

Fault Line: How a Seismic Shift in Culture Is Threatening Free Speech and Shaping the Next Generation

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Billy's *Fault Line* is going to rock your world and show you how Hollywood, the media, and college campuses have worked together to crack the foundations of our children's Christian faith. Thankfully (and thrillingly!) the foundations *can* and *are* now being repaired by a new breed of courageous Christians who have ditched the escapist "run and hide" mentality and embraced an optimistic and victorious engage-and-transform strategy. Read it carefully, and join the growing movement of vibrant, Spirit-filled Christians who are learning how to shape the next generation of life on earth to be more like it is in heaven.—KIRK CAMERON ACTOR AND DIRECTOR In a country that praises the right to free speech while at the same time trying to quiet any voice that doesn't fall in line with the mainstream media, Billy's voice won't stay quiet. With this new book he offers up an encouragement to Christians to not complain but instead to get involved and be the change our world needs right now.—MATTHEW WEST CHRISTIAN SINGER Billy Hallowell brings his typical conscientious professionalism to an area of great controversy and concern—the corruption of the most influential sectors of culture. But instead of writing just another lament, he also rightly points out how our side voluntarily vacated those arenas. Thankfully Billy reminds us the gospel commands us to go and not retreat for a reason.—STEVE DEAC NATIONAL SYNDICATED TALK SHOW HOST *Fault Line* takes readers deep into the debate over free speech in America, with Hallowell masterfully tackling how the media, Hollywood, and universities have unfortunately become echo chambers in recent years. Readers will come away educated about the problem—and inspired to make a difference by ensuring that these essential arenas include additional voices. *Fault Line* is a must-read for all Americans.—KEVIN SORBO ACTOR America faces some serious challenges today, with religious freedom in many ways hanging in the balance. *Fault Line* is a great read for those looking to understand where we are morally and how our collective cultural values have changed. My good friend Billy Hallowell carefully breaks down how information is passed on and filtered in society. He offers a call for conservatives and Christians to engage with the culture rather than retreat. Ultimately and most importantly Billy encourages readers to adhere to truth.—CANDACE CAMERON BURE ACTRESS, AUTHOR, AND COHOST OF *THE VIEW* America is ill with the disease of secular humanism. In *Fault Line* Billy Hallowell exposes the secular forces at work in our media and universities and their collective impact on our culture, specifically American youth. *Fault Line* is an indispensable resource for anyone wondering how we got so sick or looking for the cure.—SAM SORBO AUTHOR AND ACTRESS This is an important book on a supremely important subject. May its message get out as far and wide as possible, and may it help correct the extraordinarily destructive trends it has so vitally revealed.—ERIC METAXAS *NEW YORK TIMES* BEST-SELLING AUTHOR OF *IF YOU CAN KEEP IT* AND *BONHOEFFER* NATIONAL SYNDICATED RADIO HOST OF *THE ERIC METAXAS SHOW* It's pretty obvious to everyone that our culture isn't healthy. *Fault Line* examines where we stand as a society and gives us a sobering diagnosis. The only question is, will we accept the cure?—STU BURGUIERE COHOST OF *THE GLENN BECK PROGRAM* AND *PAT AND STU* HOST OF *THE WONDERFUL WORLD OF STU* Most CHARISMA HOUSE BOOK GROUP products

