

January 1997 Summit Journal

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From the President's Desk

Kiev, Ukraine: This past November your humble and obedient editor was asked to speak at a teacher's conference outside of Kiev sponsored by the Association of Christian Schools International (ACSI). Needless to say it was an experience worth relating to Summit friends and Journal readers.

Nearly 300 teachers and school administrators attended and most were Christians teaching in the public schools of Ukraine, Russia and the Baltic states. It was my privilege to introduce these men and women to our textbook, *Understanding The Times*, and explain the importance of grasping the events of the day in the light of worldview understanding.

For example, most even now were still looking upon Marxism as simply a political party and a political issue. Few understood the truth that Marxism/Leninism was a total religious worldview that affected not just the political sphere, but contained a theology (atheism), philosophy (dialectical materialism), ethics (proletariat morality), etc. Once they understood the full implications of Marxism, a great sense of understanding occurred that is actually very difficult to relate.

While many had lived through the daily horrors of communist dictatorship, few understood the full Marxist/Leninist plan. That is no longer the situation.

The ready desire, yea, excitement, to take hold of the Biblical Christian worldview and find ways to implement it in the public schools was exciting to behold. Unfortunately, much of the communist teaching continues to be taught in the public schools and these teachers have their hands full to counter it. It reminds me of the Christian teachers in our own country teaching in the public schools. They, too, have all they can do to hold the humanist teachings at bay.

ACSI and Summit Ministries are in the process of translating the abridged edition of *Understanding The Times* into the Russian language. The project, Lord willing, should be done by this summer. We are hoping to print it in both Ukraine and Russia and distribute it throughout both countries with the help of numerous Christian groups already working there.

Summit Ministries has agreed to help raise funds for this project and if any of our readers have an

interest in helping us please contact us. It is a project that has great potential for good, for Christ and the Kingdom of God. Most of those receiving the book will see that we have also presented the Biblical Christian worldview in all its truth, beauty and goodness. Russia and Ukraine need the gospel of Jesus Christ and they need to see that most of their problems are first and foremost spiritual and ethical. However, they also need to understand that the gospel has great implications for the rest of society which they can ill afford to ignore.

When Solzhenitzin remarked that Russia had forgotten God, it is obvious that both Russia and Ukraine need a huge baptism of God and godly living. Pray with us that our small part in this undertaking will bear great fruit.

P.S. It is great to be home in the USA. We live like kings and queens compared to the living conditions there. However, it is sad to say that the teachings of our humanistic public schools is not much better than what is presently being taught there.

Month in Review

Happy New Year!

q And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:24-28

"E.R. Norman, an English historian, said, `pluralism is a word society employs during the transition from one orthodoxy to another.'"

Christian Overman, *Assumptions That Affect Our Lives*

"Pluralism, diversity, tolerance and politically correct are words neo-pagan, leftist, liberals employ during the transition from one orthodox worldview [Christian] to another [Humanist]."

David A. Noebel

"[Evolution] appeals to every part of me except my reason. I believe it no longer."

C. S. Lewis, *Christian Reflections*

"The Bergsonian critique of orthodox Darwinism is not easy to answer. More disquieting still is Professor D. M. S. Watson's defense. 'Evolution itself,' he wrote, 'is accepted by zoologists not because it has been observed to occur or . . . can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible.' Has it come to that? Does the whole vast structure of modern naturalism depend not on positive evidence but simply on an *a priori* metaphysical prejudice? Was it devised not to get in facts but to keep out God?"

C. S. Lewis, *The Weight of Glory*

"Nearly a century and a half after Charles Darwin's *Origin of Species*, Pope John Paul II put the teaching authority of the Roman Catholic Church firmly behind the view that the human body may not have been the immediate creation of God but is the product of a gradual process of evolution.

"With a statement sent to the Pontifical Academy of Sciences on Wednesday, the pope said 'fresh knowledge leads to recognition of the theory of evolution as more than just a hypothesis.'

"Neither the pope nor the Vatican elaborated on the 'fresh knowledge.'

"The church has never formally condemned the theory of evolution, but its strongest statement of concern came in an encyclical letter issued by Pope Pius XII in 1950. It strongly cautioned that while evolution as such might not be objectionable, it played into the hands of materialists and atheists, who sought to remove the hand of God from the act of creation. But Pius raised no objection to the promulgation of Darwin's views as a 'serious hypothesis.'

