

WHEN THE CROSSES ARE GONE

RESTORING SANITY
TO A WORLD GONE MAD



MICHAEL YOUSSEF, PH.D.

The Dangerous, Offensive Cross

A cross is a dangerous thing.

In 1934, the Veterans of Foreign Wars put up a cross far out in the Mojave Desert, a memorial to soldiers killed in World War I. The seven-foot cross stood atop a stony outcropping called Sunset Rock. To get there, you had to leave Los Angeles and drive three and a half hours northeast on U.S. 15, past Victorville and Barstow, past Zzyzx Mineral Springs, then turn south onto Cima Road, a two-lane blacktop. You would then go almost nine miles into the Mojave National Preserve, and probably not see another human being along the road. Arriving at Sunset Rock, you would see no signs, no inscriptions, just a simple white cross

States Supreme Court.

For some reason, a lonely cross out in the remoteness of the Mojave Desert was so threatening that a host of powerful organizations joined the campaign to destroy it. Those organizations included the American Humanist Association, Atheist Alliance International, the Freedom from Religion Foundation, Americans United for Separation of Church and State, People for The American Way, and the American Civil Liberties Union.

On April 28, 2010, the Supreme Court rendered a 5-4 decision, ruling that a cross in the middle of the desert did not undermine our constitutional republic. Writing for the majority, Justice

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that had stood undisturbed for almost eight decades.

In 2001, a former Park Service employee sued the government, demanding that the cross be removed. This began a nearly decade-long legal battle. A judge ordered that the upper portion of the cross be covered by a plywood box, so that it looked like a blank signboard instead of a cross. The case was battled all the way to the United

Anthony Kennedy observed, “The goal of avoiding governmental endorsement [of religion] does not require eradication of all religious symbols in the public realm.” Less than two weeks later, thieves went to Sunset Rock, cut the mounting bolts, and stole the cross. Today there is no cross on Sunset Rock.

Even in the Mojave Desert, where almost no one ever saw it, a cross is a dangerous thing. Those who felt

threatened by it had to destroy it.

It has always been this way.

Exchanging Crosses for Red Stars

In November 1917, Vladimir Lenin and the Communists seized power in Russia during the bloody Bolshevik Revolution. There was no room for God under the new regime. The Communists invaded churches and carted away sacred

the cross, and replaced it with the red star of the new Soviet state.

Throughout the formerly Christian realm of Mother Russia, all the crosses were gone.

Years passed. Lenin died in 1924 and was replaced by the even more ruthless Joseph Stalin. At the end of World War II and with the defeat of Nazi Germany, the leaders of the Allied nations—President Harry S. Truman, Britain's Prime

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objects and religious images. They eliminated religious holy days, such as Christmas and Easter, and replaced them with state-sanctioned festivals in honor of Marx and Lenin. They denounced the clergy as enemies of the Revolution, and then executed them.

Lenin's goal was to replace the Christian religion with a godless Communist religion. Those who once followed Jesus had to join the cult of Lenin. Churches became temples of devotion to the State. Hymns of praise to God were replaced by anthems praising the Revolution. All across Russia, soldiers climbed to the pinnacles of church buildings, tore down

Minister Winston Churchill, and Soviet dictator Joseph Stalin—met in Potsdam, occupied Germany, to discuss how to establish order in the post-war world. At one point, Churchill warned Stalin that Pope Pius XII would be displeased if the Communists took control of Poland, a predominantly Catholic nation. Stalin scornfully retorted, "Mr. Prime Minister, how many divisions did you say the Pope had?"

Stalin proceeded to subjugate all of Eastern Europe—Bulgaria, Romania, Yugoslavia, Albania, Hungary, Czechoslovakia, Poland, and East Germany. Throughout these once-free,

once-Christian nations, Communist soldiers tore down the crosses and replaced them with red stars. From the Baltic to the Adriatic to the Black Sea, all the crosses were gone.

