

Original Paper

Religious Organizations as Targets of Ideological Violence in the United States: A Political Perspective

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Abstract

This paper discusses the threats and violence against certain ethnic groups in terms of their faiths, doctrines of religion, or belief systems. Unfortunately, people or worshipers are dead because some crazed individuals believe that religious differences justify violence.

But such sentiments are so much nonsense. Also, in this regard, we should always be aware of the potential threats of violence on places of worship almost everywhere in the United States. Or do we have instincts for religious violence that is inviolable or intractable?

To be certain, in recent years, religious violence across the nation has surged when it comes to killing people of different faiths. Therefore, we must try to help crazy zealots and hateful people move beyond what they think is true about different religions.

This is all to say that violence should never be tolerated when it comes to attacking and destroying places of (religious) worship, or where believers congregate, no matter a person's beliefs or the circumstances.

Keywords

civility, hate groups, black church, white supremacists, antisemitism, anarchism, islamophobia, Christian nationalism

1. Introduction: Violence and Religious Intolerance

Almost every waking hour of the days, Black Americans, Jews, and others who embrace a different religion, beside Christianity, are subject to some kind of violence. Nevertheless, “there is no justification — none — for the violent targeting of individuals because of their identity, ethnicity or faith” (“Colorado terrorist,” 2025, p. 2). Unfortunately, murder, violence, intolerance, the hatred of Blacks, Jews, Christians, and Muslims persist in the United States, because these *uncouth* things are “peddled by alienated, marginal organizations [that are] obsessed with conspiratorial theories, and exploited by some [corrupt]

leaders of disadvantaged minorities as a focus for their anger and resentment” (Dinnerstein, 2001, p. 43), and some kind of perverse retribution. In this regard, white supremacists (in America) continue to search for different, outrageous “rightwing,” religious points of view, to indoctrinate their misinformed believers. Indeed, white advocacy groups promote “Christian nationalism instead of [advancing] true religious liberty for all” (Frank, 2026, p. 5A) (Note 1), which has *bedeviled* some people of other faiths (to no end) over the years; perhaps leading sometimes to religious violence and deaths.

According to Episcopal priest, (Rev) Nathan Empsall of New Haven, Connecticut, “Christian nationalism is a dangerous political ideology that abuses religious symbolism and claims that America was founded as a [so-called] ‘Christian nation’ where Christians should receive special legal treatment” (Empsall, 2023, p. 11). But such a bias sentiment is so much rubbish, because our founders, no doubt, firmly believed in religious freedom, as discussed in the first amendment to our Constitution. And because of such disinformation and misinformation, “religious integration has been *spotty* at best” — that is, among different faiths. And, “Although Christian and Islamic missionaries,” for example, “have actively spread their faith, sectarian disputes [have] sapped both [sacred] religions” (Fields, Barber & Riggs, 1998, p. 1104), to the umpteenth degree, so to speak. Furthermore, it should be understood that, “Religious fundamentalism has tended to highlight differences rather than [discuss the] commonalities among religions.” In this respect, fundamentalists of almost every faith or religious stripe “have become powerful by organizing political interest groups” (Fields, Barber & Riggs, 1998, p. 1104), which have further degraded our democracy in peculiar, shameful ways, while creating political monsters or bad actors in the greater scheme of things (in our toxic politics), which might ultimately result in political violence, because of ideological/religious beliefs and traditions. Nevertheless, “religions attempt to ensure basic questions intrinsic to the human condition” (“Religion,” 2000, p. 1360), like asking what is life itself? Or why are we *sentient* beings with the capacity to know, think, and feel? Moreover, we must understand that, “religion is a search for truth,” no matter the particular religious affiliation or faith; and without the threat of violence in *any* shape or fashion. Indeed, it should be *taboo* for *any* religion to kill people or human beings in the name of God. Equally important, *politics* today in terms of religion, as author Paul Sparkes (2023) tells us:

tends to be a persuasive cacophony of half-truths and [disgusting] lies. You cherry-pick your [alternative] facts and tell the world how to interpret them. [Furthermore,] we make decisions as Christians [Muslims, Jews, Buddhists, Hindus, and other faiths, like satanists] not based upon God’s teachings but based upon our personal [beliefs and] political persuasion. [Finally,] We ignore the deaths of children because gun owners are allies in the fight against the [so-called] “woke mob” (p. 11) (Note 2).

