

WORLD NEWS *and* PROPHECY

Biblical Perspectives on Current Events

June 1999

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United States Morality — What Lies Ahead?

Does morality matter? What are the long-term consequences to a people and a nation when its moral foundation crumbles?

by David Treybig

As the United States begins gearing up for another presidential election, its citizens turn their attention to the examination of individual and national values that are part of the process. Each candidate strives to capture a majority of the electorate's attention through his or her assessment of current conditions and thoughts about how to improve our country.

History teaches us that this political process is sure to generate a lot of ideas—many of them in direct conflict with each other.

But just what is the significance of thinking and trends in the United States and its leadership? As the leader of the free world, what happens in the United States inevitably affects the rest of the

world to some degree. Its thinking, trends and culture seem to invariably filter down to other countries around the globe.

So where is the United States headed and how can we measure its progress? Though most people are accustomed to measuring nations by their financial conditions (gross national product, imports, exports, taxes, cost of living indices, inflation, interest rates) and sociological conditions (human rights, personal freedoms, democratic structure, respect for minorities), the Bible reveals another broader and more accurate indicator of the condition of a nation and its people.

Some 3,500 years ago, in working with ancient Israel, God revealed an important principle that identifies true international leadership. To these people,

described as examples for us (1 Corinthians 10:1–11), God said: “Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth. And the LORD will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD your God, which I command you today, and are careful to observe them” (Deuteronomy 28:1,13).

What Is Morality?

Doing what God says is a moral
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Its purpose is to help readers discern the times and increase their awareness and understanding of the answers Christ gave to His disciples' questions: "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?" (Matthew 24:3).

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The United Church of God provides *World News and Prophecy* (WNP) as an educational service for interested persons. The purpose of WNP is to help readers discern the times and increase their awareness and understanding of current events in the light of Bible prophecy. Although the staff strives for truth and accuracy in its reporting, analysis, and Bible commentary, WNP is not a doctrinal publication. Articles do undergo both an editorial and a review process.

“MORALITY,” (Continued from page 1)

issue. Though some may think of morality as simply an indicator of sexual values, morality is actually a much larger concept in that it encompasses *all* behavior. Moral conduct means that one adheres and conforms to standards of right and wrong. Synonyms include ethics and righteousness.

But most people have rejected God’s commandments as the eternal standards for human behavior. Some of the people most vilified in the mass media are those maligned as wanting to “impose their [actually God’s] morality” on everyone else.

In deciding for themselves what is right and wrong, most people have followed the path of self-determination introduced to humanity by Adam and Eve (Genesis 3). Biblical morality, however, is based on *God’s* standards—not the ever-shifting vagaries of human experience and reasoning. Godly morality identifies righteous individuals. The greater the morality of its citizens, the greater the morality and international stature of a nation.

Jesus Christ spoke of two great commandments—loving God and loving our neighbor (Matthew 22:37–39). When we consider the Ten Commandments (Exodus 20 and Deuteronomy 5), it becomes readily apparent that the first four of the ten embody the first great commandment of loving God. The last six teach us how to demonstrate love for our neighbors.

Using these two great commands, how does the morality of the United States measure up?

The United States has been described as a unique nation in that it has both one of the highest levels of formal education in the world as well as one of the highest levels of religious faith. This view mirrors the observation by the Frenchman, Alexis de Tocqueville, who upon visiting the United States in the mid-1800s, observed that the strength of America could be found in its churches. But what about today? Is the United States still a moral nation?

A Snapshot of United States Morality

Much like the cacophony of ideas in a presidential race, United States morality today is a bewildering array of conflicting values and trends.

Polls tell us that most United States citizens believe in and pray to God—but church attendance is declining. Many now believe they can have a relationship with God on *their* terms—that is, they can attend a church if they want, but they don’t feel compelled to do so? Christianity is not viewed as a battle to be fought and won, but rather an opportunity to sit back and enjoy the victory.

In a similar vein, many feel they can select their own religious customs and forms of worship. This rapidly growing phenomenon has been described as “cafeteria Christianity,” or, as one observer put it, “the Religion of the Sovereign Self” (*World*, July 17, 1993).

This self-oriented view of Christianity sees Jesus as a liberator of standards and rules. Some go so far as to portray Him as freeing mankind from a need to respect or adhere to the Ten Commandments. In the U.S., many hold the view that Jesus is there to forgive everything, so they are not really all that concerned with commandment keeping.

This incongruent idea—belief that one can love God while rejecting His commands—is illustrated in a recent report on Israeli Jews. “Considering religious observances to be part of

their national identity, 90 percent of Israeli Jews take part in the traditional passover meal. Some 66 percent of Israeli Jews regard the Ten Commandments as valid, but 75 percent don’t think God will punish those who break them. Though it seems contradictory to a Western mindset, many Israelis are quite serious about maintaining the continuity of their Jewish heritage even though they have no intention of obeying its rules personally” (*Religion Watch*, January 1997, page 8). Religion, for many, has become form without substance.

But even with the confusing array of ideas that can be found within Christianity today, many recognize a growing hunger, especially among aging baby-boomers now in their 40s and 50s, to return to traditional roots. Will such motivation lead to a return to higher morality? Only time will tell.

Let’s now consider a few more areas by which we can gauge the nation’s morality.

Crime: Is it Improving and Why?

Perhaps no subject has been so universally accepted in the United States as the “get tough on crime” movement. Politicians duel it out in television ads over which candidate or political party is tougher on crime. In recent years the death penalty has been reinstated in many states and the prison population is at a record level—a staggering *1.2 million*. The result is that the number of violent crimes has been declining.

The question we should ask is whether this drop is due to increasing moral and legal behavior or simply because more habitual felons are now behind bars due to tougher sentencing laws and an enormously expensive prison-building binge.

Demographic factors—smaller numbers of young people of the age range most prone to commit crimes (late teens and early 20s) and baby boomers who are finally growing up and acting responsibly—have also dramatically affected crime rates.

The Family-Values Debate

Virtually all of our politicians describe themselves as “pro-family.” After all, it makes a great sound bite for television. Now the term *family* is used in so many ways that most people have no idea what a candidate means when he uses the term.

Since some use family to describe any and all living arrangements, the term has become meaningless unless one explicitly defines what he or she believes a family is. Since defining family is a controversial issue that can potentially anger voters who don’t hold traditional views, some running for office are deliberately vague. Other candidates, noting trends that reflect a growing desire for traditional families, are more likely to address this issue.

Even though a small segment of our society is pushing to redefine families, others are staunchly defending traditional values. A new Gallup Youth Survey “shows that the majority of American teens still live in a nuclear household: a dad, a mom, siblings, and a pet or two. Most Americans would like this model to continue to be regarded as the ideal.” Additionally, “There are strong signs that Americans are girding up to correct the problem of father absence and inattention. There is now broad support for a strong father role in the family” (*Current Thoughts and Trends*, March 1999, review of “Report on the status of fatherhood in the

(See “MORALITY,” page 7)

Crisis In Kosovo — A Mixture of Iron and Clay?

The Balkans has a long and complex history. What is the story behind the headlines?

by Cecil E. Maranville

A broader perspective of the Balkans is needed than what the electronic news media typically provides. Much information about this “campaign” *cum* war is presented in the form of fast moving video clips and short sound bites. A more valuable insight can be gained in part from history, and in part from holding current events up against the backdrop of biblical prophecy.

Population statistics for the Kosovo of early 1999 indicate there were between one and two million people, 90 percent of which were ethnic Albanians. In the mid-60s the population of Kosovo was roughly 75 percent Albanian and 25 percent Serb. A quarter century before that it was about 65 percent Albanian descent and 35 percent Serb. But as recently as 1918, the ethnic Serbs and Albanians were *relatively equal* in size in Kosovo. What happened to the Serbs that used to live in Kosovo? That’s a long and complex story that has much to do with recent events. They were forced out in part by the knives and guns of Albanian militia, in part by the troops of Mussolini, in part by the governing policies of Marshall Tito, and in part by economic forces.

