrivances of being able to find meaning and fulfillment here on earth. This includes our politics. We have moved from the empiricism, determinism, and rational thought of days gone by with the Deists and enlightenment thinkers; through the age of being one with the world, nature, and our fellow human-beings found in the transcendent state (Pantheism- without the empirical data and science); toward an atheistic, relativistic, and evolutionary depiction of our history and current worldview understanding that deceives the majority (secular humanism).

In a sense, the lighthouse (our guiding light) was torn down and moved to another location. While each step (along with the subsequent transition/progression) must be defined and understood in their own right, the progression taken as a whole has moved us further away from the *Puritan*

⁴⁰ A Theological Interpretation of American History, Revised Edition, by C. Gregg Singer, (Solid Ground Christian Books, Vestavia Hills AL) 1964, Fourth Edition – 2009

idea of government, where the Godhead (Trinity version) ruled and reigned. A move away from absolute truth that has positioned us toward the sublime of the subjective, where the romanticism of “we are the world” consumes body, mind, and soul. We are not advocating for a theocratic or dominion perspective of our government, only a rightful appreciation and confirmation of the One who allows our government to function. Bring us back to the day where we “render unto Caesar the things that belong to Caesar and unto God the things that are Gods.”

Human beings and Christians, too, are always looking for the next new change and reform. The anticipated bright and shiny new nickel often rears its ugly head in the social, political, and faith-based institutions. Radical ideas of being one’s own man/woman can be satisfying to fleshly and earthly desires. However, these ideas often express themselves in the radicalism of one’s faith, politics, and in the totality of one’s worldview. Thus, distorting and alienating oneself from a more pure and righteous way. Shouldn’t we rather stay the course? Slow and steady wins the race. Our Framers intended us to stay the course with a slow-moving government that constrains radical thought! Unfortunately, they did not plan for an unidentified legion, hiding unawares beneath the surface, biding their time.

Resulting Conditions

As a result of the societal progression toward secular humanism, establishment politics and policies have followed suit and are having a dramatic impact on this country. When the citizenry and the masses opt for something as large scale and as pervasive as secularism, governmental leaders take notice and follow along to get reelected. No politician or elected leader (that we are aware of) is sounding the secular humanist alarm as loud as this Court. Establishment politics and policies are an anathema to our Founding Father’s vision for America and are destroying the lifeblood and values that we hold dear. This Court will write this portion of our opinion from a neutral perspective. We will neither espouse the virtues of the Right or the Left in this concluding summation (section). That would not be the point of this section of our opinion/decision. This Court simply wants to remind us (Americans)

of the *problematic nature and destruction* that the establishment on either side of the aisle affords us.

Before beginning, this Court wants to make a very clear distinction between the “deep state” and the “ESTABLISHMENT” on either the Right or the Left. They are two separate and identifiable creatures with some basic overlapping and underlying similarities and motives, but quite “stand-alone” in their makeup and intent. We consider the first manifestation (deep state) to be of a more *nefarious order* (subversive), while the second (*ESTABLISHMENT*) does not always and necessarily understand the impacts of their resolve and influence (consciously or unconsciously). For now, let us focus our attention on the “ESTABLISHMENT” on either side of the aisle.

Both the Right and the Left have core beliefs and party principles that they cling to. Each has a defined way of engaging in the body politic based on those same beliefs/principles. We argue, debate, and offer a compelling justification of why our thinking is the moral, ethical, and righteous pathway forward and high ground to solve the problems of the world and to correct the associated human deficiencies and/or dilemmas that we face as a nation. We can find all of those arguments (in theory at least) in the confines of the respective party platforms.

What each has done (Socialist and Republican *ESTABLISHMENT*), is to use the power of God’s Word as a “loss leader” to unify a country (on purpose or unawares) toward a more secular orientation as found in John Locke’s view of the democratic ideal. In other words, we started with gusto clinging to our Bibles, understanding the proper hierarchy of authority- God, family, church, and country early in our birth as a nation. However, we have since drifted toward the abyss of secularism. The focus is now on the humanity of our individual rights compared to our spiritual assignment of stewardship responsibilities and values from above. Do we have direct ownership of our so-called rights or are we simply asked to be good stewards of the things that are God’s in the first place?