"John Paul's statement is unlikely to change significantly the teaching of evolution in Catholic schools in the United States, where it is already a standard part of the curriculum. But in public schools, where the teaching of evolution and creationism is a contentious issue, the statement is seen as supporting the idea that religious faith and the teaching of evolution can easily coexist.

New York Times News Service, October 25, 1996

"In a sermon Sunday that touched on evolution, New York's Cardinal John O'Connor cited the Genesis account of God breathing life into earth to create Adam and said the 'perhaps that earth was a lower animal.' Cardinal O'Connor was elaborating on the recent statement by Pope John Paul II that 'fresh knowledge leads to recognition of the theory of evolution as more than just a hypothesis.' The pope also said that 'if the human body has its origins in pre-existing living matter, the soul was created directly by

God.' In his sermon at St. Patrick's Cathedral, Cardinal O'Connor also emphasized that whatever science finds about evolution, God created humans in His image and likeness. The cardinal told reporters afterward that the issue of physical form of early humans is a `scientific question'. When the papal statement was issued to the Pontifical Academy of Sciences a month ago, it was vague on the definition of evolution and said the concept had `several theories'. The pope said that only theories that allow God's creation of the soul are acceptable to the church."

The Washington Times, November 26, 1996

"Pope John Paul II, who courageously stood against the tyranny of Soviet communism, has succumbed in his declining years to the tyranny of evolutionary scientists who claim we are related to monkeys. However the Catholic Church spins this one, many will be led to believe that science is God and the ultimate determiner of our origins. Was there a scientist present at the beginning?"

"In a statement, the pope said `fresh knowledge leads to the recognition of the theory of evolution as more than just a hypothesis.' He did not say what that fresh knowledge is or why the `old' knowledge, contained in the book of Genesis is not valid. The gist of the pope's statement is that the human body can no longer be viewed as the unique creation of God but rather the product of a gradual evolutionary process.

"Why should this remarkable shift be of any more significance than a debate among theologians about how many angels can dance on the head of a pin? For the reason that if man is not a unique creation of God, he is of no greater value and has no greater moral standing than an animal or any other living thing.

"Evolutionary scientists have been anything but humble in their attempt to replace the Jewish and Christian high view of man. Their lower view claims we are material and energy shaped by pure chance in a random universe, with no Creator, no purpose, no destiny and no hope. God asks the ultimate question of Job that ought to be asked of evolutionary science: `Where were you when I laid the Earth's foundation? Tell me, if you understand. Who marked off its dimensions? Surely you know! Who stretched out a measuring line across it? On what were its footings set, or who laid its cornerstone - while the morning stars sang together and all the angels shouted for joy?"

"Arrogant science sees `In the beginning' to mean the beginning of everything, as if there was nothing before the Earth was formed. But those who hold to the Creation model see `In the beginning' as a demarcation point between that which has always been, and that which God created in a wholly new and unique time frame that never before existed in eternity. It is the difference between chance backed by some theoretical unmoved mover and a personal God who exists objectively (and who for our benefit has caused it to be recorded in the Bible).

"Modern theology is slowly accepting an unholy alliance with evolutionists who believe in the uniformity of natural causes in a closed system. As the late philosopher Francis A. Schaeffer noted in his book *Genesis in Space and Time*, `If we begin with an impersonal universe, there is no explanation of

personality. In a very real sense the question of questions for all generations - but overwhelmingly so for modern man - is, "Who am I?"

"An impersonal beginning (evolution and random selection), wrote Mr. Schaeffer, 'explains neither the form of the universe nor the personality of man. Hence it gives no basis for understanding human relationships, building just societies or engaging in any kind of cultural effort.' If God is impersonal, or does not exist, and if man is not made in His image, on what basis do we appeal to a racist who wants to deny blacks equal opportunity? If man is an evolutionary accident, why pressure the Chinese over human-rights abuses?"

"Having surrendered to evolutionary theorists, the pope cannot credibly defend other doctrinal issues - such as the virgin birth, the divinity of Jesus, His bodily resurrection and our salvation - because the same book that says God created the world and everything in it out of nothing also testifies to these other things.