It obviously doesn’t help religious organizations when they invoke violence, as a means to an end. To be clear, we must condemn such criminal behavior, lest we decide to embrace *anarchism* or complete (religious) disorder in the United States — and the deadly attacks against citizens because of their faith or ethnic groups. The ultimate irony is: Can we understand religious violence more objectively? Probably

not, because as journalist Tom Krattenmaker (2007) writes: “For all our virtues, we are beyond doubt a violent society, inundated by weapons, murders and pop culture glorification of violence to a degree unmatched by other first world nations” (p. 23A); and religious things often or sometimes go sideways. Additionally, we must take note that hateful comments and threatening rhetoric in the United States, unfortunately, are par-for-the-course, when it comes to religious and political violence. A 2024 editorial in the *Las Vegas Sun* commented: “In a democratic society we [should] all agree to settle political differences at the ballot box and in peaceful debate. [Hence,] Those who do not abide by this agreement and instead engage in violence are a threat to the very fabric of democracy, and their actions cannot be excused” (“Threatening rhetoric,” 2024, p. 4) (Note 3). Question: How exactly can we immediately “tone-down” the rhetoric in regard to faith or religion? Or how can we stop the hostility and aggression of “*long-wolf*” actors, like former military pilot and Mississippi politician, Michael Cassidy, a white man who destroyed “a person-sized model of Baphomet” (Hughes, 2023, p. 8A), which is a symbol of the satanic church at the State Capitol of Iowa in 2023? In terms of religious freedom, did Cassidy have the right to break to pieces or *demolish* the satanic religious display/altar? According to journalist Trevor Hughes, “The destruction of the satanic temple’s Iowa display follows a familiar pattern for the church, which has faced stiff opposition from Christians angry that it invokes the name of their religion’s enemy” (Hughes, 2023, p. 8A), or the devil. Later, Cassidy was arrested by Iowa State Police “on suspicion of fourth-degree criminal mischief,” because the satanic church “is formally recognized by the IRS as a tax-exempt religious organization...” (Hughes, 2023, p. 8A) (Note 4). Given the consequences, opening the door for satanists in our society must be accepted like other religious traditions in public spaces. But beneath the surface, the threat of violence will always be with us because of people’s violation of religious freedom and different faiths. The message is clear: What is the evolving religious/violence perspective? It seems like no one can handle religion mixed with politics in a reassuring way — and the pursuit of the righteous truth and peace.

Consequently, we cannot pretend that nothing isn’t wrong when it comes to our political violence, particularly as it relates to religious faiths. To be sure, the lines are being blurred between our political/religious beliefs and evolving faiths and politics, which our founders actually frowned upon in establishing our nation. This is to say that we should *never* mix our politics with religion, no matter the circumstances. But unfortunately, we continue to do so. Why? And in the wake of political violence and deaths, we are still living in uncertain and dangerous times. Therefore, religion presents another dimension to the unique American story of violence. It is as if we are living in a strange (political) *symphony* of madness, while juxtaposing the spiritual concerns of the masses, especially in terms of violence. Moreover, religious bigotry (and toxic politics) is showing up almost everywhere in the United States today — that is, in the form of religious violence — and as it was in our distant and recent past. So, what is the justification or ideological motivation for people who advocate for violence or assassination based on a person’s faith or religion?

