

VOL. 63, NO. 5

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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

SHEEPSTEALING

Will a gentleman in this ecumenical age seek to make a Pentecostal out of an Episcopalian? See page 7.



Assignment: Washington

An interpretative report of church, state, and politics on Capitol Hill.

■ Before walking into the Rayburn House Office Building today I glanced over my shoulder at the Capitol, whose massive dome bears the statue of Freedom. In my mind's eye that statue seemed enshrouded with something that blurred a vision of it. Events of the preceding days had been distressing. In California a distinguished U.S. Senator, campaigning for President, had been shot down. On the same day, in the nation's capital, where bank robberies, rape, and other major crimes have come to be part of the daily routine, two unarmed U.S. Marines, in their full-dress uniforms, were ruthlessly murdered while eating in a chain restaurant.

The following day I sat in the gallery of the U.S. House of Representatives while Congressman after Congressman asked, in one form or another, "What's happened to our country?" Congressman William Bates, of Massachusetts, said we are "passing through a period of stress, rebellion, violence and irresponsibility."

Congressman Spark Matsunaga, of Hawaii, said, "Why, why, why, we cry aloud in our aching hearts, searching for an answer."

Congressman Joel T. Broyhill, of Virginia, said, "Thousands of Americans, including myself, have asked the question many times since yesterday, 'What is happening to America?'"

The specter of this great nation having to assign a squad of secret service officers to every candidate for the nation's top political position carries with it ominous signs. (Congress passed such legislation a few hours after the assassination of Senator Robert Kennedy.)

The question is being asked by many--Will current uprisings and symptoms of anarchy in this country lead to curtailment of some of our liberties?

Congressman Richard T. Hanna, Cali-

fornia, in remarks in the Congressional Record, warned, "There is in this and other events of our day a bell tolling for freedom and liberty as we know these qualities in America. As citizens have demanded the full expressions of the rights of liberty as individuals, they have not been willing to assume the responsibilities or the duties which these rights imply."

He added, "Authority by the state must increase to fill the vacuum where the individual abdicates his responsibility, and that is what we will be seeing in the days ahead. . . . We mark another turn of the wheel which sets our ship of state backward toward more restraint by the state, less liberty for the individual."

■ The Supreme Court, in toppling a forty-five-year-old barricade blockading taxpayers' suits in Federal aid cases, has accomplished what a Congressional bloc has been trying unsuccessfully to do for many years. Senator Sam J. Erwin, Jr., of North Carolina, had succeeded in getting his measure passed by the Senate only to have it stopped by the Judiciary Committee of the House of Representatives.

The 8 to 1 decision opens the way for taxpayers to file suit in Federal courts challenging allocation of Federal tax money for parochial schools. The decision toppled a decision in the same Court in 1923 in which a taxpayer was denied "standing." In the new decision Justice Warren said, "We hold that a taxpayer will have standing . . . to invoke Federal judicial power when he alleges that Congressional action under the taxing and spending clause is in derogation of those constitutional provisions which operate to restrict the exercise of taxing and spending power."

Action came in a case in which a group of New York taxpayers challenged Federal assistance to parochial schools under Titles I and II of the Education Act of 1965.

LIBERTY

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ASSOCIATION OF AMERICA

Declaration of Principles

We believe in religious liberty, and hold that this God-given right is exercised at its best when there is separation between church and state.

We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things; and that in this realm it is entitled to the respectful and willing obedience of all.

We believe in the individual's natural and inalienable right to freedom of conscience: to worship or not to worship; to profess, to practice, and to promulgate his religious beliefs, or to change them according to his conscience or opinions, holding that these are the essence of religious liberty; but that in the exercise of this right he should respect the equivalent rights of others.

We believe that all legislation and other governmental acts which unite church and state are subversive of human rights, potentially persecuting in character, and opposed to the best interests of church and state; and therefore, that it is not within the province of human government to enact such legislation or perform such acts.

We believe it is our duty to use every lawful and honorable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty.

We believe that these liberties are embraced in the golden rule, which teaches that a man should do to others as he would have others do to him.

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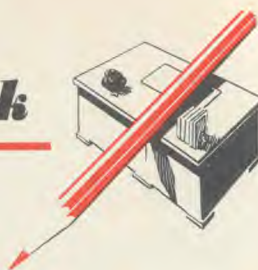
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Journey to Vietnam



Clinton Adams shows his father, W. Melvin Adams, the business end of a hypodermic.

HAD we known the casualty rate of war correspondents in Vietnam, we probably would not have asked LIBERTY's associate editor W. Melvin Adams to stop there. His wife, Olive, surely did not sleep better for it. And he is the father of three children—Willis M., twenty-six, a Seventh-day Adventist ministerial intern in Rock Springs, Wyoming; Clinton M., twenty-three; and Berneva, eighteen, a student at Columbia Union College in Takoma Park, Maryland. But a visit made sense for several reasons.

First, he was to be in the area. As associate secretary of the International Religious Liberty Association—another responsibility—he was to investigate religious liberty conditions in the Far East. Noncombatant conscripts into the South Korean Army were having a difficult time. Half a dozen or so were spending the best years of their lives in jail. Labor unions in Australia and New Zealand offered exemptions to Christians having religious scruples against joining them. The Religious Liberty Department of the General Conference of Seventh-day Adventists wished information on the arrangements worked out by unions and government in those nations. Adams, who handles labor relations for the department—a third portfolio—was to get it.

And we thought that the Viet Cong would not be

likely to mistake him for a soldier. A six-footer with mild blue eyes, he is comfortably over draft age. His wavy hair shows the ravages of responsibility. Though he is still relatively trim, his waistline and belt do entertain a more intimate relationship than a few years ago.

Most compelling of all, he had a son serving in Vietnam, Sp4c. Clinton M. Adams, attached to Company D, First Medical Battalion of the First Infantry Division. Stationed with a forward medical unit near Phou Vihn, Clinton was a 1-A-O, a soldier conscientiously opposed to bearing arms but willing to serve his country in a noncombatant capacity.

A graduate of Takoma Academy in Takoma Park, Maryland, Clinton had finished the Medical Cadet training offered in Seventh-day Adventist schools. Drafted in the fall of 1965, he finished basic training at Fort Sam Houston, Texas, and in April, 1966, was shipped to Vietnam.

Just coincidentally, of course, we were interested in the record being made by the 550 1-A-O's serving in that war theater. Find out, we commissioned Adams, what their fellow soldiers think of these gunless wonders whose only side arm is a hypodermic.

Don't expect an objective report. We didn't. Fathers are notoriously susceptible to sibling influence. But do note that the most subjective statements lauding non-coms are supplied by fighting men, not Father Adams.

Really we feel fortunate to have a report of any kind. Adams returned from Vietnam in April, 1967. Since then we have sent increasingly unsubtle memos to his desk, reminding him that he owed his war correspondent status to LIBERTY magazine. Most seemed to arrive when he was operating under a hat other than that of LIBERTY associate editor.

But we got the report at last and a dozen pictures from which to pick. (See pages 18-20.) Everything worked out as we planned—with one exception. Adams' visit to Vietnam, scheduled for the end of his three-month tour of the Orient, began on April 5, 1967. He arrived just six days after Clinton departed for the United States.

Paul R. Hargstad

"dear sir:"



INSIGHT INTO OUTLOOK

ROBERT R. LEWISTON
Oak Park, Michigan

You are so deeply concerned with the separation of church and state, and most justifiably so, that the intervention of religious leaders in affairs of state seems, on occasion, to give rise to concern and doubt in your editorial utterances.

Whether the troubled dissenter be a priest, minister, or rabbi, he is, physically, fundamentally, and basically, a man. As such, injustice, deprivation, and intolerance in the secular world must not escape his regard. Those who seek to evade these worldly issues are not serving God and humanity.

Speaking frankly, I note that through the years, probably with the onset of age, you have increasingly withdrawn within the spiritual shell, with ever-decreasing regard for the material welfare of man. As I draw closer to the end of my life I find myself more closely identified with those youngsters who erect and man the barricades, who are dissatisfied with the innate selfishness of the establishment, and who aspire to the spiritual evolution and transformation of humanity.

Concern with my own salvation is the least of my perplexities. Would that all mankind constituted one brotherhood! Let there be differences in thought, theology, and rationalism. Nevertheless, all must recognize the basic spirituality and holiness of human life. A man of God, if not a part and parcel of resistance to moral and human decay, is only half a man.

[Whatever percentage of manhood remains in me, it is enough to make me willing to submit to public examination for evidences of approaching senility, which, in my vocabulary, is not equated with sainthood. Any other diagnoses?—Ed.]

ECUMENICAL SUCCESS

L. O. S.
Connecticut

Regarding the letter in your column in the March-April issue about the English vicar who attended a Methodist church and thereby—in the mind of that writer—proved the eventual success of the present ecumenical movement: your reply was "Your conclusion is unassailable." I say, "It ain't necessarily so."

Ludham, where the episode occurred, is a very small rural village in the fen district of Norfolk. It is off the beaten tourist track. Some three hundred years ago the Bishop of Norwich had a country estate there, but apparently a dwindling population has now closed the parish church. The vicar, while waiting, either to be retired or transferred, probably felt right at home in the Methodist church as it is merely a watered-down version of the Anglican church within which it was born. Small churches often close and open when populations shift, and in my opinion this has no bearing on the ecumenical movement but is rather a sign of religious freedom.

What became of the organist? (We could use one.)

JUDGE WILLIAM GASTON

DR. RUSSELL FORREST EGNER
Chillum, Maryland

Gaston is quoted as saying "Rebellion against the law is in the nature of treason." While I agree with this statement wholeheartedly, in this day and age we do have to give attention to what kind of laws are enacted. I also observe that Judge Gaston apparently stated that he was an avowed believer in the doctrines of the Catholic Church. He made reference to the Constitution of North Carolina denying an office in the State to those who deny the truth of the Protestant religion. He interprets this as meaning that it does not prohibit Catholics from holding office, whereas it is apparent that its objective was to do so.

ELIZABETH DAVIS REID
Raleigh, North Carolina

My husband and I are most appreciative of the May-June, 1968, issue of your magazine, and particularly enjoyed the excellent article on "our" Judge William Gaston.

The purpose of this letter is to share with you at least some of the information requested of your reading public on page 7, concerning the "original" portrait of Judge Gaston. It is, of course, the best-known portrait of him, and is owned by the Philanthropic Society of the University of North Carolina, Chapel Hill, North Carolina. The artist is James Bogle; however, his canvas is a copy of the *really* original portrait by George Cooke, signed and dated 1851. It is possible the Philanthropic Society has information on the whereabouts (if it still exists) of the Cooke original.

This information is contained on page 94 of *The North Carolina Portrait Index 1700-1860*, published by the University of North Carolina Press in 1963, under the auspices of the National Society of the Colonial Dames of America in the State of North Carolina.

A little additional search has uncovered the fact that the Bryn Mawr lady from whom Mr. Schauinger must have borrowed information when he published his 1949 biography of Judge Gaston was named Vaux, instead of Faux.

J. H. BONNER, *Attorney at Law*
Washington, North Carolina

I derive much interest and historical information from the article by Calvin Jarrett in the May-June LIBERTY.

Judge Gaston rendered an ever-enduring and invaluable aid in behalf of an ancestor in our branch of the Nathaniel Brown family, who were originally of Middletown, Connecticut. This was for the benefit of Thomas H. Brown, unmarried; my great-great uncle on the maternal side, and a graduate in medicine of Princeton University during the heyday of Judge Gaston.

[Indeed the Brown and Bonner families are indebted to Judge Gaston. Following is a condensation of the story told by Mr. Bonner: Thomas H. Brown (1789-1862) returned from Princeton to the family home in Washington, North Carolina, in poor health. Ordered by the family doctor to a drier climate, he went to Texas, where war soon broke out with Mexico. Dr. Brown enlisted in the Texan army and was subsequently captured. Condemned to death, he spoke to his would-be executioners in Spanish just as they were ready to shoot. Fortunately for him, the Mexican army needed interpreters, so they spared his life.