"Again, Mr. Schaeffer saw the problem: 'It is either not knowing or denying the createdness of things that is at the root of the blackness of modern man's difficulties. Give up creation as space-time, historic reality, and all that is left is. . . uncreatedness. It is not that something does not exist, but that it just stands there, autonomous to itself, without solutions and without answers. Once one removes the createdness of all things, meaning and categories can only be some sort of leap, with or without drugs, into an irrational world. Modern man's blackness, therefore, rests primarily upon his losing the reality of the createdness of all things (all things except the personal God who always has been).'

"Columnist Joseph Sobran, a Catholic, once observed he would rather belong to a church that is 5,000 years behind the times and sublimely indifferent to change than to a church that is

five minutes behind the times, 'huffing and puffing to catch up.' With his statement about evolution, the pope has caught up to the times. In doing so, he has accepted a philosophy that stands at the core of communism. Why would he want to accept the heart of a worldview that he spent his life opposing?"

Cal Thomas, *The Washington Times*, October 30, 1996

Editor's Note: As soon as the "fresh knowledge" is released we'll print it in the *Journal*. Then, too, there is some concern that the manuscript first published in French was not properly translated. We'll keep on top of this development, too.

"Perhaps the most influential evolutionist among Catholic theologians was the Jesuit priest, Teilhard de Chardin, now considered in effect to be almost the 'patron saint' of the New Age movement with his strong pantheistic evolutionism. Teilhard was involved in the controversial discoveries of both Piltdown Man and Peking Man, and vigorously promoted total evolutionism all his life, greatly influencing such leading secular evolutionists as Theodosius Dobzhansky, George Gaylord Simpson, and Sir Julian Huxley. His books were banned at one time by the Catholic church but have apparently become

respectable, and even very influential among Catholics during the reigns of the recent more liberal popes.

"There have been many other leading evolutionary scientists in the domain of Catholicism, and this description would certainly apply to most of the scientists of the Pontifical Academy. On the other hand, we need to recognize that there are many strong creationists, not only among lay Catholics, but also among Catholic scientists as well. We could mention Dr. Guy Berthault of France, for example, whose studies on sedimentation have been profoundly significant in refuting geological uniformitarianism. Two Italian creationists, Dr. Roberto Fondi (paleontologist) and Dr. Giuseppe Sermonti (geneticist) have published important scientific books and papers refuting evolution. There are many others.

"In this country, Dr. Wolfgang Smith, born in Austria but educated in this country (at Cornell, Purdue, and Columbia, in physics and mathematics) and having served since 1968 as Professor of Mathematics at Oregon State, after previous faculty positions at MIT and UCLA, has written a devastating critique of de Chardin's teachings and evolutionism in general. In this book, he says that the doctrine of macroevolution *'is totally bereft of scientific sanction'* (*Teilhardism and the new Religion*. Tan Books, 1988 p. 5; emphasis his.) He then adds that *'there exists to this day not a shred of bona fide scientific evidence in support of the thesis that macroevolutionary transformations have ever occurred.'* (Ibid., p.6.)

"It is too bad that Pope John Paul II (who is not a scientist) did not consult such real Catholic scientists as Wolfgang Smith before glibly stating, as he did, that *'new knowledge leads us to recognize in the theory of evolution more than a hypothesis.'* Just what new knowledge would that be, Pope John Paul II? Possibly the Mars rock? Or the fantasy of a walking whale?

Henry M. Morris, *Back to Genesis*, No. 96

Two other Roman Catholic scholars we recommend on the issue of evolution: Michael Behe's *Darwin's Black Box* and Walter James ReMine's *The Biotic Message*. Both may be ordered from Summit Ministries for \$25.00 each plus \$3.00 postage each. Summit Bookhouse, P.O. Box 207, Manitou Springs, CO 80829.

"Stasis, or nonchange, of most fossil species during their lengthy geological life spans was tautly acknowledged by all paleontologists, but almost never studied explicitly because prevailing theory treated stasis as uninteresting nonevidence for nonevolution. The overwhelming prevalence of stasis became an embarrassing feature of the fossil record, best left ignored as a manifestation of nothing (that is, nonevolution).

Stephen J. Gould, *Natural History*, February 1993, p.15

Remember the coelacanth! Evolutionists dated the six foot fish at 408 million years old. The identical fish with no evolutionary change over these 408 million years swims today off the coast of the

Commorra Islands. Obviously there is no ontological evolution in evidence.

"When fossils are most common, evolution is most rarely observed.

