

Liberty

Beyond Rope's End

•
Bewitched

•
The Ultimate Endorsement

•
In Defense of
Religious Piracy



**It sounds
like a dance,
spreads like
a plague, and
reproduces
like a rabbit.**

It's . . .

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“Throughout history different elements operated at different times to provide an anchor, an amalgam, a source of unity for societies. There were family bonds, great monarchs, great empires, the world’s great religions and, in modern times, political ideologies. Today none of these factors seems strong enough to hold societies in check or to unite nations and peoples in peace.

“This is an era that has lost its bearings, that wanders in a wilderness crying with rage and striking out in its pain. It was no accident that the distinctive philosophy of our time became existentialism, which was, essentially, a rebellion against the failures of society, economics, politics and the church. . .” (*New York Times*, February 19, 1964).

BEYOND ROPE’S END

By Roland R. Hegstad

I can see Seeker now, as a recent film portrayed him: A lonely figure walking out of a city into the vast wilderness of the desert. He is searching, he says, for a “new kind of life, for a creature that will bear his name and make him in some sense immortal.”

All day Seeker walks the shifting sands, his need unmet. At night a stranger appears and guides him to a deep pit. At its bottom is a house. “You may spend the night here,” says the stranger.

He descends a rope ladder, 100 feet, into the pit. Within the house is a woman who feeds him and shows him a place to sleep. In the morning he finds the rope ladder gone. He is trapped.

Angrily, he turns on the woman. “Time is important to me,” he snaps and charges up the sand walls. They collapse on him. When food is let down on a rope, he tries to climb out. It is released by unseen hands.

Then, horrified, he sees a river of sand, driven by the wind, pouring endlessly over the rim. The woman explains that every night she must shovel the sand out of the pit and send it up in buckets on the rope. If no sand goes up, no food comes down.

“Don’t you feel that all this is meaningless?” he asks. “Moving sand to live, living to move sand. . . .”

One dark night with the help of a rope he has woven, he escapes. “Free! Free!” he shouts, racing aimlessly among the dunes. Suddenly he falls into quicksand. When he cries for help, he is rescued and returned to the pit.

Slowly, he loses hope. And then in the

Excerpted from the book Pretenders to the Throne, by Roland R. Hegstad. Copyright 1990, Pacific Press Publishing Association, Boise, Idaho.

bottom of a barrel sunk into the sand, he finds cool, clear water. He is amazed. What miracle is this, that draws water from sand—coolness from blazing waste? He ponders the meaning. In the desert he has found water. In his fate has he discovered the meaning of his life?

Seeker bends over the clear water and contemplates the reflection of his face. Is this the creature he has come seeking? Or is meaning beyond rope's end?

He looks up. The ladder is in place. He is free to go. Will he? Should he?*

The film is a modern parable. The hellhole is Prison Earth, the dilemma of Seeker and the woman that of all humanity, their questions those that have obsessed mankind throughout history. What is the meaning of existence? Are we the result of the chance collision of molecules in a random universe? Is there someone, somewhere, worthy of our worship? Or is there no escape from our appalling predicament? And if there is, does it lie in us, or beyond rope's end?

Seeker is Secular Man, who rejects every form of religious faith and worship. Or in a more sophisticated mode, simply dismisses faith and worship as irrelevant; or professes faith and worship while, in fact, his apathy and indifference render them inconsequential. In whatever mode, behind whatever mask, Secular Man seeks his answers in the worldly-temporal rather than the spiritual-eternal.

Secular Man wears many masks:

The Mask of Scientism. Worn by those who have come to believe that even questions of man's origin, his nature and destiny find answer most definitively not in God's Word but in Science.

The Mask of Materialism. Communism is based on dialectical materialism. Capitalism's motivation most often is materialism. In the West its Sacred Writings are *Forbes*, the *Wall Street Journal*, and *Money* magazine. In the East, they are Marx's *Das Capital*, anything by Father Lenin, *Pravda*, and *Isvestia*.

The Mask of Humanism/Communism/Socialism. Worn in both East and West by the man who contemplates the image of self and concludes that here, indeed, is the answer to mankind's seeking.

To understand the events transfixing not only Eastern Europe but the world, indeed, to understand the world's chal-

SECULAR MAN SPARKS THREAT TO RELIGIOUS FREEDOM

Secular Man has precipitated the gravest threat to religious freedom in the world today through emergence of a countering militant religious fundamentalism, which is shaping the politics and policies of the Middle East and the U.S. as well.

Consider three words: Islam, Iran, Kohemeni. On November 4, 1979 militant Muslim fundamentalists reacted against the secularization of their society by invading the American embassy in Iran. Fifty-two diplomats and staff were held hostage for 444 days; a rescue attempt failed in the desert.

A militant Christian fundamentalism invaded American politics in the 1970s, led by the shock troops of the Moral Majority. Their objective: to legislate a new moral system to replace, as David Wilkerson has said, "the pointed, accusing finger of thundering prophets and weeping watchmen with the refined pen of Christian congressmen enacting moral laws." What precipitated this invasion?

Above all, *Roe v. Wade*, the 1973 abortion decision. Second, the prayer and Bible-reading decisions of the early 1960s, with headlines reading: "God kicked out of schools." Third, secularized Sunday laws—or none.

Then fundamentalist parents took a look at what the secular humanists had done to their children's American history textbooks and found that the very history of our nation had been secularized.

Today, the struggle encompasses the United States Supreme Court itself. And the end is not yet. In fact, the struggle between Secular Man and Fundamentalist Man, wherever fought, grows in intensity.—R.R.H.

*This account is paraphrased from a Time film review.

lenge to us—to our faith, to the quality of our discipleship, to our commission—we must understand Secular Man. Let us follow him across the desert, for the answers to his dilemma are to be found in the metaphors of his search—the desert, the pit, the rope ladder and the cool, clear water.

THE DESERT

We left Secular Man trapped in a pit, moving sand to live, living to move sand. We know the feeling: Business reversals. Debts piling up. Inflation eating the heart out of savings. A marriage going nowhere. Secular Man escapes the pit by his own effort, only to fall into quicksand—the ultimate metaphor to convey the truth spoken by Jesus: You can't build an enduring house of faith on shifting sand—nor even on a "piece of the rock," the security Prudential Life Insurance Company advertises. Communist Man probably hasn't heard of Prudential, but he has had 70 years between a rock and a hard place; and not even low rents and subsidized food have sufficed to satisfy his soul or, sadly, provide a basis for enduring moral values.

In 1918 the rich ritual and pagentry of a corrupted orthodoxy were buried under the shifting sands of dialectical materialism. Perhaps the debacle began with German philosopher Wilhelm Friedrich Hegel (1770-1831); certainly it was given impetus by Karl Marx (1818-1883) and Vladimir Ilich Lenin (1870-1924). Before Hegel the universities of Europe taught classical logic: The opposite of A is non-A; the opposite of right is wrong; the opposite of true is false. Hegel's thesis/antithesis/synthesis laid the philosophical groundwork for dialectical materialism and the banishment of absolutes.

Tell today's Moscow University student or one from Radcliffe, for that matter, to be a good boy/girl, and the look you get in response will not be one of rejection but of incomprehension. What is good? What is bad? What is right? What is wrong? What is true? What is false? Chuck Berry sings "Johnny B. Goode"—and Johnny can't hear. Johnny can't understand. Johnny can't even read. And neither can Ivan.

It's just as well that Ivan can't. To convince him that the desert wastes of relativism and dialectical materialism will support a house of faith, the Communists rewrote history. A year ago General

Secretary Gorbachev 'fessed up. Then he cancelled all history examinations in the USSR. Why give answers to questions that have no reality? he asked. Why answer lies with lies?

Unfortunately, the West offers sand dunes only a little lower than those of the Soviet desert. Today, Europe is a post-Christian continent, its great cathedrals empty, its Reformation heritage lost. Australia follows close on Europe's heels and the United States is contesting the Land Down Under for second place.

But we haven't falsified history, you say? Balderdash! Consider the story of Thanksgiving as found in three American elementary school textbooks. In the 1871 *Common School Textbook* and the 1921 *Elementary School Text*, the religious motivation behind Thanksgiving is clearly taught. In a 1982 elementary school textbook *Here We Are* there is not a single word relating to religion in the whole 32-page section on Thanksgiving! The children do not even learn to whom the Pilgrims were thankful!*

A few years ago a cabinet official talked to a selected group of American college student leaders at the White House. He told them, basically, to be good—good citizens, good people. When he had finished a Harvard University student asked respectfully: "Sir, can you tell us upon what your moral values are founded?"

The official stood silent for what seemed an eternity before the expectant youth. Then, soft-voiced, replied, "I'm sorry, I do not know."

Speaking of Secular Man's moral dilemma, the late philosopher David Klein observed:

"The experience of learning that an entire civilization is founded on nothing solid morally; that it is shot through and through with hypocrisy; that [there is] nothing in it to give . . . life meaning—this has been so overwhelming a shock that it has left [Secular Man] largely mute, inarticulate, confused, unable to cope. He can literally be sure of nothing."¹

Some Soviets have learned the futility of this lifestyle. Four scholars from the Soviet Academy of Science have launched a project to study the impact of the Ten Commandments on individuals and society! They are looking, they say,

*(*Here We Are*, Grade two of the Riverside Social Studies Program; Chicago: Riverside Pub. Co., 1982. Cited in *LIBERTY*, Sept.-Oct. 1989, p. 20.)

for a system that has: (1) an absolute basis; (2) a deep respect for human life and dignity, and (3) a nurturing of human liberty and responsibility. Incredible! I hope someone directs them to a church that upholds all the Ten Commandments.

Christians are not insulated from the consequences of this moral declension. Through radio, videotapes, newspapers, magazines and, most damagingly, television, it penetrates our homes, our schools and our churches. And we find ourselves in the Pit with Secular Man—cut off from forgotten friends in far-off star systems, alienated from that One Friend who came down to reacquaint us with reality. And we pray, "Even so, come Lord Jesus—but, please Lord, not before we've had a few years more of the good life here."

Two metaphors in our parable remain to be explored—the rope ladder and the water. (If the story line seems a little grim to this point, here's a bit of comfort. I've peeked at the closing lines of the book of Revelation, and I can tell you that the butler didn't do it. The choir director—Lucifer's professional post—did. And everything comes out all right in the end.)

THE ROPE LADDER

One night in the desert between Beersheba and Haran a man lay down to sleep. "And he took of the stones of that place, and put them for his pillow." A fugitive from his country, marked for death by a vengeful brother, he had searched in vain for a way out of his self-made pit. And as he slept, he dreamed—

"And behold, he saw a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God were ascending and descending on it. And . . . the Lord stood above it, and said, 'I am the Lord. . . And, behold, I am with thee, and will keep thee in all places whither thou goest. . . I will not leave thee'" (Beautiful promise! Enduring promise!).

"And Jacob awakened out of his sleep, and he said, 'Surely the Lord is in this place; and I knew it not'" (Genesis 28:1-22).

Yes, the Master of Eternity came down to live with His creation. Came down to become one of us—forever one of us, to hunger and thirst and weep—and to shovel sand. For He too went into the desert to pray for creatures who would bear His name. He is the rope. The living rope ladder.

Even among those secularists who

wear the mask called Atheist are those reaching out for rescue. Recently, a Russian Christian—call him Michael—told me of a visit to a Communist Party official in his office. Scores of important people were waiting in his reception room when his secretary ushered my friend in. Twelve telephones were on his desk. The official, a heavy-set man in his mid-40s with thinning hair and penetrating blue eyes, shoved papers aside and said, “I have some questions to ask you. First, tell me what you know about God.”

Michael was stunned. But not too stunned to breathe a silent prayer, gather his thoughts, and quietly speak of God as he would of a well-known family friend.

The official listened intently, occasionally looking out his window, then turning to look intently at Michael. “I’ve got a second question,” he said at last. “What has God done for you?”

For a few moments Michael considered his answer. And then he began to tell of quiet security in threatening circumstances; blessings in joy, blessings in sorrow; of his believing wife who shared his prayers and aspirations and hopes. He spoke of Godly parents: of his father, who had survived years in a prison camp for his faith, and who had been delivered from “eternal exile” in a mud-street Siberian village; of his mother, who had prayed to God for a believing husband, and who, one night, saw in a dream a handsome young man with kindly blue eyes, curly blond hair and a shy smile. A voice spoke to her: “I will give you the desire of your heart,” and she awakened with assurance of answered prayer. “I am her son,” Michael said. “The man of her dream is my father.”

Tears in his eyes, the official leaned toward Michael. “My third question: My wife and I are estranged. My sons are on drugs. What can God do for me?”

Before he left, Michael asked the official if he could give him a Bible. “Do you mean you would give *me* a Bible,” he asked with astonishment. “I can’t tell you how deeply I would appreciate it!”

In every city, every village throughout the lands of unbelief, the eye of faith today can see angels ascending and descending a ladder, the top of which touches the throne of God, the bottom of which reaches the humblest hovel. And from homes where God’s name was spoken only in curses is heard “Surely the Lord is in this place; and I knew it not.”