Yugoslavia, meaning “Southern Slavs,” was literally created by the Allied Powers after World War I. From its inception it was an unstable, bitterly divided kingdom in which its various ethnic groups feuded with each other. Marshall Josip Broz Tito governed Yugoslavia from 1953–1980, and did much to create the present situation. It was in his best interest to encourage various rival ethnic groups to dominate different parts of the country. In line with that strategy, he refused to allow Serbs to return to Kosovo after WWII and encouraged immigration by and growth of the ethnic Albanians. A one-percent payroll tax was imposed upon all of Yugoslavia to subsidize the development of Kosovo along Tito’s design. He established an autonomous government in the region (Serbs who live in Kosovo, from that day up to the present time, are required by law to study the Albanian language from the 7th to the 12th grades).

Religious and Nationalist Roots

These are not the only reasons why President

Milosevic has been able to arouse such nationalistic fervor among Serbs in recent years. Religion is also a major, albeit little mentioned factor. The western third of the province of Kosovo was established as a direct dominion of the Serbian Orthodox Church *in the Middle Ages* and still has many areas that Serbs consider holy to their faith. The Serbs are Orthodox, having their own Patriarch and their own faith separate and distinct from the Eastern Orthodox Church. By contrast (a primary component in the current crisis), the Kosovar Albanians (as of early 1999), were approximately 90 percent Muslim.

Serbs first migrated to the Balkans in the sixth century A.D. and by the 1300s had established a powerful empire with its heartland in Kosovo. They fought a bitter battle against the Turks in the late 14th century on the plains of Kosovo. Awareness of the battle is intricately woven into the Serb national consciousness. Serbs were brutally dominated by the Turks for over four centuries, before gaining their independence in a 20-plus year war in the early 19th century.

The meaning of Kosovo to the Serb is compared to the meaning of Jerusalem to the Jew. So deep is the Serb passion for this land that one government official is quoted as saying recently that Serbs would fight until the last man to preserve Kosovo as part of Serbia. Serbian Deputy Prime Minister Draskovitch (labeled a moderate) said, “Our faith was born there, as was our language, our nationhood, our pride. It is incumbent upon us to defend Kosovo even if we die.” Asked by an American reporter if he does not want his hungry country to become part of the West and share in its wealth, he replied, “Not if the price is Kosovo.”

But the roots of the ethnic Albanians are, if anything, even deeper than those of the Serbs in Europe. Believed to be descendants of the ancient Illyrians, their forefathers settled the Balkan Peninsula hundreds of years B.C.! Albanian is one of Europe’s oldest spoken languages. Parallel to the Serb action against Turkish rule was an Albanian resurgence of nationalism that led to the freedom of Albania from the Turks. Kosovar Albanians led that drive for independence, imprinting the Albanian people with their

What happened to the Serbs that used to live in Kosovo?

own nationalist feelings for Kosovo. Migrations of Serbs forced the Albanians into present-day Albania, Kosovo, Macedonia, and Montenegro.

A little less than a hundred years later, during the 1912–1913 Balkan Wars, Serbia defeated the Turks once again, seized Macedonia, and was awarded control of Kosovo. Serbs conducted the first ethnic cleansing of Albanians and other Muslims at that time, killing or expelling about 100,000 (including the family of Mother Teresa).

Leading up to World War II, Serb Nazi academics advocated the total “ethnic purification” of “inferior” Muslims and Albanians from Yugoslavia. During 1945–1947, another 100,000 Albanians were killed or expelled from Kosovo. In turn, Mussolini’s troops drove back the Serbs, encouraging ethnic Albanians to pour into Kosovo. Back and forth the angry, bitter ethnic fighting went. As stated above, Tito would not allow Serbs back into Kosovo after Mussolini’s purge.

Yugoslavia started to unravel after Tito’s death in 1980 with a re-igniting of ethnic and religious conflicts. Kosovo, the poorest region of the country, was not an attractive home for Serbs who could move elsewhere. Serb emigration, coupled with a much higher birth rate among the Albanians and illegal immigration (one Internet report says that there are at least 500,000 *illegal aliens* among the Kosovar Albanians!), resulted in an 80 percent Albanian population in Kosovo by the early 1980s.

Old Wounds Reopened

Milosevic rose to power on anti-Albanian rhetoric, promising to restore a Serb majority to Kosovo. Drawing upon unsavory memories, he referred to ethnic Albanians as “Turks.” Age-old animosities were on the rise once again. Over the next decade, Milosevic attempted to make good his promises through three wars, involving Slovenia, Croatia, and Bosnia. Although a democratically elected president, Milosevic is a former communist who has encircled himself with criminal elements, including men who are both anti-Muslim and anti-Catholic. He has exercised a combination of skill and ruthlessness to inspire nationalism as well as generate fear, ensconcing himself in power.

Now we need to look at the Kosovo Liberation Army (KLA), the military

force that is perceived by many in the West to represent the interests of the ethnic Albanians in Kosovo. The KLA wants to take over the existing infrastructure of Kosovo completely, an infrastructure that the Serbs, ethnic Albanians, (and over two dozen other ethnic groups), have built up over the years. A March 24, 1999 CNN report called the KLA “*an unlikely catalyst* for NATO’s first attack on a sovereign nation in its 50-year history.” Even a year ago it was a tiny, militant splinter group that was pushing for complete independence of Kosovo. The U.S. State Department listed the KLA as a terrorist group and some reports assert that the KLA was initially set up and financed by none other than Muslim radical Osama bin Laden. KLA militia has killed numerous ethnic Albanians in Kosovo attempting to force its leadership upon the Kosovars. It is well known that the KLA funds itself through the sale of drugs.

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Nationalist rhetoric by President Milosevic, coupled with his 1989 repeal of Kosovo’s autonomy and its financial subsidy, provided the political environment for the KLA to spawn. Serb police and the Yugoslav army took actions to purge the KLA and its drug operations from Kosovo. Sporadic murders of Serb policemen and Serb farmers in Kosovo by the KLA brought on reprisals by Milosevic’s army—actions that in turn inflamed the KLA further. So much has happened in recent months—now in recent *days*—with all sides suffering anguished wounds that serve only to inflame their passions and their causes even more. Responding to the current crisis, men of Albanian descent are streaming from all parts of the world into Albania on a daily basis—volunteers to join the KLA. No immediate, truly peaceful solution is in sight.

Extremists on Both Sides of a Complex Situation

Prince Tomislav, fifth in line to the exiled Yugoslav throne, is anguished over the destruction of his homeland by NATO bombs and missiles. His wife is the daughter of an American father who flew for the RAF in the Second World War and a British mother who was also in the military. The Princess said, “It is shocking to think the Americans and British are driving this bombardment. If people knew the real truth about the Balkans the British public would never have given its support. *There are extremists on both sides.* I pray to God for an early end to this madness but I cannot see how it will happen” (*The London Times*, emphasis added).

“There are extremists on both sides” offers a poignant summary of the entire tragedy.

Macedonia is a former province of Yugoslavia, slightly larger in size than the state of Vermont, bordering Kosovo. Possessing a sense of its size can help us appreciate the choking problem of a sudden influx of tens of thousands of refugees. Just to illustrate the ethnic mixing in the area, the country is 65 percent Macedonian, 22 percent Albanian, 4 percent Turk, and 2 percent Serb. Its principal religion, the religion of the majority, is Eastern Orthodox. Politically, it sympathizes with Serbia. Like its former sisters in the Yugoslavia of Tito, it’s a transshipment point for Southwest Asian heroin and hashish. Unemployment, running at approximately 30 percent, is arguably a major factor for unrest.

Serbia, including Kosovo, is slightly larger than the state of Maine. Recent population statistics show it to be 63 percent Serb, 14 percent Albanian, 6 percent Montenegrin, and that the primary religion is [Serbian] Orthodox (65 percent), followed by Muslim (19 percent). Unemployment is estimated at *over 35 percent* and the country is poor.