Years passed and the people of Eastern Europe suffered under the tyranny of godless Communism.

Then, in June 1979, Pope John Paul II made a nine-day pilgrimage to his homeland, Poland. The Pope came without armies. He came in peace. Yet the Communist authorities who ruled over Poland feared him. They were afraid to let him come—yet they were even more afraid of what might happen if they tried to stop him. The Pope threatened the Communists, because they associated him with the cross.

And the cross is a dangerous thing.

From the moment Pope John Paul II kissed the ground at Warsaw airport, the Communists did everything they could to downplay the Pope's visit. For example, Polish state television had a commentator chatter over the Pope's message. Yet nearly a third of the population of Poland turned out to see the Pope, and the rest of the people watched on television.

By coming to Poland in the name of the cross, Pope John Paul II changed the course of history. Three years later, the Pope received President Ronald Reagan in the Papal Library at the Vatican. Both men had survived recent assassination attempts. As they talked together, the

American president told the Polish pope that he believed God had spared their lives in order to bring down the godless Communist system. "Hope remains in Poland," Ronald Reagan said. "We, working together, can keep it alive."

In June 1989—ten years after Pope John Paul II's triumph in pilgrimage to Poland in the name of the cross—the government of Poland permitted elections in which non-Communist candidates campaigned for election. Candidates from the non-Communist Solidarity union won a majority of seats. For the first time since the end of World War II, Poland had a non-Communist government.

Two years later, the Soviet Union collapsed. All across Eastern Europe and Russia, the red stars came down. The crosses came back.

Today there are crosses in Eastern Europe. There is faith in Eastern Europe. But in America, where religious freedom is guaranteed by the First Amendment to the Constitution, the cross is considered a dangerous thing. Even a cross out in the middle of the desert poses a threat.

Editing Out the Cross

Even in the hands of an eleven-year-old girl, a cross is a dangerous thing.

Kandice Smith, a sixth-grader at Curry Middle School in Walker County, Alabama, was excited to receive a cross

necklace as a gift from her parents. She wore it to school as a quiet symbol of her Christian faith. But when school officials saw it, they ordered her to hide it inside her blouse. Even though the school's dress code policy stated that accommodation should be made for a student's religious beliefs, officials claimed the rule against neck jewelry was designed to prevent "gang activity."

Threatened with suspension, Kandice insisted on her right to display the cross necklace under both school rules and the U.S. Constitution. The American Center for Law and Justice filed suit in U.S. District Court on Kandice Smith's behalf. Stuart J. Roth, counsel for the

cross around her neck. How many other students around the country have been told, "You can't wear that cross in school"? And how many children have simply tucked that dangerous cross inside their clothing or left it at home where it can't threaten anyone or create an offense?

How many times has the cross been taken away—and the rest of us never even heard about it?

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ACLJ, said, "The school district's policy clearly violates the free speech and free exercise rights of our client by denying her the ability to express her faith through the visible wearing of the necklace." Once the lawsuit was filed, the school backed down and agreed to accommodate the religious beliefs of students.

Kandice Smith had to fight to keep her constitutional right to wear that

The United States Capitol Visitor Center (CVC) was opened to the public on December 2, 2008, at a cost of \$621 million (\$200 million over budget). It was designed to serve as a gathering place, rest stop, and information center for the thousands of visitors who come to the United States Capitol complex every year.

When Senator Jim DeMint of South

Carolina took a preview tour, he was dismayed to find that the CVC seemed to have scrubbed all references to God and America's religious heritage from its displays. There were references to Earth Day and casinos, but no references to churches and no images of steeples or crosses. A panel on one wall incorrectly stated that America's national motto is "E Pluribus Unum," meaning "Out of Many, One," when in fact our national motto was established by an act of Congress in 1956 as "In God We Trust."

One display features a replica of the Speaker's Rostrum in the House Chamber, yet omits the words "In God We Trust" inscribed in gold letters above the chair. Photos of the Speaker's Rostrum in the display have the words either cropped out or washed out so they are unreadable. The omission seems deliberate.