There remains

THE WATER

Cool clear water in the midst of the burning waste. What miracle is this that draws water from the burning sand? Seeker bends over the barrel and contemplates the reflection of his face. Is this the creature he has come seeking? Carl Jung once admitted: “It is becoming more and more obvious that it is not starvation, not microbes, not cancer but man himself who is mankind’s greatest danger.”²

As Seeker looks deeper into the water, the centuries dissolve and flow: the barrel becomes a well at the entrance of the Vale of Shechem in ancient Samaria. By it, a Stranger rests. He thirsts for the cool, refreshing water, so near, yet so inaccessible to Him for He has no rope nor water jar, and the well is deep. Though the King of the universe, the lot of humanity is His: He who made the oceans, who controls the waters of a thousand rivers, is dependent on a creature of His creation for even the gift of a drink.

At noon a woman of Samaria approaches. “Give me a drink,” He entreats. To the desert dweller, water is the “gift of God.” The Samaritan woman cannot offer water to this Jew but neither can she refuse. But she is puzzled.

“How is it that you, a prejudiced Jew, ask such an inferior being as a Samaritan woman for a drink?”

The Stranger replies: “If you knew the gift of God and who it is that asks for water, you would have asked him and he would have given you living water. Whoever drinks of this water [from the well], will thirst again [for wells go dry; every human resolve fails; riches, honors—all will be lost]. But whoever drinks of the water I give him shall never thirst again. I will give him everlasting life.”

The story answers the questions that obsess all Seekers.

1. It tells us that the self Seeker viewed in the water is not the answer to our quest for meaning or deliverance. In Jesus’ phrase “living water” and in His insistence that the true worshiper must worship the Father in “spirit and in truth,” Jesus repeats His instruction to Nicodemus: “You must be born again.”

Salvation resides neither in self nor in a system. Humanism, however enlightened, can leave us only as it left Aldous Huxley: “born wandering between two worlds, one dead and the other powerless to be born, and [having] made in a curious way the worst of both.”³

2. The story tells us that Seeker must climb the ladder and go—go with the good news of salvation. Go to spouse, children, neighbors. Go to the Seekers of the world, reaching across walls of exclusiveness. For every true believer is born into the kingdom of God as a witness.

The disciples were bigoted. They thought that loyalty to their own nation and their own church required them to build a Berlin Wall between themselves and Samaritans. At that well, Jesus taught them that true disciples don’t build walls. They tear them down.

3. And now to the crux of the Seeker’s quest: Whom shall we worship? And where? The woman of Samaria, her conscience spanked into a tingling awareness of right and wrong by the Stranger’s revelations of her callgirl lifestyle, tries a theological diversion. Gesturing toward Mount Gerizim, she says to Jesus: “Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men should worship.”

The worship at Mount Gerizim was tintured with idolatry, tradition and ritual. No wonder, then, that Jesus pointed her to worship at Jerusalem. But even Jerusalem, He revealed to her wonderment, would not be forever the place of true worship. Said Jesus, “The hour is coming when you shall worship the father neither at Gerizim nor in Jerusalem.”

Jerusalem had built a king-sized wall of partition between God’s chosen people and “outsiders.” Jerusalem stood for bigotry. Where, then, shall we worship? Neither in a place of apostasy nor a place of bigotry, Jesus reveals. He says, in effect, you don’t have to go to a mountain to worship. You can worship in the desert. You can worship in your closet. You can worship at your work. You can worship in your church—“and don’t forget to meet in my house,” He says through the writer of Hebrews, “and make your presence there even more an imperative as the day of my return approaches” (see Hebrews 10:25).

And whom shall we worship? To the Seeker in the Pit as to the woman at the well, Jesus says, “I that speak unto you am he” (see John 4:1-43). And now we are ready to understand just what is at stake in the quest of Secular Man.

At the beginning of His ministry, Jesus went into the desert to pray for creatures who would bear His name. And one came to Him from the depths of hell to offer Him all the kingdoms of the world for the sale price of a bended knee.

Bewitched

When
the
Salvation
Army fell
under
the spell of
public
funds, it
lost its
right to fire
a witch.

By Joseph L. Conn



Jamie Kellam Dodge hardly meets the stereotype of a witch. A perky brunette with a winning smile, the 28-year-old woman is a far cry from the scowling, bewarded old crones in black that populate children's stories and Hollywood films.

Maybe that's why Major Floyd Langley and the other staffers at the Salvation Army office in Pascagoula, Mississippi, found it so hard to believe that one of their best employees at the Domestic Violence Center was a Wiccan—a modern-day follower of the pre-Christian faith popularly known as witchcraft.

What wasn't difficult for Langley was what he thought he should do about it. A few hours after he learned of Dodge's religious belief, she was fired from her job as a victims' assistance coordinator.

But the story didn't end there. Dodge, whose salary was paid entirely from public funds, believed her religious freedom had been violated, and she took her case to federal court. The judge ruled in her favor, and in late April 1989 Dodge signed a financial settlement with the Salvation Army.

The Dodge-Salvation Army dispute offers a telling case study of the problems that sometimes erupt when churches and other religious organizations accept government funds. With the cauldron of

church-state affairs bubbling over with such issues as public aid to parochial schools and church-affiliated day-care centers, the case takes on special significance.

The Pascagoula episode began simply enough. In 1986 the Salvation Army sought public funding for a victims' assistance office at the Army's domestic violence shelter, a project already supported by federal, state, and local funds. Mississippi state officials approved the request and allocated \$30,000 to help abused women and children in their dealings with the court system. Jamie Dodge, who was already working at the shelter as a part-time staffer, was hired for the full-time slot and began work October 1, 1986.

All parties to the conflict agree that Dodge worked out well in the position. She liked the work and her supervisors liked her.

Less than a year later, however, all that changed. On August 27, 1987, Dodge's supervisor, Sylvia Fisher, saw Dodge working at the copy machine. A few minutes later, Fisher noticed an odd document in the wastebasket nearby.

To her surprise, the supervisor found what appeared to be a description of a satanic or occult ritual. Fisher immediately took the material to her boss, Major Langley. Shocked by the evidence, the pair quickly took action.

Dodge was called into Langley's office and interrogated about the paper and why she was copying it. "I hired her thinking she was Catholic," the major told *Church & State*. "We are a Christian denominational organization. We don't believe we are the only Christians. We recognize other denominations as Christian. But we don't recognize Wicca as a religion; it's contrary to everything we believe in."

As Langley told the *Birmingham News*, "I certainly think any witchcraft is of Satan."

The Salvation Army officer remembers the two hours that followed as a well-intentioned effort to help a disturbed individual in a fair and constructive way. Dodge remembers it as something else—an inquisition.

At first Dodge denied to Langley that she was a Wiccan. Aware that the Salvation Army is an evangelical Protestant denomination, she said she feared dismissal if she confessed. But after an intense period of questioning, she finally admitted her religious beliefs.

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Dodge says Langley and Fisher told her she had been deceived by the devil and that she would have to be fired. "I was in no condition to argue," Dodge said. "I just listened and cried."

"It was awful," she said. "They said they were concerned about me, that I was mentally ill and should call a psychiatrist. They tried to get me to call a Catholic priest for an exorcism."

On her application for the position, Dodge had identified herself as Catholic, even though she had been moving toward Wiccan beliefs for several years. "At the time I started I had been attending a Catholic church because I liked the ritual and nobody there screamed at you from the pulpit like they do in some other churches," she said, "so I put that on the form. But Wiccans don't object to attending different churches. We believe in one God-force, and there are different ways to worship. If I wanted to go to a Catholic church or a Methodist church, I could and still be a Wiccan."

Before she was sent home from the Salvation Army office, Dodge was encouraged to call her mother, Faye Milton, who also lives and works in Pascagoula. Milton remembers the telephone call from her daughter well.

"Jamie said, 'Mother, I have been fired because I am a witch,'" Milton recalls. "I said, 'They can't do that.' She said, 'They just did!'"

Milton said Langley and Fisher wanted to enlist her in an effort to get Jamie into psychiatric care, but she adamantly refused. "I had always preached tolerance

of the beliefs of others," she said. "I told my kids not to judge others on the basis of the color of their skin or their religion."

The day after the incident Dodge received a letter from her employer confirming her dismissal and stating that her continued employment would be "inconsistent with the religious purposes of the Salvation Army."

Milton said the last straw for her came when her daughter called in tears about the loss of her job. Because Dodge was now unemployed and her husband was working only part-time, the couple's reduced finances would force them to give up their apartment.

"My daughter doesn't cry easily," said Milton. "That was the breaking point for me. I invited them to stay with us until things got better. And I made a promise to myself that somebody was going to account for this."

After considering this situation, Milton encouraged Dodge to seek legal help. "Like any mother I wanted to prove my daughter was right," she told *Church & State*. "But it wasn't just for us—it was for others as well. In the back of my mind I was thinking that we could make things better for other people who are members of what are considered not mainstream religions."

"If the Salvation Army is going to be a church, that's fine," she added. "But if they are going to engage in secular activities and use public tax dollars, they have to forego religious discrimination."

Dodge and her mother soon found a lawyer who agreed, and they took their case to the Equal Employment Opportunity Commission. In early 1988 they filed a \$1.25 million suit in federal district court in Biloxi, citing the Title VII provisions of federal law that prohibit discrimination on the basis of religion. In January of this year Judge Dan M. Russell, Jr., ruled in Dodge's favor.

The Salvation Army officials claimed that as representatives of a religious organization, they were permitted by federal law to discriminate on the basis of religion. Judge Russell agreed, but said the exemption didn't apply in cases where churches were operating programs with public funds. "Even though the religious exemption does permit the Salvation Army to terminate an employee based on religious grounds," the judge ruled, "the fact that the plaintiff's position as victims' assistance coordinator was funded substantially, if not entirely, by federal, state,

and local government gives rise to constitutional considerations which effectively prohibit the application of the exemption to the facts of this case."

Because the public funds constituted direct financial support, the judge said, "To allow the Salvation Army to discriminate on the basis of religion . . . would violate the Establishment Clause of the First Amendment in that it has a primary effect of advancing religion and creating excessive government entanglement."

Stunned by the decision, the Salvation Army's attorneys asked the court for a rehearing and submitted new evidence that claimed Dodge was fired because she used office equipment for personal purposes and then lied about it.

Judge Russell was unpersuaded. "It is this court's opinion that when Major Langley and Ms. Fisher began their 'witch hunt,' the issue of the plaintiff's personal use of the copy machine was reduced to secondary status. . . . Except for her belief in witchcraft and the Wiccan religion, there is no evidence that she would still have been terminated."

Reiterated the judge: "Once the public trust was used to fully fund the plaintiff's position, the exception designed by Congress to provide for religious autonomy within nonprofit religious organizations became inapplicable. In this particular it can be said that because the Salvation Army acted as a conduit through which passed government funds earmarked for the establishment and maintenance of the Domestic Violence Shelter and the position of victims' assistance coordinator, then necessarily the independence provided through the First Amendment and by statute became restricted."

If the Salvation Army had not taken public funds, he concluded, Jamie Dodge would have had no grounds for a lawsuit.

The pair of rulings from Judge Russell in the *Dodge v. Salvation Army* case was just the impetus the parties needed to settle the dispute. Although the exact amount has not been made public officially, sources say Dodge accepted \$30,000 in compensation from the Salvation Army.

Dodge's attorney, David Frazier, of Pascagoula, was pleased. "The Salvation Army's attitude was that they can discriminate on religious grounds against anybody. As a general rule, they can—from the preacher on down to the janitor. But when public funds are involved—whether it's a dime or a million dollars—you run the risk of excessive government

entanglement, and different rules apply."

The Salvation Army's Langley was dismayed by the proposed settlement, but accepted it rather than fight an expensive appeals battle—and risk losing an even larger amount in damages. Attorneys also told him the case might set fewer precedents if it were settled quietly out of court. He said the Salvation Army would have to borrow the money to pay the damages and some \$15,000 in legal fees.

"I believe God looks out for His people," Langley said. "We made the decision I believe He would have us make. He will provide.

"I'm not going to say the judge was wrong," Langley observed. "But I will say I think we were right."

The Salvation Army official hasn't changed his mind on the subject of witchcraft. "I feel we were right," he added, "and if we were faced with the same situation today, I would have to make the same decision."

(Ironically, Gene Phillips, a spokesman with the Salvation Army's national office in Verona, New Jersey, says the organization has a policy of not discriminating on the basis of religion, and he knows of no other instances like the one in Pascagoula. He said no figures are available on the amount of public funds the organization receives.)

The day after the incident Dodge received a letter from her employer confirming her dismissal and stating that her continued employment would be "inconsistent with the religious purposes of the Salvation Army."

Langley still thinks the Salvation Army should continue to accept public funds for its social work projects. "This makes me want to be more careful about the funds we use," he said. "We certainly don't want to sell our souls to get federal dollars. The dollars are there, and we should use them, but we have to be careful."

Dodge, while happy with the court's rulings, is angry about Langley's attitude. "That's what gets me," she said. "He keeps saying he would do it again. What if I had been Jewish or Buddhist or some other religion? It's illegal to take taxpayers' money and use it to promote a religious purpose. That's why we have separation of church and state."

