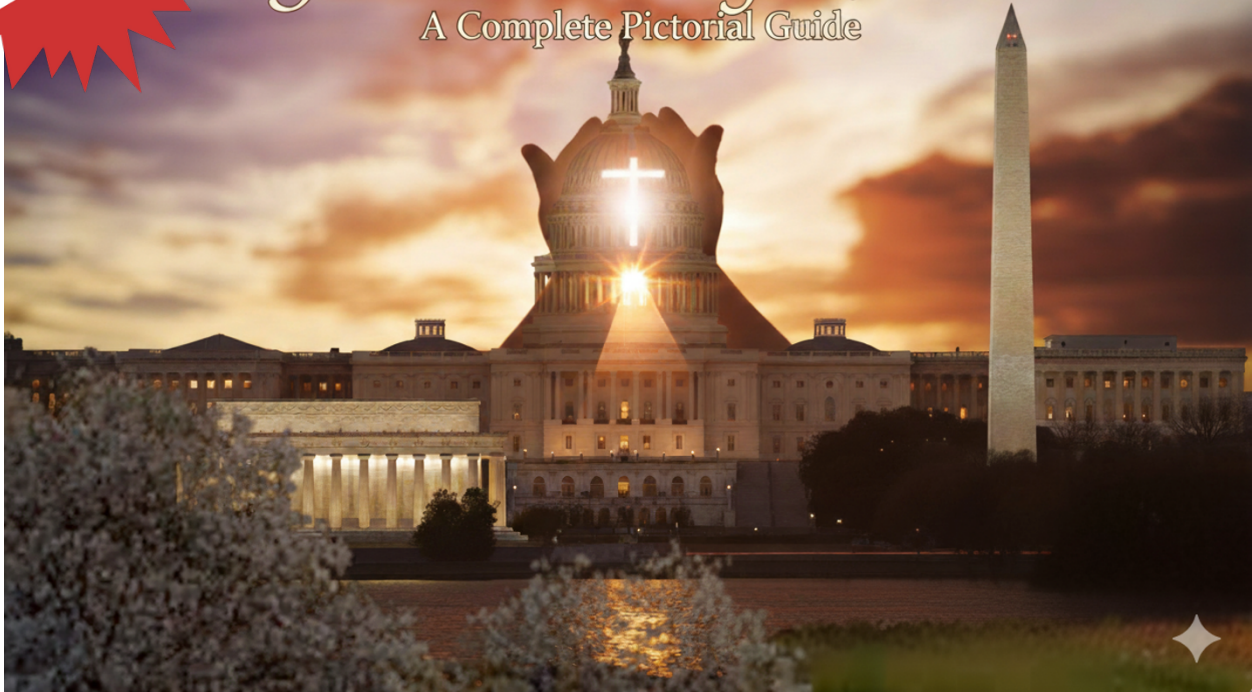




# *God in Washington, DC.*

A Complete Pictorial Guide



## GOD IN WASHINGTON, D.C.:

A Complete Pictorial Guide of the Judeo-Christian and Biblical Imagery, Inscriptions, Statuary, Memorials, Monuments, Symbols and Words throughout Washington, D.C.

By Chaplain Todd DuBord, M.Div.

We offer our information FREE of charge—if you find it helpful, please make a tax-deductible donation to our non-profit mission, [www.CrossFireUSA.org](http://www.CrossFireUSA.org) to help us continue.

## Introduction from CrossFire USA...

For years, people from all walks of life have sought a comprehensive, detailed guide to the profound Judeo-Christian and Biblical presence embedded in the very architecture and foundation of our nation's capital. Today, that wait is officially over! Chaplain Todd DuBord, M.Div., is honored to present his monumental new research and publication, **"God in Washington, D.C.: A Complete Pictorial Guide."** This isn't just an investigative report—it is a meticulously compiled visual journey through the history and heritage of Washington, D.C., revealing what you would simply *never* be taught in a secular public school. Prepare to be blown away as you discover the countless pieces of Biblical imagery, inscriptions, statuary, memorials, monuments, symbols, and words literally woven into the fabric of the city.

This essential document stands as a complete pictorial guide, showcasing the spiritual pillars that shaped the United States. From the halls of Congress to iconic memorials, Chaplain DuBord brings to light the undeniable evidence of faith—specifically Judeo-Christian faith—that our founding fathers and subsequent leaders intended to be seen and remembered. We are absolutely thrilled to announce that we are making this definitive research available to the public for absolutely no cost. You can download your copy immediately at [www.CrossFireUSA.org](http://www.CrossFireUSA.org). This publication is for everyone: the curious student, the devout patriot, the skeptic, the history buff, and anyone who wants to fully grasp the godly heritage of the United States.

We strongly encourage you to give copies to friends, family, teachers, and any student you know who is eager to learn the truth about the faith that inspired the monuments they see. While the publication is free to download, if you find this material helpful, we sincerely ask that you consider making a donation of any size to CrossFireUSA to help us continue producing high-impact research like this for people across the country and around the globe. Your support ensures that we can keep these vital truths accessible to all. Donations can be securely made at <https://crossfireusa.org/>. Don't wait—download your free copy of **"God in Washington, D.C."** and start uncovering the spiritual history hidden in plain sight today!

### ABOUT THE AUTHOR:

Todd A. DuBord was raised in the Bay Area of Northern California, in an atheist and agnostic background. As a young adult, he sensed that there was much more to life than he had been led to believe. In his quest for truth and meaning, Todd sought out the various opinions for the truths and purposes of life, searching in arenas from the sciences to the world religions.

In his years of research, both informal and formal (B.A. From Bethany University; M.Div. from Fuller Theological Seminary), Todd accepted that the claims of Christianity were true, while maintaining a respect for other creeds and confessions. Todd's areas of expertise are in apologetics, historical and ecclesiastical theology, biblical languages and canonicity, American religious history, leadership equipping and training, and pastoral care and counseling.

For much more about Todd, his discoveries and recoveries of omissions at U.S. historic parks, or his three books co-authored with the legend Chuck Norris, and his ministry and mission at [CrossFire USA](http://CrossFireUSA.org), please go to [www.CrossFireUSA.org](http://www.CrossFireUSA.org).

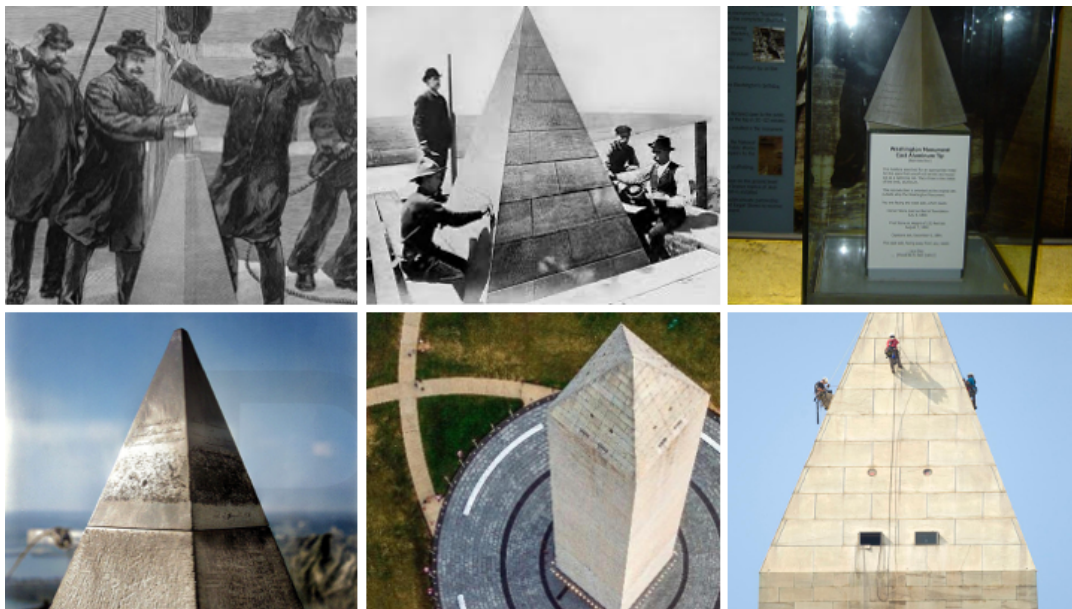
As far as God's place in America's history, what further proof do we need than the actual buildings, memorials and monuments in Washington, D.C.? They absolutely testify to yesteryear's commitment to our Judeo-Christian and Biblical heritage and foundations.

