

# FUTURE NEWS

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## A CRIMINAL NEGLECT

“The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

“Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but **it is concealed**. Even **the men who are engaged in the work**, are themselves **blinded** to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, ‘Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God.’”

*Review and Herald*, January 1, 1889.

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**Future for America** seeks to supply meat in due season for God's flock. It is present truth that the flock needs now:

"God cannot display the knowledge of His will and the wonders of His grace among the unbelieving world unless He has witnesses scattered all over the earth. It is His plan that those who are partakers of this great salvation through Jesus Christ should be His missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour and showing that they have not received the grace of God in vain. The people must be warned to prepare for the coming judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed as unto a light that shineth in a dark place. He will present the sure word of truth to the understanding of all who will take heed; all may contrast truth with the fables presented to them by men who claim to understand the word of God and to be qualified to instruct those in darkness." *Testimonies*, volume 2, 631-632.

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## Future News

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### Mission Statement

The ministry of **Future for America** is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future-for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"-medical missionary work-must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

**Future for America** intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

# Ministry Update:



Our evangelical series and church building projects in the Philippines is behind us and we trust it has been a success. We conducted two back-to-back series. The first series was presented by Steve Dickie and his wife Donna presented the health message. They were assisted by Bob Hendrickson and Grace Takomi. The series was held in Dumanjug, a town with no Adventist presence. Thirteen Bible workers had been preparing the area for over three months. When the series was completed, 69 souls were baptized into Adventism. When completed, not only did Dumanjug have 69 new Adventist believers—but we had constructed an Adventist Church. Praise the Lord. Steve, Donna, Bob and Grace all intend to return next year and repeat the service they offered this year.

As this series ended the second series began in Bogo. Russell Williams and Wesley Scott came from London to present the gospel and LaWand Hurst came from the US to present the health message. They were also assisted by Bob and Grace. 86 souls were baptized in this series. Once again, praise the Lord. Because of existing members in the Bogo area and because the town is larger than Dumanjug, we began the work of constructing a much larger church. We accomplished the metal framing of the walls, put up the metal roof and completed half the floor before the series began. More money and labor will be needed to bring this church building to completion, but it will be functional in the mean time.

We also supplied finances to hold two small follow-up crusades in Masbate where we worked last year. We also funded the completion of the church in Poro where we worked two years ago, and thanks to Grace and Bob we built three small jungle chapels, while *Future for America* brought to completion another small church in the Camotes Islands, where we began our work in the Philippines four years ago.

We are planning to go back in January next year. Steve Dickie and his wife will once again hold a crusade in a dark area and erect a church structure. Russell and Wesley will do the same. We are waiting for the budget to be sent to us from the brethren in the Philippines, but we expect to spend about twenty-five to thirty thousand dollars to hold two crusades and build two church structures. If you can help, please mark your funds *Philippines 2002*. If we get enough funding early we may attempt three series. We will see how the Lord leads.

The reason we held the series in January this year is because those of us in the US who were helping wanted to be here during the April time period. The first three years we went to the Philippines in April. I wanted to be home during this time of year, where I can accomplish some work on my garden. Since returning I have been spending much time doing so, but also trying to clean up and repair from the ice storm we had in December while I was in London. Because of the time I have been spending outside I have got behind on some email, telephone and letter questions which some of you have sent in. Please forgive me, but I felt compelled to get a few things in order outside before the Spring arrives.

When I was in London I presented a complete presentation of *The Hour of Adventism's Visitation*. Many had asked if I was ever going to present all the material in this study, for I had mentioned that there were several more passages in *The Great Controversy* that we could not fit on a ninety minute tape. The series from London is now available which covers all the notes I have gleaned in this study. The second part of the series is a bit more pointed. It addresses the attack on the prophetic material I presented in London two years ago that has come from a few independent ministries in the USA. Their attack of the position on Daniel chapter eleven and the "king of the north" has brought division and confusion to many of those who heard the presentations two years ago. I felt compelled to respond. If you have not considered our presentation on Daniel chapter eleven I would hope that you would avail yourself of the audio or video series titled, *The Final Rise and Fall of the King of the North*. This material is also in our book by the same title and in our magazine titled, *The Time of the End*. It would be important to consider this material, before you listen to the defense that took place in London. The audio series is 15 parts. The first 6 are *The Hour of Adventism's Visitation*, and the last 9 parts are the response to the attacks.

What we wanted to present in London is a very in-depth study on the ten virgins. Because of the shaking over Daniel eleven we were forced to back away from that series. We intend to make the ten virgins series the tapes we send out over the next period of time, but have a glitch in our production schedule. We have decided to do this series on video tape and audio at the same time, but it requires a little preparation to set up a small studio to record the series. Rather than do the series on audio tape and then duplicate the work again on video I have chosen to send two of the

presentations we did in London in the interim. Hopefully our May newsletter will begin the ten virgins series. We solicit your prayers, as there is much work to do here, and it seems like so little time.

Be forewarned that the London audio-tapes have went through three editing process before we are sending it out to you. They are a bit more choppy than usual. We still believe you will be benefited by this information. On the tape we refer to a sermon by A. T. Jones, which a friend recorded for us. We have this audio presentation, along with the transcript available if you wish. We also refer to the rules of prophetic interpretations by William Miller. This too, is available.