Another odd omission is found in a display of the Constitution. The "attestation clause" immediately before the Framers' signatures should read, "Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the Year of our Lord one thousand seven hundred and Eighty seven. . . ." But the CVC version omits the words "in the Year of our Lord."

One exhibit displayed the table upon which President Lincoln placed his Bible during the second inauguration—but

just the table was there, no Bible. Senator DeMint was particularly troubled by an inscription at the entrance that read, "We have built no temple but the Capitol. We consult no common oracle but the Constitution."

These are just a few of the many instances in which it is clear that the designers of The Capitol Visitor Center took great pains to edit all references

to God, faith, churches, and the cross out of its displays. Senator DeMint, Rick Tyler of Renewing American Leadership, Congressman Randy Forbes of Virginia, and others raised objections and offered suggestions for correcting these deficiencies and inaccuracies, and the CVC has fixed some of these problems. But the fact remains that almost two-thirds of a billion dollars of taxpayer money was spent to present a distorted and godless image of America to Capitol visitors.

This is just part of a deliberate effort to remove the cross—the dangerous cross—from American history and American life.

The Cross Conundrum

In November 2006, the College of William and Mary removed a cross from, of all places, the campus chapel. That's right, the chapel. In an email to the staff, the campus administrator wrote, "In order to make the Wren Chapel less of a faith-specific space, and to make it more welcoming to students, faculty, staff and visitors of all faiths, the cross has been removed from the altar area." The cross had been a part of Wren Chapel for more than 60 years.

org, and quickly gathered thousands of names on its petition. Other alumni contacted the college, promising to withhold donations until the cross was restored to its rightful place.

Finally, after nearly two months of heated controversy, Nichol made a minor concession, admitting that he "acted too quickly and should have consulted more broadly" before removing the cross. He ordered that the cross be placed on the altar—on Sundays only—and that a plaque be added to the chapel to

Why do the feelings of twenty opponents of the cross outweigh the feelings of thousands who support the cross?

Located in Williamsburg, Virginia, the College of William and Mary was established in 1693 as an educational institution of the Anglican Church, and is the second oldest institution of higher learning (after Harvard University) in the United States. The college became a non-denominational, publicly supported institution in 1906.

The decision to remove the Wren Chapel cross ignited a storm of protest, but college president Gene Nichol explained the decision by saying that the cross would be offensive to non-Christian students. One alumnus of the college launched a website, SaveTheWrenCross.

commemorate its origins as "an Anglican place of worship and symbol of the Christian beginnings of the College." In short, Wren Chapel will be a true chapel with a Christian cross just one day a week; the rest of the week, the dangerous cross will be removed from the view.

President Nichol's "compromise" didn't satisfy those who wanted cross restored. "It is the Wren Chapel, not the Wren Spare Room," observed alumnus Karla Bruno. "If a visitor is insulted by the history and tradition of William and Mary and chooses . . . not to apply to the College for admission perhaps that is just as well. We should not be remodeling

ourselves to suit a particular sort of applicant—the very narrow sort.”

Nichol argues that the presence of the cross makes some feel “uncomfortable” (he claimed that twenty or so people had complained to him about the Wren Cross). Yet the removal of the cross offended thousands of people. Why do the feelings of twenty opponents of the cross outweigh the feelings of thousands who support the cross?

One student summed up the conundrum of the Wren Chapel cross this way: “In the name of tolerance, we have intolerance; in the name of welcoming, we have hostility, and in the name of unity, we now have division.”

Even within the institutional church, the cross has been called an offense. An

walls that separate us as people of faith,” says ACLC spokesman George Augustus Stallings, Jr., archbishop of the Imani Temple African American Catholic Church in Washington, D.C.

