**Religious Freedom  
or Secular Anarchy****By William J. Murray  
Chairman****Religious Freedom Coalition**

In what can now be considered a prophetic statement, our second president, John Adams said, "We have no government armed in power capable of contending with human passions unbridled by morality and religion. Our Constitution was written for a religious and moral people. It is wholly inadequate for the government of any other."

All of the Founding Fathers, including Thomas Jefferson, understood the important role of religion in government. Indeed, the Bill of Rights, the first ten Amendments to our Constitution, were voted upon by the same Congress which also allocated funds for publishing Bibles to use in the public schools. The members of the Congress saw no incongruity in proclaiming that there should be no "establishment of religion" and at the same time using government funds to publish and distribute Bibles to public school children.

The Founders and the early Congress understood the purpose and meaning of the First Amendment as it was written. It was to prohibit the government from establishing an official denomination, while at the same time permitting government to promote the religious welfare of the people for the purpose of civil government. Civil government is impossible without the constraints of religion. A nation without faith cannot sustain any form of democratic government.

As I pointed out in one of my books, the combination of the Establishment clause and the free exercise clause of the Constitution was intended to create a government attitude of "benevolent neutrality" toward religion. Both the establishment clause and the free exercise clause were written by James Madison who later became President. Thomas Jefferson, who penned the phrase "wall of separation" when referring to the

Establishment Clause, had no influence on the wording of the First Amendment and was in fact in Paris, France at the time of the drafting. Jefferson can claim no legitimacy in his understanding of intent while both Madison and Adams certainly can.

The continual attack against Christianity in the name of secular diversity has violated the very tenets our Founders envisioned in this great document. Thus, purely secular activity has become protected while religious activity marks its adherents with second class citizenship.

As the people of the United States move further from the Christian faith of the Founders, the Constitution must be continually reinterpreted to suit the preferences of secular people who do not hold high moral standards. This reinterpretation or rewriting of the Constitution has been conducted over the past forty years by an unelected branch of our government, the judiciary. The Supreme Court has added to the Constitution "rights" that a moral and religious people have no need for, such as the right to kill the unborn and to engage in unseemly and unhealthy acts of homosexuality.


As the Constitution is now construed by the Supreme Court, it is used as a weapon against those whom it was intended to govern and protect. A new right, the right not to be offended, has begun to trump the right to free speech. Those who commit acts contrary to the Bible are now protected while those who would criticize them for their immoral acts are threatened by government. The courts now force property owners against their will to rent to those who would openly fornicate and commit immoral sexual acts on their property. Should a property owner refuse to rent to those who would use his property for conduct he abhors, he may very well have his property or his freedom taken from him.

The Judicial branch asserts that government has no "compelling" interest in protecting the faith of Americans, but does have a compelling interest in interfering with that faith. Thus col-

lege students who major in religious study are refused scholarships, while scholarships are given to those who pursue studies that lead to medical experiments on the unborn, for example.

Can our founding document, the Constitution, continually be reinterpreted to serve the ungodly without eventually failing its original purpose of government? The answer is a clear and resounding no. As the Constitution continues to be altered to allow a moral anarchy that permits the murder of the unborn and the marriage of homosexuals, there are no clear guidelines for behavior. Polygamists and pedophiles rejoice in the direction of the Courts because without religion as a guide, all moral lines are truly drawn in the sand only to be erased by the whims of an increasingly secular society.

John Adams participated in the writing of our Constitution. At the time of that writing he and the others present knew that the Constitution could last as a governing document only so long as those it governed were moral and religious. They no longer are. †

	<p><b>Religious Freedom is the First Freedom</b> By Joseph Grieboski President, Institute on Religion and Public Policy</p>
---	---

Religious freedom is a principle reason for the success of the American republic. It is the “first freedom” of the Bill of Rights, the first sixteen words of which — by guaranteeing free exercise and banning establishment — were designed to encourage the religious enterprise. While protecting the right not to believe, the first amendment is based on the conviction that believers can and will do good things for themselves, their co-religionists, and America, and that they should be encouraged to do so. Our founders did not see religion as a “private matter” with no relationship to public policy. They saw religion and religious people as the cornerstone of our democracy, and of our vitality as a nation.

By the same token, American foreign policy has always drawn on the impulses provided by the first amendment. Promoting religious freedom as a core element of our foreign policy is not only “being true to our character as a peo-

ple,” but also deeply rooted in America’s security interests. The United States must establish a flexible foreign policy which holds its allies and friends to the same standards of freedom of religion and conscience to which it holds its opponents and enemies.

Promoting freedom of religion and conscience globally is vital to our national security in two ways: it promotes democracy (and hence internal and regional stability, as well as economic prosperity), and it helps fight the war on religion-based terrorism. Furthermore, it is in keeping with international standards. I am not aware of a single regime in the world that both respects religious freedom and poses a security threat to the U.S.

