

SUMMARY

There are a number of curious connections between some well known figures in the SDA church.

Jean Nussbaum and Arthur Maxwell attended the 1931 meeting of the League of Nations to argue against adoption of the World Calendar. (The SDA church was against a change from the Gregorian calendar to the World Calendar. The Vatican was also against such a move).

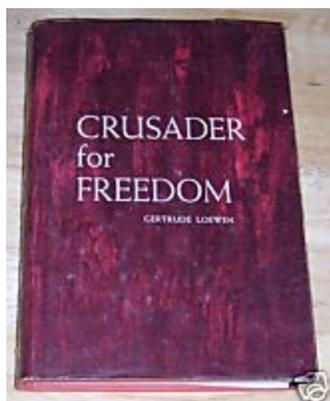
Jean Nussbaum was supported in his religious liberty work by Cardinal Pacelli (who later became Pope Pius XII) and by Eleanor Roosevelt.

In 1945 Jean Nussbaum was involved in meetings that lead to the formation of the U.N.

BB Beach and Nussbaum knew each other well and worked together in Paris in the early 1950s. Beach assisted on evangelistic programmes with Nussbaum.

Nussbaum (through his wife) was involved in diplomatic and international circles and soon introduced BB Beach into these circles. Nussbaum was close friends with Eleanor Roosevelt (regularly staying at her house) and Beach was introduced to Eleanor Roosevelt in 1952.

BB Beach and Arthur Maxwell (along with Brother Loewen and Cottrell) were the four SDAs chosen to attend the Vatican 2 Council, so Beach and Maxwell clearly knew each other.



A biography was written about Jean Nussman entitled "Crusader for Freedom". It was written by Gertrude Loewen (Was she related to Brother Loewen who attended Vatican 2 Council on behalf of the SDA church?) She stated that it was very difficult to obtain information on Jean Nussbaum as he was such a secretive person who destroyed all of his paperwork.

Now, after giving their speeches at the League of Nations in 1931, Nussman went on to become the Director of the Department of Religious Liberty for the South European Division of SDAs. Maxwell, on the other hand, went on to become

In 1946, Nussbaum, founded the International Association for the Defense of Religious Liberty (IADRL). The first President of this Association was Eleanor Roosevelt and the second was Albert Sweitzer. These two names pop up elsewhere. Both Eleanor Roosevelt and Albert Sweitzer were also founding members and supporters of the Temple of Understanding which was set up by the **Lucis Trust (The Lucifer organization)**. The Temple of Understanding has NGO status at the UN. See the Lucis Trust document.

Another President of the IADRL was Rene Cassin¹. He had worked on the Universal Declaration of Human Rights in 1948 at the fledgling UN. He was a first-rate Catholic scholar. He was a philosopher who was friends with, and much influenced by, the leading Thomist philosopher of the day, Jacques Maritain. Cassin and Maritain were both friends of the Papal Legate in Paris at the time, Cardinal Roncalli, who ten years later became Pope John XXIII.

Nussbaum continued close involvement with the IADRL until his death in 1967.

The IADRL was also granted NGO status at the UN.

Beach co-authored a book with Lukas Vischer², Secretary of the World Council of Churches. Vischer is an active radical Socialist and was also an observer (along with Beach and Maxwell) at the Vatican 2 Council. The title of the book was, *So Much In Common*, "Between the World Council of Churches and the Seventh-day Adventist Church."

B. B. Beach in 1977 presented the Seventh-day Adventist Church in symbol on a Gold medallion to Pope Paul VI.

Neal C. Wilson: "Although it is true that there was a period in the life of the **Seventh-day Adventist Church** when the denomination took a **distinctly anti-Roman Catholic** viewpoint...that attitude...has **now been consigned to the historical trash** heap so far as the Seventh-day Adventist Church is concerned. *Neal C. Wilson, former president of the Seventh-day Adventist General Conference, 1974.*

Vatican 2 who else had observer status there?

Who was the President of the GC at this time?

DR JEAN NUSSBAUM - SHORT BIOGRAPHY

Dr Jean Nussbaum (1888 - 1967), a French physician of Swiss origin, founded the International Association for the Defense of Religious Liberty (AIDLR), in Paris, in 1946.

Jean Nussbaum was born in Switzerland, on November 24, 1888. He had a medical practice in France, when WWI broke out. Serbia made a desperate appeal to foreign countries to provide medical assistance to their troops who were plagued typhus. and. Dr Jean Nussbaum volunteered. He was appointed to a hospital in Serbia, near the end of 1914. A young Serbian nurse, Milanka Zaritch, was his assistant and interpreter. She was soon made superintendent of the hospital.

They married in the fall of 1915. Milanka Zaritch was the **niece of the prime minister of Serbia (Voyislav Marinkovic)**. **This family link soon introduced Dr Jean Nussbaum into diplomatic and international circles.**

Back to Switzerland, then to France, Jean Nussbaum and his wife eventually settled in Paris, where he remained till his death in 1967. There he opened, in 1946, the first headquarters of the International Association for the Defense of Religious Liberty (IADRL).

¹ Rene Cassin, LL.D., co-founder of UNESCO and principal author of the Declaration of Human Rights.

² For further information on Lukas Vischer see Reference 2 at end.

In 1931 the couple were living in Paris when Dr Jean Nussbaum was invited (by who I wonder?) to take part in a debate about a **project to reform the world calendar**. This project was to be presented at the League of Nations. The representatives from religious circles had been invited to present their points of view. (Arthur Maxwell was also at this meeting putting a case forward on behalf of Britain).

In a report on this Convention, dated October 14, 1931, Joseph Hertz, Chief Rabbi of the Jewish community in the British Empire, narrated Dr Nussbaum's intervention:

*“He (Jean Nussbaum) earnestly requested the representatives to remember that it was an important issue of conscience, and that any interference with human conscience was incompatible with the ideals of the **League of Nations**. All previous interventions of the observers had been made in English, and several delegates had only been able to follow them through a translation. This masterly intervention in French, however, went to their hearts.”*

Two years later, Dr Jean Nussbaum was elected by the plenary session of the delegates of the Southern European Division of the Seventh-day Adventist Church to be the director of its Department of Religious Liberty. While pursuing his medical practice, he began working on behalf of religious liberty. He was supported by several international personalities. The most significant of them was undoubtedly **Pope Pius XII**, with whom he had been maintaining a **friendly relationship while he was still Cardinal Pacelli**. Dr Nussbaum dedicated also part of his time to the **International Religious Liberty Association**, with headquarters in Washington.

On April 25, 1945, Jean Nussbaum attended the **United Nations** Convention in San Francisco. Its goal was to found an international organization to succeed the **League of Nations**. The Economical and Social Council was appointed to deal with the topics concerning the human rights. There he met Mrs Eleanor Roosevelt, the widow of the former president of the United States. These two persons quickly agreed on the issues of human rights. It brought them closer to each other in the battle they were both fighting and fostered their cooperation in the years that followed:

“[...] every time he went to the USA, namely once a year at least, Dr Nussbaum was hosted by Mrs Roosevelt and her sons, in their estate. When she came to Paris, she used to lodge at Hotel Crillon and had several meetings with the physician, who organized suppers at his home, Avenue de la Grande Armée, or in the city.”

