

PORTRAITS IN OUR WALLETS

Independence Day, 2009



Scripture:

Matthew 22

Whose portrait is this?

15. Then the Pharisees went out and laid plans to trap him in his words.
16. They sent their disciples to him along with the Herodians. "Teacher," they said, "we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by men, because you pay no attention to who they are.
17. Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"
18. But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me?"
19. Show me the coin used for paying the tax." They brought him a denarius,
20. and he asked them, "Whose portrait is this? And whose inscription?"
21. "Caesar's," they replied. Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's."
22. When they heard this, they were amazed. So they left him and went away.

Philippians 3

Citizens of heaven

17. Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us.
18. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears.
19. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things.
20. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ.
21. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.



PORTRAITS IN OUR WALLETS?

Let's try the same test Jesus gave to his detractors. Whose portraits are on the money?

Currency	Portrait	Design on back
\$1	Washington 1 st President	ONE between obverse and reverse of Great Seal of U.S.
\$2	Thomas Jefferson Declaration of Indepen. 3 rd President	"The Signing of the Declaration of Independence"
\$5	Abraham Lincoln 16 th President	Lincoln Memorial
\$10	Alexander Hamilton Secy. of Treasury	U.S. Treasury Building

\$20	Andrew Jackson 7 th President	White House
\$50	Ulysses S. Grant 18 th President	U.S. Capitol
\$100	Benjamin Franklin Speaker of Pennsylvania Assembly	Independence Hall
\$500	William McKinley 25 th President	Ornate FIVE HUNDRED
\$1,000	Grover Cleveland 24 th President	Ornate ONE THOUSAND
\$5,000	James Madison 4 th President	Ornate FIVE THOUSAND
\$10,000	Solomon P. Chase US Treas. / Chief Justice	Ornate TEN THOUSAND (discontinued but still legal)
\$100,000	Woodrow Wilson 28 th President	Ornate ONE HUNDRED THOUSAND

In 2004, legislation by a Senator from Kentucky was introduced to replace Alexander Hamilton on the \$10 with the picture of whom? However another congressman from California suggested putting it on the \$20 and a representative from Florida suggested the \$.50 piece. (Ronald Reagan)

OTHER SYMBOLS ON OUR CURRENCY

- What persons sign the dollar bill?
(Secretary of the Treasury and Treasurer of the United States.)
- What is the bird that is on the \$1 bill?
(Eagle.)
- What is it clutching?
(Carries thirteen arrows and thirteen leaves.)
- What is the meaning of the balancing scales in the seal of the Treasury?
(Justice.)
- What fraternal organization is often rumored to be the source of much of the symbolism on our currency, as well as the layout of Washington DC?
(Websites report, and *Discovery Channel* documentaries list numerous references to the Masons or Freemasons contained in the Eye of Horus, the number thirteen, the Star of David, and the layout of the bill itself, and the Latin sayings on the back of the currency. But that is another sermon.)

SO LET'S GO BACK TO JESUS' QUESTION.

17. "Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?" Jesus said: "Give to Caesar what is Caesar's, and to God what is God's."

AN ESSENTIAL DIFFERENCE

What would the social or political consequences have been if Jesus simply said, "Pay Caesar," or "Don't pay Caesar"? First of all, it is remarkable that Jesus did not carry money. He had to ask. Either answer to this question would have been trouble for Jesus.

Jesus' answer affirmed that the government makes legitimate requests of us. Still we are responsible to God in all things. We must be obedient to the civil powers, but there are times we must work to change those things that our faith tells us are unjust.

At a minimum Jesus teaches us that church and state are different. They have very different claims upon our lives. The state has the power to send us to war or declare peace, they affect the value of our money, they pass laws that can free us from predators or send us to prison. Some religious groups exact that same kind of allegiance, and the statements of the clerics in Iran that suggest that

protestors of the elections should be subject to execution are certainly extreme. The church or the state that calls for the deaths of its members has moved far from the ideals upon which it was established.

Whether locally or nationally, I hope our congregation can be among those that say Christians are called to think independently of the state.

FREEDOM OF RELIGION

One of the freedoms we celebrate this week is freedom of religion. Thomas Jefferson, author of the Declaration of Independence, had given a lot of thought to the relationship between religion and civil government. These beliefs then became part of the First Amendment to the Constitution (1789). I collected a few writings in which Jefferson articulates his religious views:

"Among the most inestimable of our blessings, also, is that ... of liberty to worship our Creator in the way we think most agreeable to His will; a liberty deemed in other countries incompatible with good government and yet proved by our experience to be its best support." --Thomas Jefferson: Reply to John Thomas et al., 1807.

