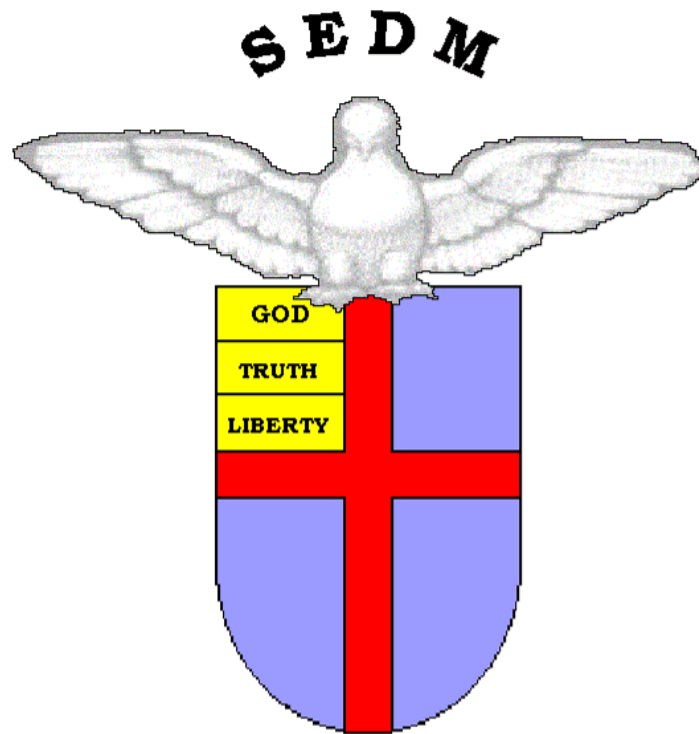
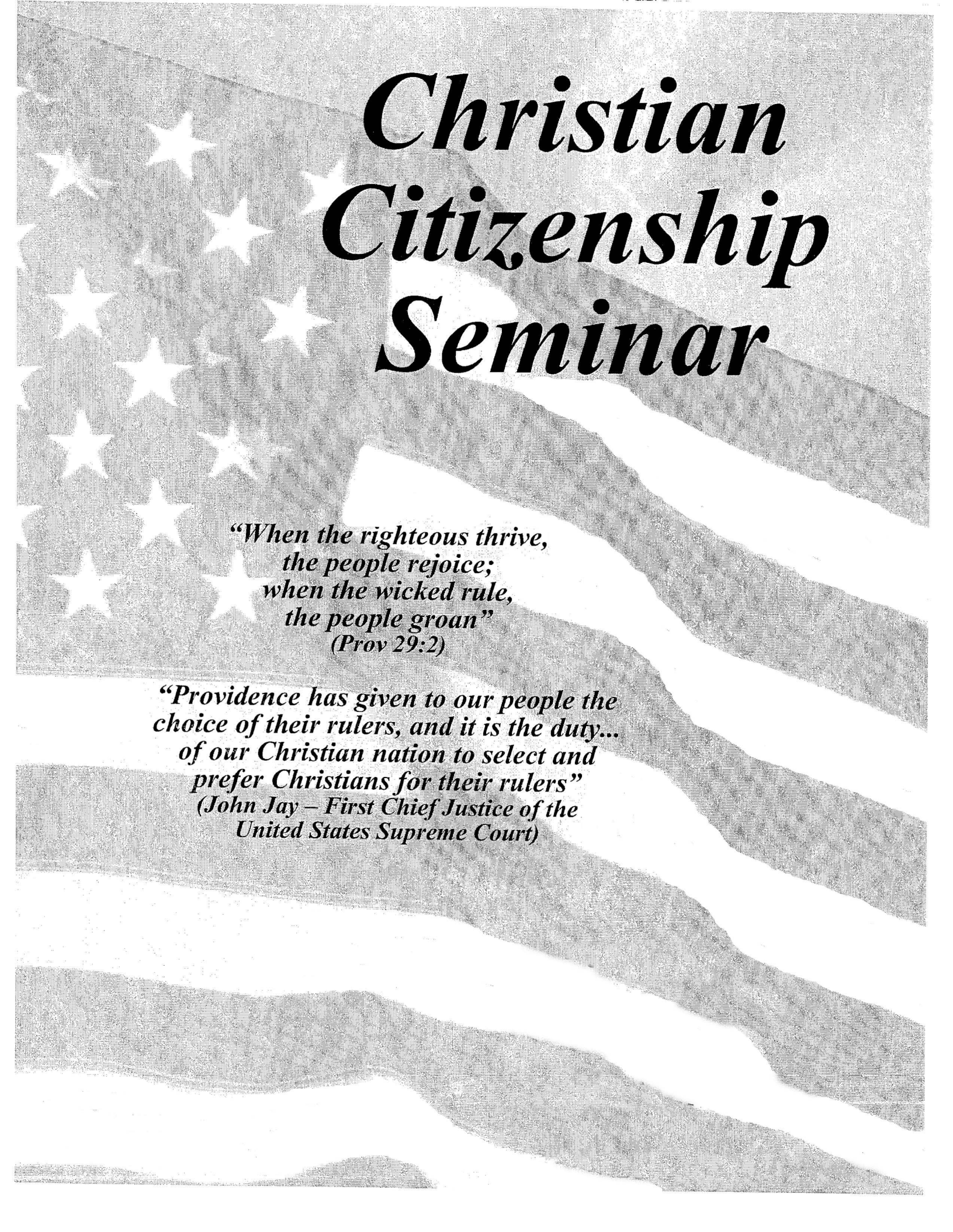


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The background of the entire page is a stylized, high-contrast black and white image of the American flag. The stars are arranged in a grid in the upper left, and the stripes flow across the rest of the page. The text is overlaid on this background.

Christian Citizenship Seminar

*“When the righteous thrive,
the people rejoice;
when the wicked rule,
the people groan”
(Prov 29:2)*

*“Providence has given to our people the
choice of their rulers, and it is the duty...
of our Christian nation to select and
prefer Christians for their rulers”
(John Jay – First Chief Justice of the
United States Supreme Court)*

“Christian Citizenship Seminar”

- 0900-0915** **Introduction**
- 0915-1000** **Session #1: What is the Biblical
Mandate for Christian Citizenship?**
- 1000-1030** **Session #2: Is There Such a Thing as
a Christian Nation?**
- 1030-1045** **Break**
- 1045-1120** **Session #3: What Does Separation of
Church & State Really Mean?**
- 1120-1200** **Session #4: What Practical Things
Can I do?**
- 1200-1300** **Informal Q&A**

Christian Citizenship Seminar

Session #1: What is the Biblical Mandate for Christian Citizenship?

Introduction

- Purpose of the Church
- Do We Really Have a Dual Citizenship Responsibility?
- Classic Dual Responsibility Extremes Within the Church
- But Where do we Invest our Time and Resources?
- Who's the Real Enemy?

So...What is our Biblical Role?

Salt and Light

Basic Presuppositions Relating to Christian Citizenship

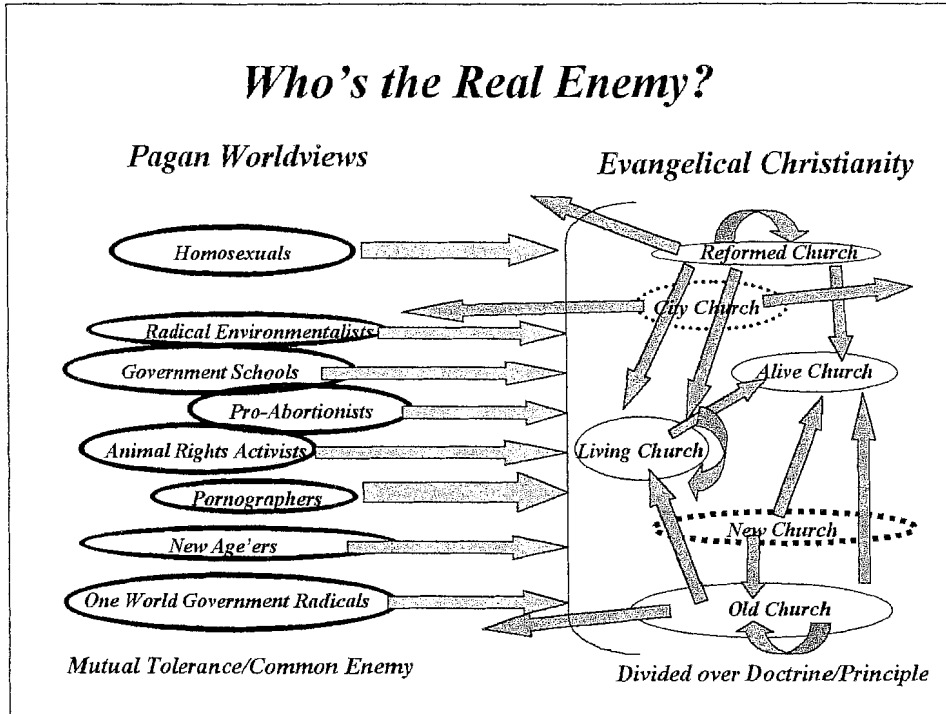
Christian World View

Major Millennial Views

Homework:

- How Will Your "End Times" (Millennial) Views Affect Your Politics?
- How Consistent is Your World View?
- What Feeds your World View?

Who's the Real Enemy?



Notes:

o Attributes of the Non-Christian world

o Attributes of "Christendom"

Salt and Light

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men"
(Matt 5:13; also Mk 9:50 & Luke 14:34,35)

"You are the light of the world. A city on the hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven"
(Matt 5:14-16)

1. What does it mean to be Light - Disperse Darkness; Illuminates Everything; Provides Warmth; Symbolic of:

- Jesus Christ Himself (Rev 21:11) and as illuminator of men (John 1:4,5,9; 3:19)
- God's truth (Psalm 119:105; Isa 51:4; Prov 6:23) and dwelling place (1 Tim 6:16)
- Guidance of God (Job 29:3; Psalm 112:4; Isa 58:10) and men (Rom 2:19)
- Salvation (1 Peter 2:19) and God's favor (Psalm 4:6)
- Righteousness (Rom 13:12; 2 Cor 11:14-15; 1 John 2:9,10)
- Prosperity and well being (Esther 8:16; Job 18:18; Isa 58:8-10)
- Believers (Luke 16:8)
- The truth of the gospel (2 Cor 4:4) and the knowledge of the glory of God (2 Cor 4:6)
- What good is it if it is hidden?

2. What does it mean to be Salt - Preserves; Seasons; Symbolizes Purity; Fertilize Soil; Antiseptic; Useless if not used; makes one Thirsty; Symbolic of:

- Covenant between God and His people (Num 18:19; Chron 13:5; Lev 2:13; Ezra 6:9)
- Brotherly peace amongst believers (Mark 9:50)
- Spiritual health, vigor, and character (Matt 5:13; Mark 9:50)
- Wisdom displayed in a believer's speech (Col 4:6)
- Healing (2 Kings 2:20)
- God's judgment (Gen 20:26)
- Faith without works is dead (James 2:17)

3. Both Salt & Light speak to Christians influence in society in every sphere of work and involvement

- Preserve the land and maintain peace (Jer 29:17)
- Demand justice, godly leaders, punishment of evil doers (Rom 13:1-7)
- Engage society in the issues confronting us (Biblical truths, facts, consequences, standards...)
- Most people try to do what is "right" - God's standard of righteousness must be held high

4. Are we like men of Issachar who "Understood the times and knew what Israel should do?" (1 Chron 12:32)

Basic Presuppositions Relating to *Christian Citizenship*

- 1. The Bible is the ultimate source of truth in all matters of faith and practice
(Prov 30:5a; Heb 4:12-13; 2 Tim 3:16-17)**

- 2. Fundamental, eternal change in a person's nature can only come through the redemptive work of Jesus Christ and the action of the Holy Spirit (Rom 12:2, 1 Cor 6:9-11; Col 3:5-11, Eph 2:8-9)**

- 3. Changes in a person's thinking and behavior (whether they are Christians or not) can come about thru a variety of means (there are limits, however)**

- 4. Most non-believers (and the nominally Christian) will try to be morally "good" according to their own standard (Rom 2:12-16), and influenced by "3" above**

- 5. God has revealed His moral standards and expectations for both believers and for humanity at large**
 - o Before the fall (Gen 1:16,27,28; 2:15,23,24)**

 - b. After the fall (Deut 4:5-8; Psalm 96:1-13; 98:2,3; Rom 1:20; 2:14,15)**

 - c. Turning from God's standard results in adverse consequences
(Joshua 1:7 principle)**

 - b. Objective data, information, and observation) will generally show the consequences of sin Deut 28:1-68)**

- 6. Wisdom dictates Christians are called to be watchmen for the people of this nation (Ezek 3:16-21; 33:7-9; Heb 13:17; Eph 5:11, Rom 7:7; 1 Tim 1:8-11; Gal 3:24, Matt 5:13-14; 22:39; Jer 29:7)**

- 7. Christians, in general, appear to have withdrawn from the public arena and become less visible in number and in influence**

- 8. Many Christians shy away from exposing gross sin in the public arena because of a fear of man and the consequences that will result (greater fear of man than God)**

- 9. Many Christians believe they don't have a right to tell another person what is good or evil (right or wrong) if it does not affect them personally**

- 10. In general, if a moral standard is removed, the resulting void will be filled with one of one's own making (Judges 21:25). The result will certainly become hostile to Christianity in any form**

- 11. This nation asks its citizens who should rule over them and what is right (good) or wrong (evil). If Christians do not provide the answer, who will?**

Christian World View

*"For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."
(2 Cor 10:3-5)*

1. Definitions:

- A Christian Worldview is the correct biblical view of, or outlook on, the world, its institutions and people in the light of God's _____
- Dictionary definition: "A comprehensive, especially personal, philosophy or conception of the world and of human life"
- David Noebel "Understanding the Times":
 - "Any set of ideas that speaks to the following disciplines: Theology; Philosophy; Ethics; Biology; Psychology; Sociology; Law; Politics; Economics; History".
 - "Any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man's relations to God and the world"
 - Predominant world views:
 - _____
 - Marxism
 - Cosmic humanism
 - post modernism
 - _____

2. Why is it Important to Understand World Views?

- They are the basis upon which we perceive, interpret and act upon everything around us
- Everyone has them - whether they are consistent in acting upon them or not
- Our worldview will:
 - Affect our understanding of our purpose in this life
 - Affect our approach to issues in our lives and in society
 - Drive us to withdraw from, or engage the enemy at any level
- Remember 1 Peter 1:13; "Therefore, prepare your minds for action..."
- Why does public school want to remove all reference to the Christian God?

3. Two Battle Grounds - Spiritual and Physical (2 Cor 10:3-5)

- We live in the world but we are not part of it (2 Cor 6:14; 1 Cor 10:23; 6:12)
- How does the world wage war? (John 8:44; 1 Cor 1:20-25; Col 2:8; 1 Peter 5:8)
- Man's reasoning produces hollow and deceptive philosophies and tradition (Col 2:8)
- We are to demolish every argument and pretension, this implies use of our intellect (reason) and will
- How do we wage war? (2 Cor 2:11; Col 2:20-23; Rom 12:17-21; Eph 6:13-19)

- What other weapons do we have? (1 Tim 1:18-19; 1 John 5:3-5; 2 Tim 2:3; Heb 10:32; James 4:7; 2 Tim 2:23-26; Col 4:4-5; 1 Peter 3:15; Matt 7:6; 1 John 4:2-3; 1 Cor 1:20-25; Luke 12:11-12; 21:15; James 1:2-8; Rom 12:17-21; Matt 16:18; James 4:7; Rom 8:31; Col 2:15)
- We are to be prepared to give a reason for the truth within us (Acts 17:19-34; 1 Peter 3:15; Col 4:4-5)
- As loving neighbors we are to point out the consequences of sin (Eze 3:16-21; Deut 28:1-68; Rom 2:14-15; Eph 5:11)
- We are to take captive every thought to make it obedient to Christ
 - We are to love our Lord with all of our heart, mind and soul (Matt 22:37)
 - We are to be kingdom oriented, not worldly oriented (Matt 6:33)
 - We are to set our minds on things above (Col 3:2)
 - We are to fix our thoughts upon Christ (Heb 3:1)
 - We are to prepare our minds for action (1 Peter 1:13)
 - We are not to use tactics of the world but to speak truth in love to others (Eph 4:15)

4. Bottom Lines for the World's World Views:

- Contained under the general term secularism: doctrines and practices that disregard or reject any form of religious faith and worship and originate with man
- There are no eternal absolute truths, nothing outside of this existence, no transcendent being or purpose to life, nothing of eternal value
- Ultimately there is no hope since this life is all that there is
- If true - all we can do is minimize our suffering for as long as we can, but our lives will be futile and without purpose (Eccl); life ends in despair

5. Bottom Lines for the Christian World View:

- There is a transcendent God that gives ultimate purpose to life and the created order
- Christians are God centered (Theo-centric) not man centered
- The Bible addresses every sphere of life; providing the standard of right & wrong, and the principles to guide our lives
- God's truths are sufficient for all matters of faith and practice
- The principles are absolute - they do not change over time or circumstances
- Our view of the world and human life must be through the grid of Biblical truths
- The Bible gives a unified view (our understanding may be flawed however)
- When applied in a reasonably consistent fashion, they will produce positive results
- Everything that we do has eternal implications
- On macro scale, Biblical truths distinguish western from eastern nations
- We are called to be faithful to our tasks and leave the results to God (1 Cor 3:5-9)

Homework: How Will Your “End Times” (Millennial) Views Affect Your Politics! (Revelation 20)

Notes:

1. Many variations exist within each view – those presented here are representative and not absolute
2. Common themes of all four include: all will experience physical death (except those raptured); Christ will return bodily and personally to earth; the dead will be resurrected and consigned to their ultimate destinies (heaven or hell)
3. This chart is not intended to justify any particular view, but to highlight general differences
4. Our understanding of our role as Christians can be significantly affected by our view of the “end times”

| <u>View</u> | <u>At Christ’s Return</u> | <u>Millennium Period</u> | <u>Held By</u> | <u>Tendencies</u> |
|--|--|--|--|-------------------|
| Historic Pre-Millennial | Preceded by many signs | Literal 1000 years | Church in first 3 | _____ |
| | Prior Tribulation period | Time of peace | Justine Martyr | _____ |
| | Church persecuted | Ruled by Christ directly | Tertullian; Irenaeus | _____ |
| | Gospel to all nations | Satan in chains | Anabaptists | _____ |
| | Great apostasy in church | Many Jews converted | Plymouth Bretheran | _____ |
| | Christ return personally & destroys earthly kingdoms | Nature tamed Resurrection of saints | Conservative Baptists Fredric Godet | _____ |
| | Rapture at Christ return Millennial period begins | Ends with Satan loosed Ends with final judgment | R.A. Torrey; Eldon Ladd; W. Erdman | _____ |
| Dispensational Pre-Millennial | End of the church age | Following tribulation | Donald Barnhouse | _____ |
| | Church apostate | Christ returns | Gleason Archer | _____ |
| | Christ returns in the air | Est. 1000 year kingdom | Norman Geisler | _____ |
| | Church raptured from the world | OT promises to Israel fulfilled | H. Ironside; Hal Lindsey Charles Ryrie; J.N. Darby | _____ |
| | 7 year tribulation begins | Satan bound, temple built Sacrificial system restored | J. Dwight Pentecost John F. Walvoord | _____ |
| | | Ends with Satan loosed Ends with final judgment | | _____ |
| Post-Millennial | God’s kingdom gradual expansion | Symbolic not literal | Tyconius (late 300’s) | _____ |
| | World will become Christianized | Since Christ first advent Christ reigns in hearts of believers | Augustine (earlier) Westminster Conf. Early Luth.; Presby. | _____ |
| | Long period of peace and prosperity | May be very long time | Most Puritans | _____ |
| | Non-believers minority | No personal earthy reign | Johnathan Edwards | _____ |
| | Short rebellion prior to Christ return | | John Calvin; John Owen Eusebius; Iain Murray | _____ |
| | At return dead raised then judgment | | B.B. Warfield Greg Bahnsen; Gary North R.J. Rushdoony | _____ |
| | | | | _____ |
| A-Millennial | No period of universal peace & prosperity | Symbolic not literal | Augustine (later) | _____ |
| | Growth of good & evil | Since Christ first advent | John Calvin (?) | _____ |
| | May return any time | Christ reigns in hearts of believers & church | Louis Berkhof William Hendricksen | _____ |
| | Satan bound until return | by His word/Spirit | Anthony Hoekema | _____ |
| | At return dead raised, then judgment | No personal earthy reign | Abraham Kuyper Edward Young | _____ |
| | Then new heavens & earth created | | Bruce Waltke | _____ |

Homework: How Consistent is Your World View?

Paradigm/Comparison of Conservative and Liberal Theology*

Instructions:

1. Make a copy for each person in the family
2. Each individual read each concept or entity in the middle column
3. For that concept or entity, circle the right or left column entry that best fits your philosophical outlook
4. Tabulate the total responses for each right and left column
5. Compare with each other and discuss differences
6. Don't be surprised if there were different interpretations of the center column
7. Generally, the more lined up in a single column, the more consistent the person's world view and its application

| <u>Liberal</u> | <u>Direction/Tendency of Belief</u> | <u>Conservative</u> |
|--------------------------------|--|----------------------------|
| Nature/Reason..... | Ultimate Source of Knowledge..... | Bible |
| Fallible..... | Bible..... | Infallible |
| More Symbolic..... | Biblical Interpretation..... | More Literal |
| Relative/Situational..... | Moral Standards..... | Absolutes |
| Man..... | Relative Emphasis..... | God |
| Remote/Impersonal..... | Conception of God..... | Sovereign/Personal |
| Evolution..... | Creation of Man..... | God's Direct Act |
| Good..... | Human Nature..... | Evil |
| Social..... | Moral Emphasis..... | Personal |
| Rights..... | Relative Importance to Man..... | Responsibilities |
| Unjust Social Systems..... | Origin of Evil..... | Fall of Man |
| Good Works..... | Basis of Salvation..... | Grace/Faith |
| Earth..... | Relative Focus..... | Heaven |
| Man..... | Locus of Government Power..... | God |
| To Man..... | Accountability of Government..... | To God |
| More Unlimited..... | Role of Government..... | More Limited |
| Equality..... | Relative Importance..... | Liberty |
| Make Society Just..... | Primary Citizen Duty..... | Seek Salvation of Souls |
| Governmental Reform..... | Justice Achieved By..... | Spiritual Regeneration |
| National..... | Preferred Government..... | State/Local |
| Internationalist..... | Direction of Sentiment..... | Nationalist |
| | Primary Method of | |
| Direct..... | Governmental Influence..... | Indirect |
| More Socialist..... | Economic Tendency..... | More Capitalist |
| Faster, Within or Outside..... | Preferred Rate/Type of Change..... | Slower, Within Existing |
| Existing Institutions | | Institutions |

*Developed from content analysis of major theological and political documents from the late 1700's to the early 1980's. From Charles W. Dunn, "American Political Theory"

Homework: What Feeds your World View?