Jean Nussbaum mentioned his project to found the International Association for the Defense of Religious Liberty in Paris. He expressed the wish that she should be its first president. The American authorities agreed.

In 1948, Jean Nussbaum founded the Conscience et Liberté [Conscience and Liberty] magazine. A tireless worker, he gave numerous lectures on the issue of religious liberty. He recorded radio broadcasts on this issue. André Dufau, his main assistant in the International Association for the Defense of Religious Liberty from 1950 through 1966, wrote in 1988:

“After World War II, as soon as 1946, he made use of the radio to disseminate the ideas of

religious liberty which the world needed so badly. For almost one decade, Radio Monte Carlo broadcast a weekly program named "Conscience and Liberty". Statesmen and diplomats spoke in these programs, and also specialists like Mr Emile Léonard, a teacher at the Sorbonne University, Miss Michèle-Marie Morey and Mr Raoul Stéphan, both professors "agrégés" at the French University. He also expressed his hope, over the radio, for a more tolerating and brotherly society, and gave a report of the results of his efforts and travels."

Jean Nussbaum finished his activities only a few months before his death. He died in 1967 of a heart attack, aged 79.

In 1948, two years after the foundation of the Association, Jean Nussbaum wrote:

"The goal of the International Association for the Defense of Religious Liberty is to disseminate, all over the world, the principles of this fundamental liberty and to protect, in all legitimate ways, the right of every man to worship as he chooses or to practice no religion at all. Our Association doesn't represent any particular church or political party. It has assumed the task of gathering all spiritual forces to fight intolerance and fanaticism in all their forms. All men, whatever their origin, color of skin, nationality or religion, are **invited to join this crusade against sectarianism if they have a love for liberty**. The work lying ahead is immense, but will certainly not go beyond our strength and means if everybody gets down to work, with courage.

"We are thus implementing ecumenism, on a special level, and in a very comprehensive way; for **we are not only appealing to the Christians in the whole world, but also to the believers of all religions. We even hope that our appeal will also be heard by those who have no religion. Why shouldn't they join us?"**

It has already been mentioned that the first president of this Association was Mrs Eleanor Roosevelt. André Dufau wrote about her: "She accepted to be the president of the Honorary Committee of the new Association, [...] which included distinguished personalities, as, for instance, **Edouard Herriot**³, the president of the French National Assembly, and members of the French Academy, such as **Paul Claudel, Georges Duhamel, André Siegfried, and Duke Louis de Broglie**."

As soon as it was founded, the Association was supported by illustrious individuals from the university, religious and political circles. Several of them were its presidents. Following Mrs **Eleanor Roosevelt**, the next president was **Dr Albert Schweitzer**, a French physician, a member of the French Academy, and Nobel Peace Prize holder; then, in 1966, **Paul-Henri Spaak**, a Belgian politician and former minister at the Foreign Office, who had played an important part in restructuring post-war Europe. From 1974 through 1976, it was **René Cassin**, a Jesuit⁴, lawyer, Basque, and member of the French Institute, who was also

³ **French Statesman** (1872 - 1957)

French statesman and Prime Minister (1924-5, 1932). He became professor at the Lycée Ampère, Lyon, and was mayor there from 1905 until his death. Like a number of intellectuals of his era, Herriot joined the Radical-Socialist Party. He was a Radical-Socialist Premier, and several times president of the Chamber of Deputies. He later became President of the National Assembly (1947-54). Herriot was elected to the Academie Francaise in 1946 and was a keen supporter of the League of Nations.

⁴ <http://shuzheng.wordpress.com/east-asia/a-humane-society-without-human-rights-pt-2/>

awarded the Nobel Peace Prize, in 1968. Besides, René Cassin was one of the initiators of the Universal Declaration on Human Rights⁵, of 1948. In 1977, the Association was presided by **Edgar Faure**, a French lawyer and former president of the Council of State as well as Education Minister till his death in March 1988. **Léopold Sédar Senghor**, former president of the Republic of Senegal and member of the French Academy, presided the Association from 1989 through 2001. The current president is **Mrs Mary Robinson**, former High Commissioner for Human Rights and former president of the Republic of Ireland.

In 1978, the International Association for the Defense of Religious Liberty was given the statute of a **non-government organization (NGO) by the United Nations**. It obtained a participative statute from the European Council, in 1985.

On September 15, 1987, within the framework of the International Year of Peace, Mr Pérez de Cuéllar, the then **Secretary General of the United Nations, conferred on the Association the title of "Messenger of Peace"**. On April 27, 1998, its general secretary, Maurice Verfaillie, was awarded the Cross of Commander of the Order of National Merit, conferred by the King of Spain, Juan Carlos.

The best-known contribution to the reflection and promotion of the fundamental right to freedom of thought, conscience and religion of the International Association for the Defense of Religious Liberty is the publication of its official organ, the *Conscience et liberté* [Conscience and Liberty] magazine. This magazine is indexed in the libraries of many universities throughout the world. The policy has been to promote a magazine with an **academic, non-denominational and pluralistic character**.

DR. BERT B. BEACH (1928 -) SHORT BIOGRAPHY

Bert B. Beach was born in Switzerland of American parents. Beach spent 10 years in Bern, Switzerland. In 1946 he studied at Pacific Union College, California, where he obtained a BA. He did graduate study at Stanford University. In 1951 he returned to Europe and studied at the **University of Paris (Sorbonne)** where he received a **doctorate in history magna cum laude in 1958**.

On his return to Paris, he joined the evangelistic team of Jean Nussbaum⁶, one of the early champions of religious liberty at both the League of Nations and the United Nations, who introduced Beach in 1952 to Mrs. Eleanor Roosevelt, the president of the UN Human Rights Commission. This is when Dr. Beach first got his "taste" for human rights in general and

⁵ How did this Universal Declaration of Human Rights come about in 1948? The committee that was put together at the fledgling UN had access to the best thinkers in the world, and the committee that was selected to formulate the Universal Declaration was really ecumenical in the widest sense. It had a leading Confucian scholar; a well-known Buddhist scholar, a prominent Jewish scholar, an eminent Muslim scholar, and a first-rate Catholic scholar named **René Cassin**, who chaired the group. He was a philosopher who was a friend of, and much influenced by, the leading Thomist philosopher of the day, Jacques Maritain. Cassin and Maritain were friends of the Papal Legate in Paris at the time, Angelo Cardinal Roncalli, who ten years later became Pope John XXIII.

⁶ For further information on Dr Jean Nussbaum see Reference 1 at end.

religious liberty in particular. (Note Eleanor Roosevelt was a founding member of the Lucis Trust).

In 1952 Beach was appointed **Principal of the Seventh-day Adventist Training School in Florence**, Italy where he served until 1958. He had **personal experience of discrimination and religious liberty problems in Italy** for those not members of the majority religion. He then returned to the United States and served for two years as a teacher in and then chair of the History Department at Columbia Union College, MD.