Unknown to most Americans, the most important buildings, monuments, and landmarks in Washington, D.C., include Biblical inscriptions, symbols, statuary, and imagery.

I will not only document and explain each inscription (with photos) below but also will tell you the approximate date they were completed. As you consider each, ask yourself, "Could government officials today make the same the monument or inscription, on a federal budget?" I think you know the answer!

After sharing all these amazing monuments and inscriptions with you below, I will explain (on p. 28) exactly why and how they could be completed by the feds in yesteryear without people back then decrying, "You can't do that because of the separation of Church and State!"

Let's start with the Washington Monument, since it's one of the oldest structures in D.C.:



## **“Praise Be to God!”**

The construction of the Washington Monument was a highly protracted process that spanned over three decades.

The project was conceived as an iconic tribute to the first U.S. President, George Washington. It began on July 4, 1848, when the cornerstone was laid, with funding and oversight initially handled by the private Washington National Monument Society. A Holy Bible was included among the items placed within the cornerstone when it was laid in 1848. The monument's design

was based on an Egyptian obelisk by architect Robert Mills, stripped down from its original elaborate plan due to a lack of funds.

However, construction stalled for more than 20 years, from 1854 to 1877, due to financial issues, political turmoil, and the American Civil War. When work finally resumed in 1877 under the U.S. Army Corps of Engineers, they had to redesign and reinforce the existing foundation and switched quarries for the stone, which is why a distinct change in the marble color is still visible about 150 feet up the structure.

On December 6, 1884, the final 3,300-pound capstone was set, and atop that, [a small, 8.9-inch aluminum pyramid, or finial, of 100 ounces was placed](#). Aluminum was chosen for its anti-lightning properties and because, at the time, it was considered a rare and valuable metal, nearly as costly as silver. The setting of this capstone marked the official end of the monument's construction, completing the tallest structure in the world at that time.

Inscribed on the aluminum capstone are various construction details, but the most noted detail is the religious expression “[Laus Deo](#),” which is Latin for "Praise be to God." This phrase is chiseled into the metal on the east face of the pyramid, positioned to catch the first rays of the rising sun each morning.

The Washington Monument was then formally dedicated on February 21, 1885, and officially opened to the public in 1888 after the interior ironwork and elevator were finished.

The unique capstone and its aluminum apex were obviously not visible from the outside to the general public, so a replica of the inscribed aluminum tip is thoughtfully placed inside the structure for visitors to examine. (Please watch the Fox News segment and read [here](#) about Chaplain Todd’s 2007 discovery when feds were trying to hide “Laus Deo” from the public!)

Inside the Washington Monument also contains 190 memorial blocks donated by various groups and individuals, and many of these stones include Judeo-Christian inscriptions, Bible verses, and acknowledgements, such as.

- “Holiness to the Lord” (often associated with Exodus 28:36 or similar verses)
- “Search the Scriptures” (from Jesus in John 5:39)
- “The memory of the just is blessed” (from Proverbs 10:7)
- "Train up a child in the way he should go, and when he is old, he will not depart from it," (from Proverbs 22:6)
- “May Heaven to this Union continue its beneficence”
- “In God We Trust”





## **A Reminder to U.S. Representatives**

Construction on the U.S. Capitol Building officially began on September 18, 1793, when President George Washington laid the cornerstone, a necessary action following the Residence Act of 1790 which established a new, permanent capital in Washington, D.C., to house the U.S. Congress.

While the first wing was occupied in 1800 and the central section was completed in 1826, the building as we know it today, with its massive dome and extended wings, was not structurally finished until the 1860s, taking over 70 years of continuous work and major expansions to achieve its current appearance.

In December 1962, "In God We Trust" was also carved into the wall above the rostrum of the Speaker's head in the U.S House of Representatives.

The inscription was part of a larger, post-World War II and Cold War effort to emphasize the nation's spiritual foundation, particularly following the official designation of "In God We Trust" as the national motto in 1956.

The placement of the inscription above the Speaker's chair was a physical manifestation of the motto's new official status, serving as a clear public affirmation of national faith in God during a period when the United States was keen to distinguish itself from the state atheism of the Soviet Union.



## Moses Is Watching You, Congress!

When the U.S. Capitol was remodeled in 1949–1950, a [marble bas-relief of Moses](#) along with the other 22 reliefs of great historical lawgivers were constructed and installed in the U.S. House of Representatives Chamber.

The 23 marble relief portraits over the gallery doors depict historical figures whose work established the principles underlying American law.

Here are the 22 lawgivers other than Moses, along with their estimated dates and the people or entity they legislated for:

### Lawgiver (Birth–Death Dates)

**Hammurabi** (c. 1810–1750 BC)

**Lycurgus** (fl. c. 900 BC or c. 820 BC)

**Solon** (c. 638–559 BC)

**Gaius** (fl. c. 130–180 AD)

**Papinian** (c. 142–212 AD)

**Justinian I** (c. 482–565 AD)

**Tribonian** (c. 485–542 AD)

**Pope Gregory IX** (c. 1145–1241 AD)

**Innocent III** (1161–1216 AD)

**Maimonides** (1135–1204 AD)

**Alfonso X** (1221–1284 AD)

**Edward I** (1239–1307 AD)

**Jean Baptiste Colbert** (1619–1683 AD)

**Robert Joseph Pothier** (1699–1772 AD)

### People Group / Entity Led Law For

Babylonian Empire (Babylonia)

Sparta (Ancient Greece)

Athens (Ancient Greece)

Rome (Roman Empire)

Rome (Roman Empire)

Byzantine Empire

Byzantine Empire

Papacy (Canon Law)

Papacy (Canon Law and Civil Law preservation)

Jewish Law (Spain/Egypt)

Castile (Spain)

England

France (Finance and Legal System)

France (French Law)

<u>Lawgiver (Birth–Death Dates)</u>	<u>People Group / Entity Led Law For</u>
<b>Louis IX (Saint Louis)</b> (1214–1270 AD)	France
<b>Hugo Grotius</b> (1583–1645 AD)	Dutch Statesman (International Law)
<b>Sir William Blackstone</b> (1723–1780 AD)	Great Britain (English Common Law)
<b>Simon de Montfort</b> (1200–1265 AD)	England (Representative Government)
<b>Napoleon I</b> (1769–1821 AD)	France (French Civil Law)
<b>Suleiman (The Magnificent)</b> (1494–1566 AD)	Ottoman Empire
<b>George Mason</b> (1726–1792 AD)	United States (Virginia and the Bill of Rights)
<b>Thomas Jefferson</b> (1743–1826 AD)	United States (Declaration of Independence and Religious Freedom)

[Moses](#) (circa 1350-1250 B.C.) was a monumental Hebrew prophet and lawgiver whose influence extends far beyond the Jewish people. As the figure who received the Ten Commandments, his moral and legal code forms the foundation of the entire Judeo-Christian tradition, which, in turn, served as the foundation for countries like the U.S. Furthermore, his story of leading a people from slavery to freedom, the Exodus narrative, has been a potent symbol of liberty and divine guidance throughout Western history, notably inspiring groups in the United States, including the early colonists, civil rights leaders, and even being honored on the Supreme Court building as a great lawgiver. (Benjamin Franklin and Thomas Jefferson even proposed the Hebrew exodus as the visual imagery to [represent the first seal of the U.S.](#), with the words around it, "Rebellion to Tyrants is Obedience to God.")