2. The Black Church and Religious Violence

Sadly, some Black American churches have been in the crosshairs of violence by white supremacists for decades in the Deep South, who often claim to be so-called good Christians. But nothing could be further from the truth. Which is to say that, “During the civil rights struggle, scores of [Black] American churches, businesses, and homes were burned” by white Americans. “Indeed, bombing and burnings became so routine that many Americans accepted them as the inevitable price of progress, [or] the ‘carrying charge’ for black freedom” (Lincoln, 1999, p. 254) (Note 5). The significance of such heinous, racist actions followed from the fact that Black people didn’t matter to some white Americans because of their false sense of racial superiority.

In this regard, the American people should never forget that the dangerous and violent *Ku Klux Klan* (KKK), “during the civil rights movement” was directly responsible for murders, “bombings, whippings, [lynching,] and shootings” (“Ku Klux Klan,” 2000, p. 903) (Note 6), which were attributed to their mostly racist, criminal, and violent activities. Take for example how bestselling author Jonathan Eig (2023) writes about how Ku Klux Klan members bombed a Black church in Birmingham, Alabama, with dynamite murdering four little, innocent, Black girls:

It was September 15, 1963, Youth Day at Sixteenth Street Baptist Church in Birmingham, the same church where young [Black] men and women had gathered months earlier, praying and singing before crossing the street to face police dogs and water cannons. Now fifteen sticks of dynamite had blown out the east side of the red brick church. When rescuers reached the basement, they found four dead children buried under debris.... Twenty more people were injured, including Addie Mae Collin’s twelve-year-old sister, Sarah, who was blinded in one eye. [Unfortunately,] It would take fourteen years for officials to convict [Robert] Chambliss [a white supremacist] for his role in the bombing. It would take thirty years for two other [white] participants, Thomas Edwin Blanton Jr. and Bobby Frank Cherry, to be convicted (p. 348) (Note 7).

Such violence at a Black church of all places at that tumultuous time by white supremacists was barbaric, gut-wrenching, and inhumane; but these white individuals apparently didn’t care. But as Harvey (2011) tells us: “Comprehending the death of the four girls meant understanding the entire system that had produced those who had murdered them and renewing the commitment to make the American dream real for those who had never experienced it” (p. 119). Unfortunately, *civility* continues to go by the wayside, to use the metaphor, because some bigots believe that there is no other alternative but to hurt others, even if they supposedly believe in the same God with *untold* violence. It should also be remembered that “the current spurt of violence isn’t greater than a half-century ago, nor is it surprising.” Which is to say that there have been “periodic bouts of violence against [Black] Americans by white supremacists and heavy-handed police.” And this has “occurred since at least the post-Civil War Reconstruction era, and tend to happen following a period of civil rights gains coupled with times of economic uncertainty” (Smith, 2016,

p. 7A). Additionally, buoyed and energized by their prejudices and religious hatred, bloodlust, conspiracy theories, and disinformation, many of these warped-minded individuals (or white supremacists) sadly believe that they haven't gone far enough with their cruelty, malignant politics, cursed beliefs, and misleading faiths. As Imre Nemeth (1978), who was once the Director of the Social Work Program at Seneca College, Toronto, writes: "even if we assume (admit?) that Western Civilization is more prone to violence and has *de-facto* achieved a 'quantum leap' in techno vatic [and religious] genocide, we must ask whether the explanation is genetic or cultural" (p. xiii). What? Question: Do white supremacists like the very idea of turning to violent means when they cannot have their way, or cannot coerce people to believe as they do in some kind of "groupthink" consensus of ideological opinions — that is, when it comes to a specific religion? As Karissa Waddick (2025) tells us:

A Voice of America report found that mass shootings at places of worship "have become more frequent" since the mid-2000s — committed, according to the report, "by perpetrators with a history of racism, anti-Semitism, anti-Christianity and Islamophobia, with ties to white supremacist and neo-Nazi groups" (p. 2A) (Note 8).