## Bush's Christian Guru Aims to Reshape America

Doug Saunders, Austin—Marvin Olasky won't be in Washington next week Saturday when George W. Bush becomes president, taking the oath of office on a Bible used by his father at his inauguration and also used at the nation's first presidential inauguration of George Washington in 1789.

Mr. Olasky isn't one for big parties and hoopla. But the writings of the little-known Texas professor—ideas that would break down the traditional barriers between church and state—will be on the lips of many members of the new Republican ascendancy, including its leader.

The phrase "compassionate conservatism" tripped on Mr. Bush's lips hundreds of times during the campaign. It sounded, to most observers, like something aimed at appeasing moderate voters. But to fundamentalist Christian conservatives, it signified the beginning of a radical public-policy experiment, one that is neither glib nor moderate. The phrase was coined by Mr. Olasky, a slight, tweedy man who teaches journalism at the University of Texas and has become one of Mr. Bush's most influential intellectual advisers.

He did not hold an official position in Mr. Bush's Texas administration and that won't change as the former governor moves to the White House. But Mr. Bush is preparing to make the professor's ideas a central part of his government. [The article continues from page A1 onto page A16 with this headline—**Americans About to Witness New Religious Right**]

In short, compassionate conservatism is a taxpayer-funded mission to allow religious groups to provide most governmental social programs, allowing them to operate homeless shelters, drug-treatment programs, pregnancy-counseling services, prisons and unemployment offices—even if their mission is to convert their clients to religious faith.

To opponents who charge that this will set social programs back a century, Mr. Olasky pleads guilty. This, he says, is exactly the point. "Historically, what we've found is the most useful kind of poverty-fighting is spiritual," he said in an interview yesterday at his home in the hilly suburbs of Austin. "If I've been any use in this process, it's [been by] bringing up some history and showing how in this country we knew how to fight poverty, through compassion that's challenging and personal and spiritual. And we forgot that in the 20<sup>th</sup> century."

Mr. Olasky, like Mr. Bush, is a fundamentalist born-again Christian. The two have shared ideas since 1993, shortly before Mr. Bush was elected governor. Their last meeting was just last month. Mr. Olasky's book, *Compassionate Conservatism*, published last year, contains a laudatory introduction by the President-elect and a reprint of a campaign speech in which Mr. Bush promised to bring religious groups into government.

"In every instance where my administration sees a responsibility to help people, we will look first to faith-based organizations, charities, and community groups that have shown their ability to save and change lives," Mr. Bush said, adding that the greatest hope for the poor is not found in "reform" but in "redemption." In other words, religious belief.

In recent days, Mr. Bush has created an Office of Faith-Based Programs. Mr. Bush has promised to expand the scope of a 1996 law that allows people to redirect tax dollars to private charities and religious groups. He has stressed that those programs will also be offered by non-religious organizations.

Many Republicans and religious conservatives believe that the Office of Faith-Based Programs should be just the beginning. Jesse Helms, the Republican chairman of the Senate foreign relations committee, said this week that foreign aid should be placed under the care of religious organizations.

All of this has raised the ire of freedom-of-expression groups and constitutional scholars, who point out that the United States was founded on the notion of a resolutely secular state. It is one of the few major Western nations, along with France, whose Constitution does not have a theological basis (mention of God in the Pledge of Allegiance and the In God We Trust slogan on currency were added just decades ago to differentiate the US from Communist countries.)

“This is on its face a kind of constitutional crisis. The merger of church and state in the White House represents a terrible reversal of the country’s principles,” said Barry Lynn, head of the Washington advocacy group Americans United for Separation of Church and State.

But Mr. Olasky and his followers believe separation of church and state is based on a misinterpretation of the Constitution. In his book, he offers a rereading of US history in which such luminaries as Thomas Jefferson and James Madison are replaced by more spiritually minded early Americans. “The government was meant to be secular in the sense of not preferring any religion. That’s what the First Amendment was all about,” Mr. Olasky said yesterday.

“The founders would have seen what we’ve done to the public square not as neutrality, but as nakedness.”

Mr. Olasky has devoted his life to extremes. Raised in the Jewish faith, his political views became increasingly radical and isolated at university. He joined the Communist Party in the early 1970s, when even members of the extreme left had rejected Moscow-style leadership. He toured the Soviet Union and became an agitator on the University of Michigan campus, until a second, equally dramatic transformation occurred, shortly after he married his second wife, Susan Northway. “We asked ourselves which denomination represented the extreme opposite of the hard-left,” Ms. Northway said in a 1999 interview.

“Then we looked in the phone book and found the Conservative Baptist Church. By the end of that summer of ‘76, we had come to Christ.”

In 1995, Mr. Olasky’s book, *The Tragedy of American Compassion*, which introduced the idea of compassionate conservatism, got his noticed in Washington. When Newt Gingrich led the Republican takeover of the House of Representatives in 1994, he sent a copy of the book to every congressman. It was eagerly read by George W. Bush, who had converted to fundamentalist Christianity in the 1980s in an effort to end his drinking problems. Mr. Olasky and Mr. Bush appear to have met at an opportune time. A poll of 1,500 Americans conducted this week by Public Agenda, a nonprofit research organization, found 44 per cent think government funding for social services offered by religious groups is “a good idea.” About 30 per cent consider it “a bad idea,” while 23 per cent would support it if the programs did not carry religious messages.

