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THE CRUSADER

THE VOICE OF RELIGIOUS FREEDOM

"The right to choose one's religious beliefs and practices is something we hold to be inalienable, a matter for each man's conscience and something not to be interfered with by any agency less than God."
Thomas Jefferson

\$1.00

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MAY/JUNE 1989

Conference of Church Attorneys Blasts Clockwork Orange World of Psychiatry

By Stacy Young
Special to The Crusader



Bridget C. Morgens (far right) and other students of the American Bar Association (ABA) conference on psychiatric abuse, charged at a conference here in early May.

SAN FRANCISCO — Religions are diametrically opposed to the Clockwork Orange world of irresponsibility and destruction being perpetrated by psychiatry, Tim Bowles, an attorney for the Church of Scientology, charged at a conference here in early May.

The two-day conference, organized by the American Bar Association (ABA), was held to discuss the controversial issues involved in tort law as it applies to religions, but by the end of the conference it was clear that the trend in litigation is away from attacks on religions and is zeroing in on the actual situation: psychiatric abuse.

Attorneys for numerous religions attended, as did several psychiatrists and sociologists known for their anti-religious views.

Attorneys Eric Lieberman, Barry Fisher, Jeremiah Getman and Tim Bowles, and Professor of Psychology H. Newton Maloney of Fuller Theological Seminary, presented arguments in favor of First Amendment protection for churches and religious organizations, while psychiatrist Louis Jolyon (Jolly) West, Professor of Law Richard Delgado of the University of Wisconsin Law School, and Professor of Sociology Richard Ofshe of the University of California, Berkeley, attempted to defend the position of psychiatric "expert" witnesses, hired by attorneys hoping for large cash awards, who have testified against religion.

A key topic of the conference was the perceived shift away from lawsuits against churches, with more and more attention being placed on the harmful effects of

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Fairness Doctrine Revival Is Likely

Veto Expected In New Effort To Revamp Law

By William F. Willoughby
Editor, The Crusader

WASHINGTON (RFC) — The Federal Communications Commission (FCC) has the authority to repeal the 40-year-old Fairness Doctrine, a federal court has ruled. But at the same time it did not rule whether the doctrine itself is constitutional.

The developments in the legal ramifications concerning the Fairness Doctrine have been watched carefully by fundamentalist Christian groups such as that headed by Dr. Carl W. McIntire, and communications interests associated with the more liberal National Council of Churches (NCC).

The two are at opposite ends of the pole in their attitudes toward the Fairness Doctrine. Mr. McIntire, who heads the International Conference of Christian

Churches (ICCC), has been a victim of the Fairness Doctrine and has worked tirelessly for its abandonment.

A communications task force of the NCC, on the other hand, has favored the doctrine. Implicit in this is that the official positions of many churches associated with the NCC also are in accord with the principles embodied in the Fairness Doctrine.

The NCC as well as a media affairs agency of the United Church of Christ several years ago challenged Mr. McIntire's complaints against them. It resulted in a ruling against the outspoken fundamentalist broadcaster and scholar, which in turn cut into his broadcast effectiveness.

The doctrine requires a balanced presentation of issues that are controversial, meaning that an individual or organization whose views came under attack could demand equal time to offset what might be deemed distorted and detrimental viewpoints on the part of a broadcaster.

This became especially poignant for religious broadcasters such as Mr. McIntire, who hold no truck with the NCC or with churches espousing a liberal theology. He often aired his views about their views and actions over his own broadcasts, which at one time were on more than 600 stations daily.

When the FCC ruled against Mr. McIntire he anchored a ship off the coast of New Jersey, in international waters, to continue his broadcasts. But even then he was forced by the FCC to curb his

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THE FOUNDATION FOR RELIGIOUS FREEDOM

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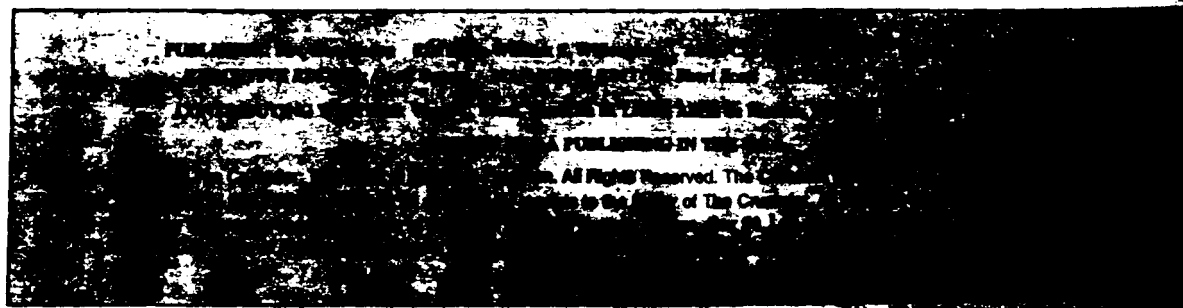
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The Religious Freedom Council is an organization dedicated to religious freedom in this country and throughout the world. It is non-partisan, non-sectarian, and non-political. In other words, it is a group of people who support the religious freedom of all people of all faiths.





Bible Club Wins Equal Access Test

By William F. Willoughby
Editor, The Crusader

OMAHA (RPC) — A federal court has for the first time endorsed the constitutionality of the Equal Access Law passed during the Reagan Administration, but the losers in the case have appealed the decision to the United States Supreme Court.

The Eighth Circuit Court of Appeals ruled that a public school in Omaha may not deny students their right to meet voluntarily as an after-school Bible club whose purpose is Christian fellowship and Bible study.

The court held that Omaha's Westside High School has an open forum and that it cannot deny students the right to meet with one another. Further, it held that Bible clubs can meet without being in violation of the church and state separation under the Constitution.

"A public secondary school cannot simply declare that it maintains a closed forum and then discriminate against a particular student group on the basis of the content of the speech of that group," the court held.

The battle was waged in behalf of the Westside School students by the National Legal Foundation in Virginia Beach. If the decision holds up by the Supreme Court either not accepting the challenge or accepting the challenge and ruling in favor of the students, it will stand as a landmark decision.

Across the nation, many groups that have religious purposes and content are routinely denied the right to meet on school property the way most groups are allowed to meet if religion is not part of the program.

The Westside school denied Bridget C. Mergens and a host of her friends and associates the right to meet on the basis that their club was not curriculum-oriented or school-sponsored.

The same school had permitted other groups such as the Chess Club and the Scuba Divers' Club the right to meet on the grounds that those clubs engaged in activities that were, for reasons unexplained, related to the curriculum.

National Legal Foundation General Counsel Doug Davis argued the case before the Eighth Circuit Court of Appeals after the United States District Court for the District of Nebraska ruled in favor of the school.

School Board policy in Omaha recognizes student clubs as a "vital part of the total education program as a means of developing citizenship, wholesome attitudes, good human relations, knowledge and skills."

Until the students attempted to form a Christian Bible study club in January 1985, no club had ever been denied



Victorious students at the Omaha high school.

access to this school.

The students presented their plan and request in February that year. It was denied, and the circle of officials involved widened. On March 4, the students petitioned the School Board, saying they would not want a school sponsor unless it was required by the school. They were denied the right to meet after school on campus.

In April 1985, the rebuffed students brought suit, alleging they were being discriminated against on First and Fourteenth Amendment grounds.

On Feb. 2 last year the federal court for the Nebraska District upheld the school officials' denial of the students' right to maintain the club on school property. The lower court held that there were no violations of the students' rights

in denying them access insofar as the school maintains a "closed forum," which means it has made limitations concerning what groups may meet.

The Equal Access Act, the higher court held in backing the students' claims, "is only applicable to those federally-assisted public secondary schools which maintain a 'limited open forum' as defined by the act."

Increased Government Regulation Seen As Threat to Religion by Tax Conference

By John Marrow
Special to The Crusader

WASHINGTON — The 25th annual N.C. Nonprofit Tax Conference, called the "nation's most comprehensive tax seminar for the entire nonprofit community," was held on March 9 and 10 at the J.W. Marriott Hotel. Representatives of all areas of the nonprofit sector were in attendance, including many from the religious community.

The conference featured notable speakers with expertise in the nonprofit field as well as several members of Congress and representatives from the National Office of the Internal Revenue Service (IRS). Making this a "conference on issues that the IRS considers to be important."

The highlight of the conference was a

panel discussion titled "Whether Religious Organizations Whereaway," in which members of the religious community looked into where religious organizations are headed and the threat to religious organizations posed by a recent trend toward increased regulation of this area.

Deirdre Halloran, associate counsel for the United States Catholic Conference, pointed out that many have a false idea that the religious community represents a unified special interest group. In fact, she said, because of the diversity of views held by different denominations on many issues, this is not the case.

Ms. Halloran noted that churches and religious organizations exist today in an often hostile regulatory atmosphere, where churches no longer receive the deference they did in the past from government

agencies, and sometimes are even singled out for increased scrutiny.

She cited the recent investigation of televangelists conducted by the IRS as an example of this and also as proof that this increased scrutiny is not justified.

In the wake of the scandal involving Jim and Tammy Bakker's PTL Club, Congress asked the IRS to look into the tax law compliance of television ministries and religious organizations.

The IRS conducted investigations nationwide, using as many as 100 auditors. However, as in only a few cases, the overall results of the investigations showed that the vast majority of religious organizations were in full compliance with the law.

Ms. Halloran concluded that the IRS should not be used as a tool for government interference in the affairs of religious organizations.



Readers' Perspective

Say 'No' to Drugs

Street Pushers Have a Peer in the Psychiatrist

I wish to add my voice to support Clergy and Congregations Against Drugs, and my signature to your Honor Roll in saying "No" to drugs.

Drugs and alcohol deprive the person of his rationality — the power to freely choose — because the druggie and the drunk each hallucinate uncontrollably, not able to tell the difference between the hallucinations and what is actually there now.

King Solomon of Jerusalem recognized the effects of alcohol during his reign from 967 to 928 B.C., writing in Proverbs, his basic discourse on the subject of ethics.

"Wine is a mocker, strong drink a roisterer; he who is muddled by them

will not grow wise," he wrote in Proverbs, Chapter 20, Verse 1.

Later, in Chapter 23, Verses 19 to 21, he said, "Lead your mind in the proper path. Do not be of those who guzzle wine . . . for guzzlers and gluttons will be impoverished." (From a 1982 translation of the Holy Scriptures, Jewish Publication Society of America, Philadelphia.)

Doesn't it seem that King Solomon is walking right here with us, observing the sights on the sidewalks of our major cities?

We are fortunate that our society at this time has recognized and labeled the drug pusher for what he is — public enemy number one.

But what we have failed to do as yet is to label simultaneously his peer, the drug-pushing psychiatrist — who basically does the same thing as the street drug pusher under the cover of his university degree and the power the government has bestowed upon him.

While the drug pusher is known to push his poisonous, illegal substances labeled dangerous drugs, that very substance in the hands of the psychiatrist is called medicine!

Ritalin is a case in point. Dangerous speed-like drugs like this, which stop or stunt the growth of children's bodies, and which cause suicidal tendencies upon withdrawal, were once only available from the "pusher man" in darkened alleys of the sleazier sections of our cities. Today, drugs like Ritalin are prescribed and dispensed under the respected title of medicine — by the criminal in the plush high-rise offices of the psychiatrist.

We must be intolerant of such glorification of drug use and recognize the devastating and debilitating effects they have on people. Let us use all of our influence and power to help create a drug-free society by recognizing and exposing drug pushers as drug pushers, whether on the streets or in the highrise.

The "Clergy and Congregations Say 'No' to Drugs Honor Roll" represents a major stride forward in the goal of a drug-free America, and I would like to see it appear in every future issue of The Crusader.

Yaaqov Halevi Haramgaal

Mr. Haramgaal is a Hebrew scholar, writer, professor of Judaic studies, and member of the Advisory Board of the Religious Freedom Crusade.



YAAQOV HALEVI HARAMGAAL

'Good Work,' He Says

Editor, The Crusader,

I wanted to write and thank you for the good work you are doing in The Crusader. It is in my opinion one of the best dealing with the subject matter involved.

Also, I wanted to give you a special thanks for the recent issue carrying the story about Nebraska. May you continue in your work and may you reap results.

Dr. Everett Sileven
Pastor/Evangelist
Houston, Missouri

Detected Sincerity

Editor, The Crusader,

Peace be upon you.

I read your article on Islam in the March/April issue of The Crusader. I congratulate you for writing a beautiful piece about a faith that shares a lot with Christianity.

As a reader I can feel the sincerity and seriousness of your mind and heart.

I am sending you the most recent issue of The Minaret. I hope I can receive your magazine regularly. Will you allow us to reprint your article in a future issue of The Minaret?