But doesn’t the cross symbolize the love of God in offering us salvation through faith in Christ’s death and resurrection? Stallings insists that the cross sends a message of hostility. “We have held up this cross in the face of Jews to say, ‘If it had not been for your rejection of Jesus, our Messiah would never have been crucified,’” he said. “We also know that the cross has stood as a barrier in Christian-Muslim relationships because we have held up our cross as a superior faith, that we—as Christians—are superior over the Muslims.”

The cross is a bridge spanning the gulf between God and humanity. The cross is not a wall of separation—it breaks down walls between people, bringing us all together as God’s children. The message of the cross is a message of love.

interfaith group, the American Clergy Leadership Conference (ACLC), calls for churches to remove their crosses. Why? Because, according to this group, the cross is a symbol of oppression and represents an attitude of superiority. The elimination of the cross from Christian churches would help “tear down the

If any Christian has twisted the meaning of the cross as Stallings claims, then the fault is with that Christian, not with the cross. If any Christian has hated the Jews or treated Muslims with arrogance, then that Christian deserves blame—not the cross. The cross is a bridge spanning the gulf between God

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That’s the conundrum of the cross. In previous generations, the cross was an accepted symbol in our culture. A church steeple topped with a cross announced

they are taking a step toward compromise with the culture—a culture that is increasingly hostile toward the cross. By increments, they are departing from the truth. Without even realizing what they have done, these churches have elevated good public relations above a relationship with God. They have decided that it’s more important to get people across the

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that here is a place where the message of God’s love is preached. In our generation, however, the cross has become a dangerous thing—despised, hated, and rejected. We are just one generation away from seeing the departure of the Christian gospel from our land.

Today, many evangelical churches, in an effort to be more “seeker-friendly” have decided not to identify their buildings with the symbol of the cross. Their intentions may be good. They certainly don’t intend to compromise the Christian message. Within the building, they still proclaim the love of God through the cross of Christ. They simply don’t want to place a symbol atop their building which might keep people away.

But though their intentions are good,

threshold and into the church than for the church to make a stand for the cross.

Whenever we elevate human wisdom above God’s wisdom, we depart from true wisdom. The swaggering, self-sufficient spirit of humanity is expressed in the poem “Invictus,” written in 1875 by William Ernest Henley. The poem contains these lines:

*Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul. . . .*

*It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.*

To those who see themselves as the masters of their own fate, the captains of their own unconquerable souls, the wisdom of the cross is foolishness. The idea that God would come in human form and die upon a cross as a sacrifice for humanity, then rise from the dead to provide forgiveness of sin and eternal life—that is the height of foolishness! The very idea of the cross is so offensive that it must be eradicated from public view, from the public square, from churches and chapels, and even from the remotest reaches of the Mojave Desert.

The apostle Paul explained the cross conundrum this way: “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18). In the original language, the Greek word for “message” was *logos* (λόγος), which contains several shades of meaning, including “word,” “reasoning,” or “logic.” So it would be fair to translate Paul’s statement, “For the logic of the cross is foolishness to those who are perishing.” There is a logic to the cross which transcends human logic.

To those of us who have accepted the logic of the cross, there is no symbol in heaven or on earth more powerful, comforting, and inviting than the cross. As my friend, the late John Stott, the Anglican clergyman and author, expressed it, “We are not allowed to envisage [God] on a deck-chair, but on a cross. The God

who allows us to suffer once suffered himself in Christ, and continues to suffer with us and for us today. . . . I could never myself believe in God, if it were not for the cross. The only God I believe in is the One Nietzsche ridiculed as ‘God on the cross.’ In the real world of pain, how could one worship a God who is immune to it?”

Only a superficial or hostile thinker could look at the cross and see a symbol of religious oppression or arrogance. The cross is a profound conundrum, a paradox, and the paradoxical logic of the cross tells us that hope springs from

despair, life springs from death, and faith springs from our struggle with doubt and unbelief. The logic of the cross tells us that sinful human beings can be declared righteous in God’s eyes—not because of anything they have done, but purely because God Himself died on a cross. This idea is absurd according to human logic; but that is the logic of the cross.