***List the ways you are instructed in Biblical truths
(and approximate hours a week)***

| | | |
|-----------------------|-------|-------|
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |

***List the most common sources of information you use to be
informed about current national and local issues (mark Christian sources)***

- **Mass Media**

| | | |
|-----------------------|-------|-------|
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |

- **Organizations/Newsletters**

| | | |
|-----------------------|-------|-------|
| <input type="radio"/> | _____ | _____ |
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| <input type="radio"/> | _____ | _____ |

- **Subscriptions**

| | | |
|-----------------------|-------|-------|
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| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |

- **Internet Sites**

| | | |
|-----------------------|-------|-------|
| <input type="radio"/> | _____ | _____ |
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| <input type="radio"/> | _____ | _____ |

- **Personal Contacts**

| | | |
|-----------------------|-------|-------|
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| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |

- **Books Recently Read**

| | | |
|-----------------------|-------|-------|
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |

- **Other**

| | | |
|-----------------------|-------|-------|
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |
| <input type="radio"/> | _____ | _____ |

Christian Citizenship Seminar

Session #2: Is There Such a Thing as a Christian Nation?

Are We a Christian Nation?

- Influences of Biblical Commandments On Laws of The Land
- Examples of Early Documents (Pre-Foundations of the United States)
- Examples of Early State Governments Statements (Requirements for holding office)
- Declaration of Independence
- Basic Principles in the Declaration of Independence
- Religious Affiliations of the Delegates to the Constitutional Convention
- Influences of Biblical Truths on the Constitution (Examples)
- Supreme Court Justice Statements – Affirming our Christian Roots
- President's Statements and Actions Affirming our Christian Roots

What Happened?

- Supreme Court Justice's Statements (Beginning of the End)

Summary of Our Nation's Christian History

Homework:

- Glean Judicial Principles From the Book of Proverbs

Are We a Christian Nation?

"Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you - unless, of course, you fail the test?" (2 Cor 13:5)

1. Welding of Church and State Together has been tried Throughout History

- Virtually all nations (pre-Christian) were sacral in nature
 - "By sacral society, we mean society held together by a religion to which all members of that society are committed."
 - Monolithic; one religious option; all born or ritualistically initiated belonged; church and state instrument of each other
 - Examples?
- Post Apostolic Era (90-325 AD); in many cultures but not directly connected to nations
- Constantinian Era (325 AD to present); created first Christian (sacralist) nation
- Roman Catholic Era (500-1517 AD); papal authority and allegiance dominated nations
- Reformation Era (1517-1564 AD); many nations embraced Protestant sacralism (1200 yrs of experience)
- Anabaptist Era (1523-1600 AD); church of believers only; church & state to be separate
- Puritan Era (1630-1660 AD); tried to establish a new Israel in New England
- American Colonial Era; each colony had a form of Christian church-state combination
- America (1776-present); dominant Christian influence in formation of the nation
 - Bill of Rights assured no national Christian denomination (freedom of conscience)
 - Rejected a national sacral legacy (unique in history)
 - Recent history: secularist and humanist religions have replaced the earlier Christian national influence
 - New left: tendency to address social injustice at the expense of the gospel
 - New right: tendency to try and retrieve early American ideals supporting Christian culture and America as the new Israel (2 Chron 7:14)

2. Why is it Important to know if this Country was Founded upon Christian Principles?

- _____
- _____
- _____
- _____
- _____

3. Examine the Data - was Christ the Focus During the Early Formation of this Nation?

- Early historical development (strong Puritan influence)
 - Presuppositions about human nature (distrust of democracy)
 - Priesthood of all believers (importance of education)
 - Covenant theology (covenant of civil/judicial law and grace)
 - Limited government with delegated authority (God ordained role of government)
 - Local government (representative form)

- The affect of Biblical law and principles on the nation (see notes)
 - The influence of the 10 Commandments
 - Foundational colonial documents
 - Early State requirements for public office
 - The Declaration of Independence
- Delegates to the Constitutional Convention were dominantly Christians not Deists (notes)
- The Constitution reflects a Christian influence (notes)
- Biblical principles under girded the judicial system & laws (see Session #1 Proverbs notes)
- The Supreme Court affirmed our Christian heritage (notes)
- Our Presidents have publicly affirmed our Christian heritage (notes)
- If a community is dominantly Christian, is it unreasonable to expect the government to be directly influenced?

4. Why Would Someone Think the United States is a Christian Country?

- Polling data has consistently indicated a large percentage of Americans believe they are Christians
- There are over a third of a million churches in the United States (more per capita than any other nation)
- Over 100 million people attend church on any given Sunday
- Money spent, and attendance for, church exceeds that of all sports combined
- Dramatic increase in Christian schools (and home schoolers).
- If there was a Christian country in the world – which one would it be? **However:**
- Only 17% read the Bible regularly (2/3's do not recognize what "John 3:16" refers to)
- 83% believe man is basically good
- 1/3 of all pregnancies end in abortion
- Over 1/3 of all births are to women without husbands; USA leads world in divorce; teen pregnancy; drug use; and is the pornography capital of the world
- One in five suffer from some sort of venereal disease
- Bottom line: 2 Tim 4:3; 3:5. Is much of "Christianity" in America a "tailored", selective religion?

5. So, Is this a Christian Nation? (My personal opinions!)

- Biblically, there is no warrant or mandate for a Christian nation, only for a Christian people (1 Peter 2:9)
- Our nation was founded upon solid Biblical truths and principles (most often cited source by founding fathers) to glorify God
- The framers of the Declaration of Independence and Constitution were by far and away strong Christians
- This country is part of what would be considered "Christendom" only
- Christian principles guided this country legally and socially for most of its history
- Legacy of Biblical principles has provided a rich environment for free exercise of our faith
- Current trends are moving this country from a Christian era to a Post-Christian era to the beginning of an Anti-Christian era

**Influence of Biblical Commandments
On Laws of The Land
(Ex 20:1-17)**

(Selected Examples)

1. First Commandment: "You shall have no other gods before me"

- o No absolute authority or power to be granted to a ruler
- o Set the stage for a balance of power in government - no absolute ruler or king
- o No one is to have absolute sway over peoples lives except God Himself
- o Declaration of Independence: Laws of Nature and Nature's God - a higher law exists (accountability); consists of natural law and God's revealed law (Psalm 19:1-6; Rom 1:20; 2:14-15)
- o Also, the Ninth Amendment to the Constitution recognizes "common law", a higher law that prohibits the exercise of absolute, arbitrary power by the state. "In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury, shall be preserved; and no fact tried by jury, shall be otherwise re-examined in any court of the United States than according to the rules of common law" (Rom 2:14,15)
- o Article I, Section 8, Clause 10 of the Constitution authorizes Congress: "To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations"
 - o Extension of natural law, God given law
 - o Implies that laws exist that supersedes legislative enactments of nations
 - o War tribunals established to bring foreign officials trial for atrocities (appealing to higher laws)

2. Second Commandment: "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below..."

- o No explicit legal statutes against idolatry (idol worship). However: those things that are sexually defiling (which scripture condemns) have been prohibited, and do represent a form of idolatry (Col 3:5):
 - o Vice (evil or wicked actions; depravity; corruption)
 - o Pornography/Homosexuality/Prostitution/Adultery
 - o Laws against obscenity and indecency

3. Third Commandment: "You shall not take the name of the Lord your God in vain"

- o Laws prohibiting false testimony (perjury) - swearing upon the Bible as one takes their oath in court
- o State laws and State Supreme Court decisions upheld convictions of blasphemy:
 - o Updegragh v. The Commonwealth, 1824 Supreme Court of Pennsylvania
"Abner Updegragh...on the 12th day of December (1821)...not having the fear of God before his eyes...contriving and intending to scandalize, and bring into disrepute, and vilify the Christian religion and the scriptures of truth, in the presence and hearing of several persons...did unlawfully, wickedly and pre-meditatively, despitefully and blasphemously say...'That the Holy Scriptures were a mere fable: that they were a contradiction, and that although they contained a number of good thing, yet they contained a great many lies.' To the great dishonor of Almighty God, to the great scandal of the profession of the Christian religion"
 - o The People v. Ruggles, 1811 Supreme Court of New York
 - o Commonwealth v. Abner Kneeland, 1838 Supreme Court of Massachusetts
"...willfully blaspheming the holy name of God". The law stated: "That if any person shall willfully blaspheme the holy name of God, by denying, cursing, or contumeliously reproaching God, his creation, government, or final judging of the world,..."

4. Fourth Commandment: "Remember the Sabbath day, to keep it holy"

- o God grants a legal holiday during one day of every seven - virtually recognized universally
- o Article I, Section 7, Paragraph (2) of the Constitution: "If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it..."
- o 1961 the Supreme Court secularized the significance of Sunday by invalidating "blue laws" and maintaining society has a responsibility to provide rest for its citizens (practical vice religious)

5. Fifth Commandment: "Honor your father and your mother"

- o Virtually universal recognition of the rights and authority of parents over their children (until recently)

6. Sixth Commandment: "You shall not murder"

- o Strict laws against murder, manslaughter, kid-napping
- o Revenge (life for life) by an individual not a justifiable action

7. Seventh Commandment: "You shall not commit adultery"

- o The sanctity of marriage has been protected by laws until quite recently (not fault divorce)
- o Laws against alienation of affection
- o Strict laws against rape

8. Eighth and Tenth Commandment: "You shall not steal"; "You shall not covet"

- o Implication is that a person has a right to property and that it is not to be abridged
- o Constitution; Amendment 5: "nor shall any person...be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation"
- o Constitution; Amendment 14; Section 1: "...nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws"
- o Laws against fraud prevent one from taking from another by deceit or treachery
- o All laws against theft, stealing, robbery, copyright infringement, etc. are rooted in this commandment

9. Ninth Commandment: "You shall not give false testimony"

- o Laws against: perjury; slander; false advertising; libel
- o Laws against yelling "fire" in a theater

Examples of Early Documents
(Pre-Foundations of the United States)
(Prov 14:34; 16:3)

1. Charter obtained from King James I for a permanent settlement in Virginia in 1606 read: "To make Habitation...and to deduce a Colony of sundry of our People into that Part of America, commonly called Virginia...in propagating of Christian religion to such People as yet live in Darkness...[to] bring...a settled and quiet Government"
2. Second Charter for a permanent settlement in Virginia in 1609 read: "Because the principal Effect which we can desire or expect of this Action is the Conversion...of the people in those parts unto the true Worship of God and the Christian Religion"
3. The Mayflower Compact was signed prior to arriving in America in 1620. It is the first plan of government formed solely in America and reads in part: "Having undertaken for the Glory of God, and Advancement of the Christian Faith...a Voyage to plant the first colony in the northern Parts of Virginia...[we] combine ourselves together into a civil Body Politick, for...Firtherance of the Ends aforesaid"
4. The first Charter of Massachusetts in 1629 stated: "Our said people...maie be soe religiously, peaceable, and civilly governed, as their good life and orderlie conversation maie wynn and incite the natives of [that] country to the knowledg and obedience of the onlie true God and Savior of mankinde, and the Christian fayth, which, in our royal intention, is...the principall ende of this plantation"
5. The Puritans arrived around 1630. Led by John Winthrop, who authored "A Model of Christian Charity" which described their intended role in America: "Wee are a Company professing our selues fellow members of Christ...knitt together by this bond of loue...Wee are entered into Covenant with him for this worke...For wee must Consider that wee shall be as a Citty vpon a Hill, the eies of all people are vpon vs; soe that if wee shall deale falsely with our god in this worke wee haue vndertaken and soe cause him to withdrawe his present help from vs, wee shall be made a stroy and a by-word through the world"
6. The Charter of Maryland issued by King Charles in 1632 said: "Our well beloved and right trusty subject Coecilius Calvert, Baron of Baltimore..being animated with a laudable, and pious Zeal for extending the Christian Religion...hath humbly besought Leave of Us that he may transport...a numerous Colony of the English Nation, to a certain Region...having no Knowledge of the Divine Being"
7. New England Confederation of May 19, 1643: "Whereas we all came into these parts of America with one and the same end, and aim, namely, to advance the Kingdom of our Lord Jesus Christ"
8. The Charter of Rhode Island, granted by King Charles II in 1663 said: "That they, pursueing, with peaceable and loyall mindes, sober, serious and religious intentions...in the holie Christian ffaith...a most flourishing civill state may stand and best bee maintained...grounded upon gospell principles"
9. Settlers in Georgia in 1731 wrote what their purpose in settling was: "Our end in leaving our native country is not to gain riches and honor, but singly this: to live wholly to the glory of God." Their objective was "to make Georgia a religious colony"
10. The charters of Connecticut, New Hampshire, and New Jersey were virtually a restatement of the words in the above charters

Note: For many more references see "The Myth of Separation" by David Barton; Wallbuilder Press; 1992

Examples of Early State Governments Statements

(Requirements for holding public office at the time of the Founding of the USA)

(Ecc 5:1-7)

1. Constitution of the State of Delaware at the time of the founding of the United States required that all office holders swear in public: "I _____ do profess faith in God the Father, and in the Lord Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."
2. Constitution of the State of Pennsylvania required each member of the legislature subscribe to the following: "I do believe in one God, the Creator and Governour of the universe, the rewarder of the good and the punisher of the wicked, and I do acknowledge the Scriptures of the Old and New Testament to be given by Divine Inspiration"
3. The Massachusetts constitution required: "All persons elected to State office or to the Legislature must] make and subscribe the following declaration, viz. 'I _____, do declare, that I believe the Christian religion, and have firm persuasion of its truth'"
4. North Carolina's constitution required the following: "Article XXXII. No person, who shall deny the being of God, or the truth of the protestant religion, or the divine authority either of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding any office, or place of trust or profit in the civil department, within this state"
5. South Carolina's constitution stated in 1778: "Article XXXVIII. 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 publicly to be worshipped, shall be freely tolerated...That all denominations of Christian[s]...in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges"
6. The Tennessee constitution of 1796 stated: "Article VII, Section II. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State. Article XI, Section IV. That no religious test shall ever be required as a qualification to any office or public trust under this state"
7. Vermont, 1786. "Frame of Government, Section 9. And each member [of the legislature], before he takes his seat, shall make and subscribe the following declaration, viz: 'I do believe in one God, the Creator and Governor of the universe, the rewarder of the good and punisher of the wicked. And I do acknowledge the scriptures of the old and new testament to be given by divine inspiration, and own and profess the [Christian] religion'"

Note: Other States constitutions were very similar in content to the above relative to requirements and qualifications for those that were going to hold public office

Declaration of Independence
(Unanimously Adopted in Congress July 4, 1776, at Philadelphia)
(Emphasis added)

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the *Laws of Nature and of Nature's God* entitles them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that *all men are created equal*, that they are endowed by their *Creator* with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasion of the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither; and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to laws for establishing Judiciary Powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our Legislature.

He has affected to render the Military independent of and superior to the Civil power

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases of the benefits of Trial by jury:

For transporting us beyond Seas to be tried for pretended offenses:

For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Government:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow-Citizens taken captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undisputed destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind; Enemies in War, in Peace Friends.

We therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the *Supreme Judge of the world* for the rectitude of our intentions, do, in the Name, and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies, are and of Right ought to be free and independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved; and that as Free and

Independent States, they have full Power to levy War, conclude Peace, contract Alliance, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of *Divine Providence*, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

John Hancock
Geo. Ross
Joseph Hewes
Tho. M. Kean

James Wilson
Wm. Hooper
Geo. Reed
Edward Rutledge

Geo. Walton
Caesar Rodney
John Penn
Wm. Floyd

Phil. Livingston
Frances Lewis
Lewis Morris
Thos. Heyward, Jr.

Richard Stockton
Abra Clark
John Adams
William Ellery
Oliver Wolcott
Thomas Lynch, Jr.
Thos. Stone
Thos. Jefferson
Carter Braxton
John Morton

John Witherspoon
Josiah Bartlett
Robt. Treat Payne
Roger Sherman
Mathew Thornton
Arthur Middleton
Charles Carrol of Carrollton
Benj. Harrison
Robt. Morris
Geo. Clymer

Francis Hopkinson
Wm. Whipple
Eldridge Gerry
Samuel Huntington
Buton Gwinnett
Samuel Chase
George Wythe
Thos. Nelson, Jr.
Benjamin Franklin
Jas. Smith

John Hart
Samuel Adams
Stephen Hopkins
Wm. Williams
Lyman Hall
Wm. Paca
Richard Henry Lee
Francis Lightfoot Lee
Benjamin Rush
Geo. Taylor

Basic Principles in the Declaration of Independence

o Belief in a Creator; *"We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness"*

- o There is a God, he is the creator and we are his creatures (**Gen 1:1; Rom 1:20**)
- o Man is accountable to a supreme Being who brought him into existence (**Rom 9:20-21**)
- o Implies that there is equality before God - nobody is endowed with more rights than anyone else (each person is equally a sinner before God)(**Gal 3:28**)(**Rom 3:23**). If evolution were true, there would be no basis for legally treating everyone equal under the law
- o Life: the sanctity of life is not to be abused by man, life is the purview of the creator; man is created in the image of God and as such has dignity (**Ex 20:13**)(also - live a quiet life)
- o Liberty: we are not to be in bondage to others and we are not to be forced to violate our consciences (**Ex 21:16; Deu 24:7**)
- o Pursuit of happiness: This is a gift of God (**Ecc 3:13**); the context of its use it means property (**Ex 20:15; 20:17**); infers the right to protect our property/bear arms

o Belief in God being the Lawgiver; *"...to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them..."*

- o This supreme Being (God) has revealed His law to mankind in several ways, both by self-evident laws of nature and through special revelation, (the Bible).
- o Laws of Nature are self evident to man, written upon their hearts (**Rom 2:14-15**)
- o Implication is that laws made in contradiction to God's laws are not valid (**Acts 5:29**)
- o Implies that God's laws apply to all nations since nature is everywhere manifest (**Deu 4:5-8**)
- o Implies that a nation (and man) is sinful and must have his actions governed by laws
- o One nation is no more sovereign in this world than another - since they derive their very existence (dependance) from a God who allows them to exist (**Rom 13:1-5**)
- o Implies there is a standard that is knowable (laws) that are to govern in man's affairs (conscience - self control; Bible - judgment)

o Belief that God is the Judge; *"We...appealing to the Supreme Judge of the world..."*

- o Explicitly identifies God as the ultimate judge - there is no other higher authority for a people or a nation to appeal to (**Matt 25:32; Acts 17:31; Rom 2:16; 14:10**)
- o Implies man (and the entire world) will be ultimately judged by God

o Implies that all other avenues of seeking justice have been exhausted (**Rom 12:17-19**)

o Belief that God is the Provider; *"And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor"*

- o Indicates belief in a sovereign God who works his will in mankind (**Isa 14:24**)
- o God is looked to for protection of lives, possessions, and even reputation
- o The people are to be governed by a written document embodying principles (constitutionalism)

o Fundamentally, the Declaration of Independence declares independence from England, and in a real sense dependence upon God

Religious Affiliation of the Delegates to the Constitutional Convention

1. Introduction: Deism and Christianity

- a. Both are compatible relative to (first five defined by Lord Herbert - father of Deism):
 - o The existence of a supreme being
 - o The obligation of ethical conduct
 - o Divine rewards & punishments in this & next life
 - o The role of government
 - o The obligation to worship
 - o The need for repentance from sins
 - o The existence of natural law
- b. They differ in that Deists deny:
 - o Direct intervention in the natural order by God
 - o The incarnation
 - o The atonement
 - o Any elect people (such as Israel)
 - o The trinity
 - o The divine authority of the Bible
 - o Miracles
 - o A supernatural redemptive act in history
- c. Deists believe in natural religion - acceptance of body of religious knowledge acquired solely by use of reason as opposed to knowledge gained through revelation (the Bible). Adherents: Kant/Voltaire

2. Deism in early America

- a. Deism never gained a strong foothold in America (unlike England and Germany)
- b. The first Great Awakening of the 1740's probably cut short any major spread of Deism
- c. At the time of the Constitutional Convention confessed deists were not allowed to hold public office in many states (M.E. Bradford; "A Worthy Company: Brief Lives of the Framers of the United States Constitution" (Marlborough, N.H.; Plymouth Rock Foundation, 1982), pp iv-v.)