Stephen J. Gould, *Natural History*, December 1988, p.14.

"The main opponents of the evolutionary view of man have been fundamentalist and evangelical Protestants who seek to preserve the Genesis account that humans were specially created at once."

The Washington Times, November 26, 1996

"Stasis is a lack of biological change. It is effectively an anti-evolutionary term because it means non-evolution. Paleontologists now acknowledge that the fossil record documents stasis. Fossil species tend to remain unchanged throughout their fossil history."

Walter J. ReMine, *The Biotic Message*

"The record certainly did not reveal gradual transformation of structure in the course of time. On the contrary, it showed that species generally remained constant throughout their history and were replaced quite suddenly by significantly different forms. New types or classes seemed to appear fully formed, with no origin if an evolutionary trend by which they could have emerged from an earlier type."

P.J. Bowler, *Evolution: The History of an Idea*, p.187.

Although some species have undoubtedly originated during our recorded history, no human has ever seen a new species form in nature."

S. M. Stanley, *The New Evolutionary Timetable*, p.73.

"Somehow, Phillip Johnson, the law professor at the University of California at Berkeley who has gained a national reputation for his arguments against Darwinism, seems more suited to the sophisticated game of chess than to dominoes. But clearly, Mr. Johnson understands the domino theory.

"You'll search far and wide to find someone who can do a better job of looking back over intellectual history for the last century and a half, and then explain how the rise of Darwinism led step by step, discipline by discipline, cultural corner by cultural corner, to the exclusion of God from public discussion. Darwin did it successfully in the field of science, Marx in economic theory, Freud in psychology and the social sciences, Dewey in education, and then almost everyone in politics. The dominoes fell.

"Maybe now the big question is: Can Phillip Johnson make the dominoes stand up again?"

"If anyone seems well suited to the task of challenging the century-old dominance of Darwinism in our culture, it's Phillip Johnson. In one respect, at least, he's a modest fellow. He recognizes that just a naturalist thinking didn't pervade our society and culture all at once, neither will it be removed all at once. Popular though he might be in the movement, he can't do it by himself. It's a long line of dominoes. Getting them to stand up again is at best, well, may we say chancy? Maybe it's time for some intelligent design.

Joel Belz, *World*, Nov 30/Dec 7, 1996

Summit Ministries highly recommends Phillip Johnson's *Darwin on Trial* (pb, \$12.99) and *Reason in the Balance* (hb, 19.99). Both may be ordered from The Summit Bookhouse, P.O. Box 207, Manitou Springs, CO 80829.

Cultural Erosion

"Los Angeles-based Interscope Records, a subsidiary of the Seagram conglomerate, is reaping huge profits from the sale of 'Antichrist Superstar,' the latest album from satanic rock band Marilyn Manson. The album, which blasphemes Jesus Christ and glorifies homosexuality, debuted as the No.3 rock record on the *Billboard* charts, selling 200,000 copies in the first two weeks following its October release.

"Interscope also distributes the work of many 'gangsta' rappers, including the late Tupac Shakur—who was fatally shot September 7 in Las Vegas in a gangland killing.

"The band takes its name from its eponymous lead singer, Marilyn Manson, who apparently like the idea of combining late film star Marilyn Monroe with convicted mass murderer Charles Manson. Band members cross-dress and wear 'Gothic-style', white-faced makeup.

"Manson himself is a self-professed bisexual transvestite who routinely performs homosexual acts on stage, and who claims to be a 'reverend' in the San Francisco-based Church of Satan. His songs teem with contempt for God, Christianity and traditional morality.

"The lyrics of 'Antichrist Superstar' celebrate murder, suicide and despair—in often incoherent blank verse. In the song 'Man That You Fear', for example, Manson sings, "I have it all and I have no choice but to/I'll make everyone pay and you will see/You can kill yourself now.

"In 'Irresponsible Hate Anthem', he begins, 'I am so all-American, I'll sell you suicide/I am totalitarian, I've got abortions in my eyes. . . Let's just kill everyone and let your god sort them out.'

"Fascistic and Satanic themes are a staple of Manson concerts as well as the band's official website,

which is dedicated to 'The Church of Antichrist Superstar.