The answer to that question opens up a very provocative discourse that many in the ESTABLISHMENT do not want to hear or deal with. For that matter, much of America refuses to engage in this discussion as well. While

much of our system of government is modeled after John Locke's political theories on government (*An Essay Concerning Human Understanding*, *Two Treatises*, *A Letter Concerning Toleration*, et al.) and make perfect sense from an organizational, distribution of power, and balance of powers construct, they are simultaneously destroying the heart, mind, and soul of who we once were as a nation. In a sense, we have the *BIGGEST CULTURAL PONZI SCHEME* taking shape in the history of mankind going on right here in America and the *ESTABLISHMENT* of both political parties. This is of great concern to this Court.

Let the Court boil this down to some simple thoughts. Do we believe in the historical determinism and rationalism espoused by John Locke and many of the Deists of that day (secular humanism, individual rights, and the radical democratization found in the French Revolution), or do we have a theological understanding of our responsibilities (not rights) here on earth?

The tactics, strategy, and power politics being used by the *ESTABLISHMENT* do NOT support a Christian or faith-based leadership worldview. *While we are smart and wily enough to talk, finesse, and grandstand the words, and inalienable rights under God, we live out our political beliefs in the body politic from a PURELY secular perspective.* We have swallowed the rationalism, historical determinism, and the secular (social contract) John Locke version of government hook, line, and sinker. Yes, we now believe that the Separation of Church and State was the Framers' ideal.

To use a Davie Crockett euphemism, instead of "grinning the bear" to death (the slow death of secularism), we ought rather to shoot it dead. i.e., with our educated and informed vote. In other words, let us now recognize the *ESTABLISHMENTS* for what they really are and how they operate and vote them out of office! They operate (consciously or unconsciously) as the *POLITICAL ARM* of the secular humanist religion. Thus, reminded- secular humanism has been ruled an *OFFICIAL* religion by this Court under the Free Exercise Clause as a bona fide religion. Based on this fact, we have assigned conscientious objector status and tax-exempt status to their religion.

Yes, regardless of one's political bent, all one has to do is go to the respective party's website and pull up the core principles and values. The various parties

try to logically, systematically, and with reasoned judgment, lay out their core value systems to the world for scrutiny. Based on how the platforms line up with one's own value system, one calls "ballgame" and makes a choice. Those that can't agree with the basic principles often find a home as independents straddling somewhere in political purgatory not identifying with either party's platform and ideology.

Power

But what happens to the party platforms when POWER is at stake? Do the platforms and the associated ideals remain relevant? Do the platforms give way to other considerations and motivations that become more of THE CENTRAL FOCUS that informs the decision-making and commands the attention of both its leaders and their followers? Do the principles of the respective party platforms get "put on the shelf" in favor of more sinister and less virtuous rhetoric (example- from the bully pulpit) and actions (example- enacted legislation and policy positions)? Are the utopian ideals of the party platforms left intact? Thus, the redefining of one's party toward what this Court calls the real definition of "the ESTABLISHMENT." Someone recently asked this Court what the definition of establishment is. Let the following discussion help explain what the word "ESTABLISHMENT" really means in this Court's estimation.

However, before we begin, we must first understand that the POWER referred to above takes on many subtle forms. Power can either mean explicit and/or implicit undertones and motivation, while often providing a pathway forward and access to the almighty dollar in some consistency. If not, then other subtle forms of self-serving and/or self-aggrandizing manifestations will rear their ugly heads. Show this Court where this isn't true and we will show you a DAVIE CROCKETT style (however folkloric the assumptions may be) of a politician (a public servant, really).

The Definition

This Court believes that the "ESTABLISHMENT" on either side of the aisle is defined as those (the faction within the respective parties) who move away

from the governing ideals of a party's platform and subsequently move toward the support of other factors that hurt those same ideals. *What are some of those contributing factors that take center stage and hurt the cause of party ideals you may ask?*

- Reelection
- Money
- Notoriety
- Fame
- Rank
- Position

Yes, that's right, anything that is self-serving and self-aggrandizing and not for the good of the ideals of a party (platform) are ultimately destructive and are what we consider to be "the establishment." Both motivation and intent should be tested with a scrupulous resolve. The most unfortunate part of this "establishment" approach or what we will describe as the "new world order" approach is that it means an all-inclusive organizational construct or bust! You either drink the Kool-Aid of the "ESTABLISHMENT" (as we have defined it) or you are on the outside looking in. If you break the script you, in turn, expect to get the stick. All forms of intimidation, slander, censure, censor, and derision are at the disposal of the "ESTABLISHMENT" types of either party. Since this Court cannot declare that we are either the all-powerful or the all-clairvoyant Wizard of Oz behind the curtain, we will not definitively cast anyone into the "establishment" bucket. However, if it walks, quacks, and looks like a duck, it probably is a duck!