Let’s be candid: The cross is dangerous. The cross is offensive. It is meant to disturb us. The message of the

cross saws across the grain of the mood of our culture. It tells us, “You are not the master of your fate. You are not the captain of your soul. You are incapable of saving yourself. You are hopeless without a savior. In order for your life to have any meaning or hope, someone else had

of the cross as they pray. Would we make the sign of, say, a guillotine?

The Latin word for cross is *crux*. It is fitting because the cross is literally the *crux*, the heart, of the Christian message. Remove the cross and you eliminate the

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

to die. Someone had to be tortured and killed in your place.” That is an offensive message. That is the logic—and the offense—of the cross. Max Lucado offers an apt analogy:

The cross is the universal symbol of Christianity. An odd choice, don't you think? Strange that a tool of torture would come to embody a movement of hope. The symbols of other faiths are more upbeat: the six-pointed star of David, the crescent moon of Islam, the lotus blossom for Buddhism. Yet a cross for Christianity? An instrument of execution?

Would you wear a tiny electric chair around your neck? Suspend a gold-plated hangman's noose on the wall? Would you print a picture of a firing squad on a business card? Yet we do so with the cross. Many even make the sign

essence of Christianity. So those who seek to remove the cross from our culture—whether it is the Soviet Communists or the ACLU or a college president or some misguided elements within the Christian Church—are perpetrating the worst form of religious intolerance. They are attacking the core truth of Christianity and seeking to eradicate it—because, to them, both Christianity and its cross are dangerous and offensive.

An Orderly, Rational Society

I am an American, but I was not born here. I came to America from Egypt and I became a naturalized American citizen. As a loyal adopted son of this great land that has accepted me, I fear for her future.

Those who would eradicate the cross from our land have also undermined the Constitution. They don't seem to

understand that the First Amendment contains not one but two clauses regarding religion. The first is “the establishment clause”—which is the only clause the secularists seem to want to enforce. The second is “the free exercise clause.” Together, these two clauses read: “Congress shall make no law respecting an establishment of religion, *or prohibiting the free exercise thereof.*” The second clause, which I have italicized, is generally ignored when the secular left talks about the First Amendment.

Watch news coverage of any First Amendment case and you will probably notice that the secularists, led by the ACLU, almost never quote the actual language of the First Amendment. Instead, they parrot the slogan “separation of church and state.” Many Americans believe that the phrase

church in the USSR is separated from the state and the school from the church.”) If the words “separation of church and state” are not found in our Constitution, where do they come from?

In 1802, while President of the United States, Thomas Jefferson used that phrase in a letter to the Danbury Baptist Association of Connecticut. He wanted to assure the Danbury Baptists that the federal government would never infringe upon the free exercise of their religious faith. He 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 & State.”

The “wall of separation” Jefferson

Jefferson would be shocked and offended to know that the First Amendment is now being used by the ACLU and other secularists to suppress the free exercise of religion and to muzzle churches.

“separation of church and state” comes from the U.S. Constitution—but there is no such language anywhere in the Constitution. (However, Article 124 of the 1947 constitution of the now-defunct Soviet Union does say that “the

describes was designed to protect religion from government interference. Jefferson would be shocked and offended to know that the First Amendment is now being used by the ACLU and other secularists to suppress the free exercise of religion

and to muzzle churches. When Jefferson wrote about “a wall of separation between Church & State,” he never envisioned that his words would be twisted into a rationale for removing the cross from a schoolgirl’s neck or from a war memorial or from a county seal.

If the American Civil Liberties Union

our right to have America’s religious heritage accurately represented at the Capitol Visitor’s Center in Washington, D.C. The cross is an integral part of America’s rich and diverse cultural heritage. But the secular forces in our society want to take those liberties away from us and our children.