American scholars and the feds were giving a nod to all 23 of the historical lawgivers, sculpted by seven different artists, as those that established the legal principles underlying American law. However, the Moses relief, sculpted by Jean de Marco, is notably the only one depicted full-face, with all others in profile looking toward him to symbolize his preeminent position as the ultimate source or foundation of American law's fundamental principles. It sets him apart as the primary figure in the historical development of law that underlies the American system of government.

Is it just a coincidence that Moses is the central figure and the only one looking down on Congress still? I don't think so!







## Other U.S. Capitol Complex God Inscriptions

The inscription "America! God shed His grace on thee" (a line from the song "America the Beautiful") is found in the Cox Corridor of the U.S. Capitol.

The phrase "In God We Trust" is inscribed in the U.S. Senate Chamber [over the south-central entrance](#) (or doorway). This is one of three inscriptions over the doorways in the Senate Chamber, with the two others being: "[Annuit Coeptis](#)" ("God has favored our undertakings") over the east entrance. And "[Novus Ordo Seclorum](#)" ("A new order of the ages [is born]") over the west entrance. Both were likely added during the 1949–1950 renovation. (They also both appear also on the [Great Seal](#) of the U.S. on the back of \$1 bills only.)

The U.S. national motto, "In God We Trust," also appears in the U.S. Capitol Visitor Center, which opened in December 2008. Planning for the Visitor Center began as early as the mid-1970s, and construction officially started in 2001.

As the most recent building added to the U.S. Capitol Complex, there was public backlash and controversy regarding the initial absence and omission of the national motto in the center. So much so, it was subsequently addressed and followed by a resolution passed by the U.S. House of Representatives (H.Con.Res. 131 of the 111th Congress, and it passed with a strong bipartisan vote of 410 to 8) requiring the display of the motto and the Pledge of Allegiance in the newly completed center, which was done in July 2009.

The Resolution assured that:

- The national motto is engraved at the entrance of the Capitol Visitor Center.



- The national motto appears in the House Theater exhibit within the Capitol Visitor Center.
- The motto and the Pledge of Allegiance (including "One Nation under God") are also engraved at the entrance of the Congressional Auditorium in the Visitor Center.

(For more about the God omissions there, see Chaplain Todd's "Capitol Visitor Center's Corruptions" [here](#).)

Adjacent to the Capitol but part of the Complex, two "[In God We Trust](#)" [bronze plaques](#) were also placed in 1961 in the Longworth House Office Building, one of the buildings used by the U.S. House of Representatives, and in the Dirksen Office Building (officially the Everett McKinley Dirksen Senate Office Building), one of the buildings used by the U.S. Senate.



## The Almighty in the Artwork

Biblical artwork also adorns the major paintings housed in the U.S. Capitol Rotunda which depict scenes with Christian themes in significant events of American history.

The Rotunda features [eight monumental paintings](#) depicting pivotal events from the nation's early history, two of which are:

- **"The Baptism of Pocahontas"** by John Gadsby Chapman (1840): This painting portrays the baptism of the Native American woman Pocahontas (also known as Rebecca) into the Christian faith in the colony of Virginia.
- **"Embarkation of the Pilgrims"** by Robert Walter Weir (1843): This work depicts the Pilgrims on the deck of their ship, the *Speedwell*, before they depart from Holland for

North America to seek religious freedom, with figures holding a Bible and engaging in prayer.

The Rotunda also features other works that touch on Christian themes, such as:

- **"The Landing of Columbus"** by John Vanderlyn (1847), which shows Columbus raising the Spanish flag and a friar holding up a cross, accompanied by Franciscans with rosaries, giving a Christian "prayer and dedication service" context to the discovery.
- In the large oil-on-canvas painting titled, **"Discovery of the Mississippi,"** by De Soto by William H. Powell, the image of a monk praying with a crucifix can be found.
- The entire ceiling of the dome is painted with the fresco **"[The Apotheosis of Washington](#)"** by Constantino Brumidi, which depicts George Washington ascending to the heavens, flanked by allegorical figures, having an overall sense of exalting his living figure and continued oversight over our country as the father of our nation. The term "Apotheosis" comes from the Late Latin *apotheōsis*, which is derived from the Greek verb *apotheoûn*, meaning "to deify" (from *apo-* meaning "change" and *theós* meaning "god").



## A Congressional Room for Prayer & Reflection

A stained-glass window in [the chapel](#) of the U.S. Capitol depicts George Washington with the words of Psalm 16:1 inscribed around him with the heading "This Nation under God" above his head.

It is the centerpiece of the Congressional Prayer Room in the U.S. Capitol, and its history is closely tied to a mid-20th-century push to create a space for prayer and reflection for members of Congress.

The Congressional Prayer Room was established by a House and Senate resolution in 1954 and officially opened in 1955. The room was created to provide a quiet, nondenominational place where individual Representatives and Senators could withdraw to seek divine strength and guidance. The room is on the House side of the Capitol, near the Rotunda.

The stained-glass window was commissioned and designed as the focal point of this new space, with specific symbols intended to represent the nation's spiritual history. It depicts George Washington kneeling in prayer, a popular image of the first president demonstrating reliance on God.

Surrounding Washington are the words from Psalm 16:1 (KJV): "Preserve me, O God, for in Thee do I put my trust."

The words above Washington's head are a phrase taken from Abraham Lincoln's Gettysburg Address, "This Nation Under God," which Congress had recently voted to add to the Pledge of Allegiance in 1954—the same year the Prayer Room resolution passed.

The window also incorporates the two sides of the Great Seal of the United States, including the Latin phrases *Annuit Coeptis* ("God has favored our undertakings") and *Novus Ordo Seclorum* ("A new order of the ages is born").

In essence, the window and the room it resides in are a mid-20th-century monument, created by Congress to visually affirm the nation's historical and continued belief in divine providence during the Cold War era.

The stained-glass window was a donation to the U.S. government from a group of craftsmen in California. It is dedicated "to those who have in the past sought God's guidance and to those who presently determine the destiny of this Nation by the inspiration of their decisions."

Speak of the great George Washington, he would have been flabbergasted to know that two centuries later at Independence Hall in Philadelphia, Penn., where the Declaration of Independence and U.S. Constitution were drafted, that official guides would teach visitors that "There is no evidence that George Washington attended Church!" NO JOKE! Read about it [here](#) in Chaplain Todd's research, "[Independence Hall: Independent from God?](#)"