The Defining Issue

This is the counter-position to establishment thinking and our two-party system. The key takeaway from this neutrally delivered opinion of the Court is the subversive nature that each (Right or Left *ESTABLISHMENT*) affords and how they each contribute to the lack of virtue, principle, and the constancy that our Founders so boldly fought for. Our respective fight is no longer about

principle (however we may define it), but rather, it becomes a fight about personality, money, name recognition, and power at the expense of a principle first and party platform second approach to governing. The dictates of the “ESTABLISHMENT” render party affiliation and the associated principles meaningless. Consequently, we allow fame, fortune, and name recognition to crowd out the morality and virtuous behavior necessary to sustain a nation. Yes, this Court is taking liberties and giving you the fire-hydrant-like version/opinion.

In a sense, it is this move toward secularism that UNITES both the Right and the Left toward a “principle starved” adherence and worldview thinking. *Written another way, the ESTABLISHMENT types on both the Right and the Left provide for a more homogenized, unified, and secularized middle in America that is extremely dangerous.*

It is a concern of this Court that we have a movement away from principle/virtue and a move toward the complete secularization of society. Both parties are complicit in this undertaking. As we have mentioned before, one may be either knowingly or unwittingly supporting the dominance of the secular humanist religion when disposing of the principles first and platform the second approach to their politics (and policies) in favor of the *sophist’s version*. i.e., the sheen, shine, and show of the respective party’s performers (professional political operative v. public servants). We have all heard the cries from both parties. It is all about having money and being viable (electable). That doesn’t speak well of the condition of our respective parties, now, does it?

This is a true and honest reflection of what this Court believes without regard to party affiliation, rank, pedigree, politics, or position of power.

This Court’s Guidance

“WHAT ARE THE KEY ingredients of a just and righteous “cause” that can spur the emotions of a few, leading to unparalleled depths of compassion, commitment, and activism that can *change the ESTABLISHMENT world* on both the left and the right? I believe that God uses the convergence of three separate and distinct forces of heavenly operation that produce an

“otherworldly” and spirit-filled comprehension of inspired events.

First, there must be *unity* of spirit. The Holy Spirit will *always* be the driving force of all just and righteous causes. The unity of Spirit I am referring to includes an appreciation for the spiritual gifts, thoughts, and contributions of *all* those committed to the cause. That unity also includes prayerful consideration for the principles, objectives, and praxis (the practice of our thinking) along with all those called to participate and lead in this endeavor. There will always be an unparalleled rupture of spiritual conscience (Holy Spirit) and consciousness (wisdom) displayed in God-ordained causes.

Second, there must be union. The assembly and formation of a just and righteous cause necessitate a uniformity and organizational construct that supports a lasting commission. Furthermore, grassroots energy should undergird the soul components of our resolve. All kindred spirits are welcome. When the people lead through a grassroots involvement, deliberative commitment, and a zeal for righteousness, the leaders will invariably take notice and follow.

Third, *harmony* has to exist at all levels. While the motivation of each participant to the inspired cause may vary with the specific idiosyncratic nature of one’s life and station of progressive sanctification (their individual lanes), the rapturous chorus of sweet harmony must permeate every jot and tittle of the aforementioned solution. We need to die to ourselves, put on the mind of Christ, and submit to a righteous cause that is much bigger than any one individual. That cause is Jesus Christ and faith-based reasoning.

Fourth, the *timing and convergence* of the forces of this heavenly operation should be determined with absolute certainty as to the *call of God*. We *wait* with the patience of Job for *God’s leading*. We *think* with the wisdom of Solomon and “consider it well” before fulfilling *our God-honoring commission*. We *act* with the certainty and veracity of Joshua to accomplish *God’s will*.⁴¹

In conclusion, the ability to *resurrect* our nation (a national rebirth) starts with an admission (recognition and repentance) that our current

⁴¹ A Covenant: Responsible Citizenship and Godly Conversation, by Michael J. LaPierre, (High Bridge Books- Houston, Texas), 2019

ESTABLISHMENT politics and policies are not solely about a heavenly endeavor, but rather, an earthy resolve to be part of a secular humanist social contract that is both enlightenment theory and secular humanist oriented.