3. Religious affiliation of signers of the Constitution

| | | |
|------------------|---------------------------|---------------------|
| a. New Hampshire | John Langdon | Congregationalist |
| | Nicholas Gilman | Congregationalist |
| b. Massachusetts | Elbridge Gerry | Episcopalian |
| | Rufus King | Episcopalian |
| | Caleb Strong | Congregationalist |
| | Nathaniel Gorham | Congregationalist |
| c. Connecticut | Roger Sherman | Congregationalist |
| | William Samuel Johnson | Episcopalian |
| | Oliver Ellsworth | Congregationalist |
| d. New York | Alexander Hamilton | Episcopalian |
| | John Lansing | Dutch Reformed (?) |
| | Robert Yates | Dutch Reformed |
| e. New Jersey | William Patterson | Presbyterian |
| | William Livingston | Presbyterian |
| | Jonathan Dayton | Episcopalian |
| | David Brearly | Episcopalian |
| | William Churchill Houston | Presbyterian |
| f. Pennsylvania | Benjamin Franklin | Deist |
| | Robert Morris | Episcopalian |
| | James Wilson | Episcopalian/Deist |
| | Gouverneur Morris | Episcopalian |
| | Thomas Mifflin | Quaker/Lutheran |
| | George Clymer | Quaker/Episcopalian |
| | Thomas FitzSimmons | Roman Catholic |
| | Jared Ingersoll | Presbyterian |

| | | |
|-------------------|-------------------------------|---------------------------|
| g. Delaware | John Dickinson | Quaker/Episcopalian |
| | George Read | Episcopalian |
| | Richard Bassett | Methodist |
| | Gunning Bedford | Presbyterian |
| | Jacob Broom | Lutheran |
| h. Maryland | Luther Martin | Episcopalian |
| | Daniel Carroll | Roman Catholic |
| | John Francis Mercer | Episcopalian |
| | James McHenry | Presbyterian |
| | Daniel of St. Thomas Jennifer | Episcopalian |
| i. Virginia | George Washington | Episcopalian |
| | James Madison | Episcopalian |
| | George Mason | Episcopalian |
| | Edmund Jennings Randolph | Episcopalian |
| | James Blair, Jr. | Episcopalian |
| | James McClung | (?) |
| | George Wythe | Episcopalian |
| j. North Carolina | William Richardson Davie | Presbyterian |
| | Hugh Williamson | Presbyterian/Deist (?) |
| | William Blount | Presbyterian |
| | Alexander Martin | Presbyterian/Episcopalian |
| | Richard Dobbs Spaight, Jr. | Episcopalian |
| k. South Carolina | John Rutledge | Episcopalian |
| | Charles Cotesworth Pinckney | Episcopalian |
| | Pierce Butler | Episcopalian |
| | Charles Pinckney, III | Episcopalian |
| l. Georgia | Abraham Baldwin | Congregationalist |
| | William Leigh Pierce | Episcopalian |
| | William Houstoun | Episcopalian |
| | William Few | Methodist |

4. Notes on the above:

a. When two religions are listed, the individual changed their affiliation at some time during their lives

b. Statistics:

| | |
|-----------------------|----|
| - Episcopalians: | 28 |
| - Presbyterians: | 8 |
| - Congregationalists: | 7 |
| - Deists: | 3* |
| - Lutherans: | 2 |
| - Dutch Reformed: | 2 |
| - Methodists: | 2 |
| - Roman Catholics: | 2 |
| - Unknown: | 1 |

c. All three noted with an "*" were raised in strict Calvinist homes and each studied for the ministry

d. Williamson was licensed to preach in the Presbyterian Church and conducted church services

e. Generally, as a condition for church membership most colonial churches required a sworn adherence to strict doctrinal creeds, which included belief in the Bible as God's revelation and trust in Jesus Christ as the Son of God

f. Primary source: "Christianity and the Constitution - The Faith of Our Founding Fathers" by John Eidsmoe; 1987

Influences of Biblical Truths on the Constitution *(Examples)*

1. First Commandment: "You shall have no other gods before me"

- o Ninth Amendment recognizes "common law", a higher law that prohibits the exercise of absolute, arbitrary power by the state. "In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury, shall be preserved; and no fact tried by jury, shall be otherwise re-examined in any court of the United States than according to the rules of common law"
- o Article I, Section 8, Clause 10 authorizes Congress: "To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations"
 - o Extension of natural law, God given law
 - o Implies that laws exist that supersedes legislative enactments of nations
 - o War tribunals established to bring foreign officials trial for atrocities (appealing to higher laws)

2. Fourth Commandment: "Remember the Sabbath day, to keep it holy"

- o Article I, Section 7, Paragraph (2): "If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it..."

3. Eighth and Tenth Commandment: "You shall not steal"; "You shall not covet"

- o Amendment 5: "nor shall any person...be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation"
- o Amendment 14; Section 1: "...nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws"
- o Article I, Section 10, Paragraph (1) forbids the states from enacting any "Law impairing the Obligation of contracts"; closely relates to property rights (Psalm 15:1,4; Eccl. 5:4)

4. Rights of Criminal Defendants

- o Rights granted under the Constitution, include:
 - o Protection against unreasonable searches/seizures
 - o Grand jury indictment in serious crimes
 - o Assistance of counsel
 - o Right to be informed of charges against oneself and to confront/cross-examine witnesses
 - o Protection against excessive bail and cruel and unusual punishment
 - o Speedy and public trial
 - o Privilege against self-incrimination
 - o Right to subpoena witnesses
- o O.T.; judges were commanded to be honest, refuse bribes, not show favoritism (Exodus 23:1-8)
- o Constitution; Article III; Section 3; Paragraph (1): "No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same over Act, or on Confession in open Court"
 - o O.T.; two witnesses, otherwise presumed innocent in capital crimes (Deut 17:6; Heb 10:28; Num 35:30)
 - o Defendant is presumed innocent until proven guilty (Deut 19:15-19; 1 Tim 5:19; Matt 18:16; 2 Cor 13:1)

5. "Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin" (Deut 24:16)

- o Article III, Section 3, Paragraph (2): "...no Attainder of Treason shall work Corruption of blood, or Forfeiture except during the Life of the Person attained"
 - o If a parent was convicted of treason, this did not affect the rights of his children

6. The law of nations

- o Article I, Section 8, Clause 10: "...to define and punish piracies and felonies committed on the high seas, and offences against the law of nations"
 - o This implies a power and authority higher than mans (Isa 33:22)
 - o Implies higher law than laws of individual nations, laws that are extension of natural law
 - o War tribunals bring foreign officials to trial for atrocities; violation of the laws of nations

7. Basic equality of man

- o Article I, Section 9, Paragraph 8: "No Title of Nobility shall be granted by the United States"
 - o All men are created equal, there is to be no nobility class created separating men (Acts 10:34)
- o Fourteenth Amendment forbids the states from denying to any person within their jurisdiction the "equal protection of the law" (Ex 23:6,9)
 - o Equal status is guaranteed under the law (politically) not equality of ability or outcome

8. Basic dignity of man

- o Fifth and Fourteenth Amendments contain phrase "life, liberty, and property"
 - o All men are created in the image of God (Gen 1:26,27; 9:6), thus giving them dignity above the animals and a unique position in creation
 - o The right to life (Ex 20:13), liberty (Ex 21:16; Deut 24:7) and property (Ex 20:15) are conferred

Supreme Court Justice Statements - Affirming our Christian Roots

1. Honorable John Jay (first Chief Justice of the U.S. Supreme Court)(1816): "Providence has given to our people the choice of their rulers, and it is the duty...of our Christian nation to select and prefer Christians for their rulers"

2. Justice Joseph Story (served from 1811-1845): "Probably at the time of the adoption of the Constitution, and of the first amendment to it...the general if not the universal sentiment in America was, that Christianity ought to receive encouragement from the state so far as was not incompatible with the private rights for conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation...The real object of the amendment was not to countenance, much less to advance, Mohammadanism, or Judaism, or infidelity, by prostrating Christianity; but exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government"

3. "Why may not the Bible, and especially the New Testament...be read and taught as a divine revelation in the [school]?...Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament?" (1844; Vidal v. Girard's Executor's)

4. Justice David Brewer writing for the majority in the case of the Church of the Holy Trinity vs. the United States after examining every document pertaining to the foundation of this country over several years stated: "Our laws and our institutions must necessarily be based upon and embody the teachings of The Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian...This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation...We find everywhere a clear recognition of the same truth...These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation"... "The morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of [other religions]" (1892)

5. Supreme Court declared in United States v. Macintosh (1931): "We are a Christian people...according to one another the equal right of religious freedom, and acknowledging with reverence the duty of obedience to the will of God"

6. Justice William O. Douglas (1952): "We are a religious people whose institutions presuppose a Supreme Being...When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe...We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence"

7. Chief Justice Earl Warren wrote (1954): "I believe no one can read the history of our country without realizing that the Good Book and the spirit of the Savior have from the beginning been our guiding geniuses...Whether we look to the first Charter of Virginia...or to the Charter of New England...or to the Charter of Massachusetts Bay...or to the Fundamental Orders of Connecticut...the same objective is present... a Christian land governed by Christian principles. I believe the entire Bill of Rights came into being because of the knowledge our forefathers had of the Bible and their belief in it: freedom of belief, of expression, of assembly, of petition, the dignity of the individual, the sanctity of the home, equal justice under law, and the reservation of powers to the people...I like to believe we are living today in the spirit of the Christian religion. I like also to believe that as long as we do so, no great harm can come to our country"

President's Statements and Actions Affirming our Christian Roots *(Small Selection Only)*

1. George Washington, first president, first act of taking office did so before God by placing his hand on the Bible. After taking the oath of office, he bent down and kissed a page of the Bible. He then lead the entire Senate and House of Representatives to an Episcopal Church for a two-hour worship service
2. George Washington: "It would be impossible to govern rightly without God and the Bible" (note (1))
3. John Adams (1756): "Suppose a nation in some distant region, should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited...What a Utopia, What a Paradise would this region be!" (note 2))
4. John Adams, first vice president and second president (1798): "Our Constitution was made for a moral and religious people. It is wholly inadequate to the government of any other" (note (3))
5. John Adams, second president: "It would be impossible to govern without God and the Ten Commandments"
6. Thomas Jefferson, third president, one of the framers of the Constitution (1781): "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God?" (note (4))
7. John Quincy Adams, sixth president (1812): "No book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible." (note (5))
8. John Quincy Adams (1837): "Is it not that the Declaration of Independence first organized the social compact on the Foundation of the Redeemer's mission upon earth? That it laid the cornerstone of human government upon the first precepts of Christianity?" (note (6))
9. John Quincy Adams: "The highest glory of the Revolution was that it united in one indissoluble bond the principles of Christianity and the principles of civil government"
10. James Madison, called "Father of the Constitution" and fourth president: "We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God" (note (7))
11. Andrew Jackson, seventh president (1845): "Sir, I am in the hands of a merciful God. I have full confidence in his goodness and mercy...The Bible is true...I have tried to conform to its spirit as near as possible. Upon that sacred volume I rest my hope for eternal salvation, through the merits and blood of our blessed Lord and Savior, Jesus Christ" (note (5))
12. Abraham Lincoln, sixteenth president (1861): "Unless the great God who assisted [President Washington], shall be with me and aid me, I must fail. But if the same omniscient mind, and Almighty arm, that directed and protected him, shall guide and support me, I shall not fail...Let us pray that the God of our fathers may not forsake us now" (note (6))
13. Abraham Lincoln (1863): "We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. but we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with

unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness" (note (7))

14. Theodore Roosevelt, twenty sixth president (1917): "In this actual world, a churchless community, a community where men have abandoned and scoffed at, or ignored their religious needs, is a community on the rapid down-grade" (note (8))

15. Woodrow Wilson, twenty eighth president (1911): "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of the Holy Scripture" (note (9))

16. Woodrow Wilson, twenty eighth president: "A nation which does not remember what it was yesterday, does not know what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about...The Bible...is the one supreme source of revelation of the meaning of life, the nature of God and ...nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation" (note (20); p. 11:7)

17. Calvin Coolidge, thirtieth president (1923): "They were intent upon establishing a Christian commonwealth in accordance with the principle of self-government. They were an inspired body of men. It has been said that God sified the nations that He might send choice grain into the wilderness...Who can fail to see it in the hand of Destiny? Who can doubt that it has been guided by a Divine Providence?" (note (10))

18. Calvin Coolidge, thirtieth president: "The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country" (note (16))

19. Franklin Roosevelt, national radio prayer on D-Day, June 6, 1944: "Almighty God...with Thy blessing we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogance. Lead us to the saving of our country. Thy will be done, Almighty God, Amen" (note (11))

20. Harry Truman, thirty third president (not known to be a deeply committed believer)(1946): "In men and nations would but live by the precepts of the ancient prophets and the teachings of the Sermon on the Mount, problems which now seem so difficult would soon disappear...That is a supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant church, the Catholic Church, and the Jewish synagogue - bound together in the American unity of brotherhood - must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh, for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities" (note (12))

21. Harry Truman, thirty third president: "The basis of our Bill of Rights comes from the teachings we get from Exodus and St. Matthew, from Isaiah and St. Paul. I don't think we emphasize that enough these days. If we don't have a proper fundamental moral background, we will finally end up with a...government which does not believe in rights for anybody except the State!" (Note (20); p. 13:1)

22. Gerald Ford, thirty eighth president (1974): "Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first - the most basic - expression of Americanism. Thus, the founding fathers of America saw it, and thus with God's help, it will continue to be" (note (13))

23. Ronald Reagan, fortieth president (1984): "The frustrating thing is that those who are attacking religion claim they are doing it in the name of tolerance, freedom and open-mindedness. Question: Isn't the real truth that they are intolerant of religion? They refuse to tolerate its importance in our lives" (note (14))

24. Ronald Reagan, fortieth president (1984): "Without God there is not virtue because there is no prompting of the conscience...without God there is a coarsening of the society; without God democracy will not and cannot long endure...If we ever forget that we are One Nation Under God, then we will be a Nation gone under" (note (15))

25. Historical Note: Congress passed Public Law 97-280 on Oct 4, 1982, the President Reagan signed it into law, with the following opening:

"Whereas biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of the United States; Whereas this Nation now faces great challenges that will test this Nation as it has never been tested before; Whereas that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people..."

- Notes (1) Henry Halley, "Halley's Bible Handbook" (Grand Rapids, MI: Zondervan, 1927, 1965), p. 18
(2) Adams, "Diary and Autobiography", Vol 1, p. 9, from Adam's diary entry for February 22, 1756
(3) Adams, Charles Francis, ed., "The Works of John Adams, Second President of the United States", (Boston: Little, Brown, and Co., 1954), IX, p. 229
(4) Padover, Saul K. ed., "The Complete Jefferson", Query XVII (New York: Tudor Publishing, 1943), p. 677
(5) "Letters of John Quincy Adams to His Son on the Bible and its Teachings", (Auburn, N.Y.: James M. Alden, 1850), p. 119
(6) Adams, John Quincy, "An Oration Delivered Before the Inhabitants of the Town of Newburyport, at their Request on the Sixty-First Anniversary of the Declaration of Independence, July 4, 1837" (Newburyport: Morass and Brewster, 1837)
(7) Fredrick Nyneyer, "First Principles in Morality and Economics: Neighborly Love and Ricardo's Law of Association" (South Holland: Libertarian Press, 1958), p. 31
(8) Remini, Robert V., "Andrew Jackson and the Course of American Democracy 1833-1845", (New York: Harper and Row, 1984), vol III, p. 186
(9) Basler, Roy P., ed., "The Collected Works of Abraham Lincoln, (New Brunswick, N.J.: Rutgers University Press, 1953), vol. IV, p. 191
(10) Stokes, Anson Phelps, "Church and State in the United States", (New York: Harper and Brothers, 1950), vol. III, p. 186
(11) "Ladies Home Journal", October 1917, p. 12 as cited in Albert Bushness Hart and Herbert Ronald Ferleger, "Theodore Roosevelt Cyclopedia", (New York: Roosevelt Memorial Association, 1941), p. 77
(12) Lundin, Roger and Mark A. Nolls, ed., "Voices from the Heart: Four Centuries of American Piety"; (Grand Rapids: Eerdmans, 1987), p. 235
(13) Coolidge, Calvin, "The Prince of Freedom: Speeches and Addresses", (New York: Charles Scribner's Sons, 1924), pp. 351-353, as cited in "The Annals of America" (Chicago: Encyclopedia Britannica, 1976), vol. 14, pp. 410-411
(14) Robert Flood, "The Rebirth of America", (Philadelphia: The Arthur S. DeMoss Foundation, 1986), p. 37
(15) Cassette Recording obtained from Franklin Delano Roosevelt Presidential Library, Hyde Park, N.Y., June 6, 1944
(16) Stokes, op cit. vol III, pp. 712-713
(17) Ford, Gerald R., "National Day of Prayer, 1974", Proclamation 4338, December 5, 1974
(18) New York Times, "Remarks by President at Prayer Breakfast", August 24, 1984, p. A11
(19) "The Speech That Shook the Nation", Forerunner, Dec. 1984, p. 12
(20) Steve C. Dawson, "God's Providence in America's History" 1988

Supreme Court Justice's Statements (Beginning of the End)

1. Charles Evans Hughes (later to be Chief Justice of the Supreme Court)(1907): "...the Constitution is what the judges say it is" (Autobiographical notes)
2. Chief Justice Oliver Wendell Holmes: "Truth [is] the majority vote of that nation that could lick all others."
"Natural Law" Harvard Law Review 32, p. 40
3. Chief Justice Oliver Wendell Holmes: "...when it comes to the development of a corpus juris [or body of law] the ultimate question is what do the dominant forces of the community want and do they want it hard enough to disregard whatever inhibitions may stand in the way". Letter from Holmes to John C. H. Wu, Aug 26, 1926
4. Chief Justice Oliver Wendell Holmes: "I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand. I believe that our personality is a cosmic ganglion, just as when certain rays meet and cross there is a white light at the meeting point, but the rays go on after the meeting as they did before, so, when certain other streams of energy cross at the meeting point, the cosmic ganglion can frame a syllogism or wag its tail"
5. Supreme Court rulings (examples only) relating to religion:
 - o *Everson v. Board of Education* (1947): "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach"
 - o *Torcaso v. Watkins* (1961): Unconstitutional for a state to require all public officers and employees to declare their belief in God (ruling included non-theistic creeds such as humanism)
 - o *Engel v. Vitale* (1962); *Abington v. Schempp* (1963); *Commissioner of Ed. v. School Committee of Leyden* (1971): A verbal prayer offered in a school is unconstitutional, even if it is both voluntary and denominationally neutral (the court's own records show that only 3% of the nation had no religious ties of any type - no belief in God)
 - o *Stein v. Oshinsky* (1965): Freedom of speech and press is guaranteed to students unless topic is religious
 - o *Reed v. Van Hoven* (1965): Unconstitutional for a student in a public school to pray aloud over his lunch
 - o *DeSpain v. DeKalb County Community School District* (1967): Unconstitutional for kindergarten students to recite the nonsectarian prayer: "We thank you for the flowers so sweet;/We thank you for the food we eat;/We thank you for the birds that sing;/ We thank you for everything"
 - o *Lowe v. City of Eugene* (1969): Unconstitutional for a war memorial to be erected in the shape of a cross
 - o *State Board of Educ. v. Board of Educ. of Netcong* (1970): Unconstitutional for students to arrive at school early to hear a student volunteer read prayers which had been offered by the chaplains in the chambers of the US House of Rep. and Senate, even though those prayers are published by the US government in the Congressional Record
 - o *State of Ohio v. Wisner* (1976): Unconstitutional for a Board of Education to use or refer to the word "God" in any of its official writings
 - o *Trietley v. Board of Education* (1978): Unconstitutional for students to form, on their own initiative, Bible clubs of voluntary membership in public high schools (reversed after passage of Equal Access Bill of 1984, which the Supreme Court upheld)
 - o *Florey v. Sioux Falls School District* (1979): Unconstitutional for a kindergarten class to ask during a school assembly whose birthday is celebrated by Christmas
 - o *Stone v. Graham* (1980); *Ring v. Grand Forks Public School District* (1980); *Lanner v. Wimmer* (1981): Unconstitutional for the Ten Commandments to hang on the walls of a classroom since they may "induce the school children to read, meditate upon, perhaps to venerate and obey the Commandments"
 - o *Wallace v. Jaffree* (1985): A bill is unconstitutional, even though the wording may be constitutionally acceptable, if the legislator introducing the bill had a religious activity in mind when he authored it
 - o *Wallace v. Jaffree* (1985): Unconstitutional for a kindergarten class to recite: "God is great, God is good, let us thank Him for our food"
 - o *Graham v. Central Community School District* (1985); *Kay v. Douglas School District* (1986): Unconstitutional for a school graduation ceremony to contain an opening or closing prayer

***Homework: Glean Judicial Principles
From the Book of Proverbs
(Eccl 3:16-17)***

1. Introduction

- Legal foundation in this country developed over hundreds, and in some cases, thousands of years
- English law provided a significant basis to draw from (Western Christian roots)
- The country was founded by Christian men that knew the Bible
- Both Biblical truths and life experience with American/English tradition trained our founders in a way that resulted in basic Biblical principles becoming the foundation of law
- When we see a perversion of the court system, it is not the Biblical principles that are questionable, it is the sinfulness of man that corrupts
- Many of the fundamental rights and privileges legally protected are consistent with Biblical principles found in the Book of Proverbs
- A just enforcement of law is as important as setting the standard to begin with. Both must reflect God's standard, not man's

2. Assignment - identify as many principles of justice (as implemented in our judicial system) as you can from each of the listed Proverbs

Examples:

- o "A wicked man accepts a bribe in secret to pervert the course of justice" (Prov 17:23; 29:4)
Principle: It is illegal to accept a bribe or have a conflict of interest in judging cases
- o "It is not good to punish an innocent man, or to flog officials for their integrity (Prov 17:26)
Principle: Man is presumed innocent until proven guilty (Prov 17:26; Num 35:30; Deut 17:6; 19:15; Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28
Principle: Protection from dishonest judges by allowing rights of appeal to a higher authority (Matt 18:15 ff; Paul appealing to Caesar)

- o "It is not good to be partial to the wicked or to deprive the innocent of justice" (Prov 18:5; 28:21; 29:14; 22:22,23). "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (Prov 31:8-9)

- o "Acquitting the guilty and condemning the innocent-the Lord detests them both" (Prov 17:15;24:23-25)

- o "Honest scales and balances are from the Lord; all the weights in the bag are of his making" (Prov 16:11; 20:10)

o "A wise king winnows out the wicked, he drives the threshing wheel over them" (Prov 20:26)

o "The Righteous One takes note of the house of the wicked and brings the wicked to ruin" (Prov 21:12)

o "The lips of a king speak as an oracle, and his mouth should not betray justice" (Prov 16:10)

o "The first to present his case seems right, till another comes forward and questions him" (Prov 18:17)

o "A corrupt witness mocks at justice, and the mouth of the wicked gulps down evil" (Prov 19:28)

o "Do not testify against your neighbor without cause, or use your lips to deceive, Do not say, 'I'll do to him as he has done to me; I'll pay that man back for what he did.'" (Prov 24:28,29)

o "The accomplice of a thief is his own enemy; he is put under oath and dare not testify" (Prov 29:24)

o "When a wise man goes to court with a fool, the fool rages and scoffs, and there is no peace" (Prov 29:9)

o Other Proverbs?