## Gutenberg, Mainz, Moses & Paul

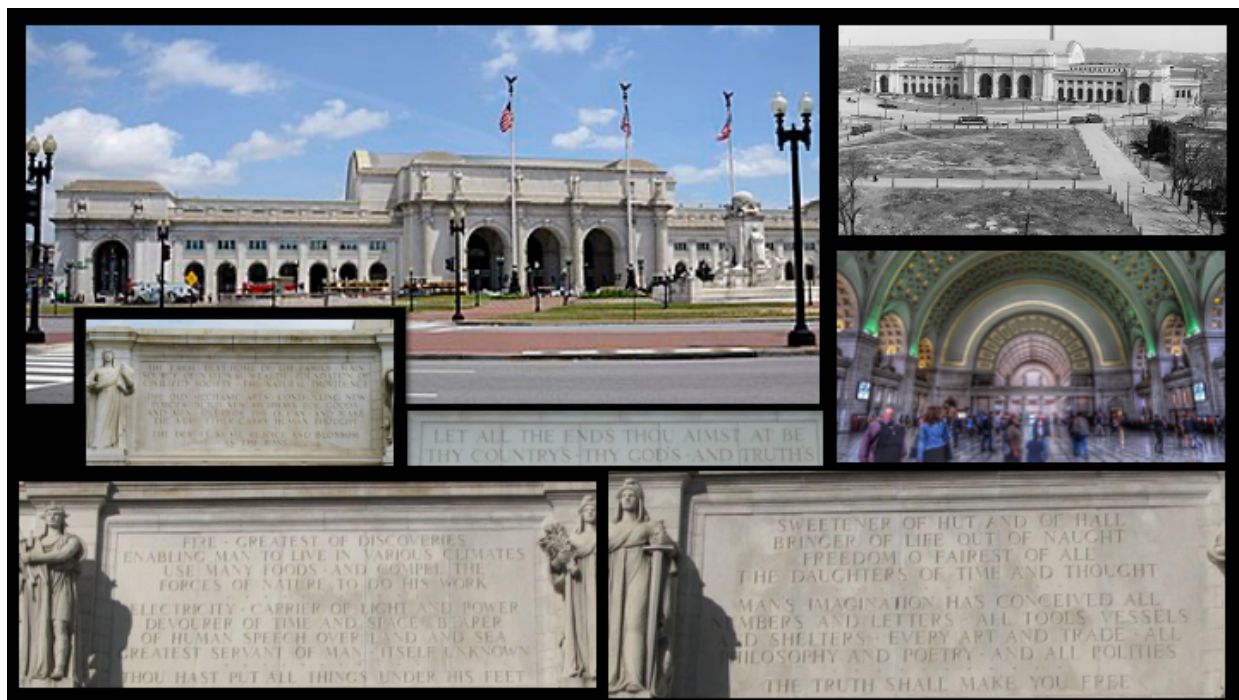
In the Library of Congress' Main Reading Room of the Thomas Jefferson Building stands [a large statue of Moses](#) alongside a statue of the Apostle Paul. Moses and St. Paul are paired to represent "Religion." Moses is one of 16 statues that stand on the balustrades of the galleries and was sculpted by Charles Henry Niehaus (1855-1935). The statue of Saint Paul was sculpted by John Donoghue (1853-1903). The statues were installed as part of the original and extensive sculptural program when the Thomas Jefferson Building was completed in 1897. Also in the Library of Congress (Jefferson Building) are:

- **Main Reading Room's inscriptions of Biblical verses include:**
  - "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" from Micah 6:8.
  - "The heavens declare the glory of God; and the firmament sheweth his handiwork," from Psalm 19:1.
  - A circular mosaic panel in the Main Reading Room represents "Judea-Religion," featuring a pillar with the Hebrew inscription "Thou shalt love thy neighbor as thyself" (Leviticus 19:18).
- **South Corridor:** "The light shineth in darkness, and the darkness comprehendeth it not," from John 1:5.
- **North Corridor:** "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding," from Proverbs 4:7.
- **Members of Congress Reading Room:** A panel featuring the creation of light with the words, "Let there be light," from Genesis 1:3.
- A mural titled "CORRUPT LEGISLATION LEADS TO ANARCHY" depicts a figure trampling on a Bible.



The Gutenberg Bible (The first major book printed in the West using movable metal type, completed in Mainz around 1455. The Library of Congress possesses one of only three perfect copies printed on vellum) and the Giant Bible of Mainz (A colossal, elaborately decorated, handwritten manuscript Bible, completed by a single scribe in Mainz, Germany, in 1453) are often on permanent, prominent display, reflecting the cultural significance of the Judeo-Christian scriptures.

Displaying those two Bibles together, which were produced in the same city (Mainz) within a few years of each other, represents two completely different eras of technology and a transition in biblical transmission: the laborious, beautiful handwritten manuscript (Mainz) giving way to the replicable, revolutionary printed book (Gutenberg).



## Washington D.C.'s Union Station

Washington D.C.'s Union Station is a magnificent Beaux-Arts building designed by renowned architect Daniel Burnham. Initial construction on the complex began around 1903–1905, and it was officially opened in 1907 (specifically October 27, 1907). The main construction of the building itself was largely completed in 1908. It was constructed jointly by the Pennsylvania and Baltimore & Ohio Railroads and was intended to be a grand gateway to the nation's capital, drawing inspiration from the monumental architecture of ancient Rome, specifically the Arch of Constantine and the Baths of Diocletian.

The station's construction was part of the McMillan Plan to transform and monumentalize Washington, D.C. At the time it was built, it was one of the largest train stations and covered more ground than any other building in the United States.

Union Station features several prominent inscriptions, including quotes from the Bible and a reference to God, located high up on the exterior's façade, over the main arches of the central pavilion. These inscriptions were composed by Charles W. Eliot, a former president of Harvard.

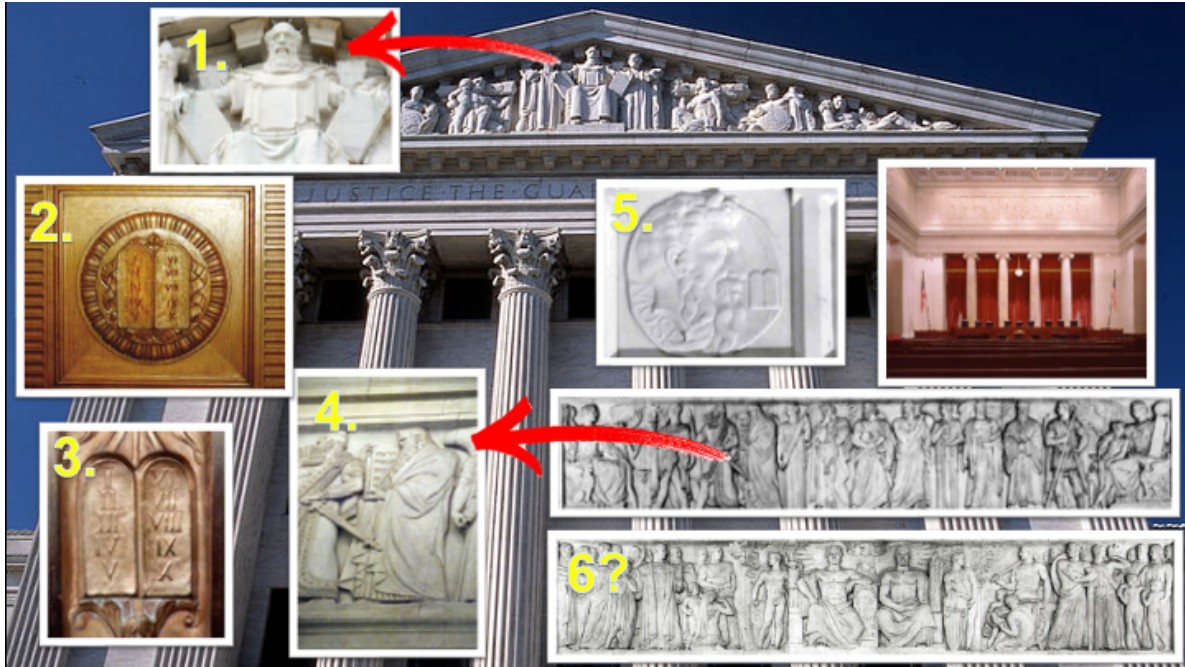
On the Attic of the Central Pavilion, the central three frieze panels feature inscriptions that include the following biblical or God-related phrases:

- **Central Panel:** Includes the line, "THE TRUTH SHALL MAKE YOU FREE," which is a direct quote from the Gospel of John (John 8:32 or a similar paraphrase of Jesus' words in John 8:33). (Interesting to note: The full quote "And Ye Shall Know the Truth and the Truth Shall Make You Free – John 8:32" is also carved into the wall of the main lobby in the [Original Headquarters Building of CIA Headquarters](#) (Langley, VA).
- **Western Panel:** Includes the line, "THOU HAST PUT ALL THINGS UNDER HIS FEET," a citation from the Book of Hebrews (Hebrews 2:8), which itself references Psalm 8.
- **Eastern Panel:** Includes the line, "THE DESERT SHALL REJOICE AND BLOSSOM AS A ROSE," which is a quote from the Book of Isaiah (Isaiah 35:1).