 **February 7, 2001—Baylor University has a Department of Church State Studies** with special expertise in church-state issues. We forward the following press release to you as a public service.

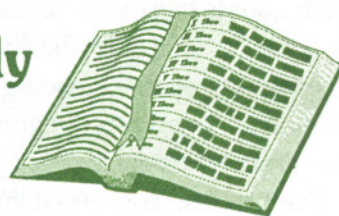
The new Administration is taking concrete steps to realize a sweeping change in the provision of social services in America. Bush noted that, “A compassionate society is one which recognizes the great power of faith. We in government must not fear faith-based programs, we must welcome faith-based programs.”

However, such initiatives could also drastically affect the balance of church-state separation in the United States. Dr. Derek H. Davis, director of the J. M. Dawson Institute of Church-State Studies, raises concerns that, “Government funding of religion is a wolf in sheep’s clothing.” In a landmark article in 1998, anticipating in many ways the Bush proposal, Davis had characterized “Charitable Choice” initiatives as “right motive, wrong method.” “The policy of funding churches and other communities of faith will have some positive impact in the short term, but it will do much damage in the long term,” Davis warns.

“People are forgetting about the government regulation that must accompany government funding and they are not thinking about the climate of government dependency that will result.”

## EGW Study Bible

Large Study Bible



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The Deluxe Study Bible no longer is available in Burgandy.

Support for funding faith-based charities with government dollars is predicated on the proven success rate that faith-based groups have had in providing social and counseling services, but Davis is concerned that the very vitality which leads to this success could be eroded by government financing. "This initiative could result in religion eventually just being thought of by the American people as another government program. As government takes over more and more responsibility for tending to those in need, people in the pews will be much less inclined to fill the offering plates. Religion in America is dynamic because the people know that they must support their religious institutions because government does not do it for them."

Davis is also concerned that people have not thought out the consequences of this initiative. Such a partnership would result in "houses of worship being under a contractual relationship with the state. Thus, they will have certain obligations to the government. It takes little imagination to envision the myriad of entanglement issues that would arise, because the government must police the organizations with which it contracts to ensure that guidelines are being followed, as well as ensuring that funds are used properly. Few persons in the pews across America would view such supervision of their religious communities as a neutral occurrence."

Davis ultimately hopes that all parties to this debate will not lose sight of the larger issue. "America has thrived in large part because of its deep religious commitments. If these commitments decline, and I believe they will under these initiatives, then America will suffer and lose part of the secret to its success. Once lost, it will be very hard to recapture."

## Bush Meets Catholic Leaders To Push Faith-Based Solutions

Washington, DC, January 26, 2001, (CWNews.com)—President George W. Bush had dinner with a **group of bishops** in Washington on Thursday to discuss his plans to work with the religious community to implement faith-based solutions to some of America's social problems.

Bush and First Lady Laura Bush dined at the residence of Cardinal-designate Theodore McCarrick of Washington, along with retired Cardinal James Hickey, papal nuncio Archbishop Gabriel Montalvo, and Bishop William Lori, recently elevated from auxiliary bishop to bishop of Bridgeport, Connecticut.

The Bush administration said the dinner was in part to get acquainted, but also part of Bush's effort **to reach out** to leaders from various religions before he launches a plan to boost the role of religious-based organizations and charities in tackling the toughest social problems. Bush said he hoped to speak of his plans for reform with the bishops whom he called "men of great faith, of huge compassion for the poor and the oppressed."

Bush plans to set up an *Office of Faith-Based Action*—a West Wing office to help religious organizations become eligible for federal funds for their social programs. "His focus is going to be on helping people get through some of the worst problems they face in life—alcoholism, prisons, children of prisoners, helping people leaving prisons reenter the workforce," presidential spokesman Ari Fleischer said. "This is in many ways the next step in welfare reform."

"This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. **Roman Catholic principles will be taken under the care and protection of the state.** This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, 'It is time for thee, Lord, to work: for they have made void thy law.'" *Review and Herald*, June 15, 1897.

Washington, D.C., January 30, 2001, ZENIT.org.—President George W. Bush will meet Wednesday with a group of 30 Catholic leaders at the White House to discuss the importance of faith-based social services in his legislative agenda.

Deal W. Hudson, publisher and editor of *Crisis* magazine, was asked to convene the meeting with a short briefing and introduce Mayor Steve Goldsmith, chairman of the new national advisory board on faith-based initiatives, who will meet with the group later in the day.

Professor John J. Dilulio, Jr., a Catholic political scientist from the University of Pennsylvania, who was just appointed as the head of the new Office of Faith Based Initiatives will also be attending.

Among those invited are **Cardinal** Francis George of Chicago; **Cardinal**-designate Edward Egan of New York; **Cardinal**-designate Theodore McCarrick of Washington, D.C.; **Archbishop** Joseph Fiorenza, **president** of the National Conference of Catholic Bishops; **Archbishop** Charles Chaput of Denver, Colorado; Ken Hackett of Catholic Relief Services; Tom Monaghan of the Ave Maria Foundation; and **Father** David O'Connell, CM, **president** of the Catholic University of America.

Hudson commented, "The invitees represent a **cross section of Catholic leaders** nationwide who manage the schools, hospitals, nursing homes, day-care facilities, orphanages, drug rehabilitation centers, AIDS clinics, disaster relief services, hospices, and the myriad of other agencies that comprise the huge and complex network of Catholic social services.