Clearly, there has been a resurgence of (religious) violence against places of worship and people of a specific faith, by mostly white supremacists and other perpetrators, particularly if *said* congregants don't adapt to their religious understandings, like hating their (automatic,) so-called enemies, or no matter what. In this regard, vicious, vindictive white supremacists (over the years) have committed *trifectas* of racial, political, and religious atrocities, while proselytizing for the Christian faith, as only they see it, and so-called religiously informed conservative ideals (Waddick, 2025, p. 2A). What foolishness, we must say. Meanwhile, some of these same individuals who call themselves Christians preach retaliatory violence, with the idea of upending separate, religious communities, like what happened at Emanuel African Methodist Episcopal (A.M.E.) Church in Charleston, South Carolina. The historic Black American church is "now best known as the site of an egregious act of barbarism: the killing of nine congregants on June 17, 2015 by [Dylann Roof,] a white supremacist" (Kennedy, 2025, p. 9). According to journalist Deborah Barfield Berry (2025), the hateful Dylann Roof, a white racist, showed up obsequiously during bible study at the church, where he was welcomed with open-arms; but sadly, Roof, who still sits on death row at a prison in South Carolina for unmitigated murder, "shot nine of [the Black church members] to death." Fortunately, "five others survived" the vicious attack by Dylann Roof. And our nation is still grappling "with the horror of people [being] gunned down at church" (p. 5A) (Note 9).

3. Islam and Political/Ideological Violence

A similar incident of religious violence recently happened in 2026, where "Two suspects opened fire at the Islamic Center of San Diego shortly before noon on May 18 in an attack that is being investigated as a hate crime...." Shockingly, three courageous Muslim men (Amin Abdullah, Mansour Kaziha, and Nadir Awad) were killed by the two suspected shooters, ages 17 and 18, who "were found dead in a vehicle nearby." In fact, these cowards "died from what appeared to be self-inflicted gunshot wounds..." ("3

killed,” 2026, p. 2A). Apparently, the two shooters were ferociously violent, no matter that the Islamic Center was also a place of worship and prayer. Accordingly, “The surge of anti-Muslim hate has caused many of them to feel threatened in their own country [or the United States]. Some feel anxious about entering a mosque or wearing obvious signs of the faith” (“Religious freedom,” 2026, p. 2) (Note 10). So, can we say that the two shooters had become increasingly violent toward those of different faiths like with Islam? As Lincoln (1999) points out, “the religion of Islam is not in any substantial way a part of the most valued American experience.” This is to say that Islam “has no purchase in America’s antecedent European traditions, and it [has] played no part in the principal development of the indigenous American culture” (p. 155). But the religion of Islam is here to stay, no matter the violence committed against various Muslim communities. To be honest, there is no doubt that “American Muslims [continue to] suffer from stereotypes that associate their” faith or “religion with terrorism, but because of its roots in Judaism and Christianity, Islam is gradually coming to be seen as an important American” (Prothero, 2001, p. 397) religious or competitive faith.

4. Violence and the Attack on the Catholic and Mormon Churches

It should be noted here that even Catholic churches are being attacked by rogue, bad actors, like what Robin Westman did on August 27, 2025 by attacking the Annunciation Catholic Church in a “deadly shooting,” where he brutally murdered “10-year-old Harper Moyski and 8-year-old Fletcher Merkel....” Later, the local police “reported that 24 children and three adults were injured by gunfire....” And, the suspected shooter, Westman, 23, “died of a self-inflicted gunshot wound at the scene” (Nguyen, 2026, p. 4A); but before that, he (Westman) was able to unleash his religious hatred on the innocent without a care in the world. Or so it seemed. Therefore, Westman’s religious violence was more than *perfunctory*. This incident, of course, is discussed because it shows that no faith is exempt from habitual violence. In consequence, religion shouldn’t be considered a *crapshoot*, because it doesn’t conform always to (foundational) religious freedom, or an ideological purpose.