When we are educated and spiritually informed enough (reverse engineer our enlightenment and secular humanist progression and indoctrination) to understand and get our arms around this concept- we then move forward with plans/solutions to take back our country and our rightful place as THE greatest nation that ever existed.

SECTION IX

The Joseph R. Biden Administration's Policies

COURT'S OPINION – THE FORCE MAJEURE OF the Joseph R. Biden Administration's policies can only be evaluated in context. In isolation, his policies are just like any other incoming administration trying to dominate the public policy agenda. It is to be expected. However, when one unpacks the prevailing “system of secular humanism” in our institutions and society relating to its expansive and dominating nature, one must unquestionably conclude that there is a pervasive government and secular presence. Whether or not this pervasive government presence is unconstitutional or not will be determined by the totality of the evidence in this opinion.

a. Secular humanism has an organizational approach that very closely “mirrors” that of other religions. For the sake of example, we used the Christian sect as a comparison [see Section V paragraph 1]. There is foolishness in the thought that those who have rendered themselves worthy of privilege and recognition to catch at the signs and shadows of religion on the one hand (Free Exercise Clause), and for dominance's sake, are not willing to take the seals of it (Establishment Clause) on the other hand.

b. Democrat Socialism (some would argue it is the 3rd rung on the Totalitarian ladder of dominance with only Communism/Marxism and Totalitarianism left to reach) identifies and aligns with much

of the philosophical and ideological goals and peripheral underpinnings documented in the Communist Manifesto.

c. The holistic nature of the Green New Deal supports a secular humanist ideology and is an integral and defining part of a comprehensive strategy of religious dominance (secular humanism).

i. The Green New Deal weakens the American economy in support of the “collective” (socialism) and “equal” nature (globalism) found in the humanist’s religious ideology.

ii. The Green New Deal would require “forced compliance” to the tenets of the secular humanist religion by passing laws that advance their religious beliefs in support of austere and radical environmental policies.

iii. The cascading impact of what the Green New Deal would mean to America is extreme, unimaginable, dominant, and hasty. Let this Court say it this way. Forced compliance to the tenets of the secular humanist religion by passing laws that advance their religious beliefs is NOT in our Bill of Rights. As previously repeated, the Supreme Court of the United States of America ruled that secular humanism is a religion under the Free Exercise provision in our Constitution. One of their expressed doctrines is to harness an allegiance to nature and the environment. This would be a violation of our First Amendment rights. It would also “effectively” establish a State-sponsored religion.

SECTION X

Conclusion

COURT'S OPINION – THE DECISION BEFORE THIS Court is to determine whether or not the Joseph R. Biden Administration's policies have violated and/or abridged the plaintiff's inalienable rights of religious freedom as stipulated in our Bill of Rights. Included in this decision is whether or not to stop and invalidate any/all legislation relating to the *Green New Deal* with a temporary injunction until further consideration is given from this Court.

The Constitution of the United States of America is the best that men could offer in a document for the ages; giving us the allotment of wiggle room needed to right the ships of necessity; while expecting us to stay the course to moral obligation, ethical standing, and to an "original intent" interpretation and understanding of its compelling nature and unifying accord. While they expected change would invariably happen, our Founders' provided a vehicle through which change could transpire in the form of our current amendment process. This Court does not believe that our Framers intended to allow our system of laws to be enforced and/or interpreted at the relative whims of those in power or our populace i.e., cultural persuasions and manifestations. A cursory obligation to a document (our Constitution) so severe, weighty, and manifest must never be tolerated. The mob majority simply cannot rule.

The two primary components of the American experience are wrapped up in the notion that allegiance to a fundamental *set of principles* (the moral and legal code found in our Constitution) is vital, and that the separation and balance of power found therein, would be a safeguard for those among us who would demonstrate an unrelenting quest and thirst for absolute power

and control. This Court specifically did not use the term “guiding principles” for fear that we would project an elastic interpretation and view (living and breathing) that is not representative of our true intent. This court believes in the absolute intent of the bylaws expressed in our Constitution and our Bill of Rights, when otherwise not specified.