Our government intrudes repeatedly on religious freedom, suppressing the right of religious people to express their religious convictions in the public arena.

is committed to defending our civil liberties, why doesn’t it vigorously pursue violations of the free exercise clause? Why do the secularists seem so fanatically committed to removing all traces of God and faith from the public square? Does a memorial in the desert or a tiny cross on a child’s necklace constitute the establishment of a state religion? Please! The very suggestion is an insult to reason.

The clear language of the First Amendment guarantees us the liberty to memorialize our war dead, to acknowledge the Christian history of our land, to recognize the Judeo-Christian influence on our founding documents, and to proclaim our national motto “In God We Trust.” The First Amendment guarantees the right of a child to wear the cross in a public school, and guarantees

When the crosses are gone, we will have lost everything: The protection of the Constitution. Our history. Our American heritage. Our liberty. And I think there is something else that is lost when the crosses are gone: We lose our ability to think clearly, to reason with one another, and to live together in an orderly, rational society.

Undermining Reason

The eradication of the cross from our national landscape is a symptom of our inability as a people to think rationally. Our Constitution is a rational document. The Bill of Rights is written in clear, straightforward English which is not difficult to understand. The letter President Thomas Jefferson wrote to the

Danbury Baptists is equally clear and straightforward, and assures all people of faith that a wall of separation prevents the government from interfering with the free exercise of religion.

Today, however, the Constitution, the Bill of Rights, and Thomas Jefferson's statement of "separation between Church & State" have been turned upside down. Our government intrudes repeatedly on religious freedom, suppressing the right of religious people to express their religious convictions in the public arena. According to today's interpretation of so-called "separation of church and state," religion must stay in its place and keep its mouth shut. When religion speaks, it

service in the park.

The board denied the request specifically because it disapproved of the church's religious activities. In other words, the board violated the free exercise clause of the First Amendment. Board member Bob Minichillo put it bluntly: "The pope could come here, and I would turn him down. When you start to evangelize, saving souls, et cetera, and it's done publicly—it's not going to happen in the park."

This mindset says that religious "freedom" is only for private worship, behind closed doors. The free exercise of religion—such as evangelizing and saving souls—should not be practiced publicly.

...Congress cannot prohibit the free exercise of religion and freedom of speech—including the freedom to evangelize and save souls in the park.

must speak softly, behind closed doors—never in public where others might hear and be offended.

A prime example took place in Indiana, when the Elkhart Parks and Recreation Board denied True Vine Tabernacle permission to hold summer evangelistic meetings in a public park that was notorious for drug activity. The church told the Parks Board it wanted to go door to door in the neighborhood and invite residents to a summer

But that's not religious freedom. Any "closet believer" in Communist China or the old Soviet Union or in the Islamic Republic of Iran can hide behind closed doors with a few other believers, reading the Bible and praying in whispers. But the freedom to worship privately, behind closed doors, is not true First Amendment freedom.

The First Amendment clearly states, "Congress shall make no law respecting an establishment of religion, or

prohibiting the free exercise thereof; or abridging the freedom of speech.” That means that Congress cannot prohibit the free exercise of religion and freedom of speech—including the freedom to evangelize and save souls in the park. If Congress cannot infringe on those rights, neither can the Elkhart Parks and Recreation Board.

Certainly, the board has the right to regulate certain activities within the park, such as skateboarding or dog-walking or littering. But it is plainly unconstitutional to prevent a church from evangelizing and saving souls and freely exercising its religion in the park. The board’s actions reflect the anti-religious feeling of our times, but we are not to be governed by emotions. We are governed by a Constitution and by reason.

In December 2009, Secretary of State Hillary Clinton gave an address at Georgetown University’s Gaston Hall, in which she said that people “must be free to choose laws and leaders; to share and access information, to speak, criticize, and debate. They must be free to

worship, associate, and to love in the way that they choose.” In response, Christian commentator Charles Colson observed:

In just two sentences, Mrs. Clinton revealed the government’s desire to diminish freedom of religion and elevate the gay agenda to the level of an inalienable human right. . . . Twice in her speech, Mrs. Clinton referred to freedom of worship, but freedom of worship is not the same as freedom of religion, which is guaranteed in the Bill of Rights. . . .

