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**CORPORATE OFFICE**

PO Box 2281  
Matteson, IL 60443  
(708) 679-0758

**E-mail**

info@freedomjournalmagazine.com

**WEBSITE**

www.freedomjournalmagazine.com

**PRESIDENT AND PUBLISHER**

Eric M. Wallace, PhD

**VP OF COMMUNICATIONS**

Jennifer Salley

**COPY EDITOR**

Perry Drake  
Cheryl Wilson

**EDITORIAL**

David Brooks  
Joan S. Wallace, PhD  
John H. Wallace

**CONTRIBUTING WRITERS**

John Arrington  
Jeff Emanuel  
Bishop Harry R. Jackson, Jr  
Rev. Ceasar LeFlore, III  
Bishop Council Nedd II  
Dean Nelson  
Jennifer Salley  
Ak'bar Shabazz  
Andre Townsel, Esq.

**OP-ED ARTICLES**

Herman Cain  
Ralph Conner  
Star Parker  
Rev. Wayne Perryman  
Eric M. Wallace, PhD

**CREATIVE SERVICES**

MDM Design  
Michelle D. Muhammad

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*“Freedom and justice cannot be parceled out in pieces to suit political convenience. I don't believe you can stand for freedom for one group of people and deny it to others.”*

*— Coretta Scott King*



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## Welcome to Freedom's Journal Magazine (FJM)

**W**elcome to FJM's last issue for 2008, and the close of this our inaugural year. We started this exciting journey with our Voter's Guide of all the presidential candidates; and now end the year having elected a new president who faces many challenges, which will arguably impact the future of our country for years to come.

This edition goes beyond the recent election and begins to discuss a number of critical issues by turning our focus to what role the Church should play in public policy and political debates. Do we need more government programs or more Church volunteers? Is government responsible for influencing our culture or is this the role of the Church? Are social issues important or just nominal? What limitations does the government have and, conversely, what is the biblical mandate given to the church? While many maintain the argument that the church shouldn't have a voice with regard to public policy; others believe the church's role must not only be to influence public life, but to also be the righteousness of the nations— as the “light and salt of the earth”.

We, too, believe that God established government for the keeping of order (Romans 13). And contend that it is only logical that people of faith, men and women of God, should seek to serve in political office to help shape public policy. Therefore it's imperative that the Church not shrink from the issues of our day, which would otherwise divide our nation. When it comes to life issues, education, jobs and the economy, marriage, criminal justice and a host of other issues; the Church must not only be in

the debate— but leading the way. Bible believing Christians should be infusing the discussions with a biblical worldview, not in a self-righteous manner but boldly offering the truth of God's word for the answers that plague our society.

This does not mean that salvation for our nation (and for our world) has an earthly political solution. It does not. We are citizens of another kingdom and a King who will one day reign on earth bringing “peace and good will to men”. As the prophet Isaiah said, “[a]nd he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.”

But in the meantime; we must occupy the earth, preach, vote, debate, argue and mobilize— until He returns. Yet, while we wait if things begin to fall apart, if people refuse to listen and God brings judgment: Our hope, we're told by God Himself, is, “if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.” (2 Chr. 7:14). The solution for real ‘change’ is in the hands of our God, through the people of God. Let us together commit to do our part— and believe that with prayer, God will do His. ■

Amen!

*Eric M. Wallace, PhD*

Eric M. Wallace, PhD



# Imaginary Wall Between Church & State

By Bishop Council Nedd II

**W**hat motivated our nation's Founding Fathers to build such a high wall of separation between church and state? That's a trick question: They didn't. Like giant alligators living in the sewers of New York City and Snapple being owned by the KKK, a constitutional declaration of church-state separation is one of the greatest urban legends of all time.

It is said, however, that if a lie is told enough times it will eventually become the truth. That's the unfortunate situation in this case, and the charade has gone on to the extent that legal precedent has been created to shore up the misconception.

In truth, our Founding Fathers had a reverence for

religion and never intended a ban on religion mixing with policymaking as the atheists and groups supporting them, such as the ACLU, now demand.

The argument alleging the Founding Fathers' support for a wall between faith and government is actually based on a single letter. It's not a constitutional amendment; not a proclamation or an executive order; not a law passed by the newborn Congress; not even an official memo. It's just a private letter.

In 1801, the Danbury Baptist Association — a religious minority in the predominantly Congregationalist state of Connecticut — sent a letter to President Thomas Jefferson asking for his guidance on the topic of religious freedom.

According to Tara Ross and Joseph C. Smith, Jr.

## Our Founding Fathers had a reverence for religion and never intended a ban on religion mixing with policymaking...

in the book *“Under God,”* Jefferson “put thought into his response”:

“Jefferson probably saw the letter as presenting him with a two-fold opportunity. First, he could strike back at the Congregationalist ministers who had attacked him so ferociously during the 1800 campaign... Second, Jefferson’s views on religious policies differed from those of his contemporaries...

Thus, Jefferson’s response to the Danbury Baptists was a vehicle to promote his own religious *policy* views, much as he might have sought to advance his own economic policy or his own foreign policy.”

However,

“With a few strokes of the pen, Jefferson thus became the first American to authoritatively suggest that the First Amendment to the Constitution requires separation between religious and civil entities.”

In his letter, Jefferson wrote:

“I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should ‘make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ thus building a wall of separation between Church and State.”

It was not the sort of response the Danbury Baptists were seeking or expecting. In fact, they were quite unhappy with Jefferson’s reply. As Ross and Smith wrote:

“The Danbury Baptists failed to publicize their receipt of the letter, however, suggesting their disapproval of its contents. The objectionable terminology seems to have been Jefferson’s strong language about ‘separation between Church and State.’ As a religious minority, the Danbury Baptists sought a government that respected freedom of conscience, of course, but they did not want a government that was *opposed* to religion. To

the contrary, as devout Baptists, they believed the positive influence of God on the civic aspects of their lives was as important as his influence on their personal concerns.”

Then again, this was just a letter stating Jefferson’s *personal* opinion. At least that’s what he and the Danbury Baptists might have thought at the time.

It took almost 150 years for Jefferson’s letter to find a welcoming audience. In 1947, the U.S. Supreme Court took up the case of *Everson v. Board of Education*, in which the Court upheld the ability for a public school district to transport local children to both government-run and parochial schools. While this ruling was a victory for church and state working together for the public good, the opinion of the Court, as written by Justice Hugo Black, stated: “In the words of Jefferson, the clause against establishment of religion by law was intended to erect ‘a wall of separation between church and State.’”

Little “c” on “church.” Big “s” on “State.” And those words are nowhere in the Constitution — only a piece of President Jefferson’s stationery.

Nonetheless, the atheists, agnostics, nontheists and anyone else wanting to drive a wedge between America and its Judeo-Christian founding now rely on it as a legal means of justifying their case.

Jefferson was raised in the Anglican faith and, according to Rebecca Bowman of the Monticello Research Department, “believed in the existence of a Supreme Being who was the creator and sustainer of the universe and the ultimate ground of being.”

Coral Ridge Presbyterian Church senior minister D. James Kennedy wrote on WorldNetDaily in 2002:

“Jefferson’s presidential acts would, if done today, send the ACLU marching into court. He signed legislation that gave land to Indian missionaries, put chaplains on the government payroll, and provided for the punishment of irreverent soldiers. He also sent Congress an Indian treaty that set aside money for a priest’s salary and for the construction of a church.”

“The real Thomas Jefferson, it turns out, is the ACLU’s worst nightmare.”

It's similarly important to note that Jefferson wasn't at the Constitutional Convention. He wasn't even in the country at the time. From 1785 to 1789, Jefferson was the American representative to France. Jefferson also was not a member of Congress during the time that the First Amendment was debated and adopted. George Washington was intrinsically involved in both. As pointed out by Washington biographer Joseph Ellis, Washington is a "central feature in every major event of the revolutionary era."

Washington was also much more welcoming of religion and government working together for mutual benefit. As Ross and Smith wrote in "Under God":

"Washington's approach to church-state relations differs from Jefferson's 'wall of separation' and the line of modern-day legal decisions that it has spawned. Washington's perspective on the First Amendment and the Constitution would permit a much more religion-friendly government, even as it emphasized the importance of religious freedom. His imprimatur cannot be seriously questioned — unless one believes that the father of the country, who presided over the Constitutional Convention and served as president during the passage of the First Amendment, misunderstood and indeed violated the Constitution."

"Washington viewed America as unique. Its citizens may enjoy the benefits of public religion, while individuals are left free to hold their own religious beliefs."

Ellis continues,

"During his lifetime of public service, Washington developed a perspective that was more accommodating and encouraging toward religion than the "separation between Church & State" advocated by Jefferson's letter to the Danbury Baptists and, more than a century later, adopted by the United States Supreme Court."

Washington had received a letter of his own from another Baptist group and answered in a much less strident tone than Jefferson. It, and

another letter to a group of Presbyterians, is not of the sort shared and lauded by proponents of church-state separation.

In May of 1789, the United Baptist Churches of Virginia wrote to Washington with concerns similar to those of the Danbury Baptists about being a religious minority. They said: "When the constitution [sic] first made its appearance in Virginia, we, as a Society, had unusual strugglings of mind; fearing that the liberty of conscience, dearer to than property or life, was not sufficiently secured."

Washington replied: "If I could have entertained the slightest apprehension that the Constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical Society, certainly I would never have placed my signature to it."

While Washington's response in that letter did not directly address the relationship of church and state, his letter to the Presbyterian Ministers of Massachusetts and New Hampshire in November of 1789 was more explicit:

"[T]he ministers of the gospel [are] to instruct the ignorant, and to reclaim the devious — and, in the progress of morality and science, to which our government will give every furtherance, we may confidently expect the advancement of true religion, and the completion of our happiness."

Washington noted during his Farewell Address in 1796: "Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports."

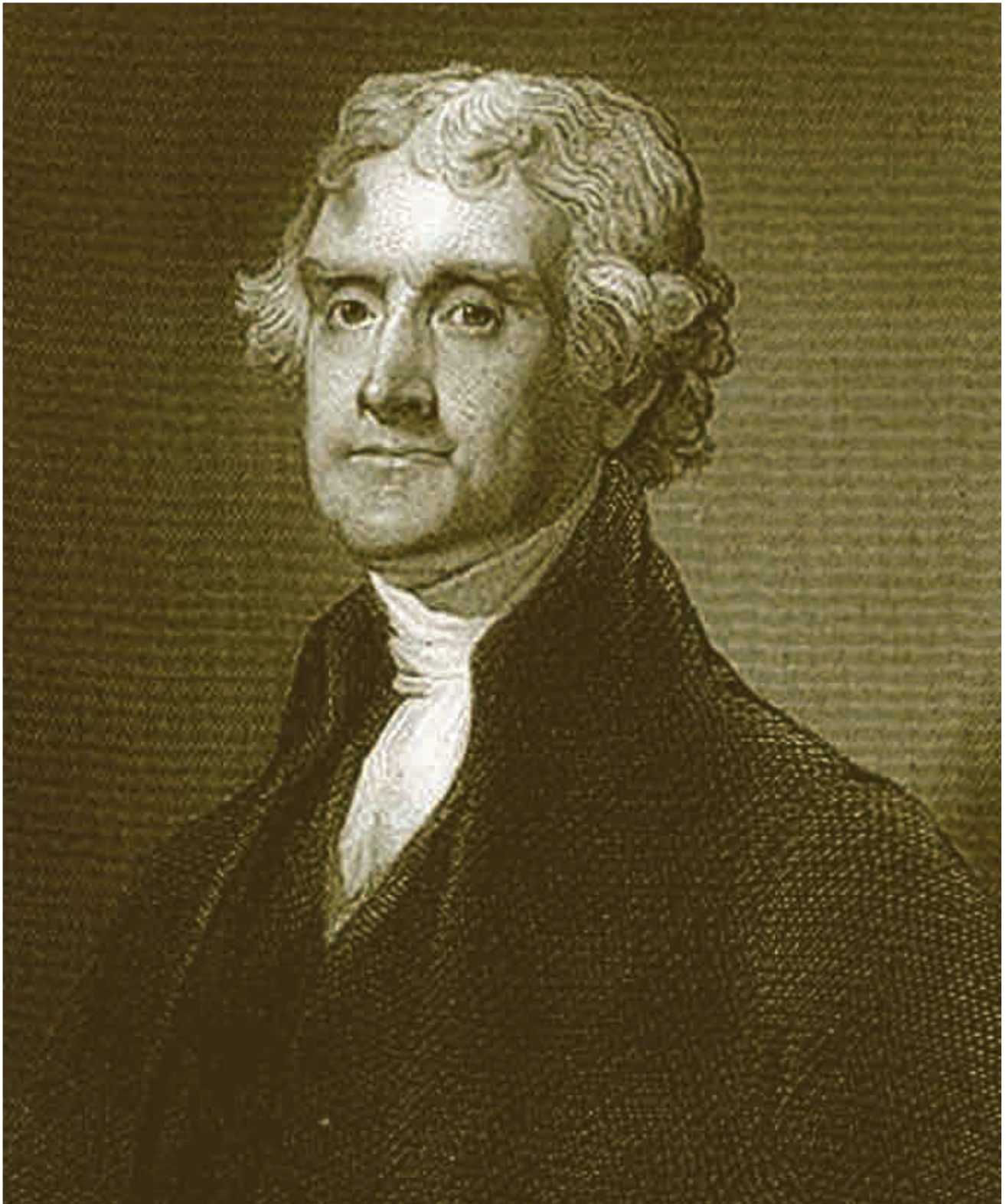
Both Washington and Jefferson, were integral to our nation's founding, but on faith and governing their legacies diverge. Neither, however, believed in a wall of separation between church and state.