From 1960-80 he lived in England where he served first as director of Education, supervising some 200 schools and then as executive secretary for the Northern Europe-West Africa Division of the SDA Church. It was during this time that he was asked (by who?) to serve as an observer at the **Second Vatican Council (1962-65)**. He was present in Rome when the Council voted its religious liberty declaration in 1965, turning its back to centuries of inquisition and persecution in countries such as Italy and Spain, to mention just two. Later, in December 1981 he was present in New York when the **UN General Assembly** voted the "Declaration on the Elimination of all forms of Intolerance and Discrimination Based on Religion or Belief". This was a significant document for which Beach and others had worked for several years to get passed by the UN.

In 1970 he became the **secretary of the annual Conference of Secretaries of Christian World Communions** and served in this capacity uniquely for 32 years.

In 1973 B. B. Beach coauthored a book with Lukas Vischer⁷, Secretary of the World Council of Churches. The title of the book was, *So Much In Common*, "Between the World Council of Churches and the Seventh-day Adventist Church." Furthermore, B. B. Beach in 1977 presented the Seventh-day Adventist Church in symbol on a Gold medallion to Pope Paul VI; (See below, Chapter #18, "The Invaders"). Yet in view of these two facts, the contemporary SDA leadership is content to let Beach present the denomination's position on the subject of Ecumenism by referring the student of history to the book, *Ecumenism-Boon or Bane*.

From 1980 to 1995 he served both as **Director of Public Affairs and Religious Liberty for the General Conference of Seventh-day Adventists**, and as **Secretary General of the International Religious Liberty Association (IRLA)**. He is currently both **Secretary Emeritus and Vice President of the IRLA**. He has served on many boards and committees and though he has with advancing age cut down on their number, he still is a member of several, especially those dealing with human rights, religious freedom and **inter-church relations**.

Bert B. Beach has been the recipient of many honors for his life work in favor of human respect, better understanding, and education for and advocacy of freedom of belief. He received an **honorary doctor of theology degree from the Christian Theological Academy in Warsaw** and was **knighted** by the President of the Polish Republic. He is a long time member of the prestigious **Cosmos Club**, a **Paul Harris Fellow of Rotary**

⁷ Lukas Vischer was an active radical Socialist. For further information on Lukas Vischer see Reference 2 at end.

International, and an Honored Alumnus of the Year (1997) of Pacific Union College. He has received the President's Medallion from Andrews University, Freedom Magazine's Human Rights Award, and the American of the Year Award (2005) from the American Religious Townhall Meeting national telecast.

Dr. Beach is married to Eliane Palange, who originally hails from Belgium and they have two daughters, Danielle, an immigration lawyer, and Michele, chair of a high school English department. The Beaches are proud of their children and four grandchildren and happy that they all live in the Washington, DC area.

ARTHUR S. MAXWELL (1896-1970) SHORT BIOGRAPHY

Arthur Maxwell became the official Adventist spokesman for church-state affairs in Britain. In 1931 his concern for religious freedom reached a climax in **his appearance, with others, at the League of Nations** to oppose a reform calendar that would have imposed a great hardship on Sabbath keepers. The large delegation of rabbis present particularly appreciated his persuasive presentation. Some of them came up and embraced him.

Then Editor of the *Signs of the Times*, gave an eyewitness report on Vatican Council II in a sermon given at the University Church at Loma Linda, California. The title of his sermon, "The Outstretched Hand," reveals the tone of his message. In his discourse Maxwell disclosed the names of leading Seventh-day Adventists that had attended Vatican Council II. This oral report is so foreign to the pioneer Seventh-day Adventist position on the Papacy and Ecumenism that Maxwell's astonishing statements must be presented.

[Maxwell's Report on Vatican Council II Report](#), given at the Loma Linda University Seventh-day Adventist Church, Loma Linda, California. (emphasis supplied) (I will not comment on this passage I don't think I actually need to - Ann).

First, the friendliness of the welcome. You see, I've been there several times, that is, to Rome. Always a sort of an iciness there, but not any more, *not any more!* And it was evident in so many ways. For instance, in the giving of these press passes, Brother Loewen was there from Religious Liberty, Brother Cottrell from the Review and Herald, Brother Beach was there from northern Europe, and I was there from the *Signs*, and provided you had a good reason for asking for a pass, you got it. If you were an editor or a correspondent for a real newspaper, they gave the pass, and they gave them to people of all faiths. Here, four Adventists got these passes. I thought you would like to see mine. *It's the only document I have which has the crossed keys and the triple crown on it.* I have to be careful when I show this. I don't want anybody to think I'm going over to the Church of Rome. But it is a very nice little pass, and it was very valuable. This little pass got me anywhere I wanted to go at the time of the council.

Arthur S. Maxwell, Editor, *Signs of the Times*, "The Outstretched Hand," *A Sermon*

Notice that Maxwell admitted that the contradictions were so strong that someone might think that he and the other Adventist "observers" were "going over to the Church of Rome." This is like Samuele Bacchiocchi, in his earlier lectures, donning the scarlet cap and gown of the Jesuit order and jokingly asking his audience, "Have you ever seen a Seventh-day Adventist

Jesuit?" and then some ten years later lamenting, "You know, I've been accused of being a Jesuit!"

Then, another aspect of the friendliness-the way they arranged for the press of the world to have the best seats at the opening ceremony. I sat closer to the Pope than any of the cardinals. *I was only forty feet away from him for three or four hours,* and I had the clearest view, just as clear as some of you forty feet away. The reason I know he was forty feet away-I stepped it out after the service was over, because I thought, "Nobody will ever believe me, that I sat so long, so near to His Holiness." But I had a wonderful view, and I saw some most fascinating close-up views which I won't tell you now, but I would tell some of you privately-some very, very interesting little human details, which you see only when you're very close in.

Then, another aspect of this new friendliness, was the pope's opening speech. I have it with me. I'm not going to read it because it took a long time, but it was a beautiful speech. This was at the opening of the final session. *Do you know what his subject was? Love.*

ibid., Arthur S. Maxwell, Editor, *Signs of the Times*, "The Outstretched Hand," *A Sermon Report*, given at the Loma Linda University Seventh-day Adventist Church, Loma Linda, California. (emphasis supplied)..

So Much In Common

Because of the Ecumenical influence at Vatican Council II the contemporary Seventh-day Adventist Church has become involved with the World Council of Churches, and later the Roman Catholic Church. If there was no other evidence to present than the documented narrative below, the contemporary SDA Church would stand convicted in the courts of heaven. However, sadly, there are many, many more documents of record.

Beach Gives Revealing Eyewitness Report

Although he was not an editor of a paper or magazine, according to Maxwell, Bert Beverly Beach attended Vatican Council II as an "observer." "Brother Beach was there from northern Europe," (*ibid.*) At that time Beach was the President of the Northern Europe Division of Seventh-day Adventists. In 1980 B. B. Beach was appointed Secretary of Public Affairs and Religious Liberty (PARL), and the newly formed State Department of the General Conference of Seventh-day Adventists.