In the Court’s decision, we go to great lengths to understand the difference between the theoretical (utopian view) of Separation of Church and State and religious freedom, from the practicability (real-world application) of the same. In truth, real-world adjudication and interpretation require a deep understanding of religious matters. Real-world decisions also require the Courts to get involved in the entanglements of the matters of Church and State. It is simply a matter of degree relating to the circumstances presented. As a result, this Court does not presuppose a legal understanding of any rule of neutrality. We support the opinion of Justice William Rehnquist in *Wallace v. Jaffree*, 472 U.S. at 91-114.

According to his reading of the historical background, the Framers ‘saw the Amendment as designed to prohibit the establishment of a national religion, and perhaps to prevent discrimination among sects. They did not see it as requiring neutrality on the part of government between religion and irreligion.’⁴²

In the utopian and theoretical view of Separation of Church and State, this Court must also practice complete and total disassociation from worldview preconceptions (some would argue a disassociation from reality) and be completely secular in their investigations and opinions on religious matters. We support the dissenting opinion of Justice Powell (The Chief Justice, Mr. Justice Stewart, and Mr. Justice White joining) in *Jones v. Wolf*, 443 U.S. 595 (1979).

⁴² Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

CONCLUSION

The Court's investigation is to be 'completely secular,' 'rel[ying] exclusively on the objective, well-established concepts of trust and property law familiar to lawyers and judges.' [But the constitutional documents of churches tend to be drawn in terms of religious precepts. Attempting to read them 'in purely secular terms' is more likely to promote confusion than understanding.]⁴³

This Court believes that to uphold and defend the Constitution of the United States of America we must create the enabling processes, boundaries, and conditions that would aid and advance religion in general, thus, promoting the moral and virtuous behavior necessary for our very survival. We do this without partiality. What the terms and conditions of that “general” aid would look like depends on the individual States in their specific determination.

It is also important to acknowledge that the glue that has held this country together in the past, is the response from those receiving the decisions and opinions of this Court. For the most part, the Court's rulings have been a very thoughtful and orderly analysis within the confines of our system of laws without violence. The victors celebrate their majority opinion, while the losers articulate their differences in a dissenting opinion and plan to rise another day, in another case, in a slightly different set of circumstances, as conditions and new evidence (or new theory) supports.

However, what concerns this Court today is the palpable religious ingredient this decision now uncovers and highlights. It brings to a head the elephant in the room that has persisted for decades. Let the Court illustrate it this way. During the Constitutional Convention and decades thereafter, our Founders “passed” on the slavery issue, much to the detriment of our country. Slavery was/is evil and it should have been dealt with by the Framers. Unfortunately, they were willing to kick the slavery issue down the road for others to wrestle with. As we know, that issue rested in the arms of President Abraham Lincoln who presided over the civil war.

⁴³ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011))

So far, the Supreme Court has also “passed” on the most sentinel and controversial issue of our day. It has been simmering below the surface for decades. *This Court believes that recognizing secular humanism as an established religion for establishment clause purposes is fundamental to securing the future of our Constitutional Republic.* While this Court would have preferred otherwise (allowing the free development of religious doctrine and organization, without the inhibitors of the government and/or other secular interests and encroachments found in a utopian and theoretical world), the concept of “establishment” has taken a much different course than our Founders ever intended with the progressive interpretation (elastic) and application in the real world. However, now that the decision has been made by the forebearers of this Court, we must press forward and apply the conditions of the establishment to all religions with equity and without partiality or malice as documented in the Constitution.

We believe that there is a principled way to decide this case. Denominational equality must be protected at any/all costs.

*That principle may be found in the primacy of equality. Equality is the most important constitutional value for three reasons: (1) history reveals that equality is the unifying force that defines us as a nation; (2) equality is necessary to provide legitimacy for democratic governments; and (3) the primacy of equality assures that other constitutional values will be protected.*⁴⁴

Furthermore, the Establishment Clause and the Free Exercise Clause cannot be viewed adjudicated, or interpreted in isolation. There are direct symmetrical and/or symbiotic relationships (as one prefers to interpret) and entanglements with each that are assumed by our Framers. To freely exercise one’s religion outside the parameters of a community (establishment) is unrealistic for most religions. There is an inferred or inherent bond of

⁴⁴ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

CONCLUSION

the collective desires through establishment in understanding free exercise intent.