For several years Brown was in prison, and his family unaware of his whereabouts. A Catholic priest who befriended him, at last made contact with them and with Judge William Gaston. The judge and the governor of North Carolina co-operated in arranging the release of Brown, and the Brown family paid the ransom.—Ed.]

REAGAN ERROR?

B. CLAYTON BELL, *Minister*
Dothan, Alabama

In your May-June, 1968, issue of *LIBERTY*, on page 24, you say that Ronald Reagan is a member of the Disciples of Christ denomination. This is an error.

Mr. Reagan is a Presbyterian, a member of the Bel Air Presbyterian church of Los Angeles.

[Governor Reagan is indeed a member of the Hollywood Beverly Christian church. But he *attends* the Bel Air Presbyterian church of Los Angeles.—ED.]

SUNDAY SURVEY

J. G. SONGER
Alexandria, Indiana

According to the Index File of the *New York Times* under Sunday Observance, here are some late happenings.

Vermont now has Sunday horse racing with pari-mutuel betting. First State east of Mississippi to have such law. Others are Arizona, New Mexico, South Dakota, and Washington.

Georgia Supreme Court holds that State's Sunday-closing law unconstitutional. One feature of this law was, for instance, a store selling furniture could not open, but if less than 50 per cent of its sales was in furniture, then it could open.

Delaware, Kansas, Minnesota, Mississippi, Tennessee, Nebraska, West Virginia, and Washington, all legalized Sunday sales of liquor. Missouri and Pennsylvania do so only when New Year's Day is a Monday.

Minnesota State Supreme Court in March held that State's Sunday-closing law unconstitutional. It banned twenty-five items from sale on Sundays.

It seems quite a few of the State Supreme Courts do not agree with the U.S. Supreme Court's idea of what constitutes Sundaybreaking.

ADVENTIST ACT

MONTE SAHLIN
Loma Linda University, Riverside, California

As a footnote to C. Mervyn Maxwell's answer to the person from Maryland who was asking about SDA interest in alleviating poverty and suffering, I would like to make this statement:

Adventist youth and students are particularly interested in this phase of Christian action. We are convinced that before a Christian missionary can preach the gospel to any person, he

must first gain the trust and respect of that person by demonstrating his love for him in practical ways. The cutting edge of any real missionary movement will be a "war on poverty" if you please, or a "Peace Corps," that seeks to proclaim the love of Christ through community action and grass-roots attacks on poverty, ignorance, disease, youth problems, crime, narcotics addiction, alcoholism, broken and unhappy families, et cetera.

This does not mean we favor a "social gospel." On the contrary, we feel that the reason the Peace Corps and the Office of Economic Opportunity cannot attain their goals is precisely because they leave the evangel of Christ out of it. You cannot cure social problems without revolutionizing the lives of many individuals by helping them find a saving relationship with Christ.

The Adventist Collegiate Task Force (ACT) is the new movement of SDA students and youth of this generation using new methods to proclaim the gospel. It works on the philosophy expressed above. Last summer our pilot project in three Los Angeles subcommunities was highly successful. We are now in the process of setting up similar projects each summer in as many local churches as possible. During the school year we are concentrating on establishing similar programs on college and academy campuses. We feel that this movement can really mobilize SDA youth everywhere.

BUY DEMOCRACY

MRS. WALTER ECKERT, SR.
Fond du Lac, Wisconsin

Having subscribed to *LIBERTY* magazine for several years, I would like to commend you on your fight to preserve religious freedom and liberty, and the separation of church and state. I also subscribe to *Church and State* magazine put out by Americans United and firmly believe these two publications, *LIBERTY* and *Church and State*, have done more to keep the public informed than any other periodicals.

In your July-August issue of 1966 you printed an article by Edith O. Stone, Ph.D., called "Buy Democracy." To me it is one of the most meaningful articles I have ever read on the meaning of democracy, and what our United States Constitution actually stands for.

Having attended many public hearings in Madison on separation of church-and-state matters, bus bill, tuition grants for parochial schools, et cetera, I have found many of our lawmakers more interested in how they can get around our State and Federal provisions for separation of church and state than they are in upholding them. They don't seem to realize what chaos would result if these provisions were dispensed with.



THOMAS DUNBEIN, ARTIST

SHEEPSTEALING—It's a dastardly practice in ecclesiastical pastures, where the closed-shop mentality dominates, but it happens. Pied pipers of rival parishes strike up "Onward, Christian Soldiers!" or "Lead On, O King Eternal," or "O Christian, Awake!" and the exodus begins. It is entirely proper from the ecumenical perspective to convert whole denominations to another point of view, says author Sydney Allen, or even to submerge their identity in a new structural amalgam, but don't . . . But read it for yourself, on page 7. Learn how some denominations would be happy to carve the world up into monopolistic ecclesiastical fiefdoms. And why some ministers increasingly are using the term "sheep feeding."



"In this ecumenical age will a gentleman seek to make a Pentecostal out of an Episcopalian?"

Sheepstealing

By SYDNEY ALLEN

Dean, School of Theology, Philippine Union College
Manila, Philippines

ECUMENISM may not achieve much," a friend of mine observed recently, "but at least it is making gentlemen out of thieves."

He was referring to ecumenism's effect upon one of the touchiest problems of interchurch relations—proselytizing. A bishop of a Protestant denomination defined proselytizing in its most negative form when he grumped to a fellow clergyman: "I don't like your preachers. They steal my members."

A more generous definition would be simply "to persuade someone to convert from one religion, belief, or party to another." However it is defined, my friend was right: Ecumenism is exerting subtle pressures to preserve the membership *status quo* within denominational lines. It is entirely proper, from the ecumenical perspective, to convert whole denominations to another point of view, or even to submerge their identity in a new structural amalgam, but don't, if you are a gentleman, seek to make a Pentecostal out of an Episcopalian!

The ecumenical spirit, if I understand it correctly, is good will among brethren. Ecumenism seeks to enhance this spirit by pursuing, for the present, two goals: (1) understanding, rather than inquisition, of fellow Christians, (2) cooperation rather than combat. Ultimately, of course, union of Christian churches is the objective of significant elements within the ecumenical movement.

I do not know any rational Christian who opposes goal No. 1. It is so clearly in the spirit of Christ that its validity seems self-evident. On the other hand, church members equally loyal to Christ may hold widely varying opinions on the degree of cooperation that is desirable between denominations. Though I am eager for meaningful interaction with my fellow Christians, I confess that I am one of those who hold that cooperation may entail greater "sin" than does separation. And I unashamedly support the practice of proselytism! Indeed I have been "guilty" of converting members of other denominations to my faith.

Why should not the truly cooperative Christian seek

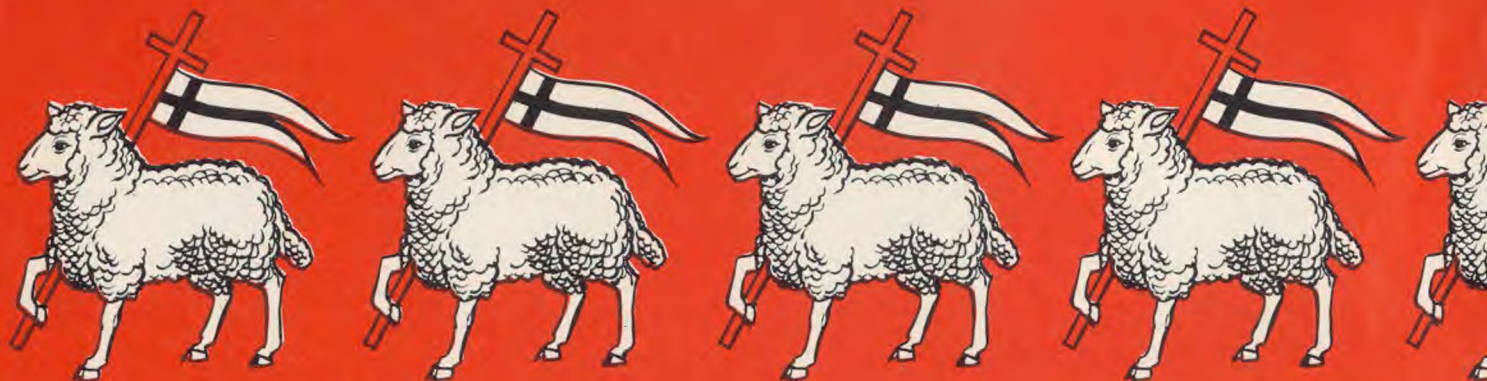
converts to his point of view? Members of old-line denominations usually will use, in reply, the term "un-ethical," which seems to boil down to this: To seek to win a Christian brother from his convictions is to cast aspersions upon the adequacy of his faith! (One immediately recalls the apostle Paul's rebaptizing believers at Corinth who had received only "John's baptism.") Further, if you love your Christian brother you will not try to reduce the size of his denomination. Proselytizing as an instrument of policy, therefore, must be renounced before ecumenism can reach meaningful goals.

In harmony with this thinking several denominations have agreed to confine their efforts in the mission fields to territories assigned them by an interdenominational consultative body. In home-base countries it often means that no public evangelism that is not co-operative will be approved.

Members of the more recently organized denominations generally refuse to enter into such agreements. They feel not only free but obligated to invite members of other denominations to convert to their fellowship. They would not, of course, condone methods of persuasion out of harmony with the simple candor employed by Christ, or utilize any compulsion but that of love. Perhaps sheep feeding rather than sheep-stealing would best define their objective in proselytizing.

HOWEVER FREE it might be of deception, to many ecumenicists, proselytizing represents the same threat to religious peace and prosperity that aggression offers to international harmony. What is considered perfectly ethical and even essential in other fields is somehow wicked and destructive when it comes to religion.

One cannot but wonder about the ethical postulates of a churchman who denounces a Pentecostal minister for welcoming a Presbyterian into his flock, but who, when his mind turns to other subjects, deplores suppression of political dissent in totalitarian countries, defends the freedom of professors to move from job to job, urges American businessmen to be better (and thus



more competitive) salesmen, roots for American Motors as against General Motors, urges his alma mater to field a scrappy team this year, and favors the open (as opposed to the closed) shop in labor relations. Outside of religion he consistently champions the rights of the individual against the threat of the institution. He favors the benefits of competition and believes in the free exchange of ideas and the right to mobility. When it comes to the church, however, he reverses himself.

WHILE DECRYING his inconsistency we can surely understand his motivation, which may center in the natural desire to avoid strife, exertion, and trouble, or on a less laudable level, in protectionism. To have one's members desert one's congregation or denomination is no more pleasant to a churchman than to lose one's customers is to the manager of a downtown department store. One should be no more surprised to see the churchman ram through an antiproselytizing resolution in the local Council of Churches than to see the merchant suddenly get religion and become a fiery advocate of Sunday-closing laws.

But just as businessmen who act in restraint of trade deprive the consumer of his just due, even so churchmen who act in restraint of the free play of religious argument deprive the religious person of the benefits of a literate faith, and, not incidentally, rob the church of vitality. For the Christian witness ever has been most fervent where competition has been most keen. Witness the fervor of the early church under the challenge of the Judaizers and, later, the pagans. It was when competition from within and without was stifled by a monopoly fostered by the armies of the state that Christianity degenerated. One has to look ahead more than a millennium to the challenge of the Protestant Reformation with its dearly bought dialog for a meaningful revival. And it is in America, with its tradition of free discussion and competition, that the churches have prospered most.

To allow political debate is senseless unless listeners are going to be free to express decision by changing party loyalty. What is the sense of fostering free preaching if listeners are not permitted to join a congregation

other than the one into which they were born? Imagine how such famous proselytizers as the apostles John and Paul would react to this restraint, particularly when it is exercised under some ill-defined clause of Christian principle!