Another urban myth, shattered. ■

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**Bishop Council Nedd II**, a member of the national advisory council of the Project 21 black leadership network, is bishop of the Episcopal Missionary Church for the diocese of the Chesapeake and the Northeast. This essay is derived from a chapter in his new book "Does America Hate God?", published by In God We Trust.





“When governments fear the people, there is liberty. When the people fear the government, there is tyranny.”

— *Thomas Jefferson*

# The Debate: Religion In The Public Square



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“A community is democratic only when the humblest and weakest person can enjoy the highest civil, economic, and social rights that the biggest and most powerful possess.”

— A. Philip Randolph



# Taking The Land

By Harry R. Jackson, Jr.

**O**n a warm autumn day in the fall of 1999 on the campus of St. John's College a 400-year-old tulip poplar tree was cut down. The tree, which had been weakened by years of disease and decay, was dealt a final blow by the winds of Hurricane Floyd. This was not just any old tree; it was the last of the Liberty Trees, the trees that served as meeting places for the local chapters of the Sons of Liberty throughout the 13 original colonies. It was under trees like this one in Annapolis, Md., that Samuel Adams, "the Father of the American Revolution," the "Last of the Great Puritans," planned events like the Boston Tea Party that led to the War of Independence. A bell tolled 13 times as this historical reminder of how our nation was founded became a forgotten object of the past.

Like the fate of that old tree, it is not only possible that the Christian values upon which our country was founded and that led to its prosperity will be laid to rest by this generation. Yet many Christians wonder why they should be involved in the defining public policy debates of our day; debates that include the value of life and the fundamental definitions of marriage and family. Some

well-meaning Christians want to abandon the public arena altogether. They say that the church has been corrupted by a desire for power and has been used by those who see the faithful as a steppingstone to higher office. This may be true to a certain degree, but is it a good reason to head for the exits?

Let us answer that question with another question. What kind of government do you want? Do you want honest, efficient government under which there is security for private property, life and personal freedom? Our nation's first president, George Washington, said such government cannot be maintained without morality and religion, what he called the "great pillars of human happiness." Was he speaking of a state-sponsored church? Certainly not. Such an arrangement, where the church is under the influence of the government, is bad for both bodies. It corrupts the church's calling as a moral check and balance on the direction of that government. This concern for church independence gave rise to the First Amendment to the Constitution, which says, "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.”

If there is no state church or office of public morality within government, how do we preserve the “great pillars of human happiness”? It is through the character, influence, and actions of those who serve in government. Proverbs 29:2 says, “When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.” Very simply, our government reflects the people who serve in it. Transformed people are the only people who can transform nations. If you want to change the character of government, you must change the characters in it. Our founders did not envision a day when non-Christians would lead our land. Fortunately, the entire New Testament was written during a period in which Christians were a minority faith. Many researchers have lamented about the “post-Christian” style that America exhibits today. Yet, the Scriptures give us clear guidelines on how to operate in this kind of environment.

Christians must realize that God has ordained and sanctioned civil government. He specifically ordained four institutions of authority. The first is self-government (Gen. 2:16–17; 4:7; 1 Pet. 1:15–16). The second institution is the family (Gen. 1:26–28; 2:24; 3:16; Eph. 6:1–4). The third is civil government (Gen. 9:5–6), and the fourth is the church (Acts 2). God has said government is necessary and we are to be subject to it (Rom. 13:1). Government is God’s idea. If we want a government that honors God and protects our freedoms, we must have a government that is made up of people who honor God and value freedom.

The most frequent objection we hear from opponents who fear the presence of believers in government is, “What right do you have to impose your morals on us?” Someone’s values will always be reflected in public policy. Almost every governmental policy decision is a value judgment. In our world, where moral relativism is the philosophy of choice, these value judgments are often based on the conditions of the moment rather than objective, transcendent, biblical truth. This is where the two sides diverge. As Christians we believe there is absolute truth, that the Bible is the inspired and infallible word of God, even when it speaks to the topics of history or the cosmos. A Christian worldview says that there is a personal God who is directly involved in the activities of man and who authoritatively communicates to man through His Word and the Holy Spirit.

Shortly after the Civil War, the Protestant church began to divide over this belief in a literal interpretation of Scripture. Liberals began to move away from Scripture as the sole authority in order to accommodate “rational truth,” which they saw as incompatible with the Bible. These liberals embraced the “essence of Christianity” rather than the inerrancy of Scripture so they could synthesize their Christian thought with the so-called scientific findings of the day, most notably Darwinism and social Darwinism. What has transpired in the mainline denominations over the last 100 years gives us clear evidence of the results of this abandonment of absolute truth. These denominations have shrunk in size and no longer debate the in-

errancy of Scripture but focus instead on issues such as the ordination of homosexuals. As we look at their decline, we can only wonder what will be next for a church or a society that has rejected absolute truth.

Almost every issue we are dealing with today is either the product or the symptom of a spiritual ill. We need to pray for a revival in the church and an awakening that would turn this nation around. We cannot approach public policy the same way the world does. Paul said in 2 Corinthians 10:3 that “though we walk in the flesh, we do not war according to the flesh: (For the weapons of our warfare are not carnal, but mighty through God for the pulling down of strong holds....)” Therefore we must use our spiritual weapons and pray.

Nehemiah is a great example of someone who worked for public policy change. When he was confronted with the dire situation his countrymen faced in Jerusalem, his reaction was to pray. Do you pray? Do you really pray? Are you emotionally gripped by what you see happening in the world around you? Are you driven to your knees in prayer before the Almighty God?

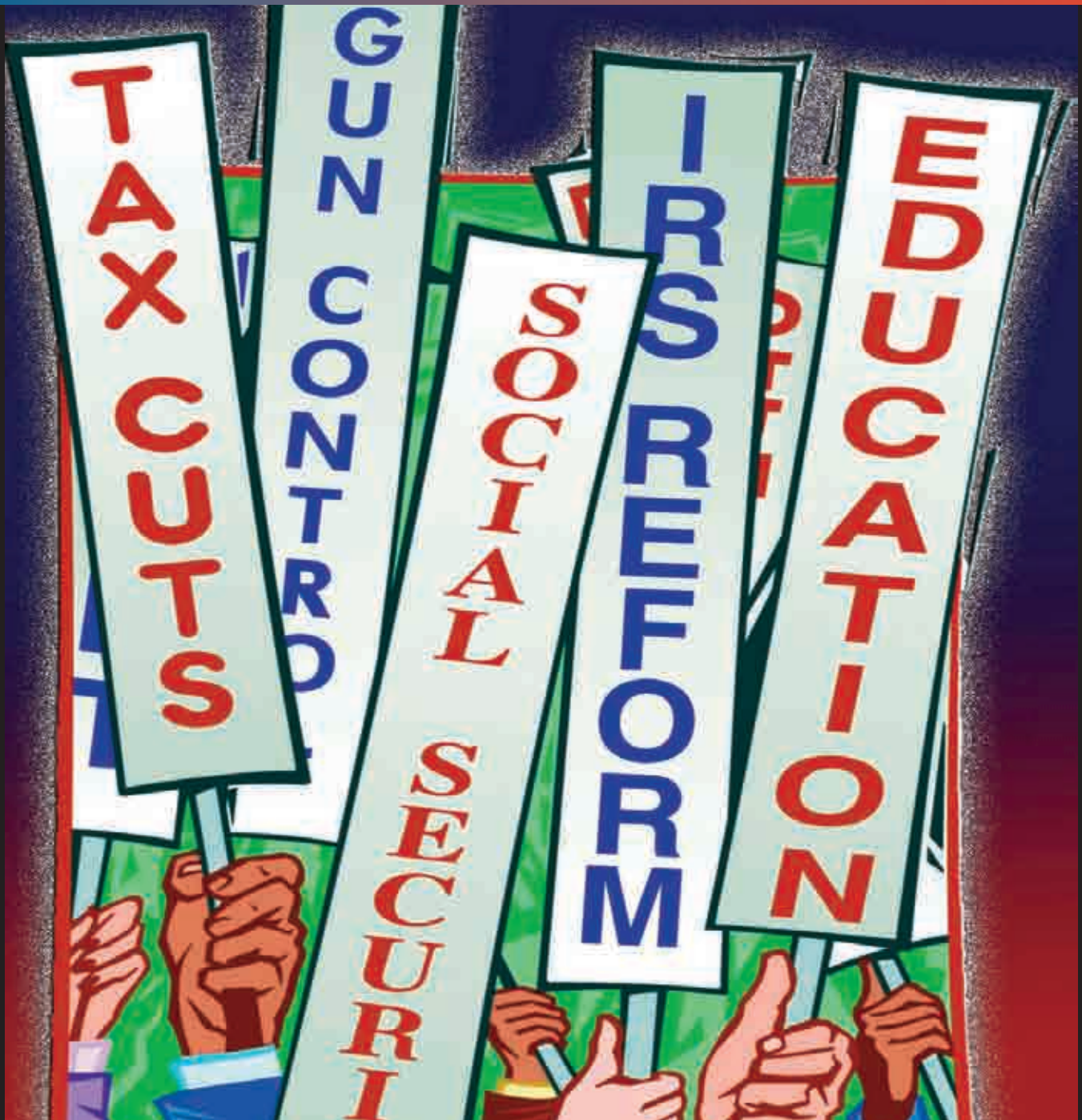
Nehemiah prayed when confronted with the ongoing devastation of Jerusalem, but he did not stop with prayer. As he prayed for many days, no doubt God began to speak to him and give him a plan. Four months passed between when he received discouraging news from Jerusalem and the opportunity to speak to King Artaxerxes. When the opportunity came, he was ready with a plan. As we pray we need to listen to the Holy Spirit and prepare as we are directed. When you begin to pray about a situation in your community or your city, the answer or the solution you receive to your prayers may involve you. As Nehemiah prayed, it became clear that he was to do more than just pray. He was to prepare for the opportunity to participate in the solution to the problem.

Some people believe all we need to do is pray. James made clear that such faith is dead; it must be accompanied by action (James 2:20). Nehemiah prayed; then he prepared and participated in solving the problem. Don’t just curse the darkness—turn on the light! If we are going to change the world, it is going to require our hands-on involvement. This could be as simple as writing a letter to your senator or making a phone call to your congressman. It could be spearheading a community impact team in your church so that the people in your church are kept informed of what is happening locally and nationally on the key issues of the day.

Pick up the newspaper or turn on the television on any given day, and the headlines will show the signs of moral and social decay. We are at the fork in the historical road of nations. The answer to our current financial shaking, the problems with the environment, racism, sexism, immigration and a host of other problems is our commitment to honoring Jesus Christ. We can either take the path toward a spiritual awakening that will touch not only our churches but also reform our nation’s policies, or we will veer left and take the path littered with once great nations. It’s ours to decide. ■

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This article is an adaptation of an excerpt from *Personal Faith, Public Policy*, written by Harry R. Jackson, Jr. and Tony Perkins (FrontLine Publishing). Visit [www.hilc.org](http://www.hilc.org) or [www.frc.org](http://www.frc.org) for more information.



# How Does Your Faith Influence The Policies and Politics You Support?





“America will never be destroyed from the outside. If we falter and lose our freedoms, it will be because we destroyed ourselves.”

—Abraham Lincoln

## Churchs Leading The Way In **Economic and Community Development**

By Andre E. Townsel



**D**uring the recent presidential campaign, Sens. Barack Obama (D-Ill.) and John McCain (R-Ariz.) both courted the faith-based community by vowing to continue and/or expand faith-based initiatives during his first term in office. Obama delivered a speech devoted solely to this subject prior to receiving his party's nomination for the presidency. McCain, likewise, included in his presidential platform a commitment to

funding faith-based initiatives and a continuation of the model that currently supports public-private partnerships. What was it that these presidential hopefuls recognized in bringing this issue to the fore? Perhaps, the reality that faith-based organizations are more often being called upon to perform community-based activities and programs than ever before.

Historically, churches and other religious entities have added value to society in more traditional areas such as education, nutrition and transitional housing. What is becoming more visible, however, are faith-based organizations that have expanded their outreach and involvement in their communities by offering financial literacy programs, credit repair, apprenticeships, entrepreneurship seminars and other subject matters not ordinarily associated with religious institutions.

This more recent development in the promotion of faith-based partnerships was spurred in part by former President George W. Bush's efforts to highlight the value that religious organizations bring to their local communities apart from traditional roles. This was seen by many as an appropriate synergy capitalizing on the infrastructure and networks already established in congregations. By adding resources to these existing organizations they are able to provide greater service to the communities they serve. Having seen the success associated with these partnerships, the political parties seized upon the opportunity to reach this growing constituency,

recognizing that their accomplishments are worthy of support.

Many of the organizations that make a difference in the lives of their citizenry see their role less as a resource for hand-outs and more as a training ground for self-sufficiency. By focusing on lessons that teach responsibility, charity and real achievement, participants young and old help to improve their own chances for opportunity and growth and opportunities for others with whom they come in contact.