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Train up a child in the way he should go, and when he is old he will not depart from it.—PROVERBS 22:6 I would like to dedicate this book to Andrea, Ava, and Lilyana. The three of you are my world. I thank God for you every day. **CONTENTS** [Acknowledgments](#) [Foreword by Sean Hannity](#) [Introduction](#) **PART 1** [Chapter 1: America's Moral Meltdown](#) [Chapter 2: What's Really Going On With Our Culture](#) [Chapter 3: Millennials: A Complex Generation](#) [Chapter 4: Millennials: Losing Their Faith and Religion](#) **PART 2** [Chapter 5: TV Then and Now: How the Tides Have Changed](#) [Chapter 6: Scripting Culture: Driving Home an Agenda](#) [Chapter 7: Movies Then and Now: The Paradigm Shift](#) [Chapter 8: Lyrical Conundrum: Music's Devolving State](#) **PART 3** [Chapter 9: The Greatest Irony of Our Age](#) [Chapter 10: Campus Chaos Rages](#) [Chapter 11: The Rise of Colleges' All-Comers Policies](#) [Chapter 12: The True Impact on Academia](#) **PART 4** [Chapter 13: The Media Paradox: Ignorance Versus Intentionality?](#) [Chapter 14: Is There Proof the Media Are Biased?](#) [Chapter 15: How Did We Get Here?](#) **PART 5** [Chapter 16: Is Free Speech Under Attack?](#) [Chapter 17: Religious Freedom Battles Abound](#) [Chapter 18: The Solution](#) **NOTES** **ACKNOWLEDGMENTS** **I WOULD LIKE TO** acknowledge and profoundly and formally thank the following individuals and institutions, as this book would not have been possible without them: First and foremost, thank You, Lord, for continuing to amaze me by paving for me such a fascinating and rewarding path—one that continues to surprise me. Second, thank you to Charisma House for allowing me to explore such a fundamentally fascinating topic: bias in our nation's main informational spheres. It's something I'm incredibly passionate about, and I'm so thankful for the opportunity to dive deep into it. I would also like to specifically thank Woodley Auguste and Todd Starnes for your friendship and guidance in connecting me with the publisher and with this project. Megan Turner, I'm also immeasurably grateful for your hard work and dedication on the manuscript. You're extremely talented and a pleasure to work with. I'm also grateful to my wife, Andrea Hallowell, who allowed me many days and hours away from her and our two young kids. She was a true partner in this project, and I couldn't have done it without her. Last—but most certainly not least—thank you to my parents, who have always believed in me and who (though I'm far from perfect) fervently instilled in me the importance of embracing truth, sticking to my convictions, and standing for what's right. Thank you all for making this book a reality. **FOREWORD** **AMERICA IS FACING** a cultural crisis. For far too long the mainstream media, Hollywood, and universities have held an anti-Christian and anti-conservative bias, with the three informational spheres coalescing to illicit a dire collective impact on society. Over time the results of the imbalanced informational dominance have been profound, with public opinion transforming and moral relativism rapidly spreading among members of every American generation. From increasingly disconnected and confused views on religion to more permissive

and apathetic perspectives on a variety of social and political issues, the effects of the dominance of secular and anti-conservative messaging have been stunning—and the problem only appears to be increasing in severity, with polls and research showing just how far we've fallen. Millennials are more disconnected from faith than any previous generation in the modern era, though the impact extends well beyond youths. Moral confusion is running rampant, with relativism increasingly taking hold; meanwhile free speech is in peril as a bizarre obsession with political correctness profoundly transforms the landscape. These are just some of the broader narratives that Billy Hallowell addresses in *Fault Line* as he looks at the impact that a constant stream of secularized and left-of-center material has had on citizens, both young and old. Throughout my many years working in radio and television, I have personally observed the pervasive impact that bias can have, and I've made it a point to call out incidents as I've observed them, specifically situations that show an unfair balance in the three informational arenas Hallowell discusses. While some may refute the idea that liberal or anti-Christian bias exists in media, entertainment, and university settings, the impact is undeniable. People have become afraid to speak out amid free speech attacks, while others face a barrage of controversy simply for sharing a sincerely held belief. *Fault Line* will take you through some of the many examples of bias in each arena, while also exposing the statistics and facts that show the impact these messages are having on the masses. This book comes at a time in which society appears to be separating most from the values that once made America her strongest—the values of free speech and religious freedom and the ability to openly discuss and debate tough topics without unfairly maligning or shutting down ideological opponents. From continued attacks on free speech, such as the horrific treatment that former Miss California Carrie Prejean faced for merely stating her opposition to same-sex marriage to an ever-increasingly diminished understanding of the First Amendment and religious liberty, the stakes have never been higher. Many of the leaders and key figures in Hollywood, the media, and universities have failed miserably to create environments that foster free speech, with each sphere all too often presenting only one side of the story. These informational outlets undeniably dominate the stream of information in society, with the imbalance doing a collective disservice to viewers, students, and consumers alike. After all, how can people make educated decisions about tough topics if they've been force-fed only one perspective? Despite the secular and overtly liberal nature of media, education, and Hollywood, each of us has a responsibility to educate ourselves about what's unfolding in society and who's truly controlling the message we consume. *Fault Line* also challenges conservatives and Christians alike not to retreat from these arenas, with Hallowell imploring readers to enter into these spheres as producers, actors, journalists, and professors to engage in the culture—or to take other steps to ensure their voices are heard amid the static.—SEAN HANNITY