The distinction between freedom of worship and freedom of religion is critical. . . . Freedom of religion is from God. . . . No secretary of state, no government has the right to take it or define it away.

It’s true. The opponents of religious liberty don’t want us to think in terms of the actual wording of the First Amendment, which guarantees the free exercise of religion—in the public square, not just behind closed doors. They want us to think in terms of slogans like “separation of church and state” and “freedom of worship,” because these slogans limit our ability to think clearly and rationally about our rights and religious liberties.

This is all part of a deliberate attempt to undermine rational thought in our culture. The ACLU would have us believe that a war memorial out in the middle of the desert is the equivalent of establishing the Church of England as a

state religion. This is not rational, yet it is mainstream secularist thinking.

The secularists would have us believe that if one person is offended by a cross on a necklace or a county seal, then that cross must be removed. But if 100 million people are offended by the removal of that cross, well, that's just too bad. The many must bow to the whims of the few. The offended minority rules. This is not rational. In fact, it is madness. Yet it is mainstream thinking in our schools, our media, our government, and increasingly in our churches.

When The Crosses Are Gone is a diagnosis of that madness—and a prescription for restoring sanity to a world gone mad. In the book, we will

manipulate their opinions. News has become propaganda.

The Government: Our political institutions routinely violate the clear intentions of the Founding Fathers, catering to the feelings-dominated mood of the moment. Politicians cynically deceive the voters with emotional appeals, promising the people whatever they want to hear—and knowing they will never be held accountable.

The Education Establishment: Our schools no longer teach young people how to think for themselves, how to reason, and how to recognize propaganda and logical fallacies. History is being rewritten so as not to hurt the feelings of this or that political pressure group.

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examine several arenas in the life-and-death cultural struggle of feelings versus truth, including:

The Media: Our news outlets no longer make a pretense of objectivity. Instead, feelings-based indoctrination now permeates print and broadcast news. Front-page stories are routinely slanted to sway readers' emotions and

The Judeo-Christian foundation of our culture is under relentless attack.

The Family: Families are disintegrating throughout our nation and our Western culture. When I counsel troubled couples, I find the most common reason they give for dissolving their marriage is, "I just feel that the marriage is over." Warring emotions dominate—and often

destroy—American families.

The Church: It may be a good marketing strategy for churches to appeal to the emotions. After all, superficial “feel-good” spirituality can fill the collection plate. But that’s not God’s strategy for advancing His kingdom and transforming lives.

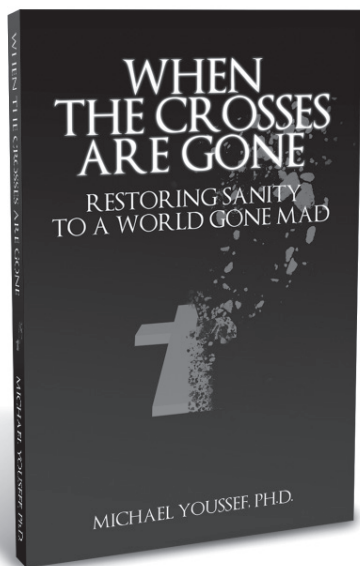
In the final chapter, I will lay out a strategy for becoming agents of change and redemption in a world gone mad. I will show how we can become people of moral principles and objective faith, projecting truth and rationality to a

world that has lost its mind.

When the crosses are gone, the world has truly gone mad. But we don’t have to accept the madness. Just as a great fire can begin with a few sparks, great renewal can begin with a few committed individuals. Let’s become agents of reason and truth in a world of lies. Let’s become agents of sanity in a world that has gone mad.

Let’s reason together, you and I.

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