One example of this approach is Holy Redeemer Church of God In Christ, a Milwaukee-based assembly that began operating its first school more than 20 years ago. Today, the church's campus is the home to four schools, the city's most active Boys & Girls Club, a health clinic, credit union, food pantry, several transitional homes, a 22-unit senior housing facility, cosmetology center, fitness facility and the \$15 million Kathryn Daniels Conference Center (KDCC) that hosts numerous events and activities on Milwaukee's impoverished North Side.

In 2004, President Bush recognized the selection of KDCC as a nonprofit intermediary providing technical assistance and grants to more than 350 other nonprofit groups. In addition to providing direct financial assistance, the community center conducted training sessions on numerous topics ranging from board development to strategic planning.

Bishop Sedgwick Daniels, the church's pastor and executive director, espoused the philosophy that "the church cannot and should not be just a Sunday experience." Rather, his view is that the church should be "infused in the daily lives of the broader community." So, then, what makes the religious institution a unique conduit for the provision of services often found in the broader business community? "It's a demonstration of faith in action," says Lisa Neal, manager of the CH Mason Health Clinic, which is housed on Holy Redeemer's campus. The added contribution that the church makes is that it offers these services in the context of a worldview where human life is valued, and where the notion of responsibility for one's own actions isn't hidden under a rug. To the contrary, it is a prominent aspect of the expectations that are communicated to those involved with the organization.

For those programs that are bolstered by federal dollars, Holy Redeemer strictly adheres to a policy which prohibits proselytizing. However, universal concepts such as self-respect, respect for others and respect for property are intertwined and inextricably meshed in the activities and services that are provided. It is the approach that some faith-based organizations take to service provision that make them uniquely qualified to promote these values.

The assistance provided by these programs can help promote family values and views not usually shared by secular organizations. For example, faith-based health clinics are frequently approached by young mothers-to-be who are looking for advice, direction and options. They are provided with information that may lead them to understand the humanness of the child that they carry and provide tools and support that are needed in often desperate circumstances. When compassion and understanding are reflected in the environment, rather than expediency and self-service, mothers are at least given the chance to evaluate what support systems they have, but may be afraid to pursue.

A nonsectarian organization affiliated with Holy Redeemer is Bishop's Creek CDC, a \$70 million dollar residential and commercial real estate development located in the same neighborhood as the church. Formally recognized as a community housing development organization, Bishop's Creek promotes the broader purpose of neighborhood revitalization and family reunification. This organization has taken a two-pronged approach to community improvement. First, it has undertaken to produce scattered-site housing, which is the construction of new homes and rehab of existing homes that are then sold to residents at affordable prices. Part two involves the reconstruction of a 5.5 acre parcel of land, formerly an eyesore in the community for years. This multi-phase project will include a 54-unit apartment complex, theater and cultural center, office/retail complex and boarding-school dormitory.

When approached with the question of why such organizations undertake these types of projects, the response more often than not has been, why not? According to trailblazers like Bishop Daniels, it is appropriate to be proactive in the community rather than waiting on government agencies to act. With the unifying and communal power of the local assembly it makes good sense to put both finances and community activism to work toward the goals and objectives of the community.

Government agencies can often take an impersonal cookie-cutter approach to health services, after-school programs and other assistance programs. When the community takes charge of its own destiny in the form of volunteer efforts and contributions, it reaps the benefit of having services tailored to its own needs. An unexpected byproduct of such efforts includes a sense of pride and confidence that can only be appreciated when considering the time, effort and expense associated with these shared contributions.

There is a sense of self-confidence that develops through the accomplishments achieved by the larger community and a greater understanding of one's own purpose. While other societal examples of importance rely on intelligence, material wealth or fame as motivation for action, many in the faith community are schooled in the belief that material needs are met as a result of meeting the needs of others.

It appears that given the current climate there will continue to be a rise in faith-based organizations that see spiritual edification as only one part in a holistic approach to service. By focusing on individual needs in a broader scope, religious organizations can lead the way in making a significant impact in their communities and beyond. ■

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**Andre E. Townsel** is a civil rights attorney practicing in the areas of employment law and nonprofit law.

IN GOD WE TRUST

# Should Christians Be In Politics?

(Featuring Chuck Colson)

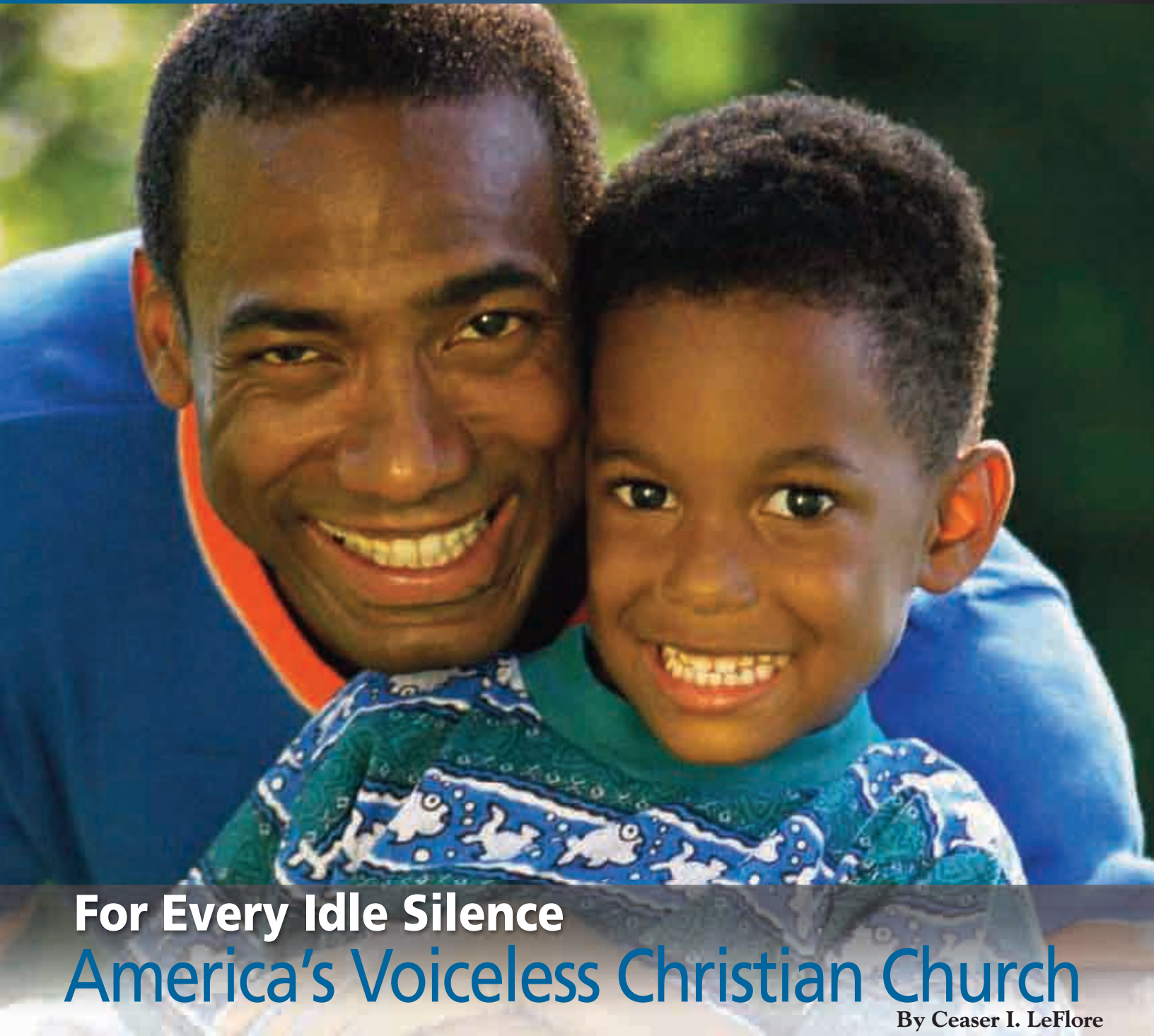


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“Let us contend for all the rights guaranteed by the constitution of our native country.”

—Rev. Samuel E. Cornish



## For Every Idle Silence America's Voiceless Christian Church

By Ceaser I. LeFlore

One of the most unfortunate observations about the Christian church of America at the dawn of the 21st century was that in many ways – as a whole – it appears to have become extremely ineffective and irresponsible. As it concerns the most socially relevant moral issues and progressive challenges to the divine social order of the day, the church seems to have become either complacent or complicit with many rapidly declining moral values; (apparently choosing the paths of least resistance in order to protect itself from appearing too impolitic in a post-modern society that rejects

absolutes in terms of right and wrong behaviors.) Thus, the church's voice has been marginalized and finds it's rarely able to exert any profound influence at critical points of decision that have consequential impact on the moral and ethical direction of the nation.

Nowhere is this more painfully obvious, than in the observeably weak voice the Christian church is raising in opposition to abortion on demand in America. Nor in the embarrassingly meager support it offers to the fight to affirm the human dignity of marginalized people throughout this nation and around the world.

More than any other entity or institution, the Christian church should be the most passionately motivated to turn back the legalized assault on the womb that claims more than one million pre-born children annually; and the most vociferous in proclaiming that every person has worth, no matter who they are, or their status in life. Whether in the womb, on Wall Street or on Skid Row, every life has value in the eyes of God and therefore should be respected, protected and nurtured with equal measures of care. Those are the issues that should be at the heart of the Christian church and command its most passionate attention, but they're not and it's shameful. Because the church has been a poor steward of many of its sacred trusts and has relinquished its rightful place of leadership in defining our social mores; the federal government, unfortunately, has stepped in to fill a void it was never intended to fill on its own, and has made a mess of things.

Without hearing the prophetic voice of God's people declaring truth and demanding – with the authority of God – that this truth be reflected in our politics and social practices. The government has continually misused its authority by practically imposing unethical standards through taxpayer-funded abortions; social practices that oppress the poor; and building prisons to lock away those who fall through the chasms, that inevitably develop in societies with unethical social foundations. This is not even close to how God intended for it to be.

God gave authority to governments to enforce social order – but gave authority to the church to influence society and set the standards by which that order would be developed and measured. Being salt and light is more than a religious notion we derive from the teachings of Christ. It's a literal call for Christians to illuminate what is true and to preserve what is right according to the values and ideals we live out from the teachings of our faith. The Christian church, empowered by God's Holy Spirit, was designed to have impact and influence in every place it is represented. It has been given "kingdom authority" to declare what is good and acceptable in the eyes of God, and to add to the weight of it millions of converts in electing ethical leaders who are held accountable to rule justly.

Nowhere has the weight of Christian influence been more desperately needed, than during the public discourse concerning the morality of abortion and the consequences that its acceptance has on the soul of the nation.

The late Honorable Henry Hyde, former Illinois congressman and staunch pro-life advocate, often quoted 4th century Bishop St. Ambrose in saying: "Not only for every idle word, but for every idle si-

## God gave authority to governments to enforce social order – but gave authority to the church to influence society and set the standards by which that order would be developed and measured.

lence must man render an account." The silence of the Protestant church over the years concerning abortion has been deafening, and the consequences more dire than anyone could have ever imagined. Without a doubt there will be a reckoning with the Lord for our silences (omissions) as much as for our sins (commissions) concerning the nation's adopted position on the sanctity of human life.

When there is no leadership and direction from the church concerning social issues with spiritual consequences, such as abortion and civil rights, society turns to public opinion and its courts to get mediation. We need only look to history from which we get court decisions like the 1973 Roe vs. Wade decision that legalized abortion in all states; and the 1857 Dred Scott decision that ruled, among other things, that blacks, both slave and free, could not sue in federal courts since they were not, and could never become, citizens of the United States. Since 1973 there have been more than 45 million abortions in America and the Christian church has simply accepted it as a "tolerated evil" because of the status of legality afforded it by human courts.

The church would do well to remember that simply because the laws of the land justifies abortion doesn't mean that it's justified in the eyes of God. The church has been woefully remiss in emphasizing that truth to the American public and therefore is partly complicit in creating an environment that allows abortion to proliferate children to be slaughtered and women to be victimized by what has become known as "their choice."

In many ways, the church continues to fold like a card table when society pushes back against our feeble opposition to abortion. It's almost as if the church itself is not quite convinced of the humanity of the life within the womb, or the lengths which it should go to validate and defend it.

The Bible instructs us to "Rescue those being led away to death..." It's a command! "When society says: "If you think abortion is wrong, then nobody is forcing

you to have one, but don't impose your morality on somebody else," the church offers very little to refute this misguided rejection of an ideal that does not originate with man but comes from the very heart of God. For the Christian church, declaring the heart of God in the defense of innocent human life is in no way an imposition, it's a moral imperative.

This is not intended to be a blanket indictment against all people of faith, but rather a general observation of the ineffective leadership that the church as a body is offering to a nation that is so self-absorbed in selfishness that it has lost sight of its responsibility to protect and defend its most innocent and defenseless citizens.

Is there anyone as innocent and defenseless as a pre-born baby? Is there any place that is supposed to be as sacred and secure for the child as the womb of its mother? Abortion violates the sanctity of the womb and interrupts God's divine process through which He allows human beings to participate in the miracle of bringing life into the world. Think about it! When it comes to birthing children, God allows humans to participate in His wondrous creative process that brings forth new life. God chose to place the embryo in the womb of the mother to host the new life growing in her body.