INTRODUCTION AMERICANS SEEM CONFUSED, lost, and culturally disengaged. A higher proportion of people than ever before are losing touch with their moral center, with a biblical and ethical disconnect rapidly deepening and intensifying. To a degree, the likely catalysts for these changing dynamics are understandable. Life is ever complicated; most of us are busy with work, kids, and the chaos of life. Perhaps we're too tied up to think about the finer things in life as deeply as we once did, though I would argue there are other far more pervasive causal factors at play. For instance, many of us are increasingly glued to our smartphones, tablets, computers, TVs, MP3 players, and other devices. Through these avenues the messages streaming from Hollywood and the media that were once relatively benign—or at least less explicit than they are now—and were contained to a few channels and signals are now blasting at us from multiple angles. In everything from on-demand TV content and films coming from an oversexualized Hollywood to the boundless information channels that the Internet provides, we're all on information overload. The TV shows, movies, lyrics, and news we consume have changed dramatically over the years, with evolving content and subject matter yielding an intense flow of increasingly graphic content. Our devices and TVs have become like trash receptacles, with our minds serving as digital garbage dumps. The consumption level of this content differs based on the person, but one thing is for sure: over time our nation has collectively become desensitized, growing accustomed to the messages and themes we're viewing and hearing. No longer are many of us shocked, revolted, or, at the least, turned off by it all; instead, many of us have simply come

to expect it. We've stopped pushing back against it and have instead succumbed to the endless barrage of culturally troubling content. The collective situation has created a fault line, and the beginnings of a cultural earthquake are most certainly afoot. From a transformation in traditional moral understandings to shifting theological alliances, society is, in many ways, at a bizarre and troubling turning point. There's unraveling of sorts, with the former bases of our culture being abandoned for a no-holds-barred mentality that places the collective moral conscience on ever-shifting ground. Just consider that more Americans than ever before are counting themselves among the "nones"—the cohort of people who are either atheist, agnostic, or unaffiliated with a particular faith. This group of citizens has, in fact, continued to grow in recent years, with nearly one-fourth of the public and—perhaps most concerning—more than one-third of individuals born between 1981 and 1996 counting themselves among its ranks, according to the Pew Research Center.¹ To give you an idea of just how quickly the tides have changed, consider that 16 percent of Americans called themselves "nones" in 2007; by 2014 that number was up to 23 percent.² But the cultural changes afoot go well beyond an evolution in religious allegiance. We're living in an era in which people are increasingly unable to firmly embrace a set of solid truths. Just consider the fact that in 2016 nearly six out of ten Americans said that "knowing what is right or wrong is a matter of personal experience"—whatever that means.³ There's a wishy-washiness that has invaded, embedded, and taken control of our hearts and minds, and sadly many of us don't even recognize what's happening as we trade in a set of norms that have underpinned our society for a moral relativism that offers little ethical consistency and disproportionately emphasizes the self over adherence to a more profound code of ideals. The key question surrounding all of these changes is, why? It's a complex curiosity that has increasingly sparked debate and discussion among experts, theologians, and preachers. And though there are a plethora of potential reasons, I would argue—and fervently—that there's a very specific cultural education paradigm at play that Americans, and in particular Bible believers and political conservatives, must adequately understand if they want even a fighting chance at helping stem the tide of cultural chaos. Pause for a moment and consider where many people, particularly young adults, receive an education in contemporary society, taking into account that my definition of education is, in this instance, extended to include any avenue or venue through which people are fed potentially transformational information. Without a doubt the university classroom, the media, and Hollywood are the three main systems, outside of the church, that feed the masses with life-changing and perspective-shaping information. Now here's the problem: There's evidence that these three main educational veins—the mainstream media, entertainment, and the university system—lean to the political Left and on a theological front typically misrepresent, underrepresent, or paint an inaccurate picture of what Christianity and faith truly encapsulate. And with some churches losing footing or, at the least, cultural reach—especially in those three educational settings—there's a clear conundrum we must confront. First and foremost there's a free speech balance that is all too often not being struck, as these educational areas serve up content that many times runs counter to faith ideals while embracing and distributing stories, programs, and content tailored to more secular ideals. As a result, public perspectives can and have been shaped and desensitization has run rampant, leading, for example, to the mass toleration of bizarre content that wouldn't have had a place on television even a decade ago. Rather than welcoming all perspectives, the mainstream media, entertainment industry, and the university system tend to eschew Christian and conservative values—many times doing so without even recognizing the character, intensity, or even the pervasiveness of their biases. And at the same time there are atheist and secular activist groups that are intentionally organizing like never before. Through lobbying, targeted lawsuits, and strategic campaigns these organizations are working to spread their message of nonbelief on a massive scale—all while stripping faith out of the mix. These activists continue to permeate important sectors of influence as they become increasingly savvy at acquiring and refining the skills needed to win the culture war. Battle by battle, nativity scene by nativity scene, non-theists are ardently working toward a public square free from biblical sentiment. Does that mean that these individuals and groups are always wrong? Absolutely not, as some of their cases raise important First Amendment questions. Is the point of