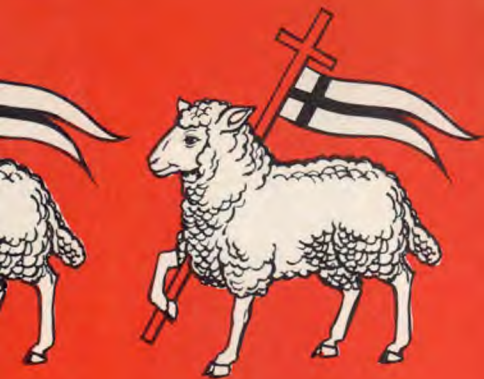
Between the athletic team that refuses to go onto the field at all and the team that conspires to bribe opposing players into blowing the game is considerable ethical distance. There is room between these extremes for both the team that plays gamely for the fun of it and the team that girds itself to win. (Some people see a distinction between playing for fun and playing to win, but from the standpoint of practical morals it is hard to differentiate.) While condemning both the bribers and the withdrawers, we can applaud those teams that put out honest effort either for victory or for the sheer joy of the contest.

Between the nation that excludes all immigrants and the one that sends an army abroad to unite all peoples with their spiritual if not actual fatherland is room both for the policy of the United States, which puts a material brain drain upon much of the free world, and the policy of Canada, which openly rewards those who move to her empty lands. We can condemn both aggression and national exclusiveness without condemning either the U.S. or the Canadian policy on immigration.

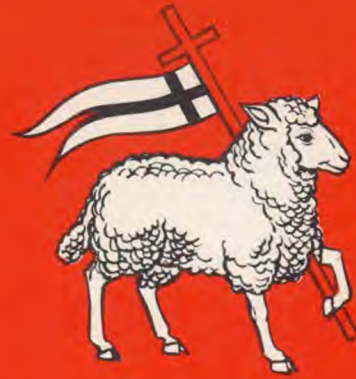
Between the university that hires only new graduates and the one that openly raids rival faculties are many that openly advertise to the academic world wages, hours, and dedication to scholarship superior to the competition. We need not approve either of the first to defend the others.

NOW, IF WE OPERATE on these principles in sports, education, international relationships, commerce, politics, and a host of other areas, why should we indict them in church-church relationships? Surely we should condemn the extremes: both the protectionism that seeks to ensure members freedom from contrary ideas and the devious raiding that insinuates and misrepresents. But in between is room for many challenges that are not in conflict with Christian principle.

I once baptized a woman who had been a member of



**"I once baptized
a woman
who had been a member
of another denomination,
only to be asked to
defend myself
before the local
ministerial association."**



another denomination, only to be asked to defend myself before the local ministerial association. Her former minister complained that I had, unethically, engaged in sheepstealing among members of his flock.

I explained that the woman had sought out one of my members and asked for instruction. Finding herself in harmony with our beliefs and practices, she requested membership in my church. It was a clear case, I said, of the woman's having found the pasture greener on our side of the fence.

"Yes," my accuser objected, "but you sent your sheep dog over the fence first, to drive my member your way."

His accusation did not fit the case at all. But it did point up a method of proselytism that I too would consider contrary to Christian principle. Assume that I had bribed a member of his congregation to infiltrate his congregation in order to lure away his members. Or forget the bribery and assume only that I had commissioned one of his members to operate in such a covert manner. In either case, I would not feel comfortable, for each contains elements that do not square with the example of Christ.

During my more than a score of years in the ministry I have never known a minister of my denomination who used such tactics—though they may have occurred. I can confidently assert that if they have occurred they have not been approved by either the leadership or the laity of my church.

Ministers of my persuasion hold public meetings to which they invite anyone who cares to attend. They pass out literature on the street and at doors; preach over radio and television; reason, exhort, and appeal. People who have listened to one of our evangelists are invited to unite themselves, not with some vague Christendom in general, but with a well-organized movement dedicated to nurturing them in a faith with which they can identify. Some who choose to join us are members of other Christian denominations. Whether we are gaining members or losing them—and we do lose a few—through such endeavors, I fail to see what is unethical or un-Christian in our procedures.

Yes, we do consider ourselves to be raised up by God to give a particular message. And though we share al-

most all our teachings with the larger Christian world, our particular "mix" is unique to us. So we do not ask representatives of other denominations to share in our evangelistic efforts. They couldn't, in most cases, do it conscientiously. And we believe that many in other communions, laity and ministry alike, are serving God in good conscience according to all the light they have.

We say to them, "Come let us reason together." And not alone about the things on which we are in agreement, but about things on which we disagree. Personally I have found listening to Pentecostals, Mormons, Jehovah's Witnesses, and Christian Scientists, as well as to Baptists, Methodists, Presbyterians, and Catholics, much more interesting than listening to Republicans, Democrats, Conservatives, or Socialists, not to mention the commercials on TV. Who talks about subjects more vital than does the proselytizer?

I CONFESS to having small respect for the man who does not know why he is what he is—in politics and in religion. I believe every Baptist should know why he is not a Methodist; every Methodist should be able to witness his convictions to a Presbyterian; every Presbyterian explain his faith to a Catholic; every Catholic know chapter and verse for his not being a Seventh-day Adventist; every Seventh-day Adventist be able to explain why he is not a Mormon. All in love, of course. For the real test of a man's Christianity is his love for his fellow men—not alone for those with whom he agrees but for those with whom he disagrees.

Because we believe proselytizing in the spirit of love to be compatible with the example of Christ and the apostles, my church will not be entering into any comity agreements to divide up the mission field. We will not be signing covenants that would prevent us from giving voice to the hope that is in us. In a time of general loss of conviction, we will be witnessing without apology to the uniqueness of our message.

Can we be considered ecumenically acceptable with such views? If not, then must we not conclude that the ecumenical movement is more interested in developing an ecclesiastical closed shop than in exploring pathways to a new reformation and reconciliation? ★★★

New Deal for Spain's Protestants



Valle de los Caídos (Valley of the Fallen), 40 miles from Madrid, is the monument to Spain's civil war dead. Some 68,000 soldiers have been reburied here. A cathedral carved from the rock traverses the mountain. The cross has a restaurant in one wing and a museum in the other.

By ROLAND R. HEGSTAD

Has passage of the Spanish law of religious toleration really changed their circumstances?



THE traveler in Spain interested primarily in its pleasures and climate and exposed only superficially to its history and culture probably will endorse James A. Michener's appraisal of the Spanish character. He sums it up in one evocative word, *duende*, meaning "mysterious and ineffable charm."

Like other visitors to Spain, I have met charming Spaniards—and their counterparts. Unlike most visitors, however, I have spent more time researching Spain's record of religious intolerance than its beaches, bullfights, and bucolic mores. Among my Spanish friends are several of that country's 32,500 Protestants. And, sadly, *duende* does not describe the facet of the Spanish character that for five centuries now has been turned toward them.

"As a Spaniard, I'm proud, of course, to be considered a member of a charming people," a Protestant friend in Madrid told me during a discussion of Michener's book. "But, as a Spanish Protestant, I should like to indulge one small cynical smile."

Even five years ago, during the days of Vatican II, Protestants had about the same status in Spain as civil rights workers enjoy among whites in Mississippi.

Their "rights" were spelled out succinctly in Spanish law:

"The profession and practice of Catholic religion, which is that of the Spanish State, shall enjoy official protection. No one shall be disturbed because of his religious beliefs or the private practice of its ceremonies. But no outward ceremonies or demonstrations other than those of the Catholic religion shall be permitted."

Only five thousand strong after the Civil War, an infinitesimal .004 per cent of the Spanish population, Protestants were hounded from one end of Spain to the other. Disorganized, their schools closed, their publications banned, they could worship, but only in seclusion,

in unmarked churches, or in private residences. But still they multiplied—to their present 32,500.

Now, at last, the new Law of Religious Toleration promises to change their circumstances. Does it really offer them a new deal?

As codirector of a Church-State Study Commission, I made the second of two visits to Spain last March to seek the answer to this question. Madrid was the first stop on a fourteen-nation tour sponsored by the International Religious Liberty Association (IRLA), the Religious Liberty Department of the General Conference of Seventh-day Adventists, and Andrews University, an Adventist school in Michigan. The Commission was the contribution of these organizations to celebration of this twentieth anniversary year of the UN Declaration of Human Rights.

Dr. Pierre Lanares, secretary-general of the International Religious Liberty Association, presents a copy of his book, *La Liberté Religieuse*, to Monsignor Francisco Albarracin, director of the Institute of Oriental Studies in Madrid, and a foremost ecumenicist.





Members of the Church-State Study Commission interview Spanish Protestants. Clockwise: Angel Codejón, president of the Seventh-day Adventist Mission; (partially hidden) Jose Cardona Gregori, the Baptist minister who heads the Protestant Commission; Church-State Study Commission members:

W. Vazquez, pastor, Puerto Rico; Peter E. Uniat, pastor, Canada; F. O. Sanders, president, Nebraska Conference of SDA's; Roland R. Hegstad, editor, *LIBERTY*; Carl P. Anderson, president, Northern New England Conference of SDA's; P. C. Banaag, editor, *Freedom* magazine, Philippines; (partially hid-

We brought an international perspective to the examination of religious liberties. Among the Commission's thirty-four members were citizens of the United States, Canada, Puerto Rico, the Philippines, Norway, and France. In addition, representatives of the IRLA in the nations visited joined us at most stops. Fifteen members of the Commission were engaged in religious liberty work, four were church administrators. Among the rest were several educators, two physicians, and other concerned laymen. Codirector was Dr. Leif Tobiassen, head of the Department of Political Science at Andrews University, a specialist in the UN and international law.

FOR FIVE DAYS in Madrid we interviewed government and church officials, both Catholic and Protestant. Among them: Fernando Maria Castiella y Maiz, Spain's Foreign Minister; Antonio Oriol, Minister of Justice; Don Alfredo Lopez, head of the Interministerial Commission on Religious Liberty; Casimiro Marcello, Archbishop of Madrid; Max Mazin, leader of Madrid's Jewish community; Monsignor Francisco Albarracin, director of the Institute of Oriental Studies; Jose Cardona Gregori, the Baptist minister who heads the Protestant Commission; and Angel Codejón, president of the Seventh-day Adventist mission.

I first met several of these men in 1966 when, with

the late Dr. Jean Nussbaum, of the IRLA, I sought information on the proposed law of religious toleration. The first draft was a woefully backward document, reflecting the pre-Vatican II atmosphere. Señor Castiella, prime mover behind Spain's attempt to liberalize its outlook, was then busy preparing a new, more liberal, draft. It was this that, after many modifications, was voted into law by the Cortes on June 26, 1967.

PROTESTANTS can heartily applaud three promises of the law. The first states that "in the Armed Forces and the penitentiaries, attendance at Catholic services shall not be obligatory for those who can prove they profess a different religion"—a provision that will eliminate prison sentences for Protestant servicemen who refuse to kneel when the Host is elevated during heretofore compulsory masses.

The law also stipulates that inequalities in marriage (excepting interfaith unions) are to be ended: "All Spaniards, regardless of their religious convictions, will have at their disposal the same facilities and [be subject to] the same terms when they wish to marry."

A third passage is intended to end the anguish over Protestant funerals, formerly considered an "external manifestation" of heresy, and, in some cases, according to a Spanish source, punished as such. "All Spaniards,"



den) Paul E. Wickward, teacher, Clarkston, Washington; Dr. Leif Tobiassen, professor of political science, Andrews University, Michigan; Mabel D. Edwards, teacher, South Haven, Michigan; Juanita Jones, real-estate broker, Washington, D.C.

reads the text, "have the right to be buried according to their religious convictions. . . ." Municipal graveyards are to set aside a plot for non-Catholics.

THE CHIEF BENEFIT of the law is that it legalizes non-Catholic organizations, gives them official existence. This means that they may now own property, erect and hold title to churches and schools, and, within bounds, carry on their activities.

Though Minister of Justice Antonio Oriol emphasized his determination to administer the law in a way that would gain the approval of Spain's Protestants, one onerous feature of the law has kept some Protestant groups from its benefits: the requirement that they register as "Confessional Associations." To register, a denomination must present its request—which involves agreement to submit annual budget statements and other confidential information on church administrators, pastors, and congregations—to the all-Catholic Interministerial Commission on Religious Liberty. This group is composed of representatives from various government agencies—Foreign Affairs, Justice, Information and Tourism, Education, et cetera. Should the Commission deny a request for recognition, the "Confessional Association" may appeal to the Ministry of Justice and the

Council of Ministers. Failing there, they have recourse to the Supreme Court.