No one should understand and appreciate the sacred process of life coming through the womb more than the Church of Jesus Christ? Our faith was established upon the belief that our eternal souls were saved by the life of One who came from eternity into the earth through the womb of a woman so that he could die to redeem man from his sins.

C.S. Lewis called the incarnation "the Grand Miracle" and wrote:

"By a miracle that passes human comprehension, the Creator entered his creation, the Eternal entered time, God became human — in order to die and rise again for the salvation of all people. He comes down; down from the heights of absolute being into time and space, down into humanity;

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down further still ... (to) the womb ... down to the very roots and sea-bed of the Nature He has created. But He goes down to come up again and bring the whole ruined world up with Him."

As Christians, we have both a theological and bioethical foundation for such arguments. We believe that Jesus Christ was God taking human form for Himself and that incarnation took place in embryo. And after being conceived by the Holy Spirit and born through the natural process of the womb, Jesus lived a life that affirmed the dignity and worth of every person, saint or sinner, and gave His life to redeem every person that would ever be born. Redemption that was available to them from the very second they were conceived.

Nigel M. de S. Cameron, in his writing *Bethlehem's Bioethics*, stated:

"God took human form; and he took it not simply as a baby, but as the tiniest of all human beings, a mere biological speck, so small and so undeveloped that it could be mistaken for a laboratory artifact, a research specimen, an object for human experimentation. But this speck was God; this complete genetic human organism, in its primitive and undeveloped form, was so much "one of us" as to bear the existence of the Creator.

He dignified humanity by taking the form of this creature he had made in his image; and he did it at the most inauspicious and feeble point in the human life story. At the heart of the Christmas celebration lies the fact of all facts, that God became a zygote."

For Christians, there should be no difference between the sanctity of life in the womb or outside of it, because there is no distinction in the eyes of God. It's time for the Christian church — as a whole — to exert its influence in defense of pre-born children in every way possible and to establish in the heart of society a respect for innocent human life at every stage of its development.

Martin Luther King said that "the only thing necessary for the triumph of evil is for good men to do nothing." As it concerns defeating abortion, which has become the leading cause of death in the black community, the Christian church has done close to nothing as a unified body in opposition to it and millions of lives have been lost as a result.

But this is not the first time in America that the silence of the church has led to a national holocaust. I would contend that because the Christian church — as a whole — did not stand up and affirm the personhood and human dignity of the slave and demand that he be set free, more than 600,000 soldiers, black and white, died fighting the Civil War.

Besides the Quakers and a small contingent of

## SLAVERY

Spoken by someone already free.

Although he may have a heart and a brain and he may be a human life biologically, a *slave* is not a legal person. The Dred Scott decision by the U.S. Supreme Court has made that perfectly clear.

Until he is set free, the slave has no Legal rights, so we should not concern Ourselves with him.

## ABORTION

Spoken by someone already born.

Although he may have a heart and a brain, and he may be a human life biologically, a pre-born baby is not a legal person, the Roe vs Wade decision by the U.S. Supreme Court has made that perfectly clear.

Until he is born, the baby has no Legal rights, so we should not concern ourselves with him.

Christian abolitionist, the silence of the Christian church in confronting the misguided thinking that under girde- slavery is a sad chapter in the history of our faith. It's funny how history has a way of repeating itself.

I believe that without question this type of unchallenged thinking has contributed greatly to the callousness of a nation, that places very little value on human life and does not afford equal dignity to all of its citizens. Little black children are not only aborted in the womb, but also shot down in the streets of our nation on a daily basis and the church offers little more than momentary lamentations before returning to their self-serving programs and celebrations. Our prisons are filled with young men and women who for all intensive and purposes are simply being housed away and removed from public sight without any significant rehabilitation.

Proverbs 24:11-12 says: "Rescue those being led away to death; hold back those staggering toward slaughter. If you say, "But we knew nothing about this," does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay each person according to what he has done?"

It's time for the church of Jesus Christ to say, "We will be silent no longer. We will "cry loud and spare no one" while condemning that which is evil and promoting that which is good, without apology." Abortion should not stand a chance against a unified church. Racism is no match for a people who have been reconciled to God and reconciled to each other. The needs of the poor should be met, because the Christian church, above all else, recognizes the intrinsic human value that even the poor offer to our nation. No one should be left on the trash heap of life. ■

## A Time to Laugh





## Fighting Poverty:

# Who's On First

By Julia Nelson

*“I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.”*

Matthew 25: 40, NIV

**C**hristians of all political persuasions are familiar with this particular statement of Jesus. Dozens if not hundreds of other passages affirm its underlying message: God's people are to be deeply concerned with the poor, the vulnerable and the down-trodden. Yet what approach is the most effective in serving “the least of these”?

### **Personal Responsibility: Empowering the Individual or Blaming the Victim?**

Inequalities abound in life. A single mother, abandoned by her husband, struggles to feed her children while a hedge fund manager buys a yacht for his mistress. A factory worker depletes his savings to pay for an unexpected car repair while a professional athlete wastes a hundred times as much in Vegas without thinking twice. Demagogues declare that the just solution is to tax the rich and



give to the poor, but is this the best way to lift up those who are struggling? Before anything else, to what extent is a given individual responsible to keep himself out of poverty?

Dean Nelson, the external affairs director for the Coalition on Urban Renewal and Education (CURE) and executive director of the Network of Politically Active Christians (NPAC), believes that personal responsibility lies at the heart of combating poverty for people of all races. "It's easy to forget that in the early twentieth century black unemployment was actually lower than white unemployment," Nelson points out. "This was basically because blacks were willing to work for lower wages. We rightly think it terrible today that someone would be paid less for doing the same work as another because of his skin color, but the fact was that more black men during that time period were willing to do whatever they had to in order to take care of their families. We have less discrimination and racism today, but we have a black unemployment rate that is often twice that of whites."

While such talk is often denounced as "blaming the victim," Nelson believes that the very designation of poor people as victims has perpetuated the cycle of poverty. "When young people of any color born in the wealthiest democracy in the world are told that the deck is stacked against them and that there is no way they can get a fair shake, they are given a permanent excuse not to achieve," he explains.

Nelson acknowledges that it is often painful for individuals to rise out of poverty, taking low paying jobs until they can obtain the skills and experience needed for better opportunities. He believes the discomfort inherent in any kind of social mobility is the reason that excuses and "victim" talk can be so destructive. "Some people," he laments, "will never do what it takes to make a better life for themselves as long as they feel like it is someone else's responsibility to do so."

"We forget that the Bible tells us in 2 Thessalonians 3:10 that if a man wasn't willing to work then he wouldn't eat," Nelson continues. "That sounds harsh but what it is really saying is that work has been part of God's plan for man since the beginning. Any approach we take to alleviate poverty must take that into account."

## **The Church: Hope of the World or Irrelevant Sideshow?**

American churches today are as diverse as the American people themselves. Congregations range from a handful of worshippers to tens of thousands. They meet in historic sanctuaries, office parks, movie theaters and state of the art multimedia facilities. Some stand in pews singing traditional hymns while others drink coffee around tables. What is the role of these various faith communities as far as the poor among them are concerned?

Bishop Wellington Boone, bestselling author and founder of Wellington Boone Ministries, believes that when a family is at the end of its rope the Church should be there. "The Church should be there with open arms and assistance," Bishop Boone explains, "but also transforming people from a consumer to a producer mentality." Indeed, Bishop Boone holds that when the Church is doing its job, fewer people will become poor in the first place because of what he calls the "economic value of holiness."

"When you follow the teachings of Jesus," Boone explains, "you will be the husband of one wife. You will be a hard worker, and you will serve others with a great attitude. The church must give the poor a sense of moral excellence which will enable them to be successful. Far too often, the Church has failed to make that clear and challenge people to come up to that standard." Census data bolsters part of Bishop Boone's theory: the poverty rate for married couples is under 5% and has been in single digits for married blacks since 1994. Boone also rejects the notion that the legacy of slavery prevents blacks in particular from rising out of poverty: "God took Israel from slavery to being so prosperous that they blessed others. God can do that for us as well."

Still, when hard times come, most Christians believe the Church should help meet the needs of struggling people in a variety of ways. "When an individual is truly unable to care for himself, the nuclear and extended family is the next line of defense," Nelson explains. "If the Church steps in too soon, it can weaken the healthy interdependence that should exist between family members. When the family cannot or will not help, the Church can then intervene with benevolence and other assistance."

"Absolutely, the Church should meet physical needs when it's necessary," Boone agrees, "But more

## *Education is the most important ingredient in helping children avoid a lifetime of struggle.*

importantly, the Church should provide the training and accountability to help ensure that the individual or family doesn't stay in place of need. Maybe they need help with finding a job, job training or equipping for entrepreneurship. The Church has to step up and provide all those things." He cites Arthur and Lewis Tappan as well as The Salvation Army as examples of this kind of ministry.

The Church is perhaps uniquely positioned to help the poor in that, as an institution, it has a clear incentive to move people from need to self-sufficiency. Since its funds come from voluntary tithes and offerings, it has a vested interest in helping its members become as prosperous as possible. Many churches require that individuals receiving assistance attend financial counseling meetings or job training seminars. Most congregations do not have a bottomless benevolence fund, and so those who need assistance are usually not allowed to become dependent in the long term.

Georgia State Representative Melvin Everson, the first black Republican to win a contested election in Georgia since Reconstruction, points to ministries like Angel Food as examples of the church working together with private industry to provide high quality food to the poor. "I think the Church has often focused too much on building programs rather than building up the least of these," Everson says.

While smaller churches may only be able to disperse assistance to individuals and families, medium sized and larger churches can take steps to transform entire neighborhoods and cities. Eastside Foursquare in downtown Portland, Oregon, for example, purchased two run-down hotels plagued by drugs and prostitution. Within six months, the church had renovated the hotels and crime had but disappeared. Several former drug addicts and prostitutes from the area were either employed in the hotels or became members of the church. Eastside received a letter of commendation from the city explaining that it had done in six months what the city was unable to do in ten years.

### **The Government: The Problem or the Savior?**

In the political world, "caring about the poor" is almost synonymous with supporting government-sponsored programs to "help" them. Yet the US Census reveals that the number of people living below the poverty level had been steadily declining between 1950 and 1964. Then President Johnson's Great Society poured federal dollars into assistance to needy individuals and families. Subsequently, the number of people who were poor without government benefits began to rise. A few years later, the number living below the poverty line including their government benefits rose as well.

What is the proper role for the government in lifting people out of poverty? Representative Everson says the number one way the government can fight poverty immediately is through providing educational choice. "Education is the most important ingredient in helping children avoid a lifetime of struggle. The failure of public schools has been the worst blow against the most vulnerable in our society," Everson declares. "We need greater accountability across the board from parents, students and teachers." Everson cites the success of Pell grants at the federal level and supports vouchers on the local level. Vouchers would enable parents to take some of the government funding that goes to their child's designated public school and use it to pay for private school.

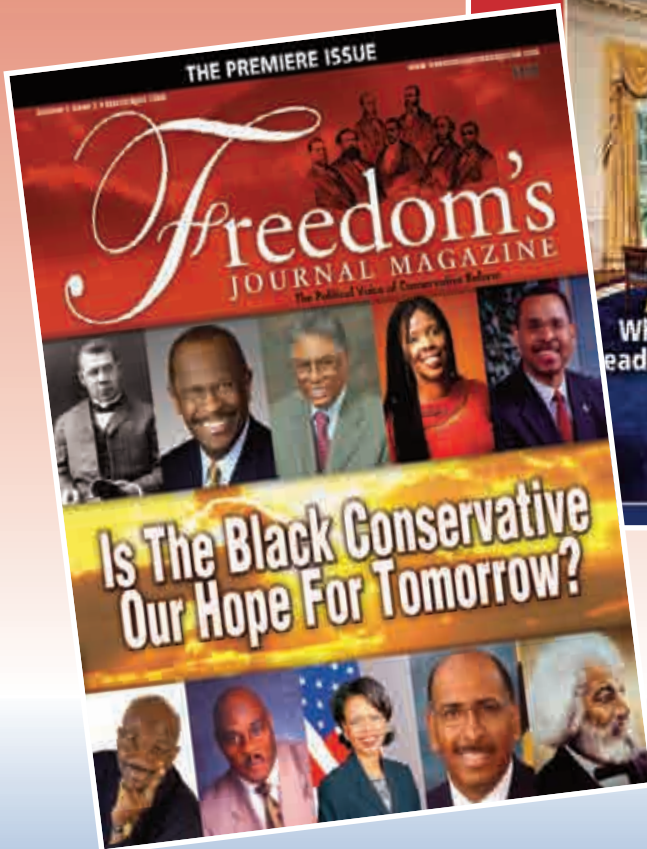
Everson cites welfare as another failure of government that has hurt the poor. "A program that was supposed to help ended up making people more dependent," Everson explains. "That's what happens when you give 'help' without accountability." Conservatives like Everson also believe that a growing economy and lower crime rates are crucial to encouraging wealth creation. They argue that the government that focuses on facilitating such an environment where private industry can create jobs and opportunity does the more for the poor than one which hands out more entitlements.