this book to denigrate atheists? Not in the least. The intention is to serve as a wake-up call for the masses, particularly those who have concerns about the state of free speech and expression in America. With all of this in mind, *Fault Line* will explore how society's main educational avenues fail to deliver fair-minded content and how their biases are introducing and reinforcing negative values and stereotypes, while cutting out specific perspectives—mainly Christian and conservative ideals—that would not only offer up positive perspective if permitted into the fold, but would also enable individuals on all sides of the aisle to engage in robust and healthy conversation. But before we get into the meat of my arguments, I should warn you: this book isn't meant to be seen merely as a treatise filled with rampant complaints and vents; it's essentially a call for Christians and conservatives to boldly step up to the plate to make their voices heard. After all, it's quite easy to complain about being cut out of the media, Hollywood, and academia, but the reality is that many of the faithful and those on the political Right have taken steps over the years toward self-alienation and abandonment, retreating from the nation's most important and impactful educational venues. Without enough of these people in college classrooms and newsrooms and on the sets of films and TV shows, we're at risk of losing the very soul of our nation. And if that happens, it's nobody's fault but our own.

CHAPTER 1 AMERICA'S MORAL MELTDOWN

THE MORALS AND standards that once stood at the core of the American conscience are rapidly eroding, giving way to an entirely looser set of parameters, standards, and norms, especially when it comes to issues of sexual ethics. There is a moral chaos of sorts afoot—one in which many of the traditional values associated with and adhered to through faith have been slowly loosened over time, with the speed of the denigration continuing to increase. There's a growing, active, and, in many ways, intentional hostility against many of the ethics and values that previously enjoyed a prominent place in our society. Famed Christian apologist Josh McDowell, who has authored more than 140 books on Christianity and culture during his more than fifty years in ministry, told me that we're experiencing a profound "lostness of truth," pointing to a transformative cultural movement under way in both ideology and perspective. "We've had a complete epistemological shift, which means there's been a total shift in the nature and the source of truth," McDowell said.

1 CHANGING MORALITY Consider the rapid change in opinion that has taken root over the past fourteen years on issues such as premarital sex, having babies out of wedlock, divorce, or even polygamy. We're in the midst of a moral meltdown as Americans have become more apathetic, complacent, and permissive on a plethora of ethical fronts. Don't believe me? Just consider the fact that 45 percent of American respondents told Gallup in 2002 that "having a baby outside of marriage" was morally acceptable. But when the same question was asked again in 2015, that proportion jumped to 61 percent. In the same vein, moral support for premarital sex jumped from 53 percent in 2001 to 68 percent in 2015.

2 Pause and think about that for a moment. Nearly seven in ten Americans actually believe that it is now *morally acceptable* for a man and a woman to have sex outside of marriage, leaving only a minority of the public standing on higher moral ground. And a 2015 study about Americans' changing sexual behaviors between 1972 and 2012 seemingly backs the notion that people are putting these opinions into practice. Using the General Social Survey, the study found that adults from 2000–2012 had more sexual partners and were more likely to have had intercourse with a casual date, acquaintance, or pickup than adults in the 1970s and 1980s, according to the study's abstract. Additionally, they were more likely to accept most forms of sex outside of marriage. "The percentage who believed premarital sex among adults was 'not wrong at all' was 29 percent in the early 1970s, 42 percent in the 1980s and 1990s, 49 percent in the 2000s, and 58 percent between 2010 and 2012," the text reads.

3 From a purely moral and biblical standpoint, that's nothing short of troubling, but it really only represents one facet of the overarching problem. Consider the increase in support for polyamory (romantic relationships that include more than two participants), which ticked up from just 7 percent of Americans in 2003 to 14 percent in 2016.

4 While that may not seem like an overwhelming proportion, in reality it means that more than one in ten Americans now believe that it is morally acceptable for individuals to have more than one partner or spouse. There's also been an increase in moral support for divorce, jumping from 59 percent to 71 percent over the past few years, with the moral acceptability of homosexuality moving from 40 to 63 percent.