Dodge, who has since taken a job with a law firm in Birmingham, Alabama, is also angry about the distortions about Wicca and witchcraft that have cropped up in the news media and the general public.

Wiccans aren't Satanists, she said, and they don't make sacrifices to the devil. A loosely organized, nature-based faith that draws on rituals and symbols from many ancient cultures, Wicca, she says, draws people closer to the earth and the change of the seasons.

Despite the conflict that just ended, Dodge believes society is generally becoming more tolerant of minority faiths. "I got fired from a job," she said, "but at least I haven't been burned at the stake."

Organizations that support religious liberty and church-state separation say the Dodge case reiterates an important constitutional point: When churches take public aid, they give up some of their freedom.

Said Robert L. Maddox of Americans United for Separation of Church and State: "We have warned churches for many years that accepting public funds is a bad idea and can lead to serious problems. This case demonstrates that clearly. I hope it teaches people a lesson.

"It's particularly important," he added, "considering that we now have several bills pending in Congress and the state legislatures that seek to fund parochial schools and church-affiliated day-care centers. If they pass, look for more church-state problems like the one in Pascagoula." 

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Blong as a Nordic god, Virgil lingers on the fringe of the Aryan right. Not that he beats on Ethiopian immigrants or has a swastika tattooed on his nose. But he does rattle on about the Illuminati, the Masons, the Tri-Lateral Commission, and other conspiratorial conclaves supposedly bent on world domination. One day he asked about *The Protocols of the Learned Elders of Zion*, which he had just read, and when I explained that book had long been discredited as a forgery concocted by the Tsarist secret police about the turn of the century, he listened with increasing skepticism. "Are you sure?" he asked.

Hard as it was to believe, this man, in the late 1980s, believed that *The Protocols of the Learned Elders of Zion* were true!

He's not alone. Though *Protocols* has nowhere near the influence and circula-

tion that it had before the Second World War when, as world-wide bestseller, it was promoted by such prominent anti-Semites as Henry Ford and Adolph Hitler, the book is still printed and promoted everywhere from Japan to Egypt. "In fact," writes Kenneth Jacobson of *B'nai B'rith*, "a substantial number of reports dealing with the *Protocols'* reappearance have cropped up in recent years. This has been particularly true of the Arab world and the Soviet Union, but Latin America, Europe, and the U.S. have also witnessed a resurgence of the old anti-Semitic standby."¹

Protocols tells of a secret cabal, composed of 300 international Jews, who—through moral, political, and economic schemes—are contriving to subvert "the *goyim* states" and establish a kingdom ruled by a Jewish king, whom they call "the supreme lord of all the world of the

holy seed of David." Alleged to be the secret minutes of the 1897 Basel Congress of the World Zionist Organization, in which this conspiracy was unfolded, the book reveals the Elder's strategy for world dominion. First, they are to ruin the morals of the Gentiles: "The peoples of the *goyim* are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immortality, into which it has been inducted by our special agents—by our tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the *goyim*" (*Protocol* No. 1).

Next, they get economic control of the world: "We shall create by all the secret subterranean methods open to us and with the aid of gold, which is in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe" (No. 3).

Afterward, they will subvert the religious beliefs of the Gentiles: "it is indispensable for us to undermine all faith, to tear out the mind of the *goyim* the very principle of Godhead and his spirit, and to put in its place arithmetical calculations and material needs" (No. 4).

They also have plans for controlling public opinion: "In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such a length of time as will suffice to make the *goyim* lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political. . ." (No. 5).

Meanwhile, "we shall destroy among the *goyim* the importance of the family and its educational value. . . In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob" (No. 10).

According to the book, these Learned Elders were already responsible for some of the past century's more degrading philosophies: "Think carefully of the successes we arranged for Darwinism, Marxism, and Nietzscheism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the *goyim*" (No. 5).

T H E P R O T O C O L S

BUG

By Clifford Goldstein

Clifford Goldstein is a staff writer for *LIBERTY Magazine*.

Fearful that a coalition of the *goyim* could counteract their diabolical schemes, the Learned Elders have for the past 2,000 years kept the *goyim* fighting each other instead of them: "We have set one against another the personal and national reckonings of the *goyim*, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries" (No. 5).

Then, at the right time, they will take over all world governments at once: "When we at last definitely come into our kingdom by the aids of *coups d'etat* prepared everywhere for one and the same day. . ." (No. 15).

And when they do establish their reign, these Jews, surprisingly enough, explain that: "Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification" (No. 17).

Despite the absurdity of a thousands-of-years-old-Jewish conspiracy to establish a kingdom to the Hindu god Vishnu, the *Protocols* bug, like cholera, still infects various parts of the world.

The Arabs have it the worst. At least nine Arabic translations of *Protocols* exist, more than in any other language, including German. *Protocols* is the basic sourcebook not only on Zionism and Judaism in general, but on all Jewish history for the past three thousand years. Unlike the West, where the book is now produced mostly by the lunatic fringe, in some Middle East countries it is printed by established, sometimes even government, publishing houses. Endorsed by major religious, political, and intellectual figures, including Muammar Kadaffi, *Protocols* is "quoted on national television and radio programs and in some of the most respected newspapers and magazines," and it is "the basis of discussion of Jews and Judaism in many school, college, and teacher-seminary textbooks."²

A student at the American University in Cairo explained, "I bought the *Protocols* because I'm majoring in political science. . . . The book is a record of the Jews' decision at the Zionist Congress made by Herzl. That is what they believe in, their ideology."³

An article in one Middle East newspaper said that "*The Protocols of the Elders of Zion* reflect their [the Jews] plans to corrupt society."

Though some Moslems have warned that the book is "of questionable authenticity," Iran has distributed copies of it all over the world, notably in Africa and in

Southeast Asia, countries where it had not previously been circulated. Recently a Portuguese translation, printed in Iran, was sold in Brazil, advertised in San Paulo publications for \$2 a copy.

In Japan, a new edition of *Protocols* is being circulated, along with a book called *How To Read the Protocols of the Elders of Zion*.

In November of 1987, *Chiesa Viva* (*The Live Church*), a small Catholic magazine printed in the Italian city of Brescia, republished extracts from *Protocols*.

"Obviously we don't want to engage in anti-Semitism," explained Father Luigi Villa in the introduction, "but we continue our struggle against the minority of ultrapowerful Jews who conspire to divide the church of Christ. We say that the Jews, although

called the Chosen People in the Old Testament, have used their undeniable intellectual talents in the service of Evil, Perdition, and Mammon . . . in order to complete the Jews' ancient plan of universal domination."⁴

In earlier times, the basic themes of *Protocols* had been promoted by the Soviet government as part of its ongoing antiZionism. Today, in the atmosphere of *glasnost*, these themes have been gleefully embraced by the right-wing nationalist group Pamyat, a Russian version of the Ku Klux Klan. In one meeting, well-known Pamyat patriot and writer Dimitri Vasiliev told his audience: "Comrades, if you look up the full catalog of the personal library of the great Vladimir Ilyich Lenin, you will find that the leader of the international proletariat and the founder of our

A Notorious Forgery and Fraud

"The singularly irrational and Satanic character of anti-Semitism, is nowhere more apparent than in *Protocols of the Learned Elders of Zion*, a forgery produced by Russian antiSemites at the turn of the century. These 24 lectures, panned off as extracts of the 1897 World Zionist Congress in Basel, abound in absurdities about Jewish plans for world conquest. Wherever Jewish people have made significant and wholesome contributions to society, sick and envious minds have revived and promulgated this monstrous nonsense, even though again and again *The Protocols* have been proven to be a complete fraud. Hence, their baleful influence should not be underestimated. We must never forget how cunningly the Nazis used them to deceive and tyrannize the German people. Christians everywhere must boldly and continuously denounce *The Protocols* and all the hideous lies imbedded in them."

—Arthur F. Glasser, Dean Emeritus, School of World

state had not fewer than three copies of a book called *The Protocols of the Elders of Zion* . . . I shall tell you what this book reveals: a satanic conspiracy of Freemasons and Zionists is afoot to destroy our sacred country, its culture, all that is dear to us . . . Unless we unite and smash these evil forces now—for there is very little time left—it will be the end of our people and our fatherland."⁵

In America, various far-right groups such as the KKK have promoted *Protocols*. My own copy was distributed by the Christian Nationalist Crusade out of Los Angeles, whose introduction to the book warns that this Jewish conspiracy originated when Israelite King "Solomon and Jewish learned men already, in 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by

Zion." The Christian Nationalists were selling *Protocols* for \$1 a copy, 100 for \$50. Liberty Bell publications out of West Virginia sells it for \$2.50, the American Nazis for \$3.00 each.

Yet no matter its price, the real cost of *Protocols* can be calculated only in hatred, fear, even blood.

In early twentieth-century Russia, the Tsarists, in an attempt to discredit the Bolshevik revolution, claimed that the revolt was part of a Jewish plan to enslave the world: and that *Protocols* was blueprint of this plan. Incited partially by the book, Tsarist sympathizers murdered thousands of Jews.

Though the exact origins of *Protocols* is not known, evidence links it to the early 1900s in Russia, possibly to the Russian Secret police (some sources credit it to a Russian monk named Sergei Nilius). Whatever its origins, it appears to have been forged from a book, *Dialogue in Hell Between Machiavelli and Montesque*, written by Paris lawyer Maurice Joly in 1865 to discredit the Second Empire of Napoleon III. Though Joly's book had nothing to do with the Jews, whoever wrote *Protocols*, took Joly's work and gave it a Jewish slant.

By the early 1920s *Protocols*, an international bestseller, was infecting the world with its racism and lies. Car magnate Henry Ford, severely afflicted with the *Protocols* bug, said that the book "fitted the world situation up to this time," and under a series of articles titled "The International Jew: the world's foremost problem," Ford printed an American edition of *Protocols* in his newspaper *The Dearborn Independent*. He then published that series in a book with a circulation of half a million in the United States alone. He also printed several foreign language versions. But when Jews suddenly started driving Chevrolets instead of Fords, Henry had a miraculous recovery, even apologizing in *The Dearborn Independent* to his former customers: "To my great regret I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-Semitism, but regard me as their enemy . . . I am deeply mortified."⁶

The *Protocols* was pandemic in post World War I Germany, where in 1922 Minister of Foreign Affairs, Walter Rathenau, was assassinated because, according to his accused killer, "Rathenau had himself confessed, and boasted, that

he was one of the 300 Elders of Zion, whose purpose and aim was to bring the whole world under Jewish influence, as the example of Bolshevik Russia has already shown." By 1933, about 33 editions had been printed, and the Nazis used the book to justify their "self-defensive" actions against the Jewish conspiracy to subjugate the world. "The central issue of this war," said the Nazi Ministry of Propaganda in 1944, "is the breaking of Jewish world-domination. If it were possible to checkmate the 300 secret Jewish kings who rule the world, the peoples of the earth would at last find their peace."

If, however, the Jews, as *Protocols* said, possessed massive power—"At the present day, we are, as an international force, invincible" (No. 3)—why were they almost eradicated in Europe by the Nazis? Why would the Jews boast that they controlled all the gold supplies (No. 3) and yet advocate abolition of the gold standard (No. 20)? Why would the Jews want to establish a kingdom devoted to the Hindu god Vishnu (strange enough in itself), all the while they were attempting "to undermine all faith, [and] to tear out of the mind of the *goyim* the very principle of God-head and the spirit"?

Nevertheless, despite obvious absurdities, a right-winger could find in the present world situation "evidence" that *Protocols* is true, just as Hitler and Ford found "evidence" from the world situation. *Protocols* (No. 7), for example, says that the Jews control the press, and because the publishers of the *New York Times* (Schulzburger), the *Washington Post*, (Graham, nee Meyer), and *U.S. News and World Report* (Zimmerman), are Jews; and because Joseph Pulitzer, Ted Koppel, Mike Wallace, Barbara Walters, and Howard Cosell, are all Jews, the anti-Semite could undoubtedly cite this as evidence that *Protocols* must be true.

The book also reveals that Jews plan to corrupt morals, and what has been more morally corrupting than movies and television? Therefore, because big names in the industry like Steven Spielberg, William Paley (president of CBS), Lew Wasserman (*The Last Temptation of Christ*), Paul Newman, Dustin Hoffman, William Shatner, Leonard Nimoy, Kirk Douglas, Goldie Hawn, Cary Grant, and Joan Collins are Jewish, the anti-Semite has more "proof" of the *Protocols* conspiracy.

Meanwhile, Wall street shysters Ivan Boesky and Michael Milliken, both Jews, probably confirmed in Virgil and others

like him the truth of *Protocol* Nos. 3 and 20, which deal with financial conspiracies, (might as well throw in Leona Rosenthal Helmsly). Jonathan Pollard and Sidney Bloch (the Jewish diplomat implicated in spying) certainly didn't squelch poor Virgil's delusions about No. 15, the plot to overthrow all governments.

Of course, just because some Jews are involved in finance, journalism, or even spying does not prove the *Protocols* conspiracy true, any more than Ollie North's membership in a tongues-speaking church proves that all Charismatics sold TOW missiles to the Ayatollah Khomeini!