Aslam Abdullah
Editor in Chief
The Minaret
The Islamic Magazine

Thank you very much for your acknowledgement, and permission is most certainly granted.

— Editor

All members of the clergy are encouraged to get parishioners and other clergy involved in saying 'NO' to drugs.

- Sign the "Clergy and Congregations Say 'No' to Drugs" Honor Roll.
- Distribute all copies of this signed pledge to your parishioners.

The Crusader
4810 Fountain Avenue, Suite 100
Los Angeles, CA 90048



CLERGY AND CONGREGATIONS SAY 'NO' TO DRUGS

Whereas religion has historically been a leader of opinion and has helped to create and shape an ethical, free and healthy America, and

Whereas I recognize the value of America's great religious tradition, and my responsibility to my family, my friends, my congregation, my community, and my country to help combat the destructive influence of drugs;

I therefore join with others in the religious community,
and

Pledge, On My Honor, to be intolerant of the glorification of drug use, and to use my influence and power to help create a drug-free society and to personally take a stand and

SAY "NO" TO DRUGS!*

*I grant permission to publish my name and signature in conjunction with this document.

After signing, please return to The Crusader, 4810 Fountain Ave., Box 50, Los Angeles, California 90029.

Time for 'Guerrilla Warfare'

Blacks Decry 'Bondage' Created by Drug Abuse

By Margery Hall
Religion Today

CHICAGO (RT) — "We need to love the very hell out of our communities and go into them armed for guerrilla warfare," United Methodist Bishop Felton E. May of Harrisburg said in an address to a national United Methodist caucus named Black Methodists for Church Renewal, which is particularly concerned about the problems faced in the core of urban centers.

Of the major mixed-race denominations, the United Methodist Church, with more than 9 million members, has the largest mix of blacks in ratio to the dominant white membership.

Bishop May said the black Methodists in particular must put their faith into action to heal the many lives ravaged by drug abuse, violence, poverty and despair.

Bishop Woodie W. White of Springfield, Ill., said, "Our people and our communities are threatened as they have never [before] been threatened."

In a separate but closely related gathering, the denomination's Glide-Memorial United Methodist Church in San Francisco hosted a national meeting of United Methodists to discuss black families and drugs, particularly crack cocaine.



The Rev. Cecil Williams (far left), United Methodist Bishop Melvin G. and Ethelou Talbert, leading a march against cocaine in San Francisco.

crug, the denomination's Glide-Memorial United Methodist Church in San Francisco hosted a national meeting of United Methodists to discuss black families and drugs, particularly crack cocaine.

The Rev. Cecil Williams, pastor of the San Francisco church, described crack cocaine as the most destructive force ever to face the black family.

Crack cocaine, as it has made its inroads into black society and its family



Rev. Williams and a mother and son witness against crack cocaine during an ecumenical prayer service.

network, he said, is a destructive force "worse than slavery ... worse than the Ku Klux Klan."

The pastor said the problem now is moving heavily into other communities, and the churches, especially black churches, have "the greatest opportunity ... in a long time to give leadership."

Besides the denomination and the host church, there were a number of concerned citizen groups and religious liberty organizations which helped to sponsor the program.

Part of the concern of religious liberty groups is that church organizations, sometimes having the most effective programs in dealing with drug addiction, almost systematically are cut off from receiving funds to assist in their work, largely because of church-state separation issues.

Teach About Religion, Panel Says

Textbook Revisionists Get Challenge

By Dana Hathaway
Special to The Crusader

RALEIGH — The more religion is neglected as a focus of study in the classrooms of North Carolina's public schools, a 10-member task force of the state's Board of Education said, the more the situation only "prolongs existing ignorance, confusion and prejudice."

In its report, which has prompted action for reform in the state, the committee wrote, "We need better textbooks, better-educated teachers, and a more informed citizenry."

For good or ill, the void left by essentially excluding religion and its role in studies offered to public schoolchildren only deprives those students of other avenues of knowledge, including a balanced understanding of history, of literature and the art of other countries as well as that of America, the report said.

The report recommends that the state take on the obligation of training its teachers to teach the role of religion in such things as history, geography and economics courses.

And it also asks for an investigation into whether religion also is being neglected in literature and biology and an assortment of other subjects. Coupled with that is the recommendation that more about religion be included in the respective textbooks.

Refreshing to many, particularly those fundamentalists and other conservative religionists who have come under attack for their stands regarding religion and the public institutions, is the backing by the state chapter of People for the American Way of the contents of the report.

Cathy J. Rosenthal, executive director of the organization in North Carolina, described the report as "a real good attempt to try to expose North Carolina children to diversity."

She did express concern that with a new openness about religion in the classrooms, teachers must understand the difference between teaching about religion and promoting religion in a way that violates First Amendment religion clause provisions concerning church-state separation.

The committee voiced this concern as well. "We are particularly concerned about the impressionability of all students and the potential for proselytizing — whether intended or not," the report stated.

The United States Supreme Court and several lower federal courts have ruled that in the public classrooms schools may teach about religions, but they cannot promote religion in any way in what they teach or how they teach it.

North Carolina State University history professor Barton F. Beers, who heads the committee, recommends that North Carolina instruct its teachers thor-

oughly in handling courses newly infused with religious content.

This would include instruction for the teachers not only in what the actual contribution of religion is, but also the legal restraints on religious instruction.

The report said the influence of religion should be interlarded throughout the social studies curriculum, especially at the middle and high school grades. The lessons, it said, should focus on the older and more mature and "less impressionable" schoolchildren.

Even though there were no reported substantive disagreements among the members of the committee, Mr. Beers said they agreed that teaching about religion in public schools likely will be controversial.

Nonetheless, Gallup Poll studies indicate most people would not object to including it in the fabric of studies.

A poll nearly three years ago, when

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Scientologists and Others Campaign To 'Lead the Way to a Drug-Free LA'

By Richard Wieland
Special to The Crusader

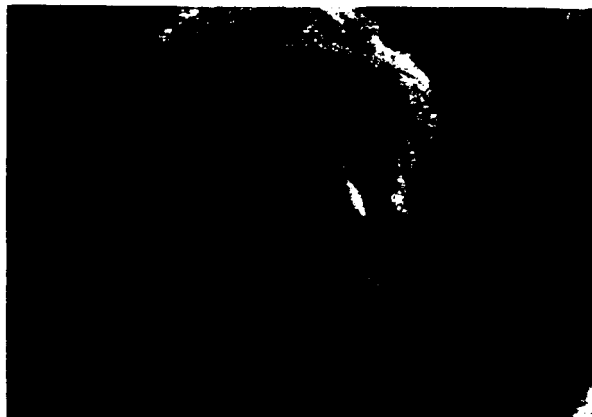
LOS ANGELES — In response to the rising tide of crime and violence around the nation caused by drug use and abuse, the Church of Scientology in Los Angeles has joined with civic groups, drug rehabilitation organizations and other churches throughout the city in a grass-roots campaign to "Lead the Way to a Drug-Free LA."

State Sen. Diane Watson helped kick off the city-wide campaign during the opening ceremonies of the Los Angeles Marathon at the beginning of March. Sen. Watson called on gang members throughout the city to put down their guns and take a strong stand against drugs.

"Drugs and drug abuse are one of the key causes of crime in Los Angeles and other cities around the country," Andrea Hoden, a spokeswoman for the Church of Scientology, said. "We want to get all of the anti-drug groups and organizations throughout the city working together to combat drug abuse in Los Angeles."

The Church of Scientology has been an outspoken critic of drug use and abuse for many years, Mrs. Hoden said. "Through the efforts of Scientologists using the drug rehabilitation methods developed by L. Ron Hubbard, over 100,000 people have been gotten off drugs," she added.

Californians for Drug-Free Youth, an



BARBARA AYASH

anti-drug organization, joined Sen. Watson in giving their support to the campaign.

"Even though we have made tremendous progress along the lines of warning youths against the harmful effects of drugs, we have a long way to go in getting the word out to all of Los Angeles," Carol Stem, spokeswoman for the group, said.

Business and civic organizations throughout the city also have endorsed the "Drug-Free LA" campaign. Barbara Ayash, the executive director for the Concerned Businessmen's Association of America, has conducted an effective anti-drug and anti-crime campaign throughout the city for the last eight years.

"We all need to unite and forward this message in any way we can," she said. "I'm very glad to support this campaign."

Los Angeles Mayor Tom Bradley gave his support to the campaign by signing the "Lead the Way to a Drug-Free LA" pledge which was presented to him at his office by a delegation of local junior high school students from the Mace-Kingsley Preparatory Academy. The Academy, which uses study technology developed by L. Ron Hubbard, is "the first drug-free school in Los Angeles," according to the students and teachers there.

Concerned about the rising problem of drug abuse in other Los Angeles

schools, the students gathered over 400 signatures from residents of the city who signed a scroll agreeing to help fight against drug abuse in Los Angeles.

As the mayor added his signature to the pledge, he told the students, "I would like to compliment you on your good work."

Eleven-year-old Shannon Roberts, one of those who made the special presentation to the mayor, was delighted. "This will give other people the idea that if the mayor has signed the pledge it is a good thing to do," she said.

Marcine Shaw, chief deputy for Supervisor Kenneth Hahn of the Los Angeles Board of Supervisors, also has expressed her support for the campaign.

"The drug abuse problem has to be given attention every day in order to combat the growing rate of drug addiction in Los Angeles," she said.

The Rev. Charles Mims of the Tabernacle of Faith Baptist Church in Watts, along with several ministers from neighboring parishes, have given their full support for the campaign. For several years, Mr. Mims has worked actively to bring an end to drug abuse and gang violence in Central Los Angeles.

"The problem continues to grow," Mrs. Hoden told The Crusader. "So we are encouraging individuals from various fields, including government, business and entertainment, to band together and do something effective to fight back against drugs and drug abuse. Our goal is to make Los Angeles the first drug-free city in the United States."

Let's Build a Better Tomorrow — Without Drugs

If you are interested in doing something about the drug problem in America, or are already doing it, let us hear from you.

The religious community, working together, can knock out the drug problem. Drugs can be licked.

Write to: The Crusader

4810 Fountain Avenue, Box 50, Los Angeles, California 90029

Religion Makes Way Into Curricula

As California Goes, so Goes A New Impetus

By William F. Willoughby
Editor, The Crusader

PHOENIX (RPC) — In Phoenix, the Arizona Board of Education last August ordered that the official curricula the state educators authorize for the school districts be made to reflect religion, its value and its role in society. This is to be done in several realms of standard study.

The order was quite a natural transition, overall. It would not have been thought necessary as late as the middle of this current century. But social and philosophical changes have come about while a trend toward secularization has grown inexorably, crowding out, many began to cry, the role of religion in the United States and around the world, almost as if it did not in fact exist.

There also were those who were concerned about pluralism among the religious people of the nation should too much emphasis be put on religion or religious interests in the schools, especially if what was permitted seemed to veer too far in any one direction.

The Arizona board mapped the schematics of "social studies essential skills" that are to be taught in the elementary and secondary schools in a different way than had been done heretofore, at least since the famous school prayer cases of a quarter of a century ago in the United States Supreme Court.

Now it has been directed that such studies are required to provide for teaching the religious roots and background of ethical convictions and cultural differences. Religion is expressly not to be shunned in such an approach, the board mandated.

Even many staunch conservatives have heralded this approach as at least being a turn away from what they long have perceived to be an antagonism against religion, if not an overt thing in its individual applications, at least very visible in the entire thrust that they see.

Such conservatives, among them Protestant and Catholic fundamentalists, usually couch it in terms of "secular humanism," which they hold to be itself a religious philosophy, getting into the driver's seat and taking over.

Many of the conservatives would like to be in the driver's seat and perhaps take over themselves, but more moderate forces among them and others only want educators to be fair in dealing with religion, at least in allowing it its rightful

day under the sun in history and in the current scene.

What is transpiring in Arizona is happening in neighboring California, where what it does, simply because of its size in population, has a profound effect or potential effect on other states.

In school texts alone, the ripple effect from Sacramento is tremendous. The state uses more textbooks by far than any other state, and what it says it wants in its books, from an economic point of view at least, is noticed in most of the other states.

The publishers want to make money, no matter what the contents of the books, and to make it economically feasible they have to satisfy California. California's

attitude toward religion, therefore, is crucial across the entire nation. Many of the states use what California uses, by and large.

California acted on the critical situation more than a year ago when the state's Department of Education sent out a memo that "students must become familiar with the basic ideas of the major religions and ethical tradition of each time and place."

Thus, publishers also were informed how the department wants the books to reflect those concerns. How they handle it by next year, the deadline for making the initial changes, will determine who gets the contracts. And how well they do in California is likely to have a large

impact on how well the same standards, the others, do in other states. For the time being, the proof of the pudding will come sometime in 1992, when the first comprehensive tests will be given to determine how well what California has ordered is being grasped. The nation will be awaiting the results.