Christian Citizenship Seminar

Session #3: What Does Separation of Church & State Really Mean?

Separation of Church & State Historical Conflicts

What Does Separation of Church & State Really Mean?

- Is There a Hierarchy of Biblical Law?
- Notional Christ & Culture Relationships
- God's Sovereignty – The Separating of “Church” and “State”
- Has Church and State Historically Been Separate?

We Have the Answers!

So - What Does Separation of Church & State Really Mean?

What Does Separation of Church & State Really Mean?

"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebel against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue, if respect, then respect; if honor, then honor." (Rom 13:1-7)

1. To Adequately Overview this Subject, must lay a Foundation

- Biblical law (an expression of God's will for us and mankind in a fallen world)
- Role of government (God's servant to punish the evil doer, and commend the good)
- Role of the church (bring glory to God and equip the saints in every sphere of life)
- How should the church and government relate to each other?

2. There's implied Hierarchy to God's Law (notes)

- "Be holy, because I, the Lord your God am holy" (Lev 11:44,45; 1 Peter 1:16)
- The greatest commandment, and the second one (Deut 6:4-5; Lev 19:18; Matt 22:37-40; Mk 12:30-31)
- Is there a distinction of Moral, Civil and Ceremonial laws in the Bible? (Ps 40:6-8; Jer 7:22-23; 1 Sam 15:22; Heb 10:1-8)
- Moral laws (eternal - both vertical and horizontal in nature)
 - Summarized in 10 commandments (Ex 20:2-17)
 - Addresses internal heart issues (e.g. Ex 20:17) as well as external actions (e.g. Ex 20:14)
 - Were they revealed before Mt. Sinai? (Gen 2:16-17; 4:9,12,13; 9:6; 9:18-29; 19:14-25; 20:3,18; 31:19-32; 34:1-26; 35:2; Ex 16:27-29)
- Ceremonial laws (temporary; fulfilled in Christ - vertical in nature)(Heb 7:11-28)
 - Governing external public worship of God; signs, types and shadows of spiritual truths revealed by Christ Himself (Heb 10:1)
 - Distinguished Israel from all other nations
- Civil laws (deal with the affairs of man - horizontal in nature)
- Judicial laws maintain order (governs nation, judges, kings, between people)
 - Applies in form until the coming of Christ and His eternal kingdom
 - Distinction in laws is important to determine what applies to nations
- Biblical law applies to everyone!
 - Biblical statements giving purpose of law: Gal 3:19; Rom 3:20; 7:7; 5:20; 1 Tim 1:8-9; Gal 3:24

Is There a Hierarchy of Biblical Law?

(One possible approach)

"Be Holy, because I, the LORD your God am holy"

(Lev 11:44;45; 19:2; 20:7,26; 1 Peter 1:16)

"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. This is the first and greatest commandment.

And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments"

(Deu 6:4-5; Lev 19:18; Matt 22:37-40; Mk 12:30-31)

"I am the LORD your God, who brought you out of Egypt, out of the land of slavery,

- o You shall have no other gods before me
- o You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments
- o You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name

Vertical

- o Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy

- o Honor your father and mother, so that you may live long in the land the LORD your God is giving you
- o You shall not murder
- o You shall not commit adultery
- o You shall not steal
- o You shall not give false testimony against your neighbor
- o You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor"

Horizontal

(Exodus 20:2-17; Deu 5:6-21)

Examples of Civil or Judicial Law
(Courts, penalties of the State; horizontal)

- Ex 21:1-11 (servants)
- Ex 21:12-36 (injuries)
- Ex 22:1-15 (property)
- Ex 22:16-31 (social)
- Ex 23:1-13 (justice & mercy)

Examples of Ceremonial Law
(Law of ceremonies & sacrifices; vertical)

- Lev 1:1-7:38 (offerings)
- Lev 11:1-47 (clean & unclean)
- Lev 12:1-8 (purification after childbirth)
- Lev 13:1-14:57 (disease & mildew)
- Lev 15:1-33 (discharges)
- Num 18:1-32 (priests & Levites)

Note: Civil & Ceremonial laws can be difficult to distinguish

- For believers: reveals God's will; teaches what sin is; reveals the depth of pollution in us; the standard to show our need of Christ; standard to show our duty to God
- For nations: testimony to wisdom and understanding of God; demonstrates blessings through obedience; source of standard for justice; ensure peace in the land (Deut 4:5-8)
- For unbelievers: the standard to judge right & wrong; restrain evil; convict of sin
- For government: provide the standard to punish evil and commend the good (Rom 13:1-7)

3. What is Government's Role Relative to its Citizens? (Rom 13:3-4; 6c)

- How does it instill terror in those who perform inherently evil deeds?
 - Punishment is to be swift (Deut 25:1-3; Eccl 8:11)
 - Punishment is to be without partiality (Prov 18:5; 17:15; 24:23-25; 21:13; 22:22-23; etc.)
 - Punishment is to be without pity (Deut 19:11-13,21)
 - Why were there no prisons in O.T. times?
- 'Servant' = *diakonos* (deacon); with the sword representing power over life or death *Rom. 13*
- Uphold the (hopefully godly) standards that society desires (Rom 2:14-15)
- Where is our government not punishing the evil that is around us?
- To "commend" the good is to approve of it, honor it (Prov 22:29; 14:35; 3:3-4; 21:21)
- What is the good that the government is to commend?

4. What is the Church's Role in This World? (Eph 3:10-11)

- The role of the church is first and foremost to bring glory to God (1 Cor 10:31)
- A role of the church is to reflect God's multi-faceted grace before spiritual powers (Eph 3:10-11)
- A role of the church is to testify to God's truths before earthly powers (1 Peter 3:9-10)
- A role of the church amongst believers is to worship God and equip the saints (Col 3:17; 1 Cor 10:31; Acts 2:41-42; Heb 10:25; 1 Cor 11:28; 2 Tim 3:16-17,4:2; Eph 5:19-20; 1 Cor 11:17-32; Acts 20:28-31; Eph 2:10,6:18; Matt 28:19-20; Acts 6:1-6; Rom 15:27)
- A role of the church is to equip believers to be godly citizens
 - Instruct believers to: be obedient (Rom 13:2); respectful (Rom 13:6-7); pray (1 Tim 2:1-2); work hard (2 Thess 2:6-15); expose evil and warn society (Eph 5:8-14); be ready with answers (Col 4:5-6)
 - Seek the peace and prosperity of the nation (Jer 29:4-7)
 - Train to use giftedness for furtherance of the Kingdom and ministry to our fellow man
 - To be salt as well as light in all of our endeavors (Matt 5:13-15)
 - To remind us the power within is greater than that in the world (Rom 8:31-39)
- The role of church leadership relative to society:
 - Pastors were outspoken leaders in community/national issues of early America
 - Why won't pastors take a strong public stance on issues, leaders of the day?

- Commonly held historic roles of the church relative to surrounding culture (adapted from H. Richard Niebuhr; “Christ and Culture” 1951)(see figure)
 - “Christ above Culture” (Modified theocracy)
 - “Christ and Culture in Paradox” (Dualism)
 - “Christ the Transformer of Culture” (Transformation)
 - “Christ against Culture” (Separatism)
 - “Christ of Culture” (Liberal Protestantism)
 - “Culture above Christ” (Persecution)

5. Notional Historical Splitting of Church and State Functions (see figure)

6. Historical Understanding of “Separation of Church and State”

- Constitution protected Christianity from the Central Government
- The Constitution itself - Amendment I; adopted June 15, 1790 (Establishment Clause)

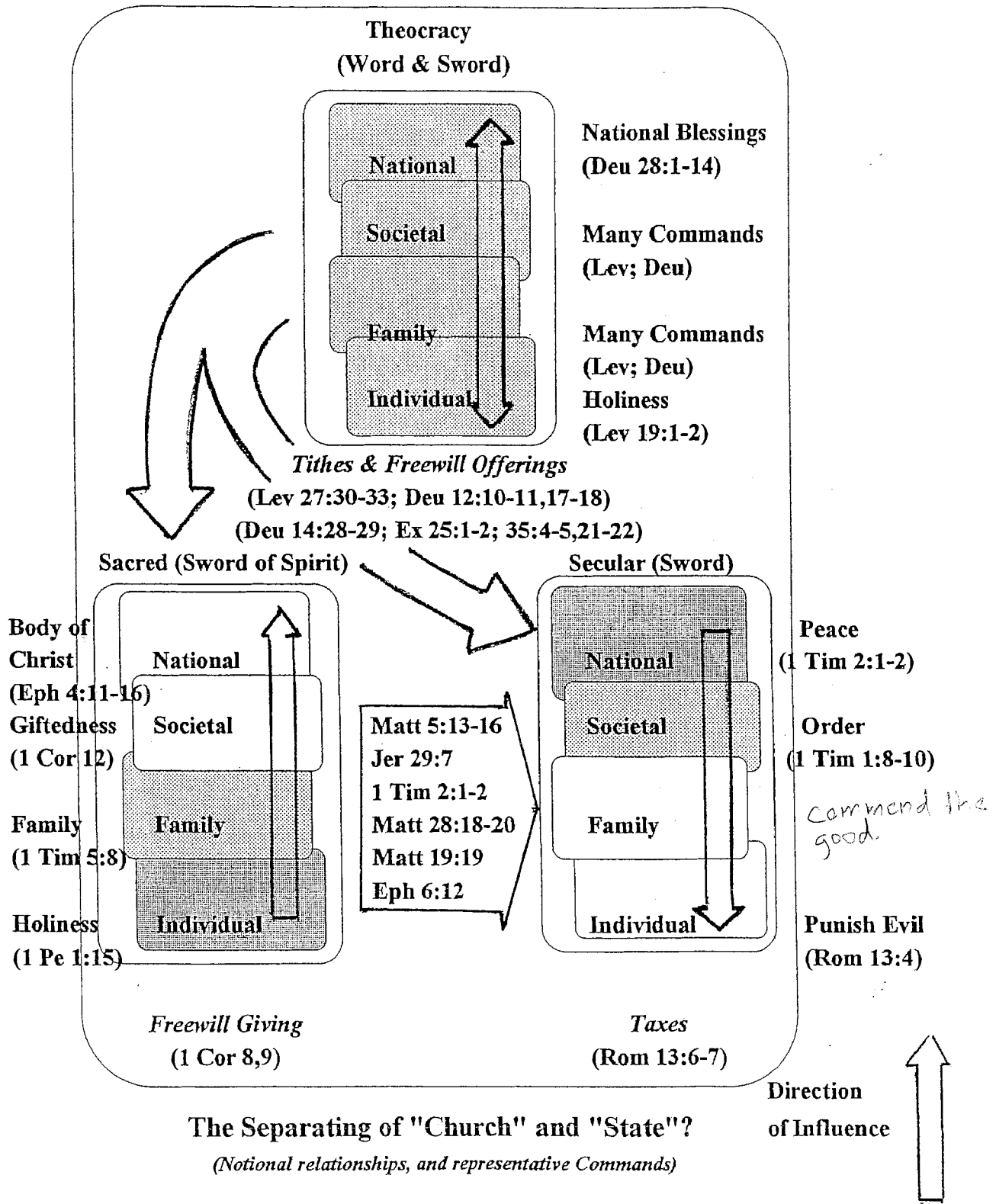
“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances”

- No mention of “separation of church and state” in Constitution, Amendments or the Declaration of Independence
- Origin of term is from letter of President Jefferson to Dandury Baptist Association responding to a rumor that the Federal Government intended to declare an official denomination:

“I contemplate with solemn 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 and State”

- However: Jefferson not a delegate to Constitutional Convention, nor member of Congress when this Amendment approved, therefore his opinion could not be expected to be definitive
- What was the original intent? Prevent Federal Government from instituting a national religion or limiting the free expression of Christian influence!
 - See Handout and Congressional Judicial Committee rulings (1853): Both Houses unambiguously affirmed Christianity as the bedrock of the nation and the appropriateness of encouraging its influence
 - See Handout and Supreme Court decision in “*Church of the Holy Trinity v. United States*” (1892) which thoroughly researched the roots of the nation and intent of the Constitution

God's Sovereignty



Has Church and State Historically Been Separate?

(Two Selected excerpts from Ref 1)

Congressional Judicial Committees, January 19, 1853

Historical note: Congress was petitioned to separate church and state and to remove chaplains from the Congressional halls and from the military. The petitions submitted were referred to the Judiciary Committees of Congress for consideration. After extensive investigations and searches through the historical records and laws the following reports were filed (excerpts):

"In the Senate of the United States, January 19, 1853, Mr. Badger made the following report: -"

"The ground on which the petitioners found their prayer is, that the provisions of law...are in violation of the first amendment of the constitution of the United States, which declares that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

"It thus becomes necessary to inquire whether the position of the petitioners be correct."

"The clause speaks of 'an establishment of religion.' What is meant by that expression? It referred, without doubt, to that establishment which existed in the mother-country, and its meaning is to be ascertained by ascertaining what that establishment was. It was the connection, with the state, of a particular religious society [denomination]."

"We are a Christian people...not because the law demands it, not to gain exclusive benefits or to avoid legal disabilities, but from choice and education; and in a land thus universally Christian, what is to be expected, what desired, but that we shall pay a due regard to Christianity...?"

"The whole view of the petitioners seems founded upon mistaken conceptions of the meaning of the Constitution...They intended, by this amendment, to prohibit 'an establishment of religion' such as the English Church presented, or any thing like it. But they had no fear or jealousy of religion itself, nor did they wish to see us an irreligious people...They did not intend to spread over all the public authorities and the whole public action of the nation the dead and revolting spectacle of atheistic apathy. Not so had the battles of the Revolution been fought and the deliberations of the Revolutionary Congress been conducted."

"March 27, 1854. Mr. Meacham, from the [House] Committee on the Judiciary, made the following report:-The Committee on the Judiciary...had the subject under consideration, and, after careful examination, are not prepared to come to the conclusion desired by the memorialists. Having made that decision, it is due that the reason should be given..."

"At the adoption of the Constitution, we believe every State - certainly ten of the thirteen - provided as regularly for the support of the Church as for the support of the Government...Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle. At the time of the adoption of the Constitution and the amendments, the universal sentiment was that Christianity should be encouraged, not any one sect [denomination]."

"It [Christianity] must be considered as the foundation on which the whole structure rests. Laws will not have permanence or power without the sanction of religious sentiment, - without a firm belief that there is a Power above us that will reward our virtues and punish our vices. In this age there can be no substitute for Christianity: that, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions. That was the religion of the founders of the republic, and they expected it to remain the religion of their descendants. There is a great and very prevalent error on this subject in the opinion that those who organized this Government did not legislate on religion"

Two months later the House of Representatives passed the following resolution: "The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the gospel of Jesus Christ"

Church of the Holy Trinity v. United States, 1892

United States Supreme Court

Quote: "This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation. The commission to Christopher Columbus...[recited] that 'it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered...' The first colonial grant made to Sir Walter Raleigh in 1584...and the grant authorizing him to enact statutes for the government of the proposed colony provided that 'they be not against the true Christian faith...' The first charter of Virginia, granted by King James I in

1606...commenced the grant in these words: '...in propagating of Christian Religion to such People as yet live in Darkness...'"

"Language of similar import may be found in the subsequent charters of that colony...in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the Mayflower, 1620, recites: 'Having undertaken for the Glory of God, and advancement of the Christian faith...a voyage to plant the first colony in the northern parts of Virginia...'"

"The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639, commence with this declaration: '...And well knowing where a people are gathered together the word of God requires that to maintain the peace and union...there should be an orderly and decent government established according to God...to maintain and preserve the liberty and purity of the gospel of our Lord Jesus which we now profess...of the said gospel [which] is now practiced amongst us.'"

"In the charter of privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: '...no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of...their religious profession and worship...'"

"Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights...'; '...appealing to the Supreme Judge of the world for the rectitude of our intentions...'; 'And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.'"

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. The Commonwealth*, it was decided that, 'Christianity, general Christianity, is, and always has been, a part of the common law...not Christianity with an established church...but Christianity with liberty of conscience to all men.' And in *The People v. Ruggles*, speaking as Chief Justice of the Supreme Court of New York, said: 'The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice...We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions].' And in the famous case of *Vidal v. Girard's Executors*, this Court...observed: 'It is also said, and truly, that the Christian religion is a part of the common law...' These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

Notes: 1. The Court quoted from 18 sources and alluded to over forty others, and acknowledged "many other" from which selections could have been made. The complete ruling cited from 44 state constitutions (total states in 1892)

Other Court cases:

1. *The People v. Ruggles*, 1811; Supreme Court of New York sustained lower courts conviction of one that committed blasphemy against God, and contumelious reproaches, and profane ridicule of Christ or the Holy Scriptures, are offenses punishable at the common law, whether uttered by words or writings
2. *Updegraph v. The Commonwealth*, 1824; Supreme Court of Pennsylvania dealt with blasphemy - sustaining the lower courts conviction and the legality of laws on blasphemy
3. *Vidal v. Girard's Executors*, 1844; United States Supreme Court ruled that a stipulation in the bequeathing of an inheritance to form a college, but with the restriction that no minister of any sect could hold any position there. Court ruled separating Christianity from education was "repugnant" and could not be done - moral principles must be taught from the Bible

- Additional Supreme Court case (“*Reynolds v. United States*” (1878)) specifically used Jefferson’s letter to show nation’s laws and government were to protect Christian foundation

7. “New” Interpretation of Establishment Clause (1947) resulted in systematic dismantling of Christian presence throughout the nation (All governmental levels)

- “*Everson v. Board of Education*”, Supreme Court ruled:

"The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach" ...[n]either a state nor the Federal Government...can pass laws which aid one religion, aid all religions, or prefer one religion over another."

- This decision used Jefferson’s letter out of context, did not cite any previous precedent, ignored all other founding fathers, patriots, and all framers of the Constitution
- Court used 14th Amendment (originally intended to protect freed slaves) and applied 1st Amendment to the States (eventually used to apply all Bill of Rights to the States)
- Result: Common belief that no outward expression of Christianity at any governmental level is legal (contrary to first 150 years of national history)

8. Bottom Lines

- The church corporate must not lose sight of its primary mission - bring glory to God (Major in the majors, and minor in the minors)
- The church corporate has the freedom, and the duty, to equip the saints to be good, productive, and godly citizens
- Churches still maintain great freedoms that can be exercised, and have a right to call the nation and the magistrate back to protecting freedom of Christian expression and to not promulgate, fund or force it
- Supreme Court decision in *Walz v. Tax Commission of the City of New York*, 379 U.S. 670, 90 S. Ct. 1409 (1970) - Churches still have rights:

"Adherents of particular faiths and individual churches frequently take strong positions on public issues including, as this case reveals in the several briefs amici, vigorous advocacy of legal and constitutional positions. Of course, churches as much as secular bodies and private citizens have that right"

- However: Churches that are politically involved put their tax exempt status at risk
- Developing Biblical approaches to social, cultural, State and National affairs takes significant study & effort



Christian Citizenship Seminar

Session #4: What Practical Things Can I Do?

Why Don't We Get Involved?

There are Potential Dangers

What's the Role of Church Leadership?

Practical Opportunities and Activities

- Practical Initiatives a Church Christian Citizenship Ministry Can Do
- Christian Citizenship Alerts
- Leveraging Talent & Information
- "Christian Citizenship" Curriculum Available
- Biblical Qualifications for Candidates
- Prayer for Those in Authority Over Us
- Voter Guides?
- Guidelines in Writing a Letter to Legislators, Advertisers or Media Executives

Legal Assistance

Selected Resource List for Further Study & Use

Local Action Tools (from Center for Reclaiming America)

Additional Useful Web Sites

Bottom Lines

Suggested Next Steps (Individual Actions)

Suggested Next Steps (Church Actions)

Horizon Bible Institute – Additional Projects for College Credit (1 Unit)

Why Don't We Get Involved?

"The sluggard says, 'There is a lion outside!', or 'I will be murdered in the streets!'" (Prov 22:13)

"Fear of man will prove to be a snare, but whoever trusts in the Lord is kept safe." (Prov 29:25)

● ***I don't see any direct Biblical mandate to be involved***

- We are called to be salt and light in this world. In it's broadest context, this includes not just spreading and applying God's truths, but also disinfecting the environment around us, personally setting an example on involvement, and working for the good of our neighbor (Matt 5:13-16)
- We are called to point out sin in the land (Eph 5:11)
- We are called to hold captive every thought unto Christ in every area of endeavor, including selecting leaders and righteous laws (2 Cor 10:5)
- We are called to demolish arguments and every pretension that sets itself up against the knowledge of God, however it manifests itself (2 Cor 10:5)
- We are called to pray and work for peace and prosperity in the land (Jer 29:7)
- We are called to be prepared to answer for the hope that is in us (1 Peter 3:15)
- We are called to rescue those being led away to death in their own sin (Prov 24:11-12)

● ***I know only the gospel can change a heart, not social activism***

- True enough. However, God has placed a conscience inside everyone (Rom 2:14). This conscience can be quickened by exposure to God's righteous standard of good and evil (Gal 3:24)
- Just laws may not change a person's heart, but they can serve to change a person's actions. Otherwise, why do we teach our children right from wrong even before they may come to saving faith in Jesus Christ?