Such a diverse ethnic makeup is indicative of many of the countries of Europe. For another example, Vojvodina province of Hungary, located along Serbia’s northern boundary, has a majority Serb population and an autonomous government. This factor of great ethnic diversity represents a profound concern to the many nations of Europe, as they watch to see how NATO will resolve the crisis in Kosovo. A newly created independent country for the Kosovar Albanians—a

long-stated objective of the KLA—could well fuel independent movements in ethnic minorities in numerous nations of Europe.

Different Focus—Different Picture

Mr. Herbert Armstrong often related that *focus* was all-important in understanding. “Like taking a photograph,” he would say, “everything depends on where you situate your camera.” Looking at a subject with even a slightly different focus can radically change “the picture” that you see. It is revealing to use the focus of today’s events in Europe to look again at familiar prophecies of the Bible.

The life of the prophet Daniel was once threatened by a rash and impetuous decision by Babylonian Emperor Nebuchadnezzar. The background of this crisis in Daniel’s life is explained in Daniel 2. Nebuchadnezzar had a terrifying dream that he could not recall or understand. He threatened to execute all of his advisors if they would not tell him the dream and its meaning. The Empire went from relative peace one day to an impossible stalemate the next that threatened to wipe out the entire senior staff (here we find an example, similar to recent events in Europe, of how unforeseen circumstances can bring sudden change)! The advisors couldn’t be certain that this was not a trick and dare not “invent” a dream to satisfy the king. And Nebuchadnezzar’s pride would not allow him to back down and lose face from this impossible demand he had made of his senior staff. This seemingly brutal threat from Nebuchadnezzar illustrates the different mentality of different cultures and peoples. Violence and bloodletting were routine “tools” of governing.

The catalyst for this unexpected and unforeseen crisis was a dream *given by God!* He has reserved the prerogative to change the course of human affairs. “He changes the times and seasons,” said Daniel (Daniel 2:21). Political and military strategists can predict with some accuracy the likely actions of leaders and nations. But there are *unseen* factors that they cannot predict. Not only does God plant thoughts in the minds of men, He also *brings or allows* various men to come into positions of power and influence at key times. In Daniel’s words, God “removes kings and raises up kings” (Daniel 2:21). Arguably, whoever is in power at a given point or place in history

has a profound effect on the course of human events. Consider but a few of the personalities that helped to shape the current Balkan crisis: Marshall Tito, Pope John Paul II, Presidents Clinton and Milosevic—perhaps even the terrorist Osama bin Laden! Unique factors formed and shaped these men, and their influence at a given time has changed history.

Iron Mixed with Clay

Nebuchadnezzar’s dream, interpreted by Daniel, was a prophetic overview of world history in advance, from Babylon’s days up to the return of Christ. Shortly before His coming the world will be dominated by a confederation of nations characterized in the prophecy as “iron mixed with ceramic clay” (Daniel 2:33, 41–42).

One sharp refresher lesson of the Balkan war, the crisis in Kosovo, is that world politics can spin or turn with appalling suddenness.

The prophecy provides its own commentary in verse 43: “As you saw iron mixed with ceramic clay, they will mingle with *the seed of men*; but they will not adhere to one another, just as iron does not mix with clay.” Different “ethnic groups” that would not normally coalesce as a unit are “baked” in the heat of crisis into a *temporary* union. “Ethnic” comes from the Greek word *ethnos* that is translated as “nations” in the Bible.

Carry that thought of the unexpected and the unpredictable to Revelation 13. A modern version of ancient Babylon, combining the old empire’s speed, brute force, and powerful voice, controls the world at the crisis at the close of the age. Note that this “beast” comes out of nowhere, its “birth” is *unexpected and unpredictable*, dependent upon supernatural action from God [according to Daniel’s prophecy] and the unseen influence of Satan [according to John’s prophecy]. One sharp refresher lesson of the Balkan war,

the crisis in Kosovo, is that world politics can spin or turn with appalling suddenness.

Note that a second beast, a super-religion in contradistinction to the political superpower that is the first beast, comes into power at about the same time (verse 11). In a marriage of convenience the persuasive capacities of religion will bond with the political power of government (this fact is verified in a prophecy of one beast eventually destroying the other; Revelation 17:16). The political power of government wields the legal, financial, and military authority of a constituted superpower government (verse 12). In return, the religion uses its “pulpits”—literally—to excite and incite the world to align itself behind the political superpower entity. In a symbiotic relationship, they bring each other to their mutual pinnacles of power—*suddenly*.

Speaking to the same subject, chapter 17 of Revelation confirms that this end time outline includes a hastily achieved alignment of previously unknown nations and leaders. “The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast” (verse 12). Remember again the lessons of the current picture of the Balkans where nations and leaders have come out of what was Yugoslavia to form completely new entities.

Clearly fingering the Roman Empire as the precursor of the final confederation of states (verse 9), John thereby identifies Europe as the setting for the final world government. The Balkan crisis shouts “iron and clay!” What elements make it unlikely that Europe’s ethnic groups will join together? Religion, economy, history (today’s crisis, WWII, or all the way back to the 14th century!), nationalism, racism, conflicting governing philosophies (democracies, fascist dictatorships, communism, socialism—all in various forms).

Finally, Revelation 17:17 reminds us of the element of the unknown and the unpredictable—“God has put it into their hearts to fulfill His purpose.” As Daniel recorded, God reserves to Himself the prerogative to change the course of human affairs. We have the broad outline of prophesied events, but there are other facets to that outline—personalities, catalytic events, and their timeline—that God will trigger or allow according to His will. In the meantime, we watch—and we pray. ❖

“MORALITY,” (Continued from page 3)

United States,” George Gallup Jr., *Emerging Trends*, September 1998, Volume 20, No. 7, pages 3–5).

Along similar lines, family and consumer sciences (previously called home economics) is now making a comeback at institutions of higher learning. In explaining this phenomenon, education professor Wanda Fox observed: “For a while, society placed less value on family life and became very career- and business-oriented. Now we’re realizing that we need both. These classes focus on decision-making skills, career planning, consumer economics, balancing work and family” (*Psychology Today*, January-February 1999, page 13).

The Abortion Debate

One of the best indicators of our society’s immoral emphasis on personal pleasure over respect for life and biblical instruction has been the increasing number of abortions performed each year. Now, even this trend appears to be reversing. “Although about 25 percent of all pregnancies in the United States end in abortion, the 1990s have seen a dramatic drop in the practice. According to the Alan Guttmacher Institute, which is closely aligned with Planned Parenthood, the number of abortions per 1,000 women aged 15–44 is at its lowest in 20 years” (*Current Thoughts and Trends*, March 1999, page 13, report of *Pastor’s Weekly Briefing*, January 8, 1999, page 1).

National attitudes are also echoing the numerical decline in abortions. “Another sign of slippage in support for abortion shows up in UCLA’s annual national survey of the attitudes of college freshmen. Support for legal abortion dropped for the sixth straight year. In 1990 it was 64.9 percent. Now it is a bare majority, 50.9 percent” (*U.S. News & World Report*, “The joy of sexual values” by John Leo, March 1, 1999, page 13).

Leo identifies a number of factors influencing this trend. They include the gruesome details that came to light in recent debates over partial-birth abortions, more conservative attitudes toward premarital sex, the unwanted penalties of the sexual revolution, and a growing respect for religion. Now “only 37 percent of Americans think premarital sex is acceptable” (ibid.).

National Leadership

In contrast to other positive trends, the morality of United States leadership is shameful. The ancient prophet Isaiah’s lament, “O My people! Those who lead you cause you to err, and destroy the way of your paths” (Isaiah 3:12), is true again today. While the media has bombarded us with the details of the United States president’s extra-marital affairs and lying under oath to obstruct a sexual-harassment lawsuit, few understand the implications behind our nation’s willingness to overlook these immoral actions and allow him to remain in office.

Though impeached in the House of Representatives, the country’s senior legislative body, the Senate, bowed to polls showing the American public wanted them to look the other way. The president’s defenders rationalized that although the president acted irresponsibly, his actions were not impeachable. The White House put its spin on the events by telling the public that it should focus on the nation’s economic prosperity and overlook the president’s behavior, which was strictly a personal matter that didn’t affect his job performance.