"During Manson performances a huge red, white and black banner—resembling a Nazi flag—is unfurled behind the band. It is emblazoned with the band's logo: a downward-pointing twisted arrow that resembles the Nazi SS symbol. 'Capitalism has made it [America] this way,' Manson sings, 'old-fashioned fascism will take it away.'

"Many of the lyrics from 'Antichrist Superstar' are simply unprintable. A song entitled 'Angel With the Scabbed Wings', for example, encourages boys to rape girls.

"In an interview posted on the band's website, Manson insists that children need to be freed from the constraints of society and that America needs that Antichrist figure, that anti-hero to save these kids from the oppression of right-wing morality.

Human Events, November 22, 1996

"In this century, government-sanctioned euthanasia was pioneered by the National Socialists, a movement not renowned for its humanitarianism.

"Appeals for compassion color everything from gay-rights strategy to the welfare debate. To succor the needy, government has vaporized \$5 trillion since the War on Poverty began. This largess has bought us multi-generational indolence, an illegitimacy rate of more than 30 percent and inner-cities where Tarzan would feel right at home.

"Political compassion is never cost-free. In California and Arizona, the coin of compassion will be increased addiction, crime and poverty. With doctor-assisted suicide, a quick release for some terminal patients will be paid for by the premature deaths of others who are coerced or deceived into ending the lives, not to mention misdiagnoses.

"Two decades ago, legalized abortion was sold to the nation as the decent thing to do. Who could fail to sympathize with young women pregnant out of wedlock, carrying babies they didn't want, who would be doomed to lives of poverty?

"This benevolence is now manifested in 1.5 million deaths a year and a procedure performed on unborn children in the third trimester so hideous that its legality nullifies our claim to civilization.

"Compassion is a noble thing. Who would want to live in a society incapable of tears, where empathy is unknown.

"Political compassion is deceptively appealing. The kindness is almost always visible on the surface. The dark side is hidden, often noticeable only decades later, by which time it's too late to repatriate the genie."

Don Feder, November 15, 1996 Essay

"Ted Turner urged a roomful of television executives to raise their standards yesterday, taking a shot at rival Rupert Murdoch's drive for profits.

"Time Warner's new vice chairman offered advice that may seem like heresy to broadcasters: Turn the TV off if you're sick of what you see.

"People are beginning to realize the total effect of watching so much stupid, sleazy, lousy, violent, exploitive' television, Mr. Turner said in a lecture at the Museum of Television & Radio.

`It's bad for our society.'"

The Washington Times, November 5, 1996

Question: Why is Donald Wildman, president of the American Family Association, classified as a right-wing loony for saying the exact same things Ted Turner is saying?

"Popular talk-show hostess Laura Schlessinger recently was asked if America was in a moral crisis.

"Totally!" she said. `When you get somebody like me who is simply saying there are moral ways of handling things, and I can get attacked for it, you know we have a moral crisis.'

"The term `moral crisis' is increasingly being applied to society, schools, drug use, juvenile delinquency and, in the works of Doonesbury, to an `ethically challenged White House.'

"Charles Colson, the born-again Christian who founded Reston-based Prison Fellowship, believes that crime is a "mirror of a community's moral state." No approach to crime can succeed, he says, until everyone realizes that moral decay—not poverty or lack of police—is what causes it.

"Mrs. Schlessinger agrees, in a fashion. Religion is the solution for people lost in modern life, she told *Women's Quarterly*, but people refuse to face up to it because religion demands obedience, discipline and sacrifice.

"The religions you see going around today are New Age: they schmooze you up and require nothing of you. Whereas formal, traditional religion requires something of you' she says. The result? Abandoned by their families and holding to no religious beliefs, people turn to talkmeisters like her for life's answers.

"Moral poverty, the inability to discern right from wrong, afflicts society's moral guardians as well, producing spectacles such as *Penthouse* magazine's expose on the Episcopal Diocese of Long Island. In

its December issue, the pornographic magazine tells of 'The Boys From Brazil,' a lurid account of orgies at St. Gabriel's Episcopal Church in Brooklyn, of cross-dressing priests, a sex trade involving young Brazilian men, and the 'wedding' of two men.

"The local bishop conducted no investigation on these matters even when confronted by a Brazilian journalist, the magazine says.

"The morally aware must live up to their responsibilities, says a group called the Capitol Hill Prayer Alert, which conducted a 'solemn assembly' last week to promote 'fasting, repentance and prayer for America.'