● ***I don't think making a "better" pagan will bring more glory to God***

- True! The pagan is still lost in his sin and a reproach to God
- Godly implementation of God's standard brings honor to God independent of the results in the non-believer
- The standard shows that no matter how hard a person tries, they'll still fall short (no matter how poor of a reflection it is of God's truth), and will need something else
- A pagan that is morally "good" will bring credit to the moral standard conformed to as well as the source of that standard

- **Why should I want to improve Satan's world?**

- To contribute to the peace and prosperity of the land (Jer 29:7)
- To be able to live quiet lives in all godliness and holiness (1 Tim 2:1-2)
- To show compassion on the lost, but never at the expense of the gospel message (Heb 13:2; Luke 10:25-37)
- To prevent open dishonor to God's name amongst the non-Christianized (Num 14:13-16)
- Although it appears that Satan holds sway over this world, it truly belongs to the Lord (Psalm 24:1)
- The upholding of God's standard could be the vehicle the Lord uses to show the depth of one's sin (lawbreaker) and lead them to the only hope they have, Christ (Gal 3:24; Rom 7:7-25)

- **I may have to compromise on an issue if I start to take a stance**

- Realistically, is it better to do nothing and watch the culture and environment we raise our children in become more and more hostile to everything we stand for?
- We must determine the principles we're not willing to compromise on under any circumstances. This, however, does not prevent us from incrementally working towards a righteous goal
- Is limiting some types of abortion better than no limitations at all? Is this compromising on a foundational principle?
- Are we really only straining a gnat to ensure we can justify inaction? (Matt 23:23-24)
- Obviously, we must be careful of our motives at all times. But we're not to be so careful that we are frozen into inaction

- **I don't have enough knowledge to be effective (I'm ignorant)**

- How do you correct this? By staying ignorant or by studying and becoming knowledgeable
- Common sense itself will show what should be done many times
- Did you use the same argument to prevent yourself from sharing the gospel once you became a believer?
- God's common grace gives man a conscience to understand at least a shadow of what is good and bad, independent of the facts (consequences)
- Being armed with data and good reasoning makes us even more powerful, however, this isn't a prerequisite before we do anything

- **I'm not supposed to throw pearls before swine**

- For sure, we are not called to be argumentative or divisive (Matt 7:6; Acts 18:6 example)
- Not all unbelievers will be unreceptive (or cold) to solid information,

facts and good reasoning, as long as we are not personally the stumbling block to them

- How then would you fulfill 2 Corinthians 10:4 which says we demolish every argument and pretension that sets itself up against the knowledge of God? We should at least be aware of the “swine’s” arguments
- By the way, the swine referred to in Matthew 7:6 are those that God’s truths are wasted on to our own detriment. We for sure must be wise about where to pick our fight
- Is this really just an excuse to not engage the enemy at all?

• ***I’m not gifted to be involved in politics or Christian activism - so why should I worry about it?***

- Just as with spiritual giftedness (1 Cor 12:1-31), you’ll only know if you’re gifted (talented) in this area by trying, then evaluating
- You know that there will be others that are gifted and talented in these areas, your responsibility is to seek them out to support them in: prayer, financially as the Lord leads, encouragement, defense of them (speak well of them), voluntary work where needed, and the like (1 Tim 5:18)
- Also, seek those out that are involved in order to be better informed on the issues of the day and what role you can or should play (Rom 12:6-8)
- Ignoring those involved in positions of authority and not supporting them could be knowing the good we ought to do but not doing it (James 4:17)

• ***I’m not taught to engage the culture***

- What should you do then?
- If your church doesn’t have the tools, how can you help provide them?
- If you don’t engage, who will?
- While you become equipped, support those that are gifted in these areas

• ***I’m not directly affected by the issues of the day***

- Maybe not at this time, but what about your children? (Prov 6:10-11)
- Is darkness ever satisfied with the status quo?
- Is this showing love to our neighbor and a concern for his well being?
- What example did the Good Samaritan set (Luke 10:25-37)? Even though not “required” to help those in need, what would bring the greatest glory to Christ?

• ***I don’t believe it’s appropriate to impose my views on others***

- God has revealed His moral standards and expectations for both believers and for humanity at large (Deut 4:5-8)
- For example, before the fall:

- The sanctity of life was to be maintained (Gen 1:27,28)
- The sanctity of marriage was to be preserved (Gen 2:23,24)
- Man was given dominion over the earth (Gen 1:28; 2:15)
- Man was made aware of his accountability to an almighty God (Gen 2:16)
- After the fall:
 - The law of Moses was given to His people for their good, and as a testimony to the world (Deut 4:5-8; Psalm 96:1-13; 98:2,3)
 - Man's conscience continues to display the requirements of the law (Rom 2:14-15) and the existence of a mighty God that he is accountable to (Rom 1:20)
- Because of this:
 - It is observable that turning from God's moral and visible truths (violating them, and our own conscience) will result in adverse consequences and will potentially yield devastating results (Joshua 1:7 principle; Rom 1:21-32)
 - Objective data and information (as well as observation) will usually show the horrible consequences of sin (Deut 28:1-68)
- We cannot force another to believe a certain way, but we may convince them of their folly (even AA, some human psychology, and self help courses show some "improvement" can occur)
- You typically cannot impose your views on someone else, but you can affect a person's actions and behavior
- Government's role is to punish the evil doer, by doing so it's imposing it's will on people. Who is going to define what evil is if you don't?

● **I don't think I can make any difference**

- How many apostles were there? Did they make a difference in the world?
- Don't we serve the God of the universe? Who holds the life of the king in His hand? (Prov 21:1)
- Who's in charge? We can't do anything by ourselves, but God can!
- We're not called to guarantee results, we are only called to be faithful to the high calling the Lord gives us
- If God is for us, who can be against us? (Rom 8:31-39)

● **I'm afraid of the impacts upon myself or my family that could result from engaging the enemy**

- Is this rationalization? We are called to count the cost in our obedience to Christ, not our own comfort (Matt 16:24)
- We are not called to fear man (Prov 29:25)
- We are not called to imagine false enemies to get out of doing what is right (Prov 22:13)
- We must be wise where we take our fight, but fight we must (Matt 16:18)

- If the gates of hell will not prevail against God's kingdom, His church, then why are we so reluctant to bring the righteousness of Christ and God's truths into the public square? (Matt 16:15-19)

- **I don't have the time**

- Do you have time for any TV, radio, hobbies, vacations, naps, sports, pleasure reading?
- Do you seem to always find the time for those things that you enjoy doing?
- Is this only an excuse to do absolutely nothing in this area?

- **I think it's illegal for a church to be involved in politics in any way**

- All scripture was given to equip us for every good work (1 Tim 3:16-17), independent of what the government says the church is supposed to do or not do
- The church, with its teachers and preachers is intended to train and equip us in doing the good works (Eph 4:11-5:14)
- Federal law prevents 501(c)3 organizations from actively trying to influence the outcome of elections. However, churches can educate their members in their Christian citizenship responsibilities and provide a forum for political discussion and debate as long as it doesn't favor one candidate over another or take a formal, church stand on a legislative issue not directly affecting the church

- **I believe politics is corrupt, sleazy, and beyond redeeming, why even worry about it?**

- All legitimate businesses and professions can be redeemed and prosper for God's glory (John 21:4-11; 2 Cor 9:6-7)
- The Lord is the one that places men in positions of authority to do His bidding (Prov 8:15-16; 21:1)
- Replacing evil men with godly men will bring righteousness to the forefront (Prov 25:4-5; 28:28)
- Justice, properly applied, ensures order in the land (Prov 28:2; 29:2,4,14)
- There is always hope in the Lord, even men of little account can be used for His glory and to fulfill His purposes (Eccl 9:4)

- **I think this generation is totally lost and beyond hope, it's not like the old days, and we can't return, so why should I be concerned?**

- The old days were just as evil as now since the heart of man has not changed (Jer 17:9)

- The old days were seen by us through the eyes of a child, we cannot go back to that time, nor should we even try and compare the times (1 Cor 13:11)
- It's not wise to dwell on the "old days" and pine for them, since we live in this day and are called to live it for the glory of God (Eccl 7:10)
- It's never beyond hope, God will accomplish His purposes to bring Him praise and glory (1 Cor 6:9-11)

● **I agree individual Christians have a responsibility to be active in this nation, but is it valid for the church body to be involved?**

- The primary focus of the church body is to present Christ in His fullness, to build the body of believers up in their faith and the knowledge of the Son of God, and to present Christ to the world (Eph 3:10-11; Matt 28:18-20)
- Just as removal of God from the public school teaches that God is not important, the church body by not addressing citizenship duties teaches that it is not important (benign neglect)
- The church with its gifted teachers and preachers is to equip all believers to be thoroughly equipped for every good work (2 Tim 3:16,17), this includes being salt and light in every legitimate profession and sphere of influence in society (public schools, elected officials, etc)
- In order to serve in a godly way in public service, it is important to properly equip the godly to assume these positions for God's glory and know how to apply Biblical principles to these professions, since they're serving the Lord not men (Eph 6:7)

● **I know the Christian is called to do good and evangelize, but is he called to confront evil wherever its found?**

- We are to have nothing to do with the fruitless deeds of darkness, but rather, we are to expose them. This for sure applies to professing believers, but the principle can also be applied to the world (Eph 5:8-14)
- John the Baptist exposed King Herod's sin publicly (Mark 6:17-18)
- The law is intended to control the ungodly, and everything that is contrary to the glorious gospel (1 Tim 1:8-11)
- If a believer is in a leadership position, he is called to root out evil from his presence (Prov 20:26)
- Even Christ Himself drove out the money changers from His father's house (Matt 21:12-13)
- If a Christian will not stand up for what is right, who will?

There are Potential Dangers

- *“...the making of issues there is no end”*
- *Improper priority balance of church or individual*
- *Discouragement, burn-out, lack of perceived “success”*
- *Misplaced “Holy War” syndrome*
- *Divisiveness amongst believers who disagree on issues*
- *“Separation of Church & State” misconception difficulties*
- *Church public scrutiny, visibility & possible litigation*
- *Risk of jeopardizing church tax exempt status*
- *Alliances with churches (or groups) on moral issues with different doctrinal stances*

Practical Initiatives a Church Christian Citizenship Ministry Can Do

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.” (Gal 6:9-10)

The following is a short list of actions a church Christian Citizenship group can pursue to make a difference. It is roughly in chronological (growth) order, moving from an internal perspective (organization and oversight) to reaching outside and collaborating with other fellowships.

It's important that commitments not exceed the ability to accomplish. Once a church organizes, there's a tendency to think everything must be done immediately. This can breed frustration and disappointment. Prayerfully consider what your group is gifted at, and pace yourself with a long term perspective so that difficulty in gaining “success” doesn't completely dishearten efforts. Remember, the Lord calls us to be faithful in our service to Him, the results are dependent upon Him (1 Cor 3:6).

Relative to Church Leadership

- Ensure church leadership provides oversight of all activities and significant decisions. They ensure the name of Christ remains honored in all that's done
- Ensure there is a firm understanding of all legal issues involved. Seek legal counsel if uncertain
- Develop a formal church policy towards Christian Citizenship (if necessary)
- Define modest (realistic) goals for a specified time period and assess periodically
- Identify a mature, experienced church point of contact to coordinate all activities, lead meetings, report to church leadership and be the spokesman

Providing for Believer Education

- Prepare for and conduct specialized training classes (topical) or retreats
- Work with the pastor to outline an appropriate topical sermon series
- Generate a Sunday School Christian Citizenship class series
- Conduct a Home Fellowship Group Bible study on citizenship issues
- Create a permanent Citizenship library or set up a table or bulletin board during worship times with information of current interest
- Publish or route fact sheets, booklets etc. on specific topics
- Create a Christian Citizenship budget line within the church annual budget for education materials (books, videos, tapes, periodicals, etc.)

- Subscribe to election and legislation alerts from reputable Christian organizations and post in conspicuous place to increase awareness
- Educate church membership on success stories with inserts in bulletins
- Create a group E-mail distribution capability for interested members
- Encourage voter registration and provide materials to facilitate
- Invite political leaders to give their personal testimony and/or to discuss issues of concern with the membership
- Conduct voter awareness evenings on any number of general or specific items of interest as a continuing education and equipping ministry
- Develop a phone directory for all members listing the districts they are located in, all elected representatives and contact information
- Encourage school children to write school reports on the Christian roots and influences in our nations history

Direct Outreach

- Build an advertising campaign (radio, billboards, other?) to address local issues from a Biblical perspective
- Organize and conduct writing classes to equip members on how to write effective letters to public officials, newspapers, corporations, etc.
- Organize and conduct letter writing workshops to produce letters to the editor, elected officials, TV executives, industry executives, etc.
- Develop and build Web sites containing reasoned positions on topics of particular interest. Use hot links to trusted Christian sites for easy access
- Encourage pastoral mentoring of current and future community leaders
- Organize visitation of elected representatives to voice opinions on topics of interest and concern to the Christian community
- Organize picketing, demonstrations, boycotts if needed (however, conduct all within legal constraints)
- Develop a publications and pamphlet ministry to produce and deliver reasoned positions on moral issues to the community

Possible Joint Church Activities

- Conduct joint church coordination/awareness meetings on current issues of interest to the wider Christian community
- Sponsor joint church seminars or workshops for specific topics
- Pursue a vigorous information exchange and collaboration process
- Host candidate forums during election years to allow all candidates for an office to: speak on issues, give their personal testimony, answer questions
- Develop joint church resolutions on moral issues
- Form an advisory group to express concerns and encouragement to public leaders
- Pool financial resources to support ad campaigns if needed
- Identify specific expertise (e.g., geneticist) to provide reasoned answers to all collaborating churches when questions arise in that area

Biblical Qualifications for Candidates

“The king’s heart is in the hand of the LORD; he directs it like a watercourse wherever he pleases.” (Prov 21:1)

The selection of those that will “rule” over us is a profound responsibility that should never be taken lightly. All who attain office are placed there for our good by God (Rom 13:1-5), and when we vote, we are an active party to who will occupy that office and the decisions they’ll eventually make – whether good or bad. Just as its important to chose a competent auto mechanic, or brain surgeon, it’s important to know as much about each candidate as possible even though at times it can be extremely difficult.

The following list is a starting point on what we should know before we are willing to endorse a candidate for an important leadership position. These lists help demonstrate how little we typically know about those we usually vote for. Also, these should be the questions we have in mind when we’re doing our homework on an individual’s qualifications. The list is ordered to address a candidate from literally the inside out. The spiritual condition is the most critical, then the principles that provide the bedrock for their decisions, the quality of their character as they act upon their principles, then their actual track record.

Qualifications Relating to a Candidate’s Spiritual Condition:

- Are they a sincere, committed believer? (2 Cor 13:5)
- Do they have a clear, personal testimony relating to Jesus Christ? (Rom 10:9-13)
- Are they a faithful member in good standing of a Christ-honoring Church? (Heb 10:25)
- Are they accountable to the leadership within their church? (Heb 13:17)
- Do they routinely seek counsel from mature, godly men? (Prov 11:14)

Qualifications Relating to a Candidate’s Basic Decision Principles:

- Do they understand the Biblical roles of the family (Col 3:18-21), the church (Matt 5:13-16), and government? (Rom 13:1-7)
- Do they understand the need for strengthening of families as much as possible? (1 Tim 5:8)
- Do they understand the need for rightly defined and applied justice (Psalm 82:3; Prov 21:3)

- Do they uphold and defend the sanctity of life from conception to its natural end? (Ex 20:13)
- Do they strongly encourage and support morality in all spheres of public and private life? (Eph 5:3-7)

Qualifications Relating to a Candidate's Character:

- Would they meet the Biblical qualifications for Elder or Deacon? (1 Tim 3:1-13; Titus 1:6-9; 1 Peter 5:1-3)
- Have they demonstrated personal responsibility and remorse (repentance) for any prior sinful actions, and understand why they were wrong? (Prov 12:1; 1 Cor 6:9-11)
- Do they appear to be double-minded? (James 4:7-8)
- Do they appear to be ambitious for power, or for serving? (James 3:13-18)
- Do others you respect openly support this person? (Prov 27:2)

Qualifications Relating to a Candidate's Knowledge of the Position:

- Do they have related experience in a similar type of position? (Prov 22:29)
- Do they understand the issues and decisions they will face? (Luke 14:25-32)
- Is their previous voting record (if any) morally sound? In not, is there a good understanding as to why? (1 Tim 3:10)
- Do they have the necessary ability to work with different types of people? (2 Tim 2:24-25; Col 4:5-6)

Some thoughts on how and where to gather information follow on each candidate:

Contact the Candidate Directly

- Locate the candidates office and ask for an opportunity to meet personally with the candidate
- If the position is a local office, it may be possible to visit the candidate in their home. This provides an excellent opportunity to learn about them and their views as well as their family life and environment
- Invite the candidate to a small group for questions and answers in a casual setting
- Find out where the candidate has speaking engagements and attend. Hear their positions on issues directly. Ask questions dear to you if the opportunity presents itself. Often they will stay around to answer questions one on one afterwards

Contact the Candidates Information Outlets

- Call the candidates office and ask specific questions and for information to be sent to you

- Keep all mailings you receive that are pertinent
- Access and read the candidates web site (if they have one)
- Get all press releases and position papers that are available

Contact Outside Groups

- Track down local newspaper articles about the candidate
- Find voter guides that any of a number of organizations produce. A word of caution, however, be careful of the motivation behind the guides
- Contact local watch dog groups for information on “hot” issues
- Find out what individuals and/or organizations endorse the candidate
- Call local radio stations (Christian also) to find out what they know about the candidate
- Assess carefully what opposing candidates are saying
- If the candidate has a prior public voting record, find out what it was

Contact any Acquaintances That May Know the Candidate

- Talk to those you know that may have personal knowledge of the candidate to get a clearer, more personal picture of them
- Talk to the candidate’s neighbors to ensure they have a good reputation in the community they live in
- If you can determine what church they’re a member of, make contact to find if they are in good standing. Talk to the pastor to find out more specifically

Contact the Candidate’s Campaign Manager and Volunteer

- Volunteer to walk precincts for the candidate so you have an opportunity to meet them and find out first hand what they are like and how they are running their campaign
- Talk to those that know the candidate well to get a fuller view of them
- Watch how the campaign is run to see if it’s a high integrity, honest campaign

The following quote from Noah Webster (1758-1843) combines two thoughts, our responsibility and the qualifications for office:

“It is alleged by men of loose principles...that religion and morality are not necessary or important qualifications for political stations. But the Scriptures teach a different doctrine. They direct that rulers should be men who rule in the fear of God...” “When you become entitled to exercise the right of voting for public officers, let it be impressed on your mind that God commands you to choose for rulers just men who will rule in the fear of God. The preservation of a republican government depends on the faithful discharge of this duty; if the citizens neglect their duty and place unprincipled men in office, the government will soon be corrupted...”

Prayer for Those in Authority Over Us

“Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” (Phil 4:6-7)

Scripture gives very direct commands concerning our responsibilities towards the authorities God has raised over us. Romans 13:1-7 summarizes a number of key principles by stating we are to submit to them, and also give respect and honor where due (see also 1 Peter 2:13-17). We have another precious privilege and duty before the Lord, and that is to pray for those leaders as they exercise the power and authority God has placed into their hands. As 1 Timothy 2:1-2 states:

“I urge therefore, first of all, that requests, prayers, intercession and thanksgiving be made for everyone - for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.”

Since this is such an obvious desire of God for us, the question then becomes what to specifically pray for so we will experience quiet and peaceful lives, while setting a Christ-honoring example of salt and light. The following list gives examples of the type of prayers that are appropriate, and that should permeate our thinking¹.

- Pray for the salvation of each in authority over us
- Pray they would understand it is ultimately God who has placed them in their position, not man
- Pray they would understand their personal accountability to an Almighty God to whom they'll give account
- Pray they would see themselves as servants of God first and would diligently seek His will
- Pray they and their family would be protected from any harm or injury
- Pray they would legislate righteously, according to God's standard and not man's
- Pray they would appoint righteous, honest and fair judges
- Pray they would align their lives with biblical standards of leadership
- Pray they would use biblical principles to guide all their decisions
- Pray they would be diligent to seek out wise and godly counsel before making decisions

¹ Scripture verses supporting the above: 1 Tim 2:1-8; Matt 7:21-23; Acts 4:19-20; Col 1:29; Rom 13:1-6; 1 Peter 2:15; Prov 12:24; 20:12; 18:15; 24:5-6; 25:12; 29:12

- Pray they would be honest and exercise integrity in their official capacity
- Pray they would be above reproach, with integrity in their private lives
- Pray they would govern according to the truth, even when it's not popular
- Pray they would be examples of righteousness to those they serve
- Pray they would be good stewards of all the resources God has placed in their hands
- Pray that they would have a clear understanding of the role of government according to God's design and not man's
- Pray they would have the necessary discernment to immediately recognize evil and to reject it
- Pray they would use their office to restrain evil
- Pray they would publicly and privately commend what is good
- Pray they would create an environment supportive to the spread of the gospel
- Pray they would see their role as one that is to benefit those they serve
- Pray they would not make decisions out of expediency, but based on what is right and just
- Pray they would not be led gradually or deceptively into compromising righteous positions
- Pray they would not listen to ungodly counselors or self serving groups
- Pray they would not become proud because of their position of authority
- Pray they would not shrink from fulfilling their God given responsibilities
- Pray they would not abuse the power which God has entrusted to them
- Pray they would not promote evil in any manner
- Pray they would not use their office to promote their own agenda
- Pray they would not use their office to promote their own popularity

Let's not forget those Christians that are not in leadership positions; they also need to be prayed for. Beseech God that they would fulfill their responsibilities diligently, and answer God's call to be involved and even seek public office to personally present and live to the righteous standard the culture around us needs to see lived out. Specifically, then, consider the following additional prayers:

- Pray that Christians would faithfully pray for those in authority over us
- Pray that Christians would be an encouragement to our leaders to do good
- Pray that Christians would exercise their right to vote, and will use it in a godly manner
- Pray that when God calls His people to be involved in politics, they would obey and be diligent
- Pray that God would raise up godly leaders to replace those that abuse the use of their power

Voter Guides?