Rightly or wrongly, we were to conclude that the government's concern, as expressed in this registration requirement, centers more around freedom of association than freedom of religion.

FREEDOM OF ASSOCIATION means the right to form any organization—a sewing circle, a sports club, a church—at will. This freedom is one we in the United States seldom think about, though it is important enough to be protected by specific mention in the Constitution.

Dr. Tobiassen, a citizen of Norway, rendered the continental judgment: "The provision of the Spanish Law of Religious Toleration requiring registration has been widely interpreted in the United States as an implied threat to keep Protestants in line. What the Spanish Government really wants, however, is assurance that the smaller religious groups are, in fact, religious; that they are not antigovernment forces masquerading in religious garb. For the same reason the government is interested in church budgets—Is money going for legitimate church purposes or is it being funneled into antigovernment activities? The issue, then, is not so much religious freedom as freedom of association."

Whatever the issue, we found most Protestant leaders understandably reluctant to divulge such details. Years of peering through a peephole in the door of an unmarked meeting place, watching for the approach of police or priest, have left their mark.

In a lengthy briefing, Protestant leaders drew a poignant picture of the years of opposition. Unable to build a church, a congregation would seek, through a member, a permit to build a garage or similar building. In this unchurchlike structure they would gather by ones or twos so as not to attract attention. Each churchgoer was scrutinized through a peephole. Unknown persons, such as tourists, often were turned away.

THE PRECAUTIONS were not without cause, as a look at a pious Spanish magazine of 1948 shows.

"Is it permissible to enter Protestant chapels or meeting places with the intention of spreading disorder and damaging objects?" it asks.

"We can answer this question by saying that it is entirely permissible to enter such places for the purpose of stopping the services and thus preventing Protestants from making converts.

"These persons do a great deal of harm with their propagandizing. Those who have no other means of counteracting it may therefore create disorder in their churches, as long as they do not harm the people. Indeed, if this method were sure to produce the desired results and if the difficulties and inconveniences con-

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What Does the

UN

Really Say About

Religious Freedom?

The UN Declaration of Human Rights contains principles important both to a free state and a free church. Does it have a message for Americans?

By DR. STANLEY I. STUBER

THIS year 124 member nations of the UN are celebrating the twentieth anniversary of the Universal Declaration of Human Rights. Occupying a prominent position in it are principles of religious freedom basic to all freedoms. Yet many Americans show surprising ignorance of, and indifference to, this historic document.

Some believe that the Declaration contains nothing meaningful on the subject of religious liberty. Others believe that the Declaration approves restrictions on religious liberty that would be unacceptable under the First Amendment to the United States Constitution.

Therefore, the thinking goes, whatever the Declaration says, it says nothing to us. Perhaps South Africa or Spain or Russia could profit from its sentiments on civil and religious freedom. But with the Statue of Liberty still lifting her torch for the "huddled masses

yearning to breathe free," with the Bill of Rights securing our freedoms, surely the Declaration is not meaningful to us. It belongs to others—other nations or groups of nations. It was written for them.

Though we may not like to admit it, not all American citizens *can* freely practice all human rights enunciated in the Declaration. What our laws allow, human prejudices yet deny. It is hypocrisy to point to other nations while ignoring what is happening in such cities as Detroit, Los Angeles, New York, and Washington. In our courts vital issues of religious freedom are being debated and decided. And not all decisions tend toward increased freedom from coercion. It would seem we could with profit draw upon the moral suasion of any international document upholding human rights.

Further, the Declaration *is* ours; it belongs to the

United States as one of the most prominent member nations of the UN. It belongs to us because leading Christians helped construct it and outstanding American citizens spent years bringing it to fruition. Therefore we have the right to claim it as our own.

Even were we to deny need for the Declaration in the States, how could we, as Christians, explain our failure to promote an international instrument potentially so helpful to our fellow believers in other nations?

When one studies the document to learn what it really says, and realizes, moreover, that its principles soon may be legally binding upon UN member nations subscribing to them, one can understand why such a renowned jurist as Sean Macbridge, secretary-general of the International Commission of Jurists, has called the Universal Declaration of Human Rights "the most important instrument and landmark in the history of mankind."

Religious Liberty in the Declaration

Religious liberty is no afterthought in the Declaration of Human Rights. It is not overshadowed by other human rights. In fact, religious liberty runs like a unifying thread through the whole document. Look at its Preamble: "Recognition of the inherent dignity and of the equal and inalienable rights of all members of the

human family is the foundation of freedom, justice and peace in the world.

"Disregard and contempt for human rights," it adds, "have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want." Here is the firm foundation for the specific articles on religious liberty that follow.

The first article points out that all human beings are born free and equal in dignity and rights. "They are," it says, "endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

The second article asserts that everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, "such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." Most of these are important from the point of view of a free church in a free state.

After noting the protection that all people must have under law, Article 16 declares that "men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family." It also protects both parties legally in mixed marriage (or divorce).

Religious liberty per se is given full treatment in

This unusual cross depicts the troubles and tensions that the world must face today. Shown examining it is the Reverend Duncan D. McColl, of Amarillo, Texas. The nine-foot cross was designed by John R. Fulton, of Indianapolis, Indiana. Some of the objects used to make it were brass knuckles, bullets, knives, rope, and empty whisky bottles.

RELIGIOUS NEWS SERVICE



**Dr. Stanley I. Stuber is
Director, Association Press,
and author of *Fundamental Freedoms
in Your Community*.**



Articles 18 and 19 of the Universal Declaration. Here they are in full:

"Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

"Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

Article 20 supports the right to freedom of peaceful assembly and association, thus giving religion and the religious conscience not only private and individual rights but also public and corporate expression.

Article 26 treats the right to an education and to the use of education in development of the human personality (this would include religious education).

From Principle to Practice

Important and essential as the Universal Declaration of Human Rights is, it must be borne in mind that it is a statement of principles—ideals to be held, goals to be achieved. As such it has no teeth in it, no basis of law. A nation may, however, bind itself to its principles in the International Covenants on Human Rights, adopted in 1966 by unanimous vote of the UN General Assembly. For the first time in history, international protection for the basic rights of man is provided by these two covenants, or treaties: (1) on civil and political rights, (2) on economic, social, and cultural rights. They will, however, become legally binding only when thirty-five nations have ratified them. To date twenty-eight have done so: Argentina, Byelorussia, China, Colombia, Costa Rica, Cyprus, Denmark, Ecuador, El Salvador, Finland, Guinea, Honduras, Iran, Israel, Italy, Jamaica, Liberia, Mongolia, Norway, Philippines, Poland, Sweden, Tunisia, Ukraine, U.S.S.R., United Arab Republic, Uruguay, Yugoslavia. The United States, it will be observed, is not among these.

A nation ratifying the first legal document, the Covenant on Economic, Social, and Cultural Rights, would acknowledge its responsibility to promote better living

conditions for its citizens; recognize everyone's right to work, to fair wages, to social security, to adequate standards of living and freedom from hunger, to health, and to an education.

A nation ratifying the second covenant—on Civil and Political Rights—would undertake to protect its people by law against cruel, inhuman, or degrading treatment. It would, moreover, recognize the right of every human being to life, liberty, security, and privacy of person; it would prohibit slavery, guarantee the right to a fair trial, and protect persons against arbitrary arrest or detention. This Covenant also recognizes freedom of thought, conscience, and religion, freedom of opinion and expression, the right of peaceful assembly, and freedom of association.

The International Covenant on Civil and Political Rights follows closely the wording of the Universal Declaration of Human Rights. With an eye toward acceptance and implementation of religious liberty, however, some changes have been made in wording. Here is Article 18, which deals specifically with religious freedom in its various aspects:

Article 18

"1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

"2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

"3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

"4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions."

As does the Declaration itself, this legal document supports the right of any person to hold opinions without interference; freedom of expression, and the right to seek, receive, and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.

General Religious Support

The Universal Declaration of Human Rights has received, in general, support of religious bodies, both Protestant and Roman Catholic. In the latter case (es-

pecially in relation to the Declaration on Religious Freedom of Vatican II) the support concerns liberty of conscience pertaining to civil government and has no bearing either upon separation of church and state per se, or upon freedom of individual religious thinking within the church itself.

In 1961 the World Council of Churches, meeting in New Delhi, India, declared its support of the Declaration:

"We recognize the Universal Declaration of Human Rights, proclaimed by the United Nations in 1948, as an important instrument in promoting respect for and observance of human rights and fundamental freedoms.

"Although freedoms of every kind are interrelated, religious liberty may be considered as a distinctive human right, which all men may exercise no matter what their faith. The article on religious freedom in the Universal Declaration is an acceptable standard, always provided that it be given a comprehensive interpretation.

"The recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family requires that the general standard [of the Universal Declaration] should be given explicit expression in every aspect of society."

The World Council of Churches, in this New Delhi statement, then spells out in some detail how religious liberty must be implemented, following point by

point the Universal Declaration of Human Rights.

Despite their support of the principles of the Declaration, both the Protestant and the Catholic establishment are showing surprising indifference to the document in this its twentieth-anniversary year. Denominations are busy with a thousand and one theological and pastoral and administrative problems, including the raising of tremendous sums to keep the machinery going. Indeed this very need for money seems to be diminishing the affection of many church leaders for the principles of separation of church and state basic to our American heritage.

Increasing numbers of church leaders seem to see no conflict between the First Amendment and their accepting government funds to forward educational programs of their denominations. Particularly for Protestants, this attitude represents a major shift from that of even twenty years ago. At best, many of them simply take religious liberty for granted.

But the Universal Declaration of Human Rights, reflecting as it does not only the concern of nations for freedom but the cry of those citizens denied it, tells us that no liberty can be taken for granted. It calls us to review the principles of our First Amendment, some of which are now being challenged in the courts and in legislative halls, that we may remember why they were written. It challenges us to demonstrate, by a dynamic implementation of these principles, that they have universal validity. ★★★

A deserted Resurrection City symbolizes the shattered dreams of "huddled masses yearning to breathe free" within the United States.

RELIGIOUS NEWS SERVICE



1-A-O

Sp4c. Wendell Meade assists a wounded GI to waiting helicopter.



What do their fellow soldiers think about these gunless wonders whose only side arm is a hypodermic?

By W. MELVIN ADAMS

LIKE most parents whose sons serve in combat areas, Mr. and Mrs. Harold Garner, of St. Paul, Minnesota, looked forward to the daily mail delivery with mingled dread and anticipation.

In March, 1967, their worst fears were realized.

An infantry battalion officer in Vietnam wrote, "I want to extend to you my deepest and most profound sympathy on the loss of your son. Private First Class Boyd C. Garner was killed in action on 12 March 1967. He was an exemplary individual and an outstanding medic."

He was something more.

Boyd Garner, 23, was a 1-A-O, a soldier who refuses to carry a weapon but is willing to serve his country as a noncombatant. (The 1-O, as distinguished from the 1-A-O, will not serve in any capacity within the armed forces.) There are 7,000 in the armed forces; 550 presently serve in Vietnam.



A fire base somewhere in the highlands of Vietnam.

Most 1-A-O's are motivated by religious conviction. They belong, generally, to smaller denominations, such as Pentecostal groups and the Seventh-day Adventists, the latter of whom carry on a unique pre-induction training program for their youth. Each year hundreds of them travel at their own expense to Camp Doss, in Grand Ledge, Michigan, where they are trained to be medical corpsmen. The camp is named in honor of a Seventh-day Adventist medic who, in World War II, won the Medal of Honor for heroism on Okinawa. (See *LIBERTY*, Nov.-Dec., 1967, p. 15.) Boyd Garner was a Seventh-day Adventist. For bravery in action he received the Bronze Star.

While in Vietnam recently I had occasion to appraise firsthand the contribution 1-A-O's are making to their country. What do their fellow soldiers think about these gunless wonders whose only side arm is a hypodermic?