Another incident of religious violence occurred at the Grand Blanc Township Chapel of the Church of Jesus Christ of Latter-day Saints on September 28, 2025. Apparently, a 40-year white man named Thomas Jacob Sanford “was motivated by [his] anti-religious beliefs,” while harboring “hatred for what is widely known as the Mormon Church.” And when it was all said and done, Thomas Jacob Sanford “left four people dead and the [Mormon] church burned to the ground.” Sanford died, but he had let it be known that he believed that, “Mormons were the antichrist” (Volmert & Schoenbaum, 2025, p. 11) (Note 11), and/or the epitome of evil. Sanford was no different than the other young, white men mentioned in this work using their big guns and automatic weapons. Also, we can honestly say that these young individuals are mostly filled with ‘draconian’ ideas of religious hatred and *unpretentious* anger and self-pity, which often erupt into violence, while sometimes exposing their notions of white supremacy. As Professor of Sociology and Psychiatry at Vanderbilt, Jonathn Metzl (2019) accurately explains: These young zealots or white men are “increasingly unified” by “forms of [toxic] conservatism,” which is “advanced

politically through overt or implicit appeals to what has been called *white racial resentment*,” particularly when it comes to the faith of different people. Which is all to say that their hateful religious agendas gain “support by trumpeting [white supremacy] connections to unspoken or overt claims that particular [religious] policies, issues, or decisions served also to defend or restore white privilege or quell threats [of religious violence] to idealized notions of [so-called] white authority represented by demographic or cultural shifts” (p. 7). To be honest, however, white authority might very well be part of the problem of invoking violence toward a person’s religion and house of worship, in general.

5. Jews, Violence, and Antisemitism

Clearly, we must spotlight what is happening to Jewish Americans across the United States in that they are targeted and particularly attacked for no other reason than having a different faith or belief system. Indeed, the unabashed Anti-Semitism because of cultural ignorance is alarming, because it is as if Jews are being treated like religious outcasts by mostly hate groups, who perhaps believe they (Jews) are deserving of the violence and attacks wrought against them. Equally important, “the antisemitic rhetoric of both the political right and the left has filtered into justifications for [abject] violence” (“Anti-Semitism is,” 2025, p. 15) (Note 12). For example, on October 27, 2018, Robert Bowers, a white man, who “had become radicalized partly through racist right-wing social media” (“Anti-Semitism,” 2025, p. 15), attacked the Pittsburgh’s *Tree of Life* synagogue and “killed 11 and wounded six others, including many older adults.” According to the American Jewish Committee, “It is the deadliest antisemitic attack in U.S. history” (Waddick, 2025, p. 2A) (Note 13). Another attack occurred when Elias Rodriguez shot and murdered Yaron Lischinsky and Sarah Milgrim, “as they left an event at the Capital Jewish Museum” (Kunzelman, 2025, p. 4A). Rodriguez, 31, who didn’t die after slaughtering the (Jewish) couple, sickeningly saw “himself as a hero to the Palestinian cause, not as a mere antisemitic...” (“Antisemitism: What,” 2025, p. 6) (Note 14); but he is a coward and antisemite of the first order, because it was actually a terrorist act. Unfortunately, the rise of antisemitism has spread rapidly across the United States. And according to the FBI:

[There] were 2,086 anti-Jewish hate-crime incidents in 2024 — up 4% from 2023 and the highest number since records began in 1991. While Jews make up only about 2% of the population, 17% of all reported hate crimes last year [in 2024] were against Jews. But the FBI data doesn’t capture the full scale of the spike in antisemitism, because it includes only crimes reported to authorities. The Anti-Defamation League recorded more than 9,000 incidents of harassment, vandalism, and assault in 2024 — the highest number since it began tracking data in 1979 (“American antisemitism,” 2025, p. 11) (Note 15).

As professor of Jewish Studies at Emory University, Ambassador Deborah Lipstadt explains: “If there is a group in your society — a racial group, [religious group,] ethnic group, [or] whatever it might be — that is under attack, you as members of that society and certainly the government of that society [or

community] have a responsibility [or obligation] to protect that group” (Eisner, 2023, p. 59) (Note 16), and its religious traditions. Unfortunately, the U.S. government is having a seriously hard time protecting religious organizations and the rights of all its citizens/people. We must ask why? Moreover, we should also understand that, “A society of decent individuals who usually do the right thing — but a [religious] culture nonetheless marred by violence, greed and politics that often display a hard-heartedness [is] unbecoming [of] a country like ours” (Krattenmaker, 2007, p. 23A) (Note 17). Specifically, in terms of politics and ideological violence, we must understand the distinct and related crimes of assault and murder when it comes to religious groups being targeted for deliberate, unlawful acts.