"The president and his advisers knew very well that for their faith-based program to work it must establish a **full partnership with existing Catholic social service providers**. This meeting is the beginning of that partnership." <http://zenit.org/english/archive/0101/ZE010130.htm#2134>

## Postage Increase

Postage increase on January 1 this year and since that time our formula for shipping and handling has been insufficient to cover the cost. We are increasing our formula to \$3.00 handling, plus fifteen percent of the total price. We are currently developing a new catalogue which we hope to have in our May issue. But as of April we will begin to use our new formula in calculating our shipping and handling costs. Thank you for your understanding.

## New Pro-Voucher Leader

For the last six years, the House Education Committee has been chaired by Representative Bill Goodling. While he was never a champion of church-state separation, Goodling did hold reservations about vouchers. But now we see Representative John Boehner as the Education Committee chair, and to no one's surprise, he is an enthusiastic supporter of the voucher movement. *Americans United for the Separation of Church and State Legal Update newsletter*, February 12, 2001.

## Ashcroft: The Religious Right's Favorite Politician

Ashcroft has long been a favorite politician among Religious Right organizations. He has close ties to men like TV preachers Pat Robertson, Jerry Falwell and D. James Kennedy as well as radio counselor James Dobson of *Focus on the Family*. These Religious Right leaders find Ashcroft's fundamentalist Christian worldview and his far-right political outlook appealing.

Confirmed as attorney general, what can the country expect as far as church-state relations go? Most likely, Americans will see the highest law enforcement official in the land promoting the Religious Right's policies at every turn.

Ashcroft parrots the Religious Right's narrow views on social issues right down the line. In the Senate, he repeatedly sought to eliminate the National Endowment for the Arts and proposed a ban on abortions so sweeping that even some forms of birth control would be criminalized. He has also opposed efforts to enact civil rights protections to gay people.

Hello. This is Glenn Woiler. My name might be familiar to some of you. I produced videos at Hope International for many years. These days, I live in Eastern Washington, and work in Spokane. Since my departure from Hope International, I have been able to serve the Lord at *Laymen Ministries*, and *Future for America*, doing video production.

I am concerned about the messages preached from our pulpits. There are many church members that do not hear the plain distinct truths on Sabbath. At my tiny church where I attend, I am grateful when I hear present truth. One of our elders is teaching a "Prophecy Class" Sabbath afternoons. I have been videoing them. Some of the church members that regularly attend, have commented that they are hearing truths, they did not know. Truths that many of us take for granted.

The serious Bible student might not find a new revelation in these studies. But the average Seventh-day Adventist, especially young church members, will learn much and appreciate these messages. The more advanced and serious Bible student should order Jeff Pippenger's videos on Daniel and Revelation. However, the videos I am offering contain fairly mature material.

Barry Thomas, a Correctional Officer in Washington State, was baptized in the mid 1970's. He states that he is teaching what he was taught when he joined the church. Barry has a special flair and style for speaking. His past experience in God's church brings a unique insight that is refreshing. His life before baptism was quite colorful. He tells some of his story from tape to tape. Barry loves the Lord and the truths special to this church. I have been grateful to hear and be able to share these videos with you.

If you want to hear and share our distinct message with others that are not hearing it in church, Barry's videos are for you. So far, Barry has covered Daniel 1-4, Rev. 17, and much more. This is an on going project. By the time you read this, there could be 2 to 3 additional tapes to these offered.

Each tape has 2 classes. Each class is 55 to 60 minutes. Each 2 hour tape costs \$6.00 That covers my costs, and makes it affordable for you to get them all! Media mail is the cheapest way to ship, but depending on how far you live from me, it could take 1 to 2 weeks to receive. Priority mail costs more, but is faster.

Please send \$6 per tape and add the appropriate postage.

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	Priority	Media Mail	Priority	Media Mail
<b>1 Tape</b>	\$3.75	\$1.75	<b>2 Tapes</b>	\$4.20
<b>3 Tapes</b>	\$4.60	\$2.50	<b>4 Tapes</b>	\$5.40
<b>5 Tapes</b>	\$5.80	\$2.75	<b>6 Tapes</b>	\$6.60
<b>7 Tapes</b>	\$7.00	\$3.40	<b>8 Tapes</b>	\$7.90

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Ashcroft's Religious Right approach extends especially to core church-state separation issues. He advocates religious school vouchers and official prayer in public schools and sees no problem with government endorsement, support and funding of sectarian enterprises.

During his sole Senate term, Ashcroft was best known for pioneering "charitable choice," a plan to use tax funds to underwrite faith-based social services. The concept of allowing religious groups to administer government programs is not new. However, Ashcroft greatly expanded the idea by arguing that religious groups that take tax money should be free from all but minimal regulation.

Ashcroft has ties to far-right groups that are paranoid about the United Nations imposing "one-world government." He once appeared in a video produced by Phyllis Schlafly titled *Global Governance: The Quiet War Against American Independence*, which is described as a "compelling program [that] documents the treaties and UN conferences that are undermining American independence and paving the way for global control." Promotional material for the video notes that, "Senator Jesse Helms,

US Representative Helen Chenoweth, Ambassador Jeane Kirkpatrick, and Senator John Ashcroft join a long list of experts who form a disturbing picture of the 'global governance' movement."

