

**Class 6: Daniel 5,  
An Enduring Pilgrim Legacy: Never,  
Never, Never Forget That God Rules in  
The Affairs of Men – Part 2  
Read UTC pp 113-118, The First  
Amendment, Religious Liberty**

**Part 1: The First Amendment: Religious  
Liberty**

**Consent of The Governed: Governments derive their power from the Consent of the Governed.** *Men could not resign their liberty, unless they naturally had it in themselves. Resignation (ie. willing submission) is a public declaration of their assent to be governed by the person (or institution) to whom they resign (ie. choose to obey); that is they do by their action constitute him (that person or institution) to be their governor. –*  
Algernon Sidney

**INTRODUCTION:**

**What is Liberty?**

Liberty is freedom from obligation.

**What is FREE WILL?**

Free Will is the Liberty to obligate oneself in the manner, and to whom one's own self chooses.

**What is Religious Liberty?**

Religious Liberty is the freedom from the obligation to worship God by another's choice.

**Why is Religious Liberty the First Amendment?**

Religious Liberty is the first amendment because out of it every other liberty is derived in essence and power.

**From Where is Religious Liberty Derived?**

Religious Liberty is the derived from Creator by fact of existence and duty imposed.

**To Whom is Religious Liberty Granted?**

Religious Liberty is granted to mankind, who alone has been made in the image of his Creator and obligated to Him in every action.

**What Authority does Religious Liberty Grant to its Owner?**

Religious Liberty grants the authority of assent by Exercise Of One's Free Will.

**What Power does Religious Liberty Grant to its Owner?**

Religious Liberty grants the power of refusal and resistance – ultimately unto the surrender of One's own life.

**How Does One's Conscience Use The Authority and**

## **Power of Liberty?**

**Fight or Flight:** One's Conscience uses the authority and power of Liberty to assent and obligate oneself to the duties and governors it chooses for one's own best interest "before God." This assent governs all choices and submissions of human conscience to every domain of human government.

## **1st Amendment, Part 2: Freedom of Speech**

Freedom of speech has been the larger umbrella under which the Freedom of Religion has been protected since the early 1960's. The departure from the foundational respect for the Bible has undermined freedom of religion by a miss-application of the establishment clause.

**Least Restrictive means of regulating speech in public forums.**

**Time, Place and Manner of Restriction upheld if content neutral.**

**Public Officials cannot overreach with restrictions.**

**Literature Distribution also cannot be restricted on public property.**

**Obscene Speech is the only offensive kind of speech able to be restrained.**

**Beware! Christian Speech May Soon be labeled**

## **Obscene Speech!**

**What is Critical Race Theory? *UCLA School Of Public Affairs***

### ***The Theory.***

Critical Race Theory (CRT) was developed out of legal scholarship. It provides a critical analysis of race and racism from a legal point of view. Since its inception within legal scholarship CRT has spread to many disciplines. CRT has basic tenets that guide its framework. These tenets are interdisciplinary and can be approached from different branches of learning. CRT recognizes that racism is engrained in the fabric and system of the American society.

**The individual racist need not exist to note that institutional racism is pervasive in the dominant culture.**

This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these **power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color.**

**CRT also rejects the traditions of liberalism and meritocracy.** Legal discourse says that the law is neutral and colorblind, however, **CRT challenges this legal "truth" by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege.** CRT also recognizes that liberalism and meritocracy are

**often stories heard from those with wealth, power, and privilege.** These stories paint a false picture of meritocracy; everyone who works hard can attain wealth, power, and privilege while ignoring the systemic inequalities that institutional racism provides.

Intersectionality within CRT points to the multidimensionality of oppressions and recognizes that race alone cannot account for disempowerment.

“Intersectionality means the examination of race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings.” [1] This is an important tenet in pointing out that CRT is critical of the many oppressions facing people of color and does not allow for a one-dimensional approach of the complexities of our world.

**Narratives or counterstories, as mentioned before, contribute to the centrality of the experiences of people of color. These stories challenge the story of white supremacy and continue to give a voice to those that have been silenced by white supremacy.** [2]

Counterstories take their cue from larger cultural traditions of oral histories, *cuentos*, family histories and parables. [3] This is very important in preserving the history of marginalized groups whose experiences have never been legitimized within the master narrative. It challenges the notion of liberalism and meritocracy as colorblind or “value-neutral” within society while exposing racism as a main thread in the fabric of the American foundation.

Another component to CRT is the commitment to Social justice and active role scholars take in working toward **"eliminating racial oppression as a broad goal of ending all forms of oppression"**. [4] This is the eventual goal of CRT and the work that most CRT scholars pursue as academics and activists.

### ***The Movement.***

**The Critical Race Theory movement can be seen as a group of interdisciplinary scholars and activists interested in studying and changing the relationship between race, racism and power.** [5] This is crucial to understand in order to fully realize the goals of CRS in SPA. CRT is an amalgamation of concepts that have been derived from the Civil Rights and ethnic studies discourses. In the 1970s, a number of lawyers, activists, and scholars saw the work of the Civil Rights as being stalled and in many instances negated. They also saw the liberal and positivist views of laws as being colorblind and ignorant of the racism that is pervasive in the law.