In 1973 Bert Beach coauthored a book with Lukas Vischer, Secretary of the World Council of Churches. The title of the book was, *So Much In Common*, the subtitle, "Between the World Council of Churches and the Seventh-day Adventist Church." The book was published by the World Council of Churches, Geneva, Switzerland, in 1973. (Note:- A copy of *So Much In Common* may be obtained from: *Adventist Laymen's Foundation*, P. O. Box 69, Ozone, AR 72854). The title of the book alone tells the story, "*So Much In Common, Between the Seventh-day Adventist Church and the World Council of Churches.*" What do Seventh-day Adventists have in common with the World Council of Churches? In his book Beach disclosed that the **cooperation between the Seventh-day Adventist Church and the World Council of Churches really began at Vatican Council II.**

"In view of the fact that informal conversations between the World Council of Churches and the Seventh-day Adventist Church have been taking place on a regular basis for over four years," Bert B. Beach wrote in 1973, "it is not inappropriate to consider the significance of

these contacts and take stock of what has been accomplished so far." (Bert B. Beach, *So Much In Common*, page 98).

Strange as it may seem, these yearly Consultations are an indirect by-product of Vatican II. In fact, while in Rome in connection with the Vatican Council a WCC staff member and an Adventist representative came to the conclusion that an informal meeting of a small group of Seventh-day Adventists with an equal number of representatives from the World Council of Churches would fulfill a useful purpose - Adventists being insufficiently informed regarding the World Council of Churches, and the WCC staff and church leaders being equally in need of additional and more comprehensive knowledge regarding the Seventh-day Adventist Church.

Bert B. Beach, *So Much In Common*, page 98. (emphasis supplied).

Let us take note of the three most important points of this revealing statement by Bert B. Beach.

(1) Beach's admission that the event was strange. "Strange as it may seem," he writes. It was strange that four Seventh-day Adventist "representative" were attending the great Ecumenical Vatican Council II of the Roman Catholic Church.

(2) The two men, the Seventh-day Adventist official representative, and the World Council of Churches staff member, decided that it "would fulfill a useful purpose" for the Seventh-day Adventists and the World Council of Churches to meet.

(3) "These yearly Consultations [between the SDA Church and the WCC] are an indirect by-product of Vatican II. *The consultations were brought about by the spirit of the great Vatican Council II of the Roman Catholic Church!*

The first meeting was held in 1965, the participants being selected by the two organizers. Thus, the Conversations got underway on a completely informal basis and were held under the sole responsibility of the participants. Subsequent meetings have become somewhat more formal, in the sense that the employing bodies of the SDA participants have authorized and financed their presence and the executive committees of the three Adventist Divisions involved have given their blessing by facilitating the selection of the DA representatives; the World Council of Churches has defrayed the expenses of its group. The General Conference of Seventh-day Adventists has been kept informed regarding the meetings, though it has taken no direct, active part in the Consultations, except through its three European Divisional branch offices. The November 24-26, 1969, Consultation was the fifth in the series.

Bert B. Beach, *So Much In Common*, page 98. (emphasis supplied).

There are seven most important points revealed in this statement by Bert Beach. Let us examine each one carefully.

(1) The participants were "selected by the two organizers." The official Seventh-day Adventist representative, and the World Council of Churches staff member "selected" the men who would participate in the first Consultations. Who was the first Adventist representative "selected" by the two organizers? No one knows.

The leading man chosen as the representative for the SDA Church was **Dr. Earle Hilgert**, Professor of Theology at Andrews University. Since Dr. Hilgert left the SDA Church to become a Presbyterian, and took a position at a Presbyterian College in Chicago, Illinois, **Dr.**

_____, Professor of Theology at Andrews University was chosen to succeed Dr. Hilgert as the SDA representative.

The New Face Of Ecumenism

"Much ecumenical activity now takes place outside of the WCC on the local level in the form of unstructured interdenominational youth and lay Bible study and prayer groups, fellowships, and community service endeavors." (*ibid.*, *Seventh-day Adventist Encyclopedia*, Second Revised Edition Art. "Ecumenism." (emphasis supplied).

We see this new face of the ecumenical movement prevalent in contemporary Adventism in every one of these phases of compromise. We see it in the more vibrant "Celebration" worship services, directed toward the youth. We see it in the watered-down outreach literature and evangelism of the contemporary denomination. We see ecumenism in "community service endeavors." This was the reason given for merging the Adventist hospitals in Colorado with the Roman Catholic "Provenant" system. (See, Judith Graham, staff Business Writer, "Provenant-Adventist, May Become Partners," *The Denver Post*, January 13, 1995,

We see the new face of ecumenism in interchurch "fellowships." Some churches have even held "interchurch" Super Bowl parties. We see ecumenism in "lay Bible study and prayer groups." Again we quote James White:

"On a vital point connected with the teaching of the word of God, we are at issue; and the union that would otherwise exist between us, is of course destroyed. . . .," James White wrote in regard to our relationship with other denominations. "Where there is not agreement in theory, there can be, in the Christian sense, *no real communion of heart and fellowship of feeling.*" (James White, "Fifty Unanswerable Arguments," *Review and Herald*, January 14, 1861, emphasis supplied). (See above for complete statement in context).

The Ecumenical Homes Of Hope

Garrie Williams, at the time Oregon Conference Ministerial Secretary, developed a system of home Bible studies entitled *Homes of Hope*. The "ecumenical" *Serendipity New Testament for Work Groups* (NIV) was the textbook for the lessons. One only has to examine the marginal helps of this publication to see that it is one of the most subtle heretical tools of the "new" theology so prevalent throughout contemporary Adventism. The leadership of the Oregon Conference considered the lessons a great success. The North American Division of the Seventh-day Adventist Church invited Garrie Williams to teach this method of "Homes of Hope" Bible study throughout the North American Division. (See "People in Transition," *North Pacific Union Gleaner*, March 4, 1991, page 21).

If Ellen White were alive today, what would she have to say about four "Adventist Representatives" attending the Ecumenical Vatican Council II in Rome, headed by Pope John XXIII and Pope Paul VI? What would she say about the fact that Adventist leadership was influenced "as a direct result of Vatican Council II" to establish consultations with the World Council of Churches?

LUKAS VISCHER

Tribute to Lukas Vischer
by
Rev. Dr Samuel Kobia (WCC General Secretary)

"The World Council of Churches (WCC) and the ecumenical movement have lost an outstanding ecumenist, a man of vision and great passion for the future of life on earth and a church visibly united in faithfulness to Christ's calling," affirmed WCC general secretary Rev. Dr Samuel Kobia in a tribute to Prof. Dr Lukas Vischer, who died on 11 March 2008, at the age of 81.

The World Council of Churches promotes Christian unity in faith, witness and service for a just and peaceful world. An ecumenical fellowship of churches founded in 1948, today the WCC brings together 349 Protestant, Orthodox, Anglican and other churches representing more than 560 million Christians in over 110 countries, and works cooperatively with the Roman Catholic Church.