It was in Pleiku that I learned of Boyd Garner's death. Accompanied by Lt. Col. John E. Keplinger, chaplain of the Eighty-fifth Evacuation Hospital, and



W. Melvin Adams with a journalist's side arm—a portable tape recorder.



Viet Cong country, through the door of a copter; (right) Wendell Meade, a 1-A-O credited with saving the lives of a number of his platoon.

his aide, Sp4c. Samuel Castillo, I had traveled by military convoy on Route 19 from Qui Nhon. Outfitted in army boots, fatigues, helmet, and flack jacket, I bore a vague resemblance to a soldier. My credentials, however, identified me as correspondent for LIBERTY magazine.



GARNER'S PLATOON made contact with the Viet Cong during a search-and-destroy operation on March 12. Two of the enemy were killed. An American soldier sent to check the bodies was hit by automatic weapon fire. Garner, the platoon medic, heard the cry for help, and disregarding the concealed enemy, moved forward. He was treating the wounded soldier when a sniper shot him. He died almost instantly.

"Medics are often in the most dangerous spots, where enemy fire is the heaviest and most effective," an officer of Garner's company told me. "A gun can represent a

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Chaplain John E. Keplinger, of the Eighty-fifth Evacuation Hospital, occupies the business end of a pulpit.



Before the revolution Moscow had as many as 600 Orthodox churches. This is one of the approximately 38 still open

for worship services. Most have been closed, destroyed, used for secular purposes, or transformed into museums.

The Brave Stand of Archbishop Yermogen

By **MICHAEL BOURDEAUX** *

SINCE the middle of 1965, when Archbishop Yermogen and seven other Russian Orthodox bishops came as a delegation to present a petition to the Patriarch, a movement demanding reform in the relations

between the state and the Russian Orthodox Church has been steadily growing.

Two key figures in this movement are the Russian Orthodox priests Nikolai Eshliman and Gleb Yakunin. Their letters to the Patriarch, state authorities, and the bishops expose the methods used by the state to control the church and implicate the Russian Orthodox leaders in this enslavement of the church. On the parish level, the priest's area of authority is now strictly limited to the performing of church services,

* An authority on religious affairs in the Soviet Union, Michael Bourdeaux is author of *Religious Ferment in Russia: Protestant Opposition to Soviet Religious Policy* (Macmillan [London] and St. Martin's Press [New York], 1968, 266 pp., \$8.95). Currently Mr. Bourdeaux, an Englishman from Chislehurst, Kent, is lecturing in the United States.

and even in this capacity he has to be engaged by the lay body controlling the affairs of the local church. This is known as the *dvadtsatka* (council of twenty people). It is written into the law that its composition should be carefully controlled by the local government official representing the central Council for Religious Affairs, so it will be seen that the church council itself is effectively under government control.

It was only in 1961 that a council of bishops formalized this demoted status of the parish priest. Since then he has had no freedom of movement, his hands have been tied, and indeed he has been little more than a hireling of the *dvadtsatka*. This situation must be changed, say the leaders of the new movement. What they seek is nominally an internal reform, but its ramifications are much wider and are of the greatest significance in church-state relations.

UNTIL RECENTLY Archbishop Yermogen remained a shadowy figure. Since November, 1965, he has been living in enforced retirement at the Zhirovitsy monastery, a reprisal for his initiative for reform. His removal from active office in the diocese of Kaluga was dictated by V. A. Kuroyedov, head of the Council for Religious Affairs, and signed by the Holy Synod. Now we know much more about him through documents that have just reached the West.

He was born in 1895 and attended Moscow Theological Academy, becoming a monk while still a student. After graduating he entered the famous Monastery of the Caves at Kiev and was soon made an archimandrite; early in the twenties he was elected its superior, but in 1924, perhaps owing to his popularity, he was arrested and banished. In 1926 he returned to the monastery, which had by then been disbanded, save for a few members of the brotherhood who accepted him as their head. He was arrested for a second time in 1931 and remained in exile for seven or eight years. In 1953 he was consecrated bishop, two days before the death of Stalin. Thus the last bishop consecrated under the dictator became the first to make reasoned demands that state control over church affairs should cease. One could call him the church's apostle of de-Stalinization.

DURING THE HEIGHT of the Soviet Government's recent unsuccessful attempt to finish with the church "at one sweep" (1961), Archbishop Yermogen was in charge of the Tashkent diocese. He energetically defended the faith there, but the state demands the rapid transfer of bishops so that they do not become too well known and popular in their diocese. Thus Archbishop Yermogen was moved first to Omsk and then to Kaluga.

It was from here, where he was probably more in

touch with the crucial affairs of the Russian Orthodox Church than in Central Asia or Siberia, that in the summer of 1965 Archbishop Yermogen led the delegation of bishops to the Patriarch.

ARCHBISHOP YERMOGEN has not been silent during his two years of enforced retirement. In October, 1966, he was called to the Moscow patriarchate and told to sign a declaration disassociating himself from the position of the two priests, Eshliman and Yakunin. He refused. Instead, he has three times petitioned the Patriarch to be given a diocese. The third letter, written on November 25, 1967, has reached the West, as well as a document entitled *On the Fiftieth Anniversary of the Restoration of the Patriarchate*, dated December 25. In the first of these he accuses the Council for Religious Affairs of using secret instructions (never written down but conveyed to its officials verbally), which contradict Lenin's law on the separation of church and state. The second document is one of the most important on the Russian church ever written, and will probably become highly influential. It concentrates on the appointment of bishops, a key issue in church-state relations. The rules for such appointments were seriously infringed as a result of Peter the Great's reforms, but they were re-established during the Council of the Russian Orthodox Church that met during the 1917 revolution. Yet now the sad fact is, he states, that bishops are *de facto* appointed by the president of the Council for Religious Affairs. Archbishop Yermogen stressed the provisional character of the decrees of the 1961 Council of Bishops and calls for their immediate revision. One further vital point made by the archbishop is that when a new Patriarch has to be elected, correct procedure should be followed. The urgency of this point needs no stressing, as Patriarch Alexis is ninety.

RECENTLY, ANOTHER important letter from Archbishop Yermogen has reached us. This time it is a letter written on February 20, 1968, in answer to a letter from the Archbishop of Tallin, dated December 22, 1967. From the latter document we learn that there was indeed a disciplinary reason for Archbishop Yermogen's prolonged retirement. For the vacancies that had occurred in the past two years the Holy Synod decided that there had been more "suitable" candidates who would not cause the kind of "complications" that resulted from Yermogen's activity in his successive dioceses.

In reply to this, Archbishop Yermogen in his letter defends himself coolly and courageously—and in doing so reveals himself to us, without setting out to do so, as one of the great pastors of present-day Russia. He points out that church law has been broken,

for the disciplinary measures that have been enforced could legally be taken against him only by a church court. He has not therefore even been given the opportunity of defending himself. The "difficulties," of which the letter from the Archbishop of Tallin (representing the Patriarch) complains, were because of his safeguarding of church law and the Soviet constitution, not his infraction of them.

Fathers Eshliman and Yakunin had told us in their letters that Archbishop Yermogen had energetically prevented churches from being closed, a fact supported by the archbishop when he writes:

The original cause of the difficulties was my refusal to help the government official, Voronichev, to close the church at Lunacharsky, near Tashkent. This church, because of the lack of legal grounds for its closure, has remained open right up to the present. During my time as bishop of the Tashkent diocese, not one church was shut at a time when in a whole series of dioceses masses of churches were being shut, wave upon wave of them.

IN TASHKENT he also built a new cathedral, the largest building enterprise successfully completed by the Russian Orthodox Church since the revolution. For doing this he was elevated by the Patriarch to the rank of archbishop and congratulated by him in the warmest terms. Also, he probably saved lives, for the old cathedral building was severely damaged in the recent catastrophic earthquake, while the new one stood firm.

In Omsk he defended in court the warden of one of his churches that had been illegally closed—which can hardly be called a "difficulty," he says. In Kaluga he got on well with the first local official of the Council for Religious Affairs, but his successor, F. P.

Ryabov, tried directly to appoint priests to parishes and to refuse others the right to perform services, expecting the archbishop to rubber-stamp his decisions. Naturally, Yermogen resisted this pressure, but made himself unpopular with the local authorities as a result. This was a contributory factor in his dismissal, which occurred after he led the delegation of eight bishops to the Patriarch.

This exchange of letters provides us with the best-documented account we yet have of the Moscow Patriarchate's upholding decisions of the secular state in religious matters, not only disregarding church law by so doing but breaking the constitutional requirement of the separation of church and state.

The Russian Orthodox Church has not, as yet, gone as far as the Baptist reformers who wish to change the state laws on religion (see *America*, February 3, 1968). At present the leaders of the new movement want to see the laws that do exist strictly observed. Archbishop Yermogen now gives the highest moral authority to this courageous stand. The indications are that unless the Patriarch and his advisers in Moscow give more weight to the demand for reform than they have yet done, they will find themselves increasingly isolated from their church—particularly from its younger members who did not endure the terrors of Stalin's purges. With the Baptist Church, the state stepped in and imprisoned the chief reform leaders before their church had had opportunity to respond adequately to their demands. There is, fortunately, no sign as yet that such terrorist methods will be used against zealous Orthodox leaders—but with the recent growth in the powers of the secret police, the possibility can by no means be discounted. ★★★

RELIGIOUS NEWS SERVICE



Yehuda Leib Levin, second from right, chief rabbi of Moscow, poses with U.S. religious leaders at a reception in his honor in New York. Shown from left are: Father Daniel L. Flaherty, S.J., executive editor of *America* magazine; Cantor David Stiskin, of Leningrad Choral Synagogue; Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation; Rabbi Levin; and Dr. Harold Bosley, senior pastor at Christ church (Methodist). The reception was sponsored by the Appeal of Conscience Foundation, an interreligious organization dedicated to safeguarding religious freedom.

I PROTEST!

By C. C. SHADLER

I PROTEST against the expelling of Christian missionaries from the Sudan like common criminals, as if it were Christianity that brought depravity and poverty to that country.

I protest against the preaching of hatred and war against the whites by the Black Muslims in this country, as if the sword of Mohammed could find the solution to our problems.

I protest against the Chinese Communist rulers driving missionaries from their shores and seeking to stamp out their witness.

I protest against the slaughter of missionaries in the Congo and the confiscation of Christian schools in Indonesia.

I protest against persecution of Christians in Russia, against their being denied the right to witness for Christ.

I protest! But do I have the *right* to protest?

Did we Christians not lose this right when we took over the Roman Empire and became a worldly power?

Did we not lose the right to protest when we killed in the name of Christ to make others Christians?

Did we not lose the right of protest when we put "God With Us" on our banners and, killing and plundering, carried the cross of the Crusades through the Orient?

Did we not lose our protest right when our church became so strong politically that an emperor had to bow before us and stand barefooted in the snow at Canossa?

Did we not lose our right when we denied religious liberty to the Reformers of our church and burned them at the stake, when we bathed in the blood of the Inquisition, and danced at the murderous wedding feast of St. Bartholomew?

Did we not lose the right of protest when we allowed pirating merchants—in one hand the Bible, in the other the sword—to hunt down our fellow brethren on the African continent and sell them as slaves?

Did we not lose the right of protest when we sold opium in the Far East and liquor in the Near?

Did we not lose the right of protest when we formed corrupt alliance with the state, and when we acquired so much tax-free property that our fellow citizens were made to groan under intolerable levies?

Did we not lose the right of protest when, for what



American soldiers pray at the graves of six Protestant missionaries slain in a Viet Cong raid on a mission in Ban Me Thuot.



A North Vietnamese nun looks sadly at signs of war in Hanoi.

we called truth and for race, we shut our church doors in our fellow believers' faces?

"This was not Christianity," you will say. "This was man, weak and sinful."

Yes. Yet it was men who claimed to be Christian and it was the Christian world that, either with active participation or silent acquiescence, allowed these things to happen. And now we are suspect. For after the missionaries in Africa came the slave traders, and after the missionaries in China the opium dealers. And those who suffered have long memories.