"The rights [to religious freedom] are of the natural rights of mankind, and... if any act shall be... passed to repeal [an act granting those rights] or to narrow its operation, such act will be an infringement of natural right." --Thomas Jefferson: Statute for Religious Freedom, 1779.

THE FIRST AMENDMENT (September 1789)

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.

SO WITH A BACKGROUND OF SCRIPTURE AND THE DOCUMENTS OF OUR COUNTRY IN MIND, WE ASK:

What part of your life belongs to Caesar, and what part to God? And how might that be measured?

CALENDARS, CHECKBOOKS AND DISCOURSE

- One measure might be to look at our day planners and see what part of our days go into the study, the worship, the mission of faith. What kind of entertainment do we enjoy? What kind of service do we offer? Do we spend time in God's service through charity?
- Another measure might be the balance register of our checkbooks. What do we support and who benefits?
- Other measures might be the dialogues we have with each other. Does the wisdom of our Judeo-Christian heritage enter into our decision making? Or is our reasoning just the sound track of a secular drama?

THE UNHEALTHY KING

The news networks have devoted round the clock coverage to the death of Michael Jackson this week. They have interviewed every entertainer who had ever heard of him and asked them if they were sad. Today, they are asking if he died of natural causes or if this was a drug overdose? A special I watched last night examined his relationship with his father and with children. I've watched more of this that I should admit. But as a hero for our own times, I would be cautious about calling Michael Jackson king of anything very important.

Music, celebrity, money, and fame overlap; they are confused in our culture. So is it fair to ask from the pulpit that we examine what kind of example this celebrity has been for adults and children; was his relationship with children healthy or unhealthy; did he leave something valuable behind? This is a troubled legacy. I liked the music, but I would avoid his kingdom.

IT'S ABOUT VALUE

The question raised by this simple teaching from Jesus -- that most critics agree represents his authentic words -- is not about money, it is about value. And there is a difference. And the measures are time, faith, priorities, and finally resources.

A PATRIOTIC PIGTAIL

A couple of weeks ago, Cheryl and I looked across Baltimore Harbor toward Fort McHenry. Several days later in Washington we saw a large flag, and read the story of how a young poet saw that flag flying in the first light of dawn following a desperate battle and bombardment of Fort McHenry by the British. Following the battle, in 1814, he wrote a poem about that moment, that he called "Defense of Fort McHenry."

Later, John Stafford Smith set that poem to the tune of a popular British Drinking song. The song had a range of one and one-half octaves and was difficult for some to sing. And the lyric, had four stanzas, but most people only knew the first.

"My Country, 'Tis of Thee," a patriotic song with a melody derived from the British national anthem had served as a de facto national anthem of the United States for years. Before that, there was "Hail, Columbia," that was sung in the time of George Washington.

But the song written about the flag that flew over Fort McHenry following the night of a terrible battle, caught on. Stafford gave his tune a new name when he combined it with the poet's lyrics. He called it "The Star Spangled Banner." And the poet was Francis Scott Key.

Oh, say can you see by the dawn's early light
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars thru the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On the shore, dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines in the stream:
'Tis the star-spangled banner! Oh long may it wave
O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion,
A home and a country should leave us no more!
Their blood has washed out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave:
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave!

Oh! thus be it ever, when freemen shall stand
Between their loved home and the war's desolation!
Blest with victory and peace, may the heav'n rescued land
Praise the Power that hath made and preserved us a nation.

Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust."
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave!

You won't find Independence Day on the Church calendar. The independence it celebrates is not one day, but a century of defining the values and virtues that would characterize our new nation. But our heritage is as much a religious blessing as it is a civic day of remembrance. The author of the Declaration of Independence understood that well when he replied to a colleague:

November 18, 1807

I beg you to assure my fellow citizens of the Baptist Church of New Hope Meetinghouse, that I receive with great satisfaction their approbation of the principles that have guided the present administration of Government. To cherish and maintain the rights and liberties of our citizens, and to ward from them the burdens, the miseries, and the crimes of war, by a just and friendly conduct toward all nations. ... Among the most inestimable of our blessings, also, is that which you so justly particularize, of liberty to worship our Creator in the way we think most agreeable to His will; a liberty deemed in other countries incompatible with good government, and yet proved by our experience to be its best support.