Lukas Vischer joined the staff of the WCC as a young theologian in 1961. Participating in the 1961 New Dehli Assembly of the WCC with staff responsibility for the statement on church unity, and sent as an observer to the Second Vatican Council, he developed a deep understanding for the new dynamics in the ecumenical movement. One fruit of the Second Vatican Council was the Joint Working Group between the World Council of Churches and the Roman Catholic Church. He served as its first co-secretary.

Lukas Vischer left a decisive mark on the WCC and the ecumenical movement through the leadership he provided as Director of Faith and Order from 1966 to 1979. Lukas Vischer was also Professor of Ecumenical Theology at the University of Berne. He initiated and shaped various study processes, in particular the study on Baptism, Eucharist and Ministry that is widely recognized as a major milestone in the history of the ecumenical movement. Baptism, Eucharist and Ministry are recognized as three of the key doctrinal issues that separate churches. Since its publication, the text has been translated into more than 40 languages, and has been the basis of many official agreements between churches.

Vischer is remembered for his role in pioneering a number of agreements designed to promote church unity. One of these was the 1973 Leuenberg Agreement which declared church fellowship between Lutheran, Reformed and United churches in Europe.

Monsignor John Radano of the Vatican's Pontifical Council for Promoting Christian Unity paid tribute to Vischer's role in the *"emerging new relationship"* between the Roman Catholic Church and the WCC during the 1962-65 Second Vatican Council, at which Vischer was present as a WCC observer.

"He was very constructive but also very critical," Radano told Ecumenical News International. "He was instrumental in the developments that led eventually to the Joint Working Group of the Catholic Church and the World Council of Churches in 1965."

With his immense theological knowledge, sharp mind, great energy and strong will Lukas Vischer continued to contribute to the ecumenical movement in many ways after he left the WCC in 1979.

The WCC is especially grateful for his strong commitment to the environmental movement that followed the 1983 Vancouver Assembly. It was to a large extent **thanks to him that the WCC began to work on Climate Change** more than fifteen years ago.

During his life, Lukas Vischer built relationships of friendship and trust with many theologians and church leaders around the world. They will mourn with us this loss of a theologian and ecumenist of such a great stature.

Our thoughts and prayers are with Lukas' family, particularly his wife Barbara. We assure them that his memory will be alive in our midst and give thanks to God for Lukas' long life and rich ecumenical ministry.

1931 LEAGUE OF NATIONS

(Ref: <http://www.tortuga.com/college/red/calendarreform/2.cfm>)

In 1931, the 111 delegates representing the 42 member states of the League of Nations listened to the 28 pages of the Report of the Preparatory Commission. While many countries including the United States, Brazil, France, Switzerland and Germany voted in favor of the thirteen month calendar, Hungary, Italy and the Netherlands voiced opposition to the institution of a perpetual calendar which implied the introduction of "supplementary" days (the null day).

Support for this antagonistic position grew with the objection of various astronomers, such as Federico Oom of the Astronomical Observatory of Lisbon and Pope Pius XI, who argued that the break in the succession of the seven-day week would create chaos and calamity. The Pope further argued that the matter of fixing the date of Easter was exclusively under his jurisdiction. This position was further supported by editorials in leading newspapers such as the London Times, October 13, 1931, which argued in favor of the religious scruples, and the New York Times, December 16, 1934, which echoed the reasoning concerning the damage to be done by breaking the weekly succession, a succession which, it was argued, had not been broken since the most ancient Biblical times.

Perceived as an attack on religion and the succession of the week, despite the great amount of money spent on the campaign to promote the thirteen month calendar, the project floundered and could not withstand the conservative sentiments of the Church, certain scientists, and leading periodicals. Supported by a counter-insurgency of various organizations wishing to create an atmosphere favorable to the abolition of the Gregorian Calendar, a final effort was made in favor of a moderated twelve-month calendar to occur on Sunday, January 1, 1939. However, this calendar also contained the notorious "null day," and, on September, 4, 1937, the Committee of Communications of the Society of Nations, Geneva, arrived at the conclusion that the time had not yet come to reform the calendar. In 1950, Pope Pius XII issued a pronouncement that the Church was not opposed to calendar reform, but was opposed to those proposals that included "universal days" which are not days of the seven-day week. This sentiment is echoed in the 1962 declaration of Calendar Reform at the conclusion to the Vatican II Ecumenical Council. As of the middle of the 20th century, the Gregorian calendar prevailed world-wide.

The United States of America is the very first secular government founded in the world. The founding fathers document this in The Declaration of Independence, the Constitution and the Bill of Rights. One of the greatest assets an American citizen may appreciate is the freedom of religion. The fact is that religious persecution was a very motivating factor in coming to America. Nothing has endorsed the freedom of religion more than the separation of church and state. Americans enjoy a degree of religious freedom unknown in most of the rest of the world, and we take full advantage it: the United States is home to more than 1,500 different religious bodies and 360,000 churches, synagogues and mosques. I am grateful for the principles for which the United States was founded.

However, my concern is this, there was no specific legal code at that time for an official national calendar for the United States. Maybe that time has come. We have adopted the Gregorian calendar only by default. Founding this country on secularism and separation of church and state does not follow suit to keep the Gregorian calendar anymore. It is the weakest link in the U.S. to truly support separation of church and state principles. The fact is that our present Gregorian calendar is set-up to date from what was considered the year of the birth of Jesus Christ. Every time an individual writes out a check or signs a document he or she is acknowledging the amount of time that has passed since the birth of the Christian Savior. Does this respect the rights of those that are not of the Christian faith?

President Bush has violated the spirit of the founders and the letter of the First Amendment by giving tax money to religious organizations through the Office of Faith Based and Community Initiatives. His approach was either naive or sneaky and disingenuous. I am concerned in the direction that this could lead. I do worry about the walls of separation of church and state being torn down. If this is not a red flag, then I don't know what is.

It is absurd to keep pretending that the Gregorian is not a religious calendar when it is the Official Catholic calendar with its latest revision by Pope Gregory, implemented in 1582. How can we truly have freedom of religion unless we are allowed freedom from religion when we choose? So long as the Gregorian is the calendar in America, America has no true freedom from religion. Why the AU, ACLU, FFRF, etc doesn't want to talk about calendar reform is beyond me. This makes no sense in the very first country in the world founded upon principles of separation of church and state would not choose a calendar that is non-sectarian, democratically embracing all beliefs, for everyone, including non-believers for which until very recently hasn't had a political platform for many years. In the Pledge of Allegiance it says, 'With Liberty and Justice for all.' How about a calendar for all? The largest opponent to calendar reform appears to be bad habit, lack of interest and moral laziness to deal with the issue.

Here are a few basic facts

The legal code of the United States does not specify an official national calendar. Use of the Gregorian calendar in the United States stems from an Act of Parliament of the United Kingdom in 1751, The British Calendar Act of 1751. Which specified use of the Gregorian calendar in England and its colonies.