IT IS NO WONDER that the sacrificing work and lives of some Christians do not count on this balance sheet! It is no wonder that much of the world has turned to Communism and Islam in the search for happiness in life and death.

We were not pure!

We were not honest!

We did not do what we preached!

What if we had remembered Christ's words, "My kingdom is not of this world," when we saved crumbling Rome?

What if we had rebuked men who set themselves above their fellows and proffered their rings to be kissed?

What if we had left the sword at home when we went into the world to preach the good news?

What if, during the Middle Ages, we had spent our time and energy educating the poor, doing away with their superstitions and fears, instead of seesawing for power with emperors?

What if we had listened to the Reformers and had truly repented and reformed when they clamored for a clean church?

What if we had tried to learn from the Far East instead of looting it?

What if we had become one—one in faith, one in

baptism, one in love and truth, as our Lord prayed we would be?

Would the world not look different, if only one of these *if's* had become reality? And would it not be a better world for it? With deep sadness I recognize the Achilles' heel in our Christian armor. The pain is great, as the arrows of the disappointed and disillusioned pierce and cripple us.

History cannot be rewritten. But there is still the future begging to be shaped. And this future will be history one day too. It is up to each individual Christian to shape this future, to write its history.

It will not be easy to do away with the old image.

We will have to do more than to feel righteous about giving one hour a week to God. We will have to allow Christ to be part of our everyday life. We will have to love our neighbor as we love ourselves. And we will have to call him neighbor who in this world has need of us.

Through us the cup of cold water will have to be offered, the hungry fed, the naked clothed, the homeless housed. Through us the love of Christ will have to be manifest.

THE COLLECTIVE impact of our individual commitments will have its effect. For the church is still people. You and I. And its image is, basically, what we are.

We must once again become what Christ is.

A godly life is, after all, the most effective protest against evil. Against tyranny. Against the inhumanity of man to man.

This protest we have the right to make.

This protest we have the *obligation* to make.

It may not change the world tomorrow. But on some tomorrow our children may reap the fruit of today's love, of today's endeavor.

Join me in my protest, anyone?

★★★

NO MIND TO BE A JUDGE

By VARNER J. JOHNS *

**Gallio may have been a pagan, but he knew
the distinction between crime and sin.**

LONG years ago three men stood face to face in an ancient Grecian forum—the accused, the accuser, the judge. The prisoner at the bar was no stranger to court trials, to mob violence, to scourging and stoning. A Jew by birth, a Roman in citizenship, a convert to Christianity, the apostle Paul was zealous in proclaiming his new-found faith.

Nothing so arouses the prejudice and passions of men as for someone to disturb the religious *status quo* in a community. So it was that Sosthenes, ruler of the synagogue, sought to silence the "heretic" by appealing to the judge of the civil court.

Judge Junius Annaeus Gallio, proconsul of Achaia, brother of the Stoic philosopher Seneca, was an unusual man, considering the day in which he lived. His name should have a prominent place among those who believe in the rights of man, in freedom to speak without fear of reprisal, in freedom of religion. His decision in this case is noteworthy.

"This fellow persuadeth men to worship God contrary to the law" was the accusation. The law in this case may have been the law of the state. More likely, it was the traditional canon law, the law of God as interpreted by the elders of Israel. The apostle Paul was indeed a powerful persuader in gaining converts, but he had said nothing against the law of God or against the law of the state. The criminal in the case was not the apostle Paul but the man who had stirred up the mob and brought the "heretic" to court.

Strange paradox in human history: Religion, which should be motivated and sustained by love, is often a cloak to cover intensity of hate. If my creed cannot be sustained by a "Thus saith the Lord," if I cannot meet logic with logic, reason with reason, then, bring on the mob, burn church buildings, hurl the stones, set up the Inquisition, and, if possible, appeal to the state to mete out punishment. This is the story oft repeated in history, both civil and religious.

As the apostle Paul started to speak in his own defense, Judge Gallio interrupted with these memorable

words—words which clearly define the separate realms of church and state, words which closely parallel the Jeffersonian "wall of separation" affirmation:

"If it had been a question of crime or grave misdemeanor, I should, of course, have given you Jews a patient hearing, but if it is some bickering about words and names and your Jewish law, you may see to it yourselves; I have no mind to be a judge of these matters'" (Acts 18:14-16, *New English Bible*).†

Note well the clear-cut distinction: The concern of the state—"crime or grave misdemeanor"; the concern of the church—"words and names"; and canon law. This does not mean that the state has no concern for the welfare of the people—their peace, their prosperity, their security, and even their religion. The ideal state is never antagonistic or indifferent to the religious life of its citizens, but the greatest favor the state can ever bestow upon the members of a church, individually or collectively, is to leave men free—free to pray and to preach; free to make converts to their faith; free to worship or not to worship in the manner and at the time they may choose.

In this day, when some men would blur the distinction between sin and crime, between canon law and civil law, when they would write the law of Christ into the constitution of the state, it is well that we recall the wise words of Gallio, words that have their echo in American jurisprudence: "The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect." (*Watson v. Jones*, 13 Wall, 679, 728.) "And so far as this Court is concerned, the truth or error of our religious beliefs is not relevant and not a subject for adjudication." (*Raymond P. Gallagher, et al., v. Crown Kosher Super Market of Massachusetts, et al.*, 4, 5, 1960.) ★★★

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† *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.



STUDENT RIGHTS v. PRIVATE SCHOOLS

DELEGATES to a conference of the National Student Association, convened in Minneapolis last November, were urged to employ their constitutional freedom-of-religion guarantee to attack Reserve Officers Training Corps, compulsory chapel, or compulsory religion courses.¹

The advice, offered by Roy Lucas (law professor at the University of Alabama) to 350 student delegates from some 100 universities and colleges, ran up a storm warning to all church-related schools of higher learning that take their church-relatedness seriously.

The many "squeezes" currently being felt by private schools (as opposed to public, state-supported schools) tend to be felt with even greater intensity by those private schools which are church-related and church-supported. The pressures from rising school costs, enrollment bulges, teacher shortages, modernization demands, and rising educational standards, bear down heavily upon the church-related school, which lacks the substantial state aid of the public school and often lacks the long-established endowments enjoyed by secular private schools.

The church-related school has been willing to face up to these many difficulties as part of the price to be paid for maintaining certain unique standards of belief and conduct. And hitherto, the fact that the church-related school has been classified as a private school has been sufficient protection for whatever unique way of life the school might advocate, provided only that it offer a standard level of general education that would equip its students adequately as citizens.

BUT NOW THE MINNEAPOLIS meeting of the NSA poses a threat to the "immunity" of the private school from action against its unique requirements, be they what they may.

NSA president, Edward Schwartz (Oberlin '65), in addressing this "first national student-power conference" urged that the private college no longer be considered immune from legal action to protect the constitutional rights of protesting students.²

The point needs to be clarified just here that the church-related college has not necessarily or willfully been a violator of constitutional rights of its students.

In fact, where a church-related school has upheld certain requirements (such as chapel attendance) and standards (such as no drinking), it has been quite customary for the student (and often his parents) to sign a statement of willingness to conform to such requirements as part of his application for admission.

Until the present time such agreements have seldom been seriously contested, although individual students might have wearied of their bargain as a school year progressed. Such cases as have been taken to court have been limited to students in public colleges and universities. But now the NSA is challenging the right of the private school to impose religiously oriented requirements upon its students!

INTERESTING INDEED is Schwartz's criterion for reclassifying a private institution. If a private college received a substantial amount of money from public sources, it could be shown to be a public institution, where student rights are concerned.³

A recent dispute at Howard University was cited to the NSA as a case in point. There the U.S. Court of Appeals accepted jurisdiction when expelled students and faculty members argued that most of the school's budget was provided by Federal funds.

"Delegates from private colleges should go back and determine just how private your college is," declared Mr. Schwartz. Delegates were advised to check on Federal grants to faculty members, on the number of recipients of the GI Bill, and on special deals from State legislatures.⁴

It remains to be seen what the courts would do with a case claiming infringement of student rights when the individual concerned had signed a preadmission agreement to uphold school regulations. Provided no student (or faculty member) in a church-related school won such a rights case in court, the threatening "storm" might be reclassified a "tempest in a teapot."

Whatever the barometer brings, it is interesting to reflect on the debate that could evolve over this matter of rights. Two paramount questions would concern (1) the right of the individual student to protest and win a restraining action; (2) the right of a church to operate a school in which behavior growing out of unique beliefs would be required of its students and teachers.

In practice there is the further problem of the right

of a minor to elect to attend a school of his choosing, and the right of the parent (especially a supporting parent) to require the minor to attend a school of the parent's choosing.

At the least, one could advocate that the church weigh long and carefully the new implications that may be drawn from its accepting public money for the operation of its schools.

DR. GORDON HYDE
CHAIRMAN, DIVISION OF RELIGION
SOUTHERN MISSIONARY COLLEGE

REFERENCES

¹ See *Christian Science Monitor* (Midwestern Edition), Nov. 29, 1967, p. 22. ² *Ibid.* ³ *The Chronicle of Higher Education*, Vol. II, No. 6, Nov. 22, 1967, p. 1. ⁴ *Ibid.*

THE WARREN COURT: POST MORTEM

WHILE Abe Fortas' ordeal before the Senate Judiciary Committee continues, we pause to consider the Warren Court, which as all institutions human, was, well, human. (And, if our concept of original sin is a bit unclear, we *do* hold firmly to the fallen nature of the human race!)

Without question the Warren Court majored more on sociological practices than constitutional nitpicking. Visitors to the Court will not soon forget the Chief Justice occasionally leaning forward intently to rebut a voluminously documented argument with the simple questions, "But is it fair? Is it right?"

It was this sense of fairness that led the Chief Justice to support a historic series of civil rights decisions, outlawing segregation of public schools and ordering desegregation "with all deliberate speed" (*Brown v. Board of Education*, 1954), guaranteeing public accommodations for Negroes (*Heart of Atlanta v. U.S.*, 1964), and supporting open housing (*Jones v. Mayer*, 1968). Whatever the intent of the writers of the Constitution, these decisions were fair. Unless the teachings of Christ are tragically wrong, no higher court of the ages ever will turn Warren away from the gate for his part in restoring freedom to an oppressed minority.

The record of the Court in other areas is less laudable. We are tossing no orchids the Court's way for its definition of obscenity, whatever the word means; and our outrage with Warren's majority decision in the 1961 Sunday law cases was verbalized on these pages.

But the Court's decisions in the sadly misunderstood Bible reading and prayer cases were consonant with religious liberty. The "invidious discrimination" practiced against a woman denied unemployment benefits because she would not report for work on the Sabbath was ended by the Warren Court. And separation of church and state, best in the long run for both institutions, has been strengthened in other cases under the stewardship of Earl Warren.

R. R. H.

1-A-O

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lot of security under such conditions. When a soldier sees a medic crawl forward into enemy fire with nothing in his hand but a first-aid kit or a stretcher, he knows it's not a coward passing him."

THE NEXT DAY I met another 1-A-O who had shown his mettle. Like many medics, he was out where the fighting is. To reach him I traveled by plane and truck to Lift Off, an Army tent city surrounded by low hills and buzzing with departing helicopters. I boarded a giant Huey copter and was soon on my way to a forward fire base surrounded by Viet Cong.

Sp4c. Wendell Meade, a soft-spoken Kentuckian who is a member of the Church of Christ, is credited by his buddies with saving the lives of a number of them while they were pinned down by enemy fire. Several of the platoon re-created the story for me.

About 10 A.M. a month earlier they had been engaged by the Viet Cong. By noon the platoon leader and three other men had been wounded. Ordered to retreat, the platoon fell back only a short distance when it was pinned down by fire from all sides. For eighteen hours its members were raked by automatic weapons and mortar fire. Meade, the only medic, snaked his way among the wounded. Handed a gun, he passed it on to another soldier, whose conscience did not prohibit his using it.

"The platoon's defensive perimeter was only one hundred yards across," a soldier told me. "We hid behind trees and burrowed into the ground."