Additionally, above the easternmost archway of the flanking arcades, there is an inscription on "Ethics" which contains a direct reference to God:

- "LET ALL THE ENDS THOU AIMEST AT BE. THY COUNTRY'S – THY GOD'S – AND TRUTH'S." This is a quote from William Shakespeare and John Fletcher's play *Henry VIII*.

These inscriptions, alongside allegorical figures representing concepts like Freedom and Imagination, were part of a comprehensive iconographical program intended to celebrate the "Progress of Railroading" and the contributions of transportation to American society, often within a moral or religious framework that was common for public buildings of that era.



## The U.S. Supreme Law & Lawgiver

According to the scholarly William & Mary Bill of Rights Journal, “Indeed, the image of the Ten Commandments appears no less than *forty-three times* in various locations of the Supreme Court of the United States” (italics theirs; ([Vol. 14, Issue 1, Art. 5, Oct. 2005, p. 62](#))). Some with or without a depiction of Moses, including:

1. **A depiction of Moses holding two tablets of the Ten Commandments** as a central figure among others is on the northern peak (East Pediment—Exterior) of the U.S. Supreme Court building.
2. **Bronze Doors (Main Entrance):** The main bronze doors leading into the building have panels with scenes representing the history of law. The panels include a depiction of the Ten Commandments.
3. **Bronze Gates (in Courtroom):** The bronze gates that separate the Great Hall from the courtroom also contain depictions of the Ten Commandments on their support frames, and in dozens of locations on the bronze latticework surrounding the Supreme Court Bar seating.
4. **Courtroom Friezes (Upper Walls):** Inside the courtroom, on the upper walls, are two friezes (carved reliefs) depicting “great lawgivers” from history. Moses is a prominent figure on the south frieze, holding the two tablets inscribed with Hebrew script of the latter five commandments.
5. **The metope of Moses and Ten Commandments.** There are eight of these in the Grand Hall of the U.S. Supreme Court.
6. **Ten Amendments or Commandments?:** Chaplain Todd gives the evidence (“U.S. Supreme Cover Up” [here](#)) why the East Frieze “tableau” is not the “ten amendments,” but “the Ten Commandments.”



The various depictions of Moses and the Ten Commandments on the U.S. Supreme Court building were placed there in 1935, the year the building was completed and first occupied. The Supreme Court Building's construction began in 1932, and it was completed in 1935.

The entire building and its artistic program were designed by architect Cass Gilbert, who passed away in 1934, but his plans were executed for the building's opening in 1935. The first sitting of the Court in the new building was on October 7, 1935.

The inclusion of Moses and the Ten Commandments in so many primary locations on the U.S. Supreme Court building is often cited as a testament to their historical influence on Western law, a concept that the building's designers intentionally aimed to illustrate.

This would not be a surprise or shock to those in yesteryear's America as the Ten Commandments served [as a foundation for our Republic](#) since it's origin. [Twelve of the original thirteen colonies](#) incorporated the entire Ten Commandments into their civil and criminal codes.

The colonial practice of enforcing religious duties as civil law progressively ceased at the national level with the ratification of the U.S. Constitution and the First Amendment. However, the prohibitions against murder, theft, and perjury, etc. (the "second tablet" of the Ten Commandments) remained foundational principles [inherited through English Common Law](#). Most of America's founders believed they were [a basis for individual and society morality and civility](#), which is why they were [incorporated and taught to students in early American textbooks](#).



### **A Single Tablet of the Ten Commandments Like in U.S. Supreme Court East Frieze?**

Consider also the statuary in front of the Reagan Building, titled "[Liberty of Worship](#)," which is resting on the Ten Commandments. Technically, the sculpture referred to as "Liberty of



Worship" is one of two prominent bronze sculptural groups that make up the Oscar S. Straus Memorial Fountain, located on 14th Street NW, directly in front of the Ronald Reagan Building and International Trade Center in Washington, D.C.

The memorial honors Oscar Solomon Straus (1850–1926), an American statesman, diplomat, and author, who was the first Jewish person to serve in a U.S. Presidential Cabinet (as Secretary of Commerce and Labor under Theodore Roosevelt).

The memorial depicts a seated female figure, often interpreted as Justice or a personification of Religious Freedom. She is clad in classical robes, gazing upward with her hands held in a posture of reverence or prayer. She rests her arm upon a large tablet, which is the Ten Commandments—symbolizing the foundation of moral and legal order that underpins religious liberty. (In “U.S. Supreme Cover Up” [here](#), Chaplain Todd shows how this single tablet of the Ten Commandments is the same as in the [East Frieze](#) of the U.S. Supreme Court)

The pedestal beneath the sculpture contains the powerful inscription: "OUR LIBERTY OF WORSHIP IS NOT A CONCESSION NOR A PRIVILEGE BUT AN INHERENT RIGHT." This message strongly asserts that freedom of religion is a fundamental, inalienable right, not a favor granted by the government.

“The Liberty of Worship” memorial was sculpted by Adolph Alexander Weinman (who also sculpted the friezes that adorn the walls of the U.S. Supreme Court's courtroom chamber and the [Destiny pediment](#) on the National Archives building.).

“The Liberty of Worship” was completed and first dedicated on October 26, 1947, by President Harry S. Truman. Nearly 45 years later, the memorial was disassembled and stored during the construction of the Ronald Reagan Building (1991-1998). It was reinstalled and rededicated on October 26, 1998, in its current location on the building's plaza.



## A Treasure in Front of the National Archive's Treasures

The [Ten Commandments are also displayed on the floor of the National Archives](#), just 100 feet or so in front of the original copies of the Declaration of Independence and the U.S. Constitution. The display of a medallion depicting the Ten Commandments is part of the building's original design and dates back to its construction period (1931-1935).

The medallion is located in the Rotunda (now known as the Rotunda for the Charters of Freedom), which is the main exhibition hall for the original copies of the Declaration of Independence, the U.S. Constitution, and the Bill of Rights. This placement connects the documents of American law directly to the acknowledged ancient sources of Biblical law depicted on the floor.

Of course, the original Declaration of Independence itself contains religious references, such as the statement that all men are "endowed by their Creator" with certain unalienable rights, and the Founders' appeal to the "Supreme Judge of the World" with a reliance on the protection of "Divine Providence."



## A Presidential Prayer Inscribed into the White House Mantel

The prayer of President John Adams, the first president to occupy the White House, was inscribed [on the mantel in the State Dining Room](#): "I pray to heaven to bestow the best of blessings on this house and all that hereafter inhabit it...May none but the honest and wise men ever rule under this roof."

The words themselves were originally written by John Adams in a letter to his wife, Abigail Adams, on November 2, 1800, the day after he first moved into the unfinished President's House (now the White House) in Washington, D.C.

The famous prayer by President John Adams was inscribed on the mantel in the State Dining Room in 1945 during the administration of President Franklin D. Roosevelt.

The decision to have the words carved into the stone mantelpiece was made during President Roosevelt's final year in office, shortly before his death.



## Honest Abe's "Sermon"

The **Lincoln Memorial** contains several explicit citations of God, the Lord, and biblical quotations primarily within the inscribed texts of Abraham Lincoln's two most famous speeches: the Gettysburg Address and the Second Inaugural Address. These were added and completed by the time of the Lincoln Memorial's dedication on May 30, 1922.