Ashcroft has not been reluctant to exploit this paranoia for political gain. During the 1998 Christian Coalition gathering, at a time when Ashcroft was still considering a run for the presidency, his staffers handed out material noting the senator's hostility toward "globalist institutions like the United Nations."

In 1998, while addressing a gathering of Robertson's *Christian Coalition*, Ashcroft blasted the Supreme Court for upholding the concept of a wall of separation between church and state. Charged Ashcroft, "A robed elite have taken the wall of separation designed to protect the church and they have made it a wall of religious oppression. They may try to take prayer from our schools, but they can never steal God from our hearts. I believe that we must continue across this land to fight for our God-given constitutional right to acknowledge and affirm our Creator."

## Conclusion

The nomination of John Ashcroft as attorney general may please the Religious Right, but it is an insult to just about everyone else. Ashcroft's views are extreme and far outside the mainstream. He shows open disdain for the separation of church and state, a core principle that has given this nation more religious freedom than any other in world history. He is the chief architect of a concept—which he calls "charitable choice"—that would knock gaping holes in the wall of separation between church and state by turning large portions of the federal treasury over to religious groups to use as they please.

Ashcroft's political advisers are not mainstream thinkers or even standard-issue conservatives. They are television evangelists and Religious Right leaders who inhabit the farthest fringes of American politics. These individuals mock the idea of religious diversity and pluralism, convinced that only their narrow understanding of Christianity, along with all of its attendant far-right political baggage, is pleasing to God. *Church & State*, January 2001.

## Supreme Court in the Balance

No other battles that President Bush wages in the next four years will be more important than those over nomination to the U.S. Supreme Court. And no other victory or defeat will have consequences that last half as long. Resigna-

# "Rome's Arraignment Of Sabbath- Breakers"

65¢ Each

tions from and appointments to the U.S. Supreme Court in the next four years will almost certainly determine the complexion of the court for the next quarter of a century. The White House can be lost and regained in just four years; control of both Houses of Congress is up for grabs every two. Important as they are, these opportunities simply cannot compare with the importance of setting the basic direction of the Supreme Court for decades to come. *Conservative Chronicle*, January 3, 2001.

## Supreme Court in the Balance II

No one who witnessed the aftermath of the recent presidential election could ever doubt the political power of the US Supreme Court appointment process—or the deep ideological differences of the current nine justices. Of the 74 cases considered in its past term, 21 were decided by 5-4 votes. The average age of the justices is 66. Legal experts, political pundits, and statisticians speculate that [president] Bush could have the opportunity to appoint as many as three justices in the next four years.

With the current court deeply divided on church-state issues, even a single new appointment could tip the scales, leading to an expansion of . . . government aid to religion . . . and further insinuation of religious doctrine into laws and public policy affecting civil liberties issues. *Americans United for Separation of Church and State newsletter*, January 16, 2001.

## Americans Support Separation In Theory More Than Practice

Americans support church-state separation and religious liberty more in theory than in practice, political science professor Ted Jelen says. As a scholar at the University of Nevada at Las Vegas, he said his research has led him to conclude, “There is widespread support for the idea of religious freedom as a symbol, but many Americans are quite willing to restrict the actual religious liberty of specific groups considered dangerous or strange.” *Church & State*, January 2001.

“Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal Sabbath. . . . and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.” *The Great Controversy*, 592.

## Dobson & Colson Visit and Praise Catholic Church

*Christian News*, February 26, 2001—James Dobson and Charles Colson, two of the world’s most renowned Evangelical leaders, recently participated in a three-day conference at the Vatican and met briefly with Pope John Paul II. The *Colorado Springs Gazette* noted that the personal meeting between the pope, Colson and Dobson was a “special moment” because Evangelicals and Catholics have disagreed with one another for centuries concerning the role and infallibility of the pope. The *Gazette* stated, “The significance was not lost on Colson who, according to one conference participant, noted that there would have been a time when he would have not been invited and he would not have come.” (*Gazette* December 12, 2000.) The newspaper article added that Evangelical Protestants and Roman Catholics have become closer in recent years as a result of ecumenical dialogue and common political and social causes such as the importance of the family.

One conference participant, Robert Sircio, a Catholic priest and president of the Acton Institute, said the Vatican officials, “could not recall a similar meeting involving such high-level evangelical Protestants taking place at the Vatican. According to the *Gazette*, the *Catholic News Service* reported Dobson praised the Catholic Church for its efforts to protect the family and said that while he has some theological differences with the Roman Catholic Church, he often

agrees more with the Roman Catholic Church than other Evangelicals on issues such as abortion, pre-marital sex and homosexuality.

For many years, both Colson and Dobson have been instrumental in **bridging ecumenical relations** between Catholics and Evangelicals. While Colson, the primary force behind the two *Evangelicals and Catholics Together* documents, has spent much time finding common theological ground between Catholics and Evangelicals, Dobson has unified Catholics and Evangelicals through social and political programs. Yet Bible-believing Christians must realize that the Roman Catholic Church continues to preach a false gospel, and to give credence or viability to such a false religious system is displeasing to God. Christians must separate from error rather than attempt to find common cause with those who preach, teach, or embrace false doctrine.