Sadly, this reasoning apparently swayed the majority of citizens. They don’t seem to realize that history records a number of leaders who, though immoral, brought temporary economic prosperity to their peoples. Bible prophecy tells us that people will fall for this same reasoning—prosperity at the expense of morality—from an end-time economic system called “Babylon the Great” (Revelation 18).

Commenting on the effects of this presidential morality debacle, psychologist and family adviser James Dobson noted that our people collectively have compromised on an issue of major moral significance. He explained: “Change occurs in a crisis.... When you go through a very emotional and difficult time, you come out of it different than you came in. I think the turmoil that has engulfed our nation in the past 12 months has had a profound effect on American culture” (*Insight*, “Dobson on Cultural Crisis,” by James P. Lucier, February 8, 1999, page 45).

While many Americans appear to be shifting toward more conservative views on social issues, at the same time they apparently have become more tolerant

and accepting of immoral behavior in others. Why this conundrum? Perhaps it is because those who practice immoral behavior constantly defend themselves by attacking others who disagree with their immoral lifestyles. Consequently, those who publicly advocate biblical values are ridiculed and portrayed as hypocrites and backward, self-righteous bigots.

The message that has permeated our nation is that we must not judge the behavior of others, that we must remain silent in the presence of immoral behavior. Yet societies ultimately pay a heavy price for such passive acceptance of evil. When we fail to confront evil, it inevitably overcomes us. There is a cause for every effect. As the proverb says, “the curse does not come without a cause” (Proverbs 26:2, Bible in Basic English).

Standing in the Crossroads

So what is the future for the United States in light of its moral quandary? Where does the nation currently stand? Just as in Isaiah’s day, there are some who do not see or understand what is happening (Isaiah 44:18). Of these same blinded people, Daniel explains that they simply cannot understand (Daniel 12:10).

Others, having deeper insight, perceive that the nation finds itself in a precarious position facing difficult and profoundly significant choices. Given that impending challenge, some believe the nation is positioned for a great religious reawakening. Such an event is possible. God does hear when people repent (Jeremiah 18:8; 26:13) and history records times when there were significant reversals of social decline.

Christ’s statements to His disciples of spiritual fields ready for harvest (Matthew 9:37–38; John 4:35) are eminently applicable. The United States is in dire need of the biblical truths that show its citizens how to live moral lives.

The United Church of God is striving to proclaim this message of hope, not only for the citizens of the United States but for the people of all nations. Everyone needs to understand the benefits of living according to God’s instructions. We look forward to the day when all countries and their citizens will practice godly morality. ❖

Global Economics: From Kosovo to McDonalds

When all is said and done, it all goes back to money. The world has entered a new stage of homogenization never before seen.

by Donald Ward

The “third way” is a buzzword for a new kind of capitalism being proclaimed by heads of state in Europe. The term was coined by social psychologist, Anthony Giddens, in his book titled *The Third Way*. Giddens analyzes the principal economic systems that have dominated the twentieth century, namely state socialism, communism, and free market capitalism. He concludes that socialism and communism have failed miserably. So the only viable alternative is capitalism. But free market capitalism tends to run out of control. Thus he advocates “third way” capitalism.

Third way capitalism calls for state regulation and coordination of capital. When it comes to third way economics, the United States economic system provides a model for other nations. Its economy is regulated to a large degree by the Federal Reserve. Through its policies it controls the nation’s, and to some degree, the world’s money supply. When the economy heats up and inflation raises its ugly head, the Fed increases the prime lending rate. When the economy slows down, the Fed lowers the prime rate. The U.S. economy is so pervasive that the Fed’s monetary policy influences the world’s economy. In addition to national monetary policies, larger blocks of nations, such as the G-8 nations and the World Trade Organization, develop various trade agreements and monetary policies that significantly impact global economics.

European countries and British commonwealth countries are in the process of making the transition from state regulated economics to the free market system. They are struggling to find the balance between state control and privatization. I recently visited New Zealand, once a bastion of state socialism. They were quick to point out that they are in lock step with the other Pacific Rim nations by privatizing their major industries as quickly as possible. The textile industry is currently being deregulated. They were also quick to note that most of the textiles in their stores are

labeled “made in China” or “made in Taiwan.” The free market system has engulfed the world’s market places. Even though China has not been “officially” admitted to the World Trade Organization, its textiles are being marketed in virtually every department store on earth.

Much of the rhetoric streaming from the mouths of European leaders concerning third way economics is barking after the hunt is over. Europeans are investing heavily in world markets. Witness the merging of German and British corporations with corporations in the United States. One of the most notable mergers is that of Daimler (Mercedes Benz) and Chrysler. In his widely acclaimed book titled *One World, Ready or Not*, William Greider summed up the economic might of the multinationals as follows: “During the last generation, the world’s 500 largest multinational corporations grew in sales from \$721 billion in 1971 to \$5.2 trillion in 1991. During that period they claimed one third of all manufacturing exports, three fourths of commodity trade and four fifths of trade and technology and management services”(*One World, Ready or Not*, William Greider, Simon and Schuster, 1997, page 21).

New Economics Already Sweeping the World

So, when heads of state speak of third way economics they are largely giving lip service to the gross economic transition that has swept across the nations of the world. Some people may be comforted by rhetoric that tends to assure them that their national governments will provide some protection from being trampled by the free market herd. But all nations are waiting in line to get a bigger slice of the free market pie.

Three words dominate the landscape of geopolitics: peace, prosperity and democratization. These three words coupled with the plea for human rights have broad appeal to the masses.

When it comes to third way economics, the United States economic system provides a model for other nations.

Even dictators talk of peace, prosperity and human rights. But some national leaders aren't interested in democratizing their national governments. They realize that national elections might result in their being thrown out of office. However, investors are reluctant to invest in a country that is ravaged by war or controlled by a dictator. Dictatorial governments have a history of instability, resulting in great upheavals in their nations' ability to produce and distribute goods and services. One by one the world's dictatorial leaders are falling by the wayside (witness what recently happened to the Suharto family in Indonesia).

But despite all the rhetoric about peace, prosperity and democracy, this will eventually give way to a beastly dictator. The prophet Daniel wrote of this vile person who will come in peacefully and then take peace from the earth: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice" (Daniel 8:23-24). The prophet Ezekiel warns Israel not to be seduced by leaders who seduce the people in the name of peace and whitewash the walls making it appear as if things are better than ever (Ezekiel 13:10).

If a nation wants to attract investors, it must demonstrate stability and a willingness to provide the national infrastructure that will ensure a return on investments. Since the free market system demands interdependent relationships among the nations, it is necessary for the nations to develop a collaborative system for maintaining regional peace among nations. The nations began to collaborate in this way in 1990 when Saddam Hussein invaded Kuwait thus threatening the stability of the Middle East. Shortly after Saddam invaded Kuwait, various nations led by the United States formed an international military coalition in response to Saddam's challenge.

As this coalition formed, United States president George Bush proclaimed the advent of a New World Order. This proclamation sounded a warning that no single nation would be allowed to impose its will on another nation without facing the wrath of the international community. Even though the United States provided

much of the fire-power for the Gulf War, "Operation Desert Storm" was executed under the banner of an allied coalition. Since that time the international community has, until NATO's recent action in Yugoslavia, mobilized under the banner of the United Nations in most of its "peace keeping" missions.

So, we should not be surprised to see NATO trying to liberate Kosovo and at the same time bring the Balkan region under its sphere of influence. Russia is too unstable to allow an unopposed Pan-Slavic Union. But, despite the efforts of NATO, now Russia, Belarus and Yugoslavia have developed an alliance. However, Russia must continue to tread softly since she is still hoping to receive billions more in aid from the International Monetary Fund.