Dean Nelson sums it up by explaining, "Roles are crucial. I could have the twenty best football players in the country, but if I play the quarterback at tackle and the kicker at nose guard, we're going to lose." Jesus reminded us that poverty was a reality in a fallen world. However, when individuals, churches and governments fulfill their proper roles, it can be reduced with lasting success. ■

**Julia Nelson** is a freelance writer and speaker on Biblical Worldview. She and her husband Dean reside in Gaithersburg, Md.

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In the wake of this historic election year; FJM sat down with its very own president and CEO of Wallace Multimedia Group, LLC and Freedom's Journal Magazine, Dr. Eric Wallace, whose rich educational background (post-graduate degrees MA, ThM, and PhD in biblical studies) and vision to publish an online political magazine is encouraging African-Americans across the country to cling to their natural conservative principles, which are often ignored when making political choices.

Wallace, whose publishing tenure spans well over ten years, has also authored two books: Integrity of Faith, an autobiography, and Jesus on Trial, a new approach to interpreting the gospel of John both of, which are published by Integrity Books, a subsidiary of Wallace Multimedia Group, LLC.

**An Interview With**

# Eric Wallace, PhD.

By Ceasar Leflore, III

**FJM:** Dr. Wallace, Freedom's Journal Magazine has just reached the milestone of completing its first year of publication. Reflect back on the journey of the past year. What has been some of your greatest triumphs and challenges?

**Dr. Wallace:** The greatest triumph is actually seeing the magazine done. I've been blessed to have done this before with another publication; and the greatest feeling is when you complete it and it's out there. And then having people take time to subscribe, read it, and send you feedback. There's nothing greater than when people write to you and describe how much they've enjoyed a particular article, or how glad they are that there is another voice out here that hadn't been out here before because they've been waiting for something like this. So you feel like "you know what, we must be doing something right, because there are people who are being touched by what we're doing."

As for the trials – part of it has been connecting with people who want to be involved; and then discovering how they fit in. As with any growing small business, it's been a challenge to find the money (resources) to get things done. And of course, in this economy that hasn't been easy. But we remain optimistic about where this is going. We believe that there is a great future for this magazine; and that there are people out there who not only want to read Freedom's Journal Magazine, but who will also come along side us to help get the job done.

I was recently on a nationally syndicated radio program (The Michael Medved Show) and actually had several people to contact me after the broadcast and volunteer to do things for the magazine because they wanted to be personally involved. Things like that make it worth the effort.

**FJM:** What excites you most about the historic changes to the political landscape coming out of 2008 and how will they affect the direction of the magazine?

**Dr. Wallace:** I believe there have been significant changes and that, more importantly, they present some excellent opportunities for us. I know there are a lot of people out there wringing their hands and worrying about what the election of Obama will do to our nation. But the good news is that as we make our opinions known not only through our magazine, but also our daily blog ([www.fjmblog.com](http://www.fjmblog.com)) and the efforts of other like-minded organizations, the voices of black conservatives can (and will) be heard.

Part of the vision for Freedom's Journal Magazine and FJM's blog is to aggregate the black conservative voice. We call ourselves "the political voice of conserva-

tive reform, which sets the standard for black conservatism". We aim to reform what it means to be a conservative – to get people to actually "stand for what they say they believe".

We believe this effort, in large part, includes reforming how the [Republican] Party talks about itself. How we communicate our values to the American people. How, for instance, we convey what we call the L.I.F.T. Principles— limited government, individual freedom and responsibility, free enterprise, and traditional family values—which are the bedrock upon which our message is built. We're excited about the challenge before us. And we believe the stage is now set for us to be a leading contributor in how that message gets out.

**FJM:** What impact does the election of Barack Obama as The American President have on either validating or disproving the perception of black limitation in realizing, in full measure, the Founding Father's ideals of life, liberty, and happiness?

**Dr. Wallace:** For me, it ends the whole politics of racial grievance. Black folks have always talked about how whites continue to stand in our way, which has kept us from getting ahead. Well, Barack Obama has proven that doesn't have to be the case. Although for me, it didn't take Barack Obama to prove it. I was convinced when Colin Powell was in office; and during the service of Condoleezza Rice. Actually, I can go as far back as when my mother (Dr. Joan Wallace) became the first African American to serve as the Assistant Secretary of Agriculture in the Carter Administration. And the names of countless others who prove we have achieved many things, despite the odds.

Unfortunately, there will always be those who will try to stop us because of their own racism. There was racism even in this election when some Democrats declared they would never vote for Barack Obama. But that didn't stop him! He didn't throw up his hands and say "Oh well, I guess I can't do this now that some whites in Pennsylvania won't vote for me." He didn't worry about that. He continued on and not only won the Black and Hispanic vote; but a huge percentage of the white vote as well. He could not have become president without it. So, I think it kind of deflates that whole notion of blackness being a disqualifier for achieving greatness in the United States of America.

**FJM:** As the publisher of a Black conservative magazine in the Obama era, how will you balance the approach of advancing what you call conservative ideals against the backdrop of a liberal black presi-

dent without appearing to be adversarial towards the message of “hope and change” that has arisen in the black community?

**Dr. Wallace:** I believe the way we do this is to focus on the issues, which we can agree on. There are a number of things, I believe, we can find in common with what Obama has been saying. One of these is his own reference to individual freedom and responsibility. You know, Obama is a hybrid. Not only is he black and white in terms of race, but he also takes a lot of ideas right out of the conservative playbook. Even though he is very liberal, he still plays the other side very well. Like Obama, we need to pick up on those things he takes from the conservative playbook—such as individual responsibility—and demonstrate the inherent potential it has for change. And while he may not share our views, for instance, on limited government; he has said that government itself cannot solve all of our problems. So again, we can pick up on that and say, “You know what? Here’s where we agree with you Barack Obama. Government cannot solve all of our problems. And this is how, we believe, individual responsibility comes in. This is where the idea of free (enterprise) market works, because government cannot simply move people from poverty, to middle class, to being rich. Our goal must be to articulate well our side, while engaging the other side in meaningful dialog.

I’m not interested in simply bashing Barack Obama—I believe as our first black president, he has earned that respect. But, what I will say is this magazine will challenge him when we believe his policies are wrong. And in doing so, our prayer is that we offer alternatives, which give rise to hope.

**FJM:** Why is Freedom’s Journal Magazine important? And if your magazine never existed, what message would be missing from the national dialog that would be important to African Americans?

**Dr. Wallace:** For one, we believe our mission is to call the Black Church—those believers who claim to believe that the Bible is the Word of God—to live out God’s truth, by voting their values. For far too long, we haven’t done that. Our efforts have been schizophrenic at best—voting, for example, for those who support the gay rights agenda and those who govern who are clearly pro abortion. And yet, for most in the Black community and the Black church; we don’t share these values at all. A perfect illustration is the recent poll data in California where Blacks overwhelmingly voted for Barack Obama, but at the same time voted to support Proposition 8, which amended their constitution to stipulate that marriage be defined as the union between one man and one woman. This shows that we are not liberal, but we continue to vote for liberal people.

Our hope is to prick the conscience of Black Christian conservatives who continue to align themselves with the Democratic Party by challenging them to examine where our leaders (and future leaders) stand on the issues; and then encourage them to vote accordingly. We aren’t trying to make everyone a Republican, because this is not a Republican magazine. Our goal is (and will always be) to advance the tenets of conservatism, which underscore our biblical-worldview.

**FJM:** In your opinion, is the conservative movement still viable, and does it still have a home in the Republican Party?

**Dr. Wallace:** Yes. It is definitely viable because those of us, who hold to our faith, are not going anywhere! In fact, we are about the business of encouraging others to join us in actively proclaiming and advancing conservative ideals. And I believe as we do, there will be more people who are not only voting conservative; but who are also willing to knock on doors, write articles, and get involved in order to transform their communities, and this nation.

To your other point; I do believe that conservatism is at home within the Republican Party, but at the same time it has an influence on the Democratic Party as well. For example, people like Bishop Harry Jackson who is a conservative Democrat. I don’t have a problem with people within the Democratic Party trying to bring change to Democrats. Or like former Congressman Harold Ford who is pro-life or Bishop Charles Blake who has strongly suggested his party rethink some of its entrenched positions on issues like abortion. That’s really good news.

Right now the Republican Party has a claim, somewhat, to the conservative movement. But I know people who, like me, are saying that if the Republican Party starts moving hard to the left they would have left me out and I will no longer be a part of the Republican Party. It’s a matter of principles!

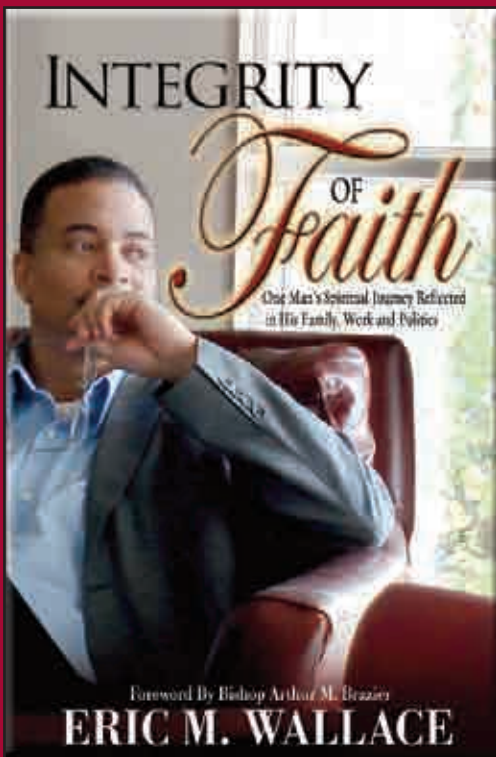
**FJM:** Do you really believe that the conservative movement or the Republican Party can ever have a wide range appeal to the African American community?

**Dr. Wallace:** As I’ve mentioned before; there are a lot of us who are already conservative—we just don’t know it. For so long we have been told that the Republican Party is full of racist, that it requires us to educate and re-educate to cause a paradigm shift in the thinking of the African American community. That’s not going to happen overnight. But it’s one of the reasons we need Freedom’s Journal Magazine to argue the case; and to talk about the principles and values, which unite us. And not only that; but to talk about the history and great legacy of African Americans in the Republican Party, so that educated people can make more informed choices. Case in point, I have actually encountered people who have changed their party affiliation after becoming aware of the rich legacy of Blacks in the Republican Party;

**Cont. on pg 49**

*“Dr. Wallace’s story is a testimony of integrity and faith experienced by many, but told by only a few. His account is a compelling reminder that those values are enduring despite the negative forces to the contrary.”*

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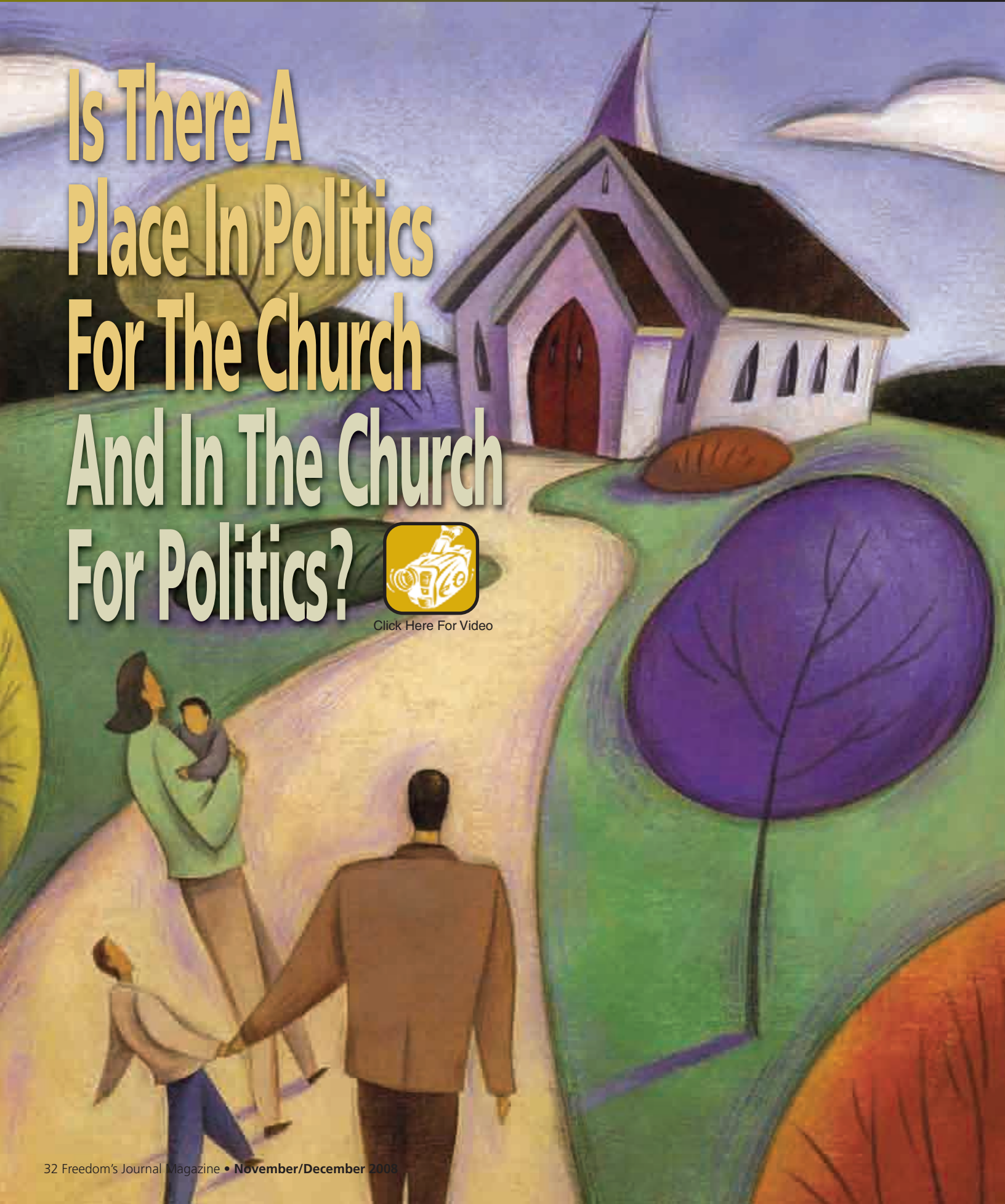


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# Historical Perspective



**US Senator:**

## Blanche Kelso Bruce Republican From Mississippi

A slave who became a successful plantation owner, Blanche Kelso Bruce was the second African American to serve in the United States Senate and the first to be elected to a full term. Blanche Bruce was born near Farmville, Virginia, on March 1, 1841. His mother, Polly Bruce, was a slave, and his father, Pettus Perkinson, was his mother's owner and the son-in-law of her deceased former owner, Lemuel Bruce.