It was in January this year that officials in Raleigh determined that social studies courses taught to the North Carolina's public school children have to be revised to include substantive discussions of religion in American life in such subjects as history, world cultures, literature and the arts, government, economics and other subjects.

Continued on Page 18

Some Churches Win, Some Lose In Mississippi Tax Legislation

By Pat Marsh
Religion Today

JACKSON (RT) — Mississippi churches which have not paid taxes on out-of-state purchases were advised by State Rep. Mike Mills of Aberdeen that they should pay now to avoid having to pay possible interest and penalties.

That was back in March. In the meantime, he and a number of other state legislators were trying to get legislation through that could deal with an issue that was putting the Mississippi Tax Commission and many churches at cross purposes with one another.

Some kind of resolve to the festering debate and a threat against the churches by the Tax Commission had been expected before the Legislature recessed in early April.

Shortly before the Legislature convened in January, Attorney General Mike Moore had won approval from the Tax Commission to stop its crackdown on the churches which don't pay sales taxes to Mississippi on purchases made out of state.

With heavy Southern Baptist and United Methodist concentrations, much of the out-of-state sales activity is directed toward neighboring Tennessee, where Nashville is a major distributor of religious materials.

Bobby Long, chief attorney for the Tax Commission, said there was no intent on the part of the commission to begin auditing churches on the sales tax until after the Legislature recessed anyway. The churches had had Dec. 31 last year as the deadline for paying taxes dating



MISSISSIPPI ATTORNEY GENERAL MIKE MOORE

as far back as 1985.

For 1988 alone, it was estimated that \$7 million was owed.

Mr. Long would not concede that the commission was backing away from going after the taxes ultimately. He said he would be waiting to see what hap-

pened. "If the Legislature chooses to do something about that, that's their choice," he said.

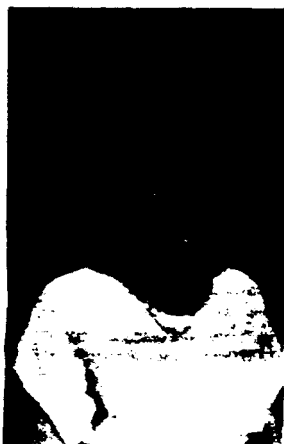
In Mississippi, newspapers and magazines are exempt from the taxes and many expected that the churches would

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Church Tax Exemptions In Colorado Fall Prey To Taxation Decisions

By Alice Shepard
Religion Today

DENVER (RT) — Religious day-care centers and preschool programs are continuing to have their clashes with the Colorado taxation officials, and, so far, there does not seem to be any relief in



JEANNIE BIGNALL

sight in that cold war unless an appropriate legislative package can become law.

This became quite evident when representatives from nearly 80 church-run day-care centers and preschool programs got together to compare notes in nearby Greenwood Village. Some had their legal representatives on hand as well.

In another meeting in Denver, closed to the press, religious and political leaders sought ways to cool the conflict. "We need to see if we can get in front of the steamroller and slow it down," former State Sen. James Beatty said. He represented the interests of Presbyterian Church (U.S.A.) congregations in Colorado.

The meeting with tax officials also included representatives of the Denver Council of Churches, the Archdiocese of Denver, and numerous evangelical and fundamentalist groups.

State laws which were passed in the mid-1980s dictated that all work done on church or synagogue property must be religious, educational or charitable, or face a reduction in their tax exemptions.

"Religious" is defined in the laws in the narrowest of ways, limiting activities thus defined to acts of worship.

At an open meeting at Mission Hills Baptist Church, a lobbyist in behalf of the day-care and preschool ministries, Jeannie Bignall of Golden, said threats to end or clip tax exemptions for the church-run programs are on the increase.

"Do you know what justice is?" she asked the group. "It's what you can afford. If we really want freedom of religion, then we're going to have to fight for it."

Ms. Bignall, who lobbies before the Colorado Legislature in Denver, was urging concerted efforts to defend churches which are being questioned by the Colorado Division of Property Taxation.

A couple of the cases currently making the news are those of the Bookcliff Baptist Church in the Western Colorado hub of Grand Junction, and Our Savior's Lutheran Church in Downtown Denver.

The congregation in Grand Junction lost part of its property exemption because the day-care center it runs did not, in the eyes of the tax officials, provide sufficient scholarships to accommodate needy children.

This was done despite the fact that no child has ever been denied entry because parents did not have sufficient funds.

Further, there is no concrete definition of the terms the Colorado Division of Property Taxation uses in setting quotas for the poor in relation to the situation involving the ministries.

A number of the attorneys present at the Mission Hills Baptist Church meeting said Colorado law does indeed stipulate that day-care and preschool program services must be provided to "an indefinite number of children or at reduced rates."

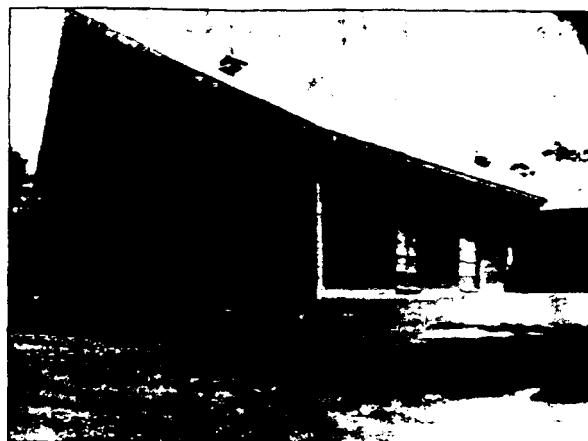
To add to the confusion and the contempt, one Colorado tax official has stretched "indefinite" to mean half of the children enrolled in a program, if that is what the tax entity deems appropriate.

Richard M. Hess Jr. of Denver, who represents the Grand Junction congregation, said he believes an underlying part of the problem is that state tax officials refuse to recognize that such programs are ministries of the churches.

"It is irrelevant to the state if the day-care or preschool program is non-profit or a direct ministry of the church," Mr. Hess said.

The expectations by the tax authorities of the churches in providing scholarships are totally unrealistic, one woman involved in programs in Denver's Temple Emanuel, Barbara Getzinger, said.

She explained that although they give



Bookcliff Baptist Church lost part of its property tax exemption because state tax officials would not recognize the church-run day-care center as an accepted ministerial activity of the church, critics say.

away many scholarships, it would be impossible to comply with the demands being made by tax officials. "If I had to find a way to give scholarships to 50 percent or 60 percent of our kids, how could I afford to open the doors?" she asked. "I couldn't operate the center."

At Our Savior's Lutheran Church in Downtown Denver, it was only as recently as Oct. 13 that the congregation was informed that it had lost part of its

property-tax exemption. "We're asking its buildings to be used in other organizations as Amnesty International and National Namibia Concern."

The former is a group concerned with the inhumane treatment of prisoners worldwide, particularly those who are political prisoners, and the latter is a Lutheran group which derives from a long missionary presence by Lutherans in Namibia.

Kids' Records No Longer Are Marred by Holidays

By Robin Bonner
Special to The Crusader

TAMPA — Jewish children in Tampa who miss school in order to celebrate Rosh Hashanah and Yom Kippur no longer will ruin their chances for winning awards for perfect attendance at local schools.

Schools in the Hillsborough County School District hold special contests to reward students for perfect attendance. But Jewish children who missed school to observe their religion's holy days were being counted absent.

That situation changed in March after members of the Hillsborough County School Board decided that Jewish students' standing in school attendance contests would no longer be jeopardized as a result of such absences.

Rabbi Richard Birnholz at Congregation Schaarei Zedek asked school officials to consider the change after learning

of the situation from the students at his temple.

As part of their weekly studies with the rabbi, children at Schaarei Zedek were allowed to submit anonymous questions about specific subjects of concern to them.

According to Rabbi Birnholz, the question the children most frequently asked him was, "Why do we have to be penalized for being Jewish when there are perfect attendance contests?"

The Christian holy days of Christmas and Easter were already school holidays, and children who missed school to observe them were not penalized. Rabbi Birnholz felt the same consideration should be given to Jewish children.

The members of Hillsborough County School Board agreed, and the board has since announced that it will consider requests from other faiths with similar concerns.



Closing of Churches in Detroit: Was It City Council's Concern?

By William F. Willoughby
Editor, The Crusader

DETROIT (RFC) — By the time June 30 rolls around, the city of Detroit should have about 30 fewer Roman Catholic churches within its city limits than it did the previous month.

This is by order of the Archdiocese of Detroit itself, which has one of the largest concentrations of Roman Catholics in the United States.

And it was despite what is believed to be the first time the Detroit City Council has ever pushed itself into the debate over what a church entity does with its property.

This intrusion by the City Council put the cardinal archbishop of the diocese and one of its auxiliary bishops at odds over whether the city actually was interfering or whether it was merely showing a justified concern over what would happen to the buildings once they were abandoned.

The crisis in Detroit is not one of apathy, but rather, one of shifting numbers, hence of economics.

Since Detroit is the center of the so-called Rust Bowl, severely affected by the vicissitudes of the automobile industry and its ancillary industries, for a couple of decades it has lost population. In fact, it is expected to be the first city in the United States to exceed 1 million people only to fall back under that mark.

But there still is growth in the massive Detroit suburbs. Many who once lived in the racially-violent city, both whites and blacks, have swelled the populations of the suburban jurisdictions.

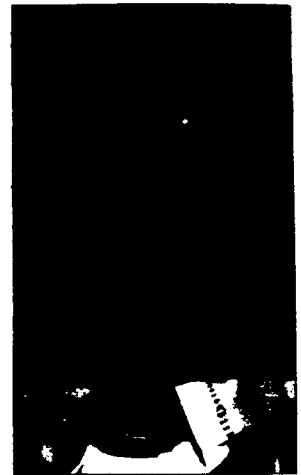
In those suburbs they established new parishes, built new churches. These migrations have left small numbers in the inner-city parishes to maintain the churches, whose costs of operation have expanded rather than contracted. And many of those left behind are not of substantial financial means.

This has also affected the parochial schools, forcing the closure of some and the consolidation of others, often in a hoped-for stability that has not always materialized.

The archdiocese, under the leadership of Edmund Cardinal Szoka, has had to face hard realities. Almost never is it the desire of a church jurisdiction to close a facility consecrated at one time to the ministry of Christ, but the rationale became, with the changing times, that it is better stewardship to do away with what is not viable in an effort to support that which is viable at the time.

This attitude, of course, had its opponents within the church, and particularly within the Archdiocese of Detroit.

Nonetheless, Cardinal Szoka, apparently with the concurrence of the Vatican, earned the day with his plans for reorganizing the archdiocese. The closings were ordered for the end of June, with other closings scheduled for later, and still more parishes placed on the list



EDMUND CARDINAL SZOKA

as "questionably viable."

When, on March 9, the Detroit City Council thus sat in judgment of certain aspects of the problem facing the archdiocese, Cardinal Szoka charged it with doing something it had not done before with any other religious group. He saw in this activity signs of the City Council being "anti-Catholic."

The hearing, he said, "raises questions of anti-Catholicism, as no other religious denomination has ever been the subject of a City Council hearing."

The fact of the matter is that the churches lie within the city limits of Detroit, and abandoned buildings are a proper concern of the city. The city, due to the precipitate loss of population, has had to raze entire blocks as a protection against fire, vandalism and health hazards.

Abandoned churches, and these are by no means the first in the city, thus become a concern of city officials.

Auxiliary Bishop Thomas Gumbleton readily saw this as the problem facing the city, and on the opening day of the hearings, he came to its defense in what appeared to be a challenge to his ecclesiastical superior. It later was played down as not being any kind of a rupture, but only a late acknowledgment that there is rightful concern by the city.

Bishop Gumbleton told the City Council, "I see this as a compliment to the Catholic Church. It says our parish churches are very important to the city."

"They're not going to try to tell the archdiocese what to do; they're going to try to figure out what they should do when these churches close."

In addition to the 30 churches already decided, about 25 more could be on the verge of closing. What they have demonstrated to diocesan officials is not only that they can maintain themselves; they have to show signs of growth. If they cannot, then they, too, in their own time, will be closed.

Crosses of Calvary Lead To Zoning Battle in Ohio

By Janet Stuchair
Special to The Crusader

HAMILTON, Ohio — "There were three crosses on Calvary: the cross of redemption, the cross of rejection, and the cross of reception. Decide today if you're going to reject Jesus or accept Jesus."

This is the message Ohio State Trooper John Elsesser delivers to callers to his home in Hamilton when he's not there, before he asks them to leave their name and phone number. A church



So far the three crosses, representing the three crosses of Calvary—redemption, rejection and reception—remain standing in the Elsesser's front yard.