The Bottom Line is the Bottom Line

When nations take military action they state it is for the purpose of protecting their national security. Politically correct themes such as national security, making the world safe for democracy, peace, prosperity and ensuring human rights, are played over and over as graphic scenes of human suffering are shown on television. Historically, wars have been fought over a variety of geo-political and religious differences. Some of these wars were fought for very noble causes such as truth and freedom. But in the modern world, the bottom line is the bottom line. When a nation's economy is threatened its national security is threatened. So when all is said and done it all goes back to money. For example, the global economy is dependent upon oil from the Middle East. Thus it is reasoned that the international community cannot afford to stand by and allow anyone to threaten the flow of oil from the Middle East.

One of the primary goals of the international community is to democratize all nations, and if necessary, guarantee democracy through international peace keeping forces. They claim that their actions will make the world safe for peace, prosperity and democracy. No rogue nation or national leader can be allowed to slow the system.

All of the above may sound good from one point of view, but according to the inspired words of Scripture, the love of money is a root of all evil (1 Timothy

6:10). As globalization becomes more pervasive and more and more multinational corporations merge, national boundaries are blurred. And as national boundaries are blurred, national sovereignties are equally threatened. The free market system and man's insatiable lust to fulfill the lusts of the flesh has ushered in a new type of identity.

A World Measured in McDonalds

The world has entered a new stage of homogenization never before seen, or for that matter, even possible before the age of electronic communications. The fast food chains of America serve as the icon of this homogenization. Fast food franchises such as McDonalds and Taco Bell have invaded the cultures of every major nation on earth. According to Greider, McDonalds serves as an advanced scout for corporations that are seeking to expand their markets. From Ottawa, to Tokyo, to Beijing, to Moscow, to Jerusalem, to Frankfurt, to Rome, to Paris, to London, to New York, McDonalds is there. McDonalds measures its market potential by how many of its restaurants there are per capita. In the United States there is a McDonalds for every 29,000, in China it's one restaurant for every 40 million people. But the point is; McDonalds is there. If McDonalds is there, the rest of the free market herd is on its way.

In Thomas Friedman's most insightful book on globalization, titled *The Lexus and the Olive Tree*, he recounts a visit to Doha, Qatar. From his hotel he had a magnificent view of the Doha corniche, a ten-mile long walkway on the beautiful bluish-green waters of the Persian Gulf. Women in native Qatari robes, some wearing black masks with only slits for their eyes, stroll along, Qatari men pass and ogle the women, mothers pushing baby carriages and families walking together are all enjoying the beauty of the corniche. Friedman walked along the corniche soaking up the whole collage of people and scenery thinking, "If there is an authentic Persian culture and scenery, 'this is it.'" But as he rounded one of the corners, a large botch appeared on the scene—TACO BELL! "And the worst thing was, it was crowded."

This is exactly what I experienced in New Zealand. The longest line (queue) I saw in the whole country was at

McDonalds! Thomas Wolfe, well known for his insightful description of our times, wrote, "You can't go home again." But Friedman quips, "in the world of globalization, you won't be able to leave home again."

To a large degree, the streams of electronic media that flow out of movie and music mills of the United States make this homogenization possible. American movies, music, sports and television have invaded the homes of the common man throughout the world. The number one television program in Russia is reruns of the seedy soap, "Dallas." When the economic crises recently hit Malaysia one of their main concerns was whether or not they would still be able to watch the risqué television soap, "Baywatch." China now televises the NBA game of the week on Saturday mornings. The peoples of the world have been given a glimpse of how the rest of the world lives and they want a slice of the pie. They are obsessed with anything "modern." In many ways, globalization can be equated with Americanization.

The World Covets "The American Way"

Sadly, the worst of what represents American culture is now coveted by the nations. Illicit sex, pornography, drugs, and entertainment that appeals to the "lust of the flesh, the lust of the eyes and the pride of life," are hallmarks of a world that has been conditioned to covet. Satan now has the behavioral technology to impose his consumer driven Babylonian economy on the nations of the world. There are no heroes or programs designed to focus human beings on transcendental values. The world's heroes are heroes of consumption. It's eat, drink and be merry for tomorrow we may die.

Since people have no transcendental goals to focus them on the real purpose of human existence, they search for more and more bizarre avenues for excitement and adventure. Human life has become meaningless. School children have no qualms about shooting their classmates.

The apostle Paul warned the young evangelist Timothy that such a time would come at the end of the age. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous...lovers of pleasures more than lovers of God" (2

Timothy 3:1-5). One of the most noticeable characteristics of this generation is the obsessive concern for self and having fun. This kind of mentality is fostered by an economic system that emphasizes consumerism at the expense of preparing for, and saving for, the future.

The apostle John was given a vision of this evil economic system: "And he cried mightily with a loud voice, saying, 'Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury'" (Revelation 18:2-3).

These verses make it very clear that all nations have committed fornication

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Scripture reveals that a
homogenized religion
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When this time comes,
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with this system. The apostle Paul equates covetousness with idolatry. "Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry" (Colossians 3:5). There is no question that the nations of the earth are constantly being conditioned to covet more and more.

Countless wars have been fought over the maintenance of national sovereignty. But now the nations are forming international coalitions to bring any dissenting nation state under the sovereignty of the "international community." The implications should be obvious. International coalitions are ostensibly formed to protect the national security of the global community. But as we have

noted these interests are largely economic. As time goes on, Scripture reveals that a homogenized religion will be forced on the peoples of the earth. When this time comes, Satan's evil globalization shall have reached its zenith of power and influence.

Christ inspired John to write, "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame" (Revelation 16:15). Now is the time to fill our lamps with oil and be filled with the words of life. Now is the time to put on the white linen which is the righteousness of the saints so we will be able to participate in the glorious globalization of the world under God the Father and Jesus Christ. A globalization that will offer the tree of life to every person on earth. "And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely" (Revelation 22:17). ❖

"SUNDAY," (Continued from page 12)

As Europe further unites, the pope clearly wants Sunday keeping to be enforced by the Catholic countries in the European Union. Already, 11 of the 15 states of the European Union have Sunday laws. They are not strongly applied now, but John Paul's admonition to "strive to ensure that civil legislation respects their duty to keep Sunday holy" is a harbinger of things to come. The Catechism of the Catholic Church of 1994 states, "In respecting religious liberty and the common good of all, *Christians should seek recognition of Sundays and the Church's holy days as legal holidays*" (Point 585).

The year 2000 should prove to be interesting, as it is both a Jubilee and a Millennial year. John Paul wrote in the same pastoral letter, "The coming of the Third Millennium, which calls believers to reflect upon the course of history in the light of Christ, also invites them to rediscover *with new intensity the meaning of Sunday*.... On the threshold of the great Jubilee of the year 2000, it has been my wish to offer you this Apostolic Letter in order to support your pastoral efforts *in this vital area*" (op. Cit. page 2).

According to prophecy, further enactment of Sunday legislation will eventually take place and we should especially watch what Europe would do about it in the future. ❖

Pope John Paul II Advocates Sunday Keeping

Could the recent apostolic letter revive historic precedent and lead to enforcement of Sunday worship?

by Mario Seiglie

On May 31, 1998, Pope John Paul II issued an apostolic letter about Sunday keeping, titled “The Lord’s Day,” which has important implications for Sabbath observers. In his papal letter, John Paul appealed to the authority of the Fourth Commandment, which sanctifies the Sabbath day, to give legitimacy to Sunday keeping. He also advocated civil enforcement for a Sunday rest.

Seventh-Day Adventist historian, Samuel Bacchiocchi, comments on the papal letter: “Historically, the Catholic Church has taught that Sunday observance is an ecclesiastical institution different in meaning and function from the Sabbath. John Paul departs from the traditional Catholic distinction between Sabbath and Sunday in order to make Sunday observance a moral imperative mandated by the Decalogue itself” (*Endtime Issues #2: Sabbath under Crossfire*, January 1999, page 3).