Bruce escaped to Kansas during the Civil War and attempted to enlist in the Union Army. His application was refused, and he settled in Lawrence to teach school. Returning to Hannibal, Missouri, near the war's end, he organized the state's first school for black children in 1864. Though he planned to attend Ohio's Oberlin College to study for his divinity degree, he could not afford the tuition. He spent the remainder of the 1860s working as a steamboat porter out of St. Louis on the Mississippi River, moving to Mississippi in 1869 to find more-lucrative opportunities.

Upon his arrival in Mississippi, Blanche Bruce witnessed a stump speech by Republican gubernatorial candidate James Alcorn, which inspired him to enter politics. On an 1870 trip to Jackson, the young, articulate Bruce caught the eye of white Republicans. That same year, the district military commander, General Adelbert Ames, appointed Bruce registrar of voters in Tallahatchie County. When the first postwar Mississippi legislature met in late 1870, Bruce, who was large and imposing, was elected sergeant at arms. In 1871, he was elected to the joint office of sheriff and tax collector of Bolivar County. The following year, the Republican state board of education appointed him county superintendent of education. In a singular achievement, Bruce turned the Bolivar County school system into one of the best in the state, creating a segregated but equally funded system that boasted the support of both blacks and whites. Bruce's wealth also

increased. He invested in land, becoming a successful planter by the late 1870s. In 1872, he was named to the board of levee commissioners for a district containing three counties. The commissioners were empowered to raise revenue and build embankments in the Mississippi Delta region.

By the mid-1870s, Blanche K. Bruce was among the best-recognized politicians in the state. However, he faced a difficult decision when the state Republican Party split into two factions. A moderate, primarily white faction, led by then-Senator Alcorn, began ignoring African Americans' demands for civil rights. Then Alcorn's political rival Governor Ames adopted a more radical stance, abandoning efforts to reach out to conservative whites. Although Bruce disagreed with the Radical Republicans, because he believed that political stability required biracial cooperation, he allied himself nonetheless with the Ames faction so as to support his fellow blacks. Governor Ames offered Bruce the position of lieutenant governor in 1873, but Bruce refused, eyeing the governor's vacant seat in the U.S. Senate.<sup>8</sup> In January 1874, the state legislature met to nominate a U.S. Senator to fill Ames's unexpired term, and to select someone for a full six-year term beginning in the 44th Congress (1875–1877). Unlike Senator Hiram Revels before him, Bruce was selected to serve the full term primarily by black Republican colleagues, taking 52 of the 84 votes in the second ballot over Republican carpetbaggers, Representative George McKee and U.S. District Attorney G. Wiley Wells. The full legislature elected Bruce nearly unanimously on February 4, 1874.

He served from March 4, 1875, to March 3, 1881; was the first African American to serve a full term in the United States Senate; appointed Register of the Treasury by President James Garfield 1881; recorder of deeds for the District of Columbia 1891–1893; again Register of the Treasury from 1897 until his death in Washington, D.C., on March 17, 1898; interment in Woodlawn Cemetery. ■

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[Taken from *Black Americans in Congress and the Biographical Directory of the United States Congress*]

<http://baic.house.gov/memberprofiles/profile.html?intID=127> BioDirect of US Congress  
<http://bioguide.congress.gov/scripts/biodisplay.pl?index=B000968>



“I have confidence, not only in this country and her institutions, but in the endurance, capacity, and destiny of my people.”

—Blanche Kelso Bruce



# Project 21

By Jennifer Salley

While controversy over the role of government and the Church in shaping public life/public policy roars on, there are those who hold fast to the belief that our nation's future prosperity lies in solutions that ultimately transform the lives of people— with a message of individual freedom and responsibility.

Founded shortly after the 1992 riots in Los Angeles — in response to the overlooked perspectives of moderate-to-conservative African American activists— Project 21 is a public relations network devoted to promoting “the entrepreneurial spirit, dedication to family and commitment to individual responsibility [which] has not traditionally been echoed by the nation's civil rights establishment.” Through its mission to “promote the viewpoints of network members in the media” and the cooperative efforts of writers, speakers and policy analyst, etc., Project 21 enjoys a national platform, which includes active involvement in educating the public on the merits of “empowering

[people] communities over government.”

Over the years, Project 21— an initiative of the National Center for Public Policy Research (NCPPR), based in Washington, D.C.— has released a number of reports, studies and publications, etc., including a 1996 *Black America: A Time for Renewal* agenda, outlining “what government must do — and what it must stop doing — if people are going to start solving their own problems.” According to David Almasi (staff director and executive director for the NCPPR), “... liberal leadership in Washington has worked against us — creating [for many] more problems than solutions.” This underscores more than a decade of NCPPR research, which concludes that “The role of government is to remove [not create] obstacles, by giving individuals the power to revitalizes their communities.”

Under current leadership (Mychal Massie, chairman), Project 21 has turned its most recent attentions to advocating against the “substantial number of government environmental rules, [which] have a disproportionately negative impact on minorities.”

**[For more information on the Project 21: visit, [www.nationalcenter.org](http://www.nationalcenter.org)]**

*“... liberal leadership in Washington has worked against us — creating [for many] more problems than solutions.”*

Freedom's Voices spotlight is devoted to promoting awareness of civic, social and religious organizations, which share the views and support FJM cause of revitalizing conservative (L.I.F.T) principles, freedom and a judicious political process that reflects the traditions, values and issues facing our nation's African American constituency.



“Faith is the first factor in a life devoted to service. Without it, nothing is possible. With it, nothing is impossible.”

*—Mary McLeod Bethune*



## America's Talented Myth

Our survival as a nation depends on our educational priorities

By John Arrington

“It is, ever was, and ever will be from the top downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up... This is the history of human progress.” W.E.B. Du Bois wrote this more than a century ago referencing the responsibility high-ability and gifted Black Americans similar to himself had in ensuring the development, protection and the survival of not just the Black American race, but ultimately all humanity.

We live in a society where intellect is considered equivalent to elitists, and where intellectualism has taken on a negative connotation. However, had it not been for intellectualism, advanced human progress would still be in progress.

The belief that high achievers in the areas of science, mathematics, leadership, finance, medicine and technology are the wheels that carry society to advancement predates Du Bois' "The Souls of Black Folk"

**“Once upon a time, America sheltered an Einstein, went to the moon and gave the world the laser, the electronic computer, nylons, television and the cure for polio. Today, we are in the process, albeit unwittingly, of abandoning this leadership role.”**

by several thousand years. Not only did early Romans, Greek, Japanese and Chinese nurture intellectually gifted students for the common good of their countries; even the ancient text represented in the Old Testament and Torah describes King Nebuchadnezzar taking captive the brain pools of other nations to help build the Babylonian Empire. It may indeed have been these captured minds that built his Hanging Gardens of Babylon, one of the Seven Wonders of the World. The historical King Nebuchadnezzar went to extremes building world dominance through the cultivation of brilliant minds. Thankfully, we don't need to rob other brain pools for America is ripe with an abundance of gifted youth waiting to be discovered.

Yet, these uncultivated minds are in danger of going to waste. This is due to the fact that America's public education system has methodically gone down a path that can only be described as mediocre at best and tragic at worse. Where great young minds like Du Bois, Albert Einstein, Edward Bouchet and Fanny Jackson Coppin were once prized in America, anti-intellectualism and scholarly disdain are pervasive among students, as is inflexibility and inertia among school leaders and administrators. “Once upon a time, America sheltered an Einstein, went to the moon and gave the world the laser, the electronic computer, nylons, television and the cure for polio. Today, we are in the process, albeit unwittingly, of abandoning this leadership role.” wrote Nobel Prize-winning physicist Leon M. Lederman.

One of the most profound initiatives to affect public education since desegregation has been the bipartisan No Child Left Behind Act (NCLB) of 2001. Under President Bush's leadership, this legislation forced mini-dropout factories, aka mass illiteracy outlets, aka malls of mediocrity, but most popularly known as public schools, to be held accountable for the education of our youth. NCLB's foundation of accountability, teacher quality, transparency and standards are essential. They exposed what President Bush referred to as the "soft bigotry of low expectations," particularly towards minority groups.

U.S. Secretary of Education Margaret Spellings has

taken plenty of heat and been given little credit for raising the expectations of all our students, high- and low-achieving. NCLB made it clear that no child should be given up on. Spellings has relentlessly forced the American public education system to look into the mirror. The reflection has been educational inequity and injustice, and a struggle just as critical as our war on terror for this struggle is against our great nation's declining national literacy and international competitiveness.

This is where high-ability, gifted, talented and advanced American students must be cultivated to rein in America's declining geostrategic dominance. NCLB has laid a foundation that the next president must build on, and there are many levels yet to be built.

President elect, Barack Obama, must give high priority to the educational system, particularly initiatives for high-performing students and the development of accelerated schools, programs and curriculums.

There are more medical cures than ever to be discovered, a more efficient energy-based economy yet conceived, military innovations not yet imagined, transformational leaders unrecognized, economic remedies yet envisioned and governmental, business, and educational advancements undiscovered. It starts at schools, where researcher James Gallagher writes, “Until recently, one of the most embarrassing secrets in the education of the gifted was the differential prevalence of ethnic and racial groups in identification and placement in special (gifted) programs.” Mark Twain distilled it to, “Thousands of geniuses live and die undiscovered — either by themselves or by others.”

America cannot afford to allow one more student of any race (white, black, red or yellow) to go undetected if they are high-ability, gifted or advanced. The future and survival of our country is at stake.

America's “Talented Tenth,” in the words of Du Bois, must be the engine that pulls the educational level of all America's students forward. Our brightest students raise the bar for all students, and as President John F. Kennedy once remarked, “A rising tide lifts all boats.” ■

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**John Arrington** is executive director of the Center for Holistic Advancements in Government and Education (C.H.A.N.G.E.)



## Number Of Uninsured Fell By Nearly Two Million In 2007

By Jeff Emmanuel

**T**he number of uninsured U.S. residents dropped by almost two million people in 2007, according to the U.S. Census Bureau. In 2006, 47 million people, or 15.8 percent of the population, were reported to be uninsured at some time during the year, with that number falling to 45.7 million people, or 15.3 percent of the population, last year.

The Census Bureau researchers used data from the annual Current Population Survey of the 50 states and Washington, DC in compiling their figures. According to the Census Bureau, the number of Americans who were covered by a health insurance policy for all or part of the year grew from 249.8 million in 2006 to 253.4 million in 2007. About 8.1 million (11 percent) of U.S. children under 18 lacked insurance, down from the 2006 total of 8.7 million (11.7 percent).



# The number of Americans who were covered by a health insurance policy for all or part of the year grew from 249.8 million in 2006 to 253.4 million in 2007

## Taxpayers Funding More

The number of people with private coverage and the number whose health insurance was sponsored by their employers each fell by 0.4 percentage points, with private coverage falling from 67.9 to 67.5 percent and employer-sponsored, which makes up 87.8 percent of the private health insurance market, falling from 59.7 to 59.3 percent.

While the percentages of private insurance policyholders were falling slightly, the proportion of Americans enrolled in taxpayer-funded plans rose slightly, from 27.0 percent in 2006 to 27.8 percent in 2007.

Ranking first among the states in percentage of insured population, with 92.1 percent covered, was Massachusetts, which recently hit its residents with an individual insurance mandate punishable by fine. Finishing last was Texas, with 75.6 percent of residents covered.

Although it increased the number of people who are insured, the system put in place in Massachusetts “tempts insurers to look for healthy customers and avoid sick ones, and thus to give more treatment to healthy ones and less to the sick,” said John Goodman, president of the National Center for Policy Analysis.