The 13-month calendar was introduced into modern times by French philosopher Auguste Comte who studied the Polynesian 13-moon, 28-day calendar for 7 years and, in 1849, initiated the first reform of the Gregorian calendar to be based on the 13-moon calendar. Since that time, this calendar has been proposed on numerous occasions, preferred for its perfection and regularity.

In 1923, the "League of Nations" called for Calendar reform. More than 500 proposals were received by 1931. The 13 month, 28 day Calendar was favored. In the 1930's, 98% of businesses polled preferred the 13 month calendar over the Gregorian. In the US alone, over 100 industries of great diversity supported this change. It was only by extreme religious resistance from the (Roman Catholic) Vatican that world-wide adaptation of this logical alternative was halted.

The Thirteen Moon 28-day calendar belongs to no religion, is purely non-sectarian, democratically embracing all beliefs and holds a peaceful balance between the various solar and lunar calendars used around the world synchronizing all other calendars. Its use will not only reestablish harmony as an intrinsic value of life, but make accounting easier and provide for a perpetual calendar for all the holidays, i.e., July 4, would now be Cosmic Moon 8, and would always fall on a Sunday.

Superstition or distaste for the number 13 are not valid since we have a flag with 13 stars representing the original 13 colonies, not to mention the symbology of 13 on the US \$1 dollar bill. We still have 13 red and white stripes on the American flag today. Why not the calendar to go with it?

The intent of this letter is to make the case that the World 13 Moon calendar exemplifies E Pluribus Unum (Out of many, One) more than any other. It is with great confidence when I say that no other calendar could be more American. There would be no greater starting point for the adoption of this calendar to begin to lead the world towards peace than in the United States, Iraq and Afghanistan.

Yours in service to the Great Calendar Change,

In 1997, Bert B. Beach **representing the General Conference of SDA** met with ten other churches at a World Council of Churches assembly, where they worked out an agreement for all churches around the world to celebrate Easter on specific Sundays. On May 10, 2000, the WCC issued a document titled "Towards a Common Date for Easter," which includes the following statement:

*"Besides the work already done on baptism, eucharist and ministry, the churches need to address the renewal of preaching, **the recovery of the meaning of Sunday**, and the search for a common celebration of Easter as ecumenical theological concerns"*

- from World Council of Churches, Faith and Order, Towards a Common Date for Easter, item 3. Ref:- <http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/i-unity-the-church-and-its-mission/towards-a-common-date-for-easter/towards-a-common-date-for-easter.html#c10573>

YEAR	POPE	PRESIDENT GC	
1903-1914	Pius X		
1914-1922	Benedict XV		
1922-1939	Pius XI		
1939-1958	Pius XII		
1958-1963	John XXIII		1962-65 Vatican 2
1963-1978	Paul VI		
1978	John Paul I		
1978-2005	John Paul II		
	Benedict XVI		

Past Presidents

1863 – 1865: John Byington
1865 – 1867: James White
1867 – 1869: John Nevins Andrews
1869 – 1871: James White
1871 – 1874: George Ide Butler
1874 – 1880: James White
1880 – 1888: George Ide Butler
1888 – 1897: Ole Andres Olsen
1897 – 1901: George A. Irwin
1901 – 1922: Arthur Grosvenor Daniells
1922 – 1930: William Ambrose Spicer
1930 – 1936: Charles H. Watson
1936 – 1950: James Lamar McElhany
1950 – 1954: William Henry Branson
1954 – 1966: Reuben Richard Figuhr
1966 – 1979: Robert H. Pierson
1979 – 1990: Neal C. Wilson
1990 – 1999: Robert S. Folkenberg
1999 – 2009: Jan Paulsen^[1]

Connecting...the...Dots

The SDA President, the Pope, and the Ecumenical Movement



From left to right: Pope Benedict XVI; Cardinal Walter Kaspar, President of the Pontifical Council for Promoting Christian Unity; Dr. Hans Kung, a prolific Roman Catholic scholar who served as an expert theological advisor to members of the Second Vatican Council; and Dr. Jan Paulsen, President of the General Conference of Seventh-day Adventists.

What does Pope Benedict XVI, Cardinal Walter Kaspar, Dr. Hans Kung, and Jan Paulsen have in common? “Can two walk together, except they be agreed?” Amos 3:3. This is the question God proclaimed. There should be a clear line of distinction in education, behavior, and lifestyle between those who are His and those who are not. The servant of the Lord

presents two classes of people who do not “walk together” but who are actually standing apart from each other.

“All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found? Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow Antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law, and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom.’ Manuscript Releases Volume One, pp. 295, 296.

Clearly, this statement declares that God's people should have nothing in common with the “Antichrist” power nor with the “great apostate” systems which are leading people to break God's law. So what do these men have in common? They all attended the same theological seminary at Tübingen University in Tübingen, Germany—all at the same time—during the late 1960s early 1970s. Three served as theological professors and one was merely a student in training. Three were the instructors, one was a “nurtured” pupil. Three were “fatherly figures,” one was a willing novice seeking instruction.

1. Dr. Hans Kung was Professor of Ecumenical Theology and Director of the Institute from Ecumenical Research at the University of Tübingen. He was a member of the faculty from 1960 until his retirement in 1995. Dr. Hans Kung studied philosophy and theology at the Pontifical Gregorian University in Rome, a Jesuit University. From 1962-1965, he was also appointed by Pope John XXIII to serve as an official theological consultant to the Second Vatican Council. [Source: <http://www.un.org/Dialogue/Kung.html>].

2. Cardinal Walter Kaspar became a member of the theological faculty of Tübingen in 1958. By 1970, he was still serving as professor of dogmatic theology and became dean of the Theological Faculty at Tübingen the same year. Today, Cardinal Walter Kaspar is the President of the Pontifical Council for Promoting Christian Unity. His job is to coordinate all the ecumenical activities for the Roman Catholic Church. [Source: <http://www.fiu.edu/~mirandas/bios-k.htm>].

3. Pope Benedict XVI [formerly Joseph Ratzinger] was appointed in 1966 as professor of dogmatic theology at the University of Tübingen. His appointment was strongly supported by Professor Hans Kung. [Source: <http://www.catholicnewsagency.com/benedictxvi/biography.htm>].

4. Jan Paulsen, President of the General Conference of Seventh-day Adventists, 1999-Present, enrolled at Tübingen University as a student and became the first Seventh-day Adventist to receive a Doctorate in Theology from Tübingen in June, 1972—even though Jan Paulsen had already earned a theological degree from Emmanuel Missionary College, now Andrews University. [Source: http://www.gcsession.org/media-kit/pdf/jan_paulsen_bio.pdf].

Tübingen University was founded in 1477 by Duke Eberhard as a Reformation seminary to train Protestant ministers during the Reformation. Phillip Melancthon, the German Reformer who did much to help the cause of the Protestant Reformation, received his M.A. from Tübingen University in 1512. Later he was appointed professor at Wittenberg where he

became acquainted with Martin Luther. He is second only to Luther as a champion of the German Reformation.