John Paul writes, “It is *the duty* of Christians therefore to remember that, although the practices of the Jewish Sabbath are gone, surpassed as they are by the ‘fulfillment’ which Sunday brings, the underlying reasons for keeping ‘the Lord’s Day’ holy—inscribed solemnly in the Ten Commandments—*remain valid*, though they need to be reinterpreted in the light of the theology and spirituality of Sunday.... Jesus, as ‘Lord of the Sabbath’ (Mk. 2:28), restores to the Sabbath observance its liberating character, carefully safeguarding the rights of God and the rights of man. This is why Christians, called as they are to proclaim the liberation won by the blood of Christ, *felt that they had the authority to transfer the meaning of the Sabbath to the day of the Resurrection....* For several centuries, Christians observed Sunday simply as a day of worship, without being able to give it the specific meaning of a Sabbath rest. Only in the fourth century did *the civil law of the Roman Empire* recognize the weekly occurrence, determining that on ‘the day of the sun’ the judges, the people of the cities and the various trade corporations would not work” (op. Cit. pages. 22–23, emphasis added throughout).

Bacchiocchi refutes the Pope’s assertions: “John Paul recognizes the need to make Sunday

keeping a moral imperative and he tries to accomplish this by rooting the day in the Sabbath commandment itself. But this cannot be done because Sunday is not the Sabbath. The two days have a different meaning and function. While in Scripture the Sabbath memorializes God’s perfect creation, complete redemption, and final restoration, Sunday is justified in the earliest Patristic literature as the commemoration of the creation of light on the first day of the week, the cosmic-eschatological symbol of the new eternal world typified by the eighth day, and the memorial of Christ’s Sunday Resurrection. None of the historical meanings attributed to Sunday require per se the observance of the day by resting and worshipping the Lord.... The attempt to transfer to Sunday the biblical authority and meaning of the Sabbath is doomed to fail because it is impossible to retain the same authority, meaning, and experience when the date of a festival is changed” (*Endtime Issues #6, Washington Post*, January 25, 1999, page 6).

Pope Urges Use of Civil Law to Enforce Sunday

More ominous than the theological use of the Fourth Commandment to back Sunday keeping is the pope’s appeal to enforce its observance through civil law.

John Paul wrote, “When, through the centuries, she [the Catholic Church] has made laws concerning Sunday rest, the Church has had in mind above all the work of servants and workers.... In this matter, my predecessor Pope Leo XIII in his Encyclical *Rerum Novarum* spoke of Sunday rest as a worker’s right *which the State must guarantee....* Therefore, also in the particular circumstances of our own time, *Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy*” (op Cit. page 24).

Sabbatarians rightly are concerned about the Pope’s decree. In a *Washington Post* article, “When is the Lord’s Day?”, Bill Broadway summarizes sabbatarian concerns: “An article in the current issue of *Liberty*, a Seventh-day Adventist magazine attacks Pope John Paul II’s recent apostolic letter on observing the Sabbath on Sunday as

“The attempt to transfer to Sunday the biblical authority and meaning of the Sabbath is doomed to fail because it is impossible to retain the same authority, meaning, and experience when the date of a festival is changed.”

‘highly flawed’ and says the pope is trying to use ‘the strong arm of the law’ to enforce Sunday as an official day of worship” (January 23, 1999).

Bacchiocchi commented in that same article, “We are concerned that we will not be able to enjoy our own day of worship.... If the Catholic church wants to enforce church attendance by imposing penalties on those who don’t attend regularly, that’s their prerogative. What’s troubling to me is that the pope expects civil governments to support the church plan by passing civil legislation.... Although the United States historically has supported the separation of church and state, countries in Europe and other parts of the world have not. And many nations have large Catholic constituencies that might influence government policy—for example, restoring or reinforcing laws against operating a business on Sunday.”

Explaining the pope’s agenda, Bacchiocchi writes, “The influence of the Pope in the international arena is far greater than most people realize. At present the Holy See maintains full diplomatic relations with over 160 nations. It receives and sends ambassadors all over the world. It has signed formal agreements with sovereign nations. It participates in dozens of international organizations concerned with moral, social, humanitarian, and cultural affairs.... This mixture of religious and political goals can be detected in reading the pastoral letter where John Paul calls Sunday rest as a religious and social necessity. For example, he writes, ‘The link between the Lord’s Day and the day of rest in civil society has meaning and importance which go beyond the distinctly Christian point of view.’ By calling for a civil Sunday legislation on the basis of the common good of all humanity, John Paul knows that he can gain considerable support for his agenda from the international community of nations” (op. Cit. page 4).

Sunday Observance Legislated in A.D. 321

Sunday rest legislation goes back to Emperor Constantine, who by A.D. 321 had already sided with the Catholic Church. He decreed in that year, “Let all judges and all city people and all tradesmen rest upon the venerable day of the sun.”

Some 45 years later, the Catholic Church found itself powerful enough to issue a decree banning Sabbath keeping by

Christians and enforcing Sunday observance. In the Synod of Laodicea, canon 29 reads, “Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord’s Day, resting then as Christians. But if any shall be found Judaizing, let them be anathema from Christ” (*Nicene and Post-Nicene Fathers*, vol. XIV, page 148). John Paul is then merely carrying out an order of obligatory Sunday keeping which the Catholic church had established many centuries ago.

From Constantine’s decree in A.D. 321 onwards, keeping the Sabbath has meant hostility and sometimes outright persecution from the Catholic Church. During the Middle Ages, in several places Sunday keeping was enforced and Sabbath observance was banned under the pain of death. For instance, writing about the Paulicians, who according to their book *The Key of Truth*, kept the Sabbath, histo-

“In respecting religious liberty and the common good of all, Christians should seek recognition of Sundays and the Church’s holy days as legal holidays” (Point 585).

rian Rufus Jones says, “During a period of one hundred and fifty years, these Christian churches seem to have been almost incessantly subjected to persecution, which they supported with Christian meekness and patience.... And in this, as well as former instances the blood of the martyrs was the seed of the church” (*Church History*, 1837, page 187). The Paulician(s)...developed under the leadership of Constantine of Mananali in 640 and continued to have a strong religious impact in Eastern Europe up to the 12th century, where they become identified with the Bogomils (cf. *The Oxford Dictionary of the Christian Church*, 1983, “Paulicians,” page 1,053).

The “incessant persecutions” due to Sabbath keeping are prophesied to increase in the final days. One of the end-time signs God gives in Scripture is a prophecy about

enforcing a universal change from the Sabbath and Holy days to man-made religious holidays.

We read in Daniel 7:23–26 about the end-time scenario, “The *fourth beast* shall be a fourth kingdom on earth [the Roman Empire], which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it to pieces. The ten horns are ten kings who shall arise from this kingdom. And *another* shall arise after them; he shall be different from the first ones, and shall subdue three kings. He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and *shall intend to change times and law*. Then the saints shall be given into his hand for a time and times and half a time. But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High.”

Notice this all occurs during the last days, right before Christ returns. The terms, “times and law” are not very clear in the New King James Version, but they are in other translations. *The Amplified Bible* captures the real meaning, “He shall...think to change the time [*of sacred feasts and holy days*] and the law.” *The Expositor’s Bible Commentary* explains, “His program will include a *revision of the calendar*; this seems to be implied by ‘to change the set times’ (*zimnin*, lengths or periods of time).” *The Jerome Commentary* translates the phrase “shall intend to change times and law” in Daniel 7:25 as, “*thinking to change the feast days and the law.*” And then goes on to say, “On Antiochus IV Epiphanes’ efforts to *do away with the Jewish feasts, the Sabbath, and the whole Mosaic Law*; see 1 Mc 1:41–64.” Since Antiochus Epiphanes is a type of the end-time dictator, it follows that in the last days, the new leader patterned after him shall proceed along a similar line.

Roman Church’s Calendar

Significantly, the Catholic Church already has its own “calendar” which vies with the biblical one. In his letter, John Paul writes, “Paul VI emphasized this importance once more when he approved *the new General Roman Calendar* and the Universal Norms which regulate the ordering of *the Liturgical Year*” (op. Cit. page 2).

(See “SUNDAY,” page 10)

In Brief...

World News Review

A European Army or NATO — Which?