## Government Program Rolls Swell

The Census Bureau attributed the decrease in uninsured Americans to an increase in enrollees in the State Children’s Health Insurance Program (SCHIP) and in Medicaid.

“The increase in the percentage of people covered through government-sponsored programs more than offset the drop in the proportion of people with private coverage, notably those with employer-based insurance,” David Johnson, chief of the Census Bureau’s Housing and Household Economic Statistics division, told Dow Jones mag-

azine. The number of taxpayer-funded health plan enrollees grew from 80.3 million in 2006 to 83 million in 2007.

SCHIP was extended at its current funding level through 2008 after President George W. Bush (R) twice vetoed attempts by Congress to expand taxpayer funding for the program and to allow adults and children from middle-income families to qualify for the program. Both of his vetoes were sustained in the House of Representatives.

## States’ Policies Criticized

Insurance premiums that are rising faster than wages and inflation are to blame for Americans’ seeking insurance through government programs, say analysts, but they argue the reason for that is government itself, which spends too much time passing mandates and too little encouraging consumer choice and provider competition.

“State legislators can make significant headway in reducing the number of America’s uninsured by expanding choice and competition in the state health insurance markets,” said Nina Owcharenko, a senior health care policy analyst at The Heritage Foundation.

“The uninsured are not a homogenous population, so a one-size-fits-all solution won’t address everyone’s needs,” said J.P. Wieske, director of state affairs at the Council for Affordable Health Insurance.

“Some well-intended state reforms actually make the problem worse,” Wieske noted. “States play an important, often negative, role in determining whether residents have access to a wide range of health policies at affordable prices.■

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Jeff Emanuel (jmanuel@heartland.org) is research fellow for health care policy at The Heartland Institute and managing editor of Health Care News.



## What's Good For The Goose Is Good For The Gander

By Ak'Bar Shabazz

**N**ational rules for bankruptcy were overhauled by federal legislation in 2005. The new law means that bankruptcy is no longer a guaranteed path to a fresh start and relief from heavy financial burdens. To declare bankruptcy, one must now meet more rigorous standards to prove one's inability to deal with debt

and wipe one's slate clean. There are even stricter guidelines covering confirmed victims of identity theft.

This reform was widely recognized as a victory for banks, credit card companies and even vehicle manufacturers (who often finance what they sell) because it guaranteed lenders a far greater return because debtors were forced to leap a series of judicial hurdles before any debt is forgiven. Proponents of this bankruptcy reform wanted to make "deadbeat" borrowers

## It's ironic that those who offered risky loans are the ones now seeking relief, and who don't want similar strings attached to their own rescue.

accountable for bad financial decisions. Critics said the legislation lacked protections for consumers and failed to address the initial causes of a person's money crisis. They said the legislation only benefited financial institutions.

Amendments to limit interest rates and the terms of risky payment plans were offered, but they never made it into the final bill, signed into law by President George W. Bush.

What a difference a few years makes.

Congress recently approved a \$700 billion taxpayer bailout for some of our nation's most prominent lenders. They incurred substantial losses and needed additional capital to stay afloat. Taxpayers essentially bought their debt in an effort to restore confidence to the financial system.

Bailing them out was supported by President Bush, Treasury Secretary Henry Paulson, House Speaker Nancy Pelosi and Wall Street investors scrambling to prevent their economic ruin.

Average Americans are less than pleased with the bailout. That's because, in all the rush, companies are not yet being asked to abide by nearly the same degree of accountability as households seeking bankruptcy protection.

It's ironic that those who offered risky loans are the ones now seeking relief, and who don't want similar strings attached to their own rescue.

While consumers are at fault for signing loans they could not afford, these institutions also deserve blame for issuing them. If the government acted consistently, these companies would face the prospect of going out of businesses.

There's lots of blame to go around. Government officials had to know this crisis was coming, but little was done to prepare for it. The banks could expect it, but still made the loans. Borrowers never seemed to read the fine print or acknowledge their growing debts.

Another injustice is that smarter banks that did not provide risky loans must now compete with those that made bad decisions but are now about to be subsidi-

dized by the federal government. Despite operational deficiencies and questionable decisions, their existence is now supported by taxpayer dollars.

Since these companies have essentially been nationalized, the federal government – with the powers it is acquiring by getting a stake in these businesses in the bailout – is set to micromanage employee compensation, shareholder dividends and defining acceptable company expenses.

Hugo Chavez anyone?

In the long history of American business, many companies have failed. When companies didn't make smart business decisions, they usually ended up in front of a bankruptcy judge – just like many individuals who cannot properly manage their finances.

Now, Federal Reserve Chairman Ben Bernanke believes some companies are simply "too large to fail" so apparently they won't be subjected to the same processes and procedures as everyone else.

Our Constitution entitles people to equal protection under the law. The spirit of this notion is spoiled when a well-connected company receives unprecedented benefits over competitors and households in similar situations.

Large companies fail all the time. Let them. Don't bail them out and try to nationalize them. If a company cannot manage its finances, it should be subjected to the same procedures it promotes for its consumers. What's good for the goose is good for the gander.

That's the essence of the free market, which current policies are destroying. Bankruptcy isn't easy, but take heart that, from the ashes of a failed company, something new and quite likely better will emerge. ■

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**Ak'Bar A. Shabazz** is a member of the national advisory council for the Project 21 black leadership network and president of Shabazz Enterprises. Comments may be sent to [akbar@akbarshabazz.com](mailto:akbar@akbarshabazz.com). A New Visions Commentary paper published November 2008 by The National Center for Public Policy Research, 501 Capitol Court NE #200, Washington, D.C. 20002, 202/543-4110, Fax 202/543-5975, E-Mail [Project21@nationalcenter.org](mailto:Project21@nationalcenter.org), Web <http://www.project21.org>.

## The Fragile Economy and the New President's Best Move

By Herman Cain

**L**ong before the 2008 Presidential campaign had begun, Republicans had already lost the election. Why? Because they failed to realize that in modern-day politics, your image is just as important as the issues. The McCain campaign spent over \$300 million campaigning on issues because their outdated out-of-touch political consultants wrongfully advised them that this was the way to win elections. While the Republicans were busy promoting issues, the Democrats were busy promoting an image, an image that reflected the new rock star American Idol craze, complemented with a campaign theme that implied that the Democrats were the ones who care about the people and their problems.

The new president can either shorten or prolong our newly entered recession. Yes, we are in a recession both mentally and technically. The mental recession started as soon as the Democrats took control of Congress at the beginning of 2007. They needed the economy to tank to help their mission of increasing their control of Congress, and trying to disgrace President George W. Bush.

The Democrats who control Congress have kept their promise of a “new direction”, but most people did not know it meant backward instead of forward, just as most people voting against anyone Republican are ignoring the fact that Democrats control Congress, which has earned one of the worst approval ratings in history.

The start of the technical recession was officially announced last week by the Commerce Department. They reported that the gross domestic product (GDP) fell at an annual rate of 0.3 percent in the July-September period.

It is highly unlikely that we will avoid negative growth in the last quarter of this year (October-December) given the current financial crisis. Thus, we will experience at least two consecutive quarters of negative GDP growth.

We are not, however, in an economic depression as many reporters in the mainstream media and congressional Democrats want you to believe. Our nation's financial situation is indeed fragile, but the unprecedented steps by the Bush Administration will help stabilize things if the mainstream media, the Democrats in Congress and the new president give them time to work.

Since the beginning of the financial crisis, the stock market has exhibited some extreme volatility, but finished the month of October with an overall 14 percent decline as measured by the Dow Jones Industrial average. That pales in comparison to the over 80 percent drop in stock prices during the great depression.

But the new president could put us into a prolonged recession. If he approves legislation to increase taxes, increase regulations on businesses or approve further increases in federal spending, he will have replicated the steps taken by FDR and the misled Congress of the 1930's.

Those actions drove us into a deep and prolonged economic depression. That's why we call it the Great Depression, in a bad way, not in a good way. The new president's best economic moves for the next two years would be to do nothing except for one thing: Eliminate the automatic repeal of the current tax rates. If he does not convince the Congress to do so, the new Great Depression will be unavoidable.

One only has to take off their “who to blame” glasses and objectively examine the current economic and financial crisis. Sadly, the current congressional leaders are objectively challenged.

The new president will not be the choice of approximately half the voters, because of another close presidential election. However, the sooner we get through the disappointment if our preferred candidate does not win, the sooner we can start focusing on the will of the people, which is and has always been to move forward.

Let's pray that the new president does not have a new definition of forward. Congratulations Mr. President! Let's hope so. ■

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T.H.E New Voice  
825 Fairways Court  
Suite 303  
Stockbridge, GA  
30281  
678-565-5335  
hc@hermancain.com

# Republican Future In Principles - Not Process

Star Parker, President of CURE

John McCain has a knack for the bizarre. But he outdid himself, appearing on Saturday Night Live the weekend before Election Day to make fun of it all. It was evident from the polls that only a miracle could pull this election off for McCain. But the SNL appearance made it clear that there would be no miracle.

Why would Americans, sitting on the political fence, riddled with doubt and worried about their future, vote for a man running to be their president who could satirize the campaign two days before they would go to vote? The man telling them that their sons and daughters must remain to fight in Iraq, that the future of the nation supposedly rides on his message, making it all a big joke?

McCain's strange sense of propriety, of nobility, of being the gentleman, is to be above it all. So, days before a crucial election he could play the clown on national TV. Yes, of course, the message is important. But he showed, for him, most important is process, not principle.

This accounts for McCain's also bizarre suspension of his campaign, at a crucial time after the Republican convention, when he was picking up momentum, to be part of the process in Washington to produce a bank bailout package.

The initial months of a new presidency, as we are about to witness once again, are crucial. A newly elected president uses the opportunity to demonstrate leadership, consolidate power, and begin moving his agenda.

When George W. Bush was elected to his first term, it was clear in those critical early days that there were already cracks in the Republican vessel. When Republicans on Capitol Hill should have

been marching in lockstep with their new president, taking over after eight years of a Democrat in the White House, there was a distracting voice in the Senate.

John McCain. What was his obsession? Campaign finance reform.

A new Republican president needed to move a conservative agenda and a key Republican senator deflected focus with his personal obsession with process and not principles.

Back to the current campaign, we have McCain's troubled selection of Sarah Palin. Did McCain pick a conservative Christian because of his own convictions? Of course not. He concluded he had to placate the evangelical base. Did he move to find the best and most qualified person? Someone that voters could readily picture moving into the oval office if necessary? No, he wanted a woman to appeal to women.

Process, not principle.

Our nation is troubled today. Americans are worried and confused. We are in a fog and Senator Obama held up his light and said follow me. John McCain touted his prowess at working with senators of the other party.

Now, of course, the soul-searching begins for the future of the Republican Party. The antidotes are flowing. So much pain and so little learned.

How can it be that even now many suggest that the problems of the party relate to process? They suggest that the party platform must change to appeal to this new constituency or reach out to that one?

Who is asking what do we believe to be true? What principles are crucial to assure that our grandchildren and great-grandchildren will be born into and grow up in a strong and prosperous nation?

Those who suggest that Americans have turned liberal are not paying attention. In California, as Obama captured 61 percent of the popular vote; in the same election, Californians passed Proposition 8 — getting 71 percent of the black vote and 53 percent of the Latino vote — to codify traditional marriage in the state constitution.

The future of the Republican Party is not in process but in restoring leadership for traditional American principles that are relevant to every demographic group, to every ethnic group, in every time. Let the work begin. ■



Star Parker is president of the Coalition on Urban Renewal & Education and author of the new book *White Ghetto: How Middle Class America Reflects Inner City Decay*.

## It's Images - Not Issues

# Democrats Didn't Win – Out of Touch Republicans Lost

By Rev. Wayne Perryman

**L**ong before the 2008 Presidential campaign had begun, Republicans had already lost the election. Why? Because they failed to realize that in modern-day politics, your image is just as important as the issues. The McCain campaign spent over \$300 million campaigning on issues because their outdated out-of-touch political consultants wrongfully advised them that this was the way to win elections. While the Republicans were busy promoting issues, the Democrats were busy promoting an image, an image that reflected the new rock star American Idol craze, complemented with a campaign theme that implied that the Democrats were the ones who care about the people and their problems.

With a well-crafted long range strategy (along with the help of the media), the Democrats changed the image of the Republican Party from being the compassionate Party of Lincoln to a racist party whose only concern was for the rich and big business. In their 2008 platform, Republicans only referred to Lincoln one time, the same amount of times the Democrats referred to him in their platform – Obama also mentioned Lincoln in his victory speech.

The invincible Republicans (so they thought), focused not on how to reach the changing faces of America (a focus that most Americans are comfortable with), they instead focused on two primary issues that only a handful

of their loyal followers were pre-occupied with. The old men and women who currently run the party are convinced that Republicans would have voter appeal if they promoted smaller government and lower taxes. To the average citizen this was meaningless. In a society where only 50% of the people actually pay taxes, it is very difficult for most to understand from a people standpoint, how these two issues would affect the average household, particularly those who pay their taxes through payroll deduction (they consider taxes as an acceptable way of life).

Today's voters are fascinated with idols, images and issues that they feel affect people. The Republican Party has failed to accept this reality nor have they made this connection. With the low approval ratings of George W. Bush, and a perceived image of being a party for the wealthy, Republicans have an uphill battle in trying to win the popularity contest that could put them back into the White House.