Nevertheless, the masses tend to swallow a big lie easier than little ones, and *Protocols* continues to be a big lie that some easily swallow. *Today in America*, warns Christian Patriot Crusader Jack Mohy, "non-Jews, and especially Christians, are being slowly and surely reduced to the status of slaves, just as predicted in the Jewish Talmud and the so-called 'fake *Protocols*.'" "The book still attracts eager (if not necessarily bright) minds looking for international conspiracies to explain world events. Yet as asinine as *Protocols* might be, one cannot forget that Germany, one of the most "enlightened" nations in the world, dogmatized the book until it became public policy.

Today, with the exception of the Far Right, most Westerners seem immune to the *Protocols* bug; under the right economic and political conditions, however, the book could again spread like the plague. Thousands of otherwise healthy people could suddenly find themselves, like Virgil, afflicted. And while the symptoms are usually just hatred, racism, and paranoia—some strains, such as the one virulent in Nazi Germany, have proven fatal. L

Footnotes

¹ Kenneth Jacobson. "The Protocols: Myth and History." Anti-Defamation League of B'nai B'rith. New York: 1981. p. 4.

² Bernard Lewis. "The Arab World Discovers Anti-Semitism." *Commentary*. May, 1986. p. 30.

³ Elaine Ruth Fletcher. "The Uneasy Peace." *The Jerusalem Post International Edition*. November 21, 1987. p. 12.

⁴ Quoted in *The Atlantic*. Alexander Stille. "A Disturbing Echo." February, 1989. p. 24.

⁵ Quoted in *The New Republic*. Walter Laqueur. "Glasnost's Ghosts." August 3, 1987. p. 13.

⁶ Edwin Black. "Henry Ford: Model Anti-Semite." *Baltimore Jewish Times*. April 11, 1986. p. 32.

There is no singular definition available to explain to a layperson the meaning of a "tort." Even to attorneys, a satisfactory definition is yet to be found. "Broadly speaking, a tort is a civil wrong, other than breach of contract, for which the court will provide a remedy in the form of an action for damages."¹

A tort is not a crime although it may contain some of the same characteristics of a crime. "[A] wrong is called a tort only if the harm which has resulted, or is about to result from it, is capable of being compensated in an action at law for damages, although other remedies may also be available."² A tort is distinguished from a crime in that a tort is a civil action brought by an individual for money damages and a crime is prosecuted by the state with resulting criminal penalties.

Torts brought against churches and church personnel have increased significantly over the past several years. An increasingly litigious society and the abrogation of charitable immunity have been contributing factors to such an increase. Tort claims against churches for premises liability and negligence actions arising out of church-owned motor vehicles or the classic "slip and fall" accident are now commonplace.³

Churches, however, are being sued in an increasing variety of lawsuits which previously had been unheard of or were rare. These claims involve (1) liability claims arising out of church discipline procedures, (2) liability claims arising out of religious fraud, (3) liability claims arising out of intentional actions, and (4) liability claims arising out of situations in which personal services are rendered by the church to recipients.

Church Discipline

Churches are increasingly being sued by church leaders and church members when discipline procedures are involved. There are groups who practice various degrees of discipline and base their actions often on an interpretation of the Bible and/or church discipline, which may be based on scripture, tradition and discipline. Some church groups believe

that it is essential that any discipline ultimately be at least partially conducted in public, or at least explained in public. In the 1980s, there have been a number of cases asserting tort liability arising out of church disciplinary activity. The causes of actions usually include defamation, invasion of privacy, and intentional or negligent infliction of emotional distress.⁴

The case of *Guinn v. Church of Christ of Collinsville*,⁵ demonstrates how churches can be liable for their disciplinary procedures. Marian Guinn was a member of the Church of Christ of Collinsville. The elders of the church confronted her about an affair she was having with a non-church member and they warned her to stop seeing this person.

an effective withdrawal from the church and the church had no right to discipline her after her withdrawal. The court said "[j]ust as freedom to worship is protected by the First Amendment, so also is the liberty to recede from one's religious allegiance." The court remanded the case for a new trial to determine Guinn's damages for the elders post withdrawal acts based on Guinn's claim of invasion of privacy by publication of private facts and intentional infliction of mental distress (tort of outrage). The *Guinn* case was settled out of court late in the summer of 1989 after an eight-year legal battle.

Religious Fraud

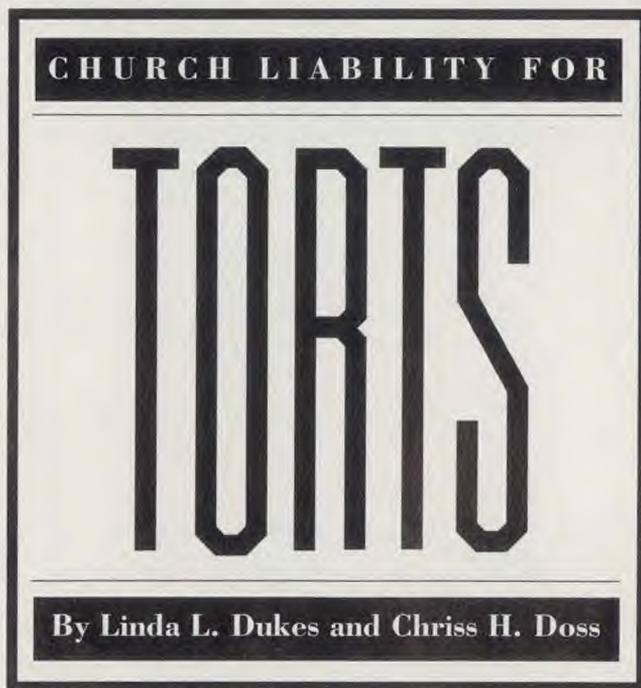
Fraud is an intentional misrepresentation of the truth for the purpose of inducing another in reliance upon it to part with something valuable belonging to him.

"One who fraudulently makes a misrepresentation of fact, opinion, intention or law for the purpose of inducing another to act or refrain from action in reliance upon it, is subject to liability to the other in deceit for pecuniary loss caused to him by his justifiable reliance upon the misrepresentation" (Restatement (Second) Of Torts S 525 (1977)).

The United States Supreme Court in *United States v. Ballard*,⁶ established the First Amendment guidelines for the permissible regulation and punishment of religious fraud. The Court determined a person cannot be questioned for holding particular religious

beliefs and cannot be required to prove the objective of those same beliefs. One's sincerity in professing certain religious beliefs may be tested in court but the truth of what one believes may not be questioned.

The case of *In re The Bible Speaks*,⁷ involved an heiress who gave over \$6.5 million in donations to The Bible Speaks church. The church filed for bankruptcy in order not to have to repay Mrs. Dovydenas after her family had her "deprogrammed." The bankruptcy judge allowed her claim of over \$6 million stating undue influence, clerical deceit, avarice and subjugation, and the judgment was affirmed by the district court. The bankruptcy judge stated, "This is a case of



The elders later told her the withdrawal of fellowship process would be commenced against her. When Guinn realized that the elders were going to tell the congregation about her transgressions, she tried to withdraw from the church. The elders and other church members did not believe a church member could withdraw from the church. They saw the congregation as a family in which a member's withdrawal would not be effective.

The elders told not only their own congregation members about Guinn's affair, but her transgressions were read aloud to four other local Church of Christ congregations. This was all part of the church's disciplinary proceeding.

The court stated that Guinn had made

undue influence exerted upon a church donor which appears to be unsurpassed in our jurisprudence in its variations and in the sums involved. Revealed is an astonishing saga of clerical deceit, avarice, and subjugation on the part of the church's founder, Carl H. Stevens. He has abused the trust of the claimant as well as the trust of many good and devout members of the church."

The church appealed to the First Circuit Court of Appeals. The court ruled in March, 1989 that the church must return \$5.52 million to Mrs. Dovydenas. In discussing the church's founder, the court noted that he allowed Mrs. Dovydenas to believe that if she gave the church \$1 million his fiancée's migraine headaches would be cured.⁸ This case shows that a church or clergyman can be held liable for fraud and his sincerity in his religious beliefs can be questioned.

Another case involving fraud is *Molko v. Holy Spirit Association for the Unification of World Christianity*.⁹ *Molko* involved a suit by former members of the Unification Church against the church for fraud and deceit, intentional infliction of emotional distress, false imprisonment, and restitution. After the former members were "kidnapped" by agents of their parents and "deprogrammed," they filed suit against the church.

Unification Church members began their "indoctrination" process on the plaintiffs and denied they were affiliated with any religious group. The plaintiffs alleged they did not find out they were consorting with "Moonies" until after they were brainwashed. The California Supreme Court allowed claims for fraud, intentional infliction of emotional distress, and restitution. In allowing the plaintiffs to sue for fraud, the court said "It is one thing when a person knowingly and voluntarily submits to a process involving coercive influence, as a novice does on entering a monastery or a seminary. But it is quite another when a person is subjected to coercive persuasion without his knowledge or consent."¹⁰

Intentional Torts

Liability arising out of intentional actions include assault and battery, defamation, outrageous conduct, and breach of confidential communications. *Hester v. Barnett*,¹¹ involved the Hesters and the defendant, Barnett, an ordained Baptist minister. Barnett visited the Hesters at their home and asked them to confide in

him. The Hesters told him they were having problems with their children. Barnett later told the deacons of the church and other members of the community the confidential communications he had learned from the Hester family. The minister allegedly lied to these people, telling them the Hesters abused their children.

The court stated that the Hester's had successfully pleaded causes of action for spousal alienation of affections, defamation, unreasonable intrusion upon seclusion of another, and tortious interference with contract against the minister.

Personal Services

Liability claims arising out of situations in which personal services are rendered by the church to recipients include clergy malpractice, seduction and child molestation. Several clergy malpractice suits have been tried recently although no case has returned with a verdict against the clergyman for clergy malpractice. *Nally v. Grace Community Church of the Valley*¹² involved a claim for clergy malpractice. Although the California Supreme Court denied the claim, clergy should note that the court decided the case on a California statute which excluded non-licensed counselors from liability.

Malpractice refers to a particular standard of conduct which is undertaken by a given profession. The act of committing malpractice is defined as:

"Unless he represents that he has greater or less skill or knowledge, one who undertakes to render services in the practice of a profession or trade is required to exercise the skill and knowledge normally possessed by members of that profession or trade in good standing in similar communities" (Restatement (Second) of Torts S 229A (1965)).

Several courts have refused to recognize clergy malpractice claims on First Amendment grounds while others have used state statutes which intentionally exclude clergy from the licensing requirements and other standards applicable to other counselors.

The Alabama Supreme Court has also ruled on a case involving clergy malpractice. In *Handley v. Richards*,¹³ a couple went to their minister for marital counseling. Later, the minister and the wife became involved in an affair. The husband became distraught when he learned about his wife's affair and he committed suicide. The husband's estate filed a clergy mal-

practice claim against the minister. The court dismissed the plaintiff's claim by refusing to recognize clergy malpractice as a separate and distinct tort. However, the concurring opinion said the torts claimed in the complaint did not rest on any standard of professional conduct, but rather, upon the duty the law imposes on every person. A minister will be held accountable for his conduct the same as other persons in society. If the plaintiff had brought specific tort claims, the concurring justices would have allowed such claims to be litigated.

Parents are now bringing suit against clergymen based on sexual abuse of their children. In *Gastal v. Hannan*,¹⁴ a suit by a child and his parents against a priest and his Roman Catholic diocese for homosexual molestation of the child resulted in a jury verdict of \$1 million for the child and \$250,000 for the parents. There have recently been many sexual abuse cases brought against the clergy and their churches.

The above cases show an inkling of the variety of cases involving clergymen and churches. The clergy needs to be aware of the growing trend to sue both churches and clergymen since people today are more willing to sue. Being informed of legal trends, and legal rights, is a helpful way to avoid litigation. L

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Footnotes

¹ W. Keeton, *Prosser and Keeton On the Law Of Torts* 2 (1984).

² *Ibid.*, at 4.

³ Esbeck, *Tort Claims Against Churches and Ecclesiastical Officers: The First Amendment Considerations*, 89 W. Va. L. Rev. 1, 5 (1986).

⁴ *Ibid.*, at 97-98.

⁵ 775 P.2d 766 (Okla. 1989)

⁶ 322 U.S. 78, 64 S.Ct. 882, 88 L.Ed. 1148 (1944).

⁷ 73 B.R. 848 (Bankr. D. Mass. 1987), *aff'd*, 81 B.R. 750 (Bankr. D. Mass. 1988).

⁸ 869 F.2d 628 (1st Cir. 1989).

⁹ 762 P.2d 46 (Cal. 1988), *cert denied*, 109 S.Ct. 2110 (1989).

¹⁰ *Ibid.*, at 60.

¹¹ 723 S.W.2d 544 (Mo. App. 1987).

¹² 763 P.2d 948 (Cal. 1988), *cert denied*, 109 S.Ct. 1644, 104 L.Ed.2d 159 (1989).