Romano Prodi, the new President of the European Commission, recently called for the creation of a European army as the next logical step in quest of Europe's integration. He also designated the Commission as the government of Europe.

Signor Prodi spoke of Europe being marginalized unless it possessed its own defense rather than having to rely so heavily on the United States.

The British government was shocked by Mr Prodi's replies on a BBC interview program called *On the Record*. Reaction from No. 10 Downing Street was swift. A government spokesman stated that "NATO remains the cornerstone of our defence capability. We are not in favour of a European army."

Conservative Shadow Defense Secretary John Maples was even more pointed in his rejoinder: "This is yet another step towards a European state. The single currency, a single fiscal policy, a common foreign policy and joint armed force constitute a state."

Will NATO Survive?

The NATO air effort over Yugoslavia has suffered a number of damaging "mistake bombings." Criticism in the press has been mounting steadily.

Some have even suggested scrapping NATO. Wrote journalist Robert Fisk: "As a citizen of the new, modern Europe...I don't want Europe to be 'protected' by the U.S. If that means the end of the Atlantic Alliance, so be it. Because an Atlantic Alliance that has brought us to this catastrophe should be wound up. Until it is, Europe will never—ever—take responsibility for itself or for the dictators that threaten our society.... Until NATO is dead, there will never be a real European defense force." Strong words those.

The drive for European unity appears to be relentless. While Romano Prodi spoke of achieving an army separate from NATO in years, "Germany's Rudolph Scharping gave a December 2000 deadline for the establishment of a rapid response infrastructure that will end dependence on the U.S."

A decent future for NATO certainly appears to demand at least a partial success in the Balkans. A failure or a poor compromise could spell the end. There are far too many voices demanding a "European-only" army.

Actually, NATO itself has already taken a significant step in the direction of such an army. According to a *Daily Mail* report from Washington, D.C., "NATO agreed to make a huge chunk of its military capability available to the European Union to use

as it pleases when conflicts flare across the continent." This decision was made during NATO's 50th anniversary celebration in the United States.

The British are very nervous about these developments and feel themselves seriously threatened as the steady erosion of their national sovereignty continues unabated. Leaders in the highest echelons on the Continent have periodically spoken of a United States of Europe—eventually wielding enormous powers over member states.

Sources: *The Times*, May 10; *The Daily Mail*, April 26, May 10 and May 11; *The Independent*, May 13.

John Ross Schroeder

Papal Authority to be Universal

An Anglican and Roman Catholic joint commission has recognized the Pope's overall spiritual authority, depicting him as a "gift to be received by all the churches."

The Archbishop of Canterbury, Dr George Carey, recently stated: "In a world torn apart by violence and division, Christians urgently need to speak with a *common voice*, confident of the authority of the gospel of peace" (emphasis ours).

Following five years of intense debate, a 50-page paper was recently published by the joint commission. Its frightening conclusion was that "only the Pope has the moral authority to unite the various Christian denominations."

Said the Anglican Bishop Arundel and Brighton, "The primacy of the Pope is a gift to be shared."

Source: *Electronic Telegraph*, Issue 1448, May 13, article by Oliver Poole

John Ross Schroeder

Bleeding Virus Hits Congo

A new epidemic of an Ebola-like illness has killed at least 63 people in the Democratic Republic of Congo, health officials have said. Congolese Health Minister Mashako Mamba said on Friday that the symptoms of the disease were similar to those of the deadly Ebola virus - but added that no testing had yet been done. The World Health Organisation [sic] said several symptoms—such as respiratory problems—did not correspond with those of Ebola.... The WHO said 63 people out of 68 cases had died of the viral haemorrhagic fever since the beginning of the year. Fifty-eight were men aged 15–35. Mr. Mamba said the country was confronted by an epidemic. He told a news conference that the disease had killed 50 people in the northeastern town of Durba between mid-January and mid-March. There have also been reports that the virus is spreading towards Sudan, after starting in the rebel-held northeast (BBC, May 3, 1999).

(See "NEWS," page 15)

“TIME,” (Continued from page 16)

such a criminal escape. Point me to one who will dare do it and I will show you one who will dare the infamy of posterity.” As the trial moved forward “the chief interest was not in the trial or the evidence, but in the tallying of votes necessary for conviction.”

The numbers game became the all-telling focus. It would take a two-thirds majority to convict. The Democratic senators’ vote was taken as lost. The Republicans could only afford to lose six of their own party member’s votes. Six Republicans had already stated they would vote “not guilty.” “Infamy!” cried the Philadelphia Press; “the Republic has been betrayed in the House of its friends.”

But what about Edmund Ross? He was the only man who had not declared his vote, and it would be his vote that would make the difference in American history.

“I Look Down into My Open Grave”

Initially, Ross had been considered a sure vote towards conviction. Here was a “Kansas man” who had been pro-abolition, a major in the army, and had voted negatively towards every Johnson initiative to this point. He had condemned Johnson’s treatment of Secretary Stanton. He neither liked the man personally or politically. Yet, he was openly condemned for not announcing his conclusions in a preliminary poll.

Ross generated deep concern with his words to Senator Sprague of Rhode Island. “Well, Sprague, the thing is here; and, so far as I am concerned, though I am Republican and opposed to Mr. Johnson and his policy he shall have as fair a trial as an accused man ever had on this earth.”

Kennedy shares the intense pressures by stating, “Ross and his fellow doubtful Republicans were daily pestered, spied upon and subjected to every form of pressure. Their residences were carefully watched, their social circles suspiciously scrutinized, and their every move and companions secretly marked in special notebooks. They were warned in the party press, harangued by their constituents, and sent dire warnings threatening political ostracism and even assassination.”

Kennedy quotes from Dewitt’s *Impeachment of Andrew Johnson*: “The full brunt of the struggle turned at last on the one remaining doubtful Senator, Edmund G. Ross.” Firing back at a threatening letter by a Kansan constituent, Ross laid the gauntlet down by declaring: “I have taken an oath to do impartial justice according to the Constitution and laws, and trust that I shall have the courage to vote according to the dictates of my judgement and for the highest good of the country.”

Then the moment of truth came. Ross would freeze-frame the dramatic moment years later by reminiscing, “It was a tremendous responsibility, and it was not strange that he upon whom it had been imposed by a fateful combination of conditions should have sought to avoid it, to put it away from him as one shuns, or tries to fight off a nightmare.... I almost literally looked down into my open grave. Friendships, position, fortune, everything that makes life desirable to an ambitious man were about to be swept away by the breath of my mouth, perhaps forever.”

Ross’ lament reminds one of another time and place when Mordecai warned and encouraged Esther by stating, “Do not think in your heart that you will escape in the king’s palace any more than all the other Jews. For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father’s house will perish. Yet who knows whether you have come to the kingdom for such a time as this” (Esther 4:13–14). At times like this, one must dig deep, dig true, and yes, seemingly alone.

Ross’ hero, Abraham Lincoln, once stated, “I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left and that friend shall be down inside of me.”

Lincoln was a reader of the Bible. Perhaps, in the challenging moments of life and leadership he had pondered what Christ had stated in Matthew 16:25–26: “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man exchange for his soul?”

“How Say You?”

In the day of judgment, the Chief Justice finally came down the roll call to Ross and inquired, “How say you? Is the respondent Andrew Johnson guilty or not guilty of a high misdemeanor as charged in this article?”

Kennedy sums up the dramatic moment, “Every voice was still; every eye was upon the freshman Senator from Kansas. The hopes and fears, the hatred and bitterness of past decades were centered upon this one man.” In a determined voice, Ross stated, “not guilty!” For all practical purposes the trial was over and the conviction lost.

What were the thoughts behind these two simple words from a man who personally and politically disliked the man on trial? Years later, Ross would write in magazine articles that, “in a large sense, the independence of the executive office as a coordinate branch of the government was on trial.... If...the President must step down...a disgraced man and a political outcast...upon insufficient proofs and from partisan considerations, the office of President would be degraded, cease to be a coordinate branch of the government, and ever after subordinated to the legislative will.”