AS MEADE PUT A DRESSING ON a wounded soldier, he felt a blow on the back. A bullet had smacked into his pack but did not penetrate.

Crawling to a lieutenant who was wounded just above the heart, he gave him water to replace his body fluids and dressed his wounds. While trying to dig a foxhole to protect him Meade was hit again. This time the bullet pierced his helmet and grazed his forehead.

About eight o'clock the next morning reinforcements arrived, and the enemy vanished into the jungle. Meade helped move out the wounded and the dead.

"The bravery of Garner and Meade is what we have come to expect of our 1-A-O's," I was told by Col. Granger, commander of the Second Battalion, Thirty-fifth Infantry. "Maybe men in this classification feel they have something to prove to themselves. Certainly they don't need to prove their bravery to us. They have demonstrated it too many times."

It took a Pfc. to sum it up. "I'll tell you," he said, succinctly if inelegantly, "Them guys got guts." ★★★



UNITED STATES

Rhode Island Church Council Names Catholic Priest to Full-time Post

Providence, R.I.—A Roman Catholic priest has been appointed to a full-time post with the Rhode Island State Council of Churches, the first such appointment in that State.

Father Titus Cranny, S.A., an associate director of the Ecumenical Institute at Graymoor, New York, is believed to be the first Catholic priest to work full-time for any State council of churches.

County Appoints Priests to Marriage Counseling Service

Detroit.—In an unprecedented move two priests of the Roman Catholic Archdiocese of Detroit have been named to the official staff of the Marriage Counseling Service of the Wayne County (Detroit) Circuit Court.

Both Father Robert S. Kowalksi and Father William R. Lucken are experienced counselors for the Archdiocesan Family Life Bureau. They will be placed under county civil service.

Judge John B. Swainson, former Democratic governor of Michigan and now chairman of the 26-member circuit court bench, said their appointment was "unanimously approved by all the judges of this court."

"Their work was well known to us since they had served their internship [ten months] with us last year, and we knew them to be highly qualified, experienced men, who could bring a unique objectivity and a new dimension to the counseling staff," he added.

The judge said the priests will not concentrate on Catholic divorce, separation, or child care cases, but will be assigned cases "across the board," regardless of the creed of those involved.

N.Y. Votes Private College Funds, but Bars Church School Aid

Albany, N.Y.—Legislation providing State financial aid to private, nonsectarian colleges and universities was voted, but a bill which would have extended this assistance to church-related schools was allowed to die in committee.

The controversial statute, recommended by Governor Nelson A. Rockefeller, followed suggestions made by the Governor's special panel on high education,

which was headed by McGeorge Bundy, president of the Ford Foundation.

The effort to aid church-related colleges and universities hinged on the passage of a bill that sought repeal of the State constitutional provision that prohibits aid, "directly or indirectly," to church-related institutions—the so-called Blaine Amendment.

Earlier in the legislative session, the Senate voted to repeal the constitutional ban, but the bill was killed by the Assembly.

The legislation, passed as the lawmakers were looking forward to adjournment, will provide almost \$33 million to private nonsectarian schools in its first year, beginning July 1, 1969.

New York has the largest number of private institutions in the United States—143. More than half of these, 83, are church-affiliated.

Under the formula for distribution of funds, private colleges and universities will receive \$400 for each Bachelor's and Master's degree distributed the preceding year and \$2,400 for each Doctorate.

Twelve Catholics Challenge U.S. Definition of 'CO'

San Francisco.—Twelve Catholics—including ten priests—have filed a Federal suit challenging the Government's definition of a conscientious objector as unconstitutional in that it constitutes an establishment of religion.

Richard Harrington, attorney for the plaintiffs, claimed that Section 6(j) of the Universal Military Training and Service Act, as amended in 1967, sanctions the conduct of Quakers in gaining conscientious objector status while denying the same classification to Catholics who request the status.

He charged that the section's requirement that CO's be opposed to all wars incorporates a religious doctrine into the law, and does not protect those whose religion sanctions objection to a particular war.

(The contested parts of the section require that CO status be given to those "who, by reason of religious training and belief [are] conscientiously opposed to participation in war in any form. As used in this subsection, the term religious training and belief does not include essentially political, sociological or philosophical views, or a merely personal moral code.")

The suit, filed May 23 in U.S. District Court in San

Francisco, charges that the section "establishes religious exemption from military service at this time for members of the Religious Society of Friends based upon their religious doctrine, while purporting to deny exemption from military service to Catholics prohibited by their religious training and belief from engaging therein."

The case began when one of the 12 plaintiffs, James McFadden, a 24-year-old University of San Francisco (USF) senior, advised his draft board that he was "unable to participate in war at this time by reason of his religious training and belief."

Despite the request for CO status, the local board classified Mr. McFadden 1-A.

The complaint said that Local Board 40 classified Mr. McFadden 1-A "on the ground that the content of his religious belief would not compel him to refuse to participate in war 'in any form' because it would allow participation in a hypothetical war at a hypothetical future time."

CZECHOSLOVAKIA

Freedom of Religion, Respect for Dissent Upheld by Czech President

Prague.—Czechoslovak President Ludvik Svoboda has called for freedom of religion and respect for religious dissent.

Addressing a rally in Slovakia, he said, "We also want to respect freedom of religious belief, but faith and religious denominations must be discussed calmly and circumspectly with full respect for the convictions of others."

The Czech president, who has become a symbol of hope to many in this country, promised to support and promote "all factors that endorse and strengthen the unity of the state."

In Bratislava Dr. Vladimir Kadlec, Minister of Education, said that freedom of religious instruction will be restored, but that separation of church and state will be carefully maintained in the field of education.

Addressing a meeting of teachers, Dr. Kadlec pledged, "We shall, in the future, respect the constitution and will not allow such deformations as occurred in the past."

Dr. Erika Kadlecova, head of the Secretariat for Church Affairs in the Ministry of Culture, said in an article published in Prague that the Czech Government "faces no danger" from adherence to the principle of religious freedom.

In 1949, she said, "Certain ecclesiastical circles" which "set themselves up in opposition to revolutionary changes" were answered by stringent laws on religion.

"The society which was just stabilizing itself had a right to protect itself," she said. "However, with the

gradual strengthening of the bases of socialism in Czechoslovakia, corresponding changes were not made in relation to the churches."

She called for "serious preparation" for a "fundamental change" in church-state relations.

SOUTH AFRICA

Churchmen Respond to Magistrate's Criticism of 'Moral Degradation'

Cape Town.—Anglican churchmen have reacted sharply to a statement by a Cape Town magistrate that described the testimony of the Anglican Dean of Cape Town, the Very Reverend E. L. King, as a sign of modern "moral degeneracy."

Dean King had testified in favor of the defendant's right to free speech in a trial for blasphemy.

In his delivery of the verdict and sentence, Magistrate W. F. van der Merwe commented: "The extent of moral degradation in modern society can be gauged from the attitude of Dean King in this matter."

The Anglican dean had defended the right of Christopher Pritchard, former editor of *Varsity*, the undergraduate magazine of Cape Town University, to publish an article entitled, "Is God Dead?" written by another student.

Dean King is currently in Europe and was unavailable to reply to the magistrate. But a number of his clerical colleagues commented on the judge's remarks.

Canon C. T. Woods, of Cape Town, said, "If blasphemy is the denial or slander of the Supreme Being, then technically atheists are liable to prosecution if they proclaim their views.

"In the changing moral outlook of today—which the magistrate called 'moral degradation in modern society'—all Christian values are being questioned and Dean King was welcoming an open questioning of belief in God so that Christians can rethink and restate their own position by dialog. If we don't know what unbelievers in God really think, we don't have a common ground for an approach to them.

"Anyway, does an appeal to a court of law advance the cause of Christianity? Jesus was put to death for blasphemy, Tyndale was burned at the stake for heresy—both by a state whose belief in God was the cornerstone of its constitution."

Msgr. John P. Galvin, Roman Catholic vicar-general of Cape Town, said that the magistrate's interpretation was "unfair" and that Dean King and other clerics who testified in the trial did not support the views expressed.

"They simply conceded that such opinions were part of contemporary thought on God and religion," he said.

New Deal for Spain's Protestants

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nected with it were not so numerous, it would be an obligation.

"Concerning the destruction of furniture or other objects, we must make a distinction between those objects with heretical value—such as Protestant Bibles, prayer books, pamphlets or other religious propaganda, pictures that are hostile to the true religion, tables, chairs, robes, and all other objects used in their sacrilegious services—and those

objects of common usage such as personal effects. The former should be destroyed, and the reason for doing so is evident. Is it not an elementary duty of charity to protect the innocent from robbers? It is also a duty, then, to destroy the instruments which the robber uses to accomplish his evil. As for the second category of objects, it would not be right to destroy them, for they are private possessions not used in the services. False teachers have the right to live even if they do harm. Therefore, their personal items should be preserved."

Grave problems beset Protestants who wished to marry, delays of two and even three and more years having to be endured. Adventist leader Angel Codejón described the case of a young woman in Zaragorsa who sought permission to marry. She was refused. "You were born a Catholic and a Catholic you must remain," a judge told her. This meant that her conversion was invalid and hence that she was still subject to canon

law and unable to contract marriage before a minister. She moved to Madrid, where she found a sympathetic judge who accepted her conversion as genuine. She was married at last after *three years* of persistence! Said Codejón, "We knew they must be in love."

Once they married, Protestants faced the problem of educating their children. Protestant schools did not exist—legally, at least. Sunday schools in authorized buildings were the extent of the government's forbearance. Even import of Bibles was subject to strict regulation.

THE LAST INDIGNITY visited upon a Spanish Protestant was reserved till his death. A body could not be brought to the church for a service. No cortege could accompany it to the graveyard. No hymns could be sung, no prayers said en route. At last, his coffin shunted through deserted streets in early morning or at night, he was laid to rest beside suicides and criminals in a weed-infested, unkempt ghetto grave fenced off from the main cemetery.

We learned of a case that occurred just two months before our Commission arrived in Spain. On Sunday, January 14, in Algezares, province of Murcia, Doña María Lorente Guirao, a member of the Seventh-day Adventist Church, died. Two hours later, Angel Codejón went to the parish priest and told him that the woman's family desired her to be buried in the Algezares cemetery. The priest replied that he could not give permission without an order from his superior.

On Monday, January 15, at 10 A.M., Pastor Codejón went to the palace of the Archbishop of Murcia and set forth the case. Two hours and fifteen minutes later he was given the following statement:

"The pro-vicar general of the bishop's office, diocese of Cartagena, Murcia.

"We, Licentiate Don Pedro Pérez García, pro-vicar general of the office of the bishop of Cartagena, for the present,

"WE DECREE: Having been informed by the reverend parish priest of Algezares concerning the death of Doña María Guirao, who had resided in the aforesaid town and who was publicly affiliated with the Christian Seventh-day Adventist congregation, without it being known that she had given any sign of repentance or had forsworn the religion which she professed, in compliance with what is stated in canon 1240, article 1, section 1, we for the present inform the reverend parish priest of Algezares that he should not proceed to give ecclesiastical burial to the corpse of the aforesaid deceased,

Max Mazin, leader of Madrid's Jewish community, and Jose Cardona Gregori, the Baptist minister who heads the Protestant Commission.



who ought to be buried in a special place set apart, which in the Catholic cemetery is assigned those cadavers which cannot receive ecclesiastical burial.

"Thus we ordain by this our decree, given in Murcia, on January 15, 1968."

A notation on the upper left-hand side of the document reads, "The pro-vicar general of the bishop's office, diocese of Cartagena, Murcia." At the bottom is the seal of the vicarate and an illegible signature.

PASTOR CODEJÓN had no alternative but to accept "the special place set apart" for the burial. There, in a 10- by 23-foot plot, filled with trash and overgrown with weeds, surrounded by a broken-down fence, Doña María was laid to rest. It is hardly the "adequate place" spoken of in article 8 of the Law of Religious Toleration.