¹³ 518 So.2d 682 (Ala. 1987).

¹⁴ No. 84-48175-A (La. Dist. Ct., Vermillion Parish Feb. 25, 1986).

THE ULTIMATE ENDORSEMENT

By Peter Carlson

[In 1990 as in 1986, politicians are hearing The Call. Would you believe the Lord told us to reprint Peter Carlson's story about their response? Well, no more than he would claim—but let him tell you for himself.—Ed.]

Would you believe God told me to write this story?
Nah.
Okay, so I thought of the idea myself and my editor approved it. In the course of my research, however, I've learned that when you get an idea and you feel it's right and other people corroborate that feeling, then the Almighty just might be sending you a message. But I'm getting ahead of myself.

Let's get back to the issue at hand, which is people who campaign for public office because God told them to run. The most prominent is televangelist Pat Robertson, who, in the 1986 primaries, entered the Republican presidential race in "accordance with God's wishes." And he wasn't alone. There were quite a few candidates who claimed that ultimate endorsement—most of them conservative Republicans—and they kicked up quite a bit of controversy. First, People for the American Way, a group founded by liberal television producer Norman Lear to fight the religious right, denounced God's candidates for practicing "a new form of intolerance." Then, the American Election Commission, a group founded by conservative activist Paul Weyrich, called

a press conference to proclaim that politicians have a constitutional right to express their religious beliefs, including "some form or divine endorsement of their candidacy."

Amid the clatter of charges and countercharges, the most obvious questions went unanswered: Just who are God's chosen candidates? And how did He tell them to run?

So I called some people who have publicly proclaimed that God told them to run, and I asked them just how He had delivered His command. I expected that these folks might be a bit wary of discussing such matters, especially with a jaded journalist. Boy, was I wrong. They were eager to tell their stories and quite willing to quote Scripture from memory, sometimes at generous length.

Take, for example, Indiana state Senator Bill Costas. A conservative Republican who is the proprietor of three supermarkets, Costas, 57, told the Gary *Post-Tribune* that a "message from God" had led him to run for Congress in First District: "I said, 'Lord you have to show me. I was waiting for bright lights and a voice out of the sky but that didn't happen. So I said, 'Lord, show my wife.' And one day, when she was driving home from Indianapolis, she had the thought that God was telling her that 'this thing with your husband is of Me and you should encourage him to run.' That was the important step."

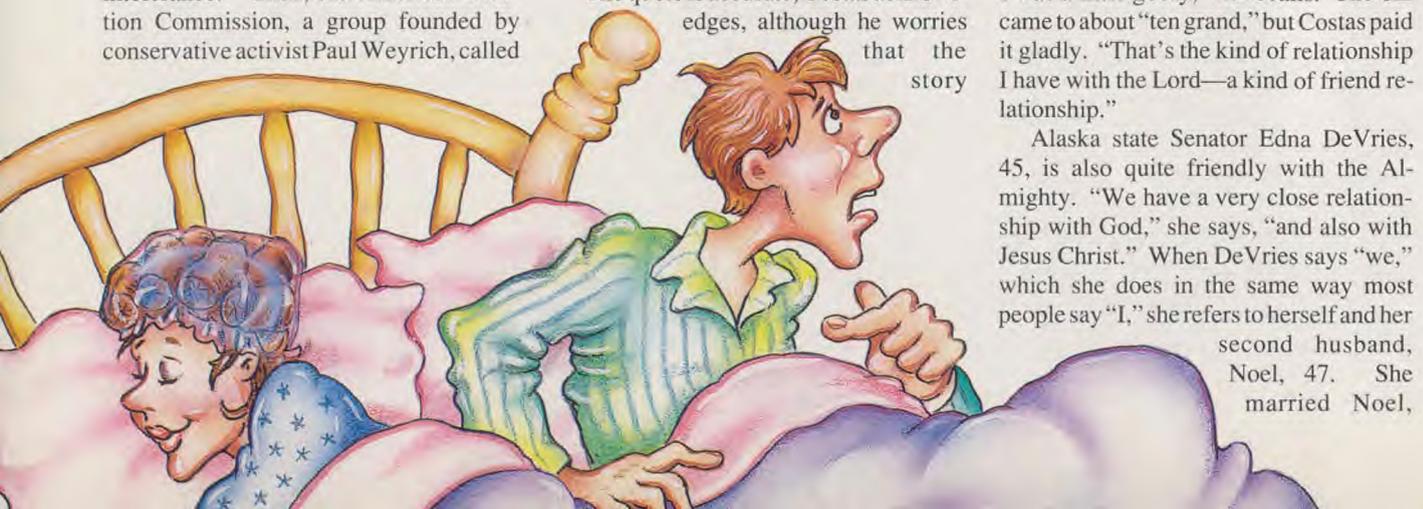
The quote is accurate, Costas acknowledges, although he worries that the story

makes him look like some kind of "religious fool." Which he isn't, he hastens to add. "I feel I'm a practical Christian. I'm not far-out." He's also a practical politician: He defeated three people in the Republican primary and got 56 percent of the vote.

It was a conversation with the Almighty that led Costas to launch his political career. That was about seven years ago, shortly after somebody offered to sell him two more supermarkets. "A guy said, 'I got a good deal for you,' Costas recalls. "I said, 'Let me check it out with my mother.' I flew to Detroit—where she was living in a nursing home—because the Bible tells us to respect our parents. And she said—she's a Greek immigrant, she speaks broken English—she said, 'Bill, no more supermarket. You go into politics.' On the plane back, I said, 'What does an old lady know about supermarkets? And God said, 'Are you listening? I'm speaking to you through your mother. Are you going to listen?'" That's how I got into politics. And that supermarket deal fell through."

But God didn't go easy on Costas, even after the grocer heeded His call. "When I got into politics, God seemed to tell me, 'How can you run for office when you've got dirty hands yourself?' Because I wasn't lily-white. I had cheated the IRS." Costas wrote to the IRS, confessed, and demanded a bill. "My accountant thought I was a little goofy," he recalls. The bill came to about "ten grand," but Costas paid it gladly. "That's the kind of relationship I have with the Lord—a kind of friend relationship."

Alaska state Senator Edna DeVries, 45, is also quite friendly with the Almighty. "We have a very close relationship with God," she says, "and also with Jesus Christ." When DeVries says "we," which she does in the same way most people say "I," she refers to herself and her second husband, Noel, 47. She married Noel,



she says, because of a message from God. A few years ago, she was working in one of her three Christian bookstores when Noel came in to browse, stayed to chat and then departed. She'll never forget what happened next. "God said in a very audible voice, 'That's the man I have for you,'" she recalls. "I knew when I heard it that it was the voice of God."

DeVries did not hear the voice when the Lord called her to run for lieutenant governor of Alaska in the 1986 Republican primary. He delivered that message circuitously. "Back in about February of 1985, our oldest son, who is our campaign manager, came to us and said that he felt God was telling us to run for lieutenant governor. Then in September, my husband said to me, 'I feel that what God wants us to do is run for lieutenant governor.' At that time, I was the one holding back. I knew the challenge of running for statewide office in a place as enormous as Alaska. I said, 'I still feel I have to have other confirmation.'"

That confirmation came in November during a prayer meeting in DeVries' Senate office when one of her staff members started giggling. "There was a group of us praying, and suddenly she started to giggle, and I said, 'What's going on?' And she giggled and said, 'I think God is telling you to file for lieutenant governor.' "And that point, DeVries says, "It was time for me to come face-to-face with God and say, 'What do you want me to do?' And He said, 'This is the way I want you to walk.'"

So DeVries announced her candidacy, and her husband dispatched a fundraising letter that revealed: "Edna is running for lieutenant governor simply because she believes God is directing her to run."

But God's endorsement apparently did not carry much weight with Alaska Republicans. In the August 26 primary, DeVries finished a distant third. "We are disappointed," she said two days later. "We're trying to determine if God accomplished what He wanted by our running."

Could her defeat mean that He had not really called her to run?

She doesn't think so. "We feel that we have checked and rechecked that and that we were doing what He wanted us to do."

Richard Stokes feels the same way. God told him to run for the U.S. Senate in the 1986 Pennsylvania Republican primary and Stokes dutifully did, garnering more than 130,000 votes. That wasn't enough to beat incumbent Arlen Specter,

who gathered more than twice as many votes, but Stokes has no regrets. "I lost the election, but God won the battle. I don't know what the battle was, but He won it."

Stokes, 36, a middle-school teacher from Carlisle, received The Call in the fall of 1983, and it came at an ungodly hour. "It was 3:00 a.m. and I came straight out of bed. I was scared to death. I was told to write down what I was supposed to do, and I did. I was told to run for the United States Senate in the 1986 primary. I was told to campaign, and I was told to hand out pamphlets, and I was told what to put in the pamphlets." That included his platform: opposition to abortion, Communist aggression, homosexuality, gun control and tax increases, and support for capital punishment, school prayer and a balanced-budget amendment.

Stokes swears that he heard the voice of God quite clearly that night. "It was very deep, very plain, very understandable," he says. Unfortunately for him, it was not so understandable to his wife. "My wife was in bed beside me," he says, "and she didn't hear anything."

That difference of perception led to marital trouble when Stokes decided to take a leave of absence from his job, quit his post as president of the Carlisle Borough Council and make a full-time run for the Senate. "My wife thought I was crazy, and as a result, she left me," Stokes says. "I've been sued for divorce."

Although Stokes lost both the election and his wife, he claims that he has never been happier. "I have a peace in my heart that I wouldn't trade for \$15 billion," he says. "I did it and I'm glad I did it and I'd do it again."

Apparently, the Almighty does encourage second efforts. Rob Scribner, 35, is making his second divinely inspired run for Congress in Southern California. Last year, Scribner—a former Los Angeles Rams running back who is now a businessman and a minister of the Church of the Four-Square Gospel—sent a campaign letter to 240 pastors in his district. "A year ago," he wrote, "God did a rather unique thing—he called me to run for Congress in California's 27th District." In the letter, Scribner urged the pastors to encourage their congregations "to vote based on the relationship of the issues and the Word of God. Teach them not to vote according to party or personality, but according to the candidates' integrity before God." Using that biblical standard, Scribner, a conservative Republican,

denounced his opponent, Rep. Mel Levine, a liberal Democrat and a Jew: "He is diametrically opposed to nearly everything the Lord's Church stands for in this nation." Scribner closed the letter by asking the pastors to "link arms with us as we literally 'take territory' for our Lord, Jesus Christ."

The letter was attacked by the American Jewish Congress and People for the American Way, but Scribner feels the issue has been blown out of proportion. "The context of the letter is just one—to get pastors and churches involved in the electoral process," he says. "When you talk to pastors, you speak a language they understand, just like when you talk to lawyers or insurance men. If I told the pastors that 'I thought I was doing the right thing when I decided to run for Congress,' they'd say, 'Well, that's nice,' but it wouldn't mean the same thing."

In that case, was his statement mere rhetoric? Or did God really call him to run for office?

"I was called to run," he says. "No, I didn't hear a voice. I've never in my religious experience heard an audible voice of God speaking to me. But when you believe you are doing something that is right, you feel you have a calling. You feel you are doing what God wants you to do. When I played professional football, I believed I was doing what God wanted me to do. I feel that I was called by God to play for the L.A. Rams."

It's a subtle theological concept, this commingling of God's will and man's whim, and it's especially difficult to explain it to a hardheaded reporter. But Scribner tried his best. "If you feel that you are doing the right thing in your work," he told me, "you could say, 'God wants me to be a journalist.'"

Well, I guess I *could*. And I could also say that God told me to write this story.

So if for some reason you don't like it, don't blame me.



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Piracy

In Defense of Religious



A few years ago competitors of General Motors Corporation alleged that the giant manufacturer had forced them from the locomotive market. The facts to which they pointed seemed impressive—in the early 1930s General Motors had no share in the locomotive market, but in 1955 they were almost the only American manufacturer left in the field. It seemed to be a clear case of a giant corporation shoving smaller competitors aside.

However, as Alfred P. Sloan, at the time the chief executive officer of the firm, explained, GM's size was not the decisive factor in its spectacular rise from no share in the market to a practical corner on it. Rather, the decisive factor was Charles F. Kettering, who developed the first practical diesel locomotive engine in GM's Research Department. Sloan recalled a wry remark Kettering made to a congressional investigating

By Sydney Allen

committee: "Our biggest advantage in the locomotive industry was the fact that our competitors thought we were crazy."

The competitors' complaint reminds one of old-line denominational charges against upstart "third-force" proselytizers. Such terms as "religious piracy," "sheep stealing," and "ecclesiastical goonery" creep into their vocabulary as they describe the new denominations.

The spirit of Kettering's remark can be applied to this situation. The main advantage of the newer denominations has been that the old-line denominations thought the people's religious needs were being taken care of and that anyone who thought otherwise was crazy.

Third-force cults and sects wouldn't exist today if older religious groups hadn't opened a vacuum for them to fill.

A person's place on the snobbery scale in America has been traditionally determined by when he or his family arrived on our shores. The longer you've been here, the more "in" you are. Each successive wave of migrants gets looked down upon by those who have been here longer.