A government’s guarantee of freedom of conscience indicates acceptance of the premise of democracy: that every individual has value and worth, and that the state is constituted to serve society, not vice versa. It is in this sense that freedom of conscience is the cornerstone of democracy.

A guarantee of religious freedom also supports the other fundamental human rights necessary to democracy: because it is grounded in the universal dignity of the human person, religious freedom encourages other related rights. A government that denies the right to freedom of religion and conscience is far more likely to deny other rights central to human dignity, such as freedom from torture or murder. The reverse is also true. Freedom of religion and belief is also closely connected to other civil and political rights necessary to democracy. Religious individuals and groups need and deserve freedom of speech, freedom of assembly and the right to be secure in their homes from unwarranted government intrusion.

Without freedom of conscience, there is no freedom of speech, as believers cannot communicate among themselves about their most fundamental beliefs; there is no freedom of assembly, as like-minded believers cannot meet to share their beliefs and worship their Creator; and there is no freedom of the press, as believers cannot print and share their beliefs with others. Religious liberty, in the full sense of the term, is the first human right. This means a liberty which is not reduced to the private sphere only. To discriminate against religious beliefs, or to

discredit religious practice, is exclusion contrary to respect for fundamental human dignity that will eventually destabilize society by creating a climate of tension, intolerance, opposition and suspicion and is not conducive to social peace.

Where freedom of religion and belief is protected by governments and valued by citizens, religion-based terrorism will not take root. (It may take advantage of an open society, but sustained support will not emerge.) In this sense, freedom of conscience is an antidote to terrorism, especially religion-based terrorism, because it encourages a theological and political awareness of the need to accept the "other." In many countries with religious minorities, the most that is achievable is a commitment to religious tolerance. It constitutes an embracing of universal human dignity because of (rather than in spite of) one's religious convictions. The great project of the 21st century is to encourage and empower religious communities — especially Muslims — who have this view, i.e., that adapting to non-Muslim religions within Islamic societies is not a compromise of Islam but a deepening and clarifying of it.

This case cannot be limited exclusively to Islam, as other religious traditions are susceptible to the kinds of intolerance that lead to violence. We see this, for example, in the rise of Hindu nationalism in India, and growing religious tensions in Eastern Europe and Central Asia. U.S. Religious freedom policy should be at the forefront of this project.

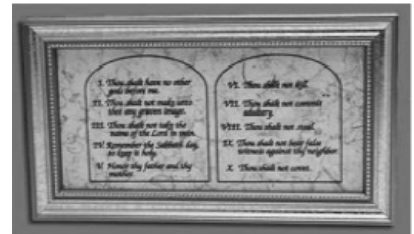
Domestically, religious freedom issues enjoy tremendous grassroots and political support. It is perhaps the only human rights issue that attracts widespread interest among Americans, but particularly among the GOP base of religious conservatives. It is also the human rights issue with the most support/interest on Capitol Hill, as evidenced in the unanimous passage of the International Religious Freedom Act.

In recent years, the United States government has increased its advocacy on behalf of religious freedom worldwide. However, these efforts are too often uncoordinated, inefficient, and marginalized from the rest of U.S. foreign policy. Some important steps need to be taken to integrate more fully freedom of conscience into the U.S.

## THE TEN COMMANDMENTS

There has been a lot of controversy over the Ten Commandments the last few years. In Alabama, Chief Justice Roy Moore has been removed from office for displaying the Ten Commandments in the court building.

I display the Ten Commandments in my office and I have been searching for a Ten Commandments tie to wear but as yet have not found one. I have located a copy of the Ten Commandments etched in Jerusalem stone, however. Jerusalem stone comes only from the Holy Land. Because the plaque is real stone it is not cheap to etch and not cheap to ship. The Ten Commandments plaque is 9" by 4.75" and weighs almost two pounds. It has a beautiful antique gold colored frame and has a hook on the back for hanging.



We are not merely selling these, we are helping Christians who live and work in the Holy Land as well. The funds from the sale of these Ten Commandments Plaques are used to fund Religious Freedom Coalition activities in the West Bank including financial aid to Christian schools.

The plaque comes with a certificate of authenticity that it is indeed genuine Jerusalem stone. This Ten Commandments plaque is well worth \$42.00 and there is no shipping fee! A wonderful gift!

For credit card orders, please call (800) 650-7664.