6. Conclusion

In the final analysis, are all religious organizations targets of violence in some way? Perhaps. But we may never exactly know. For example, is antisemitism now a permanent part of Jewish existence and life in America today? Probably. Indeed, “Vestiges of anti-Semitism remain to this day..., but on the whole, Judaism and Americanism, for a complex variety of reasons — religious, cultural, political, and economic — have evolved a certain correspondence which has greatly reduced the more overt instances of American anti-Jewishness” (Lincoln, 1999, p. 124) (Note 18). Question: Do white supremacists and “long wolfs” white men wake up each morning and choose violence against others because of their religion or faith? Perhaps. We must remember that, “terrible things have been done in the name of religion” and God. Furthermore, “Terrible things have been done in the name of every noble concept, including love, charity, loyalty, [faith,] and kinship. Yet, the worst horrors of the modern era were perpetrated by godless political creeds,” and cowards. Ultimately, “The death toll from sectarian conflict over the ages is dwarfed by ideological [religious] violence...” (Feder, 2007, p. 11A). Finally, as enlightened American citizens, we just can’t sit on our hands or on the sidelines and do nothing about religious organizations being brutally attacked for no *rhythm* or *reason*. Nor should we “grin and bear” what is going on with religious violence. If we don’t do *anything* to end the religious violence, more lives will be lost in the long run.

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Notes

Note 1. According to Professor (of law) Helen Alvaré at George Mason University, "Government overreach of Americans' religious practices has historically been [our biggest] problem" in terms of violence and much to the chagrin of some faiths in the United States. See the same reference and page number.

Note 2. Some people who call themselves religious are actually hypocrites, because they are willing to take the lives of others in the name of their gods, as if they have all the answers, which isn't true.

Note 3. We must keep in mind that when the ballot box is denied by the powers that be, or the dominant group because of a person's faith, this is a serious problem that must be resolved.

Note 4. Also see Murphy, S. (2013, December 9). Religious tribute may open door for satanists. *Las Vegas Review-Journal* (p. 12A).

Note 5. According to Professor of History at the University of Colorado, Paul Harvey, such bombings "condemned apathetic or fearful [Black] Southerners who had stayed on the sidelines during the freedom struggle." See Harvey, P. (2011). *Through the Storm, Through the Night: A History of African American Christianity*. Lanham: Rowman & Littlefield Publishers, Inc.

Note 6. It is uncertain, for example, what has recently happened in Wilmington, Delaware, where "a massive fire gutted the historic Mother African Union Church... [which is] one of the city's oldest Black churches — a place that has long served as both a spiritual home and cultural cornerstone." All this is to ask: Who exactly was responsible for the fire? We may never know. See Delaware, Wilmington. (2026, May 20). *USA Today*, News from across the USA (p. 3B).

Note 7. As Professor of Religion and Culture Emeritus at Duke University, C. Eric Lincoln, cogently writes: "The four little [Black] girls in Sunday school at Birmingham's Sixteenth Street Baptist Church never had a chance to confront so puzzling an explanation: Addie [Mae Collins], Carole [Robertson],

Cynthia [Wesley] and Denise [McNair] were literally blown to heaven when their church was bombed on September 15, 1963,” by white racists. See Lincoln. C. E. (1999). *Race, Religion, and the Continuing American Dilemma*, revised edition. New York: Hill and Wang.

Note 8. With their particular violence, some white Americans believe that they have some kind of perverted, moral obligation to destroy those who are different or have a faith that doesn’t conform to religion or way of thinking, which is ridiculous on its face.