“The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. In the same way, good deeds are obvious, and even those that are not cannot be hidden.” (1 Tim 5:24-25)

Many churches use voter guides to inform their membership of stances candidates have taken on issues viewed as important to the Christian community. Though challenged legally over the years, guides that treat all candidates equally with the same questions are able to continue to develop, publish and distribute their material each election. Like any aid used to help make a decision, guides need to be objectively evaluated along with other information. The following addresses advantages and disadvantages of guides, not to trivialize their importance, but to help place them in their proper context.

Advantages of Voter Guides

- Without them, there is generally an appalling lack of objective investigation made into candidates and their positions on moral issues (Acts 6:3)
- They provide a consistent level of information is provided about each candidate seeking office as well as selected ballot measures (Job 13:9, 1 Tim 3:1-13)
- Each candidate’s position is addressed as accurately as possible on issues of importance to the Christian community (Prov 5:21; Matt 6:33)
- They address moral issues that will give insights into the candidates’ true character and decision predisposition (Matt 7:15-20)
- They provide accountability of the candidate's positions on issues so comparisons can be made with their record in office afterwards (Ecc 5:1-7)
- Many times a small percentage change in voting patterns can have significant impact on the results. Guides can be the deciding factor
- They provide a common format of response from all candidates uncluttered with rhetoric (Prov 10:19a)
- They can provide a focus for the Christian community in the vacuum of anything else available
- They provide a convenient summary that can be taken into polling booths

Possible Shortcomings of Voter Guides

- Experience of the candidate for office is generally not addressed. The user still needs to read about and calibrate on their qualifications (Prov 22:29; Rom 12:6-8)
- Only a selected group of issues/questions is covered. These may or may not be the ones of greatest concern to you, though some will be

- Past candidate history does not ensure continued, consistent stance on a particular subject (bait and switch)(Psalm 118:8-9)
- A solid moral stance may not imply expertise to operate effectively within the political structure, but it does help assess whether they are willing to stand for a righteous goal (Acts 4:13)
- Some candidates may not have responded in time, or it was lost, therefore inadvertently giving the impression of refusing to respond
- Sometimes the full text of the question asked of each candidate is not available, only a short summary statement of the issue. This provides little opportunity to determine if it was a fair question or not
- There is no opportunity for the candidate to give the reason for their response to a question, however, a solid "yes" or "no" could mean a great deal since the candidate is willing to commit one way or another and not waffle (Matt 5:37)
- Voting records are not necessarily indicative of a person's stance, since proposed legislation may have had other "riders" that were offensive and caused the entire bill to be rejected
- Use of the guide can become a crutch for a voter to lean on, instead of doing their own homework (Prov 21:5)
- When organizations endorse candidates or ballot measures, they are generally single issue focused and may miss a larger context. Also, many endorsements are provided strictly because of contributions made to the organization – not because of deeply held convictions
- Some guides use conservative (or objective) sounding names to disguise their actual biased leaning (e.g., Nonpartisan Candidate Evaluation Group)

Besides certain well recognized Voter Guides, there are other sources of information you'll probably receive either within or outside your church environment. Whatever you have, it's important for you to do your own homework. One of the greatest failings of many voting Christians is that after waiting until the last minute, they pull out their trusty Voter Guides, and expect them to define exactly what to do. This may be better than being swayed by last minute TV and radio candidate blitzes making "startling" new claims, but it isn't fulfilling our responsibilities to be an informed voter.

Guidelines in writing a Letter to Legislators, Advertisers or Media Executives

- Be careful to write to the appropriate persons (do your homework, who is the parent company or individual in charge)
- Be sure to “cc” copy other appropriate organizations at the same time
- Be original and use your own words, don’t follow a form letter approach
- Be legible (use a computer or typewriter - if it can’t be read, it won’t be!)
- Be brief & to the point - don’t ramble or cover many areas in the same letter
- Be sure to keep to one page or less. Multiple page letters are easily ignored
- Be precise on what you’re concerned about (time, place, station, quote etc.)
- Be appropriate, you don’t have to show your Christian bias (may be immediately rejected), just state what’s offensive and what you want done
- Be polite at all times, firm, but respectful of who you’re writing to
- Be clear on what action you are requesting to be taken (if any)
- Be specific if you want a reply or not, and by what time you want it
- Be sure others read your letter to check content, tone, grammar and spelling
- Be sure to keep a copy of your letter and any responses received for your files
- Be patient, allow a grace period following the time you said you wanted a response, then send a follow-up letter (referencing the previous one)
- Be sure to send another letter if you’re not satisfied with the response
- Be sure to also write when you’re pleased with something

Communicating with our Elected Public Officials

General:

- Address the official properly (1 Peter 2:17)
- Be brief and make your point clear (Matt 5:37)
- Reference specific legislation by title or number as needed
- Be courteous (2 Tim 2:25)
- Typically only address a single issue per letter
- Write letters of encouragement also, addressing spiritual matters (1 Tim 2:1-2) separately

Addressing:

The President
The White House
Washington, DC 20500

Dear Mr. President:

The Honorable Dianne Feinstein
United States Senate
Washington, DC 20510

Dear Senator Feinstein:

The Vice-President
The White House
Washington, DC 20500

Dear Mr. Vice-President:

The Honorable Randy Cunningham
House of Representatives
Washington, DC 20515

Dear Mr. Cunningham:

Phone, FAX and office mailing addresses:

United States Senators:

Senator Dianne Feinstein
331 Hart Building
Washington, DC 20510

DC: (202) 224-3841 FAX: (202) 228-3954
Local: (619) 231-9712 FAX:
<http://feinstein.senate.gov/email.html>

Senator Barbara Boxer
112 Hart Building
Washington, DC 20510

DC: (202) 224-3553 FAX: (415) 956-6701
Local: (619) 239-3884 FAX: (619) 239-5719
Senator@boxer.senate.gov

House of Representatives Switchboard: 202-224-3121

Rep Darrell Issa (48th)
House Office Building
Washington, D.C. 20515

Local: 760-940-4380
<http://www.house.gov/issa/contact.htm>

Rep Susan Davis (49th)
1530 Longworth Building
Washington, DC 20515

DC: (202) 225-2040 FAX: (202) 225-2948
Local: (619) 291-1430 FAX: (619) 291-8956
susan.davis@mail.house.gov

Rep Bob Filner (50th) DC: (202) 225-8045 FAX: (202) 225-9073
330 Cannon Building Local: (619) 422-5963 FAX: (619) 422-7290
Washington, DC 20515 (through <http://www.house.gov/writerep/> only)

Rep "Duke" Cunningham (51st) DC: (202) 225-5452 FAX: (202) 225-2558
2238 Rayburn Building Local: Local: (760) 737-8438 FAX: (760) 737-9132
Washington, DC 20515 http://www.house.gov/cunningham/IMA/get_address3.htm

Rep Duncan Hunter (52nd) DC: (202) 225-5672 FAX: (202) 225-0235
2265 Rayburn Building Local: Local: (619) 579-3001 FAX: (619) 579-2251
Washington, DC 20515 (through <http://www.house.gov/writerep/> only)

California Governor:

Governor Gray Davis Sacramento: 916-445-2841 FAX: 916-445-4633
San Diego Office: 619-525-4641 FAX: 619-525-4640
graydavis@governor.ca.gov

CA State Assemblymembers (San Diego Area):

66th District - Dennis Hollingsworth 916-319-2066 909-699-1113 (L)
Assemblymember.Hollingsworth@assembly.ca.gov

73rd District - Patricia Bates 916-319-2073 760-757-8084 (L)
<http://republican.assembly.ca.gov/members/73/survey.asp>

74th District - Mark Wyland 916-319-2074 760-631-7670 (L)
Assemblymember.Wyland@assembly.ca.gov

75th District - Charlene Zettel 916-319-2075 858-385-0070 (L)
<http://republican.assembly.ca.gov/members/75/survey.asp>

76th District - Christine Kehoe 916-319-2076 619-294-7600 (L)
Assemblymember.Kehoe@assembly.ca.gov

77th District - Jay La Suer 916-319-2077 619-465-7723 (L)
Assemblymember.Lasuer@assembly.ca.gov

78th District - Howard Wayne 916-319-2078 619-234-7878 (L)
Assemblymember.Wayne@assembly.ca.gov

79th District - Juan Vargas 916-319-2079 619-409-7979 (L)
Assemblymember.Vargas@assembly.ca.gov

80th District - Dave Kelley 916-319-2080 760-568-0408 (L)
Assemblymember.Kelley@assembly.ca.gov

CA State Senators (San Diego Area):

36th District - Ray Haynes 916-445-9781 909-782-4111 (L)
senator.haynes@sen.ca.gov

37th District - Jim Battin 916-445-5581 760-568-0408 (L)
Jim.Battin@sen.ca.gov

38th District - Bill Morrow 916-445-3731 760-434-7930 (L)
website <http://republican.sen.ca.gov/web/38/feed.asp>

39th District - Dede Alpert 916-445-3952 619-645-3090 (L)
senator.alpert@sen.ca.gov

40th District - Steve Peace 916-445-6767 619-463-0243 (L)
website <http://democrats.sen.ca.gov/senator/peace/>

Legal Assistance

Have your rights, or the rights of someone you know been violated? Would you like to talk to an attorney to find out? The organizations below work to protect and defend traditional family values, religious freedom, the sanctity of human life and parental rights. If you think you may have been the victim of religious discrimination in the workplace, at school, etc., contact them and protect yourself and your family!

Also, most if not all organizations below have electronic as well as regular mail newsletters to keep you informed of current issues and success stories.

American Center for Law and Justice (ACLJ)

P.O. Box 64429

Virginia Beach, VA 23467

Phone: (757) 226-2489

Fax: (757) 226-2836

Web site: <http://www.aclj.org> see also <http://www.aclj.org/publications/index.asp> for available resources

The Pacific Justice Institute

P.O. Box 4366

Citrus Heights, CA 95611

Phone: (916) 857-6900

Fax: (916) 857-6902

Email: info@pacificjustice.org

Web site: <http://www.pacificjustice.org>; parent opt-out forms for their public school children at http://pacificjustice.org/request_opt-out_form.htm

Alliance Defense Fund

15333 North Pima Road - Suite 165

Scottsdale, AZ 85260

Phone: 1-800-TELL-ADF

Fax: 1-480-444-0025

Email: asears@alliancedefensefund.org

Web site: <http://www.alliancedefensefund.org/>

Home School Legal Defense Association (HSLDA)

P.O. Box 3000

Purcellville VA 20134-9000

Phone: 540.338.5600

Fax: 540.338.2733

Email: info@hsllda.org

Web site: <http://www.hsllda.org>

The Rutherford Institute

P.O. Box 7482

Charlottesville VA 22906-7482

Phone: 434.978.3888

Fax: 434.978.1788

Email: staff@rutherford.org

Web site: <http://www.Rutherford.org>

Liberty Counsel

P.O. Box 540774

Orlando FL 32854

Phone: 407.875.2100

Fax: 407.875.0770

Email: liberty@lc.org

Web site: <http://www.lc.org>, see also <http://www.lc.org/OldResources/index.htm> for available resources

Selected Resource List for Further Study & Use

Most of the organizations below have much greater resources available than is indicated by this listing. The web sites will provide good overviews of offerings as well as in some cases valuable tips on actions you can take. The book listing is a starting point to become more knowledgeable, but as with web sites, there are too many options to be all inclusive.

From: Center for Reclaiming America

<http://www.reclaimamerica.org/PAGES/resources.asp>; to track an elected officials voting record by e-mail: <http://capwiz.com/cra/megavote/>; for Christian Citizenship impact tools: <http://www.reclaimamerica.org/PAGES/actiontools.asp>

- 101 Ways to Reclaim America
- Voter Resource Guide
- FASTFACTS (on line only)
- Local Impact Tools (on line only)

From: Coral Ridge Ministries

<http://www.coralridge.org>

- What if Jesus Had Never Been Born? (Dr. D. James Kennedy)
- Reclaiming America – Issues, Answers & Marching Orders (various authors)
- Character and Destiny – A Nation in Search of Its Soul (Dr. D. James Kennedy)

From: Focus on the Family

<http://www.family.org>; and <http://www.family.org/cforum> for CitizenLink information

- Why You Can't Stay Silent (Tom Minnery)
- Homosexuality and the Politics of Truth (Jeffrey Satinova, M.D.)
- Community Impact Handbook

From: Frank Kacer (Grace Bible Church, Escondido CA)

frankkacer@hotmail.com

- Christian Citizenship – The Role of a Christian in Society, Volume I Class Sessions #1-42 Student Outlines and Handouts
- Christian Citizenship – The Role of a Christian in Society, Volume II Class Sessions #1-42 Instructor Detailed Notes
- Equipping the Church to Vote – Exercising Christian Citizenship in the Church Environment – Pamphlet for pastors and church members

From: League of Women Voters

- Tell it to Washington – A Guide for Citizen Action

From: San Diego County Registrar of Voters (5201 Ruffin Road; 858.565.5800)

- Candidate Filing Guide
- Voter Registration Forms and Displays

From: Wallbuilders (David Barton)

<http://www.wallbuilders.org>

- Original Intent (replaced The Myth of Separation)
- America's Godly Heritage (video)
- A Spiritual Heritage Tour of the United States Capital

Short Book Listing:

- Bias – A CBS Insider Exposes How the Media Distorts the News (Bernard Goldberg)
- Christianity and the Constitution – The Faith of our Founding Fathers (John Eidsmoe)
- Enough is Enough (Rick Scarborough)
- Hollywood vs. America (Michael Medved)
- Homosexuality – a Biblical View (Greg Bahnsen)
- How Should We Then Live? – The Rise and Decline of Western Thought and Culture (Francis A. Schaeffer)
- Legislating Morality (Norman Geisler; Frank Turek)
- Matters of Life and Death (Francis J. Beckwith; Norman Geisler)
- Slander (Ann Coulter)
- The Battle for Truth – Defending the Christian Worldview in the Marketplace of Ideas (David A. Noebel)
- The Death of Outrage – Bill Clinton and the Assault on American Ideals (William J. Bennett)
- The De-Valuing of America – The Fight for Our Culture and Our Children (William J. Bennett)
- The Tragedy of American Compassion (Marvin Olasky)
- Understanding the Times – The Religious Worldviews of our Day and the Search for Truth (David A. Noebel)
- What's So Great About America (Dinesh D'Souza)

Additional Useful Web Sites

Advocacy and Information Organizations

- American Family Association: www.afa.net
- American Renewal (arm of FRC): www.american-renewal.org
- California ProLife Council: www.californiaprolife.org
- Campaign for California Families: www.save.california.com
- Capital Resource Institute: www.capitolresource.org
- Christian Coalition: www.ccca.org
- Citizens for Community Values of San Diego: www.ccvsd.org
- Committee on Moral Concerns: www.moralconcerns.org
- Concerned Women for America: www.cwfa.org
- Eagle Forum: www.eagleforum.org
- Family Research Council www.frc.org
- The Federalist: www.federalist.com/index.asp
- The Heritage Foundation: www.heritage.org
- Townhall: www.townhall.com
- Traditional Values Coalition: www.traditionalvalues.org
- San Diego County Registrar of Voters: www.sdvote.com
- Vision America: www.visionamerica.org

Historical Documents

- American Heritage Library: www.constitutional.net/library.html
- Historic Documents and Resources: www.vote-smart.org/reference/histdocs

News Sources

- The Drudge Report: www.drudgereport.com
- World Magazine: www.worldmag.com
- World Net Daily: www.worldnetdaily.com

Movie and TV Guides

- Christian Spotlight on the Movies: www.christiananswers.net/spotlight
- Family Style Movie Guide: www.familystyle.com
- Focus on the Family 'Plugged in' Film Reviews: www.family.org/pplace/pi/films/
- Screen It! Entertainment Review for Parents: www.screenit.com
- TV Spotlight: www.christiananswers.net/spotlight/tv/home.html

Urban Legends

- The AFU and Urban Legends Archive: www.urbanlegends.com

State Government

- California Budget Project: www.cbp.org
- California Constitution: www.leginfo.ca.gov/const.html
- California Code of Regulations: www.ccr.oal.ca.gov/
- California Courts: www.courtinfo.ca.gov/
- California Homepage: www.ca.gov
- Fair Political Practices Commission: www.fppc.ca.gov
- State Assembly: www.assembly.ca.gov/acs/defaulttext.asp
- State Senate: www.sen.ca.gov/
- State Senate and Assembly Bills: www.leginfo.ca.gov/bilinfo.html

State & Local Candidate Information

- <http://www.calvoter.org>

Top 50 Companies Promoting Homosexuality (as listed by the Gay community)

- Gay Financial Network: <http://www.gfn.com/gfn/gfn50.phtml>

Misc.

- Tips on communicating with elected officials:
<http://www.frc.org/understandingcongress.cfm?CFID=1116823&CFTOKEN=54576731>
- Opt-Out forms for public school children's parents use when curriculum violates their religious beliefs or convictions: http://pacificjustice.org/request_opt-out_form.htm

Neighborhood Election Strategies

By Taking These Steps, You Can Organize Your Neighborhood For Potent Political Action!

There is an old saying that goes like this: "All politics is local." With so much money and pressure being applied by national political leaders and the national media, this saying has been neglected by many. But politics remains a decidedly local endeavor. Most issues and elections are won and lost on the local level. And if you are interested in making an impact politically, the best place to start is in your own neighborhood.

The purpose of a neighborhood election strategy is to build a network of relationships that will sustain larger political campaigns. In the end, by following this strategy you will build a system for mobilizing every like-minded voter in your area. You will have an effective tool for any political effort. This is the essence of what today's political leaders mean by "building a grass roots movement."

BUILD YOUR NETWORK

Politics is a people business. It is essential that you get to know the political "players" in your community. This will greatly enhance your neighborhood efforts. To build your network:

1. Attend city and school board council meetings. Follow up with phone calls and letters to city leaders.
2. Get to know the leaders of the political party you are affiliated with. Attend organizing meetings. Participate in functions.
3. Identify political organizations and other grass roots groups in your community (such as homeowners' associations, civic groups, churches).
4. Invite officials and candidates to attend group functions to share their platform, goals and successes.

SCOUT THE LAND

The first step toward organizing your local neighborhood for political

action is to research your neighborhood. This should help you find out how many people live in your neighborhood, what precinct you are in, who the registered voters are, and the location of your polling place.

Here's a list of things you can do to "scout the land":

1. Get a city map which details your neighborhood.
2. Contact the supervisor of elections and request a map of your precinct or district.
3. Also request a list of registered voters in your precinct.
4. Research to see how your neighborhood or precinct has voted in recent elections. This will give you a baseline from which to measure the success of your efforts.
4. Ask for a schedule of upcoming elections in your area.
5. Find out the location and hours of operation for the polling place for your neighborhood.

REGISTER VOTERS

Don't be surprised if your research reveals that many people in your neighborhood are not even registered to vote. Your next step is to conduct a voter registration drive in your community. This will help you get to know the people in your neighborhood and give you credibility in the community.

1. Contact your city's supervisor of elections and ask for information on how to conduct a voter registration drive in your community.
2. Some places where voter registration drives are common: church, library, local mall, supermarket or recreation center. Be sure to get approval prior to conducting your drive. You can also conduct a door-to-door voter registration drive in your neighborhood.
3. Advertise your voter drive.

MEASURE SUPPORT

Your neighborhood election strategy should be tailored to winning elections. That means you must find the people in your community who agree with your election goals. This is the hardest part for most people. But political movements REQUIRE relationships, and you are responsible for making them. The best way to make

Continued on back

TESTIMONY

Door-To-Door Network Jump Starts Political Career

During the 1980 presidential campaign, an undergraduate student at the University of Georgia jump-started his political career by using the Abraham Lincoln method of campaigning.

This young activist was a staunch supporter of Ronald Reagan for President, but then-President Jimmy Carter, a former Georgia governor, was counting on a surprise visit to the University campus to shore up student support and gain media notoriety. Carter supporters on campus had planned a secret rally to energize the campaign.

The student leader got wind of Carter's visit only a day in advance, but he knew his campus door-to-door network was a better political weapon than any single rally. He wanted to turn the Carter visit into a Reagan victory, so he organized a mock-election to be held the very next day.

Overnight, his campus network of activists went to work.

See Testimony on back

initial contact with your neighbors is to conduct a neighborhood poll. Go to the door of every registered voter in your area with your clipboard and list of questions in hand. Important points to remember:

1. Be honest, courteous and professional. When they answer the door, smile and introduce yourself.
2. Be clear about your goals. You are taking a survey for the upcoming election (or referendum).
3. If they ask you whom you are supporting, tell them politely.
4. Never argue. Remember, you are taking a survey, not proselytizing.
5. If they support your candidate, find out if they need an absentee ballot or a ride to the polling place.
6. At this point, don't try to sway undecideds or opponents.
7. Keep it brief. Make a simple note on your clipboard and move on!

BUILD SUPPORT

Now comes the fun part! Local activists often have the most influence on undecided voters, and they often mean the difference between winning and losing. It's now your job to motivate the people in your area.

On the list from your survey, highlight those who support your candidate and those who are undecided. Cross out those who support the other candidate. Concentrate all your efforts on the first two groups. This is the key to winning elections. Here are some practical things you can do to build support in your neighborhood:

1. Collect candidate literature.
2. Distribute literature to supporters (yard signs, etc.).
3. Recruit volunteers to help with:

literature distribution, door-to-door canvassing, phone banks, and election day "get out the vote" activities.