Please send me \_\_\_\_\_ Ten Commandments Plaques at \$42.00 each. TOTAL: \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Make check to Religious Freedom Coalition, PO Box 77511, Washington, DC 20013

foreign policy portfolio. The United States Government must accept its awesome responsibility of both protecting American values in its bilateral relationships and discussions, as well as in multilateral fora. The U.S. Government must remind the international community of its commitments regarding freedom of conscience and protection of minority rights. The United States must have a flexible foreign policy which allows it to hold its allies to the same human rights and freedom of conscience criteria and levels to which it holds its opponents. †



**Islam and the West:  
Buzzwords Won't  
Fill the Gap**

**By Paul Weyrich, President  
Free Congress Foundation**

Recently, a friend forwarded an e-mail that contained a link to a news story that should make every adult - especially women - in our country rise to their feet in righteous indignation. A few years ago a Muslim cleric living in Spain published a book telling men how to beat their wives without leaving telltale signs. If a man's "serene dialogue" failed to bring a "rebellious woman" under control, then he should use a "light and thin stick" to hit her "so it will not leave scars and bruising." This led to a court case a few weeks ago in which the book was confiscated and the cleric, Mohamed Kamal Mustafa, was given a suspended sentence and a fine.

Given our country's belief in the First Amendment, that cleric would be free to publish such a work here. If that were to happen, I could never agree to put him on trial for what he wrote, though any man in our country who followed through on the imam's advice should be sent to trial and given a meaningful penalty. However, for what he wrote, the cleric should receive a hearing in our country's court of public opinion.

Many Americans concerned with civil rights are quick to come forward with charges of abuse and discrimination against so-called "Islamophobes", yet fall strangely silent when they are urged to examine Islamic beliefs in greater detail.

The Spanish cleric maintained that he was interpreting texts central to his religion. In his view the Spanish court, with arrogance and igno-

rance, took it upon itself to proclaim that the imam's beliefs and the texts he cited are unrepresentative of the Islamic religion or culture.

Indeed, Robert Spencer, adjunct fellow at the Free Congress Foundation, and author of *Women and Islam* (Free Congress) and *Onward Muslim Soldiers: How Jihad Still Threatens America and the West* (Regnery), notes that the Qur'an does include sentences that show men and women to be equal, something that defenders of Islam will highlight while portraying Islam to be a religion in harmony with the Judeo-Christian tradition.

But, as Mr. Spencer points out, there is much more to Islam and how it treats women. The Qur'an also contains a directive for the husband to beat his disobedient wife (Sura 4:34) and other passages denying women equality with men - and too many Muslim husbands take these passages as guides for how to deal with their wives.

Women who live in Saudi Arabia, where the fundamentalist Wahhabi sect exerts such a strong influence, risk arrest on suspicion of prostitution simply for walking down the street alone. Ironically, Amnesty International claims that in Pakistan, a locus for sexual slavery trafficking, women have actually been killed for refusing to engage in prostitution.

We hear very little about the sad plight of women in Muslim countries. In America there is much more of an outcry against Pat Robertson and Jerry Falwell for their alleged opposition to women's rights. For instance, on the issue of abortion, Robertson and Falwell place the issue of the unborn child's right to life ahead of the right of the mother to have a "choice". They are condemned for speaking out on behalf of the child, who, after all, cannot speak for himself or herself.

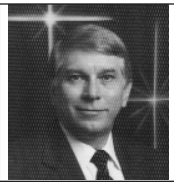
I know these men well and I have never heard them say that a woman who gave birth to a child out of wedlock should be stoned or whipped. Never have I heard them say that women must not own property. Never have I heard them say, even in jest, that women cannot walk unaccompanied down a street. Yet, in Muslim countries or regions it's a different story. Lashings still occur in Nigeria, where the northern provinces are under the influence of Shar'ia, which is an



Islamic system of law. In the northern province of Zamfara in January 2001, a teenage mother was lashed one hundred times. Recently, another 16-year-old in Sudan was sentenced to 100 lashes for adultery. Not long ago attention was focused on a mother, Amina Lawal, 31, who had been sentenced to death by stoning. Fortunately, she escaped death through a massive worldwide appeal.

American advocates of diversity and multiculturalism just don't get it. There is a vast fundamental difference between how women are treated in countries and regions under the sway of Islamic law and how they are treated in the West, with its tradition of individual rights.

That difference alone should make those who are interested in promoting "diversity" realize that a simple, feel-good buzzword will not wash away the differences between the West and much of the Islamic world. †



**Civil Unions  
Disaster for Our Culture**

By William J. Murray  
Chairman  
Religious Freedom Coalition

On paper and without forethought as to human nature, civil unions for gays sound harmless. However, civil unions cannot be reserved for "same-sex" couples, and that is a real danger.

The California and Vermont civil-union laws, because they are contractual laws, could not pass legal standards unless they were offered to any two people. Many heterosexual couples, when they see that civil unions offer financial advantages while being very easy to dissolve, will choose this alternative to marriage.