5 And the list goes on. In summarizing its data back in

2015, Gallup said, “Americans are becoming more liberal on social issues”—a sentiment that is impossible to deny based on the indicators.⁶ And as the dominos just keep falling, speaking out about moral truth is paramount. But beyond that there’s a responsibility to protect the rights of free speech, as well as the right for people to live out their personal faith in all they do. **THE CAUSE OF OUR LACK OF MORALITY** So, how did we get here? That’s the central question. While understanding the statistics and the changes in society over the past few years is certainly important, the bigger issue is pinpointing the causes, especially if there’s any hope of navigating the fallout. It’s clear there is a deeper willingness to suddenly embrace many behaviors that were once deemed immoral. From a 30,000-foot view, the catalysts for where we find ourselves appear to be rooted in both tolerance and relativism. The former, which is defined as the “willingness to accept feelings, habits, or beliefs that are different from your own,” is where the problem begins.⁷ Certainly it is entirely appropriate and rightful to be tolerant of others and to show love for every person regardless of any moral or ideological differences. But when tolerance moves us to the acceptance phase, things can get a little bit tricky. Relativism, on the other hand, takes tolerance and injects it with steroids, leading many people to more generally conclude that “ethical truths depend on the individuals and groups holding them” and not on a broader set of universal truths, such as the parameters outlined in the Bible.⁸ When this happens en masse, the result is an apathetic populace filled with people who can no longer differentiate their personal moral truth from society’s definition of what is right and wrong. This is, in fact, what we’re seeing unfold before our very eyes. In discussing these issues with me for this book, Josh McDowell recalled a proclamation a number of years ago from some professors who told him that they had a plan to “marginalize Christianity.” He recalled asking how such a feat would be accomplished. Their response? “Through tolerance.”⁹ The apologist also recapped his belief that a series of broader changes in human history helped to bring us to where we are today—to a place where a higher standard no longer matters in the minds of many men. “When all truth becomes equal, Christianity will lose its sting. We went from where all truth was in a personal creator God . . . scientific truth, economic truth, historical truth, everything,” McDowell said. “Then along came the Renaissance that said, ‘Look how great man is.’ That’s when they started doing the sculptures of man, the painting of the human body, everything.”¹⁰ The next movement—the Enlightenment—then said, “We don’t need God. Look how great man can reason,” McDowell explained. From there the Industrial Revolution kicked off, and yet another ideology took form, further alienating society from its need for God. “The Industrial Revolution came on the scene and said, ‘We don’t need God. We don’t need a personal creator God, because see how great man can create,’” he said. “This is when all great machines of history, patents, everything, exploded.”¹¹ The next transformative ideology to emerge on the scene was Darwinism, a theory that involves the origination and evolution of species and life. It was this paradigm, McDowell said, that led human beings to conclude that “we don’t even need the concept of a personal creator God.” It was that idea that further helped to push the idea of God out of the minds and hearts of so many, he argued.¹² McDowell dubbed this entire scenario the “God Is Dead Movement,” using it to explain how culture ended up where it is today. “A concept of a personal, creator God [in] which all truth resides, that concept died,” he said. “Out of this came the greatest virtue in culture today: tolerance. Every single university in America is based on tolerance, which is a false concept.”¹³ In light of the definitions of relativism and tolerance, McDowell’s theories seem to hold some merit. Universities have sometimes been critiqued for fostering the notion that one must be tolerant to the point of obliterating personal moral codes and ethical values. “Tolerance came on because how could one person say to another person, ‘Your values, your belief, your lifestyle, your claim to truth is lesser than mine. Where is your external reference point?’” McDowell said. “There is none, so all truth is personal.”¹⁴ McDowell also spoke to the issue of multiculturalism, saying that it is “tolerance applied to culture” and that it can lead to a dynamic in which one concludes that “all cultural values, beliefs, lifestyles, and claims to truth are equal.” That too, he argued, can come along with some dire consequences. “If you dare to say there’s a value, belief, lifestyle, or claim to truth in your culture that’s greater than the truth in another culture, then you are anti-multicultural,” he said.¹⁵ Surely not everyone will agree with McDowell’s take on the culture,