Unfortunately, by 1817, Tübingen added a Roman Catholic Faculty to the School and this resulted in what Ellen White calls the undoing of Protestantism.

“The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done.” *The Great Controversy*, pp. 565, 566.

Consequently, Tübingen University became one of the first religious seminaries to teach Ecumenical Theology. This is part of the university’s mission statement:

“The Protestant and Catholic Theological Faculties of The University [Tübingen] are located in the same building and use the same teaching and research facilities. This symbolizes decades of fruitful cooperation and exchange of ideas between the two Faculties...The Protestant Theological Faculty also maintains strong relationships to the World Council of Churches and to the international ecumenical and missionary movements.” [Source: <http://www.uni-tuebingen.de/ev-theologie/>].

Evidently, this once Protestant seminary fell victim to the “counter-Reformation” The theological seminary at Tübingen is a place where ecumenical unity thrives. Where, according to the University’s website, Protestant and Roman Catholic seminary professors have had “fruitful cooperation and exchange of ideas” for decades!

Cut from the same Cloth?

This is undoubtedly a very serious situation when the highest leadership of both the Roman Catholic and Seventh-day Adventist Church—the pope and the SDA president—are products of the same theological institution. To be more frank, the SDA President enrolled in a school to gain knowledge and prepare for church ministry/denominational employment where prominent Roman Catholic theologians, Pope Benedict being one, were teaching Ecumenical Theology.

We must stop and seriously make the following inquires: Could these two leaders think the same way? Do they act the same? Is their outlook and objectives the same? Or might this really be just a coincidence that the pope and the GC President were members of the same educational system, “cut from the same cloth.” Or could this be a subtle conspiracy to shift the denomination or the denomination’s theology towards Protestantism and Roman Catholicism? Might this explain the apparent doctrinal transition of the church—gradually replacing Biblical Theology for New Theology? Should this result in a loss of confidence in the General Conference? Will the outcome end with the final repudiation of the Biblical prophecies that point to the Roman Catholic Church as the Antichrist power, the “man of sin” of 2 Thessalonians, or Babylon and all other “objectionable” historical Seventh-day Adventist doctrine?

Jan Paulsen's decision to attend this school should have led the "brethren" of the General Conference nominating committee to first determine whether or not it was appropriate for him to become the General Conference President—in light of the severe warning found in Revelation 18: "Babylon the great is fallen, is fallen, and is become the habitation of devils...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues...." Revelation 18:1-5.

Jan Paulsen should have been critically examined as to whether or not he would uphold the historical Seventh-day Adventist positions. Because during his tenure at Tübingen University, he was trained by professors who repudiate the fundamental principles of historical Adventism. Do we not see the enormous risk we take when we elect church leaders who were trained by the enemies of the present truth? "Be not deceived: evil communications corrupt good manners." 1 Cor. 15:33.

No cause is ever without an effect; and when SDA leaders willfully go and become intoxicated [indoctrinated] with the wine of Babylon—those decisions have profound effects in the schools, the health work, and on the denomination as a whole. Notice this statement written to those responsible for the spiritual well-being of our people taken from "Counsels to Teachers":

"And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done." "Counsels to Teachers," Fundamentals of Christian Education, pp. 535, 536.

What good is accomplished when church leaders are "nurtured" or "trained" by institutions that applaud the Protestant/Evangelical message of "Down with God's law." Such religious schools are the daughters of Babylon, for they voice the sentiments of their mother. Modern Protestant teachings today have become consistent with false papal doctrines.

What can a school of theology owned by the fallen daughters of Babylon, which employs Roman Catholic professors, teach God's people? What messages can we hope to learn from them, if not to leave the patience of the saints, abandon the commandments of God, recant the "distinguishing truths" of the faith, and return with them to Babylon!?! This is precisely what we have been seeing during the last fifty years. In reality, it is not "higher education" that our brethren are learning from non-Adventist seminaries; actually, it is a "lower education" which leads to departure from the historic Adventist theology.

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history...From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding." Great Controversy, pp. 148, 149.

"The third angel's message reveals the great saving truth for this time. Its truths are constantly unfolding, and it is God's design that even the children and youth shall understand intelligently what God requires, that they may distinguish between righteousness and sin, between obedience and disobedience." Manuscript Releases, Vol. Nine, p. 292.

Are we to suppose that when our church leaders attend non-Adventist seminaries that they will acquire a greater love and appreciation for the third angel's message—the message that helps “distinguish between righteousness and sin, between obedience and disobedience?” On the contrary, the theological schools of Babylon have two primary objectives: (1) to “undo all that Protestantism has done” (Great Controversy pp. 565, 566) and to (2) “regain its lost supremacy...through the time-serving concessions of the so-called Protestant world.” (2 SM, p. 368).

“Popery is to regain its lost supremacy, and the first fires of persecution will be rekindled through the time-serving concessions of the so-called Protestant world.” Selected Messages, Vol. 2, p. 368.

How can we as Seventh-day Adventists ask for special protection when the “fires of persecution are rekindled” if we are spending time, being trained, and educated by the Protestant world? No wonder we see such a terrible, spiritual condition within Adventism.

Modern Protestantism is making concessions and compromises which will one day empower the great “Lawless System” of the last days. Tübingen University is a perfect example on how Protestant and Catholic Theological faculties work together to accomplish this end.

“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...The Law of God should be loved and honored by His true people now more than ever before.” Testimonies, Vol. 5, pp. 716, 717.

What should our attitude be when Protestants make concessions with Rome? Ellen White tells us that we must arouse to comprehend the situation and exalt the Law of God.

Rather than contemplating a degree of theology or “higher education” from the system of “confusion” [Babylon], we as Seventh-day Adventists should seek the power of the Holy Spirit who will give us the words to speak so that we can uphold the historic Adventist's “distinguishing truths.”

“While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths.” Selected Message, Vol. 2, pp. 368, 369.

The very name “Seventh-day Adventist is a standing rebuke to the Protestant world.” Testimonies, Vol. 1, p. 223.

Why? — “It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of papacy.” Ibid., p. 223.

“Babylon is said to be ‘the mother of harlots.’ By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and

the approval of God, in order to form an unlawful alliance with the world.” The Great Controversy, pp, 238-239.

The decision made to elect a General Conference President who obtained a doctorate in theology from “BABYLON” will have profound, far-reaching effects on the denomination as a whole and on the ecumenical movement as well. For the churches of Babylon will see this as a positive move on the part of the SDA church which will help heal the divisions and controversies that have “troubled” the church during the early days of the movement.

Unfortunately, many Seventh-day Adventist leaders and brethren will see this as a good thing. Personally, we see this as another example of how the church is being sold down the river without a paddle and is “drifting away to sea, without chart or compass” (R&H July 24, 1888).

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Pro. 14:12.

Times have certainly changed. We must help our brethren to better understand the historic Adventist message, especially as it relates to our foundational principles. I trust that God will help each one to understand, to preach, and to live the message that God has called us to live, so that Jesus might soon come and His work might be completed. We love this message that has been embraced by the faithful for so long. And we should not allow the “misguided” to destroy the foundational pillars of the blessed truths that have made us what we are.