Something of a pecking order exists among denominations. The "respectable" Congregationalists, Anglicans, and Presbyterians, the first denominations to get settled, have adopted a comfortable, sober, and dignified stance. In contrast, Methodists, Baptists, Disciples, and such indigenous American groups as Mormons and Seventh-day Adventists are less likely to be included in the social register of churches.

Membership of these less venerable groups has been gained largely from the groups that got here first. The newer denominations have sprung up where people weren't satisfied

Third

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with existing Christian ministries—that is, in the rough and primitive settlements along the westwardly moving frontier.

Evidence of this process can be seen in the leading families of our nation. Descendants of Anglican Southern gentry are now members of the Disciples of Christ in Texas. Descendants of the Mennonites have become Jehovah's Witnesses out in Kansas. Descendants of Scotch Presbyterian pioneers live today as Mormons in Utah and California.

My own family's history is an illustration of the process. Through my mother I am descended from the pastor of the first Congregational Church in the Massachusetts Bay Colony. During a visit to the Plymouth settlement in December 1621, he preached a sermon entitled "The Sin and the Danger of Self-love," the first sermon delivered in America that was printed (London, 1622). But what happened to his descendants?

Robert Cushman's great-great-great-great-grandson, Josiah Joshua Cushman, born in Calais, Maine, in 1838, settled in the Lahontan Valley of what was to become Nevada

in 1860, the first White man in that part of the country. This valley was and is an out-of-the-way place, and the older denominations were slow to consider it important enough to send ministers there. Consequently, the Seventh-day Adventists, who were just getting started on the West Coast, found an open sesame when they arrived, upon the summons of settlers who had read their literature. Josiah's wife, Elizabeth, born in St. Stephen, New Brunswick, Canada, was an early convert. The majority of the family today are Seventh-day Adventists.

On my father's side I am descended from another early Adventist convert, whose forebear at the time of the Revolution was an ensign in Colonel Stanton's regiment of Rhode Island militia. He was wounded in battle by a Hessian soldier who "struck him with his sword and split his nose to his teeth, with an unsightly scar he carried to his grave." Although I know nothing of the religious beliefs of this gentleman, Joseph Manchester, it is certain that he was not a Seventh-day Adventist at the time of his military service.

I am confident that a little searching into the family his-

tory of many third-force Protestants would reveal a similar history of conversion made possible by default.

I am a Seventh-day Adventist, then, not because Adventists muscled their way into the flocks of more "respectable" denominations, but because those older groups were slow to respond to the difficult conditions along the frontier.

If there had been no denominational competition on that frontier, if religious freedom hadn't encouraged the genesis of groups who would accept challenges that the older organizations were reluctant to accept, it is likely that general estrangement from Christianity would have resulted in the United States just as has occurred in England and Europe. America's climate of religious freedom has nurtured groups that meet the tastes and needs of nearly every segment of the population.

Are there no more challenging areas that require the ad hoc approach of the tent meeting, the storefront church, or the door-to-door instructor? Will the already-established denominations be able to meet the challenge of the inner city, the ghettos, the apartment dwellers? Wouldn't it be folly if through some kind of ecumenical togetherness or denominational cartel system we were to destroy the mechanism by which such needs have been met?

Certainly, mainstream denominations that abandon the field will have no more right to complain than those steam locomotive manufacturers who laughed when GM's Kettering set out to save the railroads.

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When Sydney Allen, who holds a Ph.D. in philosophy, authored this, he was professor of philosophy at Philippine Union College in Manila.

A Tale for

Crime

His Majesty
desires that your
domicile be his
place for
refreshment
and lodging on
tomorrow eve.

By Kenneth L. Gibble

“Why I never heard of such a thing! Edward, it’s criminal, I tell you. What can we do—where do we begin?”

“Calm yourself, Catherine. We’ve just got to make the best of it.” Although the tall man placed his hands reassuringly on his wife’s shoulders, a glance at his face revealed a troubled, even angry, expression on his dark features.

This really is inexcusable, he thought to himself. Only a day’s notice! But, he shrugged, that’s the kind of thing a king can do. Can’t blame him, I’d probably do the same.

“Listen, Catherine. You prepare the banquet. Call the kitchen servants and tell them the news. I’ll send our yeomen out for game. You handle the food arrangements, and get the banquet hall ready. Leave the rest to me.”

Relieved at her husband’s willingness to shoulder a large part of the burden, the lady of the manor hurried off to begin preparations. “It usually takes something close to an emergency to get Edward to take his responsibilities seriously. Well, this situation is certainly near enough to a crisis” she mused with grim satisfaction.

A message had arrived scarcely an hour before, brought by a royal courier whose sweaty mount steamed in the winter air. Addressed to Edward Hastings, Earl of Somerset, the message was succinct:

*Yet if His Majesty, our Sovereign Lord,
Should of his own accord friendly himself invite, and say,
"I'll be your guest tomorrow night,"
How we should stir ourselves, call and command
All hands to work! "Let no man idle stand. . ."
But, at the coming of the King of heaven, All's set at six and seven:
We wallow in our sin, Christ cannot find a chamber in the inn.
We entertain Him always like a stranger,
And, as at first, still lodge Him in a manger.*

—Author Unknown

Somerset

"His Majesty's tour of the north country having been unexpectedly lengthened, he desires that your domicile be his place for refreshment and lodging on tomorrow eve."

And from the bottom of the scroll the royal seal had confronted the astonished earl.

Exactly one day to get ready for the king's visit. Plainly, it could not be done. But somehow, the best that could be done must be done.

All day, late into the night, early again the next morning, servants swept, dusted, and polished. Trying to achieve a spring cleaning in mid-winter was no easy task. Catherine yelled at, coaxed, threatened, and promised her servants a thousand rewards if only they would work faster. At last the exhausted workers were allowed to rest. The pale rays of the setting sun found the lord and his lady in their chambers preparing for the momentous visit.

A large group of servants assembled again, waiting to receive the king's entourage. Minutes passed, more and more of them, and still no sign of their royal guest's banner on the road. As twilight fell, and the castle road was covered with deep shadows, a lone gray figure walked wearily into view.

"Who can that be?" Lady Catherine sputtered. "Edward, we simply cannot have a ragged beggar come stumbling on

our road with the king arriving at any moment!"

"Entirely right, my dear," agreed Lord Somerset. He called a nearby servant to his side.

"William, tell this traveler he can spend the night in old Giles' hut. Take him there yourself and tell Giles my wishes. Quickly, man!"

In seconds, the stranger had been hurried off the road. Leaning on the arm of young William, he was led down a winding path to the hut of old Giles the woodcutter. When they arrived, the servant explained the situation to Giles who took the news with characteristic good grace.

"Well, there ain't much" he said gesturing to his supper laid out on the rough wooden table. "Just some bread, soup, and a warm fire. But you're welcome to it. And you being a traveler and all, I'd like to hear tales of places you've been."

And so old Giles and the traveler passed the evening in companionship. When the stars grew sharp and cold Giles threw more logs on the fire, and the stranger told stories of beautiful lakes and mountains, of towns and cities filled with multitudes, of rich cathedrals stretching to heaven where the humblest folk entered to worship God.

The woodcutter's head swam with pictures and his eyes sparkled as his guest talked on into the night. It was a never-to-

be-forgotten evening for Giles.

When morning came and the visitor was about to leave, he handed Giles an envelope and asked him to give it to the lord of the manor. Thanking Giles for his hospitality, he disappeared down the road walking with a rested step.

Late in the morning, the stranger's message reached the frustrated Earl of Somerset. What he read left him shaken. His Majesty wishes to express his gratitude for the provisions of food and drink, the comfortable bed, and generous hospitality of his host. The Earl of Somerset could have chosen no finer dinner companion for His Majesty than old Giles the woodcutter. Perhaps on a later visit, His Majesty will be privileged to enjoy the company of the Earl himself.

The story spread from town to town, for the servants of the lord and lady repeated it continuously. And ever after that, the subjects of the king were generous and open-hearted to all travelers and strangers, for they did not know when it might be the king himself come to be their guest. L

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Oh, the Loneliness of a Life Alone

Whereupon King Charles I denies economic and religious freedoms, and the Widow Moody ponders her future in England.

The World of Deborah Moody—Part 4

One could be forgiven for assuming that when Sir Henry Moody died on April 23, 1629 at Garsdon, Wiltshire, his widow, Lady Deborah, would have no real problems. Sir Henry was not a poor man.

But his wealth was, of course, one of the problems. During this period King Charles I was emptying the pockets of knights and baronets. There were taxes, fees, fines, confiscations of estates and granting of monopolies. The Crown, like the Assyrians of the poet, "swooped down like a wolf on the fold."

Then there were the pressures on religious practice. Not only were the gentry exploited financially, but a decade of religious tyranny was beginning in England. Targeted were the Puritans, who had flourished under James I and who were growing even faster under Charles I,

and the "Papists," a potent political force in England, Scotland and Ireland. Sure it is that Deborah had many friends and relatives among the Puritan gentry.

One can understand, therefore, why, when Lady Moody founded her own town in the New World, she wrote into its charter a declaration of economic, religious, social and political freedoms. These were not, sadly, part of the society in which the grieving widow sought to survive.

Lady Deborah's Inheritance

An inquest held January 4, 1630 at Marlborough before a jury of eighteen persons, including three knights, revealed the extent of Sir Henry's estate. Among his properties: The manorhouse of Lee and Cleverdon, 20 houses, 10 cottages, one dovecote, 1,000 acres of land, 150

By Victor Cooper

acres of meadow, 500 acres of pasture, 20 acres of wood, and 500 acres of furze and heath.

The record lists also the manor of Garsdon, with its 20 houses, 10 cottages, one dovecote, one water mill, 1,500 acres of land, and 500 of furze and heath. Sir Henry was entitled to rents from these properties. He also had the right to nominate the vicar of the church and rights of tithes in corn, grain and hay in Garsdon, formerly part of the possessions of the monastery of Malmesbury closed by King Henry VIII.

In addition, Sir Henry inherited from his father the manor of Whitchurch-cum-Milburne. This he left to his son, Henry, aged 22 at his father's death. Also there was Crabbe Mill, Crabbe Mill Meade, Couthfield, Brode Meade, Gaston meadow, Leewards Close pasture, Wanslopp Meade in Milborne, a farm in Whitchurch and several other parcels of land.

Lady Deborah was to have use of the Whitchurch manor during her lifetime and receive rent from the tenured properties connected with it. This arrangement was in respect of her marriage portion of £2,000, which had been agreed November 23, 1605.

Arrayed against the estate were not only the crown's predatory taxes, fees and fines, but also the monopolistic powers loosed by Charles. Wrote historian John Richard Green: "Monopolies, abandoned by Elizabeth, extinguished by Act of Parliament under James, and denounced with the assent of Charles himself in the Petition of Right, were against set on foot, and on a scale far more gigantic than had been seen before; the companies who undertook them paying a fixed duty on their profits as well as a large sum for the original concession of the monopoly. Wine, soap, salt and almost every article for domestic consumption fell into the hands of the monopolists, and rose in price out of all proportion to the profit gained by the crown. 'They sup in our cup,' Culpepper said afterwards in the Long Parliament, 'they dip in our dish, they sit by our fire; we find them in the dye-fat, the wash bowls, and the powdering tub. They

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From his domain in the Broadway, a bronzed King Alfred the Great, founder of the English nation, still greets visitors to Winchester, "a jewel set in the heart of Hampshire."

share with the cutler in his box. They have marked and sealed us from head to foot.'"¹

The monopolistic powers threatened Lady Deborah's holdings, but she dared not speak against them. An alderman who complained bitterly that "men were worse off in England than in Turkey was ruined by a fine of two thousand pounds."² Add to the considerable economic coercion the unconscionable religious persecution and one will not wonder that the 1630s were characterized by growing friction between Charles I and his subjects.

Resolutions on Religion

The king's arrogant overriding of

religious rights did not go unchallenged. Sir Henry must have told his wife about the amazing events in the Third Parliament early in 1629. On February 24 a subcommittee of the House of Commons drew up a bill entitled Resolutions on Religion. It referred to the growth of Roman Catholicism in England, Scotland and Ireland, which was said to be "almost wholly overspread with Popery." In some churches, it said, communion tables were being set at the upper end of the chancel in imitation of the High Altar. The orthodox doctrines in the Articles of Religion were being suppressed. The resolutions called for execution of the laws against Papists,

the burning of Papist books, and a program for licensing the printing of books.

Confronted with the intolerant Resolutions on Religion, John Pym, leader of the Members of Parliament who regarded themselves as champions of religious and political freedom, respectfully drew the king's attention to the ancient laws that assured Englishmen freedom of speech. He spoke of the need to maintain "those good Lawes which are prepared for the Establishment of Religion and reliefe of our Greivances" (sic). Moody undoubtedly informed Deborah that the king had refused all overtures.

His intransigence led to the events of March 2, a crucial watershed in English history. Sir John Elliot made a major speech, pointing out that the king had several times violated terms of the Petition of Right, to which he had given his royal assent.