"'There's no political solution to the problems plaguing America,' spokesman Pat Mahoney said. 'Politics is a mirror; it reflects what's going on in culture. We can't be angry at the mirror. We must be angry at what it's reflecting.'

The Washington Times, November 1, 1996

Political and Economic Decline

"This election year there has been much loose talk about the so-called religious right. Mainstream media stories on the rise of the Christian Coalition speculate on its likely impact on national politics and generously quote those who warn that its activities will produce dire repercussions for the country in general and the Republican Party in particular. In all the clatter there is rarely any mention of the religious left.

"But left-leaning churches and religious leaders have been involved in American politics long before there was a Christian Coalition. For years the Rev. Jesse Jackson as asserted that political engagement from the pulpit is an essential part of the church's moral responsibility. In 1988 Jackson's presidential campaign was financed in part with cash donations openly collected in black churches. In 1994 a group of black ministers led by Bishop L.E. Willis, Sr., endorsed Virginia Democratic Sen. Charles Robb in his reelection contest against Oliver North. Willis's group, the Third Jurisdiction of the Church of God in Christ, represented about 60 churches in Virginia. Yet liberals routinely cite the North-Robb race as evidence of a one-sided Christian partisanship.

"No one seems to mind when liberal religious groups engage in political activities. Left-wing church activists lobby in support of socialized medicine and racial preference programs, and against welfare reform. They organize boycotts against business and agitate for mandates and regulations in the name of 'corporate responsibility.' Liberation theologians make foreign policy pronouncements and lead crusades for nuclear disarmament. Liberal church leaders denounce Republican policies as cruel and un-Christian.

"This kind of religious protest is not isolated and sporadic; it is organized. Religious groups on the left engage in the same activism—albeit on a smaller scale—as the Christian Coalition. The Interfaith

Alliance (TIA) is one such group that has lately been in the news. Its organizers say it was created as an alternative to the `divisiveness and intolerance of the extreme religious right.'

"Alliance organizers have assembled a collection of clerics to serve as a board of directors. Mostly representatives of mainline denominations, the list includes several prominent religious church figures such as Bishop Edmond L. Browning, primate of the Episcopal Church in the United States; Joan Brown Campbell, general secretary of the National Council of Churches; Denise Davidoff, moderator of the Unitarian Universalist Association; and J. Philip Wogaman, senior minister of Foundry United Methodist Church in Washington D. C., the church regularly attended by President and Mrs. Clinton.

"Their names appear prominently in press releases and statements. However, this seems more style than substance—window dressing to lend the group an air of reverence that it would not otherwise receive. Boards of directors are rarely involved in the day-to-day operations of nonprofit lobby groups. Members may appear at conferences or serve as occasional spokesmen, but generally they exist to authorize the activities of the full-time staff.

"In this case, the staff member who calls the shots is the alliance's executive director, Jill Hanauer. Her past disproves the alliances' claims to moderation and calls into question its affirmations of faith.

"Hanauer's background is politics, not religion. A long-time Democratic Party operative, she was a staffer for former Sen. Gary Hart and later worked on Rep. Patricia Schroeder's 1988 presidential campaign. According to *National Journal*, she raised more than \$3 million for the Democratic National Committee before joining the National Abortion Rights Action League (NARAL) as its political action director in 1990. In 1992, she joined Iowa Sen. Tom Harkin's presidential campaign. All in all, these are hardly the sort of activities of someone in the mainstream.

"The Interfaith Alliance presents itself as a faith-based organization, but Hanauer's past contains incidents of antagonism toward religion.

"As a college student at the University of Colorado, she organized efforts to prevent the school's football coach from leading his team in a moment of silence before games—and she eventually got the American Civil Liberties Union involved in the controversy.

"The football coach, Bill McCartney, who describes himself as a `born-again Catholic,' was proscribed from asking his players to bow their heads in silent prayer before taking the field. He was prevented from asking them to say grace before team meals. He could not share his faith while speaking in his capacity as football coach to local community groups. All this was the result of an agreement negotiated between the university and the ACLU.

"McCartney's more egregious offenses included biblical references during practice—recounting the story of David and Goliath, for instance. The Los Angeles *Times* reported that on one occasion when a player was seriously injured and lying in a coma `the team assembled after practice, dropped to one knee

and joined hands for a moment of silence.'