4. Write a friendly letter encouraging your neighbors to vote. Tell them your position. Mention date of election. Give directions to polling place and list times polls are open.

4. Invite neighbors to your home to meet with the candidate. A personal hand shake from the candidate is one of the most effective tools you have.

5. As the election draws near, increase door-to-door canvassing. Always have a new bit of news or information to share.

Note: Do not place literature directly in the mail box. It is against the law! Mail boxes are reserved for U.S. Postal Service mail.

ABSENTEE BALLOTS

Especially in local elections, a few votes can make the difference. That is why it is important to find out if your supporters need to fill out an absentee ballot. Voters must request absentee ballots from the supervisor of elections. Let absentee voters know the deadline for mailing ballots. Follow up with these voters to offer any assistance and remind them of the deadline.

THE PHONE BANK

The phone bank is the best way to reach the most people in the shortest time. Here are some tips on conducting an effective phone bank:

1. A centralized phone bank is most effective. Locate an office or business that has four or more phones.
2. Sign up volunteers to man the phones at specific times.
3. If a centralized location is not

available, the phone bank can be conducted from individual homes.

However, it is more difficult to ensure that the calls will actually be made.

4. Focus your efforts on the supporters and undecideds.
5. Have a script so your callers are saying the same message.
6. Remind the people you call about the time and place of the election and ask for their support.
7. Never argue with those you call!
8. If they are a supporter, ask them if they need a ride to the polls.
9. If there is time, have candidate call undecided voters.

GETTING OUT THE VOTE

Quite often, elections are won and lost in the last week of the campaign. That is why it is essential to follow-up with your supporters in the last days of the campaign, and then "get out the vote" on election day. Here are some keys to getting out the vote:

1. The weekend before the election, place campaign literature in plastic bags and hang the bags on door knobs of homes in your community.
2. On election day, provide rides to the polls.
3. Work the polling place. A friendly smile and a simple "sample" ballot can win over many undecideds.
4. After the polls close, join your candidate and other supporters at the victory celebration!

Remember, many, many, many personal relationships are the key to any grass roots effort. And success will take time, patience and determination. But before long, you will have organized a potent force for cultural change in your community!

Testimony from page 1

They put flash flyers advertising the mock-election under the door of every Reagan supporter on campus. Midnight phone calls to activists in his network ensured a faithful turnout. Poll workers on campus the next day got out the vote. The students did not get much sleep, but the next day their work paid off. Results of the election were distributed to all the local and state-wide media outlets.

When Carter arrived on campus, instead of being greeted with overwhelming student support, he was asked by reporters why he lost the campus mock-election. The rally turned into an embarrassing press conference and a signal of Carter's decline in the national polls. Meanwhile, the event marked the beginning of a promising political career for a young activist named Ralph Reed. Reed would go on to direct the Christian Coalition and become one of the most important pro-family leaders in America. And his career was jump-started with a well executed door-to-door network.

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Working With Your School Board

Take An Active Role In Your School Board And Impact The Future Of Our Nation

If you are looking for an easy way to *take over* your school board, don't read any further. If you want to *take on* your school board over a specific issue, this "Action Tool" is not for you. Because even though you may win a battle or two with such an approach, in the long run you will lose more often than you win and alienate your neighbors in the process.

There are ways you can *work with* your local school board and thereby affect education policy and see tangible results in your area schools. Most importantly, your work can translate into benefits for the children in your school district.

WHY THE SCHOOL BOARD?

Aristotle once wrote, "All who have meditated on the art of governing mankind are convinced that the fate of empires depends on the education of youth." *The Humanist Magazine* in 1983 stated it more plainly: "The battle for humankind's future must be waged and won in the public school classroom." Despite the recent growth of private and home education, the vast majority of students are taught in public schools. That is why public schools are so important to America's future. And since local school boards retain significant control over what is taught in the each community, working with your school board will impact our nation's future.

GETTING STARTED

Most likely, your interest in working with your local school board has been sparked by a particular "hot button" issue. Such an issue will provide you with the incentive you need to take action. However, in order to make a lasting impact on your community's education policy, it is best to establish that your concern runs deeper than your "hot button" issue.

One of the best ways to do this is to serve the school board. Volunteer work is essential to the effective operation of any local school board. Inquire about serving on a school board committee. If a slot on the committee is not open, contact members of that committee and offer your assistance. Forward any research or related information you have to them. Get to know a like-minded member of your school board on an informal basis and begin to develop a working relationship with that member.

It does not take long to establish a reputation with a local school board. A few minutes of threatening remarks and you will have made a roomful of enemies. A small amount of service, and you will have opened the door to a positive relationship. The next step is to develop an issue and a strategy for seeing that issue implemented.

DEVELOPING YOUR ISSUE

Before approaching your school board, you must carefully develop your issue. There are three basic steps to take to do this:

- a) *document the problem;*
- b) *build your case;*
- c) *develop a specific policy solution.*

School boards are designed to solve problems. In order to motivate the board to take action, you must first establish with them that there is a problem in the local school system that needs to be solved. Gather specific evidence of the problem. Review curriculum. Interview teachers. Document issues that have arisen with children in the schools.

Next, you need to build your case to establish your credibility to speak on the topic. To do this, you will need to do your homework. Find out the local history on the issue. Is there a current school board policy? What

action has been taken by this school board? Are there any state or national requirements that need to be considered? This will give you an understanding of the current legal status on the issue. Also, gather credible source materials. Remember that a scientific journal will be more readily received than a clipping from your favorite advocacy publication. Political consul-

Continued

TESTIMONY

School Board Opens Doors In Greenville

It all started innocently enough for Dwight Loftis, who operates an insurance agency in Greenville, South Carolina. More than a decade ago, Dwight volunteered to serve on the Greenville Business Education Partnership, a committee that links resources in the business and education communities of Greenville.

Soon, he became chairman of the northwest area Business Education Partnership. This position of service gave him more access and influence into the education issues facing Greenville. Then, his willingness to serve was rewarded with a seat on the Greenville County school board.

Serving on Greenville's school board—responsible for 55,000 students in the 63rd largest school district in the nation—gave Dwight a practical perspective on how concerned citizens can influence their local school board. Dwight owes much of his own success to his time of volunteer committee service and recommends the same strategy for others

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tant Linda Hamrick says testimony from a local expert on your topic is invaluable in establishing credibility with a school board. Ask the expert to write a one-page letter on the issue that you can present to the board.

Finally, develop a specific policy solution. What precisely would you like your school board to do? While your goal may include long-term objectives, it must have a specific policy that can be implemented by your school board in the current year.

Remember, school boards work best in the realm of the tangible: books, curriculum, budgets, etc. It is very difficult to sway a school board with purely theoretical and philosophical concepts that lack tangible benefit or impact on the school. So be sure to frame every facet of your issue in practical terms so it can be implemented by a school board policy decision.

GOING BEFORE THE BOARD

Most school boards allot a time for "open forum" discussion so citizens can present their ideas and concerns. These presentations will vary greatly in length, style and content. Your presentation is important. Here are six specific guidelines to give your presentation the best chance of success before your school board.

1. Submit your proposal with respect. School board members are elected or appointed officials, authorities who deserve your courtesy and respect. Approach them with an attitude of service.

Also, keep in mind that board members are community members. Even if you do not know them personally, think of them as the neighbor

down the street, because they just might be.

2. Be calm and concise. Limit your presentation to three minutes. Carefully think through what you are going to say, and keep your emotions under a tight reign.

Hamrick says writing out and rehearsing your entire presentation will help you stay calm in the heat of the battle. This is essential because too much emotion (especially anger) can make the board defensive, while a level-headed presentation allows the board to respond to the persuasiveness of your argument.

3. Present your "smoking gun." Hamrick says she tries to bring a "smoking gun" to every school board presentation—specific evidence of the problem in the local school along with expert testimony backing up her solution. Be sure to have specific, documented examples from your local school that demonstrate the problem you are addressing. Present your expert testimony materials.

4. Show community support. School boards are more likely to act if they think the action serves a large part of their constituency. Rally attendance at the board meeting, conduct petitions drives, or present letters of endorsement from area leaders to show widespread community support for your issue.

5. Document everything. Always have documentation on hand to back up everything you say. Wait until the end of your presentation to distribute handouts so board members will be able to focus on what you are saying. Never, never, never make an accusation or charge you cannot substantiate.

6. Suggest a specific course of action. Present the board with a policy to act upon right away. Remember, school boards run school districts through policies. Be sure to propose a policy the board can take action on. Even if that policy falls short of your long-term goal, by giving the board a way to take action, you will be making progress toward your goal.

THE NEXT STEP

Do not demand immediate results. It is important to afford your school board a reasonable time to act on your proposal. If the reasonable time period passes without action, go back to the grass roots and strengthen your support base. Then, return to the board and present the proposal again.

If it is clear that the majority of board members oppose your proposal, you may need to re-think your strategy. Try a different, less threatening approach. Present new evidence. Identify an ally on the board and work with that ally to influence the other board members.

Timing can be the key. Watch events closely and present your proposal again when your issue is in the news. Use upcoming school board elections to your advantage. And remember, one swing vote could make the difference, so support candidates who are committed to your ideals.

Working with your local school board requires patience, determination, and a willingness to serve. But considering the importance of education to the future of our society, the local school board remains one of the most important ways for citizens to impact their communities for Christ.

Testimony from page 1

wanting to affect education policy. "Serving as a local volunteer is so important," he says. "There are always committee assignments that people can volunteer for."

Dwight also has found that it is better to be "inquisitive" rather than "critical" when addressing a school board. "I have found that professionals tend to get defensive when you question what they are doing." He also says sincere concern for the students is vital. He recalls one young mother who was quite nervous as she addressed the board, "but any mistakes she made were overshadowed by the sincerity and concern for her child and the school. We took action."

Dwight's service on the school board has once again been rewarded. He now serves in South Carolina's state legislature, where he continues to address school issues as a member of the legislature's education committee. What all started with a volunteer assignment with a local committee has opened doors for Dwight to impact education policy for his county and his state.

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Phone/Fax/E-mail Networks

Inform And Activate Your Own Pro-Family Network Without Leaving Your Home!

A few years back, legislation was introduced in the U.S. House of Representatives that threatened to give the government more control over private and home education in this nation. Several Christian and conservative groups saw that this bill could have a devastating impact and began a nationwide effort to contact people who would be adversely effected.

From national offices, calls were made to state leaders, who passed information to local offices. Within hours, phone chains and fax and e-mail networks were activated.

The reaction was immediate and overwhelming. Soon, elected officials at all levels of government were hearing from constituents voicing their concern. Phones rang off the hook. Fax machines printed out messages. Letters poured in by the thousands.

Legislators realized how their constituents wanted them to vote on this issue and the measure was defeated.

"THE BRITS ARE COMING!"

The concept of the grass roots information network is not new. Think about the early days of the American Revolution. At a crucial time, Paul Revere received a message about enemy troops and quickly passed that information on to neighboring communities.

Paul Revere was part of a communications network. While seemingly primitive by our standards, the goals behind Revere's actions are the same goals that encompass a grass roots information network today:

- 1) informing people about controversial issues in a timely manner;
- 2) motivating your friends and neighbors to take action;
- 3) mobilizing people to respond quickly on critical issues;
- 4) unifying independent groups on issues of common concern;

5) creating opportunities for practical involvement in issues of the day.

These goals embody the essence of grass roots political activism. While they may seem lofty, these goals are easier to attain now than ever!

YOU CAN DO IT TOO!

Like Paul Revere, you can effectively rally citizens to respond at a time of political crisis through a phone/fax/e-mail network.

Such an information network provides a simple vehicle for making an immediate impact. And it's the key to winning most political battles—especially those that require mobilizing support at the grass roots level in a very short time frame.

And best of all, a phone/fax/e-mail network requires minimal commitment by those involved. People can take part at little or no cost and without expending a lot of energy or time.

HOME-BASED ACTIVISM

Another aspect that makes a network so doable is that you never have to leave your home to make an impact! You don't have to ride around the neighborhood on a horse like Paul Revere yelling the news in the middle of the night. With cellular phones, computers and fax machines, it is easier than ever, and can cost very little, to gather and disseminate information.

But do not think everything has to be "high-tech" to be effective. Sometimes simpler is better.

Often, people get so enamored with the "gadgets" that they forget to remember the purpose of a network—getting the right information to the right people in a timely manner so they can take action.

HOW TO GET STARTED

Where should you begin when building a grass roots information net-

work? All you need are three things: a network, a medium and a message.

Launching your network. Getting your network started is as easy as opening your personal address book. Friends and family are a great place to start. Your network may be individuals in a small Bible study group or a Sunday school class. The network can be extended to other groups as well.

Continued on back

TESTIMONY

Motivated Mom Rallies Thousands

Judy Fenton doesn't look like a typical political activist. Most of the time, this mother has her hands full keeping her household running smoothly while home schooling her six children.

But in April 1996, after attending a political rally at her state's capital, Judy wanted to do more to get other Christians involved in the political process. So she took the only resource she had—her telephone and a local phone book. "I opened my Yellow Pages and began calling pastors, asking them to pray for, write and call certain members of the Senate," she says. "I found their responses quite positive."

Encouraged, Judy pressed on and her phone list grew. As her calls became more regular, she came a cross a more effective means of communicating the issues. "Early in the telephone process," Judy remembers, "I found many pastors asking, 'Can you just send me a fax?'"

So, using a modem and her home computer, Judy learned how

See Testimony on back

Finding the right medium. Next, you need a medium. Since most people have a phone, start there with a simple telephone chain. The leader starts the message by calling three or four others. They in turn call three or four, who call others.

Fax machines create excellent citizenship networks (see guidelines below). If you have access to e-mail, a similar system can be set up between individuals by sending information via the Internet. This has the advantage of going right to a person's desk rather than sitting on a fax machine.

Setting guidelines. No matter which medium (or mediums) you choose, be sure the lines of communication are clearly defined.

1) Who is responsible for contacting whom and in what time frame?

2) What happens when someone can't be contacted?

3) Who determines what items are passed on?

FAX NETWORK TIPS

Here are some specific tips to help you launch an effective fax network:

1) The leader should have a fax machine that can store programmable phone numbers.

2) Interested activists should be encouraged to get a fax machine or set up fax software on their computer.

3) Program your fax or computer fax to make fax calls at night, avoiding peak business hours and saving you time sitting in front of a fax machine.

4) Fax clear copies, preferably originals.

5) Fax on a regular schedule (weekly) unless there is an urgent issue.

6) Limit fax to two pages.

7) Only the fax leader should distribute faxes to the entire network.

8) Divide your list into two groups: direct fax lines and shared phone lines. Shared phone lines must be called prior to sending the fax.

WIDENING YOUR CIRCLE

If you want to reach beyond your own circle of friends or organization, there are some simple steps to take.

Identify like-minded groups.

Open up the Yellow Pages and begin calling churches and other groups that may share your concerns on issues such as education, crime, right-to-life, taxes, pornography, homosexuality and parental rights. As to speak to the pastor or spokesperson. Tell them what you are doing, and ask if they would like to be a part of the network

Become a good networker.

Whenever you are at a gathering, be quick to identify people who may be interested in your network. Carry a sample of your latest communication. Swap business cards. And offer to include them in your network.

Other guidelines. As you build your list, remember these points:

a) Be sure to get correct spellings of any names of contact people.

b) Clarify what time of day the contact is to be made.

c) Ask for fax number and e-mail address right away.

d) Provide a phone number for feedback or phone/address changes.

FINAL POINTERS

No matter what form of communication your network takes on, it is critical to establish a few guidelines.

1. Clarify the goal of each com-

munication. What do you want to accomplish? If you are asking people to pray, say so. If you want them to take action—such as write a letter or call a politician—make the request clear. And be sure all information (phone numbers or addresses) are double checked before releasing them on the network. Proper documentation assures that your information is accurate and gives credibility to your fax network.

2. **Keep each news item simple and direct.** Complicated items get garbled. People will be more likely to immediately relay the message if it only takes a moment. Simple requests always get a better response.

3. **If appropriate, list a phone number or address where more information can be obtained.** People with a greater interest in any topic may want to do more and by directing them you further the cause.

READY, SET, GROW!

Remember that phone/fax/e-mail chains are almost organic in their nature. How they develop and evolve is beyond anyone's control. Your network will always be changing, so do not be disheartened if there are seasons where the network loses members. As issues come and go, your network will grow accordingly. And like the watchmen posted on wall in biblical times—and Paul Revere in our own nation's history—you can play a key role in alerting others to critical issues.

Contact the CENTER FOR RECLAIMING AMERICA for more information about how to establish a fax, phone or e-mail network. Call 1-800-582-4794.

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to fax from her home. That led her to a local pastor who had developed a fax list of nearly 150 churches for a previous Christian rally. "As I organized the phone chain outreach," says Judy, "we always made it a point to ask for fax numbers if available. In this way we were able to add quite a few."

Another lobbyist shared his database and Judy has included Christian schools (addressed to the principal) and members of the media. With e-mail coming into greater use, Judy has compiled e-mail addresses as well. As her fax and phone list expanded, she established a "chain" of people who forwarded her fax or call to others. In churches, she contacts a representative who communicates the issue to others in the congregation. Judy has found that including specific information—like directions to rallies or parking availability—makes a difference. "I know the first several times I went to the capital, I was very confused," she concludes. "If we can overcome the fear, I believe more people will get involved"

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Building A Grass Roots Network

How You Can Bring Together Concerned Citizens To Take Action In Your Community

"You can't fight city hall." That's a common sentiment heard over and over in most communities. The fact is, many of your friends and neighbors would like to do something about local issues impacting faith and family, but the problems seem overwhelming.

They're right. You can't fight city hall—not on your own. But when you find friends who share your objectives, suddenly the task isn't so daunting. This is the primary purpose of a grass roots network, often called a coalition.

A coalition is a network of people with common goals who meet on a regular basis to share information and develop plans of action. A coalition can be as small as a handful of friends meeting in a home, or as large as several dozen people gathering at a meeting hall. The size isn't too important, especially at the start. What is important is bringing together like-minded people around common goals.

GOALS OF A COALITION

The goals of a coalition are four-fold:

1. Unite. A coalition does not represent any one group—it seeks to unite citizens and group who share common goals. Most likely, concerned Christians in your community have little or no idea what other Christians are doing to reclaim your community. The coalition seeks to bring these groups together.

2. Educate. Sharing information is a primary goal of the coalition. Every coalition meeting should educate participants on key issues taking place in your community. Your coalition's ability to quickly and effectively communicate vital information will, in large part, determine your success.

3. Strategize. Coalition meetings develop and present plans of action to accomplish specific goals. We call these Action Items.

4. Motivate. Talk is not enough. A successful coalition meeting always results in action. Your coalition meeting must motivate participants to action.

GETTING STARTED

The best way to get started is to just do it! Contact a few friends (two or three will suffice). Share with them your desire to talk about issues in your community and "see, if, together, we can do anything about it." Then, set up a meeting. It's that simple.

You can give your coalition a "jump start" by finding a hot issue to galvanize around. Talk to your friends. Find out what interests them—and capitalize on their interest to launch your coalition.

Don't wait for someone else to get a coalition started. If you are motivated, take the lead! And don't use lack of experience as an excuse. With all coalition work, willingness is more important than expertise.

GETTING STARTED

A coalition meeting must be focused. If your meeting lacks focus, it will lack direction, and soon you will lack participants! A focused meeting must have an agenda. Be sure to come to your coalition meeting with a prepared agenda, and stick to it! Here is a sample agenda:

1. Open with prayer. The Bible says, "The Most High God is ruler over the realm of mankind" (Daniel 5:21, NASB). Start the meeting by acknowledging God as the ruler over all, asking His blessing on your community and seeking His guidance.

2. Welcome participants. Every participant is important. Make sure you greet and introduce those who are new to your coalition.

3. Review Action Items. Ask for reports on Action Items from prior meetings. Encourage honesty and

accountability. Based on the report, determine the next course of action on that issue. Then move on.

4. Set New Action Items. Each new Action Item presentation should include: a) background information; b) specific course of action; c) assignment of action. Be sure not to move on to the next Action Item until the action on the table has been assigned.

Continued on back

TESTIMONY

Barbara Collier Takes Back South Florida!

About 12 years ago, Barbara Collier of Ft. Lauderdale, Florida, began buying books on current events for her local Christian bookstore. As she read about the problems with the education system, abortion, homosexuality and other issues, she was alarmed. "I began sharing this information with my customers," she recalls. "A few said, 'Let's do something about it.' So I called a meeting at my home."

That's how the issues coalition started—just five or six people at first. They met again the next week and each brought a friend. As the participants shared information and began to take action, the group quickly grew. "We began clipping articles. We quickly moved to writing letters and making phone calls. The next thing we knew we were grooming candidates!" she says.

In fact, two former participants in Barbara's coalition are now mayors of two area cities. They received much of their early training through coalition

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5. **Recap.** Review assignments and offer balance of time for open discussion.

6. **Close in prayer.**

OTHER PRACTICAL TIPS:

1. **Begin and end on time.** This will show participants that you respect their time and will establish a professional attitude in your coalition.

Coalition meetings should be fun, but they must also mean business. One to two hours is a good time limit.

2. **Make resources available.** Begin to clip your local newspaper. Bring magazines of interest. Set up an information table, and ask participants to bring resources to share with others.

TAKING ACTION

The core of a coalition meeting consists of Action Items. An Action Item gives information and strategies aimed at a specific course of action. Action Items must be:

a) **pertinent**— make sure the issue is thoroughly documented and of concern to members of your coalition.

b) **practical**— the Action Item must lead to an action members of your coalition can take part in. Make Action Items practical by meeting participants at their level of ability and commitment.

c) **winnable**— focus on Action Items that can result in measurable success. If Action Items consistently result in failure, your coalition will lose strength.

Action Items must meet all three criteria in order to be presented before the coalition. If a participant presents an Action Item that does not these criteria (i.e. impeaching your governor), “table” the item until a

future meeting and work with the participant to make the Action Item pertinent, practical, and winnable (i.e. launching a letter campaign to your governor on an issue).