**The Gettysburg Address**, inscribed on the south wall, includes a singular but profound reference to the divine in its closing line. Lincoln resolves that the soldiers' sacrifice was not in vain, so "that this nation, under God, shall have a new birth of freedom."

**The Second Inaugural Address**, inscribed on the north wall, is far more deeply theological, reflecting on the Civil War as a form of divine judgment. Many have called it his "sermon."

As [Newt Gingrich](#) rightly explained, "If you go to the Lincoln Memorial, the Second Inaugural is probably the most religious speech ever given by an American President. In its 732 words, it references God 14 times and has two verses of the Bible."

Lincoln uses the term "The Almighty" when discussing God and the nation's struggle, stating: "The Almighty has His own purposes."

This address also contains two direct references to Scripture. First, it includes a quotation from the Gospels regarding the inevitability of strife: "'Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh'" (a quotation of Matthew 18:7).



Second, while contemplating the continuation of the war, Lincoln introduces a passage from the Psalms that speaks of justice: "as was said three thousand years ago, so still it must be said 'the judgments of the Lord are true and righteous altogether.'" (a reference to Psalm 19:9).

Finally, Lincoln's closing plea in the address invokes a direct supplication: "Fondly do we hope—fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue..." emphasizing the nation's reliance on divine will.



## **“I Have Sworn upon the Altar of God”**

The Thomas Jefferson Memorial, while primarily a monument to the ideals of American democracy and freedom advocated by its namesake, is deeply imbued with references to God and a Creator, reflecting the historical and philosophical context of the founding era. These inscriptions, chosen by the Thomas Jefferson Memorial Commission, were added during the memorial's construction, which was completed in 1943.

In short, the Thomas Jefferson Memorial features five major inscriptions of Jefferson's words. Four out of the five distinct inscriptions are God-centered:

1. The Dome Frieze (encircling the top): "I have sworn upon the altar of God..."
2. Southwest Wall (Declaration of Independence excerpt): "endowed by their Creator... divine providence..."
3. Northwest Wall (Slavery/Liberty excerpt): "God who gave us life gave us liberty... God is just..."
4. Northeast Wall (Religious Freedom excerpt): "Almighty God hath created the mind free... Holy Author of our religion..."

5. Southeast Wall (Laws and Institutions excerpt): This quote focuses on the need for laws to keep pace with human progress and does not contain a direct reference to God, the Creator, or Divine Providence.

Most prominently, the frieze beneath the dome features a strong, clear declaration from a letter by Jefferson to Benjamin Rush: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." This line invokes the sacred authority of the divine to champion intellectual liberty and uses the concept of the altar of God to underscore the solemnity of his commitment. Jefferson's action here is steeped in Biblical tradition, where an altar is a place of sacred vows and covenants with God.

Furthermore, inscriptions on the memorial walls include foundational statements from the Declaration of Independence. These words proclaim, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, among these are life, liberty, and the pursuit of happiness," directly attributing fundamental human rights to a celestial source, the Creator. The text also references a "firm reliance on the protection of divine providence."

Another striking passage on the northwest wall is a sobering reflection on justice and liberty, declaring, "God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that His justice cannot sleep forever." Here, the belief in a just and ever-watchful God serves as the ultimate guarantee of the nation's freedom and moral accountability, echoing the biblical understanding of divine righteousness and judgment. The inscription, "Indeed I tremble for my country when I reflect that God is just, that His justice cannot sleep forever," is a profound allusion to the Old Testament themes of divine justice, wrath, and the eventual reckoning for sin (in this context, the sin of slavery). This concept of an all-seeing, morally perfect judge is central to the Abrahamic covenant. Some sources specifically note a thematic parallel to Psalm 145:17-19.

Finally, an inscription on religious freedom affirms that "Almighty God hath created the mind free" and that attempts to influence it by coercion are a "departure from the plan of the Holy Author of our religion." While the memorial does not contain direct Biblical citations (specific verse and chapter numbers), these frequent references to God, Almighty God, Creator, and Divine Providence anchor the principles of liberty, justice, and natural rights in the concept of a sovereign, moral, and divine authority. They strongly reflect the language and theological concepts rooted in the Bible.

Jefferson's words, "The Holy Author of our religion," are some of his strongest words toward a collective belief in Jesus Christ and Christianity. This quotation inscribed on the Northeast Wall of the Memorial is an excerpt from the Virginia Statute for Religious Freedom, reads: "Almighty God hath created the mind free... are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do..." When Jefferson wrote the Virginia Statute for Religious Freedom in 1777, the phrase "the Holy Author of our religion" was understood by

nearly all Virginians to be Jesus Christ, who was the founder of their prevailing Christian faith in Virginia.

As “the Great Separatist,” do you think if moderns were creating the Jefferson Memorial today (instead of 1943), they would choose these God-centered quotations to inscribe on it? Not a chance!

Speak of Thomas Jefferson, he would have been shocked to discover that modern guides at his Monticello estate were teaching visitors that Jefferson never intermingled Christianity and politics, when he and his contemporaries often did. NO JOKE! Read about it [here](#) in Chaplain Todd’s research, “[A Gate Between Church & State](#).”



## The Fight Against National Atheism

Since the United States Mint and Treasury have headquarters in Washington, D.C. (the actual production of most circulating coins happens at other facilities in various states), we will consider “In God We Trust” on U.S. money the most proliferating God inscription in D.C.

Our National Motto, “In God We Trust,” was inscribed on U.S. currency through separate processes for coins and paper money.

**On U.S. coins:** It first appeared on the two-cent coin in 1864, during the Civil War.

The inscription was a result of increased religious sentiment during the Civil War. A Pennsylvania minister wrote to Treasury Secretary Salmon P. Chase in 1861, requesting "the recognition of the Almighty God in some form on our coins." Secretary Chase then directed the Director of the Mint to prepare a motto. Congress passed the Coinage Act of 1864, which allowed for the inclusion of the phrase on one-cent and two-cent coins.



Later acts in 1865 and 1873 further allowed the motto to be placed on other gold and silver coins that had room for it. Despite being removed from some gold coins in 1907 (at the suggestion of President Theodore Roosevelt), public outcry led Congress to pass an act in 1908 restoring the motto on all gold and silver coins where it had previously appeared.

It was finally mandated on all U.S. coins by a 1955 Act of Congress.

**On U.S. paper currency:** The motto first appeared on paper money in 1957, on the \$1 silver certificate. The inscription was mandated by a law passed by the 84th Congress in 1955 (Public Law 84-140), signed by President Dwight D. Eisenhower, which required "In God We Trust" to appear on all U.S. paper and coin currency. This move was part of a larger effort to distinguish the United States from the "godless Communism" of the Soviet Union during the Cold War.

"Annuit Coeptis" ("God has favored our undertakings") and "Novus Ordo Seclorum" ("A new order of the ages [is born]") appear also on the [Great Seal](#) of the U.S. on the back of \$1 bills only. They appeared on the \$1 bill in 1935 when President Franklin D. Roosevelt and Secretary of Agriculture Henry Wallace decided to place both the obverse and reverse sides of the Great Seal on the back of the new Series 1935 Silver Certificates (which served as the basis for the modern \$1 bill design).



## The D-Day Prayer

The National World War II Memorial, dedicated in 2004 on the National Mall in Washington, D.C., had its construction phase run from September 2001 to April 2004. Despite a relatively

short building period, the final design was the culmination of an eleven-year effort. The memorial was deliberately designed by the American Battle Monuments Commission (ABMC) to focus on themes of national unity, sacrifice, and the common effort of Americans on both the battlefield and the home front. Consequently, the original inscriptions carved into the main structure consisted exclusively of secular quotes from wartime leaders, like Presidents Roosevelt and Truman, General Eisenhower, and Admiral Nimitz. This decision meant that the memorial was noticeably void of any explicit God language, prayers, or biblical citations, setting it apart from older memorials on the Mall.