Thomas Jefferson, Washington, DC.

Thomas Jefferson got it right, and wrote it down correctly. I pray that none among us gets it wrong as we have witnessed across the globe this week.

(Please note: A collection of other selected writings of Thomas Jefferson on the subject of Freedom of Religion is available in the Church Office.)



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**OTHER SELECTED WRITINGS OF
THOMAS JEFFERSON ON FREEDOM OF RELIGION**

NOTED IN JUNE 28, 2009 SERMON

The constitutional freedom of religion [is] the most inalienable and sacred of all human rights." -- Thomas Jefferson: Virginia Board of Visitors Minutes, 1819.

"In our early struggles for liberty, religious freedom could not fail to become a primary object." -- Thomas Jefferson to Baltimore Baptists, 1808.

"Religion, as well as reason, confirms the soundness of those principles on which our government has been founded and its rights asserted." --Thomas Jefferson to P. H. Wendover, 1815.

"One of the amendments to the Constitution... expressly declares that '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,' thereby guarding in the same sentence and under the same words, the freedom of religion, of speech, and of the press; insomuch that whatever violates either throws down the sanctuary which covers the others." --Thomas Jefferson: Draft Kentucky Resolutions, 1798.

The Private Nature of Religion

"I have ever thought religion a concern purely between our God and our consciences, for which we were accountable to Him, and not to the priests." --Thomas Jefferson to Mrs. M. Harrison Smith, 1816.

"From the dissensions among Sects themselves arise necessarily a right of choosing and necessity of deliberating to which we will conform. But if we choose for ourselves, we must allow others to choose also, and so reciprocally, this establishes religious liberty." --Thomas Jefferson: Notes on Religion, 1776. Papers 1:545

"Religion is a subject on which I have ever been most scrupulously reserved. I have considered it as a matter between every man and his Maker in which no other, and far less the public, had a right to intermeddle." --Thomas Jefferson to Richard Rush, 1813.

"I never will, by any word or act, bow to the shrine of intolerance or admit a right of inquiry into the religious opinions of others." --Thomas Jefferson to Edward Dowse, 1803.

"Our particular principles of religion are a subject of accountability to God alone. I inquire after no man's, and trouble none with mine." --Thomas Jefferson to Miles King, 1814.

Government Intermeddling in Religion

"I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which reserves to the states the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise or to assume authority in religious discipline has been delegated to the General Government. It must then rest with the states, as far as it can be in any human authority." --Thomas Jefferson to Samuel Miller, 1808.

"In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the general government. I have therefore undertaken on no occasion to prescribe the religious exercises suited to it; but have left them as the Constitution found them, under the direction and discipline of State or Church authorities acknowledged by the several religious societies." --Thomas Jefferson: 2nd Inaugural Address, 1805.

"Our Constitution... has not left the religion of its citizens under the power of its public functionaries, were it possible that any of these should consider a conquest over the consciences of men either attainable or applicable to any desirable purpose." - -Thomas Jefferson: Reply to New London Methodists, 1809.

"I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the General Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises. The enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises and the objects proper for them according to their own particular tenets; and this right can never be safer than in their own hands where the Constitution has deposited it... Everyone must act according to the dictates of his own reason, and mine tells me that civil powers alone have been

given to the President of the United States, and no authority to direct the religious exercises of his constituents." --Thomas Jefferson to Samuel Miller, 1808.

"To suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous fallacy which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment and approve or condemn the sentiments of others only as they shall square with or differ from his own." -- Thomas Jefferson: Statute for Religious Freedom, 1779.

"It is... proposed that I should *recommend*, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority and to be sanctioned by some penalty on those who disregard it; not indeed of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a *law* of conduct for those to whom it is directed?... Civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents." --Thomas Jefferson to Samuel Miller, 1808.

Religion Intermeddling in Government

"Whenever... preachers, instead of a lesson in religion, put [their congregation] off with a discourse on the Copernican system, on chemical affinities, on the construction of government, or the characters or conduct of those administering it, it is a breach of contract, depriving their audience of the kind of service for which they are salaried, and giving them, instead of it, what they did not want, or, if wanted, would rather seek from better sources in that particular art of science." --Thomas Jefferson to P. H. Wendover, 1815.