Catholic, Mr. Elsesser has launched a statewide crusade to keep the three crosses, representing the three crosses of Calvary, standing in his front yard.

The crosses violate a Hamilton zoning requirement that no structures be placed within 30 feet of a property line. The Elsesser house is in a neighborhood zoned for single-family dwellings.

After the city building and zoning administration received an anonymous complaint, Mr. Elsesser was ordered to remove the religious symbols from his yard. The tallest of the three crosses is 25 feet high and is between the other two.

He has already appeared before the Hamilton Zoning Board and the board turned him down. But he is appealing the decision, and in the meantime, the crosses remain in his yard.

Mr. Elsesser, 51, claims the crosses aren't permanent structures, since they'll only be there until the Second Coming of Christ.

"If they don't make me remove these, I'll keep them until Jesus comes," Mr. Elsesser said. He had the crosses installed in his front yard in January by a group called Cast Thy Bread, led by evangelist Bennett Coffindaffer of Catoletville, W.Va., which group has



Mr. and Mrs. John Elsesser.

erected more than 1,500 crosses in 18 states, including 130 in Ohio.

Mr. Elsesser said he contacted Mr. Coffindaffer's group to have the crosses installed after seeing crosses at another residence and inquiring about them.

Many neighbors have remarked favorably about the crosses, he said, and he and his wife have received a number of encouraging letters about them.

Mr. Elsesser and his wife, Susan, are members of a Hamilton church and are involved in what they termed a healing ministry. They produce a community cable television program for the ministry.



Quaker Attorney Explains Why She Fights Government Concerning Alien Policies

By Francis Williams
Religion Today

SEATTLE (RT) — Because of the religious convictions of the American Friends Service Committee (AFSC), it has filed suit in the United States District Court in Los Angeles to prohibit the American government from requiring that either individual Quakers or the AFSC comply with a new employment law aimed at illegal aliens.

The law requires that individuals must declare they are American citizens before they can have the right to work. Its effect is to ferret out those who are in the country illegally and to force economic sanctions upon them.

Some Quakers, who object to all forms of violence, of which they say discrimination is a type, are refusing to sign the documents required of all employees under the Immigration Reform and Control Act of 1986.

This puts them at risk of losing their jobs or of putting their employers in jeopardy with the government should the employer not terminate the worker because of noncompliance.

Teresa Mathis, a Seattle attorney, joined the AFSC and seven other individuals late in November in a suit said to be the first of its kind in the nation. The suit says that the 1986 law's requirements run contrary to the First Amendment freedom of religion provisions and, thus, it is unconstitutional.

Teresa found she could not in good conscience sign a card with the label "employee eligibility verification" on it. To her way of thinking, signing it would signify she is privileged insofar as she is able to work while others, because of American immigration policies, could not.

According to the faith employed by the Quakers, each person has a "spark" of divinity, therefore, each person must



RICHARD B. HETZGATE/ATLANTA TIMES

TERESA MATHIS

be treated with full dignity and respect. To a Quaker, the questions of color or race or place of national origin, or even of creed, must be set aside.

By not signing, the lawyer knew it very well could cost her her job as executive director of the Washington Association of Criminal Defense Lawyers. It was a matter of conscience she did not take lightly.

"People know that as Quakers, sometimes we disobey laws (because of conscience)." At 36, she had settled into a job she was comfortable with, and so she realized what potentially could happen to her when she refused to sign the document.

people the right to work. By signing, I would have been doing two things: Participating in a process to carry out the law, and exercising a privilege that other people couldn't do. I don't think the right to work ought to be a privilege."

Through her own church, the University Friends Meeting, she had come to know a number of Salvadorans and Guatemalans who had fled to the United States because of conditions in their own countries.

Her church declared itself to be a sanctuary for them, and declared its willingness to work in their behalf for justice and a sense of dignity. She was convinced that what they were doing was to flee from violence, ranging from threats of death and torture to economic hardship.

The only choice open for her was to jump to their cause.

"Economic oppression is violence," she said. "Racial discrimination is a form of violence. Our work when that happens ought to be to treat them with compassion."

She met with a Quaker committee within her church to get set up to help one "clear up" and determine the fitness of a matter of conscience.

"Friends believe that the Holy Spirit can speak to a person (and to him or her), but we have our own legal process and consulting with the lawyer and seeking to know the Spirit's intent with them and came out of the session feeling clear that signing it was not something I could do."

For the time being, she said, as the lawsuit is pending, she is assured that the government won't be taking action against her employers. But her employers have asked her to sign the document, even though they say they support her insofar as it is known to be a matter of religious conviction for her.

"They know that I see this as a conflict with my religious rights and my religious values, and they're being supportive of my challenging this through the legal process," she told The Seattle Times.

On the other hand, should she and the others in the litigation lose, those who have employed her would be forced to fire her or suffer penalty themselves.

"One of the standards that Friends set for themselves when they do acts of conscience that are contrary to the law is that [they] need to be willing to accept the consequences," she said.

"That's what I decided, that my religious values were more important to me than my job. They were just the bottom line."

Among those filing amicus briefs in support of the AFSC, Ms. Mathis and the other individuals, are Clergy and Laity Concerned, the Illinois Conference of the United Church of Christ, the Church of the Brethren Central Board and the National Assembly of Religious Women.

We Want to Hear Your Views!

Letters to the Editor Are Welcome

Growing Dissent Seen In Bulgaria's Strictly Regulated Orthodox Church

By Janice Broun
News Network International

On Jan. 11 Bulgarian officials arrested a number of human rights activists, including a 42-year-old priest from Plovdiv, Bulgaria's second largest city. Father Blagov Vasilev Topuzliev and those arrested with him are members of the Independent Association for the Defense of Human Rights, an unofficial organization founded in January 1988, which has to date been denied the right to register under Article 52.1 of the 1971 Bulgarian constitution.

Though Father Topuzliev and some of his fellow activists were released in a matter of days, they were forced into "supervised residence," a form of house arrest, basically internal exile. Authorities have since expelled Father Topuzliev, who recently arrived in Vienna.

In June 1988, an official Human Rights committee was set up under the direction of Konstantin Tellalov, a former member of the Communist Party's Central Committee, and Orthodox Metropolitan Arsenio of Plovdiv, who was appointed vice chairman.

The committee, made up of 50 prominent Bulgarians from various backgrounds, is supported by voluntary contributions but its purpose is clearly to counter the unofficial Independent Association which has based its demands on the Helsinki, and now Vienna, accords for human rights.

Last December, Metropolitan Arsenio reportedly tried to persuade Father Topuzliev to resign from the unofficial human rights group, but was unsuccessful. Then, an article in the official Communist Party daily, *Rabotnichesko delo* ("Worker's Cause"), bitterly attacked Father Topuzliev, accusing him of "pathological political lies, [slander] and falsifications." It referred to a court case against him in 1971, and a five-year prison sentence, implying that he was guilty of immoral behavior. The article failed to state the actual charges which were brought against him at the time.

According to Keston College, an England-based religious freedom monitoring group, this is the first time any record of Father Topuzliev's imprisonment, or the knowledge of any dissident activity within the Bulgarian Orthodox Church, has been publicized.

Father Topuzliev's case is significant for various reasons, not the least of which is the fact that Bulgaria has traditionally lagged far behind other Soviet bloc countries in dissident activity.

For one thing, Bulgarians seem less



Bulgarian Christians at the entrance of a church in Sofia.

inclined to protest than their Russian counterparts. When glimmers of dissent have surfaced, they have been effectively nipped in the bud by the very efficient security system which makes widespread use of informers. Prior to the organization of the Independent Association, which

has an estimated membership of 100 to 250, no similar group existed.

In every respect, Bulgaria is more closely tied to the Soviet Union than any other satellite and is referred to informally as the Soviet Union's 16th republic. This is not terribly surprising consid-

ering the fact that it was Russia, more than any other nation, which supported Bulgaria in its struggle for independence from the Turks.

For members of Bulgaria's Orthodox Church, at least among the hierarchy, their loyalty toward Russia is particularly strong because most received their training in the Soviet Union.

In fact, Bulgaria's prelates have been at the forefront, together with Russian Orthodox prelates, in promoting Soviet policy through the World Council of Churches and the Christian Peace Conference.

But that loyalty is not shared by Bulgaria's Communist Party, which has stopped short of putting into effect Gorbachev's policy of openness, or *perestroika*, his program of reform and rehabilitation, into practice in various areas, including religion. In July 1988, Todor Zhivkov, who has ruled Bulgaria for 35 years, sacked four key government members who were in part responsible for ideological and economic reform.

Nevertheless, relations between the Orthodox Church and the state appear to be healthy, considering the fact that Bulgaria's constitution recognizes the

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Ukrainians to Receive Record Bible Shipment

By Douglas Ens
News Network International

LOS ANGELES — A United States ministry has received permission from the Soviet Union's Russian Orthodox Church to import 200,000 Ukrainian language Bibles, making it the largest single consignment ever to reach Christians in the Ukraine.

According to Dr. Roman Cetenko, head of the Ukrainian Family Bible Association based in Palm Desert, California, permission to import 100,000 Bibles and 100,000 children's Bibles was granted by Metropolitan Vladimir, who heads the Internal Affairs department for the Russian Orthodox Church.

"This year," Mr. Cetenko pointed out, "approximately 2.5 million Russian Bibles will be shipped to the Soviet Union, including the Ukraine. The Ukrainians talk in the Ukrainian language at home; school is in the Ukrainian language; and they pray in the Ukrainian language. Suddenly they are getting Rus-

sian Bibles. It doesn't make much sense, does it?"

Mr. Cetenko also noted that permission to import children's Bibles is highly significant.

"This is the first time in the history of the Ukraine that the Soviets have allowed children's Bibles to be imported," he said, adding that young people in the Ukraine are completely unfamiliar with the Bible and are eager to read it.

The total consignment of 200,000 will be printed by the United Bible Societies (UBS) in Stuttgart and delivered directly to the Russian Orthodox Church in Kiev.

Mr. Cetenko expressed concern, however, that the Russian Orthodox Church may not distribute Bibles to other denominations.

Last year, the UBS delivered an unprecedented consignment of 100,000 Ukrainian-language Bibles to the Ukraine, the final shipment of which was sent in December 1988.

Following that delivery, Mr. Cetenko asked church representatives in Moscow



DR. ROMAN CETENKO

for permission to ship another 100,000 Bibles. When his request went unanswered, Mr. Cetenko broadcast messages on Voice of America and Radio Free Europe, telling people in the Ukraine to write and request Bibles from his organization.

"We received over 600 letters," Mr. Cetenko said. "These people were not asking for Bibles. They were begging for them."

He believes that when authorities in Moscow became aware of this, they were compelled to issue the import permit.



Mexico's Church Relations Undergoing Tense Debating After President's Speech

By Dana Hathaway
Special to The Crusader

MEXICO CITY — When Mexico's new president, Carlos Salinas de Gortari, suggested that in the modern era it is necessary to forge relations between various components of society such as labor unions, the media, business organizations and the Church, he stimulated a tense national debate.

In the United States, few would become overly frenetic about it if President Bush said that. That is the attitude he would be expected to have.

And in Mexico, it would not have been anything unusual if only President Salinas had lopped off one inclusion in his litany, namely the Church.

A national ruckus did indeed occur when he specified in his inaugural address that a modern state "deals openly and modernizes its relationship with unions, business groups, news organizations ... and the Church."

It was the first time since the 1917 revolution which outlawed the Roman Catholic Church (and all other theologically Protestant groups) that a Mexican president has openly conceded that the Catholic Church is indeed a part of society.

Even Mr. Salinas' Institutional Revolutionary Party, in power for all but a decade since the revolution, found problems in whether it should support the constitution's authors or him in his major deviation.

It is pivotal in Mexican law to realize that Article 130 of the constitution says: "The law does not recognize the religious associations known as churches."

But Mexico, the second most populous country in North America, is second only to Brazil as a Roman Catholic country. Thus, in church-state relations, Mexico is a living paradox, a contradiction.

But at the president's inaugural, for the first time in 72 years, representatives of the Roman Catholic Church, including the pope's ambassador to Mexico, Bishop Giuliano Prigione, were sitting as guests in the gallery. The head of the church in Mexico, Ernesto Cardinal Corripio Ahumada, and four other bishops, also were guests.

Congresswoman Socorro Diaz scored the president's gambit, saying, "The reopening of a debate settled by history ... does not strengthen national unity and creates disagreement and confrontation among Mexicans."

The church does, in fact, exist in Mexico, outlawed or not. Privately, pres-



President Carlos Salinas de Gortari of Mexico.

idents have met with Catholic bishops, and although priests may not teach, they nonetheless run schools and universities. It is there that government leaders' children are taught.