MOTIVATING PARTICIPANTS

Action is the key to a coalition's success. That is why it is essential to motivate participants. Here are three tips on motivation:

1. **Keep it simple.** Don't overwhelm a participant with a task they cannot handle. Meet them at their level of expertise and commitment: A letter to the editor, phone call, trip to the library for research. Soon, participants will be volunteering for more challenging assignments.

2. **Reward success.** Acknowledge every completed Action Item, no matter how small. Remember: success breeds success.

3. **Promote the team.** Participants should know that the coalition is depending on them to complete their Action Items. Every link in the chain is vital. Between meetings, contact those who have agreed to take action and see how they are doing. Start a phone chain to announce upcoming meetings.

AS YOUR COALITION GROWS

As the organizer of the initial meeting, you will likely serve as the de-facto chairman. At that meeting you can offer to serve as chairman or solicit volunteers. The primary responsibilities of the chairman are to: determine the time/place of the meeting, set the agenda, and conduct the meeting. For the sake of consistency, the chairman should volunteer to serve for several months, preferably a year.

As your coalition grows, you may find it necessary to secure a larger meeting place. Select a facility that is accessible and comfortable. Libraries, civic halls, and churches often have rooms available for little or no charge.

BUILDING YOUR COALITION

The best way to expand your coalition is to interact with other Christian and social conservative organizations in your area. Ask them about key issues they are working on. If the issue meets your criteria for an Action Item, ask them to send a representative to make a presentation at your next meeting.

Guest speakers are a good way to gain exposure. Public officials and visiting celebrities can give your coalition a higher profile in your community. Ask your local Christian radio station to run a public service announcement for an upcoming meeting. Ask participants to announce upcoming meetings through their churches.

CAN WE BE “PARTISAN”?

Be careful not to allow your coalition to become an “arm” of a political party. Members of political groups and parties are welcome to participate and you can encourage participation in political events, but your coalition should not become an organizing meeting for “Candidate X.”

The Bible says, “Five of you will chase a hundred, and a hundred of you will chase ten thousand” (Leviticus 26:8, NASB). As we work together, our strength multiplies. This is the key to coalitions, and the key to reclaiming our communities for Christ.

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meetings. We're constantly training people to move on to deeper levels of involvement. That's the goal.”

Barbara emphasizes the importance of working with other Christian organizations in building a successful coalition. “It's foolish to be a one-man band. If you don't have strength in numbers, nobody is going to listen to you.”

Barbara continues to head up the issues coalition. Monthly meetings are held on Saturday at 8 a.m. On average, 40-60 people attend. They even started a newsletter, “What's New In Broward County,” to help keep people informed.

To those who are considering forming a coalition in their community, Barbara offers this straightforward advice: “You'll do it when you finally say, ‘Enough is enough!’ That's what happened to me. That's why I finally took action.”

Because Barbara Collier finally decided to take action, South Florida will never be the same again!

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Contacting Elected Officials

Learn How To Communicate With Your Elected Officials In Ways That Get Results!

Napoleon Bonaparte once said, "There are only two powers in the world, the sword and the pen; and in the end the former is always conquered by the latter." Napoleon's axiom is well known. But in today's high-tech world, does it still ring true?

The editors of *Life* magazine think so. In the publication's September 29, 1997, issue they named the printing of the Gutenberg Bible in 1455 as the most important event of the last 1,000 years because it ushered in the information revolution.

TAKE UP YOUR...PENS!

The written word has always been a powerful tool, and thanks to a host of constitutionally protected freedoms, the power of the pen is even more potent in America today. Our nation's Constitution guarantees "freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances." While freedom of speech and press gets lots of attention, the right to petition the government is also a fundamental freedom.

Since God's providence has granted America these freedoms, Christian citizens have a responsibility to exercise their rights wisely. That means answering the call to "take up your pens" (or your keyboard) and communicate with elected officials, or planning a visit to speak with a representative—all without fear of reprisal or punishment.

TAKING THAT FIRST STEP

It can seem intimidating at first to contact elected officials, but there are many ways available for citizens to let their voice be heard.

For example, grass roots organizations often conduct mass media campaigns designed to rally their constituents to action. These campaigns often take the form of petitions, post-

cards or telegrams. While such mass-produced petitions are less effective than personal correspondence, remember that most elected officials tally every constituent communication that comes to the office. Getting the attention of elected officials is often a numbers game.

Most representatives personally read only a small sampling of the mail from constituents. The volume is just too much. Therefore a system is in place that responds to letters.

The mail goes to a low-ranking staff member. He figures out your issue, tallies your response, and sends back one of several form letters that addresses your inquiries. If your letter is general in nature, you will get a generic, printed letter in return.

LET'S GET PERSONAL

Bruce Barron, former congressional aide, offers some practical tips in his book, *Politics for the People*, to help concerned citizens get their views heard in the hallowed halls of our city, state, and federal capitals.

How do you get past the standard response? According to Barron, "A personal phone call or, better yet, a concise, individually written letter will carry more weight."

The key is to write letters that stand out—letters that are different, letters that demand a personal response. That kind of letter gets noticed and draws attention to your cause. Here are a few reasons why:

- 1) A personal letter shows that you care about the issue.
- 2) A personal letter demonstrates that you act independently.
- 3) A personal letter says you are willing to invest time to get an answer.

INCREASING YOUR IMPACT

Here are a few tips to help your letter make an even greater impact.

1) Ask very specific questions. Make it your goal to ask questions so specific your elected official's staff cannot respond with a form letter. That forces the staff to provide clear answers.

2) Offer a policy option. Don't just express your disapproval or opposition; always list an alternative. Then ask the representative to address the implications of your alternate policy.

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TESTIMONY

Four Decades Of Letters Get Results!

If you are a politician from Southern California, most likely you have received a letter from Frank Drewe. This Glendale citizen, now retired, has been writing to elected officials and sending letters to the editor for 40 years!

"I've been a political activist all my life," he says. "I can remember my father telling me, shortly after World War II, about how the media was too easy on Stalin." It was right about then that Frank wrote his first letter to the editor.

After all these years, Frank has accumulated file drawers full of information and research. It has been from this remarkable database that he has drawn ammunition for a constant stream of letters (and now faxes).

"I'm on everybody's fax list and they are on mine," he states. That translates into about 10-15 faxes a day coming in and many hundreds going out. Some months his phone bill is close to \$200!

With his automatic fax machine all programmed, Frank said, "I just touch a couple or

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3) Know the legislative process. If you are vague about what they are doing, they can be vague in answering you. But if you ask your legislator to take specific action, he can't dodge your questions so easily.

4) Keep up the dialogue. If you get a response you don't like, call the congressman's district or federal office and politely but firmly ask for a complete answer.

This approach means you must "know your stuff" on the issue. You must be able to present it well and also be able to discern the elected official's response.

WOULD YOU HELP ME?

Another way of gaining a better audience to express your views is to get to know the staff member responsible for articulating the policy position for the elected official. Barron notes, "This approach is especially useful if you expect to communicate frequently on bills within a specific legislative area, such as education."

Though they have busy schedules, they often will be able to take the time to help you understand where a congressman stands on the issue in question. Plus, they may help you find persuasive arguments.

PRACTICAL TIPS FOR EFFECTIVE LETTERS

1) State your purpose right up front. State it in the first paragraph of the letter. If your letter pertains to a specific piece of legislation, identify it appropriately. (House bill -- H.R. ____ / Senate bill -- S. ____)

2) Always be courteous. The Bible tells us to respect others because

all men are made in the image of God, but also that we should "be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Romans 13:1).

3) Address only one issue. Avoid the temptation of using a "shotgun" approach with a letter that tackles all your hot-button issues. Instead, stay focused on one particular issue with each letter.

4) Keep your letter to one page. This is very important. A one-page letter speaks volumes to your ability to concisely and professionally communicate your point. If you need help keeping your letter to one page, ask a friend to edit it.

PLEASE SIT DOWN!

Of course, better than a letter or phone call to your elected official's office, you may want to make a personal visit. Every effort is made by the congressional staff to schedule meetings with constituents. That is a very effective way for you to convey a message about specific legislation.

To make the most of your personal visit with your elected official, here are some suggestions:

Plan your visit carefully. Be clear about your objectives. Know who you are going to meet with.

Make an appointment with the person in charge of the office schedule. This will help you get in touch with the right person so your issues are dealt with appropriately.

Be prompt and patient. It is not uncommon, due to last-minute changes in schedule, for a legislator to be late or have a meeting interrupted.

But you can show your seriousness and professional attitude by being there on time. Of course, be flexible if interruptions do occur. By being on time, you can be ready to meet when the opportunity is open.

Like the Boy Scout handbook states—be prepared! Have your information and materials ready to support your position. Have copies ready for the official or his or her staff. If they are not aware of the details, your information may help them understand your position.

Be political. Since elected officials first and foremost want to represent their constituents in their district or state, show how your issue connects with them. Show how you can assist in communicating this information to his constituents.

Be responsive. Answer any and all questions—and always be candid with your responses. Elected officials take seriously what their constituents say. Remember, to your elected official you represent the views of hundreds or perhaps thousands of people. But always speak *your* mind, not the opinion of "John Q. Public."

Follow up your meeting with a "thank you" letter. It is also appropriate to summarize the meeting and its main points. Include with your letter any additional information your elected official may have requested.

Communicating with elected officials is an important civic duty that can result in real changes that impact your community. So get started today!

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three buttons, and I can send a letter to just about anyone or any group." That can be elected officials, newspaper and magazine editors, Christian leaders, political organizations, or individuals.

Has he seen any fruit from his labors? "I was real active in fighting against the 18 bills recently introduced by the California legislature promoting homosexual rights," Frank says. "We really concentrated on that. We defeated all of them."

Does he think some see him as a conservative wacko? "I get feedback, every once in awhile from someone who is angry," he states. "But it is not very often. As often as I write, I don't get much. Most people love what I say and that helps keep the fire going."

What does he think is the best piece of advice for someone writing a letter to a politician or an editor? "Try to keep the letters as short as you can," he concludes. "I try to keep them down to one page."

NEED MORE HELP?

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Citizenship & Your Church

Help Your Church Promote Christian Citizenship And Influence Our Society

Imagine the following scenario. It's an election year and two candidates for an important local office are neck-and-neck in the polls. You are a member of the largest church in town. On the Sunday before election day your pastor's sermon topic is "The Christian's Duty To Vote." And in the bulletin there are three newspaper articles discussing each candidate and their stance on several issues. Then, at the end of the sermon the pastor announces that on Monday evening a debate between both candidates will be held at the church with the pastor as moderator.

Everyone is buzzing after church. You hear people talking about the separation of church and state. Is all of this legal?

THE ANSWER IS ...

The answer is that a lot of Christians are confused about this issue. The general understanding is that Christians should keep their noses out of political affairs. Some say religion and politics don't mix.

While such issues can be divisive, and therefore should be handled with great caution by church leadership, it must be established that citizenship is not anti-Christian. Christian citizens have rights *and* responsibilities to fulfill. If we are to be "salt and light" (Matthew 5:18-20) then we must do all we can to promote good and righteous laws and help godly people get into office.

Knowing that, care must be taken not to taint the Gospel for the sake of political gain. For example, while on some issues, like abortion, the biblical position is clear on others the lines are not so black and white. Here, Christians can agree to disagree and be willing to exercise Christlike charity toward one another without trying to "pull rank" and establish a "Christian position."

ARE THERE GUIDELINES?

Okay, Christians can participate in public debate. But what about a pastor? How about political activity in a church building? Isn't that off limits? And on a Sunday? In church? These are questions worth asking. And things like these should be discussed by churches so that members are clear about what is legal and illegal.

SURPRISING ANSWERS

In the scenario at the beginning of this Local Action Tool, it may surprise you to discover that:

1) Preaching about citizenship is completely allowed. In fact, in the first century of our nation's history, such sermons were common, almost expected, and frequently published for further public debate and discussion. It may offend some, but that is something the pastor will have to deal with on a case-by-case basis.

2) Having newspaper articles in the church bulletin is also completely legal. A few limitations apply, but for the most part, the only problem, again, will be dealing with members who are offended.

3) There are also no legal problems with having a debate between political candidates in the church. Candidates can even appear at the Sunday worship service. However, there are important qualifiers, such as making sure candidates do not conduct campaign activities—like raising money or distributing literature.

MAKING A DIFFERENCE

In addition to defining which political activity is legal and illegal in church, it is essential to outline ways in which Christians can organize their efforts to wrestle with social issues. There needs to be a platform for believers to understand the issues in their own community.

STARTING A COMMUNITY IMPACT COMMITTEE

One good way to inform and motivate church members for citizen involvement is through a community impact committee. The committee is structured as an outreach of the church and is strictly non-partisan in nature. To get started, plan a meeting with a half dozen

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TESTIMONY

Christian Activist Spins Charlotte's Web

Ten years ago, when the chairman of his church's "community impact ministry" stepped down, the responsibility fell to Carson Daves. Not only is Daves still the chairman, he also chairs a citywide network of church impact committees, each working to coordinate their efforts to make a bigger impact on Charlotte, N.C.

"What the Lord has allowed me to be a part of is having others call me and ask how to get their church involved," he says.

Ten churches with a combined membership of 20,000 are active in the network, which began when a "Focus on the Family" seminar held in Charlotte (designed to help believers become more active on social issues) attracted an estimated 1,500 people. From that, the informal network was launched.

"We meet once a month," says Daves, "and we share what is going on, what issues are arising." Daves takes no credit for the city-wide network. "I may be the chairman," he says, "but the only way this coalition works is, anyone who

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people who share your concern. Then, clearly communicate what you want to accomplish in forming a community impact committee.

Next, the group must define its mission or purpose statement and decide on the goals and strategies of the organization.

The goals are what you want to accomplish and the strategies are the plan by which you accomplish the goals. All of this should be written down in a concise and understandable way. When others join the group, the original focus can be maintained and clearly communicated.

These first steps are critical if the group is to remain coherent as years pass and membership changes. So it is important that the start-up group share the same vision. If you include too many people in the initial stage, the decision-making process will become very cumbersome.

WHO DO YOU SERVE?

It is also important, if you decide to operate within the jurisdiction of a local church, that your group gain full approval of the church leadership. This is critical for two reasons:

1) *Guidance.* It is wise for the group to have direction. Many problems can be avoided by submitting to wise counsel.

2) *Accountability.* You must ensure that the group functions in a manner consistent with the desires of the church's leadership. By asking for oversight, you communicate your awareness that there is a potential for both positive publicity and public embarrassment because of your actions.

While this may seem like an

unnecessary layer of bureaucracy, it is a biblical form of protection for all concerned.

PRACTICAL TIPS

As with any group or organization, the need for financial resources arises. If you are part of a church, you must request a budget or fund from which you can cover expenses.

Experience shows that such a group spends most of its funds for photocopying so that the information gathered can be distributed to other church members and the community.

There will also be costs as you purchase books, videos, and subscribe to newsletters. Individual projects that could arise locally will draw on the group's funds as well.

In addition to the church's budget allocation, it may require some creative fund-raising efforts by those involved. This can help raise the awareness of your group and attract others who want to take part in what you do.

GETTING OTHERS INVOLVED

Once you are established and approved by the church leadership, others may be invited to join. As the group grows, different sub-groups can form to focus on specific issues and tasks, as needed.

Those who are not members of your church should be encouraged to participate, but it may not be wise to place them in leadership roles, no matter how energetic or qualified they may be. Without accountability to the church leadership, it is safer to let them understand the restrictions that must apply.

They can and should be encouraged to either formally join your church or start a second group within their own church. Over time, the alliance would be natural and profitable for both. In fact, it should be part of your vision to establish an entire network of like-minded impact groups within your community that can keep each other informed about local issues and work together, as far as possible, to respond in a biblical manner. There should also be contact with other pro-family, pro-life organizations and churches.

Then more people will understand more fully why, how, and when Christians should be involved in expressing their faith in the public square and providing clear answers to the moral issues of our day.

PROMOTING CITIZENSHIP IN YOUR CHURCH

In the final analysis, whether you are a pastor or a parishoner, your goal should be to encourage and promote Christian citizenship in your church community. For too long, Christians have believed the lie that so-called "separation of church and state" means Christians and churches cannot be involved in cultural issues. As a result, Christians have neglected their duty to stand for Christ in the culture. Now is the time to bring back the idea of citizenship to churches across America.

For specific guidelines on political action by churches and pastors, contact Liberty Council (407-875-2100), or request Focus On The Family's "Community Impact Handbook" (\$6 donation, 1-800-232-6459.

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comes, works voluntarily. Each church works independently, to decide what issues they should be involved in."

The informal nature of the network is intentional, says Daves, because it allows each church or committee to work independently, using its resources most effectively. The groups can work to educate and inform without drawing too much attention to their efforts. "I think it's exciting for people to be involved," says Daves, "but there is great potential of negative publicity which could embarrass the church. We don't want that. The key is not to have a community impact group, but to make a difference."

To see this kind of outreach be successful, concludes Daves, "you can't be afraid of doing it wrong. The church leadership has to be willing to let the lay people take responsibility, and you can't be afraid of offending someone. As long as you address the issues with grace and truth—the way Christ did—and let God take care of the results, it is powerful testimony."

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Suggested Next Steps **(Individual Actions)**

Near Term:

- Register to **vote** and become knowledgeable on the upcoming election
- Identify a candidate for office (preferably a qualified Christian) and support their **campaign**
 - Use available voter guides with prudence
- Form an **ad hoc group** to begin planning activities and actions to take
 - See Reclaiming America “Local Action Tools”
 - Look over previous seminar lists for ideas to pursue
 - Consider the HBI projects at end of binder
 - Identify particular “hot button” issues to address more methodically
- Become **knowledgeable** on societal, local & national issues by using available books, web sites and signing up for several Christian issues newsletter lists
 - See listings provided in binder
- **Subscribe** to several legislative alert notifications (e-mail or snail-mail) from Christian sources
 - Family Research Council (www.frc.org)
 - Traditional Values Coalition (www.traditionalvalues.org)
 - Pacific Justice Institute (www.pacificjustice.org)
 - Concerned Women for America (www.cwfa.org)

Mid Term:

- Talk to church leadership about formal establishment of a **Christian Citizenship Group**
- Write **letters to the Editor** on a routine basis expressing your views
 - See guidelines and contact information provided in binder
- Become familiar with the **Declaration of Independence** and United States **Constitution** as well as the history of their writing
 - See Wallbuilders materials – videos and books (www.wallbuilders.org)
- **Write and/or call legislators** expressing your views on pending legislation
- Attend and **participate** in school board meetings
- Investigate your child’s **school curriculum** and teaching programs
 - Obtain student “Opt-Out Forms” to use if necessary (Pacific Justice Institute)
 - For Home Schoolers, join Home School Legal Defense Association (www.hslda.org)

Far Term:

- Consider participating in the **elective or legislative process** personally or in support of others

Suggested Next Steps *(Church Actions)*

Near Term:

- Identify a single church P.O.C. to coordinate and focus efforts
- Ensure church leadership oversight of all Group activities
- Host an Election Pre-View Evening to equip Christians to vote responsibly
- Form a Christian Citizenship Group to begin coordinated actions
- Establish a Group policy, & reasoned (focused) goals and objectives

Mid Term:

- Post legislative alerts (as appropriate) on a church bulletin board and distribute in bulletins and/or electronically
- Subscribe to several legislative alert notifications (e-mail or snail-mail) from Christian sources
- Obtain solid resource material on societal, local and national issues
- Establish a Christian Citizenship library for greater access, use & research
- Define ways to communicate activities & actions to a larger audience
- Identify other churches/ministries in the area to collaborate with

Far Term:

- Establish a budget line for activities
- Identify men and women to mentor for public leadership
- Establish routine seminars on specific topics to equip members

Horizon Bible Institute

Additional Projects for College Credit (1 Unit)

To earn one College Credit as follow-on to attending this Seminar, select one of the topics listed below and invest a minimum of 11 hours. This project can be accomplished individually or as a small group. To complete the project, each student must write a 5 page paper on their experience.

At a minimum, for a selected project consider answering the following questions (not necessarily in this order):

- What is the objective?
- Why did you select this area?
- What Biblical principles apply?
- What information do you need to gather?
- What additional resources will you need?
- What legal issues may be involved?
- How are you going to organize?
- Who should you confer with?
- What specific actions are you going to take?
- What time line are you going to follow?
- What precautions should you be aware of?
- What consequences could result – both good and bad?
- How are you going to measure your success?
- What lessons learned did you have?
- How can you make your efforts available for others to use or build upon?

Project #1: Organize a Voter Registration Drive

Organize a “get out the vote” campaign for your church, family or friends. Implement it between now and the November election. Consider voter registration, absentee ballots, timing etc. Actually conduct this campaign.

Project #2: Shock Radio

A radio talk show is sexually explicit, uses vulgar language, encourages offensive behavior and the like. How would you go about removing this program from the airwaves?

Project #3: Pornography

Pornographic magazines and clubs are everywhere. How would you go about reducing or eliminating their availability? Consider the role of government, existing laws, factual information, etc.

Project #4: Movies and Television Shows

Many movies and TV shows contain graphic violence, explicit sexual content, disgusting behavior and/or inappropriate language. How would you go about convincing producers to offer more acceptable offerings or versions?

Project #5: Homosexuality

The homosexual agenda is being taught in many schools. Children are being taught that homosexuality is morally no different than heterosexuality. How would you go about changing what children are taught in our schools?

Project #6: Candidate Qualifications

Listening to the radio or TV, or reading mail, will not fully inform us of the real qualifications for a candidate for public office. Using the material presented in this Seminar, select a current candidate and try to answer whether they meet the Biblical qualifications indicated. Consider using the various information collection techniques described.

Project #7: Election Pre-View Evening

Organize an Election Pre-View Evening at church to address the various State Propositions as well as local city ballot measures from a Biblical perspective. Consider how to work with church leadership, how to present information in the most effective way and how to involve the audience. Actually conduct this event.