"Ministers of the Gospel are excluded [from serving as Visitors of the county Elementary Schools] to avoid jealousy from the other sects, were the public education committed to the ministers of a particular one; and with more reason than in the case of their exclusion from the legislative and

executive functions." --Thomas Jefferson: Note to Elementary School Act, 1817.

"No religious reading, instruction or exercise, shall be prescribed or practiced [in the elementary schools] inconsistent with the tenets of any religious sect or denomination." --Thomas Jefferson: Elementary School Act, 1817.

"I do not know that it is a duty to disturb by missionaries the religion and peace of other countries, who may think themselves bound to extinguish by fire and fagot the heresies to which we give the name of conversions, and quote our own example for it. Were the Pope, or his holy allies, to send in mission to us some thousands of Jesuit priests to convert us to their orthodoxy, I suspect that we should deem and treat it as a national aggression on our peace and faith." -- Thomas Jefferson to Michael Megear, 1823.

Establishments of Religion Undermine Rights

"The clergy, by getting themselves established by law and ingrafted into the machine of government, have been a very formidable engine against the civil and religious rights of man." --Thomas Jefferson to Jeremiah Moor, 1800.

"The Christian religion, when divested of the rags in which they [the clergy] have enveloped it, and brought to the original purity and simplicity of its benevolent institutor, is a religion of all others most friendly to liberty, science, and the freest expansion of the human mind." --Thomas Jefferson to Moses Robinson, 1801.

"But a short time elapsed after the death of the great reformer of the Jewish religion, before his principles were departed from by those who professed to be his special servants, and perverted into an engine for enslaving mankind, and aggrandizing their oppressors in Church and State." --Thomas Jefferson to Samuel Kercheval, 1810.

"[If] the nature of... government [were] a subordination of the civil to the ecclesiastical power, I [would] consider it as desperate for long years to come. Their steady habits [will] exclude the advances of information, and they [will] seem exactly where they [have always been]. And there [the] clergy will always keep them if they can. [They] will follow the bark of liberty only by the help of a tow-rope." --Thomas Jefferson to Pierrepoint Edwards, July 1801.

"This doctrine [that the condition of man cannot be ameliorated, that what has been must ever be, and that to secure ourselves where we are we must tread with awful reverence in the footsteps of our fathers] is the genuine fruit of the alliance between Church and State, the tenants of which finding themselves but too well in their present condition, oppose all advances which might unmask their usurpations and monopolies of honors, wealth and power, and fear every change as endangering the comforts they now hold." --Thomas Jefferson: Report for University of Virginia, 1818.

"I am for freedom of religion, and against all maneuvers to bring about a legal ascendancy of one sect over another." --Thomas Jefferson to Elbridge Gerry, 1799.

"The advocate of religious freedom is to expect neither peace nor forgiveness from [the clergy]." --Thomas Jefferson to Levi Lincoln, 1802.

"The clergy...believe that any portion of power confided to me [as President] will be exerted in opposition to their schemes. And they believe rightly: for I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me: and enough, too, in their opinion." --Thomas Jefferson to Benjamin Rush, 1800.

"Believing... that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State." --Thomas Jefferson to Danbury Baptists, 1802.

"I am really mortified to be told that, *in the United States of America*, a fact like this [i.e., the purchase of an apparent geological or astronomical work] can become a subject of inquiry, and of criminal inquiry too, as an offense against religion; that a question about the sale of a book can be carried before the civil magistrate. Is this then our freedom of religion? and are we to have a censor whose imprimatur shall say what books may be sold, and what we may buy? And who is thus to dogmatize religious opinions for our citizens? Whose foot is to be the measure to which ours are all to be cut or

stretched? Is a priest to be our inquisitor, or shall a layman, simple as ourselves, set up his reason as the rule for what we are to read, and what we must believe? It is an insult to our citizens to question whether they are rational beings or not, and blasphemy against religion to suppose it cannot stand the test of truth and reason. If [this] book be false in its facts, disprove them; if false in its reasoning, refute it. But, for God's sake, let us freely hear both sides, if we choose." --Thomas Jefferson to N. G. Dufief, 1814.

"History, I believe, furnishes no example of a priest-ridden people maintaining a free civil government. This marks the lowest grade of ignorance of which their civil as well as religious leaders will always avail themselves for their own purposes." --Thomas Jefferson to Alexander von Humboldt, 1813.