## Thrilling New Government Office

Though I've been in and around Washington since the 1960's, I cannot remember a time when there was such excitement and anticipation in the air. Whether you are a Republican or a Democrat—as a Christian, you just have to be excited about the renewed sense of strong moral leadership that is already evident in Washington. Like many other Christians, I was thrilled with President Bush's Inaugural Address, which was filled with biblical allusions and allegory. I was excited to read in the papers that the first executive order issued on his first day in office was to declare the Inaugural Sunday a day of fasting and prayer across the nation. Then a week later, I was thrilled to watch him sign an Executive Order to create the first ever Office of Faith-Based and Community Initiatives.

*Chuck Colson's Break Point newsletter*, February 2001.

## Adventist Leader States Faith-based Charities are—"an item we can live with"

A plan to allow faith-based welfare organizations to compete for federal grants will be difficult to implement in a way that preserves separation of church and state, says Dr. Clarence Hodges, religious liberty and public affairs director for the Seventh-day Adventist Church in North America. On January 29 United States President George Bush unveiled the details of his initiative to fund religious charities, saying that faith-based programs and community groups "have proven their power to save and change lives."

"This is a matter that must be watched very closely," says Hodges. "President Bush has made it very clear that these federal grants will not fund religious enterprises, but only those social services that are clearly humanitarian in nature. While we would prefer to keep the separation between church and state as clear as possible, **this is an item we can live with if the proper safeguards are maintained.**" *Adventist News Network*, February 4, 2001.

We now have the audio presentations from the London meetings available. Jeff Pippenger's presentation may be ordered in full or in either of two parts. The first six presentations are a more complete presentation of *The Hour of Adventism's Visitation* than was sent out in our regular audio mailing a few months ago. This six part series is \$15.00. If you also want the following nine presentations defending Daniel 11:40–45, the price would be \$37.50. If you simply want the eight tapes on the Daniel 11 defense it would be \$22.50. The A. T. Jones sermon and transcript is \$3.00. *The Rules of Prophetic Interpretation*, by William Miller is twenty five cents.

Tico Restrepo's six London presentations on the experience of the three angels' is \$9.00.

Dr. Mary Ann McNielus' twelve part London health presentations are \$18.00.

All of these amounts would need \$3.00 handling and 15 percent shipping.

## WE HAVE NOT ACCOMPLISHED THE WORK

**“We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action.** Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers. It may appear that Satan is triumphant and that truth is overborne with falsehood and error; the people over whom God has spread His shield, and the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, may be placed in jeopardy. But God would have us recall His dealings with His people in the past to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan’s workings, for the manifestation of His power. Man’s necessity is God’s opportunity. It may be that a respite may yet be granted for God’s people to awake and let their light shine. If the presence of ten righteous persons would have saved the wicked cities of the plain, is it not possible that God will yet, in answer to the prayers of His people, hold in check the workings of those who are making void His law? Shall we not humble our hearts greatly before God, flee to the mercy seat, and plead with Him to reveal His mighty power?”

“If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are **unprepared to co-operate** with Him. They are **not awake to the situation** and **do not realize the threatened danger**. They should feel now, as never before, their need of vigilance and concerted action.

“The peculiar **work of the third angel has not been seen in its importance**. God meant that His people should be far in advance of the position which they occupy today. But **now, when the time has come for them to spring into action, they have the preparation to make**. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the **very present truth which they needed for this time**. Not all our ministers who are giving the third angel’s message really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel’s message. May the Lord forgive our brethren for thus interpreting **the very message for this time**.

“The **people need to be aroused in regard to the dangers of the present time**. The watchmen are **asleep**. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers.

“If the leading men in our conferences do not now accept the message sent them by God, and fall into line for action, **the churches will suffer great loss**. When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say: ‘Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.’ The very hesitancy and uncertainty on his part is crying: “Peace and safety.” Do not get excited. Be not alarmed. There is a great deal more made of this religious amendment question than is demanded. This agitation will all die down.’ Thus he virtually denies the message sent from God, and **the warning which was designed to stir the churches** fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware lest, through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand.

“We have been looking many years for a Sunday law to be enacted in our land; and, now that the movement is right upon us, we ask: Will our people do their duty in the matter? Can we not assist in lifting the standard and in calling to the front those who have a regard for their religious rights and privileges? The time is fast approaching when those who choose to obey God rather than man will be made to feel the hand of oppression. Shall we then dishonor God by keeping silent while His holy commandments are trodden underfoot?”

“**While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings.** Let the watchmen now lift up their voice and give **the message which is present truth for this time. Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.

“God calls upon us to **awake**, for the end is near. Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or eternal death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be a savor of life unto life or of death unto death.

“My brethren, **do you realize** that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? **If God has ever spoken by me**, the time **will** come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis.

“The law of God should be loved and honored by His true people now more than ever before. There is the most imperative necessity of urging the injunction of Christ upon the minds and hearts of all believers, men and women, youth and children: ‘Search the Scriptures.’ Study your Bible as you have never studied it before. Unless you arise to a higher, holier state in your religious life, you will not be ready for the appearing of our Lord. As great light has been given, God expects corresponding zeal, faithfulness, and devotion on the part of His people. There must be more spirituality, a deeper consecration to God, and a zeal in His work that has never yet been reached. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb.