J.M.D. Meiklejohn wrote: "When the question before the house came to a vote, the speaker, Sir John Finch—a creature of the king's—stated that he had received a royal order to adjourn the House. A terrible scene followed. Some members got up and locked the door, and laid the keys before the Speaker on the table of the House; two members held him down by force in his chair, in spite of his protests. Denzil Holles read a protest, declaring that any one who should advise the payment of money to the king without the consent of Parliament, or should voluntarily make any such payment, should be regarded as a captial enemy of the nation and commonwealth.

"The king sent for the serjeant of the House—he was not allowed to go; he sent to them the usher of the House of Lords—they would not let him in; at length the guard was ordered to go and break open the doors, but the members after reading their protest—had quietly slipped away. The king at once dissolved Parliament, and told the Lords that he did this because of the 'seditious carriage of some vipers, members of the Lower House.' Sir John Elliot and other members were thrown into the Tower."³

Elliot's imprisonment, which lasted three years, led to his death. John Richard Green wrote: "He contracted a consumption. He wrote to the king: 'I humbly beseech your Majesty you will command your judges to set me at liberty, that for recovery of my health I may take

The Winchester Cathedral reached its final architectural development in the chantry chapel of Bishop Stephen Gardiner, who died in 1555.



As fresh as flowers, as aged as history, is this worship place in England's first capital. The conflicts between Charles I and Parliament, which precipitated Lady Moody's flight to America, were to send parliamentary soldiers raging through the cathedral, destroying "popish" handiwork.



some fresh air.' The reply was: 'Not humble enough.'⁴ By his death, Elliot became "the first martyr of English liberty."⁵

The king's brutal suppression of the House constituted a denial of fundamental and ancestral freedoms. He disregarded the ancient rights secured in perpetuity for the English people by the barons in 1215, when King John signed the Magna Carta at Runnymede. [On June 15, 1215, King

John put his seal on a rough draft called the Articles of the Barons. On June 19 the great seal was affixed to the more polished Magna Carta.] His egotistical evaluation of the royal prerogative moved the king to limit speech. In fact, he forbade the public even to speak of reassembling Parliament.

Women Martyrs

Meanwhile, both Protestants and Catholics were dying for their faith.



The Round Table, thought to date from the thirteenth century, dominates the western wall of the Great Hall of Winchester Castle. In the center is a Tudor rose, surmounted by King Arthur, whose knights' names are written around the edge.

Along with other nonconformists, Lady Deborah must have wondered who would be next. Surely she knew that women were not exempt from persecution and death for their religious beliefs. And she must have known as well that a majority of Anabaptist martyrs were women. While studying at the Sorbonne in Paris she could not escape learning of continental women of conscience such as Elizabeth and Joanna in Holland.

Elizabeth, while in a convent, found a Latin New Testament, in which she read the gospel. Having escaped, disguised as a milkwoman, she found a home with a young Baptist woman named Hadewyck. The two became helpers of Menno Simons, the Dutch Baptist leader. Arrested in Leeuwarden, she refused to reveal the whereabouts of her associates and the reformed teachers. She was stretched on the rack with the screw biting

into her thumbs and forefingers. On March 27, 1549, tied in a sack, she was thrown into the canal in Leeuwarden and drowned.

Joanna Van den Hove, a young Baptist servant maid in Holland, was buried alive. A picture in the Birmingham, England, art gallery represents her being led to her gruesome death. She was laid in a grave, and dirt was poured first on her feet, then up her body to the neck. At each stage the Jesuit inquisitors asked her if she had reconsidered her rebellion against the Holy Catholic faith. She replied, "They that seek to save their life here shall lose it hereafter," and continued praying for God's sustaining grace until the executioner covered her head with dirt, and packed it down by treading on it.⁶

Would an Englishwoman of like religious persuasion be treated better than these Dutch women? It was not an academic question to Deborah. The well-known case of Mrs. Trask provided no comfort. In 1618 the Star Chamber had prosecuted John Trask for teaching that the seventh-day Sabbath, Saturday, should be observed, and no work done on that day. Despite a recantation, John was fined and imprisoned. Mrs. Trask was made of sterner stuff. For continuing to observe the Sabbath, she spent 11 years in prison.⁷

Since Mrs. Trask's ordeal, the powers of the Star Chamber had grown. Lady Deborah, along with all Puritans, dreaded any contact with its inquisitors, from whose decisions there was no appeal.

The Breaking Point

"Having disbanded Parliament," wrote Francis J. Bremer, "the king launched the nation on a decade of rule by monarchical fiat. The imposition of legally questionable taxes and forced loans, the prosecution of John Hampden and others, and continuing foreign friendships with Catholic powers were matched in the ecclesiastical realm by [among other indignities]... the increased persecution and deprivation of Puritan clergy, the growing ceremonialism of Anglican worship, and an attempt to impose the Prayer Book on Scotland. This last offense against the sensibilities of his oldest subjects brought opposition to Charles to the breaking point."⁸

One can imagine Lady Deborah's growing frustration. What should she do? To whom could she turn? Where should she go?

Though embracing the twentieth century, the charms of Winchester differ little from those of Deborah's day; and an afternoon stroll along the river Itchen seems to span the centuries between.



The New World? "At the moment when he was dissolving his third Parliament," wrote Bremer, "Charles granted the charter which established the colony of Massachusetts; and by the Puritans at large the grant was at once regarded as a Providential call. Out of the failure of their great constitutional struggle and the pressing danger to 'godliness' in England rose the dream of a land in the West where religion and liberty could find a safe and lasting home. Descriptions of the new country of Massachusetts were talked over in every Puritan household."

The decision to go was welcomed "with the quiet, stern enthusiasm which marked the temper of the time," said Bremer, "but the words of a well-known emigrant show how hard it was even for

the sternest enthusiasts to tear themselves from their native land. 'I shall call that my country,' wrote the younger Winthrop in answer to feelings of this sort, 'where I may most glorify God and enjoy the presence of my dearest friends.' The two hundred who first sailed for Salem were soon followed by John Winthrop with eight hundred men; and seven hundred more followed ere the first year of personal government had run its course."⁹

What were the feelings of the lonely and beleaguered widow, as she watched 60,000 emigrants leave for New England and Massachusetts? In England there was oppression—social, political, and religious oppression. Could she expect better in the New World? She had no close relatives to accompany her. But, of course, there was God. Did He have plans

for new freedoms in this New World? Did He have plans for her?



Footnotes

¹ John Richard Green. *History of the English People* (New York: MacMillan and Co., 1896), vol. 5, p. 273.

² *Ibid.*, p. 230.

³ J.M.D. Meiklejohn. *A New History of England and Great Britain* (London: Simpkin, Marshall, Hamilton, Kent and Co., 1891), pp. 388, 389.

⁴ *Ibid.*, p. 389.

⁵ Green.

⁶ Brant. *History of the Reformation in the Low Countries*. Quoted in William Spicer. *Youthful Witnesses* (Hagerstown, MD: Review and Herald Publishing Assoc., 1921), p. 83.

⁷ Christopher Hill. *Society and Puritanism in Pre-Revolutionary England* (London: Mercury Books), pp. 202, 203.

⁸ Francis J. Bremer. *The Puritan Experiment: New England Society from Bradford to Edwards* (London: St. James Press, 1976), pp. 106, 107.

⁹ *Ibid.*, p. 311.

"These I'll give you," said the Prince of the Hollow Dark, "if only you will bow and worship me."

And Jesus answered, "It is written, thou shalt worship the Lord thy God and him only shalt thou worship."

And the devil left Him to seek the worship from the church that He could not get from its Founder. So successful has he been that Secular Man and many of the churches professing Him are ignorant of the very essence of worship—loving conformity to the will of God. As Jesus told His disciples: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). Again, to Pharisees and scribes: "In vain do they worship me, teaching for doctrines the commandments of men. . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:7, 8).

Severed from the law's eternal requirements and having exchanged the integrity of God's Word for the shifting sands of theological speculation, Modern Man knows neither who's who nor what's what. Jesus came among us to recreate us into His image; and ever since we've been trying to recast Him into ours! The God of our image asks no more than that we be reverent and religious. The God who came among us asks us to take up His cross and follow Him. As to what's what—What is right? What is wrong? What is true? What is false? Modern Man doesn't know; and the supreme irony is this: For the answers, he turns today to the very organization that has spoken great words against the Most High, slaughtered the saints of the Most High, and changed the very commandment that defines worship and certifies who should be worshiped! (see Daniel 7:25 and Revelation 14:7).

Satan's shock troops have focused their attacks on the fourth commandment, for it alone among the ten reveals who is to be worshiped. If Secular Man had known the Sabbath commandment, he never would have questioned the meaning of his existence or whether he was the result of the chance collision of molecules sometime after the Big Bang. He never would have gone into the shifting sands of relativism seeking someone to make him immortal. For that commandment reveals a purposeful and benevolent Creator who made man in His image for immortality.

Once before, at Mount Carmel, two

opinions prevailed about worship. You'll remember the story from the Old Testament book of Kings (see 1 Kings 18). The prophet Elijah proposed a contest to determine which of two alleged gods should be worshiped. The priests of Baal would build an altar to their god and Elijah, to his. A sacrifice would rest on each altar. The priests would ask Baal to send fire to consume their sacrifices and Elijah would ask his God to send fire to consume his sacrifice. Two altars were built. Two sacrifices offered. But fire fell from heaven on only one—the one of the God who made heaven and earth and the sea and the fountains of waters. And the people, enlightened, turned on the priests of Baal and killed them.

In the "Revelation of Jesus Christ," we are pointed to a second Mount Carmel, for fire shall fall again at endtime—a firefall of wonders and miracles, directed by Counterfeit Spirit (see Revelation 13:11-13). By this firefall shall "all nations be deceived" (Revelation 18:23). The ancient drama on Mount Carmel shall be repeated. *But this time, fire shall fall on the wrong altar.* And, no longer aware of what constitutes true worship, the deceived nations shall unite with the deceived church to "make war" against those who keep the commandments of God and bear testimony to the Jesus who said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10). To the Jesus who said, "Worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 12:7).

And so is a parable made: of a seeker, a desert, a Pit, a rope ladder, and cool, clear water in the midst of the burning sand.

And so is the church challenged: to explore and explain the symbols on which immortality depends. To make of itself a place where every Seeker may find a truth worth living for, a cause worth dying for.

There's one poignant footnote to the parable of Seeker.

Early in 1990 a manmade space vehicle, *Voyager 2*, looked back over its shoulder and took a last picture of Planet Earth. In answer to the electronic "prayers" of its creators on Earth, it scanned the planets of the Solar System. Saturn and Jupiter were to the right of the sun. To its left, was Mars, the red planet. Venus showed yellow through its space-chilled lens. Between them—Earth! A diamond point of light against the eternal night.

Voyager carried a message from Earth to the stars. Its creators hope that sometime, somewhere, in the next billions of years, somewhere among the billions of stars, beings alien to us will find *Voyager*—and decipher its message, recorded on a golden record. Out of the Pit of our estrangement, our aloneness, we sent, as listed by Carl Sagan:

Greetings in 55 human languages and one whale language; a 12-minute essay including a kiss, a baby's cry and an EEG record of the meditations of a young woman in love; 118 pictures, digitally encoded, on our science, our civilization and ourselves; and 90 minutes of Earth's greatest hits—Eastern and Western, classical and folk, including a Navajo night chant, a Pygmy girl's initiation song, a Peruvian wedding song, a Japanese *Shakuhachi* piece, Bach, Beethoven, Mozart, Stravinsky, Louis Armstrong, and Chuck Berry singing "Johnny B. Goode."

And Johnny doesn't even know what good means!

Oh, God!

"Thou who never canst err, for Thyself art the Way;

Thou whose infinite kingdom is flooded with day;

Thou whose eyes behold all, for Thyself art the Light,

Look down on us gently who journey by night.

"By the pity revealed in Thy loneliest hour,

Forsaken, self-bound and self-emptied of power;

Thou who, even in death, hadst all heaven in sight,

Look down on us gently who journey by night.

"On the road to Emmaus, they thought Thou wast dead,

Yet they saw Thee and knew in the breaking of bread.

Though the day was far spent, in Thy face there was light.

Look down on us gently who journey by night."

—*Journey By Night, A Blind Man's Prayer*, by Alfred Noyes



Footnotes

¹ *Reader's Digest*, March 1970, pp. 51-55.

² Os Guinness, *The Dust of Death*. (Downers Grove, Ill.: InterVarsity Press), p. 2.

³ Letter of Aldous Huxley to Sibylie Bedford quoted in *Time*, May 4, 1970.

FROM OUR READERS

"Changing the Rules of the Game"

I appreciated the article by Gary M. Ross in your July-August issue and agree with his assessment of the broader implications and dangers of the Supreme Court decision in *Employment Division v. Smith*. I would disagree, however, that the majority opinion written by Justice Scalia reached "a possibly acceptable conclusion." Perhaps the author does not fully appreciate the prevalence of result oriented decisions by the Court in cases involving Indian litigants.