To this date only one Protestant has been buried in a municipal graveyard open also to Catholics. The incident, which occurred in June, 1967, was hailed in the American press as an example of ecumenical advance in Spain, but it was nothing of the sort, as our Commission found. The burial was a mistake, the authorities learning too late that the victim was not Catholic.

"American newspapers were correct in stating that the burial was a 'first,'" Jose Cardona told us. "What they did not add was that it may be some years before there is a second."

W. A. Thompson, president of the Allegheny East Conference of SDA's, cements an ecumenical relationship.



The foregoing recital is not made for the purpose of denigrating the Spanish character. It is to say, instead, that radical changes of attitude do not come overnight, and that men who administer laws are at least as important as the laws themselves.

Have not we Americans evidence—humbling evidence—in our own land of these truths? I recall, sadly, that the Church-State Study Commission left Spain only days before Martin Luther King was shot. And that though the United States Supreme Court in 1954 declared segregated schools unconstitutional, fourteen years later there are yet hundreds of school districts in the Deep South that have not made even token advance toward desegregation. And Doña María died of natural causes and was laid to rest in a graveyard, humble though it was; she did not end up filled with gunshot wounds, buried in an earthfill dam.

The Archbishop of Madrid, Casimiro Marcello, told representatives of the Commission that the Catholic Church in Spain is willing to embrace Protestant desires for religious liberty.

"Because of entrenched opposition to Protestantism, it will take a little more time to adjust to Protestant demands," he said. "Perhaps another three years will see accommodation to the demands of minority groups."

Undersecretary Don Alfredo Lopez, head of the Interministerial Commission on Religious Liberty, told a delegation from our group:

"In the Ministry of Justice we do not regard religious liberty, and we do not endure it, as a painful obligation. For us religious liberty is a boon, because it constitutes a position of respect for the dignity of the human being. As a Spaniard, as a participant, though it be in a secondary and modest line of service in the Spanish Government, and as a Catholic, I am convinced that when I work in favor of religious liberty, I serve all Spaniards, my country, and the church to which I belong.

"I say this because, in regard to religious liberty, apart from technical aspects which must be taken care of with expertness, perhaps the most important thing is that we dissipate reciprocal jealousies. I believe that our deeds are going to serve effectively to make these jealousies disappear.

We were surprised at the extent of ecumenical activities in Spain, a measure of the degree to which the Catholic Church has corrected its anti-Protestant jaundice.

MONSIGNOR FRANCISCO ALBARRACIN, director of the Institute for Oriental Studies and an unapologetic ecumenist, pointed out the lounge where Catholic and Protestant leaders are meeting informally to exchange points of view.

"Before Vatican II," he said, "neither I nor the Protestant leaders gathering here could have survived publicity about such meetings."

A SNAKE IN THE GRASS, ALAS

"Some time ago, in the garden of our Spain, a snake appeared, and is still hiding in the grass. This snake is Protestantism. Enemy nations, who have done nothing to help us but a great deal to harm us, have offered us this rotten bit of goods. . . . It is corruption under a gilt cover, presented

with phrases from a desecrated Bible. Their Bibles and Gospels are not the word of God, for they do not come to us by the way shown by Christ Himself. To read or distribute them is a mortal sin. . . . The Immaculate Virgin, our Patroness, once more will crush the head of this serpent."

—From a warning issued twenty years ago to the faithful of the diocese of Zaragosa in Spain.



When, recently, Ruben Escribano, a twenty-two-year-old Seventh-day Adventist soldier, was sentenced to six years in prison (an unexpectedly severe sentence) for refusing to participate in an army drill held on the seventh-day Sabbath, Monsignor Albarracin wrote an article defending him. Urged by a Madrid newspaper to repudiate statements of support for Ruben, he refused. Albarracin emphasized his interest not only in full freedom for Protestants but also in full brotherhood with them.

His picture, accompanying this article, shows that the ecumenical climate in Spain is indeed changing. Where once only icicles hung, ecumenical crocuses are now peeping through the springlike thaw.

The new climate may have to survive a storm soon, if plans being made by Pastor Jose Cardona and the Protestant Commission are successful. Evangelist Billy Graham, we were told, is planning to follow two meetings in public auditoriums—one in Barcelona, one in Madrid—with a full-fledged evangelistic series in the near future.

Despite ecumenical advances and the new law of religious toleration, the greatest single barrier to religious liberty for Protestants remains the Roman Catholic Church in Spain. "It is not true that the ordinary people are opposed to religious liberty—despite the way they have been subjected to propaganda against it," says Enrique Miret Magdalena, a Catholic layman who writes and lectures extensively on the subject. "Who, then, is? I will tell you: the sacristan-minded groups who surround our bishops."

SEÑOR MAGDALENA'S contention is buttressed by a recent poll taken among university students. It revealed that 92 per cent of them favor full freedom for Protestants. To the question which asked whether the state was entitled to impose any religious creed, 90 per cent answered No.

Whatever the future holds, don't look for the church

to give up its preferred status in Spanish law. (Even experts have difficulty determining just where government ends and Catholicism begins, or vice versa.)

"At present," writes Spanish Catholic journalist Carmen Irizarry, "the Spanish government contributes about twenty million dollars a year to the upkeep of the Church, a sum that is used for priests' salaries, maintenance of thousands of parishes, schools, and pontifical universities, and aid to the Spanish foreign missions. . . . If separation of church and state . . . ever took place, it would be no easy matter for the Church to coax twenty million dollars out of the faithful through free-will offerings."

A REALISTIC APPRAISAL of Spain's New Deal was given us by Max Mazin, head of Madrid's Jewish community, which is also affected by the new law.

"No one is kidding himself," he said. "What we have now is not religious liberty but religious toleration. When the minority community has the same rights granted to the Roman Catholic Church, then we can speak of religious liberty."

"The law is, however, an advance over what we have had. But what is written on paper is not so important as the goodwill of the authorities who must implement the law. The acid test of this goodwill will come as minority religious groups seek to exercise their newly 'tolerated' rights."

Like the mythical god Janus, Spain yet has two faces, one set to the intolerance of the past, the other committed to religious toleration, if not freedom, for minority faiths. Only the mirror of time will reveal whether the *duende* of religious liberty will become part of the Spanish character.

★★★



the launching pad

With C. MERVYN MAXWELL
Department of Church History, Andrews University
Berrien Springs, Michigan



Q. At a LIBERTY rally some months ago I heard a tape in which the Orthodox Primate of Greece expressed himself as being favorable to religious freedom. Years ago I heard that small sects were being persecuted in Greece and that it was forbidden even to translate the New Testament from first-century Greek to modern Greek. May we conclude that some notable change for the better has recently taken place in Greece?

A. Unfortunately, the answer is No.

Both the former constitution, in effect prior to the military coup of April, 1967, and the new one, which has recently taken its place, do provide that "freedom of religious conscience is inviolable," and that "any religion of a professed doctrine is free and its worship takes place unhindered and under the protection of the law." Unfortunately the new one, like the old, goes on to say that "the established religion in Greece is that of the Eastern Orthodox Church of Christ," and that "proselytism and every other interference with the established religion, is prohibited."

As for the rendering of the New Testament into modern Greek, the new constitution states emphatically, "The text of the Holy Bible is maintained unalterable. Its rendering into a different linguistic form, without a previous approval of the autocephalous Church of Greece and of the Great Church of Christ in Constantinople, is absolutely prohibited."

Q. In our largely secular culture, why don't all Christians forget their differences and consider themselves as constituting one single community?

A. Somebody has beat you to it.

Last spring Robert Dodds, of the National Council of Churches, proposed a "general church membership" in which every Christian would be a member of all Christian churches indiscriminately, free to enjoy a Lutheran Bible study on Tuesday afternoon, a Methodist prayer meeting on Wednesday night, and a Catholic mass on Sunday morning.

Indeed, last fall (*America*, Nov. 4, 1967) John McCaw, a Protestant professor in Drake University Divinity School, argued that we are *already* living in the time of a great "American Church"—a great catholic-centered American Church—in which more and more the members of the various

denominations see themselves as "Christian" rather than as "Protestant" or "Catholic."

Judging by the "Everyone Welcome" slogans on church bulletin boards, I reckon that Christians of every persuasion have been free to attend the meetings of other Christians for the past century or more. The difference today is that people *feel* freer to visit churches of other denominations.

It is a good thing that many American Christians are beginning to see that their allegiance to holy water, glossolalia, or supralapsarian predestinarianism should no longer stimulate them to suspect other Christians of sorcery who don't agree with them on such non-Biblical items. But can Christians—can America—survive on homogenized theological pablum?

Q. Do you happen to know whether the Catholics will ever make an official saint out of Pope John?

A. The process was begun with an announcement by Pope Paul VI on November 18, 1965. It is proceeding in Venice, where hundreds of people who knew the pope during his prepapal pastorate there are testifying to his character and good works. But it will probably be at least another two years before Pope John officially becomes Saint John.

Incidentally, in Bible times all living Christians were called saints. (Notice, for example, Philipians 1:1: "Paul and Timotheus . . . to all the saints in Christ Jesus.") In the Greek New Testament the word translated "saint" meant any person dedicated to God. In the Catholic Church the first person pronounced a saint (or "canonized") by a pope appears to have been Ulrich of Augsburg in A.D. 993; but the word came to have special significance during the third and fourth centuries, when the custom arose of praying to martyrs—who were believed to be in heaven—to get them to intercede with God.

The declaration that a man is a saint means among other things that he is considered to have special privileges as an intercessor with God so that prayers can be publicly directed to him, churches may be dedicated to God in his memory, and pictures of him may be painted showing him surrounded with a heavenly light.

The Catholic practice of canonizing saints is

based on tradition, not Scripture. The Bible says nothing of a need for an army of heavenly intercessors. "There is one God, and one mediator between God and men," said Paul, "the man Christ Jesus" (1 Timothy 2:5). And when men die they do not go to heaven but remain quietly "asleep" in their graves awaiting the resurrection at the second coming of Christ. See 1 Corinthians 15:51-55; John 11:11-13.

Q. I say it's high time parochial schools get their share of the tax money. Why don't a few of them close down for a while and drop their hundreds of children into the lap of the public school system? Then maybe we'd get some action.

A. In Cleveland Heights, Ohio, irate Catholic parents led by a Mr. David Cartwright threatened last March to do this very thing. They thought they had enough influence to close down the Saint Ann Catholic School and send all of its fifteen hundred students to nearby public schools, their goal being to get the Saint Ann teachers, including nuns, on the State payroll.

I do not know how it came out, but the proposition was surely most unfortunate. I hasten to add that the parish priest denied any association with the actions of his agitated parishioners.

To precipitate a crisis of the kind suggested by Mr. Cartwright smacks of demagoguery rather than of American democracy.

One is reminded of the unruly mob in the days of the apostle Paul who for two clamorous hours defended the economic status of the local silversmiths by chanting, "Great is Diana of the Ephesians." When they neared exhaustion, the resident Roman magistrate reminded them that under

Roman law everyone who had a dispute with Paul had perfect freedom to bring the matter to the attention of constituted authorities. "If Demetrius," he said, "and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another"; and so saying, he dismissed the crowd to their homes (Acts 19:38).

The options open to Catholics decades ago when they began their parochial school system are still open to them today. If they wish to preserve their schools, they have the right to continue them at their own expense. If they wish to put their children in the public schools, they have the right to do this too. But they should, I believe, make the transfer from parochial to public schools intelligently and sensibly, allowing the public schools time to absorb their youngsters—if for no other reason than that their children can receive the best possible education rather than suffer from overcrowded emergency conditions.

Q. As an Eastern Orthodox priest I would like to comment on your statements about clerical celibacy in the Eastern Orthodox and Roman Catholic churches (May-June, 1968).

The majority of all Eastern Orthodox priests are married. In fact, all parish priests in Eastern Orthodoxy are required to be married. It is true that they marry before ordination.

However, to clarify the Roman Catholic question, nearly all the Roman priests in what they call the Eastern Rite, or Uniates, are married. So you see the Romans have one rule for their Western Rite priests and another for their Eastern Rite priests.

A. Thank you for this clarification.

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