A Catholic priest, likewise, may not speak out on politics or even write about the subject, but they do write opinion

columns which appear in national and local newspapers and other periodicals. The national government holds the power to determine how many priests the 30 Mexican states and the Federal District may have.

Foreign priests may not minister in Mexico. Neither can there be public

portrayals of religion. Priests can't vote, technically, but unofficially, many do. In all aspects of this now-I-see-you, now-I-don't dichotomy, the government is used to looking the other way so the church may have a tolerable existence.

By now the furor has died down, but it would appear that a major test of President Salinas' power might be over the issue he has raised. Resistance to the Catholic Church having official status is strong, not only among those in power in government, but among those of lowly estate.

All have been taught from a history dating back beyond the years of the revolution that the Catholic Church was the instrument of the big landholders and that it should be suppressed.

The bishops looked at the authors of the constitution, the big landowners, the unionists and the economic leaders, the poor peasants who were influenced by the revolutionaries as godless pagans and those who would inject religion into the public order.

Conservatives in Mexico favor reopening the debate concerning the role of the church in the national life. And, of course, church leaders themselves see a long-needed ray of hope that can bring the church out into the open.

Those who are critical of the new president say this is a time to stick with the constitution and not go wandering off after new ideas.

And so Mexico's endless debate continues. The president has added plenty of new fuel to it.

Man's Fiery Preaching Style Firing Up Ways to Douse It

By William F. Willoughby
Editor, The Crusader

BUTTE, Mont. (RPC) — A sense of déjà vu, it seems, as people from the little town of Swansea, S.C., find out what the people of the much bigger city of Butte have been going through at the hands of a preacher whom certain Butte merchants and others have found annoying.

The preacher is the Rev. William Randall, who has on many occasions, especially in Swansea, and of late, in Butte, taken to the street corners to preach. He speaks of the coming judg-

ment of God on the deeds of humans in no uncertain terms. Hellfire and brimstone preaching is what many old-timers call it.

It became bothersome enough in Swansea's small downtown area, but in the Bible Belt, such preaching still is not all that uncommon. It might not be uncommon, but sometimes it is not received, as they say, too warmly.

In Swansea, in 1984, a city ordinance was used against Mr. Randall and his associates in an effort to keep them from preaching on the street corners. There was a certain fervor about the preaching

that had a way of carrying far from the immediate location and ranking people.

And there was a flamboyant mannerism employed in the preaching that brought unusual attention to it despite a broad distaste for it.

Mr. Randall and company did not take Swansea's actions against them any too quietly, either. They fought for, and won, an injunction against the city, not far from Columbia, the South Carolina capital, enforcing the ordinance against them.

The flap won for the preachers a

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Arizona Legislators Are Stunned By 'Christian Nation' Manifesto

By Francis Williams
Religion Today

PHOENIX (RT) — The Arizona Republican Convention passed a resolution early this year that asserted that the United States was established as a Christian nation.

Further, the statement said the United States Constitution "established a republic upon the 'absolute laws' of the Bible, not a democracy based on the changing whims of the people."

On the surface this sounded fine, but a number of legislators became uneasy about it, thinking it was a position of intolerance toward other groups living in the United States. The five Republican legislators to Washington from the state renounced the resolution.

In a joint statement, the quintet wrote of their discomfort over "the impression of religious intolerance in our party"

created by the convention resolution. It was addressed to Republican Chairman Burton Kruglick.

Signing it were Sen. John McCain plus Reps. Jay Rhodes, Jim Kolbe, Jon Kyl and Bob Stump. In addition, several Republican legislators at the state level voiced their concern about its implications for those who are not Christians.

The letter and other communications urged the chairman, Mr. Kruglick, to issue a denunciation of "those persons, organizations, publications and movements which practice or promote racism, anti-Semitism or religious intolerance."

One state legislator, Sen. Janice Sosam, complaining of the phenomenon in his own district, said, "Unfortunately, in District 30, I think some people are confusing their religion with their politics."

From a district embracing part of Mesa, a city of more than 150,000, State

Rep. John Wrzesinski said that although he personally considers that the United States is indeed a Christian nation, the resolution was "in poor taste, (and) passed by religious zealots anxious to have everyone think like they do."

The complaints by the legislators likely fell on deaf ears of those who support the position. They draw from the history of the country itself and of the signaled intentions of those who founded it and gave it its beginning laws to arrive at the idea of a Christian republic rather than that of a democracy.

Their idea, they contend, is not to be intolerant toward those who are not Christian or those who do not hold to the concept of a republic rather than a democracy. They simply do not want to violate the letter or the spirit of those who founded the nation.

Many more attempts to assert this position are expected across the country



MICHAEL BOULTY PHOTO

Republican Chairman Burton Kruglick.

as the idea takes on more popularity among the masses, especially among some of the more active conservatives, and particularly those of religious bent.

Have Your Parishioners Been Given Psychiatric Drugs Or Otherwise Harmed by Psychiatry?

Recent issues of The Crusader have carried articles describing the destructive effects of psychiatric drugs, such as Ritalin and Elavil.

If you have any data regarding parishioners or others who have suffered adverse effects from psychiatric drugs, or who have otherwise been harmed by psychiatry, please contact The Crusader at:

The Crusader
4810 Fountain Avenue, Box 50
Los Angeles, CA 90029
(213) 661-4178

Information will be treated with confidentiality.

Former Boston Mayor Defends Rights

Lashes Article In Newspaper As Prejudicial

By Dana Hathaway
Special to The Crusader

BOSTON — The former mayor of Boston, John F. Collins, jumped into the continuing conflict between The Boston Globe and the Roman Catholic Church when he castigated the writer of an editorial which the Catholic League described as "an outrageously anti-Catholic column." The editorial was written by David Nyhan.

An item describing the Collins rebuttal of the Nyhan column read, Catholics vs. The Boston Globe. Take 5.541 The antagonism, at least as perceived by Mr. Collins, who is vice president of the Catholic League's Board of Directors, was described as "The Globe's favorite prejudice: Hostility toward the Catholic Church."



BERNARD CARDINAL LAW

The issue addressed was that of the Catholic Church and the rights of individual Catholics to speak out publicly on such matters as abortion without having their opinions being construed as an ideological affront to the United States.

Insofar as the Collins rebuttal addresses the points made in the Nyhan column, only the rebuttal itself is being presented in The Crusader, under the assumption

the reader will be able to follow both sides of the argument by filling in the Collins inferences.

The Collins rebuttal, with only minor editorial amendments for clarification, follows:

The Globe again indulged in its favorite prejudice: Hostility to the Catholic Church. David Nyhan's column warned of the danger posed when the Catholic Church presumes to address a moral issue in a manner inconsistent with the liberal consensus that prevails in law and public policy.

The thesis of Nyhan's argument seems to be that any attempt to preserve legal sanctions against the reprehensible crime of abortion constitutes an attempt to impose an alien and sectarian morality upon an unwilling American public.

The authors of this alleged imposition are Catholic prelates supposedly acting under orders from a foreign entity, the Vatican.

Though carefully crafted, Nyhan's argument is unoriginal, being merely a restatement of an argument devised by the National Abortion Rights Action League in the Seventies. The proponents of abortion deliberately sought to revive and [to] exploit latent religious prejudice in America as a means to discredit the pro-life movement.

This divisive and wholly contrived argument, which seeks to portray the pro-life movement as an instrument of a foreign-controlled Catholic Church, remains the centerpiece of their propaganda efforts.

This argument represents a curious



JOHN F. COLLINS

marriage of 20th-Century liberalism and 19th-Century nativism, a veniable alliance of feminists and the [Ku Klux] Klan.

Truly successful propaganda progresses not with a lie, but with a distortion of the

truth. The Catholic Church, being faithful to her Founder, must always oppose abortion, the wilful murder of the innocent.

Nyhan ought to be reminded that at

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Nun Joins the Criticism Of Boston Paper's Stand

By Dana Hathaway
Special to The Crusader

BOSTON — An editorial in The Boston Globe, one of the most powerful newspapers in the United States, brought down the ire not only of former Boston Mayor John Collins, but also of the Milwaukee-based Catholic League for Religious and Civil Rights, of which Mr. Collins is the vice president.

In addition to Mr. Collins' retorts, which were printed in The Globe, Sister Patricia Cairns submitted her own retort for The Globe and the rival Boston Herald.

The column by David Nyhan of The Globe ran under a headline reading: Will Catholic Clergy Rule Society? In the opinion piece, the writer criticized Pres-

ident Bush's position against abortion and, as the Catholic League sees it, "proceeded to turn viciously anti-Catholic."

Mr. Nyhan cited the strong Catholic vote for Bush and then noted that Pope John Paul II has appointed "anti-abortion" prelates.

Then, the Catholic League charged, the writer "winds up in wild speculation about what sinister motive lay behind the invitation of [Bernard] Cardinal Law to Bush's inauguration."

The Catholic League objections speak of Mr. Nyhan's opinion that "majority" opinion must prevail concerning abortion, not that of religionists loyal to a foreign entity, namely the Vatican.

The Catholic League challenged the idea that the "majority" opinion is "some



SISTER PATRICIA CAIRNS

sort of immutable God before which all things, including truth and light, must bow in obedience."

The letter to the newspapers by Sister Patricia Cairns was in her capacity as

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Swaggart Sponsors Programs on China Central Television

By Ron MacMillan
News Network International

HONG KONG — A series of 15 programs produced by American evangelist Jimmy Swaggart has just finished airing over China's state television system. The half-hour music programs began airing in January to a potential viewing audience of 600 million.

Mr. Swaggart announced in the February issue of the *Evangelist* that he had secured permission to air a half-hour telecast over the Chinese state television network every Sunday morning.

William Treby, an attorney for Jimmy Swaggart Ministries in Baton Rouge, acknowledged that the first series of broadcast programming was restricted to instrumental music with no religious content.

"What China Central Television told us at the beginning was, 'We want to introduce you with music, and then, after a period of time, we'll go on to something different,'" Mr. Treby said. They then reached an agreement to allow two five-minute segments of teaching on the second series of programs.

In discussions with Chinese broadcasting officials, Mr. Treby said they were willing to "gradually work into other things," and by the end of the year they

hope "it will simply be our regular programming translated and lip-synched into Mandarin and Cantonese." He added that Mr. Swaggart's organization will control the translation and provide broadcast-ready tapes.

Jim Woolsey, a spokesman for Mr. Swaggart's organization, told *The Crusader* that he plans to visit executives of China Central Television in Beijing sometime in June to set a starting date for the next broadcasts. "Mr. Swaggart will appear in two five-minute segments," he said. "He will introduce himself and his family, and then he will tell the Chinese people about Jesus."

More than 330 million households in China have televisions, a viewing audience of potentially 600 million. The Gospel has yet to be preached over the air in China, but the fact that China has only one national television network, which airs programming on two channels, guarantees a vast viewing audience.

Mr. Swaggart's organization is not the first Christian group to buy time over China's airwaves to present cultural programs. Two years ago, the Christian Broadcasting Network aired programs over a local television station in the city of Xiamen. And last June, Nora Lam Chinese Ministries International, in conjunction with the Trinity Broadcasting



JIMMY SWAGGART

Network, purchased airtime over China Central Television to present a series of cultural programs on the United States.

Cultural programs do, at times, provide an opportunity to present Christian testimony. For example, the Nora Lam programs focused on Christianity as a

means of explaining the cultural heritage of the United States. But such allusions are subtle.

To what extent the door will open to present genuine Gospel programs as a result of these initiatives remains a question.

Nun Joins the Criticism of Boston Paper Stand

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executive director of the Catholic League. It follows:

Mr. Nyhan would have us believe that popular social policy and moral principle are one and the same thing, and that, therefore, a law supported by a majority is morally right. Apparently in his mind, when the majority says that a thing is morally okay, it's okay — and no one should question or oppose it.

Fortunately, our history as a pluralistic republic refuses this type of muddled thinking. Majorities have been wrong, and to the shame of our great nation.

Our society's approval of slavery is a classic example of popular moral error. Thank God for those intrepid souls — both past and present — who dare to challenge popular opinion for

the sake of conscience.

And what's more, Mr. Nyhan would deny the American Catholic bishops their right to free speech in their efforts to protect the lives of the innocent unborn.

Maybe Mr. Nyhan should spend some time studying First Amendment rights. Perhaps upon reflection he would realize that the American Catholic bishops are American citizens, too, and, as such, have a right to free

speech under the Constitution.

That the bishops' words affect how people act — a fact deplored by Mr. Nyhan — is surely in keeping with the best tradition of our American way.