This absence immediately sparked a controversy and a public movement. Groups like the Christian Defense Coalition and the Ohio Christian Alliance argued that the lack of religious inscription constituted a "glaring omission," ignoring the historical reality that faith was a foundational element of the "Greatest Generation's" spirit. The debate was amplified by an initial, though false, claim that the designers had intentionally removed the phrase "so help us God" from an inscribed quote by President Roosevelt following the Pearl Harbor attack. The activists demanded the restoration of religious context, pointing out that other prominent memorials, such as the Lincoln and Jefferson Memorials, contain references to God.

The effort to include religious language eventually focused on enshrining [President Franklin D. Roosevelt's famous D-Day Prayer](#), a wartime radio address delivered on June 6, 1944, which begins: "And so, in this poignant hour, I ask you to join with me in prayer: Almighty God: Our sons, pride of our Nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion, and our civilization, and to set free a suffering humanity...."

After years of lobbying and despite opposition from civil liberties groups like the ACLU—who argued against adding sectarian content to a completed civic monument—Congress passed the World War II Memorial Prayer Act of 2013 on June 23, 2014, and it was signed into law shortly thereafter. This act authorized the inclusion of the prayer's full text on the memorial grounds. The prayer was ultimately inscribed on bronze plaques and placed in a designated, separate location known as the Circle of Remembrance, with the project being funded through private donations to avoid altering the main monument's original, established design. It was [finally dedicated in 2023](#).



## The Reverend Monument

The idea for a national memorial honoring Dr. Martin Luther King Jr. began in 1984 when the Alpha Phi Alpha fraternity, Dr. King's collegiate fraternity, initiated the effort. It took years to gain legislative approval and secure a location, but in 1996, Congress authorized the fraternity's foundation to establish the memorial on the National Mall. After a design competition, a unique concept was chosen: the "Stone of Hope" emerging from the "Mountain of Despair," inspired by a line from Dr. King's "I Have a Dream" speech. Construction began in December 2009, and the memorial, officially known as the Martin Luther King, Jr. Memorial, was completed in August 2011, with a dedication ceremony held in October 2011.

Though the memorial's main inscription quotes are generally secular, the design and several key quotes are profoundly connected to Judeo-Christian and biblical themes, reflecting Dr. King's lifelong role as an ordained Baptist minister. The entire concept of the "Stone of Hope" coming "Out of the mountain of despair" carries a powerful biblical resonance, evoking similar redemptive imagery found in passages like Isaiah 40:4: "Every valley shall be exalted, and every hill and mountain shall be made low..."

A second, more direct biblical link is found in a quote inscribed on the Inscription Wall: "We are determined here in Montgomery to work and fight until justice runs down like water, and righteousness like a mighty stream." This powerful statement is a direct adaptation of the words of the Prophet Amos (5:24), establishing a direct connection between Dr. King's fight for civil rights and the ancient prophetic tradition of social justice rooted in the Old Testament. These thematic and textual allusions ensure the memorial honors not just the civil rights leader, but also the preacher whose movement was fueled by faith.





## The Trylon of Freedom

The [Trylon of Freedom](#) is a monumental work designed by the German-born American sculptor Carl Paul Jennewein and was dedicated in 1954 on the grounds of the E. Barrett Prettyman United States Courthouse in Washington, D.C, which was constructed between 1948 and 1952, opening in November 1952. Prettyman, the former Chief Judge of the U.S. Court of Appeals for the District of Columbia Circuit, had actually advocated for the installation of the artwork in front of the new courthouse. The courthouse was later renamed in his honor in 1997.

The 24-foot, three-sided granite obelisk is a celebration of American liberties, with its three faces symbolically representing the three branches of the U.S. government.

The side that features the inscription of the Declaration of Independence, which includes the famous phrase, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty & the pursuit of happiness," is the north side. This side symbolically represents the Judicial Branch of government. The other two sides are dedicated to the Executive and Legislative branches.

The panel dedicated to the Executive Branch (the southwest side) vividly illustrates core individual liberties, most notably freedom of religion. This carving features a woman kneeling in prayer alongside a man standing before a cross and the Ten Commandments, offering a clear visual depiction of the right to worship and practice one's faith without government interference.

The Ten Commandments are also distinctively inscribed written out with Hebrew words, directly referencing the Judeo-Christian foundation of religious belief. The cloud formation relief carving on which the Cross and Ten Commandment tablets is meant to represent the divine origin of the law and religion. It is likely a depiction of the cloud that surrounded Mount Sinai

when Moses received the Ten Commandments, which symbolizes the presence and glory of God in the biblical account (Exodus 19:16, 24:15-18). The Sinai cloud has been a subject in art for a very long time.

This Trylon of Freedom monument was placed here to visibly symbolize the fundamental rights protected by the United States Constitution—including the freedom of its citizens to worship—and to reflect the courts' role in upholding that protection and the principles of morality and justice often associated with faith. The inclusion of a worshipping man, praying woman, the Cross, the Ten Commandments, and the Hebrew script anchors this artistic representation of liberty firmly within the Western Judeo-Christian tradition.

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Anyone who surveys the dozens of preceding Judeo-Christian images and inscriptions in Washington, D.C., rightly asks the next BIG questions....

Do we believe any of these above [Judeo-Christian displays](#) in Washington, D.C., could be erected today, let alone in any other civic setting across the country?

**How could all these Judeo-Christian and biblical images and inscriptions be made in yesteryear and not today without people decrying, 'You can't do that because of the separation of Church and State!'?**

The change is not due to a new constitutional amendment, but rather a profound evolution and secularization in public opinion and judicial interpretation by the Supreme Court, particularly beginning in the mid-20th century.

Here are the four primary reasons:

### **1. The Supreme Court's "Incorporation" of the Establishment Clause**

The single most critical legal change occurred after World War II.

- **Before 1947:** The First Amendment (including the Establishment Clause) was generally understood by the Supreme Court to only restrict the **federal government** (Congress). The assumption was that the states, which built most public structures, were free to set their own policies regarding religion.
- **The Change: *Everson v. Board of Education* (1947):** This landmark case was the first to apply the Establishment Clause to the states (and local governments) through the Due Process Clause of the Fourteenth Amendment—a legal doctrine known as incorporation.
  - In this decision, the Supreme Court famously cited Thomas Jefferson's "wall of separation between church and state" and declared that "That wall must be kept high and impregnable. We could not approve the slightest breach."
  - This decision effectively opened the door for citizens to successfully sue state and local governments for actions that appeared to establish or endorse religion, which includes public displays.

## 2. The Development of Constitutional Tests for Religious Displays

After 1947, the Supreme Court began developing and applying specific legal tests to determine if a government action violated the Establishment Clause. These tests made many older practices unconstitutional for new government actions.

- **The *Lemon* Test (1971):** For many years, the Court relied heavily on the three-pronged *Lemon v. Kurtzman* test, which required a government action to:
  1. Have a primary purpose that is secular (non-religious).
  2. Have a primary effect that neither advances nor inhibits religion.
  3. Not foster an excessive government entanglement with religion.

Many simple, overt religious inscriptions or monuments placed today would likely fail this test because their primary purpose and effect would be seen as advancing religion.