### What Republicans must do:

1. Launch a two-year Public Relations campaign to improve their image
2. Once again embrace the legacy of Lincoln and reconnect with the black voter.
3. Recognize the growing number of people of color and become the party of cultural and racial diversity
4. Connect with people by showing that Republicans have a compassion for people and their problems
5. Stop using political consultants and instead use grass-root organizations who work more closely with the voters
6. Use modern-day technology to promote their image and not depend on the news media to do it for them
7. Let younger people with new ideas take over the leadership of the party.

Finally, Republicans must always remember that voters will be influenced by the party's image before they will be interested in the party's issues.



Rev. Wayne Perryman  
P.O. Box 256  
Mercer Island, WA 98040  
www.wayneperryman.com  
(206) 708-6676

## End of the “Bash Bush” Bash: Republicans Free At Last

By Ralph Conner

**W**hen the history of the Affirmative Action Election of 2008 is written, few will remember how the War in Iraq, September 11th (which defined the Bush-43 administration), women’s rights beyond womb-rights, national security, nor ending wars with victory and dignity did not matter.

The only factors which mattered were two: bashing Bush until the cows come home, and pretending that democrats had nothing to do with the financial meltdown.

The rightness of the fading away old soldier, Senator McCain, on the surge in Iraq elicited only facile denials from Senator Obama and the specter of an inept Senator Biden misguiding the nation’s wars and foreign policies. It did not matter.

September 11th era of homage to homeland security, and the War on Terror ended November 4th. In the aftermath of President-elect Obama affirmative action election and closure of the “Bash-Bush” Bash, America is asked to believe terrorists will not be as willing to attack our shores now that the dreaded “Muslim hating” Bush era has ended. Obama’s foreign policies will be designed to placate America’s “enemies” in the false hope that his infamous charm and charisma is sufficient to change modern geopolitical realities abroad. Biden will continue to counsel the new president against expanding American adventurism by supporting NATO membership for Georgia and other former Baltic satellites. Russia/Putin will play Biden/Obama like an Austrian violin as it plies its yearnings for rebirth of the USSR with more overtures to Castro and Chavez, with Iran in tow, in our own hemisphere. Western Europe dependency on Russian oil pipelines will hold Europe hostage to the KGB-redux as Obama/Biden renounce any strategic interest in opposing the new cold

war attendant to the aggressive resurgent Red bear. But it obviously does not matter. Biden/Obama will begin to dismantle the Department of Defense budget of \$700 billion per annum, as the “anti-war” party rhetoric is turned into reality to the applause of communists in Russia, Cuba, and Venezuela.

Women were set back for another generation as Hillary capitulated in her best pantsuit fashion to the same “good ole boys” network which condoned the racial knifing of both Senator Clinton, Herself, and then Governor Sarah Palin. Media influence has already been over-rated and blamed for the insurgent success of Obama/Biden. The complicit media sat idly by as first Bill Clinton was castigated as a racist in a post South Carolina primary, then Gerry Ferraro. Ultimately it was Hillary who was portrayed as “remedially” racist for encouraging the “white” voters of Ohio and Pennsylvania to vote for her instead of the racial candidate who transcended race.

Senator Clinton was later offered “redemption” on the altar of the “One we had been waiting for.” Why? Because Bill and she (and even Chelsea) provided the only star power for democrats at the Denver convention, as a prelude to another vapid speech which no one has attempted to excerpt or quote in spite of the grandiose Greek columns Hollywood set. In her redemptive sellout of all women who can get beyond “womb-Obama” politics, she was part of the media conspiracy led by the other Oprah to demonize Sarah Palin as a small town racist white girl for her irreverent remarks about the One. White women who were traditionally the primary beneficiaries of “affirmative action” programs, received the “OJ” treatment this election cycle, even from the likes of Colin Powell. No need to mention the Romney debacle which brought us here after America showed its religious intolerance and jettisoned reasonable



Ralph Conner, III  
the former Mayor  
of Maywood, IL

Cont. on pg 49

## No More Excuses: The End of Racial Grievance Politics

By: **Eric M. Wallace, PhD.**

**T**he ascendancy of Barack Obama to the presidency of the United States of America is a bittersweet pill for many Black liberals and Black conservatives alike. How can this be you ask? Well for one, the politics of racial grievance for Black liberals has undoubtedly seen its last days. Many old stalwarts of the civil rights movement originally rejected Obama's run for president concluding that he didn't know enough about the struggle, to be "authentically black". Others felt, he would not (nor could he) carry the torch of black political activist from days of old. But admittedly, they also knew that if he were successful his victory would prove what black conservatives have said for decades: that Blacks can make it, and will make it, if they work hard and apply themselves regardless of any vestiges of racism--indeed, we have overcome.

Hence, the irony of that bittersweet pill for black conservatives is: a black liberal was elected. Most of us, categorically disagree with Obama's proposed policies; but his rise to stardom clearly epitomizes what we've said is possible for the black community. While it

goes without saying, our preference would've been for a black conservative to have made this journey into presidential history—maybe now, more people will listen to the message since a black liberal has demonstrated our very point. Seneca once said, "Luck is what happens when preparation meets opportunity." Conservatives agree, but would change the statement to say that, "Success is what happens when preparation meets opportunity". One cannot succeed in life without first being prepared for the opportunity to come their way. Some might even argue this is how we create our own opportunity.

How you ask? With years of preparation, schooling (formal or informal), rehearsal, practice, hustle, diligence, integrity, character and moral fortitude one cannot be stopped. Especially, when one avoids the common pitfall of complaining about what someone else is doing to keep you from reaching your goals. A strong will and determination can go a long way to fulfilling one's own divine purpose and destiny.

Notably, it's the latter of these integrity, character and moral fortitude, which once you have 'arrived' you are most likely to sustain the upward mobility. Moral character is unquestionably what keeps you. Conversely, the lack of character will bring you down faster than you ascended. Nevertheless, it remains to be seen whether a President Obama will demonstrate moral character and keep his promises to the people. This will determine whether he is a great, good or bad president. His moral fortitude will determine whether the people made a good choice or not.

I didn't vote for Obama, but personally I admire the preparation and determination, which propelled him to the office. He can earn further admiration if he uses the same conservative principles that got him there to govern— but I'm not holding my breath.



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**Interview With Dr. Wallace... cont'd. from pg 30**

and realizing where many Republicans stand on important social issues.

**FJM:** After what happened during the 2008 presidential election, is it possible that in promoting your party you may be inviting African Americans to board a sinking ship?

**Dr. Wallace:** No, not at all. Truth always wins. I believe in the truth of the Bible and the truth of the conservative principles we stand for. We may have taken a bit of a beating in the elections; but as I've said, the fact that so many African Americans — over 70% — voted to support the claim that marriage is a union between a man and a woman shows that these values are not dead. They are very important to the Black community and I think it's clear it wasn't that conservatism actually lost. We simply didn't have a good message to get out to the people. Obama's message was simple and clear; change. "Change we can believe in." So it's obvious, what we need is a better way to communicate our message; and I'm not sure McCain was the best person to do that for us.

**FJM:** The Republican Party seems to have lost its identity and direction. Whose type of leadership do you think is more needed by the RNC at this time, someone new and representing diversity like Michael Steele, or someone controversial but staunchly conservative like Newt Gingrich?

**Dr. Wallace:** That's a really good question! Personally, I would love to see Michael Steele in that position. Don't get me wrong, I love Newt Gingrich and I know that he could bring a lot to that position because of his experience and personal brilliance. But I think it is time for change. And the Republican Party must start to look beyond its 'normal' rank and file to bring in someone with a fresh vision who can effectively reach out to others outside the normal demographics.

We now have our first African American president, and so I think it would be good for us to have our first African American head of the Republican National Committee. This would be a step in the right direction and would go a long way towards building some much needed credibility as a Party, which is inclusive and diverse. I think it was a fair criticism of the McCain campaign for not having any African Americans who held real rank on his staff. (Well, if they were there, you never saw them). So it's time for us to reach out to

the Black community and to the Hispanic community; and one way to do that is to put people in leadership positions so that people can identify with them.

Clearly, there were identity politics involved with the Obama campaign that can't be ignored. My belief is that a Michael Steele or Ken Blackwell would be good for leadership of the RNC. They too are young, gifted, and black and either is capable of being effective in bringing our party together—and expanding it. Right now, I'm leaning towards Michael Steele.

**FJM:** What, if any political aspirations do you presently hold, and where do you see yourself in the near future.

**Dr. Wallace:** That's a good question! Even though I do have some political aspirations I don't think I'm quite ready to say where they may lead me. Right now my objective (and my focus) is to firmly establish this magazine, and to get as many people as possible to intelligently talk about the issues. But if you're asking if there will be another run for Eric Wallace down the line; I would say so. I believe that God has put it on my heart to run for office again. I enjoyed running the first time (for Illinois State Senate). But exactly when and for what office God maybe preparing me, I couldn't tell you right now.

**FJM:** In closing, what can your readers expect to see from your magazine over the next 4 years, and what measurable effect do you envision it will have on impacting future elections and influencing public policy.

**Dr. Wallace:** My hope is that Freedom's Journal Magazine will have both impact and influence by tackling the critical issues, which are plaguing our nation, as well as our community. Issues like education (an already planned an anticipated special issue) where we address fully school choice and other alternatives. I believe that education is one of the civil rights issues of the 21st century because our children our not getting the education they need or deserve. We believe there are ways to address this problem. We also want to deal with other critical issues plaguing the African American community, like the state of the criminal justice system. There is a disproportionate incarceration rate in the black community that must be adequately addressed. We have issues such as black genocide (abortion), which must be addressed. And we don't mean with just an article every now and then, but by offering real solutions through dialog that allows

us to prove the superiority of our positions.

There's a proverb that says "Only the educated are truly free." We want to feature well qualified writers and great thinkers who bring their expertise and insights to our magazine, so that people are empowered to make better choices for their lives. We want our readers to pick up Freedom's Journal Magazine and click through those interactive pages, and watch those videos, etc. with the hope that they will come away more informed than they were before. ■

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**End of Bush Bash... cont'd. from pg 47**

conservatism in the Republican primary.

So Obama disingenuously championed "tax cuts" and "fiscal discipline" and regulation of Wall Street as the Democrats prepare to push for more government intervention through the Troubled Asset Relief Program (TARP.) This false Reaganism indicates that the conservative values of a center-right USA could not be abandoned, at least not by Democrats who shrewdly manipulated voters into thinking that "tax cuts" proposed were not simply an expansion of the welfare state for persons who currently pay NO taxes. But the silver lining for conservatives, and ,yes, Republicans of 2010 is that the democrats know they have to use Reagan-like rhetoric to win.

This is why the canny Prez-elect had the presence of mind to send a shout out to Republicans during his victory speech: "Let us remember that it was a man from this state who first carried the banner of the Republican Party to the White House - a party founded on the values of self-reliance, individual liberty, and national unity. Those are values we all share, and while the Democratic Party has won a great victory, we do so with a measure of humility and determination to heal the divides that have held back our progress."

Of course now that the Bush era is over, the Bush-Bash Bash will somberly end as the helium leaves John McCain's campaign balloon. In the aftermath, as the media-circus celebration continues, The Heritage Foundation reports on the courage of our future Hope: 34% of American still self-identify as conservatives in the exit polls, and 22 % identify as "liberals." So Obama will continue to wear the mask of center-right until his statist ambitions emerge. At that point the next nonviolent revolution for the soul of America will begin in earnest. ■

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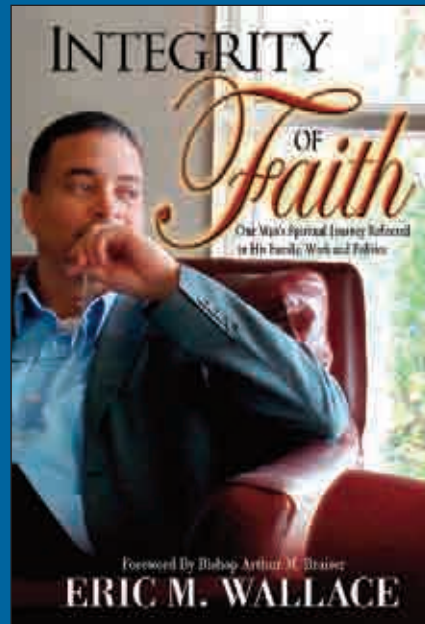
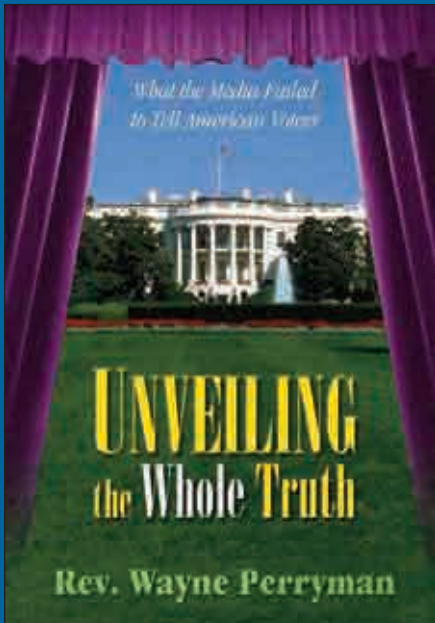


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