It is interesting that Mr. Ross seems to applaud Justice O'Connor's concurring opinion while agreeing with the "compelling state interest" test. One wonders why this Justice would be surprised because in *Lyng v. Indian Cemetery*, 485 U.S. 439 (1988), writing for the majority in another First Amendment case, Justice O'Connor had readily dispensed with application of the same "test" in order to allow the U.S. Forest Service to construct a road within a national forest, even though it was identified as an area sacred to Indian tribal religious beliefs and practices. Justice O'Connor also wrote the majority opinion in *Rice v. Rehner*, 436 U.S. 713 (1982), where she abandoned federal preemption standards and presumptions to justify application of state liquor license laws within Indian reservations.

It is entirely possible that the fear generated by the "Peyote Case" will constitute merely a footnote in the line of First Amendment cases. It may well be remembered only as an anomaly, a case distinguished by its unique facts, and be explained away by the Court in future decisions that do not involve Indian people, primitive tribal beliefs or traditions. Of course, it may not. There

is certainly a basis for concern with any Court that does not represent a cross-section of American political and social philosophy.

The readiness of the present Court to dispense with precedent and judicial doctrine in order to reach a desired result is harmful to us all. But those who consider themselves guardians of the individual freedoms in the Constitution should also remember the warning of Felix Cohen when writing about the legal rights of Indian people:

"Like the miner's canary, the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith." BEN OSHEL BRIDGERS, Attorney Sylva, North Carolina

Religious or Not?

The question was asked in your July-August issue whether the Constitution is religious or not? The answer is that it is both.

The Constitution itself is religious because it defends slavery. It permits importation of slaves and requires return of runaways, and counts them as three-fifths of free citizens. This principle was supported by northern and southern Protestants, and accepted by Catholics; slavery itself has been defended by Protestant churches and the Catholic Church, and accepted in the Old and New Testament as the creation of God.

The Bill of Rights, however, is not religious because it forbids many practices of Protestants and/or Catholics, especially in the Inquisition. It forbids the state to: establish a religion; prohibit its practice; abridge freedom of speech and press; make unreasonable searches and seizures; make arrests without warrants; bring charges without an indictment; try a defendant more than once; compel a defendant to be a witness against himself; abridge due process; seize

property without just compensation; deny a speedy and public trial by jury; conceal charges against him; hide witnesses against him and for his defense; deny defense counsel; require excessive bail and fines; and use cruel and unusual punishment.

The Constitution is a source of much of the tension between democracy and Christians. We need to be vigilant to preserve it.

HUGO BORRESEN
Alexandria, Virginia

"Shrinking Liberties in Seventeenth Century England"

I just finished reading part 3 of the Deborah Moody series. Perspective and personal viewpoints are marvelous in their variety. I marveled at Victor Cooper's praise of Archbishop Cranmer dying a martyr after having "repudiated the medieval doctrine . . . that clergy could claim immunity from civil laws. . . ." Sounds suspiciously like separation of church and state, and they repudiated it? Why?

I also marvelled at Cromwell being described as "the savior of England." Some *savior!* At his bidding *my* Puritan ancestors *burned* my Irish Catholic ancestors at Drogheda and slaughtered them when they hid in the Cathedral at Cashel (900 of them).

Does the paradigm *ever* change?
WARD A. SHANAHAN
Helena, Montana

"Faith and Freedom in America: Only for Christians?"

I find it very hard to believe David Christian Read ("From Our Readers," July-August) who not only gives a very weak criticism of Joseph Conn's critical review of Benjamin Hart's book *Faith and Freedom: The Christian Roots of American Liberty*, but has the shocking gall to call Hart a separatist on

church and state.

How can anyone actually believe that Hart stands strongly for religious liberty and church-state separation when his book is endorsed by William F. Buckley?

I quote from *Church and State*, July-August 1972:

"It was William F. Buckley who seriously recommended that the religious liberty clause of the First Amendment be removed from the Constitution. Buckley, a Roman Catholic of 'old school' clericalist leanings, wrote in early June that church-state separation should be done away with so that tax aid may flow to Catholic schools and some sort of 'common' religion can be forced on public school children. He also asserted that the country needs no constitutional protection against church-state union, that the First Amendment causes 'mischief' and that the imposition by law on all citizens of his church's view on birth control and abortion is not a church-state problem."

In 1982, during the Reagan administration there was a strong push by anti-separationist Reagan to bring back prayer in the public schools. Fortunately it was rejected. What was the reaction of Buckley? Again *Church and State*, July-August 1982:

"One conservative who backed the President was the acid-tongued William F. Buckley, whose sensitivity to religious minorities can be gleaned from his comment: 'Let the little eight-year-old atheist simply stand there (during school prayer) if he doesn't want to leave the room and make points for his mum and do what other civilized people do, namely bow their heads and say nothing, and think about sex, if they want to contribute their own little personal iconoclasm.'"

As for Bork: In 1982 he told a New York University law school audience that the Supreme Court's 1962 *Engel* school prayer ruling was wrong.

David Christian Read concludes his letter to the editor by saying "By publishing this review, LIBERTY is hanging out a sign that says conservatives need not bother to read this magazine, even conservatives who, like Hart, are steadfast believers in religious liberty. Gentlemen, why has LIBERTY decided to write off such a large group of opinion leaders?"

Mr. Read, why should LIBERTY want these conservatives when they all seem to attack religious liberty?

JOHN CLUBINE
Toronto, Ontario, Canada

"The Abortion Issue"

In response to Dan G. Nelson's letter to the editor in the May-June issue: Mr. Nelson, in his eagerness to uphold (as he terms it) religious freedom, is guilty of taking Scripture out of context in using Exodus 21:22-25 to stabilize his theory of a baby being born of the mother—this to prove the baby has no life until born and breathing. He is also attempting to prove that the baby and the mother were not equal, and therefore the punishment for their death was not the same. In other words, if a pregnant woman was injured so as to lose her child, the punishment was not the same as if the woman herself had been murdered.

However, the text is not referring to pre-meditated murder (or abortion). It is speaking to the matter of accidental death and/or injury: "if men strive, and hurt a woman with child, so that her fruit depart from her . . . he shall surely be punished."

As to their being life in the fetus, note Luke 1:41 "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe (John the Baptist), leapt in her womb. John the Baptist (as a baby in the womb), responded to the news of Mary's pregnancy.

The taking of life is called murder, be it by shooting, stabbing, poison or

choking. If there is life, and you "snuff out" that life, it is murder.

Rev. VIRGIL BOEGEN
Yorba Linda, California

"Is Religious Liberty A 'Luxury' We Can No Longer Afford?"

Re: Mitchell Tyner's article on *Employment Division v. Smith*, in the September-October issue.

"Congress shall make no law respecting an establishment of religion, or prohibiting free exercise thereof." To extend these simple words, embodying a simple tenet, to include free exercise of use of hallucinogenic drugs is itself a major extension of the English language.

Would Tyner (and by extension LIBERTY) argue that human, or even animal, sacrifice is protected by the First Amendment so long as it is clothed in the cloak of a religion? If not, how would he distinguish that from use of drugs by a governmentally employed "drug counselor"?

FRANK GUNDERSON, Attorney
Westlake Village, California

[Mr. Gunderson has missed the point. While I personally agree with Justices Brennan, Marshall, and Blackmun that Oregon did not show a compelling interest sufficient to override Smith's religious practice, the point of the article was that government should be required to make such a showing. Conduct granted special permission in the Bill of Rights should be presumed permissible (and governmental burdens thereon impermissible) unless the state can present overwhelming evidence for the necessity of the burden it seeks to impose. Justice Scalia and the Court majority believe that all the state must do is pass a facially neutral law that applies to everyone.—Mitchell A. Tyner]

"Quarterback Sneak"

After reading this article in your September-October issue I am writing to ask that you remove my name from your mailing list.

I believe in religious freedom and liberty. I do not believe, however, that religious freedom as was contemplated by our forefathers and written into the early and most basic laws of this land means that persons are to be kept free from any religious influence. Our forefathers meant to protect the practice of our religious beliefs from government influence. Restricting Christians from teaching about Christ in public schools is, in my opinion, an unwarranted restriction on religious liberty itself. Students are free to reject any ideas they are taught in school, including Christian principles. Attempting to cut them off from hearing such principles, however, is infringement on the right of Christians to exercise their freedom of speech and religion and is contrary to practical notions of education.

I am familiar with Sports World Ministries. While neither it nor the people who comprise its staff are perfect, it does a lot of good. I have personally seen Bill Roe, one of the "pros" that you mention, and have seen the impact that his message has on students. I believe his message and his ministry are good ones and that the organization provides a good service to meet the needs of young people in public schools today. These young people need to be presented the Gospel of Christ and do not need people to order Sports World Ministries out of the schools.

I strongly disagree with the tenor of your article criticizing Sports World Ministries and believe that if it and any similar ministries are shut out of all our school systems across the land, this country will be much worse off than it already is in the years to come.

STEVEN F. CASEY
Birmingham, Alabama

[Mr. Casey's letter is an amazing mix of affection for religious freedom, misinterpretation of its definition and abhorrence of its principles. An example of the first: "Our forefathers meant to protect the practice of our religious beliefs from government influence." An example of the second and third: "Restricting Christians from teaching about Christ in public schools is, in my opinion, an unwarranted restriction on religious freedom itself."

In the last sentence Mr. Casey alleges restrictions that the Supreme Court has not placed on free exercise of religion. It is constitutional to teach about Christ, and Buddha, and Moon, and you name him, in the public schools. One cannot, however, teach that Christ is the Messiah; Buddha is the, well, Buddha; or Moon is a fake. And while speaking favorably of protecting religious practice from government influence, Casey ignores the fact that public school teachers are agents of government. To advocate agents of government teaching Christianity in the public schools, then, is to deny the one intent of our forefathers to which Casey pays tribute: "to protect the practice of our beliefs from government influence." And nowhere does he note that (1) children are forced by law to be in a public (if not private) school, and (2) to permit the teaching of Christianity is also to permit the teaching of Buddhism, Mohammedism, the Unification Church, Scientology, and other isms and ologies.

Mr. Casey's definition of religious freedom embraces, as he admits, presenting "the Gospel of Christ" through Sports World (and other, we may assume) ministries. He does not address the deception Sports World Ministries practices to gain entrance to many public schools (we must assume that some principals are all too aware of Sports World's intent and all too happy to ignore the consti-

tutional prohibitions against their using the public schools as an adjunct ministry).

Yes, our nation may be much worse off in years to come; but not as a result of Sports World Ministries being shut out of the public schools; rather, because those who admitted them to its classrooms ignored the lessons of history: what government controls, government uses to its own ends. If our nation declines morally and spiritually, one shall have to look to the homes and the churches, the two primary schools in which children may learn of Christ or Buddha or Moon or whomever. In the meanwhile, I would suggest that Sports World Ministries concentrate on bringing the gospel to the world of sports, whose egregious excesses are chronicled in headlines across the nation.—R.R.H.]

M O V I N G ?

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FROM THE EDITOR

**Would You Believe?**

Would you believe God told me to write this column?

No?

Well, then you probably won't

believe that he told Peter Carlson to recount some of the strange things that happen when politicians get *The Call* (page 16).

Fine. I don't believe the Lord told Oral Roberts that he must raise \$4.5 million within three months or the "Lord would call him home."

Nor that "Reverend" Ike's prayer cloths, if placed beneath the pillow, will bring wayward husbands winging home.

Now for a tougher one: Would you believe that God wants the Salvation Army to employ a witch (page 7)? Or that the government has the right to tell them to do so?

No?

But what if the Salvation Army is operating its program on public funds? A tougher call. One a judge found irresistible.

Here's a question that seems to demand an unequivocal answer (notice that "seems to"): Does God approve "sheep stealing"? Sydney Allen's "In Defense of Religious Piracy" (page 18) has its persuasive moments.

Clifford Goldstein, he of the pungent pen, has a provocative question for you: Is there really a secret cabal, composed of 300 Jews, who—through moral, political, and economic schemes—are contriving to achieve world domination? And if not, does God approve of the "Protocols Bug"? (page 10).

These are just a few of the tough, and not so tough but interesting, questions in this issue of *LIBERTY*. And while I'll not argue that the Lord did indeed tell me to write this column, I am convinced that He is genuinely interested in your answers—R.R.H.

DECLARATION OF PRINCIPLES

The God-given right of religious liberty is best exercised when church and state are separate.

Government is God's agency to protect individual rights and to conduct civil affairs; in exercising these responsibilities, officials are entitled to respect and cooperation.

Religious liberty entails freedom of conscience: to worship or not to worship; to profess, practice and promulgate religious beliefs or to change them. In exercising these rights, however, one must respect the equivalent rights of all others.

Attempts to unite church and state are opposed to the interests of each, subversive of human rights and potentially persecuting in character; to oppose union, lawfully and honorably, is not only the citizen's duty but the essence of the Golden rule—to treat others as one wishes to be treated.

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What Ted Koppel Won't Tell You!

The dramatic changes in the Communist world have stunned world leaders. Cries of "peace and safety" abound. And while TV news anchors and politicians scurry to keep pace with the rapid changes occurring almost hourly, there's something they don't report: *What's behind it all? What's next?*

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