*(Important clarification: Today, the Lemon Test is considered effectively obsolete as the primary standard for analyzing the First Amendment's Establishment Clause, having been largely abandoned and replaced by [the Supreme Court in the 2022 case of Kennedy v. Bremerton School District](#). In Kennedy, the Court explicitly declared that the long-standing three-pronged test—which required a government action to have a secular purpose, a neutral primary effect, and avoid excessive entanglement with religion—is no longer the controlling framework. Instead, the Court established a new standard, requiring courts to interpret the Establishment Clause by "reference to historical practices and understandings," thereby shifting the focus to whether government actions are consistent with the nation's history and tradition regarding religion.)*

- **The Endorsement Test:** Justice Sandra Day O'Connor introduced the "endorsement test," which asks: *Would a reasonable, informed observer conclude that the government action endorses or disapproves of religion?*
  - This test is particularly relevant to public displays. For example, the Court has ruled that a display of the Ten Commandments in a public space can be unconstitutional if the context and history show the primary purpose is to advance religion, while a similar monument may be allowed if it is part of a larger historical display and has been in place for decades (*McCreary County v. ACLU of Kentucky* and *Van Orden v. Perry*, both in 2005).

## 3. Increased Religious and Cultural Pluralism

In the 19th and early 20th centuries, the US population was overwhelmingly Protestant Christian, with the Judeo-Christian tradition being the generally accepted and dominant cultural norm in the public square.

- **Rise of Pluralism:** As the US became a more religiously diverse (and secular—below) nation with larger populations of Catholics, Jews, and, later, Muslims, Buddhists, Hindus,



and people with no religious affiliation, the expectation of a Christian-normative public square became increasingly challenged.

- **Increased Litigation:** Groups like the American Civil Liberties Union (ACLU) and Americans United for Separation of Church and State formed and began actively litigating cases, challenging actions that had long gone unchallenged, such as mandatory prayer in public schools (*Engel v. Vitale*, 1962). These lawsuits challenged the idea that the "general" Judeo-Christian religious imagery was representative of *all* Americans.

#### 4. Anti-Judeo-Christian Sentiment by Antagonistic Secularists

Those legal and more secular views of the “separation of Church and State” have trickled down into society and helped create and propagate the rise of secular progressivism or an "anti-Judeo-Christian or more atheistic approach to government." Today, it reflects a significant cultural and political dynamic as well as deep divide:

- **Secular Liberalism vs. Conservative Christianity:** Survey data today directly reflects this tension. About half of all US adults say that secular liberals have "gone too far in trying to keep religion out of the government and public schools." Conversely, a large share of secular progressives say that “Christian nationalists” (which is their overarching pejorative and wrongly-attributed term to all conservatives who stand for America’s Founders’ religious practice) have gone too far in trying to impose their religion on others. Both sides perceive the other's actions as hostile.
- **Active Secularism as an Assertive Worldview:** Research distinguishes between being non-religious (the simple absence of religion) and secularism as an "assertive worldview." Organizations advocating for strict separation, like the American Humanist Association, not only reject religion but actively promote secular and atheistic principles as the proper bases for morality and public life. This "active secularism" is a conscious and assertive challenge to religious, particularly Judeo-Christian, dominance in the public square.
- **Impact on Public Symbols and Policy:** The legal and political battles over religious displays on government property (like the Ten Commandments or Christmas crèches) are a key manifestation of this perceived antagonism. Groups arguing for a secular or strict separation interpret the Establishment Clause as prohibiting the government from favoring religion over non-religion. Removing religious symbols have turned into acts of hostility or attempts to cleanse the public sphere of any Judeo-Christian heritage, effectively creating an atheistic public space.
- **The "[Push](#)" Factors for Secularists or the Non-Religious ("[Nones](#)"):** The rise of the "nones" is partly driven by "push factors," where people are alienated by the doctrines of religious institutions, especially around issues of gender, sexuality, and social justice. This alienation often translates into a political viewpoint that is highly skeptical of allowing traditional religious morality to influence public policy, leading to support for laws more aligned with a secular progressive or WOKE viewpoint (e.g., on abortion, LGBTQ+ issues).

#### How Secularists Market Their Message

It is also important to note the nuances in this debate and how secularists package their message:

- **Secularism as “Neutrality, Not Hostility”:** Proponents of strict separation often frame their position not as "anti-Judeo-Christian" or "atheistic," but as a necessary effort to achieve governmental neutrality among all worldviews, religious and non-religious, as mandated by the Establishment Clause of the First Amendment. They argue that protecting the separation of church and state is crucial for religious liberty itself.
- **Historical Progressive Roots:** Even historically, one strand of progressive thought advocated for a strict separation, viewing it as essential to freedom of conscience and preventing the entanglement of religion and government that was common in Europe. This tradition emphasizes rationality, self-determination, and personal morality over church authority, a foundation that aligns with modern secular progressivism.
- **Secularism in Law:** While the culture may be moving toward a more assertive secularism, the US legal tradition's version of secularism is often described as indifferent to religion, not hostile. It aims to protect religious practice (Free Exercise Clause) while ensuring the government does not establish or favor any religion (Establishment Clause).

In summary, antagonistic secular progressivism is a powerful force today. It permeates American culture and public education. It is not just a passive move toward "pluralism" but an active political and legal stance that seeks to remove the influence of traditional religion, particularly conservative Judeo-Christianity, from government and public institutions. This has certainly fueled a cultural conflict, as evidenced by the intense polarization in public opinion on the appropriate role of religion in government as America's founders intended it to be a stabilizing force for civility and morality.

Most tragic of all, secular antagonists have overlooked and ignored how Thomas Jefferson himself (the so-called “Great Separatist”) actually endorsed and encouraged Judeo-Christian practice in politics and official congressional actions, including allowing non-denominational church services to meet weekly in the U.S. Capitol, which he regularly attended! No joke! (Please read my additional document on the real Thomas Jefferson, “[A Gate Between Church & State.](#)”)

### **When All is Said and Done: the Original Intent of First Amendment Protected Religious Practice Even in the Public Square**

Noone cried out in opposition when the Judeo-Christian and biblical displays in Washington, D.C., were created, primarily because it was during a sacred, legal and cultural climate that was dramatically different than today's.

As a result, there is a clear line of difference between how the “old” displays are regarded and how “new” or newer buildings or monuments are built today:

- **Existing Displays (Old):** Most of the Judeo-Christian imagery in D.C. remains untouched today because the Supreme Court often gives weight to the history and context of very old, long-standing monuments and inscriptions. The legal argument for these existing displays is that they have acquired “a secular, historical, or cultural significance over time.” They are viewed as acknowledgments of the nation's history, rather than a fresh governmental endorsement of religion, which they certainly were at the time.
- **New Displays (Today):** Today, a new proposal to etch a biblical inscription on a federal building would almost certainly face an immediate and successful legal challenge under the Establishment Clause, as a court would likely find it fails the modern constitutional tests (especially the purpose and endorsement tests) by having an overwhelmingly religious purpose and effect.

But the **TRUTH** is this: Why is it that those in yesteryear didn't decry them as violations of the separation of church and state? **Answer:** It's because they didn't see displaying God or religion (especially Judaism and Christianity) as a *violation* of the First Amendment but as a *practice* of it.

One of the geniuses of America's Founding Fathers was to provide and secure a foundation for our freedom of religious belief. The First Amendment simply reads: “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.” It protects public or private speech and belief, whether in the corridors of congress or the classrooms of college campuses.

I believe in the separation of religious sectarianism from federal government and protecting our religious institutions, such as churches and synagogues, from the long arm of the feds. I don't believe, however, in an erroneous interpretation of the Bill of Rights and First Amendment that would restrict religious or speech freedoms or produce a secular-progressive barrier that bans all religious influence in society and even civic circles.

Whatever your religious persuasion (and especially if you agree with America's founders' deep reverence for God, role of religion and Judeo-Christian beliefs), don't be ashamed of it. This is America. And that's one of the things that still makes us a great nation. In God we trust!

As the legendary southern rock band Lynyrd Skynyrd, who produced massive hits like “Sweet Home Alabama” and “Freebird,” put it in their song (and album with the same title), “God and Guns”:

*God and guns  
Keep us strong  
That's what this country  
Was founded on  
Well we might as well give up and run  
If we let them take our God and guns*