Ontario Allows Devotions in Classrooms

By Francis Williams
Religious Today

TORONTO (CTV) — The provincial government of Ontario, Canada's most populous jurisdiction, has adopted a policy which permits the reading of devotional from several religious groups in public schools.

This law is believed to be an attempt to reflect in Ontario which

prohibited devotional readings, whether from the Bible or other sources, that reflect only one religion.

Ontario Education Minister Chris Ward explained that the Lord's Prayer, though often thought to be Christian, is clearly of Jewish origin, so it is among devotional/prayer presentations which are permissible since it does not reflect only one religion, but "multiple religious

one religion may not be used exclusively or be given a position of primacy."

Mr. Ward said opening classrooms in the schools could include not only a moment of silence, but also "one or more readings [plus the moment of silence] that represent moral or spiritual values and that are representative of our diverse religious community."



Churches Not Self-Centered

'Organized Neighborliness' Of Religion Is Vindicated

By William F. Willoughby
Editor, The Crusader

WASHINGTON (RFC) — The country's nearly 300,000 local congregations are contributing far more to local voluntary services than they generally are given credit for, a national survey of philanthropic activity reveals.



BRIAN O'CONNELL

Religion does receive by far the biggest share of money given by individuals for philanthropic work, but they also see to it that what they are given isn't just spent on themselves or to make more converts, although much of the contribution, is, of course, legitimately earmarked for such activities.

Religion received \$41.4 billion in contributions in 1986, the latest year for which statistics have been computed, and spent 46 percent of it on programs outside the confines of the individual church.

Benefiting were such things as soup kitchens, half-way houses, facilities and amenities for the homeless, day-care centers and ideological causes of a moral dimension in addition to a vast assortment of others.

In "From Belief to Commitment," a major study undertaken by Independent Sector in Washington and the Gallup Organization in Princeton, N.J., with cooperation from more than 100 religious bodies and organizations, it was reconfirmed that local religious groups and some national and international religious entities are the principal supporters of voluntary services for communities and neighborhoods.

This is far more than what foundations and business corporations contribute.

Notwithstanding the facts of the matter,

religion tends to take the rap for supposedly being more self-serving than it is philanthropically outreaching to individuals and to classes of individuals.

The attitude toward religion and giving is as if religion must prove the validity of what it does while foundations and industry and various other institutions which also give generously do not.

"Each time we issue a report illustrating the generous giving of Americans, including those of low and moderate income, many people downplay the significance [of what is given to and through religion] because, as they point out, close to half of the money goes to religious institutions, and somehow, that isn't supposed to count."

This is the analysis of Brian O'Connell, president of Independent Sector.

His report indicates that while approximately 54 percent of the \$41.4 billion religion receives is used for its own direct in-house worship and educational purposes, \$19.1 billion went to outside causes and enterprises.

Of this religion-oriented money, \$8.4 billion went to direct grants to other than strictly religious groups. These funds largely were for local amenities and projects.

This far overshadowed the \$5.9 billion

provided by foundations and the like for similar kinds of programs plus programs which do not directly bring humanitarian and other benefits to the local communities in the same way that church-related activities do.

Foundations, however, on the whole receive much more attention for what they do than do the churches and a faulty perception is thus given of just how important the role of religion is in the voluntary sector of American life.

And if the donations churches make out of their own contributions outdistance the funds the foundations give, then the contrast with what is given by business is even more dramatic. Business corporations gave \$4.5 billion to the voluntary efforts, locally, nationally and internationally.

The study made several other interesting observations, along the line of thinking of "What if...?"

What if, for instance, what religion gives to various causes such as education, health-care and human services, were to be added to those individual categories which receive direct contributions in their own right? What would be the result?

Education statistics would jump from the \$10.1 billion it had donated to it in



Virginia Hodgkinson, vice president of research of the Independent Sector, directed the nationwide survey.

1986, to \$14.1 billion. That's an increase of 40 percent.

Contributions to health care would jump by 13 percent from the 1986 figure of \$12.3 billion to \$14 billion. Contributions to other human services would be boosted by 27 percent to \$1.6 billion, rather than \$9.1 billion.

Just how much more churches involved in services and social issues.

The Gallup Organization mailed 1,500 congregations. Of these, 79 percent said that as local congregations they were operating programs related to welfare and human service activities.

There were 79 percent which reported programs related to human social issues.

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Man's Fiery Preaching Style Firing Up Ways to Douse It

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considerable amount of national attention. Swansea, by and large, felt like hiding behind the television screens because of the way the publicity made them and their town look.

But for Mr. Randall and friends, there was a matter of religious freedom involved. Popular or not, their preaching in public places should not be curbed, they felt. To do so would be to violate the Freedom of Religion Clause of the First Amendment to the United States Constitution and similar religious freedom provisions of the South Carolina constitution.

After their arrest in Swansea for refusal to obtain a permit to preach, Mr. Randall and six others with him sought the injunction.

They won their case in Columbia

when the court said constitutional rights "must not, in the guise of regulation, be abridged or denied."

Shift the scene to Butte-Silverbow, 2,000 miles to the northwest of Swansea, where Mr. Randall continued his style of preaching, this time in a relatively large downtown area.

The merchants, only many more of them, became just as angry. They, too, have sought some kind of relief from Mr. Randall's inveighings against the evils of the day and of a world which, he preaches, has gone the ways of materialism and has fought against the morality expected of it from God.

Whatever Mr. Randall feels about those matters, many of the merchants of Butte feel they shouldn't necessarily be the topics of sermons in the heart of town.

It isn't good for business. It was

particularly clear to them during the Christmas shopping season.

They gave Butte-Silverbow Attorney Bob McCarthy the task of checking into ways that Mr. Randall and his preaching confreres could be stopped.

The attorney looked into the matter and saw the long lines that traced back to Swansea. Nearly everything that had taken place in Swansea with the group was now taking place in Butte. "The facts are just uncannily similar," Attorney McCarthy said.

And so, presumably, might efforts to stop their preaching prove to be uncannily similar for the man who was left with the job of trying to find ways to stop the fiery evangelists.

Mr. Randall, after all, proved in Columbia that he isn't exactly a novice when it comes to the law and his constitutional rights.



Warning: 'Choice' in Schools Must Not Impede Other Rights

By Virgil C. Blum
Special to The Crusader

MILWAUKEE — Everybody, it seems, is talking about parental choice of schools. Thus, they say, empowers parents with a wide range of choice of programs.

It gives the poor inner-city parents a choice of schools outside the ghetto; it gives higher achievers the choice of

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attending more demanding schools; it gives educationally-disadvantaged children the opportunity to attend schools with strong remedial programs; and, consistent with the constitutional principles of freedom and equality, parents are also free to choose private schools.

Minnesota Gov. Rudy Perpich has launched such a free choice of schools program, in which \$3,000 to \$4,000 in state aid follows each student to his or her chosen school.

"The response I've gotten is more enthusiastic, more positive than anything [else] we've ever done," Gov. Perpich said.

Wisconsin Gov. Tommy Thompson plans a program that would allow parents

living outside Milwaukee County to send their children to any public school in the state, and in Milwaukee County, the plan would be open only to low-income pupils, who would be allowed to attend any public or non-sectarian private school in the county.

President George Bush wants to be known as "the education president," and he aims to achieve this lofty recognition, it is said, by espousing "choice" in education. Thus he can achieve without the expenditure of a great deal of additional federal money.

But what is peculiar and indeed shocking about these and similar proposed "choice" plans is that all would violate the First and Fourteenth Amendment rights of parents in the education of their children, by omitting church-related schools from their range of choices.

The Supreme Court has ruled unanimously that parents have a First Amendment "free exercise" right to send their children to church-related schools. And the Supreme Court has ruled that, under the Fourteenth Amendment, parents have the right to share equally in tax-provided education of their children. The "choice" plans, however, would demand, for example, that poor black and Hispanic parents who want to exercise their constitutional right and send their children to inner-city

Catholic schools must surrender that right as a condition for sharing in "choice" vouchers.

But the government cannot condition sharing in education vouchers on the enforced surrender of constitutional rights. This is a fundamental principle of constitutional liberty. For "if the state may compel the surrender of one constitutional right as a condition of its favor," the Supreme Court declared in the Frost case, "it may, in like manner, compel a surrender of all."

In the case of "choice" education programs, this would enable governments to do by indirect action what they cannot do by direct action — suppress the constitutional rights of parents in the education of their children.

"It is inconceivable," the Supreme Court said in Frost, "that guarantees imbedded in the Constitution of the United States may thus be manipulated out of existence."

After 40 years of judicial hostility to religion, parents must become ever more alert to defend their religious freedom rights in government-sponsored education programs, including government-sponsored child-care programs.

Enforced conformity to a state-established ideology as a condition for sharing in such benefits, whether achieved



FATHER VIRGIL BLUM

by direct action or by indirect action, is incompatible with constitutional guarantees of religious freedom and equality and with the liberal principles of democracy.

The deterrent to exercise of First Amendment rights in the education of children when vouchers of \$3,000 to \$4,000 are granted or denied is, for many parents, a real and compelling one.

The suppression of these constitutional rights of parents in education is no less suppression when accomplished through a conditioning of education "choice" vouchers.

The Rev. Virgil C. Blum, a Jesuit, is founder and president of the Catholic League for Religious and Civil Rights based in Milwaukee.

Textbook Revisionists Get Challenge

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the question was at almost fever pitch nationally, showed that 79 percent of those polled would not object to having studies about major religions offered in the classrooms.

John D. Ellington, committee member and director of the North Carolina Department of Public Instruction's social studies division, said, "Most of us just don't know enough about other religions than our own."

While there is a fairly broad base of support for teaching about religion in the public classrooms, some of those most vocal about religion and its role in world and national affairs object the loudest to the proposals.

Fundamentalists, by and large, object that the framework in which religion or a particular religion is taught will make a difference in what the philosophical and academic outcome in the classroom will be.

They fear a secular humanist approach,

as they generally accede that a group such as People for the American Way espouses, will, while teaching about religion, vitiate its content or inveigh against certain manifestations of religious belief

and practice because they do not conform with certain social agendas for the nation.

Either way, a big battle over the role of religion in North Carolina's public schools is looming in Raleigh, and in

cities, towns and hamlets far removed from the capital of the Tar Heel State, as educators tackle the task of revising their textbooks and changing their classroom manners.

Religion Makes Way Into Curricula

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A number of other states are expected to take similar actions where it is determined they are deficient in the study of religion, one of the first fruits of the ideological war going on among the various factions in American society toward the entire question of religion's importance and its role in shaping society.

While members of the conservative side as well as the liberal side are leary

of each others' motives, by and large there appears to be a feeling that the debate has been good in that it is producing a result that could at least break up the polarization between "the good guys and the bad guys," as many conservatives seem to perceive it, and "the smart people and the not-so-smart people" as perceived by many more liberal people.

While the famed school prayer decisions are made to bear much of the blame for what has transpired in schools approaching religion, the same decisions sought

to make it clear that there is nothing unconstitutional in teaching about religion in the schools. What is unconstitutional is the teaching of religion.

So then, many conservatives are relieved in that they are beginning to feel that there is not a direct anti-religion bent among the educators, while those concerned about conflict if religion is introduced unwisely see teaching about religion as a means toward a more complete religious diversity within the nation.

Fairness Doctrine Revival Is Likely

Continued From Page 1
broadcast activities at sea.

He, therefore, was one who hailed the August 1987 repeal of the law, and is in accord with the February ruling of the United States Circuit Court of Appeals for the District of Columbia, as far as it goes.

Mr. McIntire believes the Fairness Doctrine to be unconstitutional, a matter not touched upon by the court because it found other grounds on which to rule against the doctrine, or, put another way, in favor of the FCC's decision to abandon it.

Mr. McIntire, espousing a doctrine of church sovereignty and of separation of

sional action to codify the Fairness Doctrine."

Even if Congress should endeavor to make a revised Fairness Doctrine the law of the land instead of merely a doctrine enforced by the FCC, as had been the case for nearly 40 years, President Bush said he would veto such legislation.

Then President Reagan vetoed a similar attempt last June.

Judge Kenneth W. Starr, while concurring that the FCC had the right to abandon the doctrine, nonetheless wrote in a separate opinion that the court should have addressed the constitutional issues involved.

Judge Stephen F. Williams, who authored the main opinion, wrote: "In making a public interest judgment under the Communications Act, the commission is exercising both its congressionally delegated power and its expertise; it clearly enjoys broad deference on issues of both fact and policy."

"We conclude that the FCC's decision that the Fairness Doctrine no longer served the public interest was neither arbitrary, capricious nor an abuse of discretion, and are convinced that it would have acted on that finding to terminate the doctrine even in the absence of its belief that the doctrine was no longer constitutional."

"Accordingly, we uphold the commission without reaching the constitutional issues."

The FCC had struck down two parts of the Fairness Doctrine, thereby rendering it ineffectual for the governance of broadcasting.

First, the Fairness Doctrine required broadcasters, including religious broadcasters, one of the bigger segments in the broadcast industry, to provide coverage "of vitally important controversial issues of interest in the community served by the licensees."

Preaching and other types of religious broadcasting came under this umbrella of "issues of interest."

Second, it held that broadcasters must "provide a reasonable opportunity for the presentation of contrasting viewpoints on such issues."

When Mr. McIntire persistently attacked the actions and pronouncements of liberal churches, particularly in the 1960s and 1970s, some of those thus attacked began to ask for time to respond, and at Mr. McIntire's expense.

The District of Columbia court ruled simply that the FCC had the authority to dump the doctrine. The FCC at the time said the policy no longer served the public interest in the way that it had been designed to do four decades earlier.

The FCC also said the doctrine is unconstitutional. The FCC had acted after an anti-nuclear group filed a Fair-



DR. CARL MCINTIRE

ness Doctrine complaint against a station in Syracuse, WTVH-TV.

Insofar as the federal court in Washington did not rule up or down on the constitutionality of the Fairness Doctrine, a major effort now is viewed as forthcoming to have the essence of the doctrine packaged into some kind of law which would have the effect of reinstating the doctrine itself.

The Media Access Project, representing the protesting group, the Syracuse

Peace Council, said such a ruling would make this kind of effort an effort payable.

Gigi B. Sohn, an attorney for the Media Access Project, said: "The big victory here is that any law that Congress passes... will not be presumptively unconstitutional."

"We believe the court was wrong about the statutory findings, and we'll deal with that in Congress or the Supreme Court or both."

'Organized Neighborliness' Of Religion Is Vindicated

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68 percent had programs related directly to health; 43 percent with programs related to the arts and culture; 38 percent in education; and 27 percent in environmentalist programs.

Virginia Hodgkinson, research president who directed the survey, said, "Even we were amazed at the great variety of programs supported by religious institutions both in their local neighborhoods and abroad."

Independent Sector's Mr. O'Connell said the study was undertaken "to gain a fuller understanding of the ways that voluntary organizations serve society."

"Up to now, there has been a tendency to assume that religious organizations are so different from other nonprofit organiza-

tions, relating largely to salvation, that perhaps they didn't really belong in the voluntary sector."

"On the basis of our studies, we realize even more than we had expected how much the organized neighborliness of religious organizations means to the kind of caring society we are."

And money contributed isn't the only consideration in that "caring society" Mr. O'Connell spoke of.

The study found that, not counting the clergy, volunteers devote a total of 51 million hours per month to the community services programs their churches and synagogues operate.

This alone, at market prices for labor and services, is estimated to be worth \$5.4 billion annually, minimum.



Alabama former Rep. John Buchanan.

church and state based upon that doctrine, holds, among other things, that it amounts to unwarranted intervention by the government into what religious interests may preach.

The National Association of Broadcasters and an influential evangelical body, the National Religious Broadcasters, were in support of the federal court's ruling.

The National Association of Broadcasters said it believes that with the absence of the doctrine, "the vast majority of broadcasters will continue to be fair in covering their communities — and they will do so without government regulation."

Alabama former Rep. John Buchanan, now chairman of People for the American Way, a group which has considerable liberal religious support, saw the court's ruling as "a hollow win for the FCC" in that it will set up the possibility of Congress enacting a law that could be more rigid than was the doctrine abandoned by the FCC.

The Southern Baptist clergyman said the decision by the court in Washington "leaves the door wide open for congres-



Growing Dissent Seen in Bulgaria's Strictly Regulated Orthodox Church

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church as the "traditional religious denomination of the Bulgarian nation, closely linked with its history, and as such a popular democratic church." But this close bond is more culturally motivated, considering the fact that Orthodoxy was the formative element in national culture, and was instrumental in its preservation during five centuries of Ottoman Turkish rule.

In reality, the church is completely subordinate to the state. Admittedly, it possesses certain facilities denied the Protestants and Catholics, who form only about 1 percent of the population. For example, the Orthodox Church has residential institutions for training clergy, a printing press for producing books and journals, and land and monastery buildings. It also receives state subsidies.

But the reason for its powerlessness and inefficacy today are not due to merely Communist restrictions, for it ceased to be an independent force in national life even before the Communists seized power. Under Islamic rule, Christians were accustomed to their position as second-class citizens. Later, as modern Bulgaria was emerging as an independent state, bishops became immersed in political squabbles which discredited them and contributed to a decline in piety among the lower clergy and members at large.

Philosophically, socially and ideologically, the church maintained a conservative position with little capacity for adapting to changing social and economic conditions, which were accelerated under communism.

Under Communist rule, the church was rendered politically impotent and socially ineffective. The state brutally imprisoned at least 316 of the church's 2,440 priests, who stood against its policies, and used intimidation and discrimination to subjugate the church at large.

As for the leadership of the church, the government engineered the retirement of Metropolitan Stefan, a man of considerable stature, in 1948. Metropolitan Kiril, who succeeded him to become patriarch in 1953, was an outstanding preacher and scholar, and a competent administrator who once had been a Communist, thus enabling him to deal more effectively with the Communist Party.

After Kiril's death in 1971, however, he was succeeded by Metropolitan Maksim, who does what he is told by the government and is only a figurehead at the unnumberable peace conferences and national occasions in which he is involved.



A Bulgarian Orthodox church in Sophia.

In 1962, following extensive surveys, the Bulgarian government reported that no other communist state had shown as dramatic a decline in religious belief. Two million Bulgarians claimed to be atheists. Less than a third of the population, and less than a quarter of those belonging to the Orthodox Church, admitted to being religious.

Bulgaria has 3,720 churches and chapels, but only around 1,200 priests. There are no clear estimates on how many men are preparing for the priesthood, but there are thought to be between 250 and 380 seminarians enrolled in Sofia's Theological Academy and the seminary at Tchernepech Monastery just outside the city.

Furthermore, apart from worship services, the church has no access to children. According to an elderly Bulgarian woman who wrote to Keston College in 1988, religious education for minors is prohibited and so strictly enforced that most parents do not even teach their children to pray for fear they might mention it outside the home. The woman deplored the enforced absence of Christian youth organizations and the state's

copies, many of which were of very poor quality.

Despite all these difficulties, Orthodoxy can still exert considerable power. In order to counteract this, in the 1970s, the state introduced substitute secular naming, wedding and funeral ceremonies which it tried to make as attractive as possible, with the added incentive of a cash bonus for those who participated. By 1976, 50 percent of all infants received secular baptisms and 43 percent of the dead received secular funerals.

Today, almost no one marries in the church, and everything possible is done to deter people from using Christian rites of passage by barring access to better employment, promotion, housing and higher education. Nevertheless, in some residential areas of Sofia, many of the infants are still baptized. Grandparents are the ones who are most likely to take them to church.

Can parish priests and their congregations turn to their bishops for help? Apparently not, since the hierarchy appears to attract men who want privileges, foreign travel, and contacts which are denied to the average Bulgarian. In fact, there is no record of any bishop complaining openly to the authorities about injustices suffered by the church.

There is certainly much dissatisfaction within the church, but it has hardly surfaced. There have been no appeals to the West from groups of church members, presumably because people are still extremely frightened. But there is no doubt that a group of deeply committed believers has emerged and is making its problems known.

The letter to Keston, a recent telephone call to Radio Free Europe from a priest complaining about the destruction of his church by vandals, and Father Topuziev's membership in the Independent Association for the Defense of Human Rights are all signs that at last some Orthodox believers are now daring to speak the bitter truth about their plight.

determined efforts to prevent the spread of religion among the young.

Supplies of religious literature are far from adequate. The church press is allowed to produce a newspaper every 10 days and a monthly journal, but their circulation is limited to 2,000 copies each. Like the few historical and theological books the church prints, most are on subjects of interest only to the clergy and scholars. The only Bible printing under communism took place in 1983, with paper supplied by the United Bible Societies in a limited run of 28,000



**Protect the
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Conference of Church Attorneys Blasts Clockwork Orange World of Psychiatry

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psychiatry and the potential tort liability involved.

As Mr. Bowles pointed out in his speech to the conference, titled "Psychiatric Brainwashing: The New Gold Rush in Torts in the Post-Nally Era," the U.S. Supreme Court's recent refusal to review the California Supreme Court's decision in *Nally vs. Grace Community Church*, the "clergy malpractice" lawsuit which raged back and forth in the courts for nearly a decade, has caused a backlash against psychiatric abuses and psychiatry's unwarranted assault on religion.

Ken Nally's parents sued Grace Community Church after their son committed suicide in 1979, charging that the church was negligent in not ensuring their son received psychiatric treatment for his depression. In fact, the young man Nally had been under psychiatric and medical treatment all along, including being on a psychiatric drug, Elavil, known to cause suicidal tendencies.

"The linchpin of the plaintiffs' case in *Nally*," Mr. Bowles said, "was to force churches to recruit for psychiatry. In essence the suit was aimed at forcing ministers to use the coercive methods of psychiatric persuasion with their parishioners rather than the spiritual and successful forms of human communication practiced in religious counseling."

Mr. Bowles charged that Ken Nally had become a victim of psychiatric drug manipulation and had become isolated from friends through mood drugs which psychiatry promotes as a chemical solution to the world's ills.

"Religious counselors are being called upon to repair the psychic damage caused by psychiatric practices," he said in his address to the conference. "*Nally* affirms the danger of repairing a psychiatric victim. But it also affirms that ministers cannot be held responsible for psychiatric victims."

"Psychiatry should be held responsible."

Dr. Maloney raised the issue of so-called "expert" witnesses in the courtroom, citing psychologist Margaret Singer as a case in point. He sharply criticized her unprofessionalism, pointing out contradictions in her early writings on scientific methodology and her later shoddy practices in analyzing alleged "cult brainwashing."

Dr. Maloney referred to a 1966 article by Dr. Singer in which she wrote that a subject's background was essential in analyzing mental problems, and contrasted it to her testimony in the case of *Wollersheim vs. Church of Scientology*,



DR. NEWTON MALONEY

in which she claimed that background was not important.

He pointed out that in fact, plaintiff Larry Wollersheim had feigned insanity prior to ever becoming involved in the Scientology religion by parading nude outside the Draft Board in an attempt to evade the draft. Such "background" history, Dr. Maloney said, is entirely relevant to the case in showing that Mr. Wollersheim was in no way adversely affected by the Scientology religion.

Summarizing his view of psychologists and psychiatrists who have participated as expert witnesses in litigation regarding brainwashing, Dr. Maloney said, "They have routinely violated the scientific-professional standards which call for them to base their claims on empirical findings."

"Specifically," he added, "I assert that the writing and testimony of these professionals has been based on their own value judgments and on an over-identification with ex-members of new religions to the extent that they have failed to weigh their hunches against the scientific literature and, instead, have proposed the existence of a process they call 'brainwashing' which they contend systematically overrides the autonomy of human beings. The professional literature in the social/behavioral sciences simply will not support such claims."

Attorney Eric Lieberman blasted the fundamental concept of punitive damages against churches, charging that psychiatrists such as Jolly West and his

associates have attempted to impose their own narrow, suspect views on society through the power of the courts.

Mr. Lieberman provided examples of the absurdity of the psychiatric "brainwashing" theory, showing how destructive such a concept would have been had it been applied to other situations.

What would have happened, he asked, if those under Dr. Martin Luther King Jr.'s leadership who refused mandatory segregation in Birmingham in 1963 had

been labeled as "brainwashed"?

Social scientists, he added, should not be allowed to condemn religious groups they dislike through the courts.

In summary, he stated, "Punishment for religious beliefs and practices by means of punitive damages awards is a clear and direct infringement of a church's and its members' right to the free exercise of their religion."

Mr. Bowles reiterated that the direction of litigation is shifting toward psychiatry.

"Religions are raising the issues by psychiatry," he told the conference, "and are hiring their own professionals to expose and litigate against attempted psychiatric invasion of the First Amendment."

"The legal onslaught on religious groups and persons in the health sector who have been victimized by psychiatry is growing," he added. "The continued harm and suffering perpetrated by psychiatry on unsuspecting patients has become a much more viable of potential lawsuits."

Mr. Bowles urged the addressers to encourage his fellow members of the legal profession to do whatever they could to see that history is not repeated.

"Tort recovery and compensation for psychiatric atrocities," he said, "is a major area of reform that needs to be addressed by an increasing number of lawyers in order to bring about an established field of human rights for families and individuals abused by these systems of destruction."

Bush Addresses Jewish Group

Vows No Bigotry

By Dana Hathaway
Special to The Crusader

WASHINGTON — President George Bush assured Jews that his administration will not tolerate acts of discrimination against the nation's 6 million Jews or any other form of religious bigotry at the public level.

Speaking before the Anti-Defamation League (ADL) of B'nai B'rith, Bush said, "We must condemn all attacks on the Jewish religion, the Jewish heritage, clearly, unequivocally and without exception."

Religious freedom, the president said, is the cornerstone of America's values and it must be safeguarded if the integrity of the nation is to be preserved.

"This nation must stand for tolerance, for pluralism, and a healthy respect for the rights of all minorities," Mr. Bush said.

Both as a commendation and as a warning not to let down the guard, Mr. Bush told the ADL leadership, "The ADL knows well that however well-established religious freedoms may be, it can never be taken for granted."



Former Boston Mayor Defends Rights

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the time of this nation's independence, Catholics made up less than 1 percent of the population.

It was not the Catholic Church that enshrined in American law and jurisprudence a centuries-old tradition that viewed abortion with universal revulsion as an abominable crime. It was not the church that enacted statutes prohibiting or restricting abortion in the 50 states.

Nor is it the church today that directs millions of evangelicals, born-again Christians, Orthodox Jews and Eastern Orthodox Christians to risk arrest by participating in Operation Rescue.

It was only in 1973 that a small ideological minority succeeded in using the unelected branch of government to impose its alien morality on the American people.

Roe vs. Wade overturned not only the laws of 50 states, but also hundreds of years of custom, tradition and belief.

The advocates of abortion cannot discuss the horrible reality of this issue but that they seek to divert attention by descending into religious bigotry and nativist demagoguery.

As (Bernard) Cardinal Law stated in his address to the Assembly for Life on Jan. 22, "So often in the past, the pro-life position has been characterized solely as a position of religious belief. More often than not, it has been characterized as a Catholic position.

"For those who support abortion, it is most convenient to isolate the pro-life stance as a matter of religious judgment. Once this is done, then the position can be safely dismissed as a question of personal belief which is quite separate from the realm of the state and its laws.

"Our task is to say and say again that it is not a matter of belief that the expectant mother carries human life within her womb — it is a matter of fact. We are dealing in abortion not with one life, but two — the life of the mother, and the life of the child within her womb."

While Nyhan's argument is spurious, Catholics and all friends of religious liberty should not fail to take it seriously, for its implications for religious freedom are perilous. In order to enter public life, or even to exercise their rights as citizens, Catholics are being forcibly coerced to check their values in the cloakroom.

In 1960, John F. Kennedy asked if 40 million Americans became second-class



JOHN CARDINAL O'CONNOR

citizens by virtue of their baptism. The threat, which many believed had receded with Kennedy's election, is alive and well 29 years later.

If Catholics can be told that they

cannot vote their consciences, then the rights of all religious believers in this country are in jeopardy.

Nyhan speaks of polls and popular support for abortion. While any person

of principle would reject such criteria in examining an issue of such great moral import, it should be noted that the proponents of abortion did not speak of polls in the years leading up to Roe vs. Wade.

A final word is in order about Nyhan's intrepid audacity in calling to task Catholic prelates who have the temerity to criticize so-called Catholic politicians who support abortion. One of the reasons that we live in an era of Kennedys and Cuomos, of virtual mass apostasy among the Catholic political class, is precisely because they have so little to fear from the media and the special interests.

No Catholic politician in Boston has ever been defeated because he or she dissented from the church's position on abortion. As numerous legislators and at least one former governor can attest, however, dissenting from The Globe's position on this and other matters can be very costly indeed.

The Catholic Church enjoys as much right as the organs and institutions of secularism to speak out on moral issues.

One suspects that the real reason for Nyhan's dismay is that under John Cardinal O'Connor in New York and Cardinal Law in Boston, the church is starting to effectively exercise that right to challenge the minority in public discourse held by those of Nyhan's ideology.

The Globe printed the former mayor's rebuttal in its entirety and it also was published in The Pilot, official organ for the Catholic Archdiocese of Boston.

Some Churches Win, Some Lose In Mississippi Tax Legislation

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be exempt also.

Rep. Mills said his objective toward alleviating the situation for the churches would be to exempt from the out-of-state taxation those things which advance a religious cause. Among such things would be Bibles, tracts, songbooks and Sunday school materials.

And what organizations would qualify would be flexible, too. As Rep. Mills put it: "If they advance a belief in a higher being, we'll consider that a religion."

The fact that newspapers and magazines are exempted from paying the out-of-state taxes bothered the legislator.

"They're not paying the tax now. I don't think that's fair. I do think if commercial speech is exempt, religious speech ought also to be exempt," he said.

The reason he gave the warning to

churches to pay the taxes right away pending the legislative move was that should the move in the Legislature fail, they wouldn't be held liable for delinquent taxes and interest on the amount due.

But it didn't turn out that way when the Legislature finally hammered out a bill they hoped would please everybody.

Lester Herrington, deputy tax commissioner in Jackson, described it as "the most unusual piece of legislation I've ever seen."

Under the new law, church literature, photographic slides, videotapes and any equipment coming in from outside of the state are exempted from usage tax, but not sales tax.

The Tax Commission also is prohibited from examining the records of any nonprofit churches.

Mr. Herrington sees a number of prob-

lems with the Legislature's compromise solution.

"I don't know how we're supposed to know whether they're nonprofit or not if we can't examine their records," he pointed out.

As a further consolation to churches for losing their sales tax exemption, the Legislature announced that any church that hasn't paid taxes as of July 1 will be forgiven any prior liability. The only problem is, nothing was allowed for repaying all the churches that have been paying their taxes all along.

"What it does is, it penalizes the law-abiding folks who've been paying their taxes all along," Mr. Herrington said. "And a few of those folks are filing lawsuits over it."

Apparently, trying to please all the people all the time didn't work this time for the Mississippi Legislature.

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Increased Government Regulation Seen As Threat to Religion by Tax Conference

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problem is that the religious community is not well enough represented when it comes to speaking up to the IRS and other agencies on issues which affect religion.

She cited meetings last year of the IRS Commissioner's Advisory Group in which issues important to religious organizations were discussed — but with no one in the group representing any religious organization.

Calvin Kirchick, attorney for the Council of Jewish Federations, stated that the Jewish community is very concerned about the IRS' ongoing attempt to place additional limitations on the availability of charitable contribution deductions for funds that go to churches and synagogues in support of religious activities.

This issue is now before the U.S. Supreme Court in consolidated cases brought by individual members of the *Scientology* religion. These members are claiming the right to take deductions for fixed contributions made in order to participate in the religious services of the *Scientology* faith.

As Mr. Kirchick pointed out, the IRS stipulated in the cases before the Supreme Court that the *Scientology* churches involved are exempt organizations qualified to receive deductible donations, and that the religious services for which the donations were made were the central religious practices of the religion, comparable to worship in other faiths.

The issue before the court is therefore the narrow issue of whether a deduction can be denied because a purely religious benefit was received in return.

The Council of Jewish Federations and the American Jewish Congress filed an amicus brief in support of the *Scientology* cases last year which strongly argued that the IRS cannot put a value on religious benefits in order to judge whether or not a member of a religion has made a deductible contribution.

Mr. Kirchick noted that these cases are of great concern to Jewish organizations and are very important to many religions.

In the Jewish faith, he said, fees are charged for attendance at the High Holidays and dues to the synagogue must be paid. In the Catholic Church, fees are charged for the saying of some Masses, and other religions have charges for pews to attend services. Earlier IRS rulings have always treated these payments as deductible. There is a 70-year history in which religious donations have consistently been deductible.

The position taken by the IRS in the

Scientology cases is an example of the IRS attempting to whittle away at an area of the tax law in which religion has been accommodated for seven decades, he said.

Wendell Bird, an attorney from Atlanta who has been very active on religion issues, summarized the main cases involving religion over the past three years. He agreed with his fellow panelists that religious organizations are not receiving the same degree of preference that they have in the past, and that one very effective means of regulating religion is through the issue of tax exemption.

Bird gave an example of new regulations concerning lobbying by exempt organizations. While in colonial times the pulpit was one of the primary sources of news for the community, he said, today an organization can lose its tax

exemption if it speaks out on public issues. If these same regulations had existed during the days when the abolitionists lobbied against alcohol or during the civil rights protests of the 1960s, he concluded, these regulations could have been used to silence those groups.

The final speaker on the religion panel was William Treeby, counsel for Jimmy Swaggart Ministries. He spoke on the topic, "Exploring the Myth That Religious Organizations Lack Sufficient Governmental Regulation."

Mr. Treeby said the notion that religious organizations are not sufficiently regulated is false and "is promoted by those who do not know the facts or by those with special interests antithetical to that of one or more religious organizations." The opposite is actually the case, he said: There is over-regulation.

The statutes that grant religious organizations tax exemption also provide the government with the ability to regulate them. In order to determine whether a church qualifies for exemption under the current law, the IRS can look into every aspect of the organization's operations, and often does.

The panelists on religion issues were unanimous in their concern about the movement toward more regulation and increased monitoring of religion by government.

But as panelist Daniel Halloran pointed out, the solution for religious organizations to be represented on panels such as this group is not to seek the Commissioner's Advisory Group in other forums so their interests are protected and not carved out of the law because no one was there.

Jewish Center in Moscow Real, but Doubts Abound

By Alice Shepard
Religion Today

NEW YORK (RT) — Even when something good is announced and it has become a reality, not only in what is promised but also in what is done, it sometimes is hard to believe good news out of the Soviet Union, especially when it concerns religion.

That is the reason, among others, that there was skepticism when the Soviet Union announced it was establishing a government-recognized Jewish cultural center in Moscow. And even though it is a present reality, there remain certain levels of skepticism among various Jewish leaders.

"Skepticism has its place when you're dealing with the Soviet Union," one leader said.

In the words of Edgar M. Bronfman, who is president of the World Jewish Congress, "I don't think one should be euphoric, but one should be very flattered. For a while, the Jewish life which once existed in Russia will exist in the Soviet Union."

For one thing, 30-year-old Refa-



Edgar M. Bronfman as he was being interviewed during the opening of the Mikhovels Cultural Center in Moscow.

nik Yuli Edelstein was back in the Soviet Union to attend the opening of the Solomon Mikhovels Cultural Center. That in itself was almost unbelievable.

Only 19 months earlier he had been released from prison camp in the Soviet Union. He had been sentenced for the crime of teaching Hebrew and Judaism.

The center will serve as a symbol

of the new freedom to engage in such activities, where heretofore he and several others have paid with heavy prison and work camp penalties when they asserted the right to engage in these cultural, religious and educational activities.

Mr. Edelstein became the first citizen of the Soviet Union who was allowed to emigrate and then to return to his native land.



REV. KEN HODEN

Publisher's View

WORKING TOGETHER FOR RELIGIOUS FREEDOM



With the help and hard work of so many of our friends in the religious community, I am proud to say that The Crusader has made tremendous inroads as the Voice of Religious Freedom.

The purpose of the staff at The Crusader is to ensure our readers get the vital information they need about key issues, and to provide them with broad, detailed coverage of religious freedom news. And from the letters we have received from our readers, it is apparent that The Crusader is indeed filling this vital need.

Such acknowledgments are appreciated, and when we hear them, they make us want to work that much harder to bring you, the reader, the

important information you need about religious freedom issues.

Over the years, we have been continually in the front lines in the battle for religious freedom, regardless of the religion involved.

In the last year, for example, we count the following among the major victories for religious freedom:

- Legislation in California limiting lawsuits against churches and other religious organizations;

- The country's first Religious Freedom Week, passed by the United States Congress and proclaimed by then President Reagan; and

- A landmark triumph for religious freedom in the case of Nally vs. Grace Community Church, the coun-

try's first "clergy malpractice" case.

Our coverage helped to bring about these and other victories for religious freedom.

The Crusader, for example, exposed the lie of "clergy malpractice" in the death of young Ken Nally. We documented the actual cause for his suicide — a destructive psychiatric drug called Elavil, which makes people more prone toward violent and psychotic behavior, and suicide.

In the pages of The Crusader, the messages of such religious freedom leaders as Dr. Franklin Littell, Pastor Jim Nicholls, Father Virgil C. Blum, Barry Fisher, and The Crusader's own William F. Willoughby are communicated to hundreds of thousands

of readers.

Their efforts, and the efforts of all of us at The Crusader have been and continue to be devoted to covering the news and events pivotal in the struggle for religious freedom.

We welcome your letters and your feedback.

Sincerely,

Rev. Ken Hoden

Rev. Ken Hoden

Rev. Hoden is the Executive Director of the RELIGIOUS FREEDOM CRUSADE and minister of the CHURCH OF SCIENTOLOGY

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