"In every country and in every age, the priest has been hostile to liberty. He is always in alliance with the despot, abetting his abuses in return for protection to his own." --Thomas Jefferson to Horatio G. Spafford, 1814.

"I have been just reading the new constitution of Spain. One of its fundamental bases is expressed in these words: 'The *Roman Catholic* religion, the only true one, is, and always shall be, that of the Spanish nation. The government protects it by wise and just laws, and prohibits the exercise of any other whatever.' Now I wish this presented to those who question what [a bookseller] may sell or we may buy, with a request to strike out the words, 'Roman Catholic,' and to insert the denomination of their own religion. This would ascertain the code of dogmas which each wishes should domineer over the opinions of all others, and be taken, like the Spanish religion, under the 'protection of wise and just laws.' It would show to what they wish to reduce the liberty for which one generation has sacrificed life and happiness. It would present our boasted freedom of religion as a thing of theory only, and not of practice, as what would be a poor exchange for the theoretic thralldom, but practical freedom of Europe." --Thomas Jefferson to N. G. Dufief, 1814.

"To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical." --Thomas Jefferson: Bill for Religious Freedom, 1779. Papers 2:545

The Benefits of Religious Freedom

"The law for religious freedom... [has] put down the aristocracy of the clergy and restored to the citizen the freedom of the mind." --Thomas Jefferson to John Adams, 1813.

"[When] the [Virginia] bill for establishing religious freedom... was finally passed,... a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the word "Jesus Christ," so that it should read "a departure from the plan of Jesus Christ, the holy author of our religion." The insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and Mahometan, the Hindoo and infidel of every denomination." --Thomas Jefferson: Autobiography, 1821.

"No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor... otherwise suffer on account of his religious opinions or belief... All men shall be free to profess and by argument to maintain their opinions in matters of religion, and... the same shall in no wise diminish, enlarge, or affect their civil capacities." -- Thomas Jefferson: Statute for Religious Freedom, 1779.

"Our civil rights have no dependence upon our religious opinions more than our opinions in physics or geometry." --Thomas Jefferson: Statute for Religious Freedom, 1779. ME 2:301, Papers 2:545

"We have no right to prejudice another in his *civil* enjoyments because he is of another church." -- Thomas Jefferson: Notes on Religion, 1776.

"The proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument unless he profess or renounce this or that religious opinion is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right." -- Thomas Jefferson: Statute for Religious Freedom, 1779.

"A recollection of our former vassalage in religion and civil government will unite the zeal of every heart, and the energy of every hand, to preserve

that independence in both which, under the favor of Heaven, a disinterested devotion to the public cause first achieved, and a disinterested sacrifice of private interests will now maintain." --Thomas Jefferson to Baltimore Baptists, 1808.

Religious Illegality

"The declaration that religious faith shall be unpunished does not give immunity to criminal acts dictated by religious error." --Thomas Jefferson to James Madison, 1788.

"If a sect arises whose tenets would subvert morals, good sense has fair play and reasons and laughs it out of doors without suffering the State to be troubled with it." --Thomas Jefferson: Notes on Virginia Q.XVII, 1782.

"If anything pass in a religious meeting seditiously and contrary to the public peace, let it be punished in the same manner and no otherwise than as if it had happened in a fair or market." --Thomas Jefferson: Notes on Religion, 1776.

"It is time enough for the rightful purposes of civil government, for its officers to interfere [in the propagation of religious teachings] when principles break out into overt acts against peace and good order." --Thomas Jefferson: Statute for Religious Freedom, 1779.

"Whatsoever is lawful in the Commonwealth or permitted to the subject in the ordinary way cannot be forbidden to him for religious uses; and whatsoever is prejudicial to the Commonwealth in their ordinary uses and, therefore, prohibited by the laws, ought not to be permitted to churches in their sacred rites. For instance, it is unlawful in the ordinary course of things or in a private house to murder a child; it should not be permitted any sect then to sacrifice children. It is ordinarily lawful (or temporarily lawful) to kill calves or lambs; they may, therefore, be religiously sacrificed. But if the good of the State required a temporary suspension of killing lambs, as during a siege, sacrifices of them may then be rightfully suspended also. This is the true extent of toleration." --Thomas Jefferson: Notes on Religion, 1776.

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