“Especially should we, with unwavering faith, seek God for grace and power to be given to His people now. We do not believe that the time has fully come when He would have our liberties restricted. The prophet saw ‘four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.’ Another angel, ascending from the east, cried to them, saying: ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.’ **This points out the work we have now to do.** A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world and shall proclaim the warning against disobeying the law of Jehovah.” *Testimonies*, volume 5, 713–718.

## A Political Pontiff Engineers a Divisive Legacy

Gordon Urquhart, 26 February 2001—From the start of Pope John Paul II’s reign, all his efforts were aimed towards the celebration in Rome of the year 2000, envisaged as a truly millennial event; indeed, the subject of the jubilee formed the opening paragraph of his first encyclical, *Redemptor Hominis*, in 1979. Against all the odds, he achieved his goal. Now, far from contemplating retirement, he is planning a busy schedule for several years into the

future. The Pope's charisma is so strong that it tends to eclipse his actions. Yet what has kept him going, and remains a source of his energy, is nothing less than a radical restructuring of the church. While it would be easy to dismiss the jubilee celebrations as an exercise in triumphalism, they marked the unveiling of a new model for the church—the pontiff's legacy to the third millennium.

For John Paul II, the crucial mission of the church today is a political one. A modern view of sexuality has been demonized as the *culture of death*, leading to such aberrations (from the traditional Catholic viewpoint) as abortion, contraception (including emergency contraception in cases of rape), sterilization (even for health reasons), homosexuality, sex education in schools, etc.

This must be countered by a *culture of life*, that is orthodox Catholic teaching that is **binding for all mankind** because it is part of *the natural law*. It is Rome's duty, as *the universal and spiritual authority*, to impose this law. It has therefore chosen as its new field of operations not the consciences of Catholics—most of whom are no longer listening—but the political arena.

To achieve this ambitious goal of sweeping secular influence, this *culture* must be translated into civil legislation and, through a presence in legislatures, courts, academic and medical institutions, and the media, a vast lay army is required. Thus the term *new evangelization* has become Vatican shorthand for the rapidly growing conservative movements and the communities cultivated over the past 20 years: Opus Dei, Focolare, Communion and Liberation, the Legionaries of Christ and many others.

When the Pope publicly confirmed his predilection for these groups at a massive rally in Saint Peter's Square on the feast of Pentecost in 1998, he described seeing them as a response to a "world dominated by a secularized culture". Rome envisages a two-tier laity, dominated by a large activist elite strongly centralized in the Vatican.

In an interview last December, Guzman Carriquiry, under-secretary of the Vatican's Council for the Laity, showed that the Holy See was **undismayed** by the fact that a large number of Catholics no longer practiced; it is the effectiveness of the elite that matters. "It is critical for the lay faithful at the time of the dawn of the third millennium to be incorporated in the Christian communities to which they have been entrusted by the Providence of God," he suggested, indicating that reform groups, churchgoers who do not belong to movements and fringe members appear to be written off in the game plan.

On the one hand, therefore, the jubilee was a show of power—a May Day parade of the Pope's key divisions. A *world parliament* was staged, permanent networks of journalists were established and the Saint Lucy film school was founded for young Catholic film makers. Parliamentarians were exhorted to follow the guidelines of Catholic social teaching, which "offer a fundamental approach to understanding the human person and society in the light of the universal ethical law present in the heart of every human being".

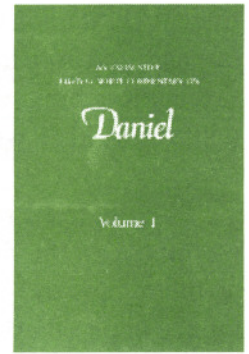
This *natural law* language relates particularly to questions of sexuality, a point clarified by the Pope when he forbade Catholic politicians to approve or support "all laws that would do harm to the family, striking at its unity and its indissolubility, or which would give legal validity to a union between persons, including those of the same sex, who demand the same rights as the family founded upon marriage between a man and a woman".

However many years are left to him, John Paul II has achieved the reform of the church that was always his goal. The problem is that, in doing so, he has alienated a far greater number of Catholics than he has included, and introduced divisions among the faithful that may be impossible to heal.

Gordon Urquhart is a former Roman Catholic priest and author of *The Pope's Armada*. This article first appeared in *The Guardian*.

**Editor's note: If you are unsure of the significance of "Natural Law" in the Catholic mindset—you should read the book, *Ecclesiastical Megalomania*.**

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# Pope Tells Legislators Civil Law Must Bow To Church Dictates

The civil laws of all nations must be brought into conformity with God's law, Pope John Paul II told thousands of legislators from nearly 100 nations November 4, 2000.

The pope said teachings of the Roman Catholic Church are not an "ideology" but are rather "a fundamental approach to understanding the human person and society in light of the universal ethical law present in the heart of every human being, a law which is clarified by the revelation of the Gospel."

The pope's comments came during a meeting with as estimated 15,000 public officials and legislators from 92 countries, the Catholic New York reported. *Church & State*, January 2001.

**Editor's note: If you are unsure why the Catholic Church believes civil law should conform to God's law—you should read the book, *Ecclesiastical Megalomania*.**



Dear Jeff. I just finished listening to the 2<sup>nd</sup> tape of your interview with John Robbins. What a thrill it was to hear. Now I can get interested in the book. In fact, I lent the first tape to my Son-in-law, our pastor here in two churches, and he played it 6 times and wanted the 2<sup>nd</sup> one right away, well today it came. I really appreciate getting it. I am missing something in your last two papers. There was not list of books or tapes. Anyway, we pray God's blessing on you and your work. Sincerely, L.C.