Likewise, why would a religious establishment exist without the free-flowing existence of ideas, doctrines, and dogmas from the liberty of conscience necessary in the collective free exercise of the same? While individuals certainly have the right to approach their Divine on a personal level and are encouraged to do so directly, in practice, there are additional obligations and doctrinal requirements for most religious sects that support a community engagement. While we agree with the opinion in *Presbyterian Church v. Hull* and the presupposition, in theory, we must articulate our deviation.

Having a civil court determine the merits of cannon law scholarship would be in violent opposition to the constitutional principle of the separation of church and state (civil courts are not permitted to determine ecclesiastical questions).⁴⁵

However, the case before us does not hinge on ecclesiastical questions about church doctrine or the religious ingredient of church structure but rests on the broader relevancy of a nonprofit religious organization makeup/construct in general, and do they or don't they, provide a primacy of equality understanding referred to above.

Let's boil this down in terms that everyone can understand. Those with a predominant secular humanist persuasion want this Court to use an elastic interpretation (a living and breathing interpretation) and are asking this Court to AVOID drawing any direct conclusions from the old adage, "If it looks like a duck, swims like a duck, and quacks like a duck, then it probably is a duck." In others words, please do NOT recognize "me" under the establishment clause even though "I" may look like a religious organization in intent, purpose, and organization. Those with a predominant faith-based worldview and

⁴⁵ Religion and the Constitution, Third Addition, by Michael W. McConnell, John H. Garvey, Thomas C. Berg, (Published by Wolters Kluwer Law & Business (2011)

orientation want this Court to use an original intent interpretation and are asking this Court to draw DIRECT conclusions from the old adage, “If it looks like a duck, swims like a duck, and quacks like a duck, then it probably is a duck.” In other words, please DO recognize the secular humanists as a bona fide religious organization (under the Establishment Clause) because the intent, purpose, and organization reflect that of organized religion.

RULING – Our Framers understood the baser instincts of mankind and crafted a document with perfect symmetry that allowed the conditions for maximum freedom and liberty of conscience. The tactics, stratagem, and the subtle nature of anyone’s access to unrestrained and illicit power would have greatly concerned our Founders, regardless of the methods used to get there.

In *finalitatem*, the Framers would have abhorred and rejected any individual or dominant group among us who would have required “forced obligation” to a set of religious beliefs and principles. They would have also been at odds with any dominant “system” that institutionalized and codified their respective beliefs through either a pervasive government presence or the material and effective erosion of the rights of others.

Furthermore, there are several undertones in the totality of this opinion that this Court would like to point out and weigh in on.

- The secular position is to “do good” and “be good” to help the collective good of humanity to reach its natural man-made potential
- The Christian position is to “do good” and “be righteous” to help glorify God by winning others, striving for personal holiness, and building God’s church i.e., His Kingdom
- From a purely political perspective, this Court wants each player to coexist in our nation so our country will be able to “be whole” as a nation

Next:

- There are some in our land that lean toward immorality and corruption
- There are some in our land that lean toward morality and incorruption
- From a purely pragmatic perspective (with vital spiritual and moral

CONCLUSION

undertones), this Court chos *LIFE* (both spiritual and physical) and the conditions that protect it

While no human being can know the depths of God’s wisdom (and this Court will refrain from trying), we can use logic, reason, and evidence to determine that a unified nation under God drives us toward a more righteous, holy, and moral understanding (virtuous) of our civic responsibility. Our Founders had it right. Virtue and religion will help our country flourish. They will allow us once again to be that vibrant spiritual and “shining city on a hill.”

It was recently brought to the attention of this Court a most notable analogy to set the context of this decision in perspective. Scholar Matthew Henry declared in his commentary, “It is common for those who have rendered themselves unworthy of God’s favor by their presumptuous sins to have indignation against those who are dignified and distinguished by it.”⁴⁶

Reiterated, this Court holds that the “effective” treatment of secular humanism in the past has been done to hide the true nature of its relevancy toward an established religious organizational criterium. This treatment has led to denominational inequality, thus, supporting the rise and primary effect of advancing one religious’ group, compared to inhibiting another religious group(s) and their potential demise (purposefully or unwittingly).