One thing was for sure. The vision of the “open grave” was real. Ross immediately began to receive threats and insults. One stated, “Kansas repudiates you as she does all perjurers and skunks.” A Kansas Supreme Court Judge sent him a wire stating, “the rope with which Judas Iscariot hanged himself is lost, but Jim Lane’s pistol is at your service” (Jim Lane, a suicide victim, had been the previous senator of Kansas whom Ross had replaced).

Ross would serve out his term and would often during that time be referred to as “traitor.” Secretary of War Stanton would come out of his self-imposed office barricade, President Johnson

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would later serve as a senator from Tennessee, but Ross and each of the other six Republicans would never return to elected office. Politically, *they were through*.

It would take the country 20 years to catch its breath from the Civil War period and come to its senses. The “Tenure-of-Office Act” was found unconstitutional. Kennedy states, “those Kansas newspapers and political leaders who had denounced him in earlier years praised Ross for his stand against legislative mob rule.” They went on: “By the firmness and courage of Senator Ross, *the country was saved* from calamity greater than war, while it consigned him to a political martyrdom, the most cruel in our history.... *He acted Right*” [Emphasis added].

Difference Between the Holy and Profane

Why should Edmund Ross’s example be important to us? Revelation 5:10 states that God is in the process of making us “kings and priests.” Ruling with-in government, and making sound judgments and decisions is part of the future of the resurrected Christians who will assist Christ in the literal kingdom of God on this earth. In 1 Corinthians 6:2–3, Paul states, “Do you not know that saints will judge the world...and that we shall judge angels?” Both of these functions require decision making that may affect human life and the well being of future generations.

In Ezekiel 44:23–24, God offers this job description of priests by stating, “They shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean. In controversy they shall stand as judges, and judge it according to My judgments.” What is the difference between the holy and the profane? In one sense the things that are holy are those matters which stand the test of time, because they are godly in nature. They are matters that move beyond convenience, haste, emotion, and a rush to judgment. The unclean and profane items may seem good for the moment, offering instant gratification to and winning the applause of sincere people.

Values Over Feelings

Yet, God is not nearly as interested in feelings, as in the values that ultimately shape society. Ross lived in times that were emotional, dizzy and dismaying. The country had just experienced the greatest single conflict of its brief history—a war that pitted brother against brother. Proverbs 29:18 so aptly states, “Where there is no vision, the people perish.” On principle, Ross recognized that an erosion of presidential power by a vengeful Congress would not only pave the path to an even harder reconstruction, but jeopardize all future presidents facing matters of vital national interest. In one of the darkest episodes of our political history one man stood out as a light of reasoned principle.

Zechariah 8:23 prophetically indicates that in God’s kingdom people of vision and principle will be in demand because such values will be immediately recognized as precious, not 20 years later as was the case for Ross’ wisdom. Notice what it says: “Ten men from every language of the nations shall grasp the sleeve of a Jewish man (a godly man), saying, ‘Let us go up with you, for we have heard that God is with you.’” Values, convictions, courage are like lighthouses in a dark world. Perhaps even now, you are facing situations in which you seem to “stand alone” on principle.

We read examples like Esther and Edmund Ross to know that we are not alone. Ultimately, what is most important, is not what we know, but what we do—starting today. Edmund Ross’ courageous example during the trial of his century certainly exemplifies the millennial refrain of Isaiah 30:21, “this is the way walk you in it.” But his time and trial is past. Let’s move forward toward our present and future trials with the same moral fortitude. ❖

The Emerging Indonesian Crisis and its Strategic Implications

Indonesia’s coming presidential elections have created enormous social and political tension domestically, and they have significant strategic implications. With U.S.-Chinese relations at their lowest point in years, the possibility of confrontation over Indonesia is substantial. Indonesia is vital strategically, sitting astride the trade routes between the Pacific and Indian Oceans. Everything from Japanese oil supplies, to Singapore’s banking system and U.S. power projection in the Persian Gulf, are at risk in an Indonesian crisis. The crisis is also an opportunity for China to do what Russia did in Yugoslavia: make it clear to the United States and the region that China cannot be excluded from the regional dynamic and that the U.S. does not have the ability, without Chinese cooperation, to act in Asia. Everything is in place for a crisis that could dwarf Kosovo in global significance (STRATFOR’s Global Intelligence Update, May 10, 1999).

India and Pakistan Trade Punches

The CIA describes the India-Pakistan border as the most dangerous in the world. Last month that area erupted again as troops from both nations traded fire. Since 1947 three major wars have been fought between the two countries over this disputed region. It has been especially critical since last year’s testing of nuclear devices by both countries.

In a May 30, 1999 column Toronto Sun journalist Eric Margolis has this to say about the clash: “The 52-year old struggle over divided Kashmir went critical last year when India and Pakistan revealed their nuclear arsenals. Both sides have air-delivered nuclear weapons and are deploying medium-ranged ballistic missiles with nuclear warheads: India, its “Prithvi” and “Agni” systems; Pakistan the new “Ghauri” and “Shaheen” missiles. All of Pakistan, and much of northern and central India, are now under threat of nuclear attack.

These missiles, and nuclear-armed strike aircraft, are at hair-trigger readiness. Both sides have at best a 3-minute warning of enemy attack. A false alarm, or a major upsurge in fighting over Kashmir, could trigger a “use-them-or-lose them” nuclear exchange which, RAND Corp estimates, would kill 2 million people immediately, cause 100 million casualties, and send clouds of radioactive dust around the globe.

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This Is the Way... For Such a Time As Now

by Robin Webber

The issue of impeachment, unlike any other political challenge, allows the people of America to truly focus on those principles that they consider essential for the present and future well being of their country. The pressures to stand up and speak up for what you hold near and dear can be immense—especially when you are in the minority. During the recent showdown between the legislative and executive branches of government, there was often the reference to the impeachment of Andrew Johnson as a guide of how to proceed methodically, judiciously, and with an eye towards the end goal.

Let's go back in time and personalize that event of long ago through the life and sacrifice of one individual named Edmund G. Ross. He was the freshman senator from Kansas who cast the pivotal vote of "not guilty" which ultimately derailed any possible conviction of President Johnson. Historian Santyana is often remembered for his famous maxim: "Those who fail to learn the lessons of history are doomed to repeat them." This is sobering advice to serious students of history and prophecy, recognizing both these elements have a common seam.

In 1955, then Senator John F. Kennedy wrote a book entitled *Profiles In Courage*. The book contains a number of short stories that depict Americans who made a difference in their time. Kennedy opens this profile by focusing the reader "on a lonely grave, forgotten and unknown, [where] lies 'the man who saved a President.'"

The Die is Cast

Let's understand the times and the man. The Civil War was

over. The victorious North through the "Radical Republican" majority of Congress was in the process of imposing a harsh peace on the vanquished Southern Confederacy. Kennedy states that "Lincoln prior to his death had already clashed with extremists in Congress, [which] had opposed his approach to reconstruction in a constitutional and charitable manner and sought to make the Legislative Branch of the government supreme."

The main target was none other than a courageous, if less than tactful, Tennessean (Johnson) who had been the only Southern member of Congress to refuse to secede with his state. Johnson had committed himself to the "policies of the Great Emancipator to whose high station he had succeeded only by the course of an assassin's bullet."

The flash point issue was the recently passed "Tenure-of-Office" bill, which essentially gave Congress the power over the President concerning removal of government personnel. The pivotal act of no return on Johnson's part was the firing of Secretary of War Stanton, whom he had inherited from Lincoln, but whom he considered a tool of the "Radical Republicans" and a near-military dictator of the conquered South. Initially, this act of Congress was not specified to include cabinet members. Stanton, sensing the moment and the mood of Congress and the American people, barricaded himself in his office and there remained. The die was cast.

The political atmosphere was incredibly tense and threatening. Senator Thaddeus Stevens, master of the House of Representatives "with a mouth like the thin edge of an ax" coldly stated, "Let me see the recreant who would vote to let

(See "TIME," page 14)