"Hanauer's efforts to keep prayer out of football were but one aspect of her campus activism. During her time at the University of Colorado, she also garnered publicity for organizing anti-CIA protests. (This resulted in the arrest of 477 people.) And she worked to make sure that abortion coverage remained a part of the student health insurance plan.

"Hanauer's apparent antipathy toward religion—and for coach McCartney—did not fade after she graduated. She has criticized Promise Keepers, the national Christian men's group that challenges men to be more involved with their wives, children and churches. Founded in 1990 by McCartney, the group extols personal responsibility and family commitment at gatherings across the country and regularly attract tens of thousands of participants. But this is too much for Hanauer. Quoted in the *Minneapolis Star Tribune* in July 1995, she accused McCartney of having 'a very extreme political agenda.'

"One telling characteristic about the alliance is its conspicuous use of the word 'extreme'. For example:

"These extremists organizations preach... a destructive message of division, discord, and even outright hatred.

"Pat Robertson has long advocated many extremist ...ideas.

"Help us prevent Pat Robertson's Christian Coalition, as well as other extremists with religious claims for an exclusive political agenda, from writing their extremist views into the law of the land.

"The Interfaith Alliance is ever-ready to cast stones and demonize its political opponents—odd behavior for a group that claims to 'promote the positive role of religion in public life' and asks candidates to take a 'Pledge of Civility'. It defines as 'mainstream' or 'moderate' those who would normally be associated with the cutting edge of liberalism, and everyone to the right of that (i.e., most people) must be an extremist.

Robert V. Pambianco, *Human Events*, December 6, 1996

“Adam Smith (1723-1790) is a man for our time—or ought to be. This is less because he championed free markets than because he cared about so much more than free markets. What concerned Smith was constructing decent society. Free markets were only one means to that end. Government was another, and Smith constantly probed the proper roles for government and the market. Smith was long on wisdom, short on self-righteousness. We could use his spirit today, because we seem to have arrived at the opposite mix: surplus self-righteousness and scarce wisdom.

“Liberals are so protective of government that they cannot concede the great power of Smith's 'invisible hand.' Self-interest is not simply greed, selfishness or narcissism. If properly constrained, it is an immense force for social good, and much human progress stems from the independent exertions and

creative energies of individuals and enterprises. Liberals recoil at this notion because it deprives them of the power, social status and psychological gratification of seeming to deliver (through government) all the trappings of the good society.

“Meanwhile, conservatives are so contemptuous of government that they cannot admit that it is often more than a necessary evil. It creates the legal and political framework without which tolerably free markets could not survive. It also supplies the collective services—from defense to roads—that the private market doesn’t and deals with the market’s unwanted ‘excesses.’ Smith realized that government produced these benefits, but many conservatives who cite him seem oblivious to their existence or importance.

“I don’t claim to have read Smith’s *The Wealth of Nations* (1776) from cover to cover. But anyone who doubts the complexity of his thinking ought to plunge into a short but superb intellectual biography by historian Jerry Muller of Catholic University Adam Smith in His Time and Ours Princeton University Press. In it, he demolishes the stereotype of Smith as an anti-government zealot. That image founders on one fact: Smith served for years as a bureaucrat, Scotland’s Commissioner of Customs. He collected import duties, then the government’s largest source of revenue. The job was akin to the head of the IRS today.

“Government’s ability to cripple the market appalled Smith. *The Wealth of Nations* aimed to fortify legislators against ‘the pressures of economic groups’ for special privileges, Muller says. But Smith’s skepticism of government wasn’t a revulsion for it. He ‘enjoyed the work’ as customs commissioner, write Muller. This was not hypocrisy, because Smith saw three vital roles for government: a) providing defense, b) ensuring justice and protecting property, and c) building roads, canals, harbors —‘infrastructure.’ Government had to be properly financed.

“Nor did Smith believe that wealth was all that mattered. Quite the opposite. He wanted a society that would be less violent and more civil—one that tempered people’s worst ‘passions.’ Greater wealth, by relieving suffering, enabled people to be more ‘benevolent.’ And though the market could be cruel and crass, it also encouraged stable commercial relations. That was a civilizing influence, Smith argued. Finally, Smith believed in the primacy of the family as a moral force (the place where children learn self-control) and as a source of personal happiness.

Robert J. Samuelson, *Newsweek*, December 2, 1996

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