Furthermore, people of faith in this country are begging NOT to be put in the dichotomous position as U.S. citizens where they are forced to CHOOSE to obey God’s principles over the dictates of mankind. That decision would “effectively” be forcing the conditions of subversive activity in the United States of America. From a political perspective Christians, moralists, and other people of faith desperately want unity in our country, not the subversive activity that leads to disunity. From a spiritual perspective, they want to live quiet and peaceable lives; they want to support the leaders of our land by allowing them to rule; but cling to the overriding and predominant guiding forces that drive them forward; and that is their religion and/or beliefs.

⁴⁶ Matthew Henry’s Commentary on the Whole Bible, by Matthew Henry, (Copyright © 1991 by Henrickson Publishers, Inc.), Complete and Unabridged, Eleventh printing – July 2000

If we have forced obligation to the gods of humanity by Joseph R. Biden (his administration's policies), that would make him, *Magormissabib*, a terror roundabout. Compare this to the God-given principles in the Bible of our leaders being a terror to evil and to execute wrath upon him that doeth evil. Is there not a conflict when people of faith espouse to do the right things under God?

Ultimum Judicium - Let the annals of history for these United State of America [and the associated case law, legal rulings, and/or opinions] recognize that this Supreme Court has "marked" the false teaching of those who would propagate the creation, maintenance, and recognition of a system of beliefs that support a national religion contrary to our Founding Fathers original intentions and the things that they had learned and believed.

This Court is convinced that once again, *pro hac vice*, we will be implored to resurrect the genius of old to remind America of her magnificent commission. Let us now explore this necessary and vital guidance to our Constitutional Republic with the following words:

*Those that steadily adhere to God's word as their rule, and are guided by his grace as their principle, and take hints from his providence to assist them in their application of general directions to specific cases, may in faith see him guiding their motions in their march through this wilderness.*⁴⁷ [government] – brackets added.

All dissenting opinions, in this case, will be considered extra-constitutional rulings and scholarly accretions that do much to twist the original intent of our Founding Fathers vision, toward a more fallible secular humanist orientation. Since our founding, we have allowed the high and lofty thinking of mankind to crowd out the thinking of the more principled man of yesteryear by sanctioning the exorcism of individual freedoms and inalienable rights (God's rights) or by dominating its sacred spaces.

⁴⁷ Matthew Henry's Commentary on the Whole Bible, by Matthew Henry, (Copyright © 1991 by Henrickson Publishers, Inc.), Complete and Unabridged, Eleventh printing – July 2000

CONCLUSION

We uphold the decision of the lower court and find it in favor of the plaintiff.
Let freedom ring!

Long live our Constitutional Republic!

This Court now stands adjourned.

Does the cry from God's Word ask us to reconsider our ways?

I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honour of one another, and seek not the honour that cometh from God only? (John 5:43-44)

Afterword

For those of you who “conquered” this book, congratulations! I believe that we have provided you with a basis of insight and discussion that opens the door for further remonstrances on the secular-sectarian divide that our country now faces. We will not solve the systemic issues that we face in one fell swoop. No, it will take a focused and concentrated national recovery plan to achieve our mission. The recovery plan will take years and decades to implement involving both our children and our grandchildren. You are correct, it will take the education, understanding, and wisdom of those who follow to enact the principles of our plan.

I hope that you will check out my 4th book titled, *A Covenant: Responsible Citizenship and Godly Conversation* to understand the depth and breadth of such an undertaking. All that is asked is that you do NOT let the enormity of our undertaking, the timeframes necessary, or the nature of your contributions deter you from action. Please remember, all small steps are necessary and are welcome to this cause. It is a conservative cause. It is a righteous cause. In a sense, it is a cause where faith, public policy, and politics converge. Will you step out of your comfort zones, take up your spiritual arms, and decide to get involved?