The works of Derrick Bell and Alan Freeman have been attributed to the start of CRT.[6] Bell and Freeman were frustrated with the slow pace of racial reform in the United States. They argued that the traditional approaches of combating racism were producing smaller gains than in previous years.

**Thus, Critical Race Theory is an outgrowth of Critical Legal Studies (CLS), which was a leftist movement**

**that challenged traditional legal scholarship.** These CRT scholars continued forward and were joined by Richard Delgado. In 1989, they held their first conference in Madison, Wisconsin.[7] This was the beginning of the CRT as movement.

**CRT has more recently had some spin-offs from the original movement. Latina/o Critical Theory (LatCrit),** feisty queer-crit interest group, and Asian American Legal Scholarship are examples of the sub-disciplines within CRT. These sub-disciplines address specific issues that affect each unique community. For LatCrit and Asian American scholars they examine language and immigration policies, whereas, a small emerging group of Indian scholars examine indigenous people's sovereignty and claims to land. This displays the diversity even within the CRT disciplines that hold CRT to maintain its multidisciplinary approach.

[1] Delgado et al (2001, p. 51)

[2] Dixson et al (2006, p. 4)

[3] Solórzano (1998)

[4] Solórzano (1998)

[5] Delgado et al. (2001, p. 2)

[6] Ladson-Billings (1998, p. 10)

[7] Delgado et al. (2001, p. 4)

**Warning! Critical Masculinity Theory**  
Catholic Biblical scholar Elisabeth Schüssler Fiorenza challenges people to deconstruct and decolonize all the rhetoric associated with the divine — all our "God"

**talk** — because language produces meaning and affects and constructs reality.

**For many people today, the sense of the divine flows from what they have been taught about "God," what they have read in the Bible** and what they have learned from reading books, treatises and church documents about God. Only some are grounded in the actual encounter with the divine who is simultaneously wholly "other" yet engaged fully in creation and the drama of human life. This Sunday's readings offer us an opportunity to examine the rhetoric and imagery associated with the divine.

**In the readings from Isaiah, Psalm 80, First Corinthians and the Gospel of Mark, the divine is called "Lord," "father," "redeemer" and "Lord of hosts" and depicted as a "person" capable of controlling human behavior and doing awesome deeds,** who has the ability to harden hearts, who possesses a face that can hide itself from humans, who has hands (and specifically, a right hand) that shapes human life and brings it into being, who can be close to people and yet distant from them, and who even has emotions.

In Isaiah, this "God" is the one that people want to rend the heavens and "come down" amid a fanfare of quaking mountains. **This image of a distant "God," larger than life, who resides on a throne in the heavens, is derived from the imperial culture of the ancient Near East with**



**its kingdoms and monarchies. All are subject to the "king" and are to "serve" the "king."** Hence, we hear the phrase "return for the sake of your servants" in Isaiah, and the call for God to shine forth "from your throne upon the cherubim" in Psalm 80 where the image of shepherd and king are fused together.

**Even the word "God" used in the readings from Isaiah and First Corinthians, is a metaphor rooted in the ancient Canaanite religion. The name of the Canaanite deity was "El;" Israel named its deity "Elohim," the God of the nations. This deity was gendered, a male.** Hence, the image of the deity presented in the first reading and in the responsorial psalm is culturally conditioned; it is shaped by an ancient hegemonic culture, and it helps to construct that culture. When we read in the context of the 21st century globalized world leaning toward authoritarian regimes with democracies struggling and under threat, such imagery reinscribes royalty, power, hierarchy and patriarchy — not only to the divine, but also to those who see themselves "as gods" or acting "godly" in religious and political leadership roles. In the prophetic books, the intersection between politics and religion is clear, especially in relation to the works of the deity.

**The word "Lord" associated with "God" is part of a grammatical classification system. The writings of the Hebrew Bible and the New Testament use the imperial languages of the ancient Near Eastern and Roman empires to construct realities. Lords were large**

**landowners, a privileged class of people who possessed economic and political power.** They established their elite status by disenfranchising the peasant classes and smaller landowners. When "Lord" is associated with "father" and when "Lord" is associated with Christ, as in the phrase "Jesus Christ our Lord," such language reifies the masculine discourse and masculine tradition about God and further reinscribes and construes the maleness of the divine in Western thought.

**This image of God as male, all-powerful and "over" all, legitimates the power and status of kings, princes, overlords, fathers, bishops, popes and authoritarian government leaders. Obedience to this "God," to this leader is required and hence, the colonization of peoples takes root socially, politically, religiously, culturally and intellectually.**

**In sum, the readings for this Sunday invite us to think about the divine because the language used for the divine was shaped by culture, constructed culture — and continues to construct and shape culture today.** Language influences both our religious imagination and consciousness and our belief system.

Finally, the Gospel begs this question: When the divine comes, as we keep watch, whom shall we encounter?  
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