-The Editors

President Attends the 3rd Annual National Catholic Prayer Breakfast



President George W. Bush acknowledges the crowd after being introduced to the National Catholic Prayer Breakfast by Archbishop Jose Gomez, in Washington on April 7, 2006. (UPI Photo/Kevin Dietsch)

Washington Hilton Hotel
Washington, D.C.
April 7, 2006
8:30 a.m.

THE PRESIDENT: Thank you all very much.

I'm so thrilled to be here with the cardinals of the church. Cardinal McCarrick I know is here, and Cardinal Bevilacqua. My spirits are always uplifted when I'm in the presence of Their Excellencies, and it's great to see you both.

Laura sends her love and her best. I want to thank the leadership of the National Catholic Prayer Breakfast for having me, and, more importantly, having this chance for all to worship together.

I appreciate so very much the Chief Justice joining us. I'm proud you're here, Chief Justice.

Secretary Nicholson, I appreciate you being here. Jim Nicholson and Suzanne, as you might recall, he was our Ambassador to the Vatican, and he did a fantastic job.

Looking around, I see members of the United States Senate, members of the House of Representatives. Thank you all for coming. Proud you're here. Thanks for taking time out of your day.

We needed a hopeful moment for this world of ours. It's a time when more people have a chance to claim freedom that God intended for us all. It's also a time of great challenge. In some of the most advanced parts of our world, some people no longer believe that the desire for liberty is universal. Some people believe you cannot distinguish between right and wrong. The Catholic Church rejects such a pessimistic view of human nature and offers a vision of human freedom and dignity rooted in the same self-evident truths of America's founding.

This morning we ask God to guide us as we work together to live up to these timeless truths. When our founders wrote the Declaration of Independence, they called liberty an unalienable right. An unalienable right means that freedom is a right that no government can take away because freedom is not government's to give.

Freedom is a gift from the Almighty because it is -- and because it is universal, our Creator has written it into all nature. To maintain this freedom, societies need high moral standards. And the Catholic Church and its institutions play a vital role in helping our citizens acquire the character we need to live as free people.

In the last part of the 20th century, we saw the appeal of freedom in the hands of a priest from Poland. When Pope John Paul II ascended to the chair of St. Peter, the Berlin Wall was still standing. His native Poland was occupied by a communist power. And the division of Europe looked like a permanent scar across the continent. Yet Pope John Paul told us, "Be not afraid," because he knew that an empire built on lies was ultimately destined to fail. By

reminding us that our freedom and dignity rests on truths about man and his nature, Pope John Paul II set off one of the greatest revolutions for freedom the world has ever known. Pope John Paul has now been succeeded by one of his closest friends and colleagues, Pope Benedict XVI. Pope Benedict, when he was a Cardinal, and recently—when he was a Cardinal, Laura and I had a chance to meet him, and recently she went back to Rome to see him again. He was such a gracious host, wonderfully kind man.

Like his predecessor, Pope Benedict understands that the measure of a free society is how it treats the weakest and most vulnerable among us. In his Christmas homily, the Pope noted that the Savior came to earth as a "defenseless child," and said that the splendor of that Christmas shines upon every child, born and unborn. Here in the United States, we work to strengthen a culture of life, through many state and federal initiatives that expand the protections of the unborn. These initiatives reflect the consensus of the American people acting through their elected representatives, and we will continue to work for the day when every child is welcome in life and protected in law.

I appreciate the leading role that the Catholic faith-based organizations play in our nation's armies of compassion. And one of the many ways that Catholic faith-based organizations serve their neighbors is by welcoming newcomers and helping them become good citizens. This nation of ours is having an important debate about immigration, and it is vitally important that this debate be conducted in a civil tone. I believe that the American Dream is open to all who work hard and play by the rules, and that America does not have to choose between being a compassionate society and a society of law.

An immigration system that forces people into the shadows of our society, or leaves them prey to criminals is a system that needs to be changed. I'm confident that we can change our immigration system in ways that secures our border, respects the rule of law, and, as importantly, upholds the decency of our country. As the Congress continues this debate, its members must remember we are a nation of immigrants. And immigration has helped restore our soul on a regular basis.

I ask for your prayers again, that our nation may always be an inspiration to those who believe that God made every man, woman and child for freedom. It is such an honor to be here. May God bless you all, and may God continue to bless our country.

Town to be Constructed on Strict Catholic Teachings

By Brian Skoloff

ASSOCIATED PRESS

March 6, 2006

Naples, Florida. - If Domino's Pizza founder Thomas S. Monaghan has his way, a town being built in Florida will be governed according to strict Roman Catholic principles, with no place to get an abortion, pornography or birth control.

The pizza magnate is bankrolling the project with at least \$250 million and calls it "God's will." Civil libertarians say the plan is unconstitutional and are threatening to sue.

The town of Ave Maria is being constructed around Ave Maria University, the first Catholic university to be built in the United States in about 40 years. Both are set to open next year about 25 miles east of Naples in southwestern Florida.

The town and the university, developed in partnership with the Barron Collier Co., an agricultural and real estate business, will be set on 5,000 acres with a European-inspired town center, a massive church and what planners call the largest crucifix in the nation, at nearly 65 feet tall. Mr. Monaghan envisions 11,000 homes and 20,000 residents. During a speech last year at a Catholic men's gathering in Boston, Mr. Monaghan said that in his community, stores will not sell pornographic magazines, pharmacies will not carry condoms or birth-control pills, and cable television will have no X-rated channels. Home buyers in Ave Maria will own their property outright, but Mr. Monaghan and Barron Collier will control all commercial real estate in the town, meaning they could insert provisions in leases to restrict the sale of certain items.

"I believe all of history is just one big battle between good and evil. I don't want to be on the sidelines," Mr. Monaghan, who sold Domino's Pizza in 1998 to devote himself to doing good works, said in a Newsweek interview.

Robert Falls, a spokesman for the project, said last week that attorneys are reviewing the legal issues and that Mr. Monaghan had no comment in the meantime.

"If they attempt to do what he apparently wants to do, the people of Naples and Collier County, Florida, are in for a whole series of legal and constitutional problems and a lot of litigation indefinitely into the future," said Howard Simon, executive director of the American Civil Liberties Union of Florida.

Florida Attorney General Charlie Crist said it will be up to the courts to decide the legalities of the plan. "The community has the right to provide a wholesome environment," he said. "If someone disagrees, they have the right to go to court and present facts before a judge."

Gov. Jeb Bush, at the site's groundbreaking earlier this month, lauded the development as a new kind of town where faith and freedom will merge to create a community of like-minded citizens. Mr. Bush, a convert to Catholicism, did not speak specifically to the proposed restrictions.

"While the governor does not personally believe in abortion or pornography, the town, and any restrictions they may place on businesses choosing to locate there, must comply with the laws and constitution of the state and federal governments," Russell Schweiss, a spokesman for the governor, said last week.