Closing

After deep thought, contemplation, meditation, and research, I believe that we have moved beyond the codification of Socialism in America but rather, the citizens of our country are now fending off and fighting INSTITUTIONALIZED MARXISM. The secular humanists and anti-God faction in America are trying to make Marxist principles and beliefs the new normal. The religious arm is the secular humanist religion and their manifestos which are anti-God. The political arm is the Communist Manifesto and the writings of Karl Marx. The communication arm is the mainstream media and their dogmatism to transform America. The educational arm is the public school system and the espoused doctrine and tenets of Common Core. The judicial and legal arm can be found in legal precedence and in Supreme Court decisions like ROE v. Wade, Lemon v. Kurtzman, definition of marriage, the Affordable Care Act, and other remonstrances that decry the principles found in God's Word (divided worldview espousals by court members- secular v. sectarian). The legislative arm is the U.S. Senate and the U.S. House of Representatives with the ominous, dark, and foreboding laws they are currently trying to pass (divided worldview espousals by congressional members- secular v. sectarian). The executive arm is the Joe Biden administration (fully aware). We are currently in the spiritual warfare of all wars in the United States of America. Notwithstanding, the final and imminent conflict. I believe, unawares, that devoted Republicans and people of faith are being led over the secular abyss and toward a "secular humanist middle" which all political parties gravitate to and move toward like sheep being led astray.



About the Author

Michael J. LaPierre has written 5 previous books, on the topics of leadership, Christianity, and civic responsibility. He is the founder of the Christian Leadership Worldview Institute and spends his time traveling and speaking to businesses, schools, churches, and other groups to spread the message of responsible involvement as Christians in the workplace, education, and church environments. This book, his 6th, follows those trends of involving oneself in government with a Christian worldview through which we view the world and ourselves. He is an entrepreneur and retired businessman and lives in the Upstate of South Carolina with his wife Calie.

You can connect with me on:

-  <https://www.amazon.com/michaeljlapiere>
-  <https://www.twitter.com/lapiere4senate>
-  <https://www.facebook.com/lapierreforsenate>

Subscribe to my newsletter:

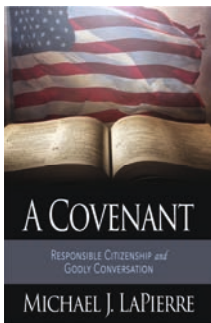
-  <http://www.convergencebook.online>

Also by Michael J. LaPierre



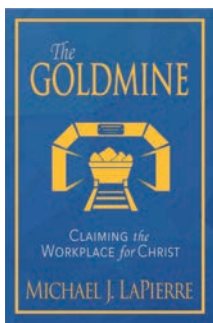
A Patriot Manifesto: Convergence in South Carolina Politics

This book is a memoir and “tell all” book about the intersection of faith, policy, and politics when running for the U.S. Senate in the Republican Primary. This book is meant to inform, educate, motivate, and inspire “true conservatives” to create a pathway forward that resembles our Founding Father’s vision for America.



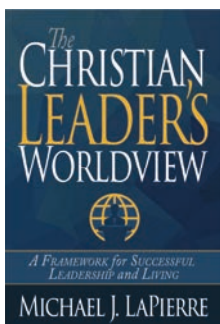
A Covenant: Responsible Citizenship and Godly Conversation

The time has come for Christian leaders to submit to the authority of Jesus Christ relating to our public discourse, civic responsibility, and governance. The praxis of political theology fundamentally supports a Christian leadership worldview.



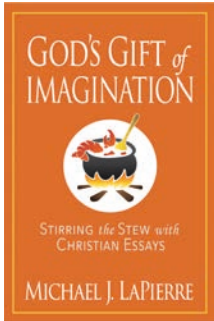
The Goldmine: Claiming the Workplace for Christ

How do we leave a lasting spiritual legacy and bring a higher level of spiritual sensitivity and awareness, while redeeming the time in our workplace endeavors? The Goldmine provides a comprehensive overview of our Christian responsibilities while providing timeless Bible principles that will help us navigate the workplace for the glory of God.



The Christian Leader's Worldview: A Framework for Successful Leadership and Living

What does it mean to have a Christian leadership worldview in the 21st century? As Christian leaders, our challenge is to plan, think, act, and lead in ways that glorify our risen Savior and to protect the legitimacy of our Christian testimonies and legacies. The Christian Leader's Worldview provides Bible-based principles and practical guidance to help you to make an eternal impact through your life and leadership



God's Gift of Imagination: Stirring the Stew with Christian Essays

Are you willing to take great leaps of faith and allow the Lord to stretch you beyond all earthly imagination? If your answer to that question is a resounding yes, then this book will challenge your thinking and help you grow in your walk with the Lord. This book is designed to make Christians think and SERIOUSLY ponder the spiritual and cultural issues in unique and innovative ways.