Thus, civil unions will promote cohabitation not only among homosexuals and lesbians but among heterosexuals as well. The civil unions grant privilege without responsibility. The group most likely to utilize civil unions is not same-sex couples but rather the elderly.

About one million elderly adults in America currently cohabit—about half a million couples. They do not marry because of inheritance, tax,

and other, mostly financial, issues. Civil unions will legitimize these relationships in the eyes of the states and allow medical and social benefits they do not now have.

For example, one partner may have superior medical-insurance benefits because of having worked for the federal government or for a large corporation. His or her partner would become eligible for those same benefits under the terms of a civil union.

Civil unions will quickly become popular with young couples as well. A man will be able to share his insurance benefits with his live-in partner but can ask her to leave at any time because they are "not really" married.

Within a few decades civil unions could overtake marriages as the preferred arrangement of those who want a live-in relationship. Sound impossible? Right now only 60 percent of marriages are conducted in the church and sanctified. The rest are conducted by government officials such as judges. These marriages are secular in nature and have nothing to do with the biblical base of marriage vows. Why would these 40 percent bother to marry at all if they can have the same "privileges" of marriage in a civil union, without the potential difficulties of divorce? This group will move toward the civil union.

The fact is that the vast majority of homosexuals will not want to use civil unions. In the Dec. 1, 2003 issue of *The Weekly Standard*, Maggie Gallagher rightly points out that General Motors, with more than 342,000 employees, has only 166 people who have applied for health insurance for a same-sex partner. What will that figure be if the plan is opened to heterosexual couples that are simply shackled up together in civil unions? These figures should also give us pause in understanding how few homosexuals there really are compared to the power of their voices in Washington.

The problem with civil unions does not lie just in giving same-sex "couples" the privileges of marriage, but also in establishing a second class of marriage using another name that will bestow benefits to couples who want to shack up without ever really getting married.

The homosexual aspect of civil unions that is perhaps most dangerous lies within the confines of our public school system and what will be taught in sex-education classes. If same-sex civil unions are legal, will the educational system, which is basically run by the radical National Education Association, force “how-to” homosexual education on the youth of the nation? The answer is of course, the NEA will do just that. Already the NEA is working to promote “safe” homosexual-sex classes in the schools. Civil-union laws will empower that organization to push for more illustrative classes.

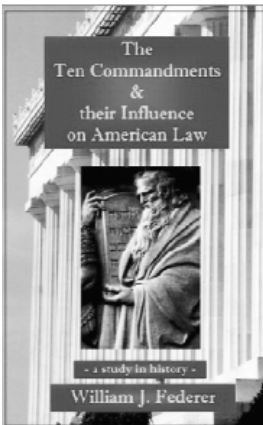
Lastly, even though civil unions go by a different name than marriage, they do give an important legal stamp of approval to homosexuality, which is why the majority of homosexuals are pushing this issue, even though they wouldn’t actually want to be involved in a civil union. Once same-sex unions are sanctioned by law, it becomes very difficult to voice any disapproval of homosexual behavior in the schools or the workplace.

Will a boy who refuses to date another boy be singled out for psychological treatment by school authorities because he is “homophobic”? Will a teacher who voices any disapproval of homosexual behavior be more likely to face lawsuits and loss of employment? Will refusing to date someone of the same sex prove prejudice and result in workplace discipline? We have already seen cases of federal employees being threatened and punished for refusing to attend pro-homosexual seminars.

Republican leaders are beating a drum that says only that the word “marriage” is important and that as long as that word is protected they have won the battle. This is far from true. Creating a second class of marriage by another name is a danger to our society.†

Published by the Religious Freedom Coalition in conjunction with the William J. Murray, Faith Foundation, P.O. Box 77511, Washington, DC 20013 Phone (202) 543-0300

### **The Ten Commandments & their Influence on American Law**



Those who want to tear down the Ten Commandments from the walls of all public buildings and hide them from public view are just as determined to banish that part of our history that shows the influence of God and His laws on America. William Federer’s very comprehensive and well done reference book, *The Ten Commandments & their Influence on American Law* clearly documents how each of the Commandments has been acknowledged in American law. He also quotes many people prominent in American history and gives illustrations from their lives, showing that they believed it was vitally important for the nation to reverence God and His moral laws. This is a history which is being lost, a history that needs to be preserved and passed to our children and grandchildren, if this nation is to endure.. Order a copy of *The Ten Commandments & their Influence on American Law* for your home, or donate one to a local school or library. Paperback, 287 pages, \$20.00 each includes shipping!

Please send me \_\_\_\_\_ *The Ten Commandments & Their Influence on American Law* at \$20.00 each.  
 TOTAL: \$ \_\_\_\_\_  
 Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**Make check to Religious Freedom Coalition, PO Box 77511, Washington, DC 20013**