Note 9. Journalist Daryl Johnson tells us that, “A seemingly normal middle-class young [white] man [Dylann Roof] drove out of his suburban neighborhood for the last time, armed with a cache of military grade weapons and determined to kill as many of a specific group of [Black] people as possible.” See Johnson, D. (2019). *Hate Land: A Long, Hard Look at America’s Extremist Heart*. Connecticut: Prometheus Books. p. 17 “In 2017, the [white supremacist] gunman, Dylann Roof, became the first person in the United States sentenced to death for a federal hate crime.” See Waddick, K. (2025, September 30). Churches have become targets of violence. *USA Today* (p. 2A).

Note 10. It should be pointed out that “Recent events in Minnesota show how the scapegoating of a minority group can [even] mushroom into broader violence.” See the same reference and page number.

Note 11. Also see Boucher, D. & Nguyen, T. (2025, November 5). FBI: Church attack motivated by anti-religious beliefs. *USA Today* (p. 4A).

Note 12. Note that, “Antisemitism is sometimes described as the ‘oldest hate.’ It dates at least to ancient Greece and Egypt, where Jews secretly control society and are to blame for its ills. The prejudice has continued through the Inquisition, Russian pogroms and the worst mass murder in history, the Holocaust, which led to the coming of a new term: genocide.” See the same reference and page number.

Note 13. Bowers survived the attack, and “was found guilty on 63 criminal counts, including 11 counts each of obstruction of free exercise of religion resulting in death.” See the same reference and page number.

Note 14. Ostensibly, this violent tragedy might have been avoided had our government asserted its authority by monitoring this “long wolf” murderer, who should have been on their radar, and all things considering.

Note 15. To be clear, “The violent hatred didn’t come out of the blue.” The Anti-Defamation League tells us that, Antisemitic incidents have surged 89.3% over the past decade — and the wave has been “supercharged” by Hamas’ Oct 7 massacre of Israelis and Israel’s military response.” See Antisemitism: What a young couple’s murder tells us. (2025, June 6). *The Week* (p. 6).

Note 16. Deborah Lipstadt is “the State Department’s special envoy to monitor and combat antisemitism.” See the same reference and page number.

Note 17. As a democratic country, “We may disagree about the manifestations of our society morality deficit — conservatives will emphasize abortion and sexual immorality; liberals, economic injustice — but we can surely agree that we’re capable of something finer.” See the same reference and page number.

Note 18. It should be clearly understood that “the Jewish minority enjoys religious, economic, political, and cultural prestige considerably disproportionate to its numbers, and Judaism is a prominent feature in the American pluralistic establishment which is the shadow behind the substance of our official posture of the separation of church and state.” See the same reference and page number.

BIOGRAPHICAL SKETCH

EARNEST N. BRACEY is a retired Army Lieutenant Colonel, with over twenty years of active military service. He was commissioned through Reserve Officer Training (*Distinguished Military Graduate*) at Jackson State University, where he graduated with honors (*Magna Cum Laude*), and received his Bachelor of Arts degree in political science in 1974. In addition, he received the Master of Public Administration in 1979 from Golden Gate University, his Master of Arts degree in International Affairs in 1983 from the Catholic University of America, his Master of Business Administration in 2009 from California Coast University, and his Doctor of Public Administration (with emphasis in Public Policy) in 1993 from George Mason University. Dr. Bracey also earned his Ph.D. in Education from Capella University in 1999.

A recipient of numerous military awards and civilian honors, he is also a graduate of the United States Naval War College and the Command and General Staff College at Fort Leavenworth, Kansas, and previously served as Director of Administration at the prestigious Industrial College of the Armed Forces, Washington, D.C. He was also recognized as Who's Who Among America's Teachers in 2002, 2003, 2004, 2005, and 2006. Additionally, Dr. Bracey completed the *Graduate Management Development Program* at Harvard University in 2006. Dr. Bracey was initiated into *Pi Sigma Alpha National Political Science Honor Society* in 2006.

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