and that's perfectly fine. We're all entitled to believe what we wish, though I'd argue that at least some of his core arguments hold merit. Many certainly see our current cultural trajectory as one that is taking us on a favorable or progressive move in the right direction; others, though—particularly people of faith and political conservatives—tend to see these tectonic shifts as problematic. **AMERICA IS CHANGING** What's perhaps most striking about the current cultural dynamic is that ten years ago—or even five—there was an entirely different societal vibe. Extend that back a few decades and the differences are even starker. What is it that has so fervently transformed American culture? What is it that has changed our fabric so intensely? I would argue there is what I call a *triangular dominance* at play surrounding how members of our society receive their information—a systematic control over educational content that has permeated our minds, our hearts, and perhaps most tragically, our souls. And the situation is only intensifying. Through the media, entertainment, and university system—the three main information sources that shape the American conscience—people are bombarded with moral codes and messages that are anything but modest, restrained, or in line with biblical tenets. These educational spheres have become overridden with progressive ideals and biases that work against traditional moral understandings. Each sector incubates one worldview while filtering the other out or, more routinely, simply ignoring it all together. Think about it. It's no surprise that millennials—the individuals who will pave the way toward the nation's future—are the adult generation that is most profoundly impacted by this dynamic since they grew up just as media and technology began to explode. And as a guy on the upper end of the millennial scale, I can speak from experience. But the disproportionate informational focus isn't the only problem; there's also ignorance and complicity unfolding that, unless it is checked, will only incubate, empower, and metastasize this educational conundrum, and tragically many people today are likely too indoctrinated at this point to believe—or even recognize—that there's anything wrong with the paradigm shift in moral values undoubtedly slated to transform a wide array of institutions, including marriage, the economy, and the circumstances surrounding children's upbringing. Big changes are already afoot—movements that most certainly carry with them consequences for faith and family structures. And don't just take my word for it; Gallup made this sentiment clear in its 2015 report on morality in America: This liberalization of attitudes toward moral issues is part of a complex set of factors affecting the social and cultural fabric of the US. Regardless of the factors causing the shifts, the trend toward a more liberal view on moral behaviors will certainly have implications for such fundamental social institutions as marriage, the environment in which children are raised and the economy. ¹⁶ This dynamic was more pointedly captured by the Barna Group in a 2016 report titled "The End of Absolutes: America's New Moral Code." The study opens with this ominous line about where our culture currently stands: "Christian morality is being ushered out of American social structures and off the cultural main stage, leaving a vacuum in its place—and the broader culture is attempting to fill the void." ¹⁷ The natural resulting question is what are they filling the vacuum with? The answer: unrestrained chaos and confusion, or at the least, the impetus for such constructs. I've heard some people scoff at the notion that something doesn't feel quite right in our culture; those who favor the move away from biblical or Christian sentiments see it as a societal benefit that we're abandoning what they see as a more limiting or conservative worldview—an abandonment that allows for a progressive and open society. And while it's true that many Americans do feel that way, the Barna study yielded perhaps one of the most bizarre statistics of all. While many people are expressing changing views on what they're willing to tolerate, the vast majority of the public also think that something doesn't feel quite right. In fact, 80 percent of Americans expressed concern over the current "moral condition," with even 74 percent of millennials and 67 percent of people with no religion expressing concern. Not surprisingly, 90 percent of practicing Christians share these worries and concerns. ¹⁸ Of course, I should caution that the question itself about moral condition is a relatively benign measure, considering that, at this point, morals have become oddly subjective; a high proportion among various cohorts, in this case, could simply be rooted in a dissatisfaction over the failure to see one's personal values reflected in the broader culture. Still the numbers at least tell us that there's a sense that something isn't quite right, societally speaking. Even more shocking is what Barna found when

respondents were asked for their level of agreement with the following statement: "Whatever is right for your life or works best for you is the only truth you can know." A majority of Americans—57 percent—agreed, with 74 percent of millennials concurring either strongly or somewhat with this notion. Meanwhile 41 percent of practicing Christians agreed with this sentiment. What's perhaps most disturbing about these measures, though, is that the statement appears to link one's personal moral compass to whatever "works" for that individual person; it's quite a daunting measure when one truly pauses to consider the ramifications. But it doesn't end there. Sixty-five percent of Americans also agreed somewhat or strongly with the idea that "every culture must determine what is acceptable morality for its people." [19](#)

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More Americans than ever are counting themselves among the "nones"; the cohort of Americans who are not necessarily atheistic, but who do not claim allegiance to a particular religious system. The key question is: why? Consider that the nation's three main educational systems; the mainstream media, entertainment, and the university system; lean to the political left and typically paint an inaccurate picture of what Christianity truly is.

With this in mind, Billy Hallowell skillfully explores how society's main educational avenues fail to deliver fair-minded content and how their biases are reinforcing negative values and fueling the rise of the "nones." Hallowell also offers practical steps for all Christians to take and provides advice on how to respond to these growing problems.

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