## Amendment Threatens Religions

Georgia, Central Asia—Georgian President Eduard Shevardnadze is on the verge of signing a draft amendment to the constitution that would grant the status of 'state church' to the Georgian Orthodox Church. Once the president signs the draft, a one-month period of public debate on the issue will begin. The Parliament will then reexamine the draft amendment and vote on it. Western European sources in Tbilisi said that the potential Orthodox concordat is a weapon aimed at thwarting the activities of non-traditional religions in Georgia. "There are serious signs that Georgian society is drifting towards religious intolerance and violation, with the tacit agreement of the political authorities and the law enforcement forces," said George Gogia, a spokesman for the Human Rights Watch. *Open Doors World Watch newsletter*, March, 2001.

## Patriarch Says Russian Leaders Trying to Coax Him

Moscow, Zenit.org.—Patriarch Alexis II of Moscow complained today that Russian politicians are pressuring him to accept a visit from John Paul II, a trip the Orthodox leader said would not take place until differences between the two Churches are surmounted.

In statements published by Itar-Tass agency, the head of the Russian Orthodox Church expressed his irritation over political leaders' suggestions that he soften his position. The patriarch gave no details, but Russian experts believe he is referring to President Vladimir Putin, Prime Minister Mikhail Kasyanov, and Foreign Affairs Minister Igor Ivanov. All three have had cordial meetings with the Pope and believe his visit would prove Russia's interest in opening to the West.

None of the three politicians has officially invited the Pontiff to Moscow. But the three have publicly expressed their hope of a rapprochement between Catholic and Orthodox Christians. Today, Alexis II renewed his criticisms of this June's papal trip to Ukraine, a country that is traditionally Orthodox and linked to Moscow. The patriarch described the visit as *inopportune* and added his voice to the appeal of Ukraine's Metropolitan Vladimir, requesting its postponement.

Alexis II said one reason why he cannot receive the Pope is the so-called "policy of expansion of the Church of Rome in Ukraine, Byelorussia and Kazakhstan." In those countries, Catholics, who were persecuted at the time of the


Soviet regime and, on occasion (as in the case of those of the Eastern rite) forced to enter the Orthodox Church, are experiencing a rebirth. The Church's structures are slowly being re-established. Yet, the patriarch regards them as Orthodox lands, with space only for Orthodox believers.


The Catholic and Orthodox Churches separated, at the beginning of the last millennium, over **theological problems that have since been surmounted**, and differing ideas on the application of the primacy of the Bishop of Rome.

## Colombia: Ministries Rethink Plans

Amid the rising tide of violence among rebels, paramilitaries and the nation's army Colombia's people need help and encouragement more than ever. But the danger has forced many international ministries working in the country to rethink plans. "Over the next few months, we're going to be looking at whether we even want to leave the few that we have in Colombia," said Scott Ross of New Tribes Mission.

"With the peace process collapsing and renewed fighting, it's deteriorated to the place where we have to consider whether it's good management to have our people there anymore." Missionaries from the United States and Europe are especially vulnerable, as leftist rebels widely regard them as "imperialists" who are spreading a message that counters their own [Catholicism]. *Open Doors World Watch newsletter*, March, 2001.

 Dear Kathy, Thanks for the tapes on *Judgment of the Living Series*." My husband said they are the best sermons he ever heard on this topic. I agree with him. Enclosed is a check. Please photocopy these pages I am sending you and return them to me. Keep a set for yourself. Grace and peace to you, both from God and Jesus. Your Sister in Jesus, L.S.—TX

 Hello Jeff, I am extremely delighted with your presentations from the series *The Judgment of the Living*. I support your position 100%. I think you must put more focus of the Most Holy Place experience and less return to the courtyard experience. Our place is identifying with Christ as High Priest in the Most Holy Place. This is present truth. We have no need to return to courtyard or the Holy Place. God shut the door to the Holy Place. We are sealed in the Most Holy Place.

I have enclosed a tape that I would like your perspective on. Much of my conclusions are solidified from your work from *The Gideon series*, *The Judgment of the Living*, and other of your series. There is no question in my mind. You are on target. This is part one and I think it will conclude with four more tapes to follow. I don't get to speak very often but when I do I will tape part two and send you a copy to get your perspective on it. I will tape each part as I am presenting it from speaking.

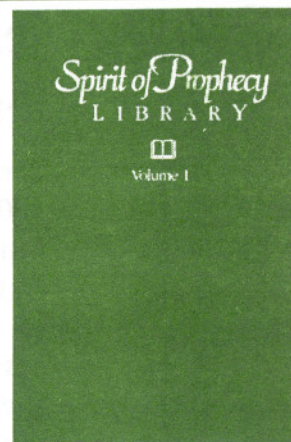
I am enclosing this money to pay for the paper copy of *The Judgment of the Living* series your wife sent me. I promised her I would send her the money it would cost for the script. I actually forgot about it, so I am sending you this to help your ministry.

Give regards to your wife. Maybe she might remember me. We talked about your judgment series to some extent. Please let me know what you